The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

The Christian's Hope.

We have a hope that's bright and pure,
A hope that ne'er will fail;
Though earth decays this still is sure,
"Tis cast "within the vail."
Whate'er our earthly lot may be,
However fierce the storm
That swells and rolls life's troubled sea,
Our bark is anchored firm.

We know our Savior overcome
The world, the flesh and sin,
Ascended to his Father's throne
To intercede for men.
And soon to earth he'll come again,
His waiting ones to bless;
He'll come as King on earth to reign
In power and righteousness.

Then shall we "see him as he is,"
From pain and weakness free;
We shall his glorious likeness share
Through all eternity.
We hope to walk the blooming earth
With Him in robes of white,
Beyond the power of sin and death,
Beyond the shades of night.

Then shall we tune the harps of gold
To our immortal King,
And of the bliss that's ne'er been told,
Through endless ages sing.
O glorious hope of joys divine,
In faith we rest on thee;
Come, blessed Jesus, quickly come,
Set all earth's captives free.

MARY J. MASON.

Pownal, Vt.

For the Crisis.

New Year.

About this time of the year it is very common to glance back upon the twelve months past, and mentally compare our present state with that of the last New Year's day. And no matter how bright our prospects, it is very seldom that the retrospection does not bring more or less regret. The memory of vows formed for doing better, but partially kept, or wholly disregarded, must surely bring its sorrow. It may be that in the interim we have formed new attachments and made new friends; yet, how many dear ones have been taken away, leaving a void which no modern friendship or recent love can fill in our hearts. Our thoughts, quicker than the lightning, dart over mountains and seas, and hover about the old homestead where we first drew our breath, or brood over the tomb where sleep the beings who gave us birth. Not even lapse of time can wholly dry up the tears which find their way into our eyes as we ponder upon the days of our youth, ere care and the world had furrowed the cheek, bleached the hair, or, alas! hardened the heart; and many a half uttered "I wish I then had died," comes murmuring from our lips. There is no wise man or woman will look back upon *all* their lives and say, "I have nothing wherewith to accuse myself—I did every thing with a pure motive—I am blameless." Sins may be repented of and fully and freely forgiven; but their memory brings self-condemnation and humility; and he whose mind is most free from guilt will offer no other plea than—

"I the chief of sinners am—
But Jesus died for me!"

Who has ever looked upon the pale, motionless form of his mother's corpse, and thought of how strong and unchangeable was *her* love and forbearance, despite undutiful acts and words, and would not be willing to give half of his own life to redeem hers from the grave were it but an hour, so that her ears might hear his bitter repentance, and her lips speak the pardon and the blessing. Times and times again, have the thoughts of *my* mother's gentle love and long suffering, brought the hot tears down my cheek when my brazen rebellion would not vouchsafe a single drop for the remembrance of my sins. Among the train of reflections which the new year brings, that which comes most vivid to my memory is

MY LAST NIGHT AT HOME.

Christmas is the national festival of England, and to celebrate it were gathered around our table a few friends and the debris of our own war-broken family. Six sons, to manhood grown, had fallen in battle, the last the youngest; and the grief-stricken mother was sinking fast; yet she rallied so far as to mix with her guests, at her last Christmas dinner. The party was cheerful and the conversation upon holy things. For a time the dear invalid enjoyed the company and seemed to gain fresh strength. But it was the saddest brightening of an exhausted lamp before it is extinguished. Ere an hour she had to be borne away to bed, where she lay dying, till the 18th of January following, when she quietly fell asleep in Jesus.

The bereavement was so great that it seemed to my heart as if the sun were blotted from the firmament. The black drapery about the house and around the bed was not more gloomy than the dark thoughts that crowded about my soul; and when the iron door of the burial vault shut her in, I felt myself shut out from the only friend I had in the world. I would not remain at home where every thing around brought to my agonized mind the remembrance of the mother I had lost. I made hasty preparations to leave. It did not take me long for I had often left my home before; but never so desolate as now.

To-morrow I was to depart—to-night I should spend with my mother. At ten o'clock I stole from the house and started rapidly for the churchyard. The moon had not yet risen, but the night was mild and clear, and the stars shone with a bright and steady lustre. I felt a deep awe creep over me as I approached the solemn confines of that old burial ground. The white gravestones gleaming through the yew trees and weeping willows like phantoms, had something in them ghastly, and were it not for the strength of my affection for the dead, and the holiness of my purpose, I should have fled from the dismal spot.

I clambered the wall unhesitatingly, and stood in the city of death. Not a sound reached my ear but the beating of my own heart. Have you ever been in that profound solitude where the stillness seems louder than the roar of old ocean? Then you can know what a solitary country graveyard is at midnight. The ear aches for an intelligible noise, while the restless and frightened eye seeks, yet fears to encounter, some object which may whirl the brain with horror.

My hasty steps upon the graveled walks now broke the silence as I quickly sought the family tomb. It was built close up to the old church side and coeval with its hoary walls, and when I reached it I threw myself upon the old time-worn slab of stone, upon which were cut the names of those who slept beneath. Now I felt no fear of anything—I called upon my mother—kissed the cold marble, not more cold and insensate than the last, pale tenant of this "narrow house," and the tears which refused to come till now, gushed forth and relieved my head and heart. O the luxury of that bath of uncontrolled, unwitnessed weeping! If deep grief should ever in its intensity dry up your tears, pray for power to shed them.

After the paroxysm had passed over, I felt a calmness unknown for a long time, till by slow degrees I sank into unconsciousness, and for a few hours I enjoyed the sweetest sleep I have ever known. When I awoke the sun and moon were struggling which should reflect most light; and after an earnest prayer for the Almighty to guide and direct me, I left the churchyard and reached home as the earliest domestics were astir.

In another hour a turn in the road shut out the last sight of home, and I set out upon a journey whose aim was vague and whose end was uncertain.

JNO. F. COTTON.

For the Crisis.

A Letter.

Out of the city's discordance and roar; Out of New York, this great Babel, once more; Out of its hubbub, confusion and din; Out of its tumult, and squalor, and sin; Out of its politics, rotten and glorious; Out of its enterprise, wild and uproarious; Out of its rushing, its raging, its rattle; Out of its unceasing conflict and battle; Out where neither stages nor omnibus run; Out where I tread not on pavements of stone; Out from the region of sky-piercing steeples; Out from the hodge-podge of nations and peoples; Out from close corners, where, pressed and confined, Woe is unseen by a charity blind; Out from the clatter and rush of machinery; Out 'mid the country, enjoying its scenery; Out from the city invented by Cain; Out in the country which God made for men;

So I have turned again to my writing; And hence I these horrible rhymes am inditing. Two weeks and more I in New York have been, Hearing the wrangling and seeing the striving, Viewing the Whirlpool, beholding the diving, Seeing the spitting and smelling the smoking, Hearing the groaning and whining and croaking; Seeing the rich in their splendor and wealth, Crowding along in their strength and their health; Seeing the vile, and the poor, and the needy; Seeing the lazy, the lame and the seedy; Meeting with friends who, with wide open door, Would give me a bed if they slept on the floor; (And whose houses are made to hold just *one more*); Meeting with old friends and new ones also, Talking of matters and things as they go; Talking to pilgrims who struggle for life, Bidding them falter not in the rude strife; Preaching in church and then in the hall, Talking of Jesus to great and to small; "Serving the summons" and raising the cry, Saying "repent, for God's kingdom is nigh!" Telling the crowded and burdened to pray, Telling the weepers there cometh a day, Which all earth's splendor and light, shall outshine, Filling the world with its glory divine.

So I have labored for evenings and Sundays, Going again to my labor on Mondays, Earning and buying and selling and giving, Doing my business for God and a living; Putting up parcels, and boxing and packing, Waiting when needful for what there was lacking; Buying my paper and ordering printing, Trying to hurry when business went limping; Stopped for some days, when the Croton pipes bursting, Gave us no water for engines or thirsting; Starting again when the waters were flowing, And the machines and engines set going; Watching my sheets while drying and pressing, Going to binders to keep them progressing; Turning out tracts by the dint of my labor, Some for myself and some more for my neighbor; Some for the learners who cry out for light, Some for the West where the sun sinks in night; Some for sinner and some for the saint, Some for the doubter to hush his complaint; Some to unfold God's unspeakable grace, Some to prepare us to gaze on his face; Some to send news of the gospel abroad, Some to proclaim the blest kingdom of God; Some to be sent far beyond the blue sea, Some to be scattered wherever I be; Some to unfold, and unfolding declare, Joys that the saints in the kingdom shall share; Some to point out the old way and the good, "Landmarks" that show where the fathers have stood; "Olive Leaves," too, speaking peace to the soul, Comfort when billows around us may roll; "Questions" "Important" that reach to the heart, "Reasons" for hopes such as earth ne'er imparts; "Gems" that have truth speaking out in their lines, Forming a lustre that cheeringly shines; Voices of pilgrims and poets and sages, Uttered aloud by "the church" in all ages; "Voices of Warning" that danger is near, Tales of a "New Earth" that soon shall appear; Records of mortals' insane "Controversy," Waged with their God who has offered them mercy; Warnings against Satan's fast spreading lie, His "Satanic Delusion" that sinners can't die, But must live through the ages, and roam through the spheres, And tip over tables throughout endless years; Telling great stories of Satan's preparing, Coaxing and wheedling, and bragging and scaring; Leading backsliders and sinners, like Saul, To seek to the dead when God hears not their call; Luring the nations along to their doom—The day of Jehovah that surely will come.

So I have labored, 'mid sorrow and care, Truth for the hungry to cheaply prepare; Bending my back to the labor and toil, Fearing no fingers or garments to soil; Toiling at even and dawning of day, Just finding moments to eat and to pray. Now as my business is pretty near done, Books manufactured, some more than a ton, Some others purchased, and some left behind, Till I could buy them and pay to my mind; Leaving a friend there to finish the work, Wearied and worn, I start off with a jerk; Having spent all the money I had, to my sorrow, And all but ten dollars of what I could borrow; Leaving printer and binder to wait and not fret, Till I sell some more books or collect some old debt; With the terrors of panic o'erhanging their heads, And their shops standing idle and hands wanting bread, And business all feeling the pressure and fuss Of mad politicians who will have a "muss;"—

I leave them behind, on the cars take a run, Nor stop till to B—— in safety I come, And here where the free air of heaven is playing, I till after the Lord's day to preach shall be staying; And then traveling eastward, appointments to fill, I propose soon to be with the friends at Camp's Mill. Thence eastward and homeward, if God shall so guide, To where Providence sits at the head of the tide; Stopping now and then only to preach or to pray, Or to visit some friends dearly loved on the way. So reaching my home, I my toil shall resume, Too busy to grieve or to weep o'er the tomb; Looking onward and upward, though tears dim my eyes, To the glory that dawns on the gloom-shaded skies; Speaking words of good cheer to the mourners at home, Of a time when once meeting, no more shall I roam, When the circle now broken, shall then re-unite, 'Mid the glorified hosts of the ransomed in light. When the loved and the longed for, the cherished and lost, Shall be bright as the angels on Canaan's fair coast, When no partings or grievings we ever shall feel, Or with eyes full of tears in our bitterness kneel; When no more shall the heart's deepest yearnings go forth For that which can never be found on the earth; But when joy and salvation, and gladness and bliss Shall light up with their rapture the kingdom of peace; And when night's bitter sorrow and weeping gives way To the joy that rolls in with the rising of day.

In this hope to my labor and sorrow I come, With a heart that casts anchor in glory my home, Gladly proclaim the acceptable year, And shout in my sadness, Redemption is near! To the poor I the tidings of mercy unfold, Which to them are more precious and priceless than gold; And scatter abroad as the leaves of life's tree, News of what God has done and is doing for me.

Now of health some improved I thankfully tell, And hope, if permitted to rest, to be *well*; But whatever the Lord as my lot may assign, I pray that his grace and his spirit be mine.

And now I must close this long rambling letter; By writing it over I *might* make it better; But time is too precious to waste upon it, So what I have written you see must stay *writ*. So with greetings and love to the friends of the Lord, And with welcome to all who will follow his word, And with sorrow for faults, and with longings for rest, I must ask for the prayers of the good and the blest; So in bonds of affection which never can die, I remain H. L. HASTINGS, of Providence, R. I.

B——, Saturday, P. M., Dec. 22d, 1860.

For the Crisis.

What is Truth?

DEAR FRIENDS:—Is it not a time when it is a duty for individuals to be established on the side of truth? If we are not, I would ask where are we? Are we seeking for truth among fallible men, or are we going to the Bible? Do you believe the Bible to be the word of God? Are you willing to say that you wish to be guided by it? If so, why not seek to know what it teaches? Why not come humbly to the feet of Jesus, and ask wisdom of him, and be willing to follow him through good and evil report? Do not begin to say, if I acknowledge this truth and that, they will call me an "Adventist," and that is too humbling; the popular class will despise me, and my name will be cast out as evil, and perhaps they will cast me out of their church. What if all this should be the result; had it not better be so, by far, than that you should go on blindfolded, with an empty lamp to destruction? Is it not time for us to put on the whole armor of God, that we may be able to stand against the wiles of the devil? For we know that "all who will live godly in Christ Jesus shall suffer persecution." Do you believe when you read in the Bible the soul that sinneth it shall die, it is God's word? And if God truly says this, will you please to tell me how a soul can die and not die? Remember it is said, the soul that sinneth it shall die.

Our popular preachers tell us that the soul never dies; so Satan told our first parents, that if they would disobey the commands of God they should never die. Was he to be believed instead of their Maker? and can we believe teachers at this day who advocate the same doctrine? Can you believe that when you die your disembodied spirit is going right to heaven, if you are a christian, to receive a crown of glory that fadeth not away, and spend the endless ages of eternity in praising and worshiping God and the Lamb? Look at this for one moment, and be truthful, be honest. Can it be so when the Bible says "the dead praise not the Lord, neither any that go down into silence"? "The dead know not any thing." In the grave there is neither knowledge nor device. "Man lieth down and riseth not, until the heavens be no more, he shall not awake nor be raised out of his sleep." Oh, consistency, where art thou?

I have been a professor for quite a number of years, and have, until within about three years, been ignorant of the plain doctrines of the Bible, which I now think essential to my salvation. I was providentially thrown among the Advent people. I knew but little of what they believed, previous to this, and cared less. I supposed from what I had heard they were a sort of blind leaders of the blind, and that they would sooner or later all fall into the ditch together. But when I came to hear for myself, I saw my mistake. I found, as I believe, that their faith is grounded on the platform of Bible truth, and I ever feel thankful that through their instrumentality, under God, I have been led out of the darkness of tradition and have been placed upon the rock Christ Jesus.

I would say to any that may read this, if they are halting between two opinions, go to your Bible, read it carefully and prayerfully, and ask God for wisdom. Do not pin your faith on your minister's sleeve, but look for yourself. M. K.

Abington, Ct.

For the Crisis.

Birth-Day Thoughts.

Entering this day my eightieth year, I desire, with devout gratitude of heart, to adopt the words of the Psalmist, "Come near, all ye that fear the Lord, and I will tell you what he hath done for my soul." He formed me in the womb; laid me on my mother's breast, nourished me there.

"Unnumbered comforts to my soul
His tender care bestowed,
Before my infant heart perceived
From whom those comforts flowed.
When in the slippery paths of youth
My heedless footsteps ran,
His hand unseen conveyed me safe,
And led me up to man."

The revolving years of manhood have been crowned with his loving kindness, and filled up with his tender mercies. Nearly threescore fleeting years have intervened since that blessed era of wondrous love, when the good Shepherd of Israel called me, wandering in the wilderness of sin, and brought me to his fold. Yet is that hour of divine mercy to a perishing sinner fresh in his heart's memory as the event of yesterday. There, with adoring gratitude, shall it be cherished through the ceaseless ages of eternity.

To the honor of my Father in heaven, I do now and ever ascribe all my salvation to the unsearchable riches of his grace in his own beloved Son Christ Jesus. Far be it that I should glory, save in the cross of Christ, "by whom the world is crucified to me and I unto the world." O blessed "law of the Spirit of life in Christ Jesus (which) hath made me free from the law of sin and death," to reign with him in his kingdom!

Among the innumerable mercies which have crowned the fleeting years of an unworthy pilgrim to Mount Zion, I desire to record this day the blessed influence of the Spirit of my Father, inducing me to seek for the holy truth at his own pure fountain, and to renounce the doctrines and traditions of fallible men, which make void "the word of the Lord" which "abideth forever." Most refreshing has it been to emerge from clouds of darkness, which cast their murky shade around the throne of "the Father of mercies." To enter into more perfect fellowship with the Holy One, is ample remuneration for all loss our sanctification may cost. Surely the honor which cometh from "the alone God," which a single eye to his truth secures, is preferable to that which cometh from "a man that shall die, and the son of man which is as grass."

With my mercies, I classify all those trials of faith and patience, my Father's chastening love has appointed, through every fleeting year. Blessed be his holy name! he has given me to "know that his judgments are righteous altogether," and that "in loving kindness he has afflicted me." "Light and but for a moment" do they indeed appear, when we remember the animating promise of my Lord's coming to take his longing bride into his everlasting embraces, and that these trials of faith are working out for us "a far more exceeding and eternal weight of glory!"

O that the little remnant of mortal life may be more faithfully consecrated to the service of the God of my salvation.

HENRY GREW.

Philadelphia, Dec. 25th, '60.

For the Crisis.

Pencilings by the Way.

Monday, Nov. 20th, left Danville for Melbourne. Passed the house where thirty-two years ago I ventured to take the Bible in my hand for the first time in my life and proclaim the truth as I then understood it. Almost all that heard me then have passed away; a few remain as living witnesses of those days, so interesting when multitudes were blessed.

I thank the Lord that I still find it in my heart to love the important work of the ministry more than ever. Had I a thousand tongues, and could employ them in as many places, I would cheerfully use them all in proclaiming the glorious gospel of the kingdom in the last message to mortal men.

Nov. 24th, left Melbourne for Barnston, Hollister's Mills. Sunday, Nov. 25th met according to appointment; stormy, few out, but some interest to hear. The brethren solicited me to stop and hold a series of meetings during the week. Accordingly we commenced, and after a few days of excessive labor, we succeeded in getting some of the many that were on the back ground, into working order. The glorious work began. Sinners are crying for mercy; some three or four have found peace, and are rejoicing in hope. The whole population are moved.

Sunday, Dec. 9th. Baptized three youths,—happy converts. At the close of the evening meeting, an intelligent young lady, a teacher, gave me her hand, saying, with tears, "Wont you pray for me?" She has since given her heart to the Lord, been pardoned and is now rejoicing in hope. The cloud of mercy still hangs over Barnston. Glory to God for his great work in this place.

Sunday, Dec. 23d, baptized two young ladies, (*converts*,) the one above mentioned, who came out of the water shouting praises to God. The scenes of this day will long be remembered by many that were present. Truth is gaining ground in this land. I am thankful that I ever believed in the doctrine of the sleep of the dead, and the destruction of the wicked; can say with Bro. Grant, I should be condemned and deserve to be lost, with the light that I have, if I should cease to declare it; hence I will stand up for the truth and warn the world of its approaching doom.

The interest is so great here that I have concluded to remain for the present and labor for God. Post office address, Derby Line, Vermont. CHARLES C. STEVENS.

For the Crisis.

"Stray Thoughts Arrested."—No. 5.

BY T. W. S.

"Lord, what wilt thou have me to do?"

This inquiry of the great apostle of the Gentiles, which was made at the time in which the Lord Jesus appeared to him on the road to Damascus and made manifest to him his error and wickedness in persecuting the saints of God, is the first question the converted man asks of God. The desire to work for God is the first feeling. What can I do for my Master? I am saved—what can I do to save others? The desire to have others partake of the rich benefits he enjoys is the characteristic of the live christian. Indeed, we may almost doubt the reality of a man's discipleship who is satisfied in being safe in the fold of Christ himself, and cares not for the peril of others; who is contented with his own salvation, who sees men all around perishing for want of the "bread of life" and he too selfish to bestow it.

A man must be working for God or for the enemy of God. There is no middle ground. Every word is spoken for God or against God. Every act is for God or against God. Every one has an influence, and that influence is being exerted for good or for evil,—for Christ or against Christ. There is no such thing as "standing still." A christian is progressing or else he is retrograding. Onward and upward is the motto of a living disciple; on his banner is inscribed "Excelsior." How necessary that the prayer of the christian should often be, "Lord, what wilt thou have me to do?"

The cry has been made, the "Lord is at hand." If so, "why stand ye here all the day idle?" I can do nothing. Can't pray, then, cannot visit the sick, the poor, the prisoner. Cannot buy tracts and distribute them. The family are all christians then. Friends, relatives, acquaintances, all christians; neighbors all saved. Not another sinner in the world, all "know the Lord." The church filled to overflowing; the minister well sustained; not room for another child in the Sunday school; intemperance ceased; no more drunkards to be reclaimed. Happy day! glorious hour! Nothing more to do! the work is all done! No more agonizing prayers; no more tears. Would to God this was the state of affairs.

But it is not so. The opposite is the case. Piety is at a discount. Godliness is scarce. Because iniquity abounds the love of many is waxing cold. The delusions of the day are drawing away thousands from the church. Spiritualism claims to have her ranks filled from the church. Infidelity is increasing. Is it proper to sleep now? Shall we fold our arms and slumber now, when it seems as if the gates of hell were opened against the church? Let us be up and doing. Let us work while it is called *day*. "He that winneth souls is wise." It is more honorable, more wise, more glorious, to be instrumental in saving a sinner from destruction than to take a city. "He that converteth a sinner from the error of his ways, shall save a soul from *death*, and hide a multitude of sins."

Let us cry more earnestly, "Lord, what wilt thou have me to do?" for time is going out of life. What wilt thou have me to do, to advance thy cause, to glorify thy name, to win souls for Christ? "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Oh for more devotedness, more zeal, more activity in the cause of the Master! O for a deeper work of grace! O for a closer walk with God!

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee." Amen.

For the Crisis.

Premature Discharges.

A great deal of harm is done in this world by being in too great a hurry, by going off too soon. The gun that goes off at "half-cock" never does anything but mischief. I have seen a great deal of this in religious matters. Some new idea is broached, when all at once, half a dozen who know nothing about the facts or arguments in the case, plunge in to the thick of the fight, piling up questions, objections, whims, prejudices, appeals and half digested arguments, which show that they know nothing of the facts, and have only examined one side of the question. And when the man who has studied both sides retires from the "muss" to wait till the dust settles and the clamor is over, instead of going in, like a "Middleborough town meeting—all speakers and no hearers," then they think he is confuted, silenced, "wound up" and "can't say a word." There is a time to *speak*—that is, when people *will* hear. There is a time to be silent,—when they *wont*. And if ever there is a time to be still it is when everybody wants to talk. "Great is the noise of a multitude crying silence"! And no less is the noise of a multitude who are all trying to speak.

From all these things I try to learn to wait till I have something to say, and be cautious before I say it. Nothing gives me much more disgust than to find that I have spoken too soon, and by my hasty speaking have kept some one else from talking who really had something to say, and who could have taught me what I did not know.

Let us all be teachable and quiet, and sometimes keep our ears open, even if to do it we must keep our mouths shut for a moment. Truth is not always elicited by battles—sometimes it is timid and coy, and needs to be wooed with gentleness and love. Let us teach in meekness and learn with patience and love, and avoid vain janglings and "perverse disputings of men of corrupt minds." Let us be of one mind, live in peace, and the God of peace shall be with us. H. L. H.

Dec. 21st, 1860.

For the Crisis.

The Peace of God.

"And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4: 7.

This peace, like every other emotion, must be experienced to be understood. It is heaven born; it is not of earth; none but true believers enjoy it; it is given to none others. "There is no peace," saith the Lord, "unto the wicked." "The way of peace they know not." They are compared unto "the troubled sea, casting up mire and dirt;" therefore they have none of that peace which Paul says shall keep the hearts and minds of the believing Philippians. It is a "peace that passeth all understanding," and it is through Christ we get it, for he says in John 14: 27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." "Let not your heart be troubled, neither let it be afraid." Therefore it is a peace that shall keep your hearts and minds, yes, who believe on the Lord Jesus Christ, and keep his commandments.

While the unbeliever is troubled in mind, the believer has peace of mind. While the one doubts, the other is firm; while one fears, the other rejoiceth. Yes, although political strifes destroy the peace of our country, or the kings of the earth wage war, or the powers of heaven be shaken, yet he says, "Let not your heart be troubled, neither let it be afraid."

Brother and sister in the Lord, have ye it with us? Have ye all that peace? If not, let us so live that we can have it, and be found in peace in him when he (Christ) comes; for the Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. Amen.

John B. [illegible].

E. Port, Dec. 25th.

☞ He who thinks he has enough of the Holy Spirit, will quickly find himself unqualified by the evil spirit.

For the Crisis.

Reports of Revivals.

Thinking the readers of the *Crisis* will be interested in reading reports of revivals in other churches, and other lands, I propose to give extracts from the accounts of what the Lord is doing for our fallen race. We feel sure that every true christian will rejoice to hear that sinners are turning to Christ. The first account which we will transcribe for the edification of the reader, is taken from the *New York Observer*. It is a portion of a report respecting the Fulton St. prayer meeting. We shall be obliged to abbreviate somewhat. M. D. W.

ANOTHER REMARKABLE ANSWER TO PRAYER.

A Moravian clergyman, lately from the Island of Jamaica, West Indies, arose in the meeting and said: "I have been once before in this meeting and kept silence, but now if I should keep silence, I think I should do dishonor to God and injustice to the meeting. To the glory of God's grace I must tell you how God hears and answers prayer.

Some time ago I sent a request to this meeting, asking you to pray for the outpouring of the Holy Spirit upon my church and congregation in Jamaica. Now I hold here a letter just received which shows how remarkably God has answered prayer. I was then a pastor in Jamaica when I wrote the request, about Sept. last; now I have been transferred to the city, and am settled over a congregation near the Roman Catholic Cathedral, and as you prayed for my congregation in Jamaica, so I beg you to pray for my congregation in the city. I wish to read from this letter, to show you how God answers prayer.

'Fairfield, Jamaica, Nov. 1st, 1860.

MY DEAR BRO. RIENKE:—I have long wished to write to you, and now my heart has a burning desire to make you a partaker of our joy. Rejoice with us, dear brother, and again I say, *rejoice;* for the Lord has visited us, even *us* with his salvation. The Lord has been pleased to pour out his Holy Spirit most abundantly upon our congregations, and upon some of our sister churches. New Carmel, your beloved child of many prayers, was the first that obtained the blessing. On Thursday the 20th of Sept., at the usual weekly prayer meeting, the Lord manifested himself to the congregation in such a manner, that all hearts were melted before him, and he, the Bridegroom, added on that blessed day, not a few members to his bride. Oh! how your heart would have rejoiced could you have seen and heard what your successor was favored to witness on that day, and ever since—the awful prostrations, the mournful lamentations, the piercing cries of distress, the open and full confessions of sin, the noble zeal of the new converts to win others to Christ, the anxious desire to join the church, the increased liberality.'

Bro. Thaeler writes under date of 22 Oct. "The work of grace is still continuing among us here. Almost all excitement has ceased now. No vivid flashes and crashing thunders to startle you, but a clearly quiet, pouring rain. Every day produces fresh fruits. I have conversed individually with upward of four hundred persons who have been brought under the gracious influences of the Lord's Spirit. Thus far the quickening effects have been most satisfactory, exciting us to admiration and praise. Fulnec and Springfield were favored next, and on the same day. Bro. S——, whose diary lies before me, gives the following description of that blessed work: 'Though no public notice had been given of the prayer meeting this morning, yet the church was filled as on ordinary Sabbath days. Long time before the meeting commenced, the people had assembled in the yard and a most solemn feeling pervaded all. At 9 o'clock the meeting commenced, and, oh what a meeting! After having sung a verse and addressed a few words of exhortation to the people, we engaged in prayer. And what a prayer that was! There was no occasion to call on any, for no sooner had one finished than another began. Such prayer I never heard. Even the little children engaged in it; and particularly when a little boy began to pour out his soul before God, a trembling seized on all! O the tears that were wept then! cries for mercy that ascended to the throne of God! the groans that were wrung from many a hardened sinner! Also, a little girl lifted up her voice; and oh! the prayer that child prayed was heart-rending. Such earnestness, fervency, and fluency as came from that little heart, I never yet have witnessed. God's Spirit came down on the assembly as a mighty rushing wind. Many were smitten down under an overwhelming sense of their sins. Big, strong men trembled on their knees, as though shaken by an invisible power. There was a general weeping and crying. The sword of conviction had been unsheathed, piercing the hearts of old and young, male and female. I felt overwhelmed at what I saw, heard and felt. Out of the mouths of swearers, blasphemers, fornicators, and thieves, of babes and sucklings, God has perfected his praise. At twelve o'clock I broke up the meeting.'

The scene at Springfield, during the same hours, was still more awful. The manifestation was so sudden, and so powerful, that, says Bro. [illegible], who officiated there [illegible], the whole congregation, assembled at the prayer meeting, was prostrated as one man. And such was the groaning, screaming, wrestling, that Bro. L. had to break up the meeting at once and clear the church. And even the yard at Springfield, was turned into a Bochim, filled with the slain of the Lord, who were lying in all directions, under the greatest agony of soul, till they had grace to confess their sins.

Beaufort and New Hope were visited next, the fire having been kindled there, under God, by warm-hearted, new converts. About a fortnight ago the work began at Bethabara, and thank God, last week, poor, cold, dry, barren Fairfield was blest. Oct. 26th was the day of grace, when the Lord was pleased to raise up of these stones, children unto Abraham. At our usual prayer meeting on Friday, one of the new converts rose to tell his brethren what the Lord had done for his soul. His short and earnest address made a deep impression. As soon after we kneeled down to pray, the same man lifted up his voice. The pent up feeling burst forth, and there was general loud weeping. Two women shrieked awfully. We succeeded in having them removed. When we began to sing again, the excitement subsided and a holy calm pervaded the assembly, so that we could continue in prayer and praise. When I had concluded the meeting the crowd would not disperse, but collected in groups outside, on the common. Then it was the Lord worked mightily by his Holy Spirit. Several of the new converts from Hatfield witnessed there against the vanities of the world, and pleaded warmly for Christ. Soon, one after another was smitten, and began to cry, or rather scream for mercy; young, strong men, women old and young, and little children. We had them removed to different rooms, and ere long you might have seen seven young men lying on the floor, in the door in the down stairs speaking room. About twenty females up stairs, a number of children in the old Normal School—all in the deepest distress for sin, wrestling with Satan and their pride, till at last they conquered, and made a full confession of all their sins.

Oh! I cannot describe what I felt, when I sat, or stood, watching over those dear young men, as for hours they lay in agony, and endeavoring to administer to them the precious comfort of God's Holy Word; yes, and what I felt, when at last I saw a beam of joy irradiate those gloomy countenances, and when finally I behold their faces radiant with holy joy, as they rose from the ground and exclaimed, Jesus has pardoned all my sins! The enemies of God have much to say against this blessed awakening. But we have great reason to bless God, for while we have some chaff, we have an abundance of wheat. A striking feature of this marvellous work of grace is, the readiness of the people to confess their sins."

The speaker stated that more than one thousand converted souls had been, up to the date of this letter, the fruits of this most wonderful work of grace, with no diminution in its amazing power. He said that any such manifestations as are here narrated, had not taken place among the Moravians in the last hundred years.

For the Crisis.

1 Cor. 15 : 24—28.

"Then cometh the end, when he shall have delivered up the kingdom (the reign) to God, even the Father," etc. This clearly implies, an *antecedent* possession of the kingdom by the Son. He could not deliver up a kingdom which he did not actually possess. The promise of the Father to give him the kingdom or reign on the throne of his father David, is not yet fulfilled. He is now at the right hand of his Father on his (the Father's) throne. At his second personal coming, he will be on his *own* throne.—Rev. 3 : 21; Dan. 7 : 13, 14.

"The kingdoms of this world are (to) become the kingdom of our Jehovah and of his Christ."—Rev. 11 : 15. "The Father, of whom are all things," will put all things, under the feet of his Son. He will give him the reign to triumph gloriously over the powers of darkness.

This reign must continue until all enemies are put under the feet of Jesus Christ, which will be at least "a thousand years." —Rev. 20 : 4. At his coming, the work of the glorious conquest *commences*, proceeding until "all things shall be subdued unto him." Not until "he shall have put down all (opposing) rule, and all authority, and all power," will he deliver up the kingdom to his Father, when God shall be "all in all." Verse 24 declares that it is the "*kingdom*" or *reign*, which is to be "delivered up."

May divine favor prepare us for the awful and glorious scenes which will soon open upon this insensible world.

HENRY GREW.

For the Crisis.

Will Bro. White please answer the following questions through the Crisis?

1. Did Christ exist prior to his advent as a separate person from the Father?

2. Will Christ always retain the body that he had when he left the earth?

3. If so, is not his first personality lost?

[illegible]

The World's Crisis.

BOSTON, JANUARY 2, 1861.

"A Happy New Year."

Yes, to every one of our readers we would say, we wish you "*a happy new year,*"—happy in the *Lord*. Indeed, none can be truly happy in any other way. The wicked have "no peace," while the righteous have "great peace." May the latter be your portion forever and ever.

Reflections.

Another year is gone! How rapid has been its flight! Months have seemed but weeks, and weeks but days. Thus life is flying away, and will soon be ended. *Where* shall it end? Are we hastening to destruction, or salvation? to the lake of fire, or the paradise of God? Shall our portion be with the wicked, or the pure in heart? Shall we live eternally with the holy and happy, or die the "second death" and "be no more?" It is for *us* to decide.

Let us stop a moment and look over the year now closed. It is proper to inquire, have we spent it well? have we acknowledged the Lord in *all* our ways? have we borne every cross, and kept the eye single to his glory? have we been kind in our families? honest in our dealings with our fellow men? have we been long-suffering, tender-hearted and forbearing, like our dear Savior, thus showing to the world that we are his disciples? have we shown love towards our enemies, blessing those who curse us, returning good for evil? in short, have we kept unspotted from the world? or have we allowed in ourselves wicked imaginations, vain thoughts and foolish words, evil speaking, backbiting, bitter feelings and selfish deeds? If the latter, shall we allow them dominion over us another year? No, in the strength of Jesus let us reform from every evil way, and be found among "the pure in heart" who "shall see God." Let not another unkind word escape our lips, nor wicked thought be lodged within the mind. Let us "put on the whole armor of God" that we at last may be crowned with those who conquer by the blood of the Lamb. Life ends sweetly to those who have spent it well.

During the past year, death has not forgotten its work. Many loved ones who, at its beginning, greeted their friends with a wish for "a happy new year," are now sleeping in the gloomy grave. Tedious days and nights have been spent in weary watchings by the sick bed of an affectionate wife, a kind husband, dear father or mother, a bosom friend, or a lovely child; whose cheering voices are now hushed in death. The family circle is broken, they are gone to the grave, and we have wept by its side, as the earth rumbled upon the coffin, where they lie in peace, sweetly sleeping in Jesus, awaiting the morning of the resurrection. We have often thought of their kind words and pleasant looks; but we see them no more. They met death with a smile, which was left upon the countenance to cheer the weeping friends, as the sun when it is set smiles back upon the clouds, saying, be of good cheer, I will return again and end the weary night in a joyful morn.

Concord.

Wednesday, Dec. 12th, we left Boston for Concord, N. H., and met a hearty welcome in Bro. Preble's happy, christian family, where we found a home indeed for Zion's pilgrims. Our meetings were not large at the beginning, but they soon filled up with attentive and intelligent listeners, till many were obliged to stand up for want of room. A goodly number of brethren and sisters came in from surrounding towns, whose hearty labors added much interest to the meetings. After the second evening we found it necessary to have meetings during the day, which were well attended and were very heavenly seasons. It was a common remark, "I have not attended such a good meeting for years," and some thought it the best they ever enjoyed. We were much comforted in meeting Bro. Jonas Merriam, and witnessing his rich joy in the meetings. The Lord gave him "great peace." It was common for those who came to our social meetings to speak from two to six times. They felt so well, they found it crossing to keep still. It seemed like the heavenly seasons of by-gone days. Many eyes were filled with tears of joy, while gladsome songs of praise cheered the hearts of pilgrims, "toil-worn and weary." It was a feast from the Lord, and many were fed from his bountiful supply. It was truly a season of refreshing from the Most High, and one of those gatherings upon which we ever look back with pleasure. Backsliders were aroused, and the unconverted decided to be christians.

Quite a number of young preachers from the Biblical Institute attended, and several of them assisted in our social meetings. They asked a number of questions on the sleep of the dead and the destruction of the wicked, which added to the interest of the meetings. We were pleased with their candor, [illegible] and we felt assured that the time was spent both profitably and pleasantly. We all enjoyed it. Nearly every objection to of the sleep of the dead and the destruction of the wicked was presented and considered. Several of them appeared surprised at the amount and clearness of the Scripture in favor of these points of doctrine; while at the same time, they were equally astonished at the weakness of the arguments adduced in favor of the conscious state of the dead, and the eternal misery of the wicked. We trust some of them will never again preach these fables, but, regardless of the praise of men, or the "filthy lucre" of this vain world, "preach the word," knowing the time has come, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."—2 Tim. 4 : 2–3. An old version of this reads, "For the time will arrive when men will not bear the true and salutary doctrines of christianity; but their tastes being vitiated, and their prurient ears tickled with sounds, they will accordingly countenance a number of public teachers, who will show their depraved passions, and these will reject the truth with the last aversion, and drink in fictions and fables with insatiable avidity." Our prayer is, that none of those young and promising preachers may be found among the class of teachers just described.

Our meetings continued to increase in interest till the close. Those who were converted, or reclaimed from a backslidden state, numbered over forty. Our last evening was one of great interest. Our house was very full—many unable to get seats or even get into the house. After preaching, about fifty sat down to the table of the Lord to commemorate his sufferings. It was a profitable and pleasant season. At the close of the communion, we invited those who felt a desire to be christians, to come forward for prayers. Thirty came, and twenty-nine of them were blessed and confessed Christ. Many of them are heads of families, and several are past the meridian of life. Many more are under conviction. That evening will be long remembered by those who were present. Bro. Preble will go on with the meetings. We shall expect to hear more glad tidings from Concord. Praise the Lord for his wonderful goodness to the children of men.

Exposition of 2 Cor. 5: 6-8, and Phil. 1: 23.

ANSWERS TO INQUIRIES.

BRO. GRANT:—Will you please give through the Crisis an exposition of 2 Cor. 5 : 6–8, and Phil. 1 : 23?

S. N. LANGLEY.

The first Scripture named reads as follows: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." In the verses preceding this extract, Paul uses figures of speech illustrating the condition of the church in this world, as compared with the one to come. He speaks of being "naked," "clothed," and "unclothed;" but evidently is not referring to literal clothing. In the verses under examination, Paul uses the plural pronoun *we*, representing himself and those to whom he was writing—the Corinthians—and says, "Therefore *we* are always confident, knowing that, whilst *we* are at home in the body, *we* are absent from the Lord, for *we* walk by faith, not by sight." If by *body*, Paul means the physical organisms of himself and the Corinthian brethren, we think he would have said, "Whilst *we* are at home in" *our bodies*, "we are absent from the Lord;" and also in verse 8th he would have said, "*We* are confident, I say, and willing rather to be absent from" our *bodies*, "and to be present with the Lord;" instead of saying, "absent from *the body.*"

If by the pronoun *we*, Paul means "immortal souls" in bodies, then he would make out that they all live in *one* body. But whether they live in one or many, if these supposed "immortal souls" are the real men, and never die, going to their reward at death, then Paul is not in harmony with himself; for he says, "If the *dead* rise not, then . . . . they also which are fallen asleep in Christ are *perished*." This cannot be true if they are *alive*, and with Christ. Again, Paul says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the *dead* rise not? Let us eat and drink, for to-morrow we die."—1 Cor. 15 : 32. In these passages, Paul shows as plainly as language can make it, that those who die can have no hope of a future conscious existence, unless there is a resurrection of the *dead;* consequently, he cannot mean, when he says, "We are . . . willing rather to be absent from the body and to be present with the Lord," that the *we* are "immortal souls," that will go to heaven to be with the Lord when death takes place. If these souls go to *hades*, as some claim, then they do not go to the Lord, unless he is still in *hades;* and if he is, then it follows he is not raised from the dead, and christianity is a failure. If we have the pronoun *we*, in the passage under examination, represent immortal men inside of their bodies, who are to go to the Lord as soon as their bodies die, we see no possibility of making Paul harmonize with himself or the rest of the Scriptures.

We will now let Paul explain himself. It is a well known fact that the church, as a whole, is called the *body* of Christ, while he is denominated the "head." In Rom. 12 : 5, Paul says,—"So *we* being *many*, are *one body* in Christ, and every one members one of another." This is too plain to need explanation. With the foregoing corresponds 1 Cor. 12 : 27:—"Now *ye* are the *body* of Christ, and members in particular." In Eph. 3 : 6, Paul says, "That the Gentiles should be fellow-heirs, and of the same *body*." Again he says, when speaking of the work of the apostles, prophets, evangelists, pastors and teachers, they were given "for the perfecting of the saints, for the work of the ministry, for the edifying of the *body* of Christ."—Eph. 4 : 12. When speaking of what God has done for Christ, Paul says, "he hath put all things under his feet, and gave him to be the head over all things to the church, which is his *body*."—Eph. 1 : 22, 23. In Col. 1 : 18, he says of Christ, "He is the head of the *body, the church*."

Whatever construction be put upon 2 Cor. 5 : 6–8, we think it is *certain* Paul did not intend to teach the Corinthian brethren, or any one else, that when they died they would not be dead, but would be translated to heaven. In 1 Cor. 15 : 16–18 he teaches most plainly that christians are *perished* "if the *dead* rise not;" and we do not believe he then taught directly the opposite, that they go to Christ and receive their reward independent of the resurrection, thus plainly contradicting himself, and other positive Scriptures.

We now pass to consider the second part of the question, relative to Phil. 1 : 23, which reads; "For I am in a strait betwixt two, having a desire to *depart*, and to be with Christ, which is far better." It is thought by some, that Paul meant to say, I desire to have my *soul* depart and be with Christ. And yet we are told by popular theologians that, when men die, their souls go to *hades*. We would inquire, is Christ still in *hades*? Then he is not raised and we are without hope,—all are *perished*. When I say, "I desire to depart and see my mother in Connecticut," do I mean, I would like to have my immaterial soul go and see her, and leave me behind in Boston? By no means. I mean that *I* wish to go, so that I can say to mother, as did Jesus after his resurrection, "*It is I myself*." No one would suppose for a moment that, when an individual says, I desire to depart in the next steamer for Europe, he expects to leave his physical organism behind. In such a case, it would be evident he had not gone. Does it make any difference whether he should go horizontally over the earth, or ascend perpendicularly, so far as *departing* is concerned? Certainly not. Why, then, say that Paul only desired to have his *soul* depart? Why not let him desire to be *translated* like Enoch and Elijah? which would be "far better" than to remain on earth and be whipped and stoned as he had been; or to die and sleep in the grave till the resurrection. It seems Paul was in a strait betwixt living and enduring "a great fight of afflictions;" and dying and sleeping in Jesus, till "the last . . . . trumpet shall sound, and the *dead* shall be raised incorruptible;" but besides his strait in the choice between these two points, he had an anxious desire to depart, or be translated, and be with Christ, which was "far better" than either.

The word *analuo*, rendered *depart* in ver. 23, occurs but once more in the New Testament; which is in Luke 12 : 36, and is rendered *return*. The verse reads, "And ye yourselves like unto men that wait for their Lord, when he will *return* from the wedding; that, when he cometh and knocketh, they may open unto him immediately." In Joshua 22 : 8, we read, "And he spake unto them, saying, *Return* with much riches unto your tents." The Hebrew word, here rendered *return, always* has this signification; and in twenty-two Mss. of the Septuagint, including the Oxford, is translated by *analuo*, the word rendered *depart* in Phil. 1 : 23, but *return* in Luke 12 : 36. Hence some render Phil. 1 : 23, "Having a desire for the returning, and being with Christ, which is far better." This latter rendering harmonizes with all Paul has said. Many christians have been situated where they would hardly know whether to choose life or death; but longed for Christ to *return*, which would be "far better" than either. This, we think, may be Paul's meaning. One thing is certain; the Bible no where teaches that men know any thing when dead; or that they go to their reward before the coming of Christ. We read, "The Son of man shall come in the glory of his Father with his angels, and *then* he shall reward every man according to his works."—Matt. 16 : 27.

The South.

The Southern states are rapidly approaching a distressing situation, with no prospect of improvement; indeed the whole world seems passing into confusion confounded; fulfilling the Scripture, which says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The [illegible] presents a very gloomy aspect, with strong evidence that she is about to drink a bitter cup. Her side of iniquity has increased rapidly during the past few years, and now, like the rest of the world, she seems ripe for the harvest. The reader may get some idea of the state of things at the South, from the following extracts:—Says the Montgomery *Mail*, Ala., Dec. 11th, 1860:—

"We have found out a deep-laid plan among the negroes of our neighborhood, and from what we can find out from our negroes it is general all over the country. The plot is this: they are to make a general rise during the Christmas holidays. We are now whipping the negroes—taking them as they come. We hear some startling facts. They have gone far enough in the plot to divide out our estates, mules, lands, and household furniture. Their plan is this: they are to kill the families on a certain night, (that they live with,) and then get together and take the country. They look for aid from Lincoln and the Northern people. We cannot find out the exact time, but they generally have pitched on Wednesday night, the 26th of Dec. No humbug is this."

HARD TIMES IN ALABAMA.—The Mobile *Register* publishes the following extract from a letter from Choctaw county:

"You Mobilians have but a faint idea of the misery that will be likely to exist in the country the coming year. I can assure you, from my own observation, that in less than two months from this time eight families out of ten will actually be out of corn, and a great part of them will not have the money to buy it with. And as your merchants will not fill orders unless the cash accompanies such orders, where is it to come from?"

The Memphis *Argus* has the following letter, dated Friar's Point, Miss., Dec. 11:

"There is great excitement in this community. The people are in arms against the Northern men who have been in the country but a few months. On yesterday evening, two gins and a negro quarter were fired simultaneously, doubtless by the procurement of these wretches. The night was lit up for miles around. The Vigilance Committee were soon under arms, and proceeded to the room of three carpenters, one by the name of Hamblin, the others unknown, and took them and hung them to the first tree, and afterwards cut them down and burned them! The town is now under arms, the military are parading the streets, and all is excitement and alarm.

This morning the remainder of the Northern men were up the river on the steamer Peytona; some of them were branded with the letters G. B. (gin burners) before being shipped. Fourteen gins have been burned in this county during the last six weeks, and the people have determined to stop it.

An abolitionist was hanged, barreled up, and rolled into the river at this point last week, and it was probably to avenge his death that the last gins were fired. A negro implicated the men who were hung. He said that they told him all the negroes were to be free next March, when Lincoln becomes President, and there will be a general rising of the negroes then. The vigilance committee have sworn to hang every Northern man who comes here from this time until the 4th of March."

The following extract from a private letter of a slaveholder in Florida, dated Dec. 11th, 1860, will give some idea of the state of things in that state.

"All business has come to a perfect stand still. Can't sell anything for cash. Cotton can't be sold at any price. No exchange. It is a fact that South Carolina, Florida, Alabama and Mississippi will go out of the Union. Texas is likely to go by herself, as Gen. Houston will have a government of his own. I was aware of this when I sent my last draft. Must wait for a turn in matters. I have notes against good men for five times enough to pay all my liabilities, and cannot collect any how. What all this will come to I cannot say; but I think there would be no difficulty in settling all our troubles, if it were not for the determination to secede. It is the main intention of the cotton states to open the African slave trade; they cannot do this while in the Union, and here lies the difficulty in coming to some understanding. The African slave trade they think worth more to them than the Union. Florida will go out of the Union. We vote for delegates on the 22nd instant, and the Convention meets on the 3d of January. It has been the intention of the disunionists to spring a trap on the people, and push matters in hot haste before they can think. I think that the South, out of all pretended grievances, can make out only one clear case thus far; that is, the anti-fugitive slave laws of the Northern States. No doubt we are in danger of losing our slaves, in the Union or out of it."

A correspondent of the St. Louis *Democrat*, writing from New Orleans, says:—

"The best planters' promises to pay are not negotiable at five per cent. a month, although made in the old form, with good city names upon them as payers. Factorage houses go down like hail, and utter stagnation reigns everywhere. On the memorable fourth of December, when a vast amount of paper falls due in this city, sixty cotton houses suspended, and paper went to protest to the amount of \$10,000. The oldest and best dry goods houses are offering their goods at a ruinous sacrifice, and there is hardly a house in the city which does not advertise to sell out at cost or reduced rates. But in spite of all this, nothing is sold and nothing is doing."

Encouraging.

We clipped the following pithy remarks from one of our exchange papers. The writer says:—

"The World's Crisis is an advocate of that we have styled the 'Devil's religion' and 'Anxious bench piety.' Its editor is a professor and teacher of the same, and is a believer and helper on of modern revivals, etc.; and every person intelligently instructed in the gospel of the kingdom [illegible]

[illegible] pour out all the milk of human kindness there is in us, endeavoring to win them to Christ,—but never let us deceive them, by giving them to understand they are 'christians' and 'dear brethren,' when we know they are in no better condition, so far as future life is concerned, than the pious Mohammedan or Hindoo.

MARK ALLEN.

Woburn, Mass., Aug. 23d, 1860."

☞ Melvan Blood, Prophet's Town, Ill., wishes to know if there are any of our faith there.

For the Crisis.

☞ He who claims that those who find fault with others should be free from fault themselves, sets up the claim of infallibility; and he will be exceedingly annoyed when he is so criticised that he sees his own deformity; and will be likely to resort to low blackguardism to screen himself from public gaze; thinking that such argument will have the same effect on others as on himself.

J. S. WHITE.

An Acrostic Wish for the Friends of the "Crisis."

I hasten to greet you with a warm-hearted wish,
Which God grant you may surely obtain,
It is unto all a "Happy New Year,"
So long as on earth you remain.
"Happy New Year" to our Editor Grant:
You also, kind reader, we greet;
On all of your hearts may blessings descend,
Until we in glory shall meet.
And to Sister G., a helpmeet indeed,
"Happy New Year" we likewise extend;
And to Bro. C., whose writings we read,
Please accept this true wish from a friend.
Perhaps our hope, so long cherished, may this
Year in its fullness be given;
New scenes may arise, imparting the bliss
Enjoyed by the angels in heaven.
We may welcome our Lord to earth's domain,
Yielding so long the brier and thorn;
Elect us our King forever to reign,
And earth with new beauty adorn.
Reader, yours truly I ever remain.

MARY D. WELLCOME.

Richmond, Me.

Correspondence.

From Bro. A. N. Seymour.

BRO. GRANT:—For over five weeks past I have been suffering under the influence of a severe cold which settled upon my lungs, producing chills and fever, and a hoarseness which prevented me from talking almost entirely for a while; but through the goodness of God I am at the present time somewhat relieved, and am slowly recovering; yet I fear I shall not be able to preach any more this winter, my lungs being so much weakened by disease. The only medicine which has rendered me any substantial good was pure cold and warm water. After the disease had progressed for about three weeks, I commenced wearing towels wet in cold water around my body, changing as often as four or five times a day. In about two days the disease began to appear upon the surface, and it has been coming out more and more ever since. Pain in my lungs and side have entirely disappeared, so that I feel quite comfortable, although my lungs are very weak; yet by due care over myself I hope to recover from this dangerous disease ere long.

It has been quite an affliction of mind to be housed up and not permitted to preach or attend meetings; and if this is to be my ordination during the winter, it will be the greatest cross I have borne since I embraced the "*blessed hope*." But in such hours of suffering and anxiety the christian's hope looks so good, so permanent, so rich and desirable, that we sometimes seem to lose sight of our own sufferings, and are almost lost in our thoughts of coming glories and blessedness which "cast their shadows before."

The more I study my precious Bible and reflect upon the christian religion as revealed therein, and then by comparing it with that which passes among the masses for christianity, the more I discover an immense difference between the two. One is characterized by a proud, dressy, popular, loving to see and to be seen, sectarian, go and come people,—like a door upon its hinges—to hear something that tickles the fancy, that the *would be wise* call smart, talented, eloquent, splendid; while the other is characterized by a humble, cross-bearing, zealous, loving, truth seeking, and godly, praying people, who delight to be found in the prayer circle upon their knees, with uplifted eyes, hands and affections, praying in the Holy Ghost for sanctification and the salvation of souls, and who are not popular and full of sectarianism, and do not suppose that gain is godliness. Oh my Father! let my lot ever be cast with such a people as this; and may I so live that I may be an acceptable member of such a brotherhood. A religion that is cold, distant, inactive, worldly, selfish; that does not feel for a poor brother's wants, but is a money making religion, is a God-forsaken and heartless thing, and will ultimately land its possessor in irretrievable ruin.

Dec. 18th.

From Sr. A. J. Smith.

DEAR BRO. AND SIS. IN THE LORD:—I feel it a privilege to say a few words in favor of that heavenly land that we are about to possess, if we are faithful. How are we to be faithful? There is a class of [illegible]

the winds blew, and the floods came and beat upon that house; and it fell not." If we are going to be heirs to that inheritance that is incorruptible, undefiled, and that fadeth not away, we have got to take up our cross daily, and deny ourselves of every thing that is not for our real good, and for God's glory. We must put off the old man and all his deeds, and become a new creature in Christ Jesus.

Reader, let us stop and think for a moment; can we glorify God in satisfying our lusts? Brethren and sisters, let us be dead to sin, and live no longer therein; but have our minds renewed in the spirit of righteousness and true holiness. Let us take up our cross and deny self, and follow the Lamb whithersoever he goeth, endure hardness as a good soldier of Jesus Christ, and in a little while He whose right it is to reign, will come and deliver us from all the iniquities that are abroad in the land. It is high time for us to wake out of sleep; the night is far spent; the day is at hand; let us therefore put off the works of darkness and put on the armor of light. Abhor that which is evil; cleave to that which is good, and seek those things which are above.

O solemn, dreadful, glorious news!
The Gentile "times" about to close,
And Zion's King appear!
Ah! then, what fearfulness shall seize
Those virgins who have lived at ease,
Nor thought the Bridegroom near.

Awake! arise! ye sleepers, all;
'Tis Mercy's latest gracious call;
Sinners, why will ye die?
And ye who have a name to live,
But daily do the Spirit grieve,
For pardon quickly fly!

The Lord is not far from every one of us; for in him we live, and move, and have our being. Even the very hairs of our heads are all numbered, and none of them will perish without his notice. If there are any that have wandered away from their Father's house, let them remember what the Word says: "Return, ye backsliding children, and I will heal your backslidings." "Draw nigh to God, and he will draw nigh to you." "Resist the devil, and he will flee from you." "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous." "Wherefore lift up your hands which hang down, and the Lord will put a new song in your mouth, even praise to your God." Let us praise the Lord for his goodness, long-suffering and forbearance towards such unworthy worms as we are. Let us be faithful, and endure to the end; the same shall be saved. Glory to God and the Lamb forever! Amen.

Northfield, Mass.

From Sr. S. C. York.

DEAR BRETHREN AND SISTERS:—I have started for the kingdom although I am quite young yet, I am glad I have started on this bright and heavenly journey, I am not too young to serve Jesus. I am thirteen. I love to hear of Jesus' coming to give his people rest, and it cheers my heart whilst here in this wicked world to think that if we are faithful a little while longer, soon we shall reign on the new earth; and that we shall meet Abraham, Isaac and Jacob, who are now in their graves, asleep in Jesus, and other friends sleeping in Jesus. I have two brothers and one sister, and other friends, in their graves, and I hope to meet them in the kingdom of God soon. Brethren and sisters, pray for me, that I may endure to the end and be saved at last. I hope that we shall all be faithful, and soon meet together in the kingdom of God.

Yarmouth, Me.

From Bro. M. Chandler.

BRO. GRANT:—I take this opportunity to let the friends who read the *Crisis* know my whereabouts and why I have changed my location. I have now been laboring in the western field (Wis., Ill., Ind., Iowa,) for about fourteen years, devoted the most of my time to traveling and preachnig the gospel of the kingdom of God at hand. I have spent the most of my time and my all in the cause. Some years I have averaged but about one day in three weeks with my family. I have traveled from two to three thousand miles, and preached from two to four hundred hours per year, beside baptizing and attending other duties in the church. I have been exposed to the cold blasts of our large prairies, and the storms which are very severe; to heat and cold; traveled all kinds of weather. My experience has brought on fever of different kinds; all together, with the care and anxiety I have had for the cause of God and my family, has broken my constitution.

But through the blessing of God I am still alive and trying in my weak way to preach the gospel, and give the last message to a perishing world. But when I was so low last summer, I made a trip to Wisconsin, stopping a few weeks, and my health improved very much. So I concluded it would be duty to change my location on account of my health. It was hard for me to leave Ill. and the cause, and to leave them without a preacher, but I felt duty called me so to do. I hope God will move some of his faithful servants' hearts to go to that part of his vineyard, some that will care for the cause. He has good children there. I pray they may be preserved blameless until the coming of Christ.

My address now is Seneca, Crawford Co., Wis. It has cost me all I had to get here, so we are very destitute, but I expect God will care for us. He has some good and faithful stewards, who have care for the watchmen. I am ready to go as God opens the way, and sound the alarm. Any wishing my labor will address me as above.

I feel to rejoice to think we are most home. Great Babylon will soon go down; words speak it, actions declare it, and I say amen; for when she goes down the saints will soon rise, and the shout that John heard that sounded like many waters, yea, like mighty thunderings, will be made. I want to be there. I want to see all the loved ones of earth, all together, and join in the shout of triumph with them.

Obituary Notices.

Fell asleep in Jesus, Dec. 1st, 1860, Sister ELIZABETH DRAKE, aged twenty-two years, ten months and nine days, daughter of Bro. N. P. and Anna Drake, of Lawrence, Mass., after a long illness of consumption.

Sister Elizabeth embraced the Savior and was baptized in her fifteenth year, thus becoming a member of the church of God in this place, in which she continued a meek, lovely and exemplary christian till her death. She sleeps in Jesus, under God's covenant of a resurrection to life everlasting; and for the truth's sake let it here be remembered that this beloved stricken family are believers in the faith once delivered to the saints, as was also the deceased; they sorrow not as others who have no hope, but are comforted with the blessed hope of the resurrection at the coming of the great Life-giver, according to the unfailing word of the Lord as taught by Paul in Thess. 4: 13-18, from which a discourse was preached at the funeral, by Rev. John Couch, assisted by Timothy Cole. May the grace of our heavenly Father be with the afflicted parents and their surviving children, leading them on to perfect holiness in the fear of the Lord, waiting for the glorious advent of Him who is the resurrection and the life.

Sister Elizabeth had a large circle of friends and acquaintance to mourn her loss; many tears of christian affection flowed freely in memory of her cherished name; but it is not the purpose of this notice to go beyond a brief statement of facts. She possessed in a high degree that ornament of a meek and quiet spirit which is in the sight of the Lord of great price. Our lamented sister cherished above her life this blessed hope of the appearing of the great God and our Savior Jesus Christ; to her it seemed an impending event for which she needed to be habitually ready to pass from mortality to immortality, and to be ever with the Lord.

It is a most happy circumstance for us that the Scriptures are so full and explicit in relation to this blessed doctrine—the resurrection of the dead. What a world of awful and glorious meaning in that expression! What solemn and moving associations of thought come crowding into the mind when the words are read or heard—fathers, mothers, wives, husbands, children, brothers, sisters, friends and loved ones are sleeping in the dark, damp, silent, noisome grave, and we hear their welcome voices, and look upon their lovely forms no more while days and months and years roll on! Shall it be so forever? No, blessed be the great God, they shall live again. The mighty God hath spoken, and he will make his promise good. He who framed our bodies at the first, who gathered the particles of our wonderful frame, who arranged our muscles, bones, sinews and nerves, when as yet there were none of them,—He shall be able, when we and ours have decomposed in the tomb and wasted away in the dust of the earth, to call bone again to his fellow bone, and dust to kindred dust. He shall speak again, and the silence of the tomb shall echo to his voice, and the prisoners of darkness shall come forth; He shall speak, and the heavens and the earth shall quake, and from earth and ocean his chosen ones shall come to the brightness of immortality.

For the consolation of those of the Thessalonians whose hearts were bleeding with bereavement, the Apostle undertakes to dispel their anguish by dispelling their ignorance concerning those who are asleep in Jesus. Looking downward and pointing to earth's world-wide charnel house, he sees and traces from the rock-hewn tomb of Joseph of Arimathea a single brilliant ray of light and hope. Here was a torch for the hand of faith and a light for the eye of hope. If God had brought Christ from the dead, then those who are in Christ must also be brought. The living shall have no pre-eminence at last over those who had lived and died in the Lord. For the Lord himself shall descend from heaven; a mighty shout shall proclaim his victorious power and majesty; the awful voice of the Archangel and the swelling echoes of the far resounding trump of God shall proclaim deliverance to the saints. What a scene ensues! Forth from their graves burst the unnumbered saints of God; earth and ocean team with an immortal host; each living saint feels a sudden thrill,—it is the power of an endless life,—and lo! this mortal puts on immortality; calmly and kindly does the Apostle turn and place this glowing page before the mourner's weeping eye, bidding them to comfort one another with these words.

Blessed words! consoling thought! they have been the oil of joy to mourning hearts for eighteen hundred years, and still they hush the low complaining sigh, still they dry the flowing tear, still they make the place of weeping a place of joy, and bind about the tomb the flowers of never fading hope. Still they illuminate the path that lies along the dark valley; still they strengthen those who stand beside the dying; still they comfort those who weep above the dead. Never shall the christian's eye cease to contemplate the picture; never shall his heart cease to thrill with the anticipation, and never shall his hope cease to embrace the promise, until the rent heavens disclose the majestic form of the descending king, and the quaking earth deliver up its sleeping captives at his call, and the saints from every age and clime unite in singing the song of Moses and the Lamb.

D. L. STOKES.

Lawrence, Dec. 24th, 1860.

Died, in Manchester, N. H., of measles and lung fever, Dec. 24th, 1860, NELLA ALFARATA, only child of John C. and Laura M. Moulton, aged six years and twenty-seven days.

The child generally was afraid of death, and would often say to her mother that she did not want to die and be put in the ground. But about four weeks before she died, her mother heard her talking in an adjoining room, and stepping to the door said, "What did you say, Nettie?" "I was not talking to you, mother; I was talking to God." Among other things which her mother heard her say was, (with her mother's Bible open before her, and her eyes turned upward toward heaven),—"*If you want me to die, God, I will!*" After this, she was never heard to express any fear of death. She would often say she loved Jesus because he loved little children. One Sabbath last summer her father and mother were with her in the cemetery, and their attention was directed to some small graves where children were buried, and her mother told her that the children there buried would be raised again from the dead; when Nellie replied;—"Jesus is good, because he is going to take up the children from the grave." She was remarkably affectionate for the last hour or two before she died, and would often cast a heavenly smile on all around her, so much so that it was a subject of frequent remark at the time.

A few minutes before she died, while her hands and arms were cold with approaching death, she raised them to her mother's neck, drew down her face and kissed her; and then sweetly fell asleep in Jesus without the least struggle or emotion. Thus we could comfort the mourning friends with the blessed hope that little Nellie will *live again*.

T. M. PREBLE.

Married.

On the 25th of Dec., 1860, by Eld. J. T. Ongley, in Ripley, Chautauqua Co., N. Y., Mr. JOSEPH MILLER, of North Buffalo, N. Y., and Miss LOIS A. AUSTIN, of Northville, Erie Co., Pa.

Summary of News.

FOREIGN.

[Advices of the 13th ult]

CHINA.

The allied army commences its advance on Pekin on the 6th, and an earth work near that city was taken the same day. The summer palace of the Emperor was taken and completely sacked, affording immense spoils. The chief share of the plunder appears to have fallen to the French. A quantity of treasure which was taken is to be divided between both the French and English troops. Some of the privates are said to have sold their shares for about 30,000 francs each. The entire British share, including both treasure and private property, is estimated at about 90,000.

The Tartar army is still in the field, though the Emperor has fled to Tartary.

ONE DAY LATER.

A despatch from Pekin via St. Petersburg, says that peace has been concluded with China, and that the Emperor had returned.

The attempted assassination of Col. Dunn of the Sicilian army had given rise to the report that Garibaldi had been assassinated.

Among the passengers by the Canada is the French pastor, Father Chiniquy.

It was stated that 2000 Pontifical troops were about to march against the town of Ponteronvo, to overthrow the provisional government established there.

It is asserted that England and France have certainly insisted on Francis II.'s departure from Gaeta, to prevent a useless effusion of blood.

The bombardment of Gaeta was again suspended on the 9th and not resumed.

GREAT BRITAIN.

The marriage of the Princess Alice with Prince Louis of Hesse Darmstadt will not take place until 1862, when the second daughter of Her Majesty will have attained the age of nineteen.

FRANCE.

It is reported that M. Fould, the Ex-Minister, is going to Italy on a secret mission.

There is also a rumor that the Emperor wishes to bring the Villafranca scheme before a Congress, pointing out the anarchy in the Two Sicilies, an anarchy which the Paris letter of the Daily News says is probably purposely exaggerated, and the courageous resistance of Francis II. as evidence that Italian unity is a chimera.

AUSTRIA.

VIENNA, Dec. 14. The Ostdeutschen Post, in a leading article says, the accumulation of arms and ammunition in Moldavia and Wallachia and the organization of foreign legions in Italy are to be attributed to an extensive scheme which partly aims at the separation of these provinces from the Porte, and partly at a rising of several other nationalities—not only a Hungarian, but also a Polish legion has been organized. In view of this state of things, Russia has dispatched a threatening declaration to Prince Couza, and has concentrated 12,000 men in Bessarabia.

The Patrie and Opinion Nationale both state that Garibaldi is preparing to take the field in the spring. Several of his old generals have been to Caprera to confer with him, and he is said to have written a letter to M. Tacchi, begging him and M. Bertani to collect money and arms, and to have a thousand gallant men ready to follow him on the 1st of March. The Turin papers publish the following proclamation, bearing the signature of Garibaldi, and dated November 28:

ITALY AND VICTOR EMMANUEL.

That programme the people of Italy must not swerve from. Victor Emmanuel alone is indispensable in Italy. All the men of our peninsula must rally round him. Whether his minister's name be Cavour or Cattaneo, matters little, though the second is better than the first. What is important, and what all Italians must insist on is, that on the 5th of March, 1861, Victor Emmanuel should be at the head of 500,000 soldiers.

G. GARIBALDI.

The Turin correspondent of the Paris *Debats* says General Benedek has informed his troops that they must be prepared for war in the spring, and that it is at Mantua he means to crush Garibaldi. The Turin Gazette,—a very moderate journal,—likewise says that the Venetian question must be settled; and no ministry could stand for a single day which gave up Venice.

ROME, Dec. 15. The Piedmontese have occupied Ponto Corvo since the 11th inst. Some reactionary movements have taken place at Cagli and Gubbio. The King of Naples has issued a manifesto, calling upon the Neapolitans to make a last effort to preserve their nationality. He guarantees to maintain their liberties, and to [illegible] parliaments to the Two Sicilies.

DOMESTIC.

Charleston, Dec. 27.—Fort Moultrie was evacuated last night and the guns spiked.

The Fort is now being demolished by fire. Only four soldiers were left in charge.

The troops have all been conveyed to Fort Sumpter. There is intense excitement.

Charleston, Dec. 27.—Later intelligence from Fort Moultrie represent that only the gun carriages have been burnt. It is reported that a train has been laid below the fort to blow it up. The excitement and indignation is increasing.

Major Anderson states that he evacuated Fort Moultrie to allay the discussion about that post, and at the same time strengthen his own position.

Charleston, Dec 27.—1 P. M. Capt. Foster, with a small force remains in Fort Moultrie. Several military companies are ordered out. A collision is expected.

Charleston, Dec. 27—2 P. M. The military are ordered out to protect the magazines and arsenals in this locality. It is reported that military companies in the interior are on their way here. The agent of the Associated Press has had an interview with Capt. Foster, now in command at Fort Moultrie, who says that Major Anderson has acted on his own responsibility. Fort Moultrie has not been set fire to, and Capt. Foster is still in command, with a few regulars.

Washington, Dec. 27.—The administration having received a dispatch relative to Major Anderson's movements, a cabinet meeting was called, which was in session several hours, and then adjourned until 8 o'clock to-night.

New York, Dec. 28.—It is reported that the secessionists in Charleston have taken possession of the telegraph offices, and will not allow any dispatches to be sent North until satisfactorily passing their surveillance.

The Tribune Washington correspondent says that the Charleston populace have seized the public property to retaliate upon the movement of Maj. Anderson, and the Cabinet consultation was upon that and other points connected with the policy to be pursued.

Dec. 20.—The Washington correspondent of the Herald says that Secretary Floyd stated in writing to the President, that unless Major Anderson was withdrawn he should resign. The President declined to withdraw Major Anderson, and the Secretary resigned.

It is generally believed that Gen. Scott submitted to the President several days since plans for the blockade of Charleston and for strongly reinforcing all Southern garrisons, and suggesting other military preparations which, it is said, were not received favorably.

Washington, Saturday evening, Dec. 29.—The Cabinet refused, to-day, after a session of many hours, to order Major Anderson back to Fort Moultrie, as demanded by the Commissioners from South Carolina.

Secretaries Thompson, of the Interior, and Thomas, of the Treasury, threaten to withdraw at once.

Exciting times are at hand.

The Cabinet broke up to-night, after a five hours' session, without coming to any conclusion relative to the disposition of the troops at Charleston. The impression prevailed that a conflict was inevitable.

A dispatch received to-night by a member of the Cabinet says that troops are pouring into Charleston from all directions

The opinion was expressed by a prominent member of the Cabinet to-night to me that war is begun. Georgia troops, at last accounts, were coming in to join the South Carolina forces.

Troy, N. Y., 31.—Gen. Wool has written a letter favoring the putting down of rebellion.

He declares that if Fort Sumpter is surrendered to the secessionists in twenty days twenty thousand men will be ready to take vengeance on all who betray the Union.

Washington. Dec. 31.—Hostilities have probably been commenced at Charleston by distributing the arms contained in the United States Arsenal to the South Carolina troops, and bombarding Fort Sumpter, as the Commissioners feel their dignity insulted, and have telegraphed home to that effect, by the refusal of the President to degrade Major Anderson.

Letters have been received at Washington from Democratic politicians throughout the country, commending the stand taken by Major Anderson at Charleston. These communications report that he is universally sustained.

Of the hundreds of South Carolina Postmasters only twelve have thus far resigned.

No mail contractors in South Carolina have abandoned their contracts on account of the attitude of the State. They still recognize the Federal Government.

Notices, &c.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. GRANT, per order of Publishing Committee.

Notice.

If the Lord will, there will be a meeting held at New Durham Ridge, N. H., commencing Jan. 18th, at two o'clock, P. M., and continue over the Sabbath. All that love our Lord in sincerity and truth are invited to attend and help in the good cause. Come, brethren and sisters, make one more effort to do good and honor God in this place Come in a condition to preach, pray, exhort and sing, and all in the Spirit.

JOHN BILLINGS.

Advent Conference at Lee, N. H.

This meeting will commence Jan. 19th, 1861, in the Union meeting-house, at 1 o'clock, P. M., and continue over the two following Sundays. Our brethren there extend a cordial invitation to the saints in all the region to come to the meeting ready to help in the work. Leave all, and come together in the name of the Lord, and exhort one another. *The day of God is approaching.*

The object of this meeting is, by the preaching of the life-giving word, to arouse, awaken and reclaim the wayward and save the sinner. We hope to have one of the Lord's free meetings, where the Spirit and word may have free course and be glorified. Those coming from the East or West by first train will find a stage at New Market Junction to bring them to the meeting. All will be provided for. Brn. D. Churchill, Wm. H. Mitchell and others, as the Lord will, may be expected to preach the word.

L. BOUTELL.

Shelburne Falls.

There are a few here who look for eternal life through Jesus at his coming. Our village is nine miles west of Greenfield, on the line of the Troy and Greenfield R. R., and we ought to have some preaching here. Will not some of the Lord's servants come this way? In behalf of the Committee,

O. SHEPARD, Cor. Sec.

Life of Hiram Munger.

A second edition of the above work is now in the hands of the printer, and will be ready about the first of the new year. In addition to what has been published in the first book, there is a large appendix, containing some deeply interesting items regarding the trials and persecutions to which the pioneers of the Advent faith were subjected; besides a number of valuable recipes for various maladies. Also, a *life-like portrait* will accompany this edition. Owing to the extra expense, the price will be 60 cents; postage 8 cts. Our friends will please send in their orders soon, as we anticipate a rapid sale of the book.

Change of Time for Yarmouth Meeting.

The brethren and sisters in this place, feeling anxious to make extra efforts to save souls and help along the cause of the Lord in this vicinity, propose having a protracted meeting in "Institute Hall," commencing Jan. 18th, 1861, at 6 1-2 o'clock in the evening, and continuing as long as may be thought best. Brethren O. R. Fassett, and other ministering brethren are expected to be present to preach the word; and we cordially invite brethren and sisters generally, to come to the meeting to labor together for the good of souls. We shall do what we can to take care of all who come. In behalf of all interested,

R. R. YORK.

Yarmouth, Me., Dec. 3d, '60.

ESPECIAL BOOK NOTICE.
English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we got them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.61; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will be at
Cornish, N. H. .... Jan. 5th and 6th
Newbury, N. H. .... Jan. 10th
Sutton .... Jan. 12th and 13th
(where Bro. Andrews may appoint.)
Bro. J. Pinkham will be with me.
J. G. SMITH.

Providence permitting, I will preach at
Portland, Me. .... Sunday, Jan. 20th
Danielsonville, Ct. .... Jan. 27th
East Killingly, Ct. .... Feb. 3d
J. HEMENWAY.

I will preach as follows:—
Hooksett, N. H. .... Jan. 6th
Dover, N. H. .... Jan. 17th
Biddeford, Me. .... Jan. 18th
(Some one meet me at depot, second train East.)
Portland, Me. .... Jan. 20th.
If any of these appointments conflict with previous arrangements, brethren will please let me know by letter immediately, addressed to Warner, N. H.
S. W. BISHOP.

Providence permitting, I will preach in
Natick, R. I. .... Jan. 11th
Fairhaven, Mass. .... Jan. 13th
and remain to preach at Mattapoisett and Head of the River two weeks.
Lowell the last Sabbath in Jan. and 1st in Feb.
W. S. CAMPBELL.

I appoint to preach in South Winsted, Ct., (Pleasant Valley school-house) Jan. 20th.
S. P. BABCOCK.

Providence permitting, I will commence a series of meetings at Glens Falls, N. Y., Friday evening, Jan. 4th, to continue one week or more, as thought best.
MILES GRANT.

Providence permitting, I will meet with the brethren as follows:—
Amherst, Me. .... Jan. 5th and 6th
Glenburn .... Jan. 13th
North Searsport .... Jan. 19th and 20th
Frankfort .... Monday evening, Jan. 21st
L. WETHERBEE.

The Lord willing, I will preach at
Northfield .... Sunday, Jan. 6th
GEO. A. STREETER.

J. K. Bellows will meet the brethren in
Newfield .... Jan. 6th
Wrightville (school-house) .... Jan. 7th—8th
Bro. Tuttle's district .... Jan. 9th—10th
Prospect .... Jan. 12th—13th

I will preach in
London Ridge, N. .... Jan. 6th
Bro. J. Pinkham is expected to be with me at the above place.
B. P. MANNING.

Providence permitting, Eld. John Billings will preach in Worcester the first two Sundays in Jan.
Also, Eld. S. S. Brewer the last two Sundays in January.

Business Matters.

Cash Receipts.

Mrs. M A Haynes p. pd, 286, $1.25; B B Grant 276, 32 cts; J C Pettingell 275, 60 cts; H Hodgson $1.13; Warren Cady, 336, $2.25; N Dalley 301, 93 cts.

W J Greenleaf 286, M J Earnshaw 287, Dr. W A Manning 288, W M Bassett 286, C H Silow 288, A M Beed 288,—50 cts. each.

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January, 1860.

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Lift your Head, Brother Pilgrim.

[illegible]

Lift your head, brother pilgrim, the day draweth near
When the heavens will open and Jesus appear,
With millions of angels in glory will come
To set up his kingdom and take us all home.

CHORUS.

Soon from all sorrow the saints shall be free,
Immortal in beauty our King we shall see.

Hark! the watchmen are sounding their notes loud and clear,
The virgins to comfort that Jesus is near;
And soon will descend and the trumpet shall sound
To awake all the nations that sleep under ground.

Old Babylon is trembling and wailing full sore,
Her garments are reeking with saints' purple gore,
The smoke of her torment we soon shall behold,
As John in his vision hath clearly foretold.

Soon her Kings and her nobles, alas! loud will cry,
As the smoke of her burning ascendeth on high;
She'll sink as the millstone was cast in the sea,
With might by the angels, and never more be.

The highlands of Eden by faith we behold,
The bright burnished city of gems and pure gold;
There the once weeping pilgrims forever are blest,
With the Savior and brethren eternally rest.

Spread of Pre-Millennialism.

BY D. T. TAYLOR.

In 1851, the Congregationalist, the organ of a very respectable religious body, informed its readers that "in various ways the leaven of Millenarianism is working in the community, some in nearly *all denominations* being its advocates." Truly said! A great movement, significant, stirring, and onward, is progressing in this direction. The following facts and figures speak for themselves. Will Christian men ponder them well, and tell us what they mean?

The first pre-millennial work written and printed in America was put forth by Samuel Hutchinson, of Boston, in 1667. About ten other works of this kind appeared in New England in the seventeenth century. Of thirty Christian writers in the same century, who either issued prophetical works or alluded to prophecy, eight of the number taught the pre-millennial advent and personal reign, while the writings of a majority of the remaining twenty-two exhibit a tendency to our view. In the eighteenth century the number of pre-millennial works published in this country amounted to over twenty-five, being written by about twenty different authors of this view. In the year 1800, Benjamin Farnham published a clear little work of this character, of one hundred and fifty-five pages, at East Windsor, Ct. Many similar productions soon after appeared, until 1833, when William Miller's first work a pamphlet of sixty-four pages, was printed at Brandon, Vt. His lectures on Christ's coming in 1843, were first put forth in volume in 1836. He was the author of about sixteen pre-millennial works, large and small.

Within the last two hundred years, since 1660, there have been published in America over seven hundred books, pamphlets, and treatises of a distinctive prophetical character, five hundred and fifty of which bear date in the present century, showing a vast increase in the study of prophecy and a corresponding increase of prophetical works within the past sixty years. Of the total number since 1660, a decided majority are of the premillennial class, while of the five hundred and fifty printed since 1800 over two hundred are issued by the denomination of Pre-millennial Adventists. Of these, over half a million have been scattered far and wide within the past twenty-five years, some reaching a circulation variously from five thousand to eight thousand printed copies.

The first religious newspaper ever published in the world, viz., the Herald of Gospel Liberty, by Rev. Elias Smith, a Christian Baptist minister, at Portsmouth, N. H., in 1808, advocated pre-millennialism, and nearly every other distinctive view now held by the Adventists in relation to our Lord's soon coming. The second journal of this kind was published by John Thomas, M. D., in 1834. The third was established by Rev. Joshua V. Himes, in 1840. The two papers last mentioned still exist, and are devoted to the advocacy of the doctrines in question. No less than sixteen different prophetical sheets have been started within the past quarter of a century, in advocacy of the pre-millennial and speedy coming of Christ, whose period of existence has varied from one to twenty years. Eight or nine are still published, whose average weekly, monthly, and quarterly issues form a circulation of about twenty thousand copies. It is computed that since the year 1834 the number of Adventist and prophetical sheets published and circulated in America is not less than fifteen millions; probably double this amount.

Such is the extraordinary promulgation through the agency of the press, of the doctrine of our Lord's pre-millennial, personal coming and glorious reign on the renewed earth. The result is a vast increase in numbers of the soon expectants of his kingdom, both among the ministry and laity. Public writers in 1848 estimated the number of ministers then preaching these doctrines in America, at three hundred. Recent statistics show twice this number among the Adventists alone, whose ministry has now reached six hundred. This ministerial force exceeds that of at least sixteen other minor evangelical sects noticed by Dr. Baird in his work, Religion in America, while by a strange omission the Adventists are passed unnoticed, though found in nineteen different States, Canada and Nova Scotia. The number of believers of this persuasion is correctly estimated at not less than fifty-four thousand, while their congregations amount to over one hundred and fifty thousand.

The number of pre-millennialists among the ministry and laity of the various churches is unknown, though it is undoubtedly very great, and on a rapid increase. They are found among all Protestant denominations, and among Roman Catholics. The cry, "Behold, He cometh!" is destined soon to be the grand watch-cry of the church of God. Happy are those who faithfully look, wait, and watch for the coming Lord. He is preparing a people for his kingdom, and will ere long be manifested to the everlasting joy of all who love his appearing. Amen.—*Voice of the Prophets.*

Dansville, N. Y.

Condition of the Papacy.

Never did the Papacy appear more undignified than at the present moment. The cloud which was about to burst was clearly foreseen, when M. About's celebrated pamphlet appeared on the day the Emperor left Paris on his way to Genoa. Every spiritual and every temporal weapon within reach of the Pope has been successfully brandished in the face of Europe. Excommunications have been fulminated from the Vatican, but in such a form as to show that they are spent thunder. The Pope was evidently afraid of the recoil of his own artillery, and feels that the days when Papal interdicts could avail to secure obedience, have passed away with the darkness of mediæval superstition. Every effort within reach of the College of Jesuits has been made to avert the impending castastrophe. The superstition of the Empress of the French has been worked upon to control her Imperial husband, and something has perhaps been done through this instrumentality, to manacle the man of whom the Romish Church still boasts as her "eldest son." In the British Parliament, Sir George Bower, impelled by the zeal of a pervert, and his new decorations, has done all he could to work upon the fears of the British Government, aided by Messrs. Hennessy, Maguire, and other emissaries whom the Papal hierarchy contrive to return to the House of Commons.

Of the greatness of the peril of the Pope, we might the better judge from the evident dismay of his adherents. The Pope's prelates in Ireland, not satisfied with mere bluster, proceeded to beat the drum ecclesiastic as the recruiting sergeants of the Pope's Brigade. But who shall write the history of that brigade, which, chiefly through mismanagement of the Pope's officers, has melted away without striking a blow for the Holy Father, with the exception of the small companies in the garrison of Spoleto, who appear to have made a gallant stand against the superior Sardinian forces, before they surrendered?

But every effort to defend the Pope has been unavailiing. Austria was the main prop of the unhallowed tyranny of the Papacy. Metternich long ago said, "Rome rests upon Austria, and Austria rests upon Rome." The hopes of assistance from Austria perished on the fields of Magenta and Solferino, and Austria owed much of her weakness to the Concordat forced on the weakness and bigotry of the youthful Emperor by his mother, who is one of the coheiresses of our second James, and seems to have inherited the abject spirit of submission to Rome which cost him the crown of Britain. It ought not to pass without notice, that the calamities now falling on the Pope, date nearly from the time when Pio Nono consummated the darling project of the Papacy, by decreeing the immaculate conception of the blessed Virgin, and giving divine honors to her as the Queen of Heaven. Whoever has traveled through Italy, or even in southern climes, within the last five years, must have remembered the great doings in honor of the Virgin. How, for example, cathedrals and churches in all the Italian towns and villages were all in a blaze to celebrate the nativity of the Virgin; with what pomp did the Pope inaugurate her new statue in the Pizza di Spagna at Rome, in October, 1857; and how the Papacy was once more committed to the guardianship of the Queen of Heaven. When we remember what calamities have followed the bestowal of these divine honors, we can hardly smile at the infatuation of those votaries of Rome, who, in their ignorance, have scarcely refrained from charging the Holy Virgin with ingratitude. A more enlightened observation may suggest the inquiry whether these acts of idolatry, or rather the decree of the Pope, did not fill up the measure of Papal iniquity, and usher in the time when we are told "that ten horns shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Assuredly, the loss of Rome's temporalities is imminent, when we see province after province throwing off the hated yoke, and the flag of the conquerors floating almost within sight of the Quirinal. Worse than all, there is no sympathy for the Pope. "The eldest son of the Papal" occupies Rome, and has planted a French flag within a circuit of five miles round the Vatican. But what avails such protection? It has been well compared to the protection given to the parrot when hung up in an iron cage to save it from the claws of Grimalkin. It is obviously for his own purposes, and not for the sake of the Pope, that Napoleon thus proclaims himself the master of Rome. The march of the Sardinian armies into the Papal dominions has sealed the fate of the Pope's mercenaries, not without bringing some discredit on General Lamoriciere, who is no friend of the Emperor.

What is to be the final issue of the Italian drama it would be presumptuous confidently to predict. But knowing, as we do, that Babylon is foredoomed, we cannot but look with intense interest to the events which seem to be hastening forward the time when the Romish apostasy shall be cast down, and He shall come whose right it is to reign.—*London Record.*

For the Crisis.

To my Mother.

BY MISS S. F. Y.

I think of thee, my mother,
At evening's holy hours,
When darkness dims the woodland,
And the night winds shut the flowers.

I think of thee at morning,
When the heart goes up in prayer,
And while I bow to worship,
Thou art always with me there.

Though absent from thee, mother,
From those I hold most dear,
Yet forms of loved ones hover
Around me even here.

My mother, be thou ever
My guardian angel still,
And teach my erring nature
To do my Maker's will.

Modern Unbelief of the Resurrection.

BY REV. J. PANTON HAM, ENGLAND.

(Concluded.)

But to proceed. Does popular Christianity, then, disbelieve any kind of resurrection? By no means. It believes that there will be a resurrection of *the body.* The same body? we ask. We would remind those who may be disposed to answer in the affirmative, of their notions of this same body—how they are accustomed to describe it now, as the soul's prison house, the soul's entombment, and so forth. Surely the resurrection of the same body cannot be a thing to be desired! No doubt many will be ready to respond, the body which shall rise again shall be a suitable tenement for the soul, one that shall be adequate to its vast capacities and purposes, and which is called therefore, "a spiritual body." But pause—this is not the same body, the body which the soul once inhabited, but another body, with different attributes and functions, how then can you say that the body rises again? According to this theory, the former body does not rise again, but a new body is created by this so-called resurrection, or rising again. Such a theology, therefore, logically denies also its own dogma of the resurrection of the body. To get off the Scylla of its own contemptuousness with regard to the body, it gets into the Charybdis of denying the resurrection of the body altogether!

But some will forget their contemptuous mode of speaking of the body when, for orthodoxy's sake, they look forward to the resurrection of the body, and therefore we must use another argument with such persons. These, despite all inconsistencies, and physical impossibilities, will hold on to the creed that the *same body* rises again in the resurrection. We must, therefore, remind these believers that the body, as a separate part of the man, has no inherent life; it has never lived by itself, and therefore cannot die by itself, nor rise again by itself. If any should say, the body possessed vegetative life, and it is this vegetative life which is taken away by death and restored by resurrection; we reply by another question—has the body vegetative life apart from the soul? The proof that it has not, is furnished by the fact, that as soon as the soul, so called, is separated from it, all its vegetative functions cease, and the process of decomposition commences. The theory, therefore, again fails before the light of reason and common sense.

And that it fails before Scripture is most evident, for the apostle Paul, who has written with great particularity on the subject of the resurrection, in his first epistle to the Corinthians, distinctly affirms, that the same body or material organism is not raised again in the resurrection, but another and physically different body. "Thou sowest not that body which shall be," he writes, when thou sowest wheat or any other grain. The body which germinates is the stately plant. The analogy, of course, is not perfect, nor should it be expected to be, nevertheless, it supplies the apostle's purpose, which was merely to show that another body or organism is bestowed in the resurrection, and not the same body. Hence he adds, "So also is the resurrection of the dead; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Here then is plain, apostolical authority to support the deductions of reason that, the same body does not rise from the dead, and therefore, the theology that teaches that the soul is the human being, and this never dies, is left without any doctrine of the resurrection of the dead. As we have seen, the doctrine of the resurrection of the body is contrary to sound reason and Scripture revelation. The Bible nowhere speaks of the resurrection of the body, but uniformly of the resurrection of the *dead.* We reiterate, therefore, our charges against the theology of the extant churches, that they deny the great christian doctrine of the resurrection of the dead, and are logically left without any doctrine of resurrection at all. To them, therefore, Paul's query has a special appropriateness, "Why should it be thought a thing incredible with you that God should *raise the dead?*

Modern christendom disbelieves the christian doctrine of resurrection, for the same reason that the Sadducean Agrippa, and the Pagan Festus disbelieved it,—that is, because they cannot understand it. The teachers of this doctrine now, like Paul, are thought to be beside themselves. Christian philosophy of the nineteenth century, rejects the total decease of the conscious being in death, because it cannot square such a doctrine with its vague notions of personal identity. And Christian sentimentality rejects it, for the very self-sufficient reason, that it does not like it. This latter prefers the dreams of poets and painters, to the deliverances of prophets and apostles. It is useless to argue against a faith which is begotten of the fancy, and is the mere foster-child of the feelings. But of our philosophical friends we would ask, Is your philosophy of identity so definitely shaped to your own perception, that you can venture to say that our interpretation of death and resurrection denies the preservation of personal identity in the being which dies and rises again? Let our objectors publish their philosophy of personal identity, and furnish irresistible evidence of the proposition that God cannot extinguish consciousness, and rekindle the identical consciousness again at his pleasure. Until this proposition be proved, the hacknied objection falls to the ground. Will our objectors deny that God first created a self-conscious, thinking being from nothing? He who could say, Come, ye children of men from the nothingness of the past, can surely say, Return ye children of men to your original nothingness, and, Come again ye children of men. A hundred years ago, both writer and reader had neither consciousness nor existence; that Power, then, which has given both can surely take them away, and restore the identical gift again. Away with the flimsy objection about personal identity. Away with the impertinence which balances man's ignorance against the wisdom and power of the Almighty. If our inability to comprehend a profound mystery is to be the reason for repudiating that mystery, then consistency ought to oblige us to a universal scepticism, for, as one has well said, "Everything is mysterious, or nothing is mysterious."

To restore the christian doctrine of the resurrection of the dead to the modern creed, it is first of all necessary to accept the Scripture theology of the constitution of man as a being, in no sense endowed with immortality or deathlessness, but dependent on organization for existence and all the functions of an intellectual, moral, and emotional nature. Proud man must bow his head in humility before the universal challenge, "What man is he that liveth and shall not see death? Shall he deliver *his soul* from the hand of the grave?" He must acquiesce in the Scripture philosophy, which teaches that "the dead know not anything, neither any that go down into silence;" that "the dead praise not the Lord;" that "in death there is no remembrance" of Him—"no work, nor device, nor knowledge, nor wisdom in the grave" whither we are going. He must understand better that memorable deprecation by David and David's Lord, when he said, "Thou wilt not leave *my soul in hades,* neither wilt thou suffer thine Holy One to see corruption." And while he needs more knowledge and humility in reference to this terrible fact of death—the wages of sin—he must cherish more faith in the word and power of God, by which the faithful are assured that, though, like their Lord, they die, yet they shall live again, when he, "the Resurrection and the Life," and the Holder of "the keys of hades and death," comes "the second time for salvation."—*Examiner.*

Selections.

Hurried Devotions.

Probably, many of us would be discomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation, that Augustine's idea of prayer, as "the measure of love," is not very flattering to us. We do not grudge time given to a privilege which we love.

Why should we expect to enjoy a duty which we have no time to enjoy? Do we enjoy anything which we do in a hurry? Enjoyment pre-supposes something of mental leisure. How often do we say of a pleasure, "I wanted more time to enjoy it to my heart's content." But of all employments, none could be more dependent on "time for it," than stated prayer.

Fugitive acts of devotion, to be of high value, must be sustained by other approaches to God, deliberate, premeditated, regular, which shall be to those acts like the abutments of a suspension bridge to the arch that spans the stream. It will never do to be in desperate haste in laying such foundations. This thoughtful duty, this spiritual privilege, this foretaste of uncorporeal life, this communion with an unseen Friend,—can you expect to enjoy it as you would a repartee or dance?

In the royal gallery at Dresden, may be often seen a group of connoisseurs, who sit for hours before a single painting. They walk around those halls and corridors, whose walls are so eloquent with the triumphs of Art, and they come back and pause again before that one masterpiece. They go away, and return the next day, and again the first and last object which charms their eye, is that canvass on which Genius has pictured more of beauty than on any other in the world. Weeks are spent every year in the study of that one work of Raphael. Lovers of art cannot enjoy it to the full, till they have made it their own by prolonged communion with its matchless forms. Says one of its admirers: "I could spend an hour every day for years, upon that assemblage of human, and angelic, and divine ideas, and on the last day of the year discover some new beauty and a new joy."

I have seen men standing in the street before an engraving of that gem of the Dresden gallery, a longer time than a good man will sometimes devote to his evening prayer. Yet, what thoughts, what ideals of grace, can Genius express in a painting, demanding time for their appreciation and enjoyment, like those great thoughts of God, of heaven, of Eternity, which the soul needs to conceive vividly, in order to know the blessedness of prayer? What conceptions can art imagine of the "Divine Child," which can equal in spirituality, the thoughts which one needs to entertain of Christ, in the "prayer of faith?" We cannot hope, commonly, to spring into possession of such thoughts, in the twinkling of an eye.—*The Still Hour.*

The Golden Rule.

This golden lesson, short and plain,
Give not the mind or memory pain,
And every conscience must approve
This universal law of love.

"And as ye would that men should do to you, do ye also to them likewise." Luke 6: 31. The principle here laid down by the Savior, is, by way of convenience, sometimes called the "golden rule." And well it may be. Says Jesus, "This is the law and the prophets." Here is the substance of our duty to our neighbor.

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." Lev. 18: 18. "And let none of you imagine evil against his brother in your heart."

"O may it be our noble aim
To elevate our brother—man;
Onward to speed the glorious work
Which Christ, our Lord, began."

"As ye would that men should do to you, do ye also to them likewise."

This rule is to be lived out in all our intercourse with all men, at all times, under all circumstances, with the saint and the sinner, friend and neighbor. "And as many as walk according to this rule, peace be on them, and mercy, and upon the God of Israel."

The Golden rule embraces a spirit of forgiveness. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15.

The spirit of the golden rule leads us to labor also for the salvation of such as may err from the truth, or be overtaken in a fault. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 19, 20.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 5: 1. Important injunction; "Considering thyself, lest thou also be tempted."

"Give me to feel my brother's woe,
And lightly him condemn,
If from the channel he should go,
As we the current stem;
I'll kindly whisper that he must
The shoals and breakers flee;
And when I need it, I would trust
He'll do the same by me."

O! for more of this charity which suffereth long, and is kind; that seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12: 9–10.

"Let brotherly love continue. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. 8, 8. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 83: 1. For this sweet union the Savior prayed. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Jonn 17: 21.

This blessed Golden Rule of our Savior, exemplified in every-day life, in thought, word and deed, removes all selfishness, all slavery, all oppression, the spirit of caste, all hatred, variances, emulations, wrath, strife, seditions, and causeth the earth to blossom as the rose. "For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself."

"This is the sum of every part,
To love our God with all our heart;
That we should love our neighbor too,
And what we wish from him, should do.

'Tis short and sweet, and good and plain,
Easy to learn and to retain;
May grace divine our souls renew,
And 't will be sweet to practice too."

—*Golden Rule.*

☞ A good conscience is to the soul what health is to the body: it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

He has "Done Much for Me."

"Freely ye have received, freely give," is the injunction of the Savior to his disciples, and when christians have right ideas of their indebtedness to Christ, and of the manifold favors received from him, they cannot be niggardly or covetous.

A missionary laboring among the Caffres, was anxious to raise money for an important object; but the church which he had formed was so small and the members of it so very poor, that he resolved not to ask them to give even a penny. This was a grief to the good man; but as many of them were widows, as they earned the little money they had by carrying firewood to a town several miles off, and as he believed they were doing all they possibly could for the cause of Christ, he felt quite sure that he should not be right if he asked them to do more.

One day he told a native preacher that he was going to plead for the object with the white people in Graham's Town. Immediately the teacher said,

"Why don't you speak to us and ask us to do something?"

The missionary told him his reason, and said, "I really think you are not able to do more in raising money than you now do. But I wish you would feel more, and pray more."

He answered, "The Lord may put it into our hearts to try and do more."

The missionary was pleased, and called the people together. Still he scarcely expected any money, for he could not see where it could come from. But to his great surprise and delight, they came forward and subscribed about £14! Among those who gave there was a poor widow who had the very spirit of her whom the great Savior commended when he saw her cast her two mites into the treasury. This good woman came up to him with fifteen shillings in her hand. The missionary was almost afraid to take it, and told her that it was too much.

"But," he writes, "her reply silenced me: 'The Lord,' she said, 'has done much for me.'"

A short time afterwards she brought to him five shillings more, and told him that her heart would not be still until she made up the pound.

Reading for Youth.

Going to Church.

"Mother, I don't want to go to church." The speaker, a little bright-eyed boy, looked up into his mother's face with evident doubt as to the propriety of saying what he had said. His mother, who had often heard the same remonstrance, sat down and drew him to her knee, saying,—"Charley, father and I tell you that it is best for you. Don't you think we know best?" Charley made a petulant reply, although obliged to go, yet went in a very unfavorable mood.

Years passed away. Charley had lived to be a man, and had long gladdened his mother's heart by living the life of a christian. Children growing up around him, were taught to tread the path in which he had been led before. One Sabbath, a friend spending the day with him, asked: —"Why do you endeavor to get all your children to church, whether they wish to go or not? You know that many do not approve of such a course." Turning to his friend, he replied,—"Because I owe it to my mother that I was saved from infidelity by the respect for the christian religion instilled into my heart when she sent me constantly to church."

The Unlucky Throw.

When I was a boy, like most other boys, I often did idle and foolish things. One day, for instance, as I was walking up street, I saw a broken china tea-cup in the road. Picking it up, instead of letting it alone, as I ought to have done, I began to toss it in the air. This I did several times, trying to throw it higher with each new effort.

At last, thinking to toss it as high as the cornices of the houses, I threw it with great energy. Alas for me! My arm struck my side, and the unlucky piece of china went crashing through the window of a dwelling-house.

Without thinking of my duty, I took counsel of my fears only, and ran home as fast as my feet could carry me. Nor did I either pause or look back until I turned a corner.

Shortly after this misfortune the son of the man whose window I had broken came home from play. Seeing the window broken, he stood outside with his hands in his pockets looking at it. A man passing said: "Your father will think you broke that window, my little fellow, and he'll tickle your back with a raw hide."

"No he won't," said the boy calmly, "for I shall tell him I didn't do it."

"You may tell him so, but will he believe you?" rejoined the man.

"To be sure he will. He always believes what I say!"

That was nobly said, and it was just so. That boy wore a diamond called truth on his heart, and his father knew that he could safely trust him.

Where was I? Well, I sneaked home, feeling that I had done a mean act in not going right to the owner of the house and confessing my misfortune.

For several days I carried my secret with me. It was like wearing a belt of burrs round my waist. It pained me badly. I was in torments, too, lest somebody had seen me and should, after all, tell my father.

At last my secret was dragged out. A person who knew me had seen me break the window and had told the owner of the house about me. That gentleman knew my father, and the first time he saw him told him what I had done. My father paid for setting a new square of glass, and on his return home called me to his side.

His face wore a stern expression. I trembled and blushed like a culprit, for I guessed he had found me out. Looking right in my eye, he said:—

"Peter, did you break Mr. Comerford's window a few days ago?"

"Yes, sir," I replied, holding down my head.

"What did you do that for?" asked my father, with less sternness in his manner.

The worst of my load was now gone. That secret mill-stone which, had been crushing me was now rolled off, and I told my father all about the affair.

[illegible]

A Word [illegible]

[illegible]

Picking up a Pin.

[illegible]

THE CRISIS.

[illegible]

Lift your Head, Brother Pilgrim.

BY [illegible] BREWER.

Lift your head, brother pilgrim, the day draweth near
When the heavens will open and Jesus appear,
With millions of angels in glory will come
To set up his kingdom and take us all home.

CHORUS.

Soon from all sorrow the saints shall be free,
Immortal in beauty our King we shall see.

Hark! the watchmen are sounding their notes loud and clear,
The virgins to comfort that Jesus is near;
And soon will descend and the trumpet shall sound
To awake all the nations that sleep under ground.

Old Babylon is trembling and wailing full sore,
Her garments are reeking with saints' purple gore,
The smoke of her torment we soon shall behold,
As John in his vision hath clearly foretold.

Soon her Kings and her nobles, alas! loud will cry,
As the smoke of her burning ascendeth on high;
She'll sink as the millstone was cast in the sea
With might by the angels, and never more be.

The highlands of Eden by faith we behold,
The bright burnished city of gems and pure gold;
There the once weeping pilgrims forever are blest,
With the Savior and brethren eternally rest.

Spread of Pre-Millennialism.

BY D. T. TAYLOR.

In 1851, the Congregationalist, the organ of a very respectable religious body, informed its readers that "in various ways the leaven of Millenarianism is working in the community, some in nearly *all denominations* being its advocates." Truly said! A great movement, significant, stirring, and onward, is progressing in this direction. The following facts and figures speak for themselves. Will Christian men ponder them well, and tell us what they mean?

The first pre-millennial work written and printed in America was put forth by Samuel Hutchinson, of Boston, in 1667. About ten other works of this kind appeared in New England in the seventeenth century. Of thirty Christian writers in the same century, who either issued prophetical works or alluded to prophecy, eight of the number taught the pre-millennial advent and personal reign, while the writings of a majority of the remaining twenty-two exhibit a tendency to our view. In the eighteenth century the number of pre-millennial works published in this country amounted to over twenty-five, being written by about twenty different authors of this view. In the year 1800, Benjamin Farnham published a clear little work of this character, of one hundred and fifty-five pages, at East Windsor, Ct. Many similar productions soon after appeared, until 1833, when William Miller's first work a pamphlet of sixty-four pages, was printed at Brandon, Vt. His lectures on Christ's coming in 1843, were first put forth in volume in 1836. He was the author of about sixteen pre-millennial works, large and small.

Within the last two hundred years, since 1660, there have been published in America over seven hundred books, pamphlets, and treatises of a distinctive prophetical character, five humdred and fifty of which bear date in the present century, showing a vast increase in the study of prophecy and a corresponding increase of prophetical works within the past sixty years. Of the total number since 1660, a decided majority are of the premillennial class, while of the five hundred and fifty printed since 1800 over two hundred are issued by the denomination of Pre-millennial Adventists. Of these, over half a million have been scattered far and wide within the past twenty-five years, some reaching a circulation variously from five thousand to eight thousand printed copies.

The first religious newspaper ever published in the world, viz., the Herald of Gospel Liberty, by Rev. Elias Smith, a Christian Baptist minister, at Portsmouth, N. H., in 1808, advocated pre-millennialism, and nearly every other distinctive view now held by the Adventists in relation to our Lord's soon coming. The second journal of this kind was published by John Thomas, M. D., in 1834. The third was established by Rev. Joshua V. Himes, in 1840. The two papers last mentioned still exist, and are devoted to the advocacy of the doctrines in question. No less than sixteen different prophetical sheets have been started within the past quarter of a century, in advocacy of the pre-millennial and speedy coming of Christ, whose period of existence has varied from one to twenty years. Eight or nine are still published, whose average weekly, monthly, and quarterly issues form a circulation of about twenty thousand copies. It is computed that since the year 1834 the number of Adventist and prophetical sheets published and circulated in America is not less than fifteen millions; probably double this amount.

Such is the extraordinary promulgation through the agency of the press, of the doctrine of our Lord's pre-millennial, personal coming and glorious reign on the renewed earth. The result is a vast increase in numbers of the soon expectants of his kingdom, both among the ministry and laity. Public writers in 1848 estimated the number of ministers then preaching these doctrines in America, at three hundred. Recent statistics show twice this number among the Adventists alone, whose ministry has not reached six hundred. This ministerial force exceeds that of at least sixteen other minor evangelical sects noticed by Dr. Baird in his work, Religion in America, while by a strange omission the Adventists are passed unnoticed, though found in nineteen different States, Canada and Nova Scotia. The number of believers of this persuasion is correctly estimated at not less than fifty-four thousand, while their congregations amount to over one hundred and fifty thousand.

The number of pre-millennialists among the ministry and laity of the various churches is unknown, though it is undoubtedly very great, and on a rapid increase. They are found among all Protestant denominations, and among Roman Catholics. The cry, "Behold, He cometh!" is destined soon to be the grand watch-cry of the church of God. Happy are those who faithfully look, wait, and watch for the coming Lord. He is preparing a people for his kingdom, and will ere long be manifested to the everlasting joy of all who love his appearing. Amen.—*Voice of the Prophets.*

Dansville, N. Y.

Condition of the Papacy.

Never did the Papacy appear more undignified than at the present moment. The cloud which was about to burst was clearly foreseen, when M. About's celebrated pamphlet appeared on the day the Emperor left Paris on his way to Genoa. Every spiritual and every temporal weapon within reach of the Pope has been successfully brandished in the face of Europe. Excommunications have been fulminated from the Vatican, but in such a form as to show that they are spent thunder. The Pope was evidently afraid of the recoil of his own artillery, and feels that the days when Papal interdicts could avail to secure obedience, have passed away with the darkness of mediæval superstition. Every effort within reach of the College of Jesuits has been made to avert the impending castastrophe. The superstition of the Empress of the French has been worked upon to control her Imperial husband, and something has perhaps been done through this instrumentality, to manacle the man of whom the Romish Church still boasts as her "eldest son." In the British Parliament, Sir George Bower, impelled by the zeal of a pervert, and his new decorations, has done all he could to work upon the fears of the British Government, aided by Messrs. Hennessy, Maguire, and other emissaries whom the Papal hierarchy contrive to return to the House of Commons.

Of the greatness of the peril of the Pope, we might the better judge from the evident dismay of his adherents. The Pope's prelates in Ireland, not satisfied with mere bluster, proceeded to beat the drum ecclesiastic as the recruiting sergeants of the Pope's Brigade. But who shall write the history of that brigade, which, chiefly through mismanagement of the Pope's officers, has melted away without striking a blow for the Holy Father, with the exception of the small companies in the garrison of Spoleto, who appear to have made a gallant stand against the superior Sardinian forces, before they surrendered?

But every effort to defend the Pope has been unavailing. Austria was the main prop of the unhallowed tyranny of the Papacy. Metternich long ago said, "Rome rests upon Austria, and Austria rests upon Rome." The hopes of assistance from Austria perished on the fields of Magenta and Solferino, and Austria owed much of her weakness to the Concordat forced on the weakness and bigotry of the youthful Emperor by his mother, who is one of the coheiresses of our second James, and seems to have inherited the abject spirit of submission to Rome which cost him the crown of Britain. It ought not to pass without notice, that the calamities now falling on the Pope, date nearly from the time when Pio Nono consummated the darling project of the Papacy, by decreeing the immaculate conception of the blessed Virgin, and giving divine honors to her as the Queen of Heaven. Whoever has traveled through Italy, or even in southern climes, within the last five years, must have remembered the great doings in honor of the Virgin. How, for example, cathedrals and churches in all the Italian towns and villages were all in a blaze to celebrate the nativity of the Virgin; with what pomp did the Pope inaugurate her new statue in the Pizza di Spagna at Rome, in October, 1857; and how the Papacy was once more committed to the guardianship of the Queen of Heaven. When we remember what calamities have followed the bestowal of these divine honors, we can hardly smile at the infatuation of those votaries of Rome, who, in their ignorance, have scarcely refrained from charging the Holy Virgin with ingratitude. A more enlightened observation may suggest the inquiry whether these acts of idolatry, or rather the decree of the Pope, did not fill up the measure of Papal iniquity, and usher in the time when we are told "that ten horns shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Assuredly, the loss of Rome's temporalities is imminent, when we see province after province throwing off the hated yoke, and the flag of the conquerors floating almost within sight of the Quirinal. Worse than all, there is no sympathy for the Pope. "The eldest son of the Pope" occupies Rome, and has planted a French flag within a circuit of five miles round the Vatican. But what avails such protection? It has been well compared to the protection given to the parrot when hung up in an iron cage to save it from the claws of Grimalkin. It is obviously for his own purposes, and not for the sake of the Pope, that Napoleon thus proclaims himself the master of Rome. The march of the Sardinian armies into the Papal dominions has sealed the fate of the Pope's mercenaries, not without bringing some discredit on General Lamoriciere, who is no friend of the Emperor.

What is to be the final issue of the Italian drama it would be presumptuous confidently to predict. But knowing, as we do, that Babylon is foredoomed, we cannot but look with intense interest to the events which seem to be hastening forward the time when the Romish apostasy shall be cast down, and He shall come whose right it is to reign.—*London Record.*

For the Crisis.

To my Mother.

BY MISS S. F. Y.

I think of thee, my mother,
At evening's holy hours,
When darkness dims the woodland,
And the night winds shut the flowers.

I think of thee at morning,
When the heart goes up in prayer,
And while I bow to worship,
Thou art always with me there.

Though absent from thee, mother,
From those I hold most dear,
Yet forms of loved ones hover
Around me even here.

My mother, be thou ever
My guardian angel still,
And teach my erring nature
To do my Maker's will.

Modern Unbelief of the Resurrection.

BY REV. J. PANTON HAM, ENGLAND.

(Concluded.)

But to proceed. Does popular Christianity, then, disbelieve any kind of resurrection? By no means. It believes that there will be a resurrection of *the body.* The same body? we ask. We would remind those who may be disposed to answer in the affirmative, of their notions of this same body—how they are accustomed to describe it now, as the soul's prison house, the soul's entombment, and so forth. Surely the resurrection of the same body cannot be a thing to be desired! No doubt many will be ready to respond, the body which shall rise again shall be a suitable tenement for the soul, one that shall be adequate to its vast capacities and purposes, and which is called therefore, "a spiritual body." But pause—this is not the same body, the body which the soul once inhabited, but another body, with different attributes and functions, how then can you say that the body rises again? According to this theory, the former body does not rise again, but a new body is created by this so-called resurrection, or rising again. Such a theology, therefore, logically denies also its own dogma of the resurrection of the body. To get off the Scylla of its own contemptuousness with regard to the body, it gets into the Charybdis of denying the resurrection of the body altogether!

But some will forget their contemptuous mode of speaking of the body when, for orthodoxy's sake, they look forward to the resurrection of the body, and therefore we must use another argument with such persons. These, despite all inconsistencies, and physical impossibilities, will hold on to the creed that the *same body* rises again in the resurrection. We must, therefore, remind these believers that the body, as a separate part of the man, has no inherent life; it has never lived by itself, and therefore cannot die by itself, nor rise again by itself. If any should say, the body possessed vegetative life, and it is this vegetative life which is taken away by death and restored by resurrection; we reply by another question—has the body vegetative life apart from the soul? The proof that it has not, is furnished by the fact, that as soon as the soul, so called, is separated from it, all its vegetative functions cease, and the process of decomposition commences. The theory, therefore, again fails before the light of reason and common sense.

And that it fails before Scripture is most evident, for the apostle Paul, who has written with great particularity on the subject of the resurrection, in his first epistle to the Corinthians, distinctly affirms, that the same body or material organism is not raised again in the resurrection, but another and physically different body. "Thou sowest not that body which shall be," he writes, when thou sowest wheat or any other grain. The body which germinates is the stately plant. The analogy, of course, is not perfect, nor should it be expected to be, nevertheless, it supplies the apostle's purpose, which was merely to show that another body or organism is bestowed in the resurrection, and not the same body. Hence he adds, "So also is the resurrection of the dead; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Here then is plain, apostolical authority to support the deductions of reason that, the same body does not rise from the dead, and, therefore, the theology that teaches that the soul is the human being, and this never dies, is left without any doctrine of the resurrection of the dead. As we have seen, the doctrine of the resurrection of the body is contrary to sound reason and Scripture revelation. The Bible nowhere speaks of the resurrection of the body, but uniformly of the resurrection of the *dead.* We reiterate, therefore, our charges against the theology of the extant churches, that they deny the great christian doctrine of the resurrection of the dead, and are logically left without any doctrine of resurrection at all. To them, therefore, Paul's query has a special appropriateness, "Why should it be thought a thing incredible with you that God should *raise the dead?*

Modern christendom disbelieves the christian doctrine of resurrection, for the same reason that the Sadducean Agrippa, and the Pagan Festus disbelieved it,—that is, because they cannot understand it. The teachers of this doctrine now, like Paul, are thought to be beside themselves. Christian philosophy of the nineteenth century, rejects the total decease of the conscious being in death, because it cannot square such a doctrine with its vague notions of personal identity. And Christian sentimentality rejects it, for the very self-sufficient reason, that it does not like it. This latter prefers the dreams of poets and painters, to the deliverances of prophets and apostles. It is useless to argue against a faith which is begotten of the fancy, and is the mere foster-child of the feelings. But of our philosophical friends we would ask, Is your philosophy of identity so definitely shaped to your own perception, that you can venture to say that our interpretation of death and resurrection denies the preservation of personal identity in the being which dies and rises again? Let our objectors publish their philosophy of personal identity, and furnish irresistible evidence of the proposition that God cannot extinguish consciousness, and rekindle the identical consciousness again at his pleasure. Until this proposition be proved, the hacknied objection falls to the ground. Will our objectors deny that God first created a self-conscious, thinking being from nothing? He who could say, Come, ye children of men from the nothingness of the past, can surely say, Return ye children of men to your original nothingness, and, Come again ye children of men. A hundred years ago, both writer and reader had neither consciousness nor existence; that Power, then, which has given both can surely take them away, and restore the identical gift again. Away with the flimsy objection about personal identity. Away with the impertinence which balances man's ignorance against the wisdom and power of the Almighty. If our inability to comprehend a profound mystery is to be the reason for repudiating that mystery, then consistency ought to oblige us to a universal scepticism, for, as one has well said, "Everything is mysterious, or nothing is mysterious."

To restore the christian doctrine of the resurrection of the dead to the modern creed, it is first of all necessary to accept the Scripture theology of the constitution of man as a being, in no sense endowed with immortality or deathlessness, but dependent on organization for existence and all the functions of an intellectual, moral, and emotional nature. Proud man must bow his head in humility before the universal challenge, "What man is he that liveth and shall not see death? Shall he deliver *his soul* from the hand of the grave?" He must acquiesce in the Scripture philosophy, which teaches that "the dead know not anything, neither any that go down into silence;" that "the dead praise not the Lord;" that "in death there is no remembrance" of Him—"no work, nor device, nor knowledge, nor wisdom in the grave" whither we are going. He must understand better that memorable deprecation by David and David's Lord, when he said, "Thou wilt not leave *my soul in hades,* neither wilt thou suffer thine Holy One to see corruption." And while he needs more knowledge and humility in reference to this terrible fact of death—the wages of sin—he must cherish more faith in the word and power of God, by which the faithful are assured that, though, like their Lord, they die, yet they shall live again, when he, "the Resurrection and the Life," and the Holder of "the keys of hades and death," comes "the second time for salvation."—*Examiner.*

Selections.

Hurried Devotions.

Probably, many of us would be discomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation, that Augustine's idea of prayer, as "the measure of love," is not very flattering to us. We do not grudge time given to a privilege which we love.

Why should we expect to enjoy a duty which we have no time to enjoy? Do we enjoy anything which we do in a hurry? Enjoyment pre-supposes something of mental leisure. How often do we say of a pleasure, "I wanted more time to enjoy it to my heart's content." But of all employments, none could be more dependent on "time for it," than stated prayer. Fugitive acts of devotion, to be of high value, must be sustained by other approaches to God, deliberate, premeditated, regular, which shall be to those acts like the abutments of a suspension bridge to the arch that spans the stream. It will never do to be in desperate haste in laying such foundations. This thoughtful duty, this spiritual privilege, this foretaste of uncorporeal life, this communion with an unseen Friend,—can you expect to enjoy it as you would a repartee or dance?

In the royal gallery at Dresden, may be often seen a group of connoisseurs, who sit for hours before a single painting. They walk around those halls and corridors, whose walls are so eloquent with the triumphs of Art, and they come back and pause again before that one masterpiece. They go away, and return the next day, and again the first and last object which charms their eye, is that canvass on which Genius has pictured more of beauty than on any other in the world. Weeks are spent every year in the study of that one work of Raphael. Lovers of art cannot enjoy it to the full, till they have made it their own by prolonged communion with its matchless forms. Says one of its admirers: "I could spend an hour every day for years, upon that assemblage of human, and angelic, and divine ideas, and on the last day of the year discover some new beauty and a new joy."

I have seen men standing in the street before an engraving of that gem of the Dresden gallery, a longer time than a good man will sometimes devote to his evening prayer. Yet, what thoughts, what ideals of grace, can Genius express in a painting, demanding time for their appreciation and enjoyment, like those great thoughts of God, of heaven, of Eternity, which the soul needs to conceive vividly, in order to know the blessedness of prayer? What conceptions can art imagine of the "Divine Child," which can equal in spirituality, the thoughts which one needs to entertain of Christ, in the "prayer of faith?" We cannot hope, commonly, to spring into possession of such thoughts, in the twinkling of an eye.—*The Still Hour.*

The Golden Rule.

This golden lesson, short and plain,
Give not the mind or memory pain,
And every conscience must approve
This universal law of love.

"And as ye would that men should do to you, do ye also to them likewise." Luke 6: 31. The principle here laid down by the Savior, is, by way of convenience, sometimes called the "golden rule." And well it may be. Says Jesus, "This is the law and the prophets." Here is the substance of our duty to our neighbor.

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." Lev. 18: 18. "And let none of you imagine evil against his brother in your heart."

"O may it be our noble aim
To elevate our brother—man;
Onward to speed the glorious work
Which Christ, our Lord, began."

"As ye would that men should do to you, do ye also to them likewise."

This rule is to be lived out in all our intercourse with all men, at all times, under all circumstances, with the saint and the sinner, friend and neighbor. "And as many as walk according to this rule, peace be on them, and mercy, and upon the God of Israel."

The Golden rule embraces a spirit of forgiveness. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15.

The spirit of the golden rule leads us to labor also for the salvation of such as may err from the truth, or be overtaken in a fault. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 19, 20.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 5: 1. Important injunction; "Considering thyself, lest thou also be tempted."

"Give me to feel my brother's woe,
And lightly him condemn,
If from the channel he should go,
As we the current stem;
I'll kindly whisper that he must
The shoals and breakers flee;
And when I need it, I would trust
He'll do the same by me."

O! for more of this charity which suffereth long, and is kind; that seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12: 9–10.

"Let brotherly love continue. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. 8, 8. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 83: 1. For this sweet union the Savior prayed. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Jonn 17: 21.

This blessed Golden Rule of our Savior, exemplified in every-day life, in thought, word and deed, removes all selfishness, all slavery, all oppression, the spirit of caste, all hatred, variances, emulations, wrath, strife, seditions, and causeth the earth to blossom as the rose. "For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself."

"This is the sum of every part,
To love our God with all our heart;
That we should love our neighbor too,
And what we wish from him, should do.

'Tis short and sweet, and good and plain,
Easy to learn and to retain;
May grace divine our souls renew,
And 't will be sweet to practice too."

—*Golden Rule.*

☞ A good conscience is to the soul what health is to the body: it preserves a constant, ease, and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

He has "Done Much for Me."

"Freely ye have received, freely give," is the injunction of the Savior to his disciples, and when christians have right ideas of their indebtedness to Christ, and of the manifold favors received from him, they cannot be niggardly or covetous:

A missionary laboring among the Caffres, was anxious to raise money for an important object; but the church which he had formed was so small and the members of it so very poor, that he resolved not to ask them to give even a penny. This was a grief to the good man; but as many of them were widows, as they earned the little money they had by carrying firwood to a town several miles off, and as he believed they were doing all they possibly could for the cause of Christ, he felt quite sure that he should not be right if he asked them to do more.

One day he told a native preacher that he was going to plead for the object with the white people in Graham's Town. Immediately the teacher said,

"Why don't you speak to us, and ask us to do something?"

The missionary told him his reason, and said, "I really think you are not able to do more in raising money than you now do. But I wish you would feel more, and pray more."

He answered, "The Lord may put it into our hearts to try and do more."

The missionary was pleased, and called the people together. Still he scarcely expected any money, for he could not see where it could come from. But to his great surprise and delight, they came forward and subscribed about £14! Among those who gave there was a poor widow who had the very spirit of her whom the great Savior commended when he saw her cast her two mites into the treasury. This good woman came up to him with fifteen shillings in her hand. The missionary was almost afraid to take it, and told her that it was too much.

"But," he writes, "her reply silenced me: 'The Lord,' she said, 'has done much for me.'"

A short time afterwards she brought to him five shillings more, and told him that her heart would not be still until she made up the pound.

Reading for Youth.

Going to Church.

"Mother, I don't want to go to church." The speaker, a little bright-eyed boy, looked up into his mother's face with evident doubt as to the propriety of saying what he had said. His mother, who had often heard the same remonstrance, sat down and drew him to her knee, saying,—"Charley, father and I tell you that it is best for you. Don't you think we know best?" Charley made a petulant reply, although obliged to go, yet went in a very unfavorable mood.

Years passed away. Charley had lived to be a man, and had long gladdened his mother's heart by living the life of a christian. Children growing up around him, were taught to tread the path in which he had been led before. One Sabbath, a friend spending the day with him, asked:—"Why do you endeavor to get all your children to church, whether they wish to go or not? You know that many do not approve of such a course." Turning to his friend, he replied,—"Because I owe it to my mother that I was saved from infidelity by the respect for the christian religion instilled into my heart when she sent me constantly to church."

The Unlucky Throw.

When I was a boy, like most other boys, I often did idle and foolish things. One day, for instance, as I was walking up street, I saw a broken china tea-cup in the road. Picking it up, instead of letting it alone, as I ought to have done, I began to toss it in the air. This I did several times, trying to throw it higher with each new effort.

At last, thinking to toss it as high as the cornices of the houses, I threw it with great energy. Alas for me! My arm struck my side, and the unlucky piece of china went crashing through the window of a dwelling-house.

Without thinking of my duty, I took counsel of my fears only, and ran home as fast as my feet could carry me. Nor did I either pause or look back until I turned a corner.

Shortly after this misfortune the son of the man whose window I had broken came home from play. Seeing the window broken, he stood outside with his hands in his pockets looking at it. A man passing said: "Your father will think you broke that window, my little fellow, and he'll tickle your back with a raw hide."

"No he won't," said the boy calmly, "for I shall tell him I didn't do it."

"You may tell him so, but will he believe you?" rejoined the man.

"To be sure he will. He always believes what I say!"

That was nobly said, and it was just so. That boy wore a diamond called truth on his heart, and his father knew that he could safely trust him.

Where was I? Well, I sneaked home, feeling that I had done a mean act in not going right to the owner of the house and confessing my misfortune.

For several days I carried my secret with me. It was like wearing a belt of burrs round my waist. It pained me badly. I was in torments, too, lest somebody had seen me and should, after all, tell my father.

At last my secret was dragged out. A person who knew me had seen me break the window and had told the owner of the house about me. That gentleman knew my father, and the first time he saw him told him what I had done. My father paid for setting a new square of glass, and on his return home called me to his side.

His face wore a stern expression. I trembled and blushed like a culprit, for I guessed he had found me out. Looking right in my eye, he said:—

"Peter, did you break Mr. Comerford's window a few days ago?"

"Yes, sir," I replied, holding down my head.

"What did you do that for?" asked my father, with less sternness in his manner.

The worst of my load was now gone. That secret mill-stone which had been crushing me was now rolled off, and I told my father all about the affair.

"Peter, my boy," said my father, after hearing my story, "I am glad you did not deny your guilt. I regret you did not play the man, when your misfortune happened, by going to Mr. Comerford at once. But I honor you for frankly and truthfully answering my question. I have paid for the window. Go. Be more careful hereafter about tossing old china in the street, and, above all, if you ever should be unlucky or foolish enough to meet with a similar accident don't run away like a sneak. Act the part of a thoroughly honest boy, and own your fault at once."

I promised I would, and I tried to keep my promise. The advice my father gave me I commend to you, hoping that you will remember that it is honest, noble, and manly to confess a fault, while to conceal it is to act the part of a coward.—*Sunday School Advocate.*

A Word to Little Folks on Prayer.

"The Lord attends when children pray;
A whisper he can hear;
He knows not only what we say,
But what we think or fear."

Pray, little friends, do you? when, where, how often, how long? How do you pray? in what spirit, in what name? In the name and spirit of Jesus; meekly, humbly, penitently? Do you go to God as sinners, lost, forever lost without interceding mercy? Do you go on your bended knees of humiliation and self-abasement, and ask God for Christ's sake to pardon, cleanse, purify, make you meet for glory? Do you approach God thus, relying solely on the merits of Jesus, believingly? Do you go to Jesus as the only Savior, the only name given under heaven by which sinners can be saved? Do you go to Him in good earnest, feeling your need, great need of the immediate application of his precious blood to your sin-sick soul? Do you make conscience of regular, stated, closet visitations? Some little boys and girls tell us they pray, but on further inquiry and examination we find there is no soul in it, no life, no power, no saving faith, but mere lip-service, parrot-like. Frequently we ask our young friends, "Do you pray?" "O yes, to be sure we do," is the reply. But in nine cases out of ten, the heart is not in it, it's a formal, hap-hazard business!

Young readers, is this the way to heaven, peace on earth, peace evermore? When you pray, be sure the consecration of body, soul and spirit is perfect, complete; keep back no part of the price, bring all the tithes into the storehouse. "If I regard iniquity in my heart," saith the Psalmist, "the Lord will not hear me." See to it, that you "lift up holy hands without wrath and doubting." Finally, little folks, be regular at the mercy-seat, morning, noon, and even-tide, rising up, lying down, going out, coming in; "pray always, with all prayer and supplication in the spirit, watching thereunto with all perseverance and supplication for all saints." What we say to one, we say to all, "watch, watch and pray; pray and watch."

"In every place 'tis good to pray,
At rising morn or close of day,
For God is present everywhere,
And in all places answers prayer.

When sorrows and afflictions roll,
And like a flood o'erwhelms our soul,
How sweet to know that even there,
The Lord will hear and answer prayer.

When friends desert and foes assail,
Our comfort and our courage fail,
And we are almost in despair,
'Tis good to bow to God in prayer."

—*Golden Rule.*

Picking up a Pin.

A young man once went to the city of Paris to seek a situation. He had letters of recommendation to a large banking establishment. He called on the gentleman who was at the head of it, full of hope and confidence that he should find employment. The gentleman heard what he had to say, looked over his letters hastily, and then handed them back to him, saying, "We have nothing for you to do, sir." The young man felt his heart sink within him. He was ready to burst into tears. But there was no help for it, so he made his bow and retired. As he was passing in front of the building, there was a pin lying on the pavement. He stooped down, picked it up, and then stuck it carefully away under the bosom of his coat. The gentleman with whom he had just been speaking was standing at the window, and saw what took place. In an instant the thought occurred to him that the young man who had such habits of carefulness as to stop in such a moment of disappointment, and pick up a pin, would make a useful business man. He sent immediately and called him back. He gave him an humble situation in his establishment. From that he rose by degrees, till he became the principal partner in the concern, and eventually a man of immense wealth and the chief banker in Paris. So much for good careful habits.

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Lift your Head, Brother Pilgrim.

BY S. S. BREWER.

Lift your head, brother pilgrim, the day draweth near
When the heavens will open and Jesus appear;
With millions of angels in glory will come
To set up his kingdom and take us all home.

CHORUS.

Soon from all sorrow the saints shall be free,
Immortal in beauty our King we shall see.

Hark! the watchmen are sounding their notes loud and clear,
The virgins to comfort that Jesus is near;
And soon will descend and the trumpet shall sound
To awake all the nations that sleep under ground.

Old Babylon is trembling and wailing full sore,
Her garments are reeking with saints' purple gore,
The smoke of her torment we soon shall behold,
As John in his vision hath clearly foretold.

Soon her Kings and her nobles, alas! loud will cry,
As the smoke of her burning ascendeth on high;
She'll sink as the millstone was cast in the sea,
With might by the angels, and never more be.

The highlands of Eden by faith we behold,
The bright burnished city of gems and pure gold;
There the once weeping pilgrims forever are blest,
With the Savior and brethren eternally rest.

Spread of Pre-Millennialism.

BY D. T. TAYLOR.

In 1851, the Congregationalist, the organ of a very respectable religious body, informed its readers that "in various ways the leaven of Millenarianism is working in the community, some in nearly *all denominations* being its advocates." Truly said! A great movement, significant, stirring, and onward, is progressing in this direction. The following facts and figures speak for themselves. Will Christian men ponder them well, and tell us what they mean?

The first pre-millennial work written and printed in America was put forth by Samuel Hutchinson, of Boston, in 1667. About ten other works of this kind appeared in New England in the seventeenth century. Of thirty Christian writers in the same century, who either issued prophetical works or alluded to prophecy, eight of the number taught the pre-millennial advent and personal reign, while the writings of a majority of the remaining twenty-two exhibit a tendency to our view. In the eighteenth century the number of pre-millennial works published in this country amounted to over twenty-five, being written by about twenty different authors of this view. In the year 1800, Benjamin Farnham published a clear little work of this character, of one hundred and fifty-five pages, at East Windsor, Ct. Many similar productions soon after appeared, until 1833, when William Miller's first work a pamphlet of sixty-four pages, was printed at Brandon, Vt. His lectures on Christ's coming in 1843, were first put forth in volume in 1836. He was the author of about sixteen pre-millennial works, large and small.

Within the last two hundred years, since 1660, there have been published in America over seven hundred books, pamphlets, and treatises of a distinctive prophetical character, five hundred and fifty of which bear date in the present century, showing a vast increase in the study of prophecy and a corresponding increase of prophetical works within the past sixty years. Of the total number since 1660, a decided majority are of the premillennial class, while of the five hundred and fifty printed since 1800 over two hundred are issued by the denomination of Pre-millennial Adventists. Of these, over half a million have been scattered far and wide within the past twenty-five years, some reaching a circulation variously from five thousand to eight thousand printed copies.

The first religious newspaper ever published in the world, viz., the Herald of Gospel Liberty, by Rev. Elias Smith, a Christian Baptist minister, at Portsmouth, N. H., in 1808, advocated pre-millennialism, and nearly every other distinctive view now held by the Adventists in relation to our Lord's soon coming. The second journal of this kind was published by John Thomas, M. D., in 1834. The third was established by Rev. Joshua V. Himes, in 1840. The two papers last mentioned still exist, and are devoted to the advocacy of the doctrines in question. No less than sixteen different prophetical sheets have been started within the past quarter of a century, in advocacy of the pre-millennial and speedy coming of Christ, whose period of existence has varied from one to twenty years. Eight or nine are still published, whose average weekly, monthly, and quarterly issues form a circulation of about twenty thousand copies. It is computed that since the year 1834 the number of Adventist and prophetical sheets published and circulated in America is not less than fifteen millions; probably double this amount.

Such is the extraordinary promulgation through the agency of the press, of the doctrine of our Lord's pre-millennial, personal coming and glorious reign on the renewed earth. The result is a vast increase in numbers of the soon expectants of his kingdom, both among the ministry and laity. Public writers in 1848 estimated the number of ministers then preaching these doctrines in America, at three hundred. Recent statistics show twice this number among the Adventists alone, whose ministry has now reached six hundred. This ministerial force exceeds that of at least sixteen other minor evangelical sects noticed by Dr. Baird in his work, Religion in America, while by a strange omission the Adventists are passed unnoticed, though found in nineteen different States, Canada and Nova Scotia. The number of believers of this persuasion is correctly estimated at not less than fifty-four thousand, while their congregations amount to over one hundred and fifty thousand.

The number of pre-millennialists among the ministry and laity of the various churches is unknown, though it is undoubtedly very great, and on a rapid increase. They are found among all Protestant denominations, and among Roman Catholics. The cry, "Behold, He cometh!" is destined soon to be the grand watch-cry of the church of God. Happy are those who faithfully look, wait, and watch for the coming Lord. He is preparing a people for his kingdom, and will ere long be manifested to the everlasting joy of all who love his appearing. Amen.—*Voice of the Prophets.*

Dansville, N. Y.

Condition of the Papacy.

Never did the Papacy appear more undignified than at the present moment. The cloud which was about to burst was clearly foreseen, when M. About's celebrated pamphlet appeared on the day the Emperor left Paris on his way to Genoa. Every spiritual and every temporal weapon within reach of the Pope has been successfully brandished in the face of Europe. Excommunications have been fulminated from the Vatican, but in such a form as to show that they are spent thunder. The Pope was evidently afraid of the recoil of his own artillery, and feels that the days when Papal interdicts could avail to secure obedience, have passed away with the darkness of mediæval superstition. Every effort within reach of the College of Jesuits has been made to avert the impending catastrophe. The superstition of the Empress of the French has been worked upon to control her Imperial husband, and something has perhaps been done through this instrumentality, to manacle the man of whom the Romish Church still boasts as her "eldest son." In the British Parliament, Sir George Bower, impelled by the zeal of a pervert, and his new decorations, has done all he could to work upon the fears of the British Government, aided by Messrs. Hennessy, Maguire, and other emissaries whom the Papal hierarchy contrive to return to the House of Commons.

Of the greatness of the peril of the Pope, we might the better judge from the evident dismay of his adherents. The Pope's prelates in Ireland, not satisfied with mere bluster, proceeded to beat the drum ecclesiastic as the recruiting sergeants of the Pope's Brigade. But who shall write the history of that brigade, which, chiefly through mismanagement of the Pope's officers, has melted away without striking a blow for the Holy Father, with the exception of the small companies in the garrison of Spoleto, who appear to have made a gallant stand against the superior Sardinian forces, before they surrendered?

But every effort to defend the Pope has been unavailiing. Austria was the main prop of the unhallowed tyranny of the Papacy. Metternich long ago said, "Rome rests upon Austria, and Austria rests upon Rome." The hopes of assistance from Austria perished on the fields of Magenta and Solferino, and Austria owed much of her weakness to the Concordat forced on the weakness and bigotry of the youthful Emperor by his mother, who is one of the coheiresses of our second James, and seems to have inherited the abject spirit of submission to Rome which cost him the crown of Britain. It ought not to pass without notice, that the calamities now falling on the Pope, date nearly from the time when Pio Nono consummated the darling project of the Papacy, by decreeing the immaculate conception of the blessed Virgin, and giving divine honors to her as the Queen of Heaven. Whoever has traveled through Italy, or even in southern climes, within the last five years, must have remembered the great doings in honor of the Virgin. How, for example, cathedrals and churches in all the Italian towns and villages were all in a blaze to celebrate the nativity of the Virgin; with what pomp did the Pope inaugurate her new statue in the Pizza di Spagna at Rome, in October, 1857; and how the Papacy was once more committed to the guardianship of the Queen of Heaven. When we remember what calamities have followed the bestowal of these divine honors, we can hardly smile at the infatuation of those votaries of Rome, who, in their ignorance, have scarcely refrained from charging the Holy Virgin with ingratitude. A more enlightened observation may suggest the inquiry whether these acts of idolatry, or rather the decree of the Pope, did not fill up the measure of Papal iniquity, and usher in the time when we are told "that ten horns shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Assuredly, the loss of Rome's temporalities is imminent, when we see province after province throwing off the hated yoke, and the flag of the conquerors floating almost within sight of the Quirinal. Worse than all, there is no sympathy for the Pope. "The eldest son of the Pope" occupies Rome, and has planted a French flag with in a circuit of five miles round the Vatican. But what avails such protection? It has been well compared to the protection given to the parrot when hung up in an iron cage to save it from the claws of Grimalkin. It is obviously for his own purposes, and not for the sake of the Pope, that Napoleon thus proclaims himself the master of Rome. The march of the Sardinian armies into the Papal dominions has sealed the fate of the Pope's mercenaries, not without bringing some discredit on General Lamoriciere, who is no friend of the Emperor.

What is to be the final issue of the Italian drama it would be presumptuous confidently to predict. But knowing, as we do, that Babylon is foredoomed, we cannot but look with intense interest to the events which seem to be hastening forward the time when the Romish apostasy shall be cast down, and He shall come whose right it is to reign.—*London Record.*

For the Crisis.

To my Mother.

BY MISS S. P. Y.

I think of thee, my mother,
At evening's holy hours,
When darkness dims the woodland,
And the night winds shut the flowers.

I think of thee at morning,
When the heart goes up in prayer,
And while I bow to worship,
Thou art always with me there.

Though absent from thee, mother,
From those I hold most dear,
Yet forms of loved ones hover
Around me even here.

My mother, be thou ever
My guardian angel still,
And teach my erring nature
To do my Maker's will.

Modern Unbelief of the Resurrection.

BY REV. J. PANTON HAM, ENGLAND.

(Concluded.)

But to proceed. Does popular Christianity, then, disbelieve any kind of resurrection? By no means. It believes that there will be a resurrection of *the body.* The same body? we ask. We would remind those who may be disposed to answer in the affirmative, of their notions of this same body—how they are accustomed to describe it now, as the soul's prison house, the soul's entombment, and so forth. Surely the resurrection of the same body cannot be a thing to be desired! No doubt many will be ready to respond, the body which shall rise again shall be a suitable tenement for the soul, one that shall be adequate to its vast capacities and purposes, and which is called therefore, "a spiritual body." But pause—this is not the same body, the body which the soul once inhabited, but another body, with different attributes and functions, how then can you say that the body rises again? According to this theory, the former body does not rise again, but a new body is created by this so-called resurrection, or rising again. Such a theology, therefore, logically denies also its own dogma of the resurrection of the body. To get off the Scylla of its own contemptuousness with regard to the body, it gets into the Charybdis of denying the resurrection of the body altogether!

But some will forget their contemptuous mode of speaking of the body when, for orthodoxy's sake, they look forward to the resurrection of the body, and therefore we must use another argument with such persons. These, despite all inconsistencies, and physical impossibilities, will hold on to the creed that the *same body* rises again in the resurrection. We must, therefore, remind these believers that the body, as a separate part of the man, has no inherent life; it has never lived by itself, and therefore cannot die by itself, nor rise again by itself. If any should say, the body possessed vegetative life, and it is this vegetative life which is taken away by death and restored by resurrection; we reply by another question—has the body vegetative life apart from the soul? The proof that it has not, is furnished by the fact, that as soon as the soul, so called, is separated from it, all its vegetative functions cease, and the process of decomposition commences. The theory, therefore, again fails before the light of reason and common sense.

And that it fails before Scripture is most evident, for the apostle Paul, who has written with great particularity on the subject of the resurrection, in his first epistle to the Corinthians, distinctly affirms, that the same body or material organism is not raised again in the resurrection, but another and physically different body. "Thou sowest not that body which shall be," he writes, when thou sowest wheat or any other grain. The body which germinates is the stately plant. The analogy, of course, is not perfect, nor should it be expected to be, nevertheless, it supplies the apostle's purpose, which was merely to show that another body or organism is bestowed in the resurrection, and not the same body. Hence he adds, "So also is the resurrection of the dead; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural, it is raised a spiritual body. There is a natural body, and there is a spiritual body." Here then is plain, apostolical authority to support the deductions of reason that, the same body does not rise from the dead, and, therefore, the theology that teaches that the soul is the human being, and this never dies, is left without any doctrine of the resurrection of the dead. As we have seen, the doctrine of the resurrection of the body is contrary to sound reason and Scripture revelation. The Bible nowhere speaks of the resurrection of the body, but uniformly of the resurrection of the *dead.* We reiterate, therefore, our charges against the theology of the extant churches, that they deny the great christian doctrine of the resurrection of the dead, and are logically left without any doctrine of resurrection at all. To them, therefore, Paul's query has a special appropriateness, "Why should it be thought a thing incredible with you that God should *raise the dead?*

Modern christendom disbelieves the christian doctrine of resurrection, for the same reason that the Sadducean Agrippa, and the Pagan Festus disbelieved it,—that is, because they cannot understand it. The teachers of this doctrine now, like Paul, are thought to be beside themselves. Christian philosophy of the nineteenth century, rejects the total decease of the conscious being in death, because it cannot square such a doctrine with its vague notions of personal identity. And Christian sentimentality rejects it, for the very self-sufficient reason, that it does not like it. This latter prefers the dreams of poets and painters, to the deliverances of prophets and apostles. It is useless to argue against a faith which is begotten of the fancy, and is the mere foster-child of the feelings. But of our philosophical friends we would ask, Is your philosophy of identity so definitely shaped to your own perception, that you can venture to say that our interpretation of death and resurrection denies the preservation of personal identity in the being which dies and rises again? Let our objectors publish their philosophy of personal identity, and furnish irresistible evidence of the proposition that God cannot extinguish consciousness, and rekindle the identical consciousness again at his pleasure. Until this proposition be proved, the hacknied objection falls to the ground. Will our objectors deny that God first created a self-conscious, thinking being from nothing? He who could say, Come, ye children of men from the nothingness of the past, can surely say, Return ye children of men to your original nothingness, and, Come again ye children of men. A hundred years ago, both writer and reader had neither consciousness nor existence; that Power, then, which has given both can surely take them away, and restore the identical gift again. Away with the flimsy objection about personal identity. Away with the impertinence which balances man's ignorance against the wisdom and power of the Almighty. If our inability to comprehend a profound mystery is to be the reason for repudiating that mystery, then consistency ought to oblige us to a universal scepticism, for, as one has well said, "Everything is mysterious, or nothing is mysterious."

To restore the christian doctrine of the resurrection of the dead to the modern creed, it is first of all necessary to accept the Scripture theology of the constitution of man as a being, in no sense endowed with immortality or deathlessness, but dependent on organization for existence and all the functions of an intellectual, moral, and emotional nature. Proud man must bow his head in humility before the universal challenge, "What man is he that liveth and shall not see death? Shall he deliver *his soul* from the hand of the grave?" He must acquiesce in the Scripture philosophy, which teaches that "the dead know not anything, neither any that go down into silence;" that "the dead praise not the Lord;" that "in death there is no remembrance" of Him—"no work, nor device, nor knowledge, nor wisdom in the grave" whither we are going. He must understand better that memorable deprecation by David and David's Lord, when he said, "Thou wilt not leave *my soul in hades,* neither wilt thou suffer thine Holy One to see corruption." And while he needs more knowledge and humility in reference to this terrible fact of death—the wages of sin—he must cherish more faith in the word and power of God, by which the faithful are assured that, though, like their Lord, they die, yet they shall live again, when he, "the Resurrection and the Life," and the Holder of "the keys of hades and death," comes "the second time for salvation."—*Examiner.*

Selections.

Hurried Devotions.

Probably, many of us would be discomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation, that Augustine's idea of prayer, as "the measure of love," is not very flattering to us. We do not grudge time, given to a privilege which we love.

Why should we expect to enjoy a duty which we have no time to enjoy? Do we enjoy anything which we do in a hurry? Enjoyment pre-supposes something of mental leisure. How often do we say of a pleasure, "I wanted more time to enjoy it to my heart's content." But of all employments, none could be more dependent on "time for it," than stated prayer.

Fugitive acts of devotion, to be of high value, must be sustained by other approaches to God, deliberate, premeditated, regular, which shall be to those acts like the abutments of a suspension bridge to the arch that spans the stream. It will never do to be in desperate haste in laying such foundations. This thoughtful duty, this spiritual privilege, this foretaste of uncorporeal life, this communion with an unseen Friend,—can you expect to enjoy it as you would a repartee or dance?

In the royal gallery at Dresden, may be often seen a group of connoisseurs, who sit for hours before a single painting. They walk around those halls and corridors, whose walls are so eloquent with the triumphs of Art, and they come back and pause again before that one masterpiece. They go away, and return the next day, and again the first and last object which charms their eye, is that canvass on which Genius has pictured more of beauty than on any other in the world. Weeks are spent every year in the study of that one work of Raphael. Lovers of art cannot enjoy it to the full, till they have made it their own by prolonged communion with its matchless forms. Says one of its admirers: "I could spend an hour every day for years, upon that assemblage of human, and angelic, and divine ideas, and on the last day of the year discover some new beauty and a new joy."

I have seen men standing in the street before an engraving of that gem of the Dresden gallery, a longer time than a good man will sometimes devote to his evening prayer. Yet, what thoughts, what ideals of grace, can Genius express in a painting, demanding time for their appreciation and enjoyment, like those great thoughts of God, of heaven, of Eternity, which the soul needs to conceive vividly, in order to know the blessedness of prayer? What conceptions can art imagine of the "Divine Child," which can equal in spirituality, the thoughts which one needs to entertain of Christ, in the "prayer of faith?" We cannot hope, commonly, to spring into possession of such thoughts, in the twinkling of an eye.—*The Still Hour.*

The Golden Rule.

This golden lesson, short and plain,
Give not the mind or memory pain,
And every conscience must approve
This universal law of love.

"And as ye would that men should do to you, do ye also to them likewise." Luke 6: 31. The principle here laid down by the Savior, is, by way of convenience, sometimes called the "golden rule." And well it may be. Says Jesus, "This is the law and the prophets." Here is the substance of our duty to our neighbor.

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." Lev. 18: 18. "And let none of you imagine evil against his brother in your heart."

"O may it be our noble aim
To elevate our brother—man;
Onward to speed the glorious work
Which Christ, our Lord, began."

"As ye would that men should do to you, do ye also to them likewise."

This rule is to be lived out in all our intercourse with all men, at all times, under all circumstances, with the saint and the sinner, friend and neighbor. "And as many as walk according to this rule, peace be on them, and mercy, and upon the God of Israel."

The Golden rule embraces a spirit of forgiveness. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15.

The spirit of the golden rule leads us to labor also for the salvation of such as may err from the truth, or be overtaken in a fault. "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 19, 20.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 5: 1. Important injunction; "Considering thyself, lest thou also be tempted."

"Give me to feel my brother's woe,
And lightly him condemn,
If from the channel he should go,
As we the current stem;
I'll kindly whisper that he must
The shoals and breakers flee;
And when I need it, I would trust
He'll do the same by me."

O! for more of this charity which suffereth long, and is kind; that seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12: 9–10.

"Let brotherly love continue. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. 8, 8. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. 83: 1. For this sweet union the Savior prayed. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Jonn 17: 21.

This blessed Golden Rule of our Savior, exemplified in every-day life, in thought, word and deed, removes all selfishness, all slavery, all oppression, the spirit of caste, all hatred, variances, emulations, wrath, strife, seditions, and causeth the earth to blossom as the rose. "For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself."

"This is the sum of every part,
To love our God with all our heart;
That we should love our neighbor too,
And what we wish from him, should do.

'Tis short and sweet, and good and plain,
Easy to learn and to retain;
May grace divine our souls renew,
And 't will be sweet to practice too."

—*Golden Rule.*

☞ A good conscience is to the soul what health is to the body: it preserves a constant ease, and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

He has "Done Much for Me."

"Freely ye have received, freely give," is the injunction of the Savior to his disciples, and when christians have right ideas of their indebtedness to Christ, and of the manifold favors received from him, they cannot be niggardly or covetous:

A missionary laboring among the Caffres, was anxious to raise money for an important object; but the church which he had formed was so small and the members of it so very poor, that he resolved not to ask them to give even a penny. This was a grief to the good man; but as many of them were widows, as they earned the little money they had by carrying firewood to a town several miles off, and as he believed they were doing all they possibly could for the cause of Christ, he felt quite sure that he should not be right if he asked them to do more.

One day he told a native preacher that he was going to plead for the object with the white people in Graham's Town. Immediately the teacher said,

"Why don't you speak to us, and ask us to do something?"

The missionary told him his reason, and said, "I really think you are not able to do more in raising money than you now do. But I wish you would feel more, and pray more."

He answered, "The Lord may put it into our hearts to try and do more."

The missionary was pleased, and called the people together. Still he scarcely expected any money, for he could not see where it could come from. But to his great surprise and delight, they came forward and subscribed about £14! Among those who gave there was a poor widow who had the very spirit of her whom the great Savior commended when he saw her cast her two mites into the treasury. This good woman came up to him with fifteen shillings in her hand. The missionary was almost afraid to take it, and told her that it was too much.

"But," he writes, "her reply silenced me: 'The Lord,' she said, 'has done much for me.'"

A short time afterwards she brought to him five shillings more, and told him that her heart would not be still until she made up the pound.

Reading for Youth.

Going to Church.

"Mother, I don't want to go to church." The speaker, a little bright-eyed boy, looked up into his mother's face with evident doubt as to the propriety of saying what he had said. His mother, who had often heard the same remonstrance, sat down and drew him to her knee, saying,—"Charley, father and I tell you that it is best for you. Don't you think we know best?" Charley made a petulant reply, although obliged to go, yet went in a very unfavorable mood.

Years passed away. Charley had lived to be a man, and had long gladdened his mother's heart by living the life of a christian. Children growing up around him, were taught to tread the path in which he had been led before. One Sabbath, a friend spending the day with him, asked:—"Why do you endeavor to get all your children to church, whether they wish to go or not? You know that many do not approve of such a course." Turning to his friend, he replied,—"Because I owe it to my mother that I was saved from infidelity by the respect for the christian religion instilled into my heart when she sent me constantly to church."

The Unlucky Throw.

When I was a boy, like most other boys, I often did idle and foolish things. One day, for instance, as I was walking up street, I saw a broken china tea-cup in the road. Picking it up, instead of letting it alone, as I ought to have done, I began to toss it in the air. This I did several times, trying to throw it higher with each new effort.

At last, thinking to toss it as high as the cornices of the houses, I threw it with great energy. Alas for me! My arm struck my side, and the unlucky piece of china went crashing through the window of a dwelling-house.

Without thinking of my duty, I took counsel of my fears only, and ran home as fast as my feet could carry me. Nor did I either pause or look back until I turned a corner.

Shortly after this misfortune the son of the man whose window I had broken came home from play. Seeing the window broken, he stood outside with his hands in his pockets looking at it. A man passing said: "Your father will think you broke that window, my little fellow, and he'll tickle your back with a raw hide."

"No he won't," said the boy calmly, "for I shall tell him I didn't do it."

"You may tell him so, but will he believe you?" rejoined the man.

"To be sure he will. He always believes what I say!"

That was nobly said, and it was just so. That boy wore a diamond called truth on his heart, and his father knew that he could safely trust him.

Where was I? Well, I sneaked home, feeling that I had done a mean act in not going right to the owner of the house and confessing my misfortune.

For several days I carried my secret with me. It was like wearing a belt of burrs round my waist. It pained me badly. I was in torments, too, lest somebody had seen me and should, after all, tell my father.

At last my secret was dragged out. A person who knew me had seen me break the window and had told the owner of the house about me. That gentleman knew my father, and the first time he saw him told him what I had done. My father paid for setting a new square of glass, and on his return home called me to his side.

His face wore a stern expression. I trembled and blushed like a culprit, for I guessed he had found me out. Looking right in my eye, he said:—

"Peter, did you break Mr. Comerford's window a few days ago?"

"Yes, sir," I replied, holding down my head.

"What did you do that for?" asked my father, with less sternness in his manner.

The worst of my load was now gone. That secret mill-stone which had been crushing me was now rolled off, and I told my father all about the affair.

"Peter, my boy," said my father, after hearing my story, "I am glad you did not deny your guilt. I regret you did not play the man when your misfortune happened, by going to Mr. Comerford at once. But I honor you for frankly and truthfully answering my question. I have paid for the window. Go. Be more careful hereafter about tossing old china in the street, and, above all, if you ever should be unlucky or foolish enough to meet with a similar accident don't run away like a sneak. Act the part of a thoroughly honest boy, and own your fault at once."

I promised I would, and I tried to keep my promise. The advice my father gave me I commend to you, hoping that you will remember that it is honest, noble, and manly to confess a fault, while to conceal it is to act the part of a coward.—*Sunday School Advocate.*

A Word to Little Folks on Prayer.

"The Lord attends when children pray;
A whisper he can hear;
He knows not only what we say,
But what we think or fear."

Pray, little friends, do you? when, where, how often, how long? How do you pray? in what spirit, in what name? In the name and spirit of Jesus; meekly, humbly, penitently? Do you go to God as sinners, lost, forever lost without interceding mercy? Do you go on your bended knees of humiliation and self-abasement, and ask God for Christ's sake to pardon, cleanse, purify, make you meet for glory? Do you approach God thus, relying solely on the merits of Jesus, believingly? Do you go to Jesus as the only Savior, the only name given under heaven by which sinners can be saved? Do you go to Him in good earnest, feeling your need, great need of the immediate application of his precious blood to your sin-sick soul? Do you make conscience of regular, stated, closet visitations? Some little boys and girls tell us they pray, but on further inquiry and examination we find there is no soul in it, no life, no power, no saving faith, but mere lip-service, parrot-like. Frequently we ask our young friends, "Do you pray?" "O yes, to be sure we do," is the reply. But in nine cases out of ten, the heart is not in it, it's a formal, hap-hazard business!

Young readers, is this the way to heaven, peace on earth, peace evermore? When you pray, be sure the consecration of body, soul and spirit is perfect, complete; keep back no part of the price, bring all the tithes into the storehouse. "If I regard iniquity in my heart," saith the Psalmist, "the Lord will not hear me." See to it, that you "lift up holy hands without wrath and doubting." Finally, little folks, be regular at the mercy-seat, morning, noon, and even-tide, rising up, lying down, going out, coming in; "pray always, with all prayer and supplication in the spirit, watching thereunto with all perseverance and supplication for all saints." What we say to one, we say to all, "watch, watch and pray; pray and watch."

"In every place 'tis good to pray,
At rising morn or close of day,
For God is present everywhere,
And in all places answers prayer.

When sorrows and afflictions roll,
And like a flood o'erwhelms our soul,
How sweet to know that even there,
The Lord will hear and answer prayer.

When friends desert and foes assail,
Our comfort and our courage fail,
And we are almost in despair,
'Tis good to bow to God in prayer."

—*Golden Rule.*

Picking up a Pin.

A young man once went to the city of Paris to seek a situation. He had letters of recommendation to a large banking establishment. He called on the gentleman who was at the head of it, full of hope and confidence that he should find employment. The gentleman heard what he had to say, looked over his letters hastily, and then handed them back to him, saying, "We have nothing for you to do, sir." The young man felt his heart sink within him. He was ready to burst into tears. But there was no help for it, so he made his bow and retired. As he was passing in front of the building, there was a pin lying on the pavement. He stooped down, picked it up, and then stuck it carefully away under the bosom of his coat. The gentleman with whom he had just been speaking was standing at the window, and saw what took place. In an instant the thought occurred to him that the young man who had such habits of carefulness as to stop in such a moment of disappointment, and pick up a pin, would make a useful business man. He sent immediately and called him back. He gave him an humble situation in his establishment. From that he rose by degrees, till he became the principal partner in the concern, and eventually a man of immense wealth and the chief banker in Paris. So much for good careful habits.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Time Hastens.

Time hastens on, ye longing saints,
Then raise your voices high,
And magnify that holy word
Which speaks redemption nigh.

Not many years their course shall run,
Not many mornings rise,
Ere we behold fair Canaan's land,
With unbeclouded eyes.

Then bless the Lord, my soul,
His promise bear in mind,
Forget not all his benefits,
He is to all so kind.

He pardons all our sins,
Prolongs our feeble breath;
He healeth our infirmities,
And saves our souls from death.

Then come, ere life expire,
Send down thy power to save,
For who shall sing thy name in death,
Or praise thee in the grave?

S. M. C.

Keeseville, N. Y.

For the Crisis.

Discourse

On the death of Sister Mary S. Fike, preached Dec. 2d, 1860, at Bone Prairie, by Eld. S. A. Chaplin.

"For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding."—1 Chron. 29: 15.

This is not the place of the saints' rest. The faithful of all ages have been pointed forward, by the Spirit, to an inheritance lying beyond the drear deserts of this present world. Abraham, the friend of God, and Isaac and Jacob, heirs with him to the same covenanted possession, sojourned in the *land of promise itself* as in a strange country; dwelling in moving tents, and passing from place to place, trusting the unfailing word that pledged a "*heavenly country,*" and "*a city that hath foundations,* whose builder and maker is God." Moses refused all the allurements and honors of royalty, and cheerfully chose "to suffer afflictions with the people of God, rather than enjoy the pleasures of sin for a season; having respect to the recompense of reward." David felt himself a sojourning stranger in Salem's regal courts, on the royal throne of Israel. He looked beyond the typical history of his people. Egyptian bondage was an apt emblem of the sinner's miserable condition; the scenes of service and trial in the wilderness, of the church in this present world; and Canaan, of the future inheritance in God's kingdom, beyond the dark, deep, river of death. As types are shadowy, and evanescent, his prophetic eye foresaw the coming desolation of all that constituted the glory of earthly Israel. "Jerusalem in heaps—the holy and beautiful house burned with fire, the bodies of its inhabitants, a prey to the beasts of the earth, and the fowls of heaven, their blood poured out like water, and the mourning captives bewailing the desolations of Zion by the rivers of Babylon, while their harps hung silent on the willows"—and he longed for the permanency of an eternal home. When contemplating the brevity of life,—that a hand-breadth would span his days, and a line of comparative nothingness, his years, he yearned for unending existence.

The stipulated blessings of the new covenant are also prospective. "*I am not of this world,*" was the emphatic declaration of the great Captain of salvation; "*My kingdom is not of this world,*" is the motto on the gospel banner; and "*Ye are not of this world,*" is the badge of the christian soldier. Said a celebrated modern chieftain, to his invincible legions, whose fiery energy rivaled the indomitable prowess of those ancient warriors, who carried Rome's victorious eagles to the ends of the world:—"Soldiers! in recompense of the love you may show your country, I offer you hunger, thirst, cold, war and death,—who accepts the terms, *let him follow me!*" and every noble-hearted Italian fell into line. "In the world ye shall have tribulation," said a greater than Guiseppe Garibaldi; "Ye shall be hated of all nations for my name's sake," said Jesus Messiah; and he set losses, crosses, privations, prisons, racks, nameless tortures, and deaths, with cruel mockings and scourgings, before the christian soldier: "Whoso is willing to forsake father and mother, brother and sister, wife and children, and lay down his life, *let him take up his cross and follow me!*" And a host mightier than ever rallied after the standard of earth's proudest conquerors, have forsaken all to the heart most dear, and waded through floods of tears, and rivers of blood to an agonizing death, to show how powerless is "death or life, or angels, or principalities, or powers, things present, or things to come, height or depth, or any other creature, to separate them from the love of God which is in Christ Jesus our Lord." Though this bush has burned for ages, it has never been consumed. This people that "has fallen by sword, and by flame, by captivity, and by spoil, many days," still exists. *Christ's church, is deathless.* That "the disciple may be like his Master, and the servant like his Lord," afflictions are bequeathed to the believer. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his name's sake." Accordingly it has been the experience of each humble follower of the "Man of sorrows," that this world is a "*wilderness of wo.*" From "the poor of this world," God chooses many "heirs of the kingdom." A multitude travel through hunger and thirst, —through cold and nakedness,—in the mazes of pinching poverty, to gain incalculable and enduring riches. That a son of opulence now and then may be saved, God wings his wealth, and makes the loser "rich in faith," and bestows a title to joint-heirship with his Son to an "incorruptible, undefiled, and unfading inheritance." How natural is the love of approbation; but instead of "being highly esteemed among men," God gives to some lofty spirits the privilege of becoming the "offscouring of all things" in this life, that he may make them the "angel equals" in the world to come. From the votary of pleasure and fashion he takes "the robes of purple and fine linen," and the "sumptuous fare every day," and clothes him with the beggar's rags, and feeds him with the "bread of sorrow, and the water of affliction," that he may one day wear "white robes," and "eat of the tree of life" and drink the stream that gladdens the city of God. Surely earth is a "vale of tears" all the journey through to the "sacramental host of God's elect"; not only has "sin entered into the world, but death by sin," and sooner or later all fall victims to the "*king of terrors.*" His barbed arrow once pierced the heart of an idolized young prince, and the royal father exclaims in bitter grief—"O my son Absalom! My son, my son Absalom! would God I had died for thee, O, Absalom, my son, my son!" Another princely child, in a still later age, finds a grave beneath the surges of the deep, *deep sea*; and England's crown, the honors of its proud and stately court; the beauty of the young and fair, the festal bowl, and the melody of the minstrel's harp, are all nothing. A load of grief crushed the father's heart and a veil of sorrow always covered the monarch parent's face—

"He never smiled again!"

But a heathen poet long ago has said:—

"Pale death with equal foot strikes wide the door
Of royal halls, and hovels of the poor."*

The terror-crowned comes to every household. One day, the kind husband and father ceases all labors and cares for "the loved ones at home," and leaves a loving wife, and trusting child, disconsolate mourners, amid the conflicts and calamities of life—the one "to weep a widow's woes"—the other—to shed an orphan's hot tears.

Another day the grim-visaged monarch of the underworld, invades the unbroken band of another household. This time his ice-fingers clasp the fibres of the *mother's heart*; its warm currents congeal—and—stand still forever! Then there is "lamentation, and mourning, and wo," and an oft-visited grave-hillock is long moistened with the dews that exhale from the smitten heart. There comes an empty coffin along the shrub-lined path, and through the opened door. 'Tis sent for the *father's hope and stay,* and the fond mother's doating pride: a son with folded hands, and closed and tearless eye, is dressed in the habiliments that are never changed for fashion's beck, or summer's heat or winter's cold. His profound sleep demands the noiseless quiet of the narrow bed, and sympathising friends place the unsorrowing head to repose on the dreamless pillow,—and, "weep with those who weep, and mourn with those who mourn." See that long line that "darkens all the way." How sorrowfully it wends onward with measured tread, to—

"Where heaves the turf, in many a mouldering heap."

That hearse bears the jewel whose love-lit smile sent the sunlight of joy into every heart. The "*effacing fingers*" have darkened the radiancy of the lustrous eye, blanched bloom and beauty from the rosy cheek, and wreathed with paleness the majestic brow. Quenched is the sparkling of those rayless eyes, and faded those beauties like "the opening rose," "till the heavens be no more." When the "*broken band*" comes back from "the place of graves" a daughter is left to dwell "in the land of darkness as darkness itself: and of the shadow of death, without any order, and where the light is as darkness." "In Rama was there a voice heard, lamentation, and weeping, and great mourning. Rachel weeping for her children, and would not be comforted, because they are not." Why those passionate outbursts of despair? Those tiny forms are the miniatures of man that are rifled from maternal claspings, to fill those little chambers that are everywhere builded in the "house prepared for all living." Those mothers are weeping for the "*infant of days,*"—the flower-bud that was blasted before the "bloom ripened"—and—oh,—

"A mother's love is nature's feeling;
A mother's grief, o'erwhelming, killing."

The church itself is only on the sojourn in this present world. A little congregation walk together through all the joys and sorrows incident to the christian's course. With rapture they welcome the believing, repentant, sinner to the ordinances and fellowship of the house of God. They attend the follower of the Lamb to the baptismal stream,—give him a place at the table where the consecrated loaf and cup call up tearful remembrances of One whose "love was stronger than death"; and with songs of joy, and prayers of faith, they together march on through the desert's wastes toward the "promised land." Anon one departs, and a harp of Zion is unstrung and a "sweet singer of Israel" fallen. Soon another is missed from the assembly of the saints, and a voice of "effectual fervent prayer" no longer leads in worship at the throne of grace. Another goes—a son of exhortation no more tells of victory and eternal triumphs "when the King of kings comes." Another, and another descend to the tomb; till all the once praying voices, the once hymning tongues, are silent as their stone mementos.

Where are the churches that heard Peter, Paul, James and John? Where those that read epistles penned by apostolic hands? Where are all the martyr saints that lived in dens and caves, that pined in prisons, and met death in every horrid shape? Where all those noble reformers that gave God's blessed Bible to a sin-benighted world? Where those that praised, and prayed, and taught our childish lispings to repeat—"Our Father which art in heaven" —sweet prayer that Jesus taught? In fine, where are those that assembled with us a few short years ago? Churches of the apostolic age—of the martyr ages—of our own age—where are you? *Gone, all gone.* "Our fathers, where are they? and the prophets, do they live forever?"—Where are Abraham, Isaac, Jacob, Sarah, Rebekah and Leah? All in the cave of Machpelah in the field of Ephron. And the loved Rachel was buried on the way as Jacob journeyed, between Bethel and Ephrath. The prophets told of the kingdoms' rise and ruin,—of Jesus' sufferings and glory,—then were "*gathered to their fathers.*" The apostles carried the message of "redeeming grace and dying love" to the ends of the earth,—then laid down their lives, and "*slept in Jesus.*"

Death has scattered our own loved membership. One sleeps where Canadian snows whiten half the year—others, here and there, on the meandering branches of the "Father of waters,"—on the "prairies of the West,"—and the loved sister we now mourn has her grave amid the solitudes of the Great American Desert.

"She was the loved of all, yet none
O'er her lone bed may weep!"

But what hope has sustained the sojourning pilgrim from Eden's exiled Abel downward to these last lonely watchers who wait the dawning of the cloudless day when the Sun of Righteousness shall shine? One theme has enraptured all hearts, and tuned countless tongues to chanting lyrics such as Grecian or Roman bard never sung. "God is the God of the living." God is also the God of his people, and they are dead. Hence, they all must live again. Death must be nullified, that immortality may be triumphant. There will be a resurrection from the dead. Resurrection! How cheering the sound to the dying saint. How dreadful dying, how drear the grave, to the desert-wandering pilgrims, were there no waking from the night of death. Sin has imprisoned the "children of God" in the cells of mortality. But Christ holds the keys of those dreary dungeons. Death, in his mighty gatherings, has taken the "sons and daughters of the Lord Almighty" from every passing generation. But soon will his march of desolations be arrested by the "voice of the archangel and the trump of God." Then "green grassy graveyards and tombs of marble," must restore the treasured trust. All those disease-wasted, corruptible bodies that went to dust in all the weakness and deformity of sin-poisoned nature, start from the earth at the call the life-inspiring voice of the Son of God;—indestructible, ever-living, glorified forms, "fashioned like Jesus' glorious body," energized with the deathless vitality of that Spirit which animates, with the "power of an endless life," the "Lord of glory." How has language been taxed to tell of the glory of conquests won

"In battle's stern, magnificent array."

But what are all earthly achievements compared with the redemption of the countless hosts that will be brought up from death and the grave! There is righteous Abel from the long sleep of six thousand years, during which, time and death had drowned all human history in oblivion's deeps;—so that to him a dying pang and a moment's forgetfulness seemed only to separate an altar of sacrifice and a crown of life. One side the state of deep unconsciousness were the lost Eden, the exiled parents, and the murderer, Cain;—the other, are the "great multitude" in their "white robes," the "innumerable company of angels," and the Lord on the "throne of his glory."

Noah, who saw the world before the flood go to ruins; the one that now is emerge from the depths of a shoreless ocean; now is permitted to enter the "world to come" that will never be buried under the surges of a world-wide sea again. There are Abraham, Isaac, and Jacob, from the cave of Machpelah, ready at last to inherit the land forever. They once dwelt in it as strangers, obtained a sepulchre in its sacred limits in which to pass the night of death, but now come to enjoy the covenanted possession as their heavenly home. Moses leaves his hidden grave in the valley of Beth-Peor, to enjoy the "recompense of reward." The prophets that foretold the Lord Messiah's reign now enter the kingdom that shall never be destroyed.

Paul from the "unclothed" state is vested in robes of "everlasting wear." Peter now receives that "crown of glory that fadeth not away," from Him whose throbbing temples once were wreathed with a diadem of thorns. The Twelve are all risen to sit on the thrones "in the regeneration." The malefactor that prayed with dying breath, "*Lord, remember me,*" leaves sinning, crucifixion and the grave behind for blooming paradise. See, from every clime the "children of the resurrection" come. From Alpine rocks, where crushed and mangled martyrs were hurled down frightful steeps into graves of ice and snow at the precipices' foot; from Smithfield stakes and flames; from torturing deaths in dungeons deep and dark, where Satan's conclaves racked millions of God's elect, and gloated over agonies and expiring shrieks,—the martyred throngs come to exchange their horrible sufferings for the unalloyed transports of life everlasting. When expiring nature was dissolved, intensest anguish strung every fibre, till the distorted countenance at length settled into the solemn placidity of death; now the new-born life lights up the heavenly countenance with cherubic smiles. The "*power of his resurrection*" even stays the progress of disease, and snatches the victim from the very brink of the opening tomb. The voice that wakes the dead is heard by the expiring saint, and, in a moment, he is made well and immortal. Decrepit age is electrified into a youth of incorruptibility. The down-trodden slave leaves toil and tears, lashings and cursings, to rise and meet the great Emancipator. And all the living saints are changed "in a moment, in the twinkling of an eye."

From Judah's hills and vales, from Afric's desert sands, from Greenland's ice and Siberia's snow, from the land of the date and the palm, from Europe's tombs, from Columbia's graves, from sea-girt isles, and from the low beds of the sea, they come—they come! "What is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?" and "We are your rejoicing, even as ye are also ours in the day of the Lord Jesus," was the language of the apostle. Here the parent and child, here the brother and sister meet in realms of glory.

"And they never will be parted any more."

Paul here meets the saints of Rome, of Corinth, of Thessalonica, and of all the other churches where he once preached, to all "be forever with the Lord" together. O glorious consummation! O great redemption! The saved of all ages, of all generations, of all congregations, "of every kindred, tongue and people," are all present. Here is Jesus' universal church. Here is "The General Assembly" of the firstborn. Glorious spectacle! The redeemed in the glorified state, all in white robes—not one guilt-stained sinner there. Jesus now beholds the purchase of his blood. The great scheme of redemption is now completely evolved. All the mysteries and intricacies of this world of trial are solved. How changed are all things. "The inhabitant shall no more say, *I am sick,*" and "there shall be no more death." Disease wastes no more, and death itself has died. The "inheritance incorruptible, undefiled, and that fadeth not away," becomes henceforth their home, where "tears are wiped from all faces." No whitening marbles tell of decay and dissolution in the land of restitution, when God has made all things new. Well, till that day the sojourners of the "church of the living God" must fill up what remains of suffering for Jesus' sake.

Till then the dead must sleep in darkness and silence. Yet that repose is undisturbed by all the cares and perplexities that vex the living. There "the wicked cease from troubling, and there the weary are at rest," and the "intervening ages pass rapidly over those that sleep in dust." No time-keeping index points out the fleeting hours to the "lack-lustre" eye; no bell gives warning of the "lapse of time" to the "dull, cold ear of death"; no ever-swinging pendulum counts off duration's points; and heaven's circling lights no longer measure days, or months, or years, to the locked perceptions of the dwellers under ground. The ebb and flow of the busy sea of life rolls above them, but with them,—'tis silence all—'tis stillness all! The outbursts of joy, or wailings of grief, the clamors of war, or the triumphs of peace, send no echoes down to stir emotions there. Whether prosperity gladden the world, or adversity saddens the nations; whether dearest friends and most cherished cause come to honor, or come to nothing, the pallid sleeper remains unaffected. Though successive generations are brought and placed beside them; though the graven monuments that "date their exit and chronicle the passing ages" all crumble, still the slumberers "note not the long interval;"

"Even earthquakes rock unheedingly away!"

The centuries of silence and inanimation glide by like the short watches of a summer's night; and the solemnities of judgment stand in close proximity to the dying bed. So close, that the darkened eye seems hardly closed on the weeping circle of broken-hearted friends, till it opens on all the splendors of the day of God.

"O! 'tis but just a step between
This mortal state, and that unseen
Abode of myriads blest."

The brightness of coming glory has often shone so luminously into the valley of death, that the expiring saint has looked across the intermediate state into realms of blessedness beyond. Jesus and the holy angels have at times seemed very near to the raptured vision of the dying child of God; and the anguish of suffering has been lost in the ecstasy of the heavenly prospect. Stephen's eye penetrated heaven, and he welcomed the storm of stones, praying for his persecutors. Paul caught a glimpse of "unutterable things," and cheerfully entered the "unclothed" state that "mortality might be swallowed up of life." The eye of faith has discerned the "exceeding and eternal weight of glory," and the dying martyr has rejoiced in burning fires. Death is indeed a dark valley, but narrow to the follower of Jesus. Its sleep is very deep, but very short to those who "die in the Lord." All true christians will soon be on the other side of the river, in the heavenly Canaan, with palms of victory, and crowns of glory, to live forevermore. Soon, if faithful, we shall meet our Redeemer, and see our absent friends to part no more. Till then we must bid them farewell. We must say to them whom death has taken from our households, and from the households of our nearest friends on earth, FAREWELL! Farewell, father and mother, farewell, brother and sister, farewell, son and daughter, farewell, innocent babe, farewell, dear christian friend, till Jesus comes!

As a church, we must say concerning the prized sister, whose death we this day commemorate, farewell, Sister Fike! We remember well when we attended you to the baptismal stream, and saw you buried in the likeness of Jesus' death. We remember when you met us in the house of prayer and praise. We remember when you joined with us in showing forth the sufferings of our dying Lord. We remember all your kindness to the household of faith. And we sorrow, when we reflect that we have met in this world for the last time. But we sorrow not as those who have no hope. We trust that thy repose is that sweet "sleep in Jesus" from which none ever wakes to weep.

Then sleep, sister, till the church fulfills its mission in a sin-ruined world. Sleep, till earthly glory departs forever. Sleep, till republics are all revolutionized, and monarchies all subverted. Sleep, till crowns and diadems are all trampled in the dust. Sleep, till the parting skies reveal the great white throne and Him that sits thereon with opened books! Sleep, till the archangel's voice shall summon forth the "blessed and holy that have part in the first resurrection." Then wake in the likeness of the glorified Savior to die no more. Wake, to join the "general assembly and church of the First-Born, whose names are written in heaven." Wake, to enter with them into the "rest that remaineth for the people of God." Wake, to "be forever with the Lord." Amen.

[*Com. by E. S. Willard.*

*"Pallida mors æquo pulsat pede pauperum tabernas Regumque turres."—Hor. Car. IV. 13-14.

For the Crisis.

Effects of Faith.

[TO SRS. ANNIE GOULD AND BLANCHARD.]

I felt truly glad to hear your testimony of the healing power of God, in raising you from a sick bed to health. I am your sister and companion in tribulation, and in the kingdom and patience of Jesus Christ. James says, in the last days, while the rich are heaping their treasures together, and the coming of the Lord draweth nigh, even at the doors; then the sick may call for the elders of the church, and let them pray over him, and the prayer of faith shall save the sick; and if they have committed sins, they shall be forgiven. I was healed of the palsy by calling on the Elders Damman and Colby, and anointed with oil in the name of the Lord. I had been afflicted eight years and a half with that disease, and was wholly healed and have not had it since. Blessed be the name of the Lord for his preserving *power* in Jesus Christ; let his name be magnified. I was at Bro. Emerson's in Concord, when I was healed, during a tent meeting on the 17th day of Sept., 1853, after hearing a thrilling discourse by Bro. John Howell, on the abomination of desolation. Feeling my infirmity so great, the word kept following me, Call the elders and be anointed in the *name* of the Lord. Thanks be to God that I obeyed the gentle teaching of his Spirit, that led me to the Lamb of God, our blessed physician.

When I was smitten with that disease, I was paralyzed on my right hand, and instantly it went to my head and down my right side to my foot. I was unable to speak plain, or to use my hand for some time. My memory was greatly impaired; indeed, I was a poor invalid. I felt sick enough to die. One evening I was listening to the reading of the 118th Psalm, and when they came to the 17th verse—"I shall not die, but live, and declare the works of God," it impressed me powerfully. I believed in my heart that I should be raised from that bed of languishing and sickness to declare the works of the Lord. I fully realized it when I was healed. I never wanted to make a covenant with death, for he was the last enemy of our blessed Lord. I ever want to live and declare his works. I made my case known to Bro. Damman, and asked him to anoint my hand and pray for me. Soon after he began to pray, I felt a gentle, living heat on my hand, moving round and round upon it, till it reached my wrist; then it entered the joint and there it moved faster around and increased in strength of heat till it had done its work, and moved slowly up my arm; before it reached my elbow I said, Lord, I believe, help my unbelief. Then it entered the joint at the elbow, went its rounds with greater power and heat, than at the wrist, then it moved up to my shoulder and commenced its work there also, and then moved up to my head and down my right side in like manner; and then Bro. Damman concluded praying and Bro. Colby commenced praying, till it reached my foot; then the heat was powerful, and living heat, such heat as I never before felt, gentle, calm, heavenly, quieting every nerve, and taking away all my sins, so that I felt as I did when God first forgave my sins for Christ's sake. All things appeared new. A new and living atmosphere that looked clear as glass, new health, new strength, new confidence in God renewed by the Holy Ghost. I could enter into the holiest by the blood of Jesus, a new and living way which he hath consecrated for us through the veil, that is to say, his flesh.

I had not been out to the evening meetings. That evening I went, and the sister that went with me (who now sleeps out in the far West,) said, "Hallelujah to Jesus! I know you are healed for I have dragged you along all the time since this meeting began, but now you are a step before me, did you know it? I cannot keep up with you." And when we returned from meeting coming up the hill where the tent stood, she had to run to overtake me. Yes, my feet were like hinds' feet. I walked upon the high places. The evening was cool and the tent was raised a little from the ground, the air drawing under it, and I sat on the end of the seat next to the walk in the middle of the tent. I was cold on my left side all the evening, but my right side was burning with heat. Bless God for this living witness. These words flowed into my mind and followed me everywhere: "But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in it."

I left my testimony in that meeting for Jesus, in honor to his name. And I am not ashamed of repeating this testimony before the whole world. No, no, Jesus is my life, he keeps me from day to day. He has healed me by his stripes he received in Pilate's hall. O, what a price he has paid! Surely he hath borne our griefs and carried our sorrows; and was wounded for our transgressions and bruised for our iniquities; and the chastisement of our peace was upon him; and with his stripes we are healed. O astonishing love, and mercy toward us that we might be saved by his power!

Look one moment at the sufferings of the Son of God! After the Passover, his agony in the garden of Gethsemane became so intense that an angel came from heaven to strengthen him, while the bloody sweat rolled down his cheeks and dropped on the ground. The soothing and encouraging words of the angel strengthened him in a holy submission to his Father's will. Just as he had received strength to suffer, Judas appeared with a band of ruffians to apprehend him and bear him away to the High Priest. They reviled and mocked him all the way there, and left in their care during the night, offered him a thousand insults. There they blindfolded the blessed Lamb of God, and smote him on his face and spit on him. And Peter having followed into the judgment hall to see the end, upon very slight temptations, thrice wickedly, and at last with horrid oaths, denied in his presence that he ever had known him. O! how he was oppressed, afflicted, and wounded in the house of his friends. Judas had sold him for thirty pieces of silver, and Peter had denied him. The next morning the council early assembled and demanded if he was the Son of God! He replied, he was. The judges cried out that he deserved death for his blasphemy. Then they carried him bound to Pontius Pilate that he might ratify their sentence and give orders for its execution. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb. Pilate sent him to Herod. And to the questions of Herod, Jesus answered nothing, he is dumb, he opened not his mouth. Herod to express his contempt of him, after mocking him a while, sent him back to Pilate, dressed as a mock king. Pilate, after permitting the soldiers to annoy him in purple, and crown him with thorns as a sovereign, caused him to be scourged. The dear Lamb of God was stripped, had his hands tied down to a low post, and then upon his bended back received forty lashes save one.

Dear sisters, that was done that we might be healed by his stripes and enjoy health. I hope we never shall be ashamed to own and declare it, for his wonderful mercy toward us. The Dragon power which stood before the woman to destroy this holy child Jesus, as soon as he was born, now in all its fury and rage, while they had the victim in their hands, applied the scourge to his naked back with the vengeance of demons in human shape. A few lashes break the skin, and the out-gushing blood is seen running down his sides and dropping on the floor, and the long furrows are seen on his back. O! what a mass of gory flesh is seen on the blessed Lamb of God! And they led him bleeding away to crucify him on a cross, faint for the loss of blood by the scourge, and the sufferings he had undergone in the garden; and the fatigue of the preceding night, having been hurried from place to place and obliged to stand the whole time of his trial; and hear their cruel mockings, smitings, and revilings, with malignant slanders, while they crowned him with thorns. With the maliciousness of devils, they commanded him to take up the heavy cross and bear it along, while his body was weltering in blood, and the anguish of his soul exceeding sorrowful,—he sank under the load. And there followed him a great company of people, and of women, which bewailed and lamented him. And Jesus turning unto them, said, "Daughters of Jerusalem, weep not for me."

Who could have borne this but the Son of God? Surely he hath borne our griefs, and carried our sorrows. He was strengthened by the angel in the garden to bear it all, in view of the glory that should follow his death and resurrection. And then they

came to Calvary and nailed him to the cross, and raised him up for a shameful spectacle to look at. His clothes were taken from him, and his lacerated body exposed to every beholder. The blood running from his hands down his arms, and from his feet and back, he must hang there six long hours and hear the insulting language of his murderers, railing and reviling him. "Look! all ye that pass by, was there ever sorrow like my sorrow?" O! ye desponding souls that are sick and sorrowful, look and live! As Moses lifted up the brazen serpent in the wilderness, even so must the Son of God be lifted up, that whosoever believeth in him should not perish. In the wilderness they were bitten by fiery serpents; but we have been bound by Satan with sickness, and we have looked up at his stripes and were healed. Blessed be his adorable name! The name of the Lord is a strong tower; we run into it and are saved. May we keep the word of his patience, that he may keep us from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. "For even hereunto were we called; because Christ also suffered for us, leaving us an example, that we should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously; who his own self bore our sins in his own body on the tree, that we being dead to sin, should live unto righteousness: by whose stripes ye were healed."

We must bear the tongue of slander if we would suffer with him, and endure it patiently for his *name's* sake; for he bore all this for us that we might be saved by his power. To have a part with his sufferings, we must eat his flesh and drink his blood, and receive the reproach that broke his heart, that we may be sharers of his glory.

Keep that which you have attained and let no man take your crown. And pray always that you may be accounted worthy to escape all these things that come to pass, and stand before the Son of Man, is my desire toward you and all that have run unto his name to be healed. Endure hardness as good soldiers of Jesus Christ, till the opening heavens reveal him in great power and glory, to be admired in all them that believe in him. Yours, looking for the everlasting kingdom of God when Jesus comes. D. TAYLOR.

Exeter, N. H.

For the Crisis.

Charity.

There is great lack of this among us, as people professing godliness, especially those who profess that they are waiting for translation. This great lack opens to our mind the words of the Psalmist,—"Every day they wrest my words." If we wrest God's word our next step tends to darkness rather than light. That heavenly influence spoke through Peter of the same perversion,—"The unstable wrest, as they do also the other Scriptures, unto their own destruction." Nine tenths of people wrest this word (charity) from its right meaning. It may be the means of shutting them away from translation at the coming of Christ. Let us examine the real meaning of this word. Charity, (alms). Charity, (*eleemosyna*, love.) Charity, (*liberalitate*, a grant or gift.) Here we have just what the word means.

My Bro., are you a pretended minister of the gospel, and stand before your people telling them it means fellowship toward mankind, when a school-boy ten years of age will read a better and more correct meaning from your lexicon, much more from the word of God? When will men cease to peddle lies from the consecrated desk? Reader! If you are a preacher of any thing, and mean to have translating faith, make up your mind immediately to never try to preach again, until you can give the lexical meaning of words right; if you cannot give the Bible meaning as God's words represent things.

But to the text. The first meaning.

1. Charity,—alms. What kind of alms is this? David says,—"His righteousness is to such as keep his covenant, and those that remember his commandments to do them." "Shall the throne have fellowship with iniquity?" "What communion hath light with darkness?" Paul says, "When they perceived the grace that was given unto me." What was the gift here given or granted to Paul? It was the true charity from God, without which, he said, a man would become a "sounding brass," etc.

2. Charity,—love. What says Paul about this love? "That Christ may dwell in your hearts, by faith (true love or charity, that holy influence from God,) that ye being rooted and grounded in love."

3. Charity,—a grant. A grant is the same as a gift. It is something granted to man from God. I do not know of but one promise of a special gift from the Lord Jesus when he went away, and that was the Holy Spirit which should lead into all truth; and that is the true principle of charity, faith, and love of God, which every man must receive from the Father, in order to draw him to the great fountain of all good.

We will now consider a Biblical meaning of this charity. Paul: "Above all things, put on charity, which is the bond of perfectness."—Col. 3:14. Jesus says, "I have given (a grant) them the words which thou gavest me, and they have received them." Here the word of God may be called the bond (that is, the written instrument of perfectness.) But all the written instruments in the world would do no good if they were not signed and sealed. What, then, is the signer of holy writ? You will readily say it must be the Holy Spirit of God. "For the things of God knoweth no man, but the Spirit of God. Christ says: "If ye love me, (that is, with your own spirit), keep my commandments;" and, "I will pray the Father, and he shall give you another comforter, that he may abide with you forever, even the spirit of truth." Here again is the real charity from God, which Paul said was above every thing else. Is not this the very time when we must be putting on that bond, and keeping the commands of Christ, that we may have the truth written on our hearts by the eternal Spirit, which in a short time shall quicken the dead saints, and change the living!

Brethren! the ten kings are receiving power with the beast:—"They shall make her desolate and naked, and shall eat her flesh, and burn her with fire." What says the eighth head of the beast? He now declares before the whole world that the power of the woman (of Rev. 17) must come to an end. Let us arise and declare the last message of God to this world, for the time is at hand,—awake to righteousness and sin not. B. H. COUCH.

For the Crisis.

Golden Grains.

GATHERED BY A——.

The reason why men do not obey is, because they see the mud at the bottom of the eye.

Nature forever puts a premium on reality.

A little integrity is better than any career.

The man that stands by himself, the universe stands by him also.

Heaven deals with us on no representative system. Souls are not saved in bundles.

The moral must be the measure of health.

He is a strong man who can hold down his opinion.

The way to mend the bad world, is to create the right world.

Fear God, and where you go, men shall think they walk in hallowed cathedrals.

Immortality will come to such as are fit for it; and he who would be a great soul in future must be a great soul now.

God hangs the greatest weights on the smallest wires.

Goodness and virtue should be the end of every endeavor.

A lie will go round the world while truth is pulling its boots on.

He whose crown shineth the brightest, will know when he hath lost a jewel.

He that loveth much must weep much.

The air from the sea of affliction is extremely beneficial to invalid christians.

Heart is power.

There is no safe side but the side of truth.

Misgive that you may not mistake.

Observation digs the materials: Reasoning erects the building.

Men are not always *right* in their use of rights.

The christian serves the only Master who takes the effort alone for the deed.

Most heretics are made so by the orthodox.

Never let a confidence be forced upon you.

Erratum in some Modern Theories:—for *development* of gospel scheme, read *depravation—human* additions to a *divine* revelation.

Peace is too dearly purchased by slavery of any kind, especially spiritual slavery.

Nothing is harmless that is *mistaken* for virtue.

The word knowledge, strictly employed, implies three things; viz., Truth, Proof, and Conviction.

Revival.

CONCORD, N. H., Dec. 24th, 1860.

A protracted religious meeting has been held every evening for the past two weeks, in the Second Advent Church, on Centre street, which has been attended by a large number of the citizens of this city. Elder M. Grant of Boston, and Elder Preble of this city, have done most of the preaching. Last evening the sacrament of the Lord's Supper was administered to about seventy-five individuals, many of whom were new converts. Every christian, of whatever denomination, was invited to partake of the sacrament. The house was filled in every part with an intelligent and attentive audience, who gave the closest attention to the solemn scene. Thirty new converts have been made to the doctrines of the "second advent of the Son of man," and have publicly professed religion. Many more are seriously inquiring, "what they shall do to be saved?" Mr. Grant is an able and instructive preacher, and his efforts in this city have been successful. Mr. Preble, the resident pastor of the church, is well known as an able and sincere man, who labors incessantly for the good of his people. The meetings will be continued this week, on Tuesday, Thursday and Saturday, afternoon and evening of each day. All are invited to come and hear, "without money and without price."—[*Cor. Man. Mirror.*]

☞ He who remains in the mill grinds; not he who goes and comes.

The World's Crisis.

BOSTON, JANUARY 9, 1861.

To our Correspondents and Contributors.

To those who have so faithfully labored to enrich the columns of the *Crisis* with the interesting contributions from their pens, we would say, your efforts are appreciated, and we hope all will engage with renewed zeal in the glorious work of trying to arouse a careless world and stupid church, before the Bridegroom appears. We need a host of short, pithy articles, baptized with prayer, just such as you can write. Our supply is rather scanty, just at present. People are becoming more and more anxious to read the productions like those from your pens. Seize your rich thoughts, fasten them on paper, and let them come flying to us like doves with messages of mercy to a dying world, that we may scatter them far and wide among the thousands of our readers. But few are conscious of what they are capable of doing in this way. Come, take the pen, sit down at once, and begin. You may thus be the instrument in the hands of the Lord, of awakening some sinner, and comforting many saints.

We would remind those who preach the gospel, that the churches are especially anxious to read a word from them. A large number of our readers have no other preaching but what they get through the *Crisis*. Come, brethren, send them a few words of comfort. Please do. We entreat in behalf of the scattered ones. Send some articles on the coming of Christ, giving the plain evidences that his second advent is now emphatically at hand. They would do much good at the present time. Or, give us something on practical christianity, home religion;—that which is pure and undefiled; or any thing else that will "feed the flock of God." Let us have a ready and hearty response. The interests of the cause of truth are making an imperious demand for the greatest possible efforts on the part of every one of its lovers and defenders. Let not another moment pass before an active resolution is formed, the execution of which, shall tell with effective power on the enemies of the cross of Christ. A little while and all is over forever.

Castleton.

We are now (Jan. 2nd., '61,) at the happy home of Bro. Sherman in C. enjoying a very sweet peace of mind in the Lord. We arrived on Saturday, the 29th ult., and though weary, we were much rested in a good prayer meeting. One requested prayers, who had been much troubled with Spiritualism. Her husband also spoke, expressing an earnest wish to be in the right way, rejoicing that his companion was anxious to be a christian. He afterwards informed us that he was a member of a church in the place, but on account of the cold formality therein, he had become discouraged, and had sought for satisfaction in the winding labyrinths of Spiritualism, but found none. He is now resolved to take the Bible as his only rule of faith and practice. The truth in that holy book is an effectual remedy for all the delusions of the day.

Sabbath morning at 9 1-2 o'clock, we met again, as usual, for a love-feast, and had a very heavenly scene. It was a soul-cheering place. The Lord has truly done a great work in this place during the last ten months, and it has not stopped yet. The watch-word is—*onward*. A large and attentive audience was present all day to listen to the evidences of the speedy coming of Christ. There are many here, who can say with a full heart, "Come Lord Jesus," and "come quickly." They long for the day of his coming, as does every faithful christian.

Monday evening, the last one of the year 1860, was a season of deep interest. We commenced our meeting about 6 o'clock with a prayer meeting, which continued a little over an hour, when we listened to an interesting discourse from Bro. M. Batchelor, pastor of the Rutland church. He was obliged to leave at 9 o'clock and return home, on account of his sick son, whose health is continually declining. We then had the Sacrament of the Lord's Supper, which was an occasion of much comfort to the saints. This was followed by a love-feast which continued till after 11 o'clock, and was a time of refreshing from the Lord. Many were much strengthened and comforted. It seemed as though the hardest heart would melt at some of the thrilling testimonies of those who, a few short months since, were among Satan's most faithful subjects, but are now happy in the Lord, with their families. We could not help exclaiming, "What hath God wrought!"

We preached a short sermon, and closed the year in silent prayer on our knees before the Lord. It was a solemn, yet glorious scene, that will be long remembered by those present. One rose for prayers, determined to be a christian, notwithstanding bitter opposition from a bosom companion. Thus we closed the old year and began the new, rejoicing in the Lord, determined, if spared another year, to spend it better than any one in the past.

Tuesday evening, Jan. 1st, we met again, and had one of the best meetings we have ever had in this place. Fourteen came forward for prayers, resolved to be christians. Others are under deep conviction, and we think they will soon yield to Christ.

We think the church in C. has never stood so well as at the present time. Many said, "I never loved Jesus as I do now, nor felt so determined before to be a whole hearted christian." Praise the Lord. "The best of all is, God is with us."

Good News.

We learn from Bro. Couch, pastor of the church in New Bedford, Mass., that the work of the Lord is onward in their meetings. Some twenty-five have been converted or reclaimed, and others are seeking.

Bro. Preble, pastor of the church in Concord, N. H., writes the revival is still progressing there, with bright prospects in the future. Every child of the Lord should be actively engaged in trying to bring sinners to Christ. We do not show the spirit of our Master unless we are continually making efforts for the present and eternal welfare of those around us.

"Ho! reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?"

Let every christian gird on his armor, and engage in the last great struggle between truth and error with an earnestness worthy of a cause so noble. Let none be daunted at the sight of the finger of scorn from a wicked world or a formal church steeped in pleasure and enslaved by fashion; but, like one worthy of the name of christian, let him defend in all places the cause of his blessed Master, who will soon return to gather all the faithful.

"Oh! let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages, tell for God."

We need *live* men for these times. The embattled legions of the enemies of our King are all awake, sparing no effort to accomplish their wicked purposes. Shall we sleep in such an hour? Come, let us

"Mount up the heights of wisdom,
And crush each error low;
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission,
In service of thy Lord;
And then a golden chaplet
Shall be thy just reward."

State of Europe.

Every movement in Europe indicates a preparation for a terrible conflict between the people and their oppressors, as well as between the great powers themselves. The political earthquake and volcano are about to convulse and bury the nations in awful ruin. The war clouds of revolution look more than ever threatening. They are also hanging over our nation and ready to burst upon it in terrible grandeur. Some idea of the state of Europe may be formed from the following extract from a Paris correspondent, under date of Dec. 14th, '60, He says:—

"It is evident that the great Powers of Europe are preparing for a coming struggle. As I said in my last, England is arming in the most formidable manner the ports of Corfu and Malta, while the already impregnable fortress of Gibraltar is being rendered doubly so by replacing the heavy cannons that lined its ramparts with Armstrong guns of a calibre that surpasses what we have hitherto regarded as the most formidable weapons of destruction. Austria has done all that could be done, and is now on a war footing such as must inevitably force upon her war or bankruptcy. France is, to my certain knowledge, steadily preparing for any emergency, and her naval forces are being most effectually organized and increased. She has at this moment the most serviceable navy in the world in case of war; better equipped and manned, and really more formidable than that of Great Britain. The armed or *blindee* frigates are a great success, as they are swift, easily managed, and proof against any ordinary shot. Some three or four of them are nearly ready for sea, and in a few months the government will have at least eight frigates in armor, ready for immediate and most effective service. The army is being organized on a footing of efficiency such as no military leader in Europe ever before witnessed, and means of transport, swift and comfortable, are even now being devised by the Emperor and his counsellors.

Russia is, as all Europe now knows, better prepared for war than she ever was, while in Germany an uneasy feeling is dominant. Why is all this? Because Austria will not listen to any proposals as to the sale or cession of Venetia, and because all foresee that in a few weeks the Italians will attack her forces in that province; because all feel that Hungary is at last ready for action, as is evinced by the audacity of the rebellious acts of her people, and finally because even in Poland a feeling of agitation, of revolutionary ardor is awakened."

It is evident, we think, that the battle of Armageddon is not far in the future. Let all be upon their watch-towers, waiting for the return of the Son of man.

☞ Idolatry may be a child of the imagination; but it is a child that has forgotten its parent. Idolatry is the worship of the visible. It mistakes forms for substances, symbols for realities. It is bodily sight and mental blindness—a doting on the outward, occasioned by the want of the poetic faculty. So that religion has suffered its most grievous injury, not from too much imagination but from too little.—*Guesses at Truth.*

For the Crisis.

The New Year.

The funeral knell of the old year has died away. The New Year emerges into life. While some are saluting their friends with a "Happy New Year," others are sorrowing over the past. The mother mourns the loss of her babe,—the husband his companion,—the child a parent,—there are many families that have had some tie broken the past year, and as they enter upon the new, the scenes of the past pass vividly before them. Some have the hope of the gospel to sustain them through future scenes,—others have no hope beyond this world, and refuse to be comforted,—while others are trusting to a false hope. The business man is mourning over his failures, and is planning new schemes for future success,—money is his God. Others have sailed down the stream of prosperity, and are seeking happiness from the amusements of earth—pause not, but rush madly on to ruin, unless, perchance, they are arrested in their downward course.

But how is it with the christian, as he stands upon the shore of the old year, ready to launch out into the new? The question arises, how has the past year been spent? Has it all been to the glory of God? Alas! as the past is scanned, *many* find sins and *unfaithfulness* to *mourn* over; but we read in the Word, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins."

May this be a time, when all that believe we are living amid the closing scenes of earth, to confess and forsake sin; where discord and busy-bodies have scattered the lambs of the flock, may this be a time when the *love* of *Jesus* shall unite them together, and gather the lambs again into the fold.

As we look abroad over the land, we see much that indicates that we are living amid the last scenes of earth.—Darkness hovers over the land. A world is going down to death. Those that have seen the truth and embraced it as it has been unfolded to their view in all its beauty and glory, should be beacon lights before this ungodly world. Every child of God, however weak, has a work to do. We are all workers in the vineyard of the Lord.

Brethren and sisters, may we all commence the year with a strong determination that we will by the help of the Lord, do every known duty,—that we will seek a closer conformity to the example of our divine Master,—seek to know the will of our Father concerning us—arm ourselves for the conflict—march *boldly* forward beneath the standard of truth—live up to our high profession, and embrace each heavenly privilege;—get so imbued with the *love* of *Jesus* that we can take the poor sinner by the hand and point him to the Lamb of God that taketh away the sins of the world,—invite him to share the glories of the world to come. We have much to stimulate us to action. All is ours if we are *faithful.* A little while, and our sorrows end. Yet a little while and we shall dwell amid the unfolding glories of the world of light.

ELLEN M. WHITE.

Shelburne Falls, Jan. 1st, 1861.

For the Crisis.

Human Creeds.

I had not realized until recently, how formidable a matter it is to run against a human creed. It does seem to elicit more wry faces and uneasy gestures among many who profess to be the Lord's, than a point-blank contradiction of a "thus saith the Lord"! And if after coming in contact with this "great Diana of the Ephesians," one takes the liberty to use the great battering ram of God's Word until every vestige of this magnificent goddess is leveled with the dust, he immediately hears a cry analagous to that of Micah's when the Danites took from him all his paraphernalia of worship. Said he, "Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more?" Please read the whole account in Judges 17th and 18th.

But are there not some good things contained in creeds? Yea, verily. Why then attempt their destruction? I do not recollect that our Savior ever did so, unless such creeds were likely to supplant Divine authority and thus make the commandments of God of none effect. Neither do we ever see him meddle with the peculiar manners and customs of the different classes of society with which he mingled, whether it were among elegant and refined courtiers, or the crude fishermen and tax-gatherers,—all, *all* were alike to him, providing their manners and customs did not conflict with the Word of God. But when these creed-folks found fault with his disciples for non-observance of their darling system, he immediately exculpates them, and then addressing not only his disciples, but "he called the *multitude*" and then gave them a special charge that *every one* should *hear* and *understand* the important saying he was about to utter. "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." But, says one, I cannot see why such importance should be attached to this saying, and why such a special charge to *every one* of the multitude that they understand it. It may appear thus to a superficial observer, but when we consider the circumstances that called out this declaration, it will be obvious that he used this as a powerful lever directly aimed at their darling creed which they appeared to hold as *tenaciously* dear as moderns do the natural immortality of man, and with arguments about as ostensible—not a word of proof in God's Word for either.

Let us for a moment glance briefly at the circumstances under which Christ uttered this declaration, as it will make the point more apparent. He had just held—if not a camp meeting, a great outdoor meeting, in which he had made a grand demonstration of his miraculous power by feeding the vast multitude with five loaves and two fishes; then immediately following this great meeting he gives Peter power to walk on the surging billows of the boisterous deep, which seemed to inspire the people with such faith in his miraculous power they immediately collect together all the diseased persons in "all the country round about," and he healed them; all of which seemed to awaken quite a revival interest, which evidently aroused the somnolent spirit of the Scribes and Pharisees of Jerusalem, and they make Jesus a call! And for what? In order to examine God's Word with him and see whether these things were so, and whether indeed he was the very Christ delineated in the prophetic Scriptures? *This is the way they should have done*, as they were the *professed religious teachers* of the people. They ought to have been sufficiently posted in the prophecies, to show whether he fulfilled the characteristics of the true Messiah. But instead of presuming to quote any thing from God's Word, to prove him an impostor, they have no hesitancy in manifesting their captiousness at once, by finding fault with his disciples because, forsooth, they had gone against their creed, or as they termed it, "the tradition of the elders," which was a ceremonial ablution of their hands just prior to partaking of each meal, and also of certain vessels, etc., made use of at their meals, which they made more binding than a "thus saith the Lord."

Let us now notice the manner our Savior disposed of these dignitaries of the church, who had waited on him, and see if our worldly prudence would not have dictated otherwise. When they accuse his disciples of transgressing the traditions of the elders, he immediately turns and accuses them of transgressing, not *human* traditions or creeds, but, the *commandments* of God! Then cites them to one so often reiterated in the Law that it should have stood out in bold relief; but they had twisted and turned it in their articles of faith, until they had made it of none effect. Then he boldly addresses them as "ye hypocrites"! then proceeds to tell them they were the very class designated in Isaiah's prophecy, and that they were so deeply steeped in this base sin, they had the impudence to think they could play the part of the hypocrite with God, they drew near him with their mouth but their heart was far from him! Then plainly tells them their *worship* was *all in vain*, because they teach for DOCTRINES, the COMMANDMENTS of *men*, instead of *God's Word*. What if they did claim a learned ministry, a large and respectable congregation, a great zeal in making proselytes, and that they were Moses' disciples, their worship was all, ALL in *vain*. By this time Christ feels apparently he had given these dignitaries the dressing they really needed; then, as if he would preserve not only his disciples but the multitude from the impositions of these gross pretenders, he called the multitude and made the declaration before named, that to eat with unwashen hands did not cause moral defilement; whereupon they were *angry*, but probably thought it best policy to conceal this moral virus, at least, from him who had so faithfully exposed them; but the disciples understood the matter and informed Jesus of the fact, whereupon Christ solemnly asserts, "Every plant which my heavenly Father hath not planted, shall be rooted up."

So we can see here the end of human creeds and traditions; our heavenly Father will *root them up!* However tenderly and cautiously we may have nourished these human plants, and watered them with our tears, and replenished them with the valuable soil from our pockets, our heavenly Father *will root them up!* Why not then spend our money and our tears on something "that cannot be shaken" or "rooted up"? God's Word will never pass away or be rooted up! But now would not the more prudential have advised Christ to have pursued a different course? When these learned church dignitaries found fault with his disciples for non-observance of their rules, would they not have advised that he should have apologized somewhat for the crude manners of the Gallilean fishermen, and then whispered a word of caution in the ears of the disciples that they be as conciliatory as possible, that it would do them no injury to wash their hands even if they were not soiled, and thus suppress a world of unpleasant emotions? Why stir up such strife and anger for causes so trivial? But here is danger of God's Word being supplanted by the words of man, which fault will admit of no leniency. God is very jealous of his Word, and he utters awful denunciations against those who presume to add to, or diminish from it, or that make any human machinery more consequential!

BEULAH MATHEWSON.

Sandy Hill, N. Y.

For the Crisis.

Reply to Queries of "J. H."

I am requested by "J. H.," to answer the following questions:

1. Did Christ exist prior to his advent, as a separate person from the Father?

2. Will Christ always retain the body that he had when he left the earth?

3. If so, is not his first personality lost?

To the first two questions, I answer in the affirmative.

To the third, I answer in the negative. Before Christ's advent, he lived, but not in the flesh. After his advent he lived in the flesh. He changed his mode of living, but not his personality. By coming into the world in the seed of Abraham, he no more lost his personality, than will the saints lose theirs when they put on immortality. They will then live in another condition, but they will be the same persons. So Christ, when he came into this world, lived in another condition, yet he was the same person who was with the Father before the world was, and by whom the worlds were made. The one who *"came down* from heaven."

Jesus said, "What and if ye shall see the Son of Man ascend up where he was before?" That is, where he was before he came down from heaven, for that is where he ascended. Before he came down, he was not the Son of Man, still he spake of himself as if he were the same person. When he became the Son of Man, or, as John has it, when he, the Word, became flesh, he became the last Adam; but he was the same person as when he had glory with the Father before the world was. Amen. J. S. WHITE.

An Antidote.

The tried christian should never dwell on his troubles. Trouble comes to furnish him with a message to the Lord, and to drive him out of his present state and condition: therefore many of the Lord's people have found great relief in trouble, by actively engaging in the Lord's service. My tried friend, go, if thou canst, to the chamber of the sick, and speak of Jesus to them. Go to the desolate home of the widow, and endeavor to dry her tears. Take her fatherless children by the hand, and speak loving words to them of a Father in heaven. Go to the poor laborer's cottage, where there are many wants and few comforts, and represent Jesus there, speaking of him and acting for him. Look at the sufferings of others, and try to relieve them. Look at the ignorance of others, and endeavor to instruct them. It is by doing good that we get good. Be active for thy Savior, and thou shalt be comforted by thy Savior. The way to increase sorrow is to dwell upon it; and the way to obtain relief from sorrow is to act for Jesus notwithstanding it. The action of fresh air on the nerves, the action of God's truth on the mind, and the action of another's sorrow on thy heart, will relieve, reanimate, and restore to comfort those who go forth as messengers of mercy; while those who confine themselves at home, dwelling on their griefs and woes, will continue depressed and sad. While, therefore, you rely on the Lord's promise, be active in the Lord's service, and energetic in the Lord's cause. "The hand of the diligent maketh rich; but the slothful soul shall suffer hunger." This is as true in spirituals as in temporals.—*Strong Tower.*

Correspondence.

From M. Cawkins.

BRO. GRANT:—I am very thankful to some unknown friend for the Crisis, of which I have received four numbers. I am very glad if there are a people whose minds can be somewhat turned off from sordid earth, and be brought to strive for an inheritance in the New Jerusalem. As a general rule, all men are striving to become rich; yet a man is perfectly satisfied with merely nothing about him, while he has food and raiment, provided he has some large possession in the West, or some other unavailable property. Now why should the children of this world be wiser than the children of light? And why not rather say, while I have a good and indisputable title to a town lot in the New Jerusalem, whose walks are of gold, whose gates are pearls, and whose light is the shining of the face of God, and whose ruler is our own elder Brother, and we, ourselves, both "kings and priests,"—are we not rich? And how foolish to neglect *such* riches for the sake of laying up where moth and rust corrupt.

I have been an Adventist for more than thirty years, yet it was never my lot to hear an Adventist preach. I have had frequent conference with Advent believers where I have lived in New York, Ohio, Illinois, and now in Kansas Territory; and am led to believe that if there is a uniformity, there have been changes—perhaps progress. But still I am far from being posted in its principles. I believe the doctrine of the unconsciousness of the dead and the final destruction of the wicked are Bible doctrines; and though new, yet much taught by the popular and in the Orthodox desk.

One thing, in particular, I wish to inquire about. I see in the papers that many Methodist terms are used, (not that I have aught against method,) but such

terms as conference, love feast, etc., etc., might lead some to say they are a species of Methodist. I would simply inquire whether the present organization is episcopal or republican?

If my paper shall continue to come, you shall hear from me on several topics. If I shall not be deemed orthodox, it may lead to discussion which will throw light upon some subject. But if my paper shall not continue as the bounty of my friend, surely famine in Kansas will preclude my taking one this year.

Wilmington, K. T.

From Sr. Georgianna.

Bro. Grant:—I feel to praise God that his children can, amid all the confusion and strife that now fills our land, look up and rejoice. While men's minds are filled with perplexity and they do not know what to do, the child of God still keeps his eye fixed on the kingdom; he is not looking for any better state of things, but expects, according to the Word, that the wicked will do wickedly, and iniquity will abound; and because it does the love of many will wax cold, and many will depart from the faith. But, thank God, he will have a people that will endure unto the end. Some counted the cost, and found it would take all they had to gain an entrance into the kingdom, and they to-day confess that they are pilgrims and strangers on the earth, and are willing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. But how sad a state the professed church are in, going hand in hand with the world; they have a form of godliness but deny the power. Why this state of things? They are not walking in Christ Jesus as they received him; how humble when first they loved the Lord, how anxious to obey him in *all* things. But, alas! they have left their first love, and to-day *fashion* is ruling them instead of the Spirit of God. Only a close walk with God will save us. We are weak mortals, easily led away by the influences around us; only the grace of God will help us. My sisters, like holy women of old, let our adorning be of a meek and quiet spirit, not the wearing of gold, and putting on of apparel. We are nearing the day of the Lord. Signs portend that Jesus' coming is near at hand. Soon we shall see him whom we love, and be made like him. And in view of this let us lay aside every weight, and the sin which doth easily beset us, and run with patience the race set before us. A few more trials, a few more nights of weeping, and we shall enter the land of rest, the saints' eternal home. What a morning of joy that will be to the saint! I think it worth enduring all we may have to pass through here, to hear the Savior bid us enter the pearly gates of the city, and to eat fruit from the tree of life. I am glad that I am one of the homesick ones, and like David I shall not be satisfied until I awake in the likeness of my Savior.

"Ye who rose to meet your Lord,
Ventured on his faithful word;
Faint not now, for your reward
Will be quickly given.

Let your lamps be burning bright,
In God's Word is beaming light,
Live by faith and not by sight,
Crowns are your reward."

East Kingston, N. H.

From Bro. T. Carpenter.

Bro. Grant:—I am thankful that you have still continued to send your paper. It is to me like water to a thirsty soul. You do not know how I appreciate it. It has been doing its work as a silent messenger. I have used it in the place of tracts, and have circulated it in almost every part of the county. Had I some tracts to circulate, I think they would accomplish great good, but I am not able to buy them, so I use the paper.

There is a good field here for an efficient man to labor. I think with proper means a good church might be raised up in this place. The population of the two towns together, only one mile apart, is about three thousand, and the country well populated around them. The people are generous-hearted, and I think have an ear to hear, and many of them would gladly receive the word.

I am here alone, and have been for six years, without any of like precious faith, yet I am joyful in hope, and still will pray the Lord of the harvest to send forth some of his laborers to this field, for I am aware that the field is already white, and the Lord of the harvest is about to come.

Champaign, Ill.

Obituary Notices.

My father-in-law, Nathaniel Smith, died in the Lord at Wardsboro, Windham Co., Vt., on the 28th Nov., 1860, aged seventy-six years.

The great movement of 1843 found him in the religious faith of the times, having been for many years a member of the M. E. church. But the doctrine of Christ's speedy coming found a place in his soul, and for seventeen years past he has been an Adventist, generally reading the "Herald' or "Crisis." More latterly he read the "Voice of the Prophets," and his lagging hope seemed to revive in view of speedy redemption. Among his dying messages for the absent was this, "Tell D—— to preach Jesus' coming, for I believe with all my soul his advent will occur ere 1868 passes away." He possessed a strong and vigorous frame, and disease invaded it but slowly; but catarrhal-asthma at last culminated in consumption of the lungs, and the final hour drew on. Pouring out his heart in prayer, he laid hold of the all-sufficient Savior, and received the eternal blessing. All was peace. "Though I walk through the valley and shadow of death," he exclaimed, "I shall fear no evil." In this frame of mind he passed away. Mr. Ober, the Congregational clergyman, attended at his funeral. His wife, one son and daughter at home, and numerous absent children mourn his death; but we expect soon to meet this kind parent, this saint of ripe age, in eternal glory. Let the weepers be comforted, for the resurrection cometh. Break, thou endless morning! Break over the long sad night of the tomb! My soul, prepare to meet Him!

D. T. Taylor.

Died, in Barnstead, N. H., Dec. 28th, 1860, Bro. Thomas P. Hodgdon, aged sixty.

He was a great sufferer for the most part of the time for the last three years of his life, but all was borne with true christian patience. Bro. H. was a man highly esteemed in all the different relations of life; and for years held different offices of trust, conferred on him by his fellow townsmen.

He professed religion when about eighteen years old, and maintained it till his death. He was among the first to embrace the doctrine of Christ's coming in 1843, and thus continue to look for the "blessed hope" till the last. He expressed strong faith that he should not "sleep" long in the grave, for it was his firm belief that Jesus would soon come "the second time;" and he would often repeat,—"I will ransom them from the power of the grave, I will redeem them from death," etc. He made all the arrangements for his funeral, and even prayed for the one who might preach his funeral sermon, that God would bless him in so presenting the truth, that more good might be done at his death than in his life. He arranged all his worldly matters so as to have as little as possible to be done after his death. When he had thus arranged his affairs, he told his dear wife that he was *ready* and *waiting* for the enemy death

A vast concourse was present at his funeral, and listened to a discourse founded on 1 Cor. 15: 22, 23.

T. M. Preble.

Fell asleep, at Rocky Brook, R. I., Oct. 31st, 1860, Phebe, daughter of Stephen and Abby Holland, aged seventeen months and seven days.

LINES COMPOSED BY HER SISTER.

We've removed the empty cradle,
Her clothing put away,
And all her little playthings
With our choice treasures lay.

But we'll strive to check the tear drops,
That fall like summer rain,
The sun of Hope shines through them,
We shall see her face again.

Also, on the 21st Dec., 1860, quietly fell asleep in Jesus, in hope of a glorious resurrection, Emma, (the author of the above lines on the death of her sister.)

Emma was a meek, gentle girl, of whom no one could say any harm. She was baptized and united with the church at Rocky Brook on the 4th day of last March, but her career of usefulness was soon closed; she had to yield to the superior power of the enemy. That fell disease—diptheria—has deprived our brother and sister of their youngest and eldest. The prattling voice of little Phebe is no longer heard, and the presence of gentle Emma is no longer enjoyed. But the light of Hope shines through the gloom and views the land of rest. Faith says, I'll meet my lost ones there, glory to God! They sorrow not as those who have no hope. Of dear Emma we can say,—

Thy conflicts are o'er, thy warfare is ended,
Cut down in the morning of life thou art gone;
Thy low, quiet voice, thy laugh that once blended
With ours, is silent, now hushed in the tomb.

There is hope in thine end, thy young heart was given
To Jesus, thy sins by his blood washed away,
Though by thy lost presence fond hearts are now riven,
We'll all meet again in eternal day.

C. F. D

Died, at Worcester, Mass., Dec. 11th, 1860, Bro. Daniel W. Bailey, aged thirty-three years.

Bro. Bailey was eminently one of those chosen in the furnace of affliction—a child of suffering and sorrow. He had long looked and waited with joyful expectation the time when he should sleep in Jesus. He was afflicted by a complaint upon the brain, which for several years had manifested itself in various forms, and for the last two he had often been brought so near the gates of death that none could hope for his recovery or continuance Yet by a singular and strange tenacity of life he remained to endure the most terrible physical pain. No one could estimate his excruciating sufferings, which he ever bore with christian resignation—never murmuring or complaining against the hand of God.

He was patient and meek, taking the correct view that all these things were fitting him for the kingdom of heaven. It has been manifest that these light, momentary afflictions wrought a preparation for the Master's glory. Seven years ago he was taken with an abiding pain in the head, from which he became nearly blind. Two years ago he became, all at once, entirely deaf, and has appeared the embodiment of suffering for three long and weary months, during which he has enjoyed the peaceful consolation of a lively hope in Christ; and during which time, also, his mother, who has been caused to pass through deep floods of affliction, has taken the care of him—having, as for many years, the holy assurance of infinite mercy as her abiding support.

He died in peace with God, and, as he said feebly as his end approached, in love and good will with all men. He said, "I am going a short journey—soon to return." He affectionately sent his love to all the brethren in Christ, and exhorted faithfully his kindred to meet him in the heavenly rest.

The faith he had professed was his hope and stay at last. With strong assurance and lively hope he departed to the dark shores of the enemy's domain, willing to await in the gloom of the sepulchre *the time with patience*, until the *change* to immortality shall come, by the power of the Son of God. Adieu! to thee, Daniel. Rest sweetly in the Lord, after thy dreary day of anguish, till the morning breaks. Hail to the Savior! the glory! the *man!* in the glorified future. David leaves a large circle of friends to mourn and remember his christian virtues and submission.

The funeral was attended at the house of Bro. W. A. S. Smyth, where a large and attentive audience, with many weeping friends, assembled. The services were performed by the writer, assisted by Eld. A. Ross The text for the occasion was Job 17: 11-15.

W. S. Campbell.

Died, in Roxbury, Dec. 26th, 1860, John R. Boston, son of E. M. and Mary Boston, aged thirteen years.

Little John was a lovely boy. May the Lord sanctify this affliction to the parents' spiritual and everlasting good.

R. Boston

Summary of News.

FOREIGN.

The European Times thus summarizes the news from the Continent:

"The foreign intelligence is principally of a negative character. The *Constitutionnel* contains an article which shows that the interest of Austria lies in selling Venetia rather than braving the perils of war. It is significant as showing the impression which prevails in the Tuileries on this ticklish question. The King of Gaeta better known as the ex-King of Naples, cannot be induced to give up possession, and it is added that great exertions are made by the powers friendly to Francis the Second to induce the Emperor Napoleon to continue to extend to him the hand of protection, and that these exertions will be successful. We doubt this statement. A financial crisis is impending in Rome, which may bring affairs there to a crisis. Assassinations in Naples are said to be frequent, and it is stated that they indicate a widespread conspiracy against the Sardinian Government, which appears to be unpopular with the two extreme parties—the Republicans on the one part and the friends of the Bourbon on the other."

A Naples letter of Oct. 27th says that next day Father Gavazzi (the converted Romanist) was to preach his first sermon in the principal church of the Jesuits.

DOMESTIC.

A Voice from Tennessee for the Union.—A letter from an old and reliable banking house at Nashville, Tenn., to one of our oldest mercantile houses in this city, which came to hand this morning, contains the following extract:

"Never have we witnessed such a scarcity of money as at the present, and such a lack of confidence; never so before. Our troublous political times have brought about much of the present state of affairs. What is to become of our beloved country? Everything is dark in the future; our only hope is in God; let us trust in him, for he is a God of mercy, and will cause the wrath of man to praise him. We think the 4th prox. will be generally observed with us as a day of fasting and prayer for the peace of the country—for the preservation of our glorious Union. God's people from one end of the land to the other, ought to wrestle, Jacob like, that our Father in Heaven may pity us and bring order out of confusion, and save us from severation. My father in the Revolution fought for our freedom. Can I sit by and not defend that Union, bought by the blood of our ancestry? No! never!"

Washington, Jan. 3.—Fort Moultrie had been repaired, the guns remounted, and would be ready to re-open fire on Wednesday. New batteries are being erected around Fort Sumter by the secessionists.

Major Anderson has determined not to renew his request for a reinforcement, but will perish bravely in his fort. His men have sworn to stand by him until death.

A combination is forming to take forcible possession of Washington on or before the 4th of March, but the exact time is not yet determined This statement is from a reliable source. Gentlemen here condemn the inactivity of the President, contending that if he would follow the advice of General Scott all would be safe.

Savannah, Jan. 4. The forts are in possession of the State troops, who are busily engaged in cleaning out the guns. The State has also taken possession of the revenue cutter.

(*Cor. of Journal.*)—Washington, Jan 6th.—President Buchanan will send a message to Congress to-morrow, in which he will take Jacksonian ground, insisting upon the enforcement of the law, with all the power of the army and navy.

Fort Washington has been garrisoned by marines from this city, and a detachment arrived to-day from Portsmouth, N. H.

Forty-two tons of ammunition are now on the way from New York to Louisiana, under the charge of Adams & Co.'s express. The freight amounts to over six thousand dollars.

Charleston, Jan. 5. A. B. Longstreet, of the South Carolina College, issues a pamphlet entitled "Shall South Carolina Begin War?" He earnestly desires that the Collector on board the Harriet Lane be allowed to land, treated politely, introduced to Mr. Colcock, and every means used by the two Collectors to settle their respective claims in a spirit of courtesy and kindness.

If the forts were reinforced there would be an unfair conflict; hundreds of our sons would be slain; Moultrie would become deserted, and the wrath of the United States be brought on our devoted city. He implores his fellow-citizens to let the first shot come from the enemy.

The Governor has received a telegram from Mayor Munroe, of New Orleans, stating that New Orleans fully sympathized with Charleston in the perils to which she is exposed, and will not fail to support her when occasion requires.

Horrible Murder by Slaves.—Weldon, N. C., Jan. 6.—Lucius Woodruff, a wealthy citizen of Northampton county, has been murdered by his slaves under horrible tortures The negroes have been arrested. There are rumors that Abolitionists are at the bottom of the crime.

Baltimore, Jan. 6.—The ringleader in the murder of Mr. Woodruff at Weldon, N. C., has escaped. There is great excitement. A determination is expressed to hang all the slaves concerned in the affair immediately.

From the *World's* correspondence.—"Eminent men freely express their opinion that the Union will be preserved; indications are in favor of their returning hopes.

Mr. Crittenden says the fog lifts, and he has hopes of the Union yet, because of the firm stand the adminstration takes against the secessionists.

No orders dispatching additional troops to Charleston have been issued through the Adjutant General's office—the channel through which such orders have heretofore been invariably issued."

New York, Jan. 7.—Mayor Wood, in his message, recommends the secession of the city from the State, and the formation of a free city. He is not prepared, however, to recommend violent measures.

Baltimore, Jan. 7.—A company of light artillery has just arrived at the Carlisle barracks.

Baltimore, Jan. 7.—The troops that arrived to-day were cavalry, not infantry. They are destined for Harper's Ferry.

What Does it Mean?—A dispatch from the South states that "forty-two tons of ammunition are on the way from New York to Louisiana." There seems to be quite a difference in the minds of the secessionists and of the Administration, as well as between ammunition and men. The sending of the smallest number of men is "cause for war," but "forty-two tons of ammunition," without the men, will be very peaceably received, especially while Uncle Sam is good enough to defray the "six thousand dollars frieght" on it.—*Journal.*

Preaching in Theatres.—The following from the London *Record* illustrates the peculiar nature of the services now again held in the theatres of that city:

"At the Victoria Theatre, Lambeth, there were two services. In the afternoon the place was speedily crowded by a strange audience, such as one is very unaccustomed to see in places of public worship. It was very evident, indeed, from the demeanor of the people, that the large majority of them had never been in any place of worship before, although it must be said on their behalf that, with few exceptions, they conducted themselves with tolerable quietness, if not very reverently. As soon as the theatre was filled, there were some of the usual calls from the pit to the gallery and from the gallery to the pit, while those persons who occupied boxes—all places being thrown open indiscriminately—were bantered by their friends on their good luck. As soon, however, as the committee and the gentleman who was to conduct the service, appeared on the stage, all noise was hushed, and many appeared to wonder what sort of proceedings were about to take place."

Spiritual Destitution in New York.—The *Christian Advocate* says:—"It is stated on good authority that of 170,000 children in this city, between the ages of five and sixteen, 100,000 at least never enter a Sunday school; and that of the 700,000 adults of our population, not 200,000 are in the habit of attending church. Near half a million of pagans within sound of the church bells of the metropolis!"

The Cities of the Union.—According to the recent census, the ten principal cities of the Union rank in population as follows:—New York 1st, Philadelphia 2d, Brooklyn 3d, Baltimore 4th, Boston 5th, New Orleans 6th, St. Louis 7th, Cincinnati 8th, Chicago 9th, Buffalo 10th.

To make Newspapers go safer.

Frequent complaints are made by isolated subscribers respecting the non-receipts. We are glad to say such difficulties are fast being obviated by the very means which an exchange recommends in the following clever paragraph. That many more may profit by it, we annex the paragraph.

"We would like to have all single packets doubled, tripled, quadrupled, or more, if more might be. It is troublesome to send out these single packets—very troublesome in proportion to the gain. We can put up two or three papers for the mail nearly as soon as we can one. Besides, we always realize a feeling of anxiety in regard to these small packets, in sending one paper by itself so far. We feel for them in their lonely and uncertain journey. As to the large packets, their very bulk will command some respect from post office clerks. But these solitary little fellows, in their seeming insignificance, may probably be kicked into some corner, or miss their way, and be lost among the bills and hollows. A small packet does not arrive so certainly at its destination as the large one. We have a remedy to propose for this state of things. Let each subscriber who gets a "single packet," now that the paper is so cheap, obtain another subscriber or two, whose papers may go along with his for company. It is a pity to have one paper take such long journeys as some of them do, "solitary and alone." Give them company, and they will travel more swiftly, and reach their destination more surely."

Married.

In Fredonia, Chautauqua Co., N. Y., Dec. 19th, 1860, by Eld. C. W. Low, Mr. Wallace B. Pratt and Miss Charlotte Tompkins, both of Gerry.

By the same, in Ellery, Jan. 1st, 1861, Mr. Levi S. Pratt and Miss Mary S. Denison, of Ellery.

At Acushnett, Dec. 9th, by Eld. E. Hawes, Mr. Lemuel Dillingham to Miss Chloe J. Cummings, both of Acushnett.

At New Bedford, Dec. 15th, by Eld. E. Hawes, Mr. George James to Miss Louisa James.

Notices, &c.

To Subscribers.

Our papers fell short last week; for which reason some *new subscribers* did not get their first number, which we regret.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. Grant, per order of Publishing Committee.

Notice.

If the Lord will, there will be a meeting held at New Durham Ridge, N. H., commencing Jan. 18th, at two o'clock, P. M., and continue over the Sabbath. All that love our Lord in sincerity and truth are invited to attend and help in the good cause. Come, brethren and sisters, make one more effort to do good and honor God in this place Come in a condition to preach, pray, exhort and sing, and all in the Spirit.

John Billings.

Advent Conference at Lee, N. H.

This meeting will commence Jan. 19th, 1861, in the Union meeting-house, at 1 o'clock, P. M., and continue over the two following Sundays. Our brethren there extend a cordial invitation to the saints in all the region to come to the meeting ready to help in the work. Leave all, and come together in the name of the Lord, and exhort one another. *The day of God is approaching.*

The object of this meeting is, by the preaching of the life-giving word, to arouse, awaken and reclaim the wayward and save the sinner. We hope to have one of the Lord's free meetings, where the Spirit and word may have free course, and be glorified. Those coming from the East or West, by coming Monday, Wednesday or Friday, first train, will connect with a regular stage line at New Market, that will bring them to the meeting. All will be provided for. Bro. D. Churchill, Wm. H. Mitchell and others, as the Lord will, may be expected to preach the word.

L. Boutell.

Life of Hiram Munger.

SECOND EDITION, WITH A PORTRAIT.

This book is now ready. Those who wish a copy (and every one should have one) will please send in the orders soon, in order to obtain a supply. In addition to what has been published in the first book, there is a large appendix, which contains some deeply interesting items regarding the trials and persecutions to which the pioneers of the Advent faith were subjected; beside a number of valuable recipes for various maladies. Also, a *life-like portrait* will accompany this edition. Owing to the extra expense, the price will be 60 cents; postage 8 cts. Our friends will please send in their orders soon, as we anticipate a rapid sale of the book.

Change of Time for Yarmouth Meeting.

The brethren and sisters in this place, feeling anxious to make extra efforts to save souls and help along the cause of the Lord in this vicinity, propose having a protracted meeting in "Institute Hall," commencing Jan. 18th, 1861, at 6 1-2 o'clock in the evening, and continuing as long as may be thought best. Brethren O. R. Fassett, and other ministering brethren are expected to be present to preach the word; and we cordially invite brethren and sisters generally, to come to the meeting to labor together for the good of souls. We shall do what we can to take care of all who come. In behalf of all interested,

R. R. York.

Yarmouth, Me., Dec. 3d, '60.

ESPECIAL BOOK NOTICE. English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.6?; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Proposition.

To any one who will send us a new subscriber for one year, we will forward, post paid, a copy of our late discussion with Eld. W. W. Clayton, on the conscious state of the spirit after death, and the destruction of the wicked. And for a new subscriber for six months, we will send a copy of the pamphlets on "Soul" and "Spirit." With a little effort, a thousand names may be added to our list. Let every reader try to aid in scattering the light and truth. *Now* is the time to work.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I will preach at Portsmouth, N. H......Jan. 13th
H. MUNGER.

Eld. W. Sutherland will preach at the
Central Coventry..............Sunday, Jan. 13th
Providence..................(evening) Jan. 15th
Caroline Mills................Sunday, Jan. 20th

T. M. Preble will preach at South Sutton, (Baptist meeting-house).....................Jan. 20th

Eld. Thos. Smith will preach in
Lincolnville.............................Jan. 13th
South Hope..............................Jan. 15th
Bound Pond..............................Jan. 20th

APPOINTMENTS FOR BRISTOL.

Eld. Daniel A. Jones will preach.........Jan 27th
Eld. Ralph Williams......................Feb. 3d
GEORGE L. WHITE.

Providence permitting, I will be at
Sutton.........................Jan. 12th and 13th
(where Bro. Andrews may appoint.)
Bro. J. Pinkham will be with me.
J. G. SMITH.

Providence permitting, I will preach at
Portland, Me..................Sunday, Jan. 20th
Danielsonville, Ct.......................Jan. 27th
East Killingly, Ct.......................Feb. 3d
J. HEMENWAY.

I will preach as follows:—
Dover, N. H............................Jan. 17th
Biddeford, Me..........................Jan. 18th
(Some one meet me at depot, second train East.)
Portland, Me...........................Jan. 20th
If any of these appointments conflict with previous arrangements, brethren will please let me know by letter immediately, addressed to Warner, N. H.
S. W. BISHOP.

Providence permitting, I will preach in
Fairhaven, Mass.......................Jan. 13th
and remain to preach at Mattapoisett and Head of the River two weeks.
Lowell the last Sabbath in Jan. and 1st in Feb.
W. S. CAMPBELL.

I appoint to preach in South Winsted, Ct., (Pleasant Valley school-house) Jan. 20th.
S. P. BABCOCK.

Providence permitting, I will meet with the brethren as follows:—
Glenburn...............................Jan. 13th
North Searsport................Jan. 19th and 20th
Frankfort..............Monday evening, Jan. 21st
L. WETHERBEE.

J. K. Bellows will meet the brethren in
Prospect........................Jan. 12th—13th

Providence permitting, Eld. S. S. Brewer will preach in Worcester the last two Sundays in Jan.

Business Matters.

Cash Receipts.

Preachers' Aid Society.—From a Friend, by H. V. Davis, $3.00.

T K Holt 276, $1.75; A M Humphreville 299, $3.00; S A Chaplin 350, $1.45.

J Elkins 289, Miss M Forrester 289,—50 cts. each.

W C Hall 302, Jas. Brooks 270, J M Dodge 312, H Balch 302, Mrs. K V Temple 290, B Stowe 301, J T Kimball 302, H C Hayes 276, M A Belding 302, J Wood 302, C C Myers 302, M G Wise 286, M B Lyons 302, D S Lyons 302, M M Miller 308, El. Weston 302, I McCandis 299, M M Day 272, J T Curry 296, E Hutchins 302, J M Strong 302, J K Billington 304, Jos. Mitchell 288,—$1.00 each.

W R Boykin 333, Jos. Pitkins 33?, Mrs. H White 333, B. Moody 331, P F Light 333, Mrs. T Tent 276, I D Shaw 296, Mrs. E Treadwell 322, J B Dodge 309, J Clark, 2 copies, 302, T A Roundy, 320,—$2.00 each.

Books and Tracts.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

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Original Contributions.

For the Crisis.

Lines,

ON THE DEATH OF EDWARD A. GAGE.

Three years have rolled past, three sad, weary years,
Since the light faded out from our home,
And joy from our crushed hearts, and sunshine and song,—
Oh, we've wandered three years in the gloom!

Can it be the same sunlight illumines earth now,
Setting valley and hill-top aglow—
The same laughing stars, peeping out from the blue,
That sparkled three long years ago?

Does the sun sink to rest in an ocean of pearl,
Intermingled with amber and gold,
While rainbow-hued clouds, bathed in silvery light,
Float above and around, as of old?

It may be,—but oh, there's a sadness at heart,
That shroudeth all nature in gloom!
And mourning seems written on every leaf,
Since our Edward was laid in the tomb.

The flowers he planted, and thought were so sweet,
That were dipped in such rich, gorgeous dyes;
One half their perfume must have drawn from his breath—
Half their brilliancy caught from his eyes.

The vine climbs the trellis less lovingly now,
That his hand may no more its course guide;
And its delicate, low-drooping branches, dew-bathed,
Half mournfully wave by our side.

O Edward! we miss thee in garden and hall,
Thou wast ever our comfort and joy;
But stronger the ties grew that bound us to thee,
In thy sick room, our lost darling boy!

So gentle, so kind, so submissive wast thou
To His will, who doeth all for the best;
Thy calm, pale, sweet face—we can see it e'en now,—
O! 'twas ripe for the heavenly rest.

Thou art waiting it now, where the low cypress waves,
And oh! as we gaze on thy tomb,
Our hearts in an agony breathe out the prayer,—
Lord Jesus, thou Life-giver, come!

Come quickly! the dust of thy martyred ones wait
The "Life-principle" hidden with Thee!
O speak! and the "covenant" brings forth its sons
In glory—immortal and "free!"

We watch for Thy coming—we've waited it long—
O scatter earth's darkness away!
Let the dead hear thy voice, and come up from the tomb!
Let "a nation be born in a day!"

L. R. K. BISHOP.

Warner, N. H.

For the Crisis.

What Some will Say.

"Lo, this is our God, we have waited for him, and he will save us."—Isa. 25: 9.

DEAR BRN. AND SRS. OF THE BLESSED HOPE:—Is it possible that the above text can ever be applied to us? I can say yes, with all my soul; for we are the only people at this day that are looking for that same Jesus that went up into heaven, and are expecting him, his identical person, to come back in like manner as he was seen to go up into heaven,—especially at this time. But we, dear waiting ones, are looking for the Lord himself to descend from heaven with a shout, with the voice of the archangel, and with the trump of God. Then the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. "Wherefore, comfort one another with these words." So we see that it means us; for everybody knows we cannot comfort or please the world's people by telling them that Jesus is coming soon to set up his kingdom and to reign. No; it pleases them not. Neither can we please the nominal churches with the assurance that we are expecting the Nobleman soon to return and reign over the house of Jacob forever; and of his kingdom there shall be no end. But we can please all that are of like precious faith, or all that are looking for him, for unto them that look for him shall he appear the second time unto salvation.

But can it please those that are looking for Christ to come spiritually, or as one of the ministers in our place told me the other day, that Jesus comes every time one dies, which is 50,000 times every twenty-four hours? I wonder which would be the second time! Oh consistency! thou art a jewel. Yes, we can please with these words (the Lord himself shall descend from heaven,) all that love his appearing and none others. For if Bro. Paul's test question is applied, it comes out thus: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge SHALL give me at that day; and not to me only, but unto ALL them also that love his appearing." And it does seem to me that all those that love his appearing will rejoice so much the more as they see the day approaching. But when I see high professors look sad because some one thinks Jesus is coming back to earth soon, I think they do not love his appearing, but hate it.

So let me say in all kindness to those that wish to be in that company (that will say, "Lo! this is our God,") forsake not the assembling of yourselves together as the manner of some is, but exhort one another, and so much the more as you see the day approaching. "Impossible!" says one in astonishment. But what says the blessed Son of God? Hear him. His answer to his disciples (Matt. 24: 3), "And what shall be the sign of thy coming?" Luke 21: 25.—"And there shall be signs in the sun and in the moon, and in the stars, and upon the earth distress of nations with perplexity; men's hearts failing them for fear, and for looking after those things that are coming on the earth. For the powers of the heaven shall be shaken; and then shall they see the Son of man coming in a cloud with power and great glory." Now, dear waiting ones, I think as surely as his disciples asked their Lord what sign should precede his coming, just so surely he told them of one sign,—sun supernaturally darkened, May 19, 1780, and in the moon (second sign,) the night following, the moon refused to give light (though in its full); so that a white sheet of paper one foot from the eye was as invisible as the blackest velvet. Third or next sign, stars fall from heaven, fulfilled in 1833, when they fell just like a fig-tree casting her untimely figs when shaken with a mighty wind. Fourth sign, "Distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth," which to me is now having its fulfillment. Fifth or last sign, "For the powers of heaven shall be shaken. And then shall THEY see the Son of man coming in a cloud with power and great glory." (What *they*? Most assuredly they that see the signs.) Then the Savior makes it more plain in verse 32: "Verily I say unto you, this generation shall not pass away"—or, as it might be rendered, this *race*, or those that saw the first sign in 1780, shall not all die before he, Jesus, shall come to set up his everlasting kingdom, or establish the kingdom of God in the earth. Says the Revelator (Rev. 3: 3,) "If therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not *know* what hour I will come upon thee." But the inference is, if we do watch we can *know*. Brethren, be ready, is my prayer. Amen.

IRA FANCHER.

Sandy Hill, N. Y.

For the Crisis.

My Experience.—No. 2.

But at that age my understanding was so small that I derived but very little comfort. I sometimes wished that I could find some one whose feelings were similar, but feeling afraid or ashamed to open my mind to any, I sought for books, the experience and lives of good people, to see if I could obtain relief there. I soon found John Bunyan's—a small book, the leaves very much shattered and soiled; but with what care and anxiety did I replace them, and commence reading its pages! But it being of so ancient date and style, and so far beyond my comprehension, it was poorly adapted to my wants, and I was still doomed to disappointment and distress. I again turned to the Bible, whose sacred pages I now perused with mingled emotions of hope and fear,—hope, that they contained words of encouragement and life, and fear that they would not be for me. Thus I continued seeking, desiring and hoping for peace, comfort and salvation, several months.

In the spring of 1827, while alone one day, meditating upon my sinful condition, my unprepared state to meet death, these words, as if spoken with an audible voice, were applied with such power that I could not misunderstand nor resist them: "Thus saith the Lord, set thy house in order, for thou shalt die and not live." Though enjoying perfect health, I received it as a warning voice from God, and for the first time in my life, with a broken heart and a contrite spirit, bowed the knee, and with fervent prayer and supplication earnestly commenced seeking the Lord aright.

During this summer my mother, who had long been a pilgrim Zion-ward, and who had been a great sharer in the sorrows, trials and sufferings incident to this life, was made glad and joyful in the conversion and baptism of my father, and likewise in the erection of the family altar, around which arose, morning and evening, holy incense to God. But instead of my poor heart receiving comfort thereby, it only enhanced my sorrow and increased my anguish.

As some christian families do in these days when christian friends and neighbors come in for an evening visit, so they would have religious conversation and prayer. At one of these interviews I well remember with what interest and delight I sat and listened while they discoursed of their experience and the dealings of God with them, till it drew near the hour of prayer, when I thought to retire and go to sleep, if possible, in order to avoid suffering and conceal my convictions. But instead of this, when the sound of prayer reached my ear, it seemed impossible to contain myself longer. O the deep distress, the bitter anguish, the aching heart, the flowing tears! all was too much to endure longer in silence. I arose from my bed, fell upon my knees, and continued pleading with God for mercy till they had ceased praying and retired. Could I have had courage and confidence sufficient to have gone into the room where they were praying, there is not a doubt but what God would have appeared for my deliverance. But being young and inexperienced, and naturally timid, I greatly suffered for the want of help.

These things served not to discourage me, but to drive me nearer the mercy-seat, where for three long dreary months, and three times in a day, I retired and pleaded for mercy and forgiveness. I had fully resolved to seek till I found, to die pleading at the feet of Jesus; sometimes despairing, and at others these words of the poet would shed a ray of light and hope upon my sinking heart:—

"Can Jesus hear a sinner pray,
And suffer him to die?
No, he is full of grace;
He never will permit
The soul that fain would see his face,
To perish at his feet.

D. N. K.

For the Crisis.

Notes by the Way.

Over the mountains of Colerain, in the valley of Griswoldville, I found my week's work among a few despised believers in the promises of God made to Abraham. The little seed that Bro. McCullock sowed one year ago took effect in a few hearts. By being continually pounded, neither watered or fed, they grew weak and poor. When locked out of the school-house, they would get together in the fields and woods, and talk, pray and sing about the blessed hope. God heard and sent help. Their former adversaries came in as spies to criticise and report falsely to hinder our work; but their preacher formerly belonged to the church I did, and gave me a good reputation as a christian. The third day, two broke down; one a very wicked man, according to his own account, when he asked for prayers. Others were wounded, and the whole place in a ferment. But we kept at our work, and preached the truth straighter every time. Some got mad and swore, others fiddled and danced; some brought a pack of cards into meeting and passed them around. I told them what they had been doing,—some had lied, others had misrepresented, a number had made sport in the meeting, besides a few had played cards; but they wouldn't start us till they had got a coat that fitted them, and if there was no authority in the place that could subdue this rowdyism, I would, for I had come to stay a week, and *should* stay in spite of a few hypocrites, or some soft-headed, ignorant sectarians, that sat in the seat of the scornful, and all the rowdies in town. They gave good attention to this head of my subject. Some looked wild, and some left the house. Our meeting closed in peace.

That evening, after eight testimonies, the wicked young man spoke, and decided to serve God the rest of his days, which had a good effect. The next evening a very prominent man in the Methodist church came out and decided on the truth. This stilled the elements in a great measure. Others had used the Key I had sold them the second evening for three cents, with a warranty that if they would use it, it would unlock their Bible and show them the same treasures I had been preaching, which proved true in a number of cases. One said to me, "That little Key is doing wonders in convincing the people of your doctrines; it will kill Methodism in this place." Said another, "I never was interested in reading the Bible before." A number that had always stood aloof attended every meeting. Some of the time the Methodists had a meeting in the same building, but could not draw even all their own people. Said one of them, "We want something new, and can get it now, and I mean to have it."

After failing to cripple our efforts, they proposed uniting in a prayer and conference meeting. This was done to stop, if possible, the truth from being preached that evening in the same building. But in spite of sectarianism and rowdyism, the truth took deep root in many hearts. A number publicly acknowledged it, who were members of another church. A fine appearing young man the last evening rose and said he felt he was a sinner and wanted prayers. This took hold of the people. He was blessed in the first effort. We gained the victory. The next morning many hearts burned with the love of God, although mercury stood eleven degrees below zero. One old man and his son came seven miles over the mountain on foot to hear the truth, and returned the same evening, not starting from meeting till ten o'clock. He said to me, "I have got my pay."

People value the truth out on these barren mountains. Think of this some of you babies that have meetings within half a mile, and good roads, and let little trifles keep you at home. You ought to be kept on short allowance till your appetite comes. I hope you will be till you feel grateful for the privileges you have slighted. Both of these men did their duty, and started off rejoicing in the blessed hope of meeting in the kingdom. I was loth to leave the place, and so many just coming into the light. Even some of the rowdies began to be interested, after having their daguerreotypes taken, and character painted publicly, which I did with Paul's prophecy of the last days, 2 Tim. 3d chap. Some of them looked as if they thought the devil had a mortgage on them. One sectarian "peace and safety" hireling undertook to play some of his pranks as usual. It was so evident that he was a goat, I felt it my duty to tell his fortune, although a stranger. This turned to the glory of God and the satisfaction of the whole audience; even those belonging to the same church rejoiced, for they could not tell whether he was piping or trying to harp. I understood the next day that he did not think much of me.

Saturday, 15th. Went to Shelburne Falls and found a few disaffected scattered sheep that came together, but there was no unison. I had the whole load to draw until Sunday, when to my joy some twenty-two from Griswoldville, that had been invited the week before, came to my assistance. The work started. The converts took hold. This threw life into the meeting. Many confessed their backsliding, and requested prayers. There is a strong company at Shelburne Falls, but various imprudences killed their courage and stopped their testimony. Monday we had a business meeting, and their difficulties were all settled. A committee of three was chosen to take charge and establish meetings again. Tuesday I went back to Griswoldville to finish bombarding the place. This crippled rowdyism, and opened the eyes of many to see that the devil was trying to cheat them out of their real estate inheritance, by trading off his sky territory in the air for the real estate that God gave to Abraham and us, his heirs. The old farmers saw the figure, rallied for their rights, found the deed was sure, and rejoiced, which made sectarianism, that had opposed us for a week, hide itself. We took the ground, and fiddling and dancing, swearing and scoffing, stopped very suddenly. It will take some time for the devil to right things again in Griswoldville.

Some of the most intelligent of the Methodist church have come out straight. The last meeting they had only five members present, we over forty. This did not look much like running us off the track, as they undertook to do. "It is hard to kick against the pricks," or God's truth.

I next went to Vernon, Vt. Had a large and attentive congregation. Truth took a new and deep hold of many. To see young men wade through snow two feet deep, two miles, three times a day, looks like an interest to hear the truth. People generally want to hear something on the prophetic signs of the times, and will go to hear it if it is preached.

Come, brethren, start out again; there has a new crop come on to the stage of accountability since some of you have been lying idle. Our temporal loss will be somebody's spiritual gain.

H. MUNGER.

Chicopee Falls, Dec. 27th.

For the Crisis.

Pre-existence of Jesus.

Brethren White, Bruce and Grew, have very kindly noticed my inquiries which appeared in a late number of the Crisis, in relation to the pre-existence of Jesus. Although my brethren have answered very well, it appears to me they have overlooked the main point in my inquiries. My point is this:

1. Did "JESUS" pre-exist before the world began?

2. Can we not tell how *old* JESUS is?

3. Is it not true that JESUS *was* and *is* that "*holy thing*" born of Mary; and *was* called, and *is* called, "*the Son of God?*" Is it not so, brethren?

4. Is there any thing in the New Testament which is called the "Son of God" except that "holy thing" born of Mary?

5. Is it not *this same* JESUS which is to come again to sit upon "*the throne of his father David*," and to "*reign over the house of Jacob forever?*"

6. If so, do not the Scriptures plainly give us his *age?* Is it not declared that he was "*eight days*" old when circumcised? "*twelve years old*" when in the temple at Jerusalem? and "*about thirty years of age*" when baptized?

7. If so, is JESUS, the Son of God, more than *eighteen hundred and sixty-five years old* now, according to the true era?

8. If so, how could "JESUS," the Son of God, pre-exist before the world was?

T. M. PREBLE.

Concord, N. H., Jan. 1st, 1861.

Selections.

"I Have Placed You."

There is often much comfortable suggestion in a single phrase, a word of inspired Scripture. Jesus said to his disciples in the hour of deepest grief and anxiety, (John 15: 16,) "I have chosen you and placed you." Our version renders it, "I have *ordained* you." But the original is simply "I have *placed* you. The place we occupy, then, is his appointment, his choice. We may not like it. It may be a low place, a narrow place. The work it requires may not afford much scope for energy or excitement to activity, or opportunity for distinction; it may not even be so directly spiritual, or have so proximate a relation as we could wish to the advancement of the kingdom of God. But if Christ by his resistless providence has allotted it to us, we had better be contented with it and make the best of it.

One of the titles of Christ is "the Captain of Salvation." No captain will permit a soldier to quit his place in the ranks because he thinks it below his merit, because it does not give him a good chance to show his courage, or to win distinction in the war. Whether he is placed in front or rear, in the forlorn hope or among "the reserves," whether he is attached to a scouting party or ordered to cover a retreat or guard the baggage, his part is bravely, watchfully, skillfully, cheerfully, to keep the place and do the duty assigned him. No act of disobedience would be more flagrant than to forsake it without orders for one more conspicuous. Even to murmur or "sulk" because of the inactivity or obscurity to which he was consigned would be regarded as disloyal, and expose him to rebuke, perhaps to degradation.

The captain of the Lord's host, the Captain of salvation, does not require a less prompt and absolute obedience than human commanders.

The most skillful and penetrating officer may be mistaken in his estimate of the capacity and skill of a subordinate. Christ can not be mistaken in us. He made us. He gave us whatever of talent or grace we have. He will not waste a particle of either. He knows

"The very niche we were designed to fill,"

and if we will humbly and observantly yield to his guiding hand, he will "drop" us into it.

"Lord, what wilt thou have me to do?" was a prayer which began a glorious career of usefulness.

His own gracious words may calm our disquieting aspirations,—"He that is least among you all, the same shall be great."

The awards of the last day will greatly reverse the present order of things, and disappoint alike the sky-aspiring thoughts of one class and the lowly self-depreciation of another. There is something remarkable in the solemnity with which our Lord makes this declaration: "Behold! there are last which shall be first, and there are first which shall be last."—*Tract Journal.*

The Social Christian Society.

"Then they that feared the Lord spake often one to another." This affords us a topic of thought, rich in its aspect of duty, and full of delightful christian fruitage. We mean *the social christian society.* An utterly unsocial christianity would be a solecism—as much related to a true brotherhood as a sandy desert would be to "a field which the Lord hath blessed."

And not alone the exercises of the social principle on the church, but also on the impenitent world. It is here that the delinquency of church members is most palpable. Among themselves there is professional character enough to give some savor of social, christian life. Necessity, habit and choice, all conspire to some christian intercourse; but outside of this, our male membership is, in many cases, little better than negative quantities in algebra, which to the unmathematical eye, look like numbers; while the more there is of them, the less is the sum total. It is here, most signally and disastrously, for the spread of religion, that christian activity is transferred by our male constituency to the ministry; a proxy system which met, often and faithfully, to some extent cannot be fulfilled—thus leaving a measure of personal effort unaccomplished. The reserve of christian men in regard to religious matters towards the irreligious, impresses the latter unfavorably both towards religion and the character of professors. Every other thing in which men take an interest, they talk about; but this is ignored. If the heart be fully sensible of the value of piety to itself; if it have any appreciation of its value to others; if it have any generous promptings toward the spiritual well-being of others; if it have any sense of their danger without it—then out of the abundance of such a heart the tongue will speak. Even the woman of Samaria, in the newness of her knowledge of Christ, could run with alacrity among her fellow citizens, crying, "Come see a man who told me all that ever I did. Is not this the Christ?" And if the testimony of such a one led many of the Samaritans to believe on him, are there not trophies of grace to be won from the enemy, for Christ, by those who have long tasted that the Lord is gracious? Who will go abroad in the fullness of their experience, and in the earnestness of their love, like David, saying, "Come all ye that fear the Lord, and I will tell you what he hath done for my soul!"—*Ob. Evan.*

Submission.

To do or not to do, to have
Or not to have, I leave with thee;
To be or not to be, I leave:
Thy *only will* be done in me!
All my requests are lost in one—
Father! thy only will be done!
* * * * *
Welcome alike the crown, the cross!
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death, but ever pray,
Father! *Thy only will be done!*

—*Chas. Wesley.*

Carnal Security.

The old divines said much on the subject of carnal security, or false peace of mind. This is a kind of quiet into which the self-righteous and backslider often fall. It is quiet mixed with sin. It is undisturbedness of mind in the midst of dangers, which, through blindness, are not perceived. It is the stillness of nature preceding an earthquake. Rowland Hill says he once went to a poor man who had received a serious injury in one of his limbs. For a while he suffered great pain. After a while the physician said, "Do you feel much pain now?" "No, I do not," was the reply. "Is your pain all gone?" he asked. "Yes, it is." The physician touched the wound and said, "Did you feel that?" "No." "Then death hath begun its work and will soon spread over the whole body." He touched the feet. They were already cold. So when spiritual death has made rapid advances, it is often unperceived. Sin is a sorcery. It deludes with vain hopes that all is well, even when death is about to do its work. "Wo unto them that are at ease in Zion," is the awful message of a jealous God to the carnally secure. The signs of false peace are chiefly these: 1. No very distressing sense of personal unworthiness. 2. Not much conflict with temptation. 3. Lack of tenderness of conscience. 4. Insensibility under chastisements and ordinances.—*Ex.*

☞ No man is rich whose expenditure exceeds his means; and no one is poor whose incomings exceed his outgoings; it is no small commendation to manage a little thing well. He is a good wagoner who can turn in little room.

☞ Never anticipate wealth from any other source than labor; especially never place dependence upon becoming the possessor of an inheritance. "He who waits for dead men's shoes, may have to go a long time barefoot."

Religious Interest in Jamaica.

"A most remarkable religious awakening has broken out in the western part of the Island, and is spreading on every side among the people. The manifestations are similar to those which characterized the late revival in Ireland, Scotland, and the United States. Already have numerous conversions taken place, and much good it is expected will result from this movement. The rum shops have been in a great measure deserted; the churches and chapels are thronged; and large numbers of penitents are seeking admission into the different religious bodies. As usual some people disbelieve in it, but the most experienced ministers pronounce it to be a genuine work of God.

"Where the movement has run into fanaticism, it has in my opinion been from want of sufficient and judicious pastoral oversight.

That it is the work of God is evident from the fact that it has closed the rum-shops, and the gambling houses, which were such a hindrance to our usefulness; reconciled husbands and wives who had long been separated; led prodigal children to return to their parents; caused scores of banns to be published in this parish—an evidence that the people are forsaking the state of concubinage, in which multitudes of them live, for that of honorable marriage—excited the rage of the ungodly, whom it has not humbled, crowded every place of worship, quickened the zeal and animated the hopes of ministers of the gospel; is purifying the churches, and bringing many sinners to repentance. No one has asked any among us to confess anything, but when they begin to pray, they pour out everything before God in audible prayer, during which they are utterly indifferent as to consequences. In some places the disclosures have been truly astounding and even horrible."

Blessedness in God.

Let thy mercy's wings be spread
O'er me, keep me close to thee;
In the peace thy love hath shed,
Let me dwell eternally.
Be my All; in all I do
Let me only seek thy will;
Where the heart to thee is true,
All is peaceful, calm and still.

EDUCATION.—Train the understanding. Take care that the mind has a stout and straight stem. Leave the flowers of wit and fancy to come off themselves. Sticking them on will not make them grow. You can only engraft them, by grafting that which will produce them.

Another rule of good gardening may also be applied with advantage to the mind. Thin your fruit in spring, that the tree may not be exhausted, and that some of it may come to perfection.—"*Guesses at Truth.*"

KEEPING PROMISES WITH CHILDREN.—A gentleman of nervous temperament once called on Dr. Dwight, President of Yale College. One of the Doctor's boys was rather boisterous, and pestered the nervous gentleman somewhat, whereupon he said to him, "My boy, if you will keep still while I am talking to your father, I will give you a dollar." Instantly the boy hushed down gentle as a sleeping lamb. At the close of the gentleman's remarks, he attempted to leave without giving the boy a dollar; but Doctor Dwight was too fast for him. He put a dollar into the man's hands, saying, "You promised my boy a dollar for good behavior. Give him that, as you promised. If, sir, we lie, our children we be liars also."

DOING GOOD BRINGS GOOD.—What would become of us, and what would we become, if there were no hungry to feed, no naked to clothe, no imprisoned to visit, no ignorant to instruct, no wandering to reclaim, no sick to nurse, no dying to solace and cheer?—*Rev. E. W. Hutter.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Dyspepsia.

[Dr. Hall's Health Tracts.]

Dyspepsia is the inability of the stomach to prepare from the food eaten the nourishment requisite to sustain the body, and to supply it with pure blood, which, in its impure, unnatural condition, is sent to every fibre of the system; hence there is not a square inch of the body which is not liable to be affected with uneasiness or actual pain, and that portion will suffer most which has been previously weakened, or diseased, or injured in any way. Hence among a dozen dyspeptics, no two will have the same predominant symptoms, either in nature or locality; and as these persons differ further in age, sex, temperament, constitution, occupation, and habits of mind and body, it is the height of absurdity to treat any two dyspeptics precisely alike; hence the failure to cure in many curable cases.

Dyspeptics of high mental power and of a bilious temperament, are subject to sick headache; those who are fat and phlegmatic, have constipation and cold feet; while the thin and nervous have horrible neuralgies, which make of life a continued martyrdom, or they are abandoned to forebodings so gloomy, and even fearful sometimes, as to eat out all the joy of life, and make death a longed-for event. Some dyspeptics are wonderfully forgetful; others have such an irritability of temper as to render companionship with them, even for a few hours, painful, while there is such a remarkable incapacity of mental concentration, fixedness of purpose, that it is impossible to secure any connected effort for recovery.

There are some general principles of cure applicable to all, and which will seldom fail of high advantages.

1. The entire body should be washed once a week with soap, hot water, and a stiff brush.

2. Wear woolen next the skin the year round, during the daytime only.

3. By means of ripe fruits and berries, coarse bread, and other coarse food, keep the bowels acting freely once in every twenty-four hours.

4. Under all circumstances, keep the feet always clean, dry, and warm.

5. It is most indispensable to have the fullest plenty of sound, regular, connected, and refreshing sleep, in a clean, light, well-aired chamber, with windows facing the sun.

6. Spend two or three hours of every forenoon, and one or two of every afternoon, rain or shine, in the open air, in some form of interesting, exhilarating, and unwearying exercise—walking, with a cheering and entertaining companion, is the very best.

7. Eat at regular times, and always slowly.

8. That food is best for each which is most relished, and is followed by the least discomfort. What may have benefited or injured one, is no rule for another. This eighth item is of universal application.

9. Take but a teacupful of any kind of drink at one meal, and let that be warm.

10. Confine yourself to coarse bread of corn, rye, or wheat—to ripe, fresh, perfect fruits and berries, in their natural state—and to fresh lean meats, broiled or roasted, as meat is easier of digestion than vegetables. Milk, gravies, pastries, heavy hot bread, farinas, starches, and greasy food in general, aggravate dyspepsia by their constipating tendencies.

11. It is better to eat at regular times as often as hungry, but so little at once, as to occasion no discomfort whatever.

12. Constantly aim to divert the mind from the bodily condition, in pleasant ways; this is half the cure in many cases.

Protection for Woman's Foot.

Women must go much in the open air at all seasons of the year, or become pale and feeble. But in order to do this, their boots must be radically changed.

As preliminary to this greatly needed reform, we must first get rid of the strange hallucination that where a strong man needs cowhide, a feeble woman needs only morocco; that where a strong man needs an inch of hard, impervious sole, a feeble woman needs only a quarter inch of soft, spongy sole; that where the strongest Irishman needs thick woolen socks, a delicate, consumptive lady needs only a gauzy silk stocking. This singular madness must be first scattered.

But surely one need not seriously discuss such a matter. If women must go much in the open air at all seasons of the year, (and no one with five grains of common sense doubts it,) then it needs no argument to show that women should wear as much protection on their feet as men find it necessary to wear. Neither can it require much argument to show that those rubbers which prove so pernicious to the feet of men, must, to say the least, be quite as unhealthy for women.

PRESCRIPTION FOR A LADY.

Madame, allow me to prescribe for you. I have had a long experience in the management of delicate women, and I believe I can give you some important advice. For the present, I prescribe only for your feet.

1. Procure a quantity of woolen stockings, not such as you buy at the store, under the name of lamb's wool, that you can read a newspaper through, but the kind that your Aunt Jerusha in the country knits for you, thick as a board, that will keep you dry and warm, in spite of wind and weather.

2. If you want to be really thorough, change them every morning, having the fresh ones hang by the fire during the night.

3. Procure thick calf skin boots, double uppers, and triple soles, and wear them from the first of October until the first of April. Make frequent applications of some good oil blacking.

4. Avoid rubbers altogether, except a thick layer, which you should have cemented on the bottoms of the soles.

5. Hold your feet in cold water an inch deep, five or six minutes before going to bed, and have them rubbed hard with some one's naked hand.

6. Now, Madame, go much out of doors at all seasons, and believe me not only will your feet have a good circulation, but, as a consequence, your head will be relieved of its pain and congestion, and your heart be relieved of its palpitation because relieved of its accumulations.

Why do Animals need Salt?

Prof. Jas. E. Johnston, of Scotland, says: "Upwards of half the saline matter of the blood (57 per cent,) consists of common salt; and as this is partly discharged every day through the skin and the kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile also contains soda (one of the ingredients of salt,) as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt therefore, and neither will the bile be able properly to assist digestion, nor the cartilages to be built up again as fast as they naturally waste."

☞ Pork, especially when fattened in pens, often produces scrofula. Those who doubt it have been challenged to produce a *Jew* who had scrofulous taint.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Thoughts at the Close of the Year.

Like the weaver's shuttle the yea s pass by,
And their record is kept by One on high.
He knoweth the good and the evil done
By all who exist beneath the sun.
How many hearts have been rendered sad
By the unkind deed, or how many glad
By the words of kindness and acts of love
That have their origin from above.
And He gives the credit due to all,
Whether the deed be great or small.
The miser's grasp is recorded there,
When the homeless wanderer breath'd a prayer
In his ear for aid, while he harshly said—
"Away, and find elsewhere home and bread!"
And the rich man's grinding of the poor,
When he turned him sorrowful from his door,
With the smallest pittance for labor done,
Through a long, hard day, 'neath a scorching sun.
And the mark of the oppressor too
Is recorded there, and full in view.
How he robbed his brother of rights that were given
Just like his own, by the God of heaven;
While the gushing tear and heartfelt prayer
Of the humble christian are noted there;—
The "widow's mite" and the words of cheer
That were gently breathed in the mourner's ear.

The year is past—with its hopes and fears,
Its joys and sorrows—its smiles and tears;
And the mystic future to Him alone,
Who holdeth the sands of time, are known.
Yet His word affirms we shall meet one day
The record of years that have passed away,
When all who have lived beneath the sun
Shall receive their reward for actions done;
And tokens on every side appear,
Declaring that Day of God is near.

A. C. JUDSON.

For the Crisis.

A NEW YEAR'S SERMON.

DELIVERED AT CHAPMAN HALL, BOSTON, JAN. 6TH, BY ELD. P. B. MORGAN.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."—ROM. 13: 11.

The instruction of the apostle in this Scripture is, to urge a practical godliness in consideration of the period of time in which we live. And when is such a consideration more becoming than upon the present occasion—upon this first Lord's day of a new year? Where is it more befitting that we pause—if pause we can amid the whirl of these times—and look out upon the world around us;—take observation,—inspect the surrounding forces,—make our reckoning, and from hence calculate our course? Never did a mariner take observation with more interest previous to a storm, or a commander-in-chief reconnoitre, notice the lines of battle, and adjust his forces with a more intense interest, than ought we to have in commencing the journey of this another year.

My brethren, we have greeted the dawn of many a new year, some of us thirty, and others twice that number; but never did any of us hail the approach of such a new year's morning as that brought us by the first day of January, eighteen hundred and sixty-one. Aye, more. Is it too much to say, that such a new year the world never saw? a year so pregnant with hopes or fears of all that is interwoven with the weal or woe of universal man?

With what impatience have men pushed on from one new year to another from time immemorial! Dissatisfied with the gifts and providences of the old year, they longed for the coming of a new one; ever dreaming, ever hoping for "a good time," of which, though they knew not how, neither from whence it was to come, yet all hearts instinctively said, It is before us—it is somewhere in the future. And with this it was no marvel; it was a thing just and right that the impassioned youth, the substantial man of mid-life, and the gray-haired sire should smilingly greet each the other with, "I wish you a happy new year!" Life's burdens were thereby made lighter, its ills more easily borne. It was a new sunbeam in life's horizon, and with the new light friend rejoiced with friend, and took new courage in breasting the storms and fighting the battles of life.

But with the greetings of this new year, how many have experienced a new and strange feeling in their hearts. May be there were the same hopes of last year, but how were they commingled with instinctive foreboding! how did hope hesitate and wrestle with fear,—"looking after those things which are coming upon the earth!"

The mother of this land feared lest the boy that long nestled in her affections, and been the acknowledged pride of her heart—now perhaps just ready to burst into manhood,—she feared that he who so recently mingled his voice in the loud huzzas of the political throng, should shortly be called at the sound of drum and fife,—not to go with the rush of nations to the battle of Armageddon,—for none but the students of prophecy dreamed of such things,—but it was lest the son, and peradventure the father too, might be called to lie down in their gore in the midst of that most terrible of scourges—a civil war. But though she knew her womanly instinct was wont to keep pace with the march of sterner logic, she dismissed her fears, and said to each as usual,—"a happy new year!"

But it was not our mothers only who had fears mingled with hope. The farmer and the mechanic; the merchant and the manufacturer; the importer and the exporter; the politician and the president; all confessed the same weakness, if weakness it should be called. They have said the threefold cord that has bound together this great nation is about to be loosed. A most sanguinary civil war is now largely talked of. The cry of treason is heard echoing through the length and breadth of our country; and what scourgings the God of nations shall inflict upon this land of the free,—and of the slave,—none but they who have their sittings in the council-chamber of Heaven can determine.

But it is not over this land only that dark clouds lower, and men's hearts quake with fear. The same is true of all lands; of Europe, Asia, Africa, Central and South America.

In the year 1848, two kingdoms of Europe were revolutionized in six months; and shortly others, to the number of twenty-seven in all. It then seemed as if the war demons of ages had formed a grand alliance, and taken possession of that continent. Yet comparatively little blood was shed. That revolution was an unexpected and overwhelming shock, demonstrative of forces in operation, and of what might come afterwards. It was the more strange because the cause could not be traced to the efforts of any single man or body of men. True, it was productive of many an able political chieftain,—like a Kossuth, a Mazzini, and a Garabaldi; but it was evidently not produced by them. It was too general and simultaneous to yield traces any thing like the engineering of a great master spirit, such as Napoleon I., Charlemagne, or Alexander. It was rather like the operation and effects of principles—very like the principles of democracy, long shut up, but meanwhile fermenting in the political meal,—and now bursting forth like a frenzied spirit to lift its voice and arms in defiance of a combined and crushing despotism. It was not strange that the Hon. Rufus Choate should have then said,—"It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away." Kossuth said,—"The *mene, tekel, upharsin* of Europe is written on her sky in characters of fire."

But the calm that follows the storm, came to Europe. A franchise was granted the people. They acknowledged they were not statesmen,—did not wish to shed the blood of their fellows,—accepted the constitutional rights that were professedly guaranteed them, and turned again to the enjoyment of home and peace. Shortly, a foreign correspondent writes,—"The democrats of Europe say the last has been a war of revolution, but they swear the next shall be a war of extermination." But this was a mistake. The year 1853 came, and with it the fierce and bloody war of the Crimea, in which was witnessed the anomalous scene of despot and democrat, Romanist and Protestant, united in support of the effete power of the Mohammedan. The year 1859 finds France and Austria in a war that but slightly fails to embroil all Europe. But the peace of Villa Franca restores quiet again for a time; and the "war of extermination" has not yet come.

Meanwhile, Europe has been arming on a scale that surpasses any thing and every thing ever before heard of. And the democrats, without arms, have, nevertheless—with their grievances, their cogitations and their murmurings, kept pace with coeval events. The Carbonari and other political secret societies boast that they have pushed on their daring enterprises, until, like a Guy Fawkes' gun-powder plot, they have projected their political slow-match under the very thrones of t eir rulers.

And now, the year of our long absent Lord, 1861, has come. Still the clouds in the political horizon are not dissipated, but, on the contrary, are darker and denser than ever before. All Europe is this day in a state of uneasiness. A spirit of fearful foreboding has seized all hearts, from the palace to the straw-thatched cottage. Garabaldi has been glorified by the European democrats as a second Washington. Victor Emanuel has been constituted a democratic king. "Rome, around which," says Gibbon, "the history of Europe arrayed itself for twelve centuries," has again become the centre of attraction in the European political world. The Pope—long venerated by the great Latin Ecclesiastical party, as the vicegerent of Christ, but better known by his heathen appellation of *Pontifex maximus*, sovereign High Priest,—is again in distress. Poor man! scourged by the Germans and Spaniards under Charles V. (1527); menaced and put at defiance by Joseph II., emperor of Austria (1781); most provokingly treated by that schismatic and incorrigible Luther; rebelled against by Henry VIII., of England: taken prisoner by Alexander Berthier on behalf of the French; treated with contempt by Napoleon; narrowly escaping with his life to find protection at Gesta in 1848,—is now again disturbed, and fears lest, as an intolerable nuisance, he be cast out of the political world, and perhaps from thenceforth counted as good for nothing. The peasants of Ireland and the Romish bishops of America rally to his aid.

Anon, he is reputed to think of bartering his civil power away—as if to make the most of it—for the sum of one million dollars for himself, and ten thousand to his Cardinals each, annually. But then who shall pay this annual stipend, for really nothing? and what will he and his then do with themselves? are questions that wait an answer. To remain in Italy would be to ignore the whole difficulty. France already talks of making its own head, Napoleon III., its Pope. Austria, notwithstanding the Concordat, has enough to do in taking care of itself and Hungary. Spain is imbecile. And to talk of migrating to America—though so large and broad—would be too surely putting very old wine into a new bottle which would break,—if indeed it does not break by the fermentation of its own wine.

In Asia, we see the breaking up of Paganism, and the existence of belligerent armies. Turkey, since 1453 commanding the Bosphorus, and forming the link between the Orient and the Occident, has since 1820 been waning, and now only needs the existence of another massacre of Christians within its borders; when it is probable its very name would cease among the nations of the earth. Finally, the whole world seems on the *qui vive* for a battle; and one so mighty, so awful, and so universal as was never entered upon the page of history, or heard of by the ear of man.

And what means this universal up-rising of nations? What is it that threatens the world, and moves all spirits at this particular time? Why this *universal*, "irrepressible conflict"? Why said the London *Episcopal Recorder* some time since—"There is an undefinable impression abroad upon all spirits, of a coming crisis, and a better day. All things seem to travel onward to a general crisis and a new era"? But what is this crisis, and in what shall it ultimate? Coming events cast their shadows before; but who can divine this thing? Who tell the sum of the matter?

My brethren, these are important questions. Questions you cannot forbear to ask, neither can the world. But is there no answer? To know the hand-writing before us, what shall we do? To say the world is governed by chance, we cannot. Where, then, is our answer? Shall we disgorge the entrails of some living beast, and while yet its flesh is quivering, seek this knowledge of some heathen oracle? Or shall we, like Saul, turn away from Israel's God and consult the dwellers in darkness—"spirits that peep and mutter"? Are there from hence no watchmen of God upon the walls of Zion that can tell "what of the night"? Church of Christ! where are thy watchmen? Where thy light in this the time of midnight darkness?

My christian brethren, you, who dare read your Bibles for yourselves, know God is in history. You who, notwithstanding the mistakes and disappointments growing out of the weakness of our fallen nature, have yet dared to face the anathemas of even your Protestant brethren, and persist in your investigations as students of prophecy, to which St. Peter hath said we do well to "take heed . . . until the day dawn" (2 Pet. 1: 19);—you see and feel—

"We are voyagers on an ocean,
And our destiny we know—
For our chart, it hath pointed out the way."

You know God hath not left us without a calendar. He who, out of the infinite abyss of his incomprehensible mind, brought the great plan of salvation through Jesus Christ for a lost world, hath also of his own will given to us the "word of prophecy"—the prophecies of the Old Testament and of the New—the consecutive and discursive prophecies—prophecies spanning the whole arch of time, describing the more important events with great minuteness. We did not ask them of God, we could not; but he, in wisdom that should put to shame the wisdom of man, of his own will gave them to us, and said, "Blessed is he that readeth." How important the "word of prophecy" becomes to us at this time, is most apparent.

That the prophetic periods were ever given to us so that we might calculate to an hour or a day, either their commencement or their terminus, I do perceive; neither that in the nature of things such knowledge is needful. But to study them, with a view to know all they do mean, has for its support the fact that they are a part of the Word of God, all of which was given by inspiration and is profitable. 2 Tim. 3: 16. That they may in a very considerable degree strengthen and corroborate the general points sustained by the historical and discursive prophecies, is most probable. But it is by these, the consecutive and discursive prophecies, that we are so amply prepared to say with our text—"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

By these we know the four universal Gentile monarchies of Daniel are in the past,—that we are now in the "time of the end," when, according to these lines of prophecy, the next grand event *must* be the demolition of these kingdoms, and the reign of Christ be established in their stead, "under the whole heavens."—Dan. 7: 27. By these we know the seals, the trumpets, and the plagues, have each, but the last of the respective seven, filled their course.—Rev. 6; 8; 9; 16. By these we know the time must come—and perhaps is already upon us—when the seat of the apostate church—the Papacy—must be hated by the kings of the earth, who shall "eat her flesh, and *burn her with fire*."—Rev 17: 16. By these we know the time of universal perplexity and trouble *must* come, ere the Prince of Peace comes.—Dan. 12: 1; Luke 21: 25; Rev. 11: 18. The nations must rush, and the battle of Armageddon must be fought.—Isa. 17: 13; Jer. 25; Rev. 16: 14—16.

It is by the prophecies we know "the notion that the righteous shall engross the earth before the day of judgment, is a doctrine of the devil," as said Martin Luther. Or that, as said the late Bishop Henshaw, "The commonly received opinion of a spiritual millennium, consisting in the universal triumph of the gospel and conversion of all nations for a thousand years, before the coming of Christ, *is a novel doctrine*, unknown to the church for the space of sixteen hundred years." By the prophecies we learn the last days are to be perilous days; that "evil men and seducers shall wax worse and worse."—2 Tim. 3. It is by these we see God has his hand upon the Papacy; and that the world is speedily ripening for a great harvest day, when the tares shall be gathered in bundles and be burned, and the wheat gathered to the garner of God; when Jesus Christ, the King of glory, shall break through the din of war and strife of nations, overthrow the empire of Satan, break the bands of death, give immortality to his saints, and punish all his enemies with irremediable destruction.

(Concluded next week.)

For the Crisis.

Two kind of Watchmen.

1. God's watchmen. Isa. 6: 7; John 3: 34. "I have set watchmen upon thy walls, oh Jerusalem, which shall never hold their peace, day nor night, till he make Jerusalem a praise in the earth." "For he whom God hath sent speaketh the words of God." Gen. 2: 17.—"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 3: 19.—"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Num. 14: 21.—"But as truly as I live, all the earth shall be filled with the glory of the Lord." Ps. 24: 1.—"The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." Ps. 37: 10, 11, 20, 29, 38. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place and it shall not be. But the meek shall inherit the earth. . . . . But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. . . . The righteous shall inherit the land, and dwell therein forever. . . . But the transgressors shall be destroyed together: the end of the wicked shall be cut off." Ps. 49: 15, 20—"But God will redeem my soul from the power of the grave: for he shall receive me. . . . Man that is in honor, and understandeth not, is like the beasts that perish." Ps. 93: 1.—"The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is established, that it cannot be moved." Ps. 92: 7.—"When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Ps. 96: 10.—"Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved." Ps. 104: 35.—"Let the sinners be consumed out of the earth, and let the wicked be no more." Ps. 115: 16.—"The heaven, even the heavens are the Lord's; but the earth hath he given to the children of men." Prov. 11: 31.—"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Dan. 7: 27.—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."—Mal. 4: 1.—"For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Matt. 5: 5.—"Blessed are the meek; for they shall inherit the earth." Matt. 24: 45, 47.—"Who then is a faithful and wise servant whom his Lord hath made ruler over his household to give them meat in due season. . . . Blessed is that servant whom his Lord when he cometh shall find so doing; verily I say unto you that he shall make him ruler over all his goods." Matt. 25: 34.—"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat." Rom. 6: 23.—"For the wages of sin is death." Rev. 5: 9, 10.—"And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth.

2nd Class. Isa. 56: 10, 11.—These watchmen are "blind; they are all ignorant; they are all dumb *dogs*; they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." Gen. 3: 4, 5.—"And the serpent said unto the woman, ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be open, and ye shall be as gods." Jer. 23: 1, 2, 21.—"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away. and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. . . I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied." Ezek. 13: 6, 22.—"They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. . . . Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Micah 3: 5, 11.—"Thus saith the Lord concerning the prophets that make my people err, that biteth with their teeth and cry, Peace; and he that putteth not into their mouths they even prepare war against him. . . . The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord and say, is not the Lord among us? None evil can come upon us."

Matt. 15: 7, 9, 14.—"Ye hypocrites, well did Esaias prophesy of you. . . . But in vain they do worship me, teaching for doctrines the commandments of men. . . . Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 25: 48, 50, 51.—"But and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Philippians 3: 2.—"Beware of *dogs*, beware of evil workers, beware of the concision." Rev. 22: 15.—"For without are *dogs*, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Now, dear brethren and sisters, since God has two kinds of watchmen, let us diligently examine his word, so that we may know which kind we are led by; for those that God sends will speak his words, and not the old serpent's. Amen.

IRA FANCHER.

Sandy Hill, Jan. 1861.

For the Crisis.

The Sabbath Question.—Who is right?

I have heard and read a great deal about the Sabbath day, whether its observance is binding or not, under this dispensation. But still I am unsettled. Each side seems to prove its theory from the Bible, but both *cannot* be right, therefore the question with me is, *who is right?* I will give my opinion on the subject, impartially, to enable the interested to know where I stand.

First, then, I do not consider the Sabbath day obligatory upon *us* for these reasons: The Law (Mosaic) was our schoolmaster to lead us to Christ, and when we are led to him, we are to *hear* him.—Matt. 47: 5. Then we have no further need of the Law, for we are to be instructed in the way of salvation by our blessed Lord and Master; and he nowhere tells us to remember the Sabbath day to keep it holy. Now why did he not, if our salvation depended upon it? But perhaps it was because it was an *established* fact already. Were that the case, and it could be *proved*, no further argument would be needed. But we dare not suppose so, for want of *proof*.

The law was given by Moses. John 17: 17. "The law and the prophets were until John, since that time the kingdom of God is preached."—Luke 16: 16. "Where is boasting, then? It is excluded. By what law? of works? Nay; but by the law of faith."—Rom. 3: 27. If, then, Moses' law is *excluded* by the law of *faith*, the gospel law, I cannot see the necessity of keeping the Sabbath, unless we find it taught *in* the gospel; which we *fail* to find.

But notwithstanding this plain argument, (though I have not collected all that might be brought on this side of the question; but enough,) I have reason to believe that we *ought* to observe and keep the Sabbath, from this fact, the Sabbath is the seventh day of the week, a day of rest, a type of the seventh thousand years, or millennial rest, promised to the saints. We are baptized to show our faith in the death and resurrection of our blessed Lord, and why is it not *lawful* to keep the seventh day to show our faith in that day of rest to come, the thousand years? It is a certain fact that the thousand years reign with Christ, is yet *future*; (though some, I believe, hold that those thousand years are in the past; I wonder if such regard the Sabbath as lawful, and keep it? I should like to know,) and can we have any part with Christ in that reign, unless we keep the type? (the Sabbath day.)

This is the only argument that *I* deem of any importance on this side of the question; and could that be displaced by Bible facts, my mind would be clear as sunshine! Or, on the other hand, if those arguments that I have adduced to disprove the practicability of Sabbath keeping, can be removed by Bible facts, then all will be plain; I will cheerfully obey.* I want the truth, that through the truth I may be sanctified, soul and body,—prepared for that peaceful abode with the saints in glory, when Eden shall bloom again.

G. W. GILLESPIE.

Dalton, Mass.

WOMAN AND CHRISTIANITY.—That sex which almost alone was friendly to the Savior,—which anointed his feet with ointment, and followed him with tears to his cross,—which prepared sweet spices for his burial, and was the first to hail his resurrection, has, in turn, been especially befriended by his gospel. It has raised her from the degrading condition of a slave, or her still more degrading condition as a mere instrument of passion, to be a refined and purifying influence in society, and to lend to home dignity and the grace of the mother, wife, sister and daughter.—*Rev. Dr. Chapin.*

☞ A gracious soul grieves more that God by his sin is grieved and dishonored, than that he himself is afflicted and chastened for it.

For the Crisis.

Too Low an Aim.

I remember to have once read the remark, made by a man of distinguished learning, "Set your standard high! He who aims at the sun, to be sure may not reach it; yet his arrow will fly higher than if he aimed at some inferior object."

That which is true in a literal sense, may also be true in a spiritual point of view; or at least, if we would attain to a higher degree of grace, we must with all our hearts aim at it. But unlike him who aims at the sun, we may confidently expect to gain our mark.

We must aim at the Bible standard. Does the great Teacher say, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? Rest assured, he requires nothing more than what is in the highest degree reasonable. And think you he will withhold sufficient grace to enable us to obey this his most explicit command? Nay, verily. Are we commanded, "Be ye holy for I am holy"? This is no unmeaning command: for "WITHOUT HOLINESS, NO MAN SHALL SEE THE LORD."

But what *is* holiness; not partially such, but what is complete, or entire holiness? Jesus defines it thus; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22: 37. This takes hold of our entire being. It leaves no room for the least selfishness whatever. Whatever we do, must be done *in* God, and *for* God. All is on God's altar. Our time, talents, property, physical, or mental labor, social influence, reputation, or character, yea, our very being itself; all, ALL, have been given to the Lord; and are no more our own, than if we had never possessed them.

Now is this too high an aim? Ah! my brother, it is a slight view of that spotless character, which you, and I, must not only aim at, but experience, or be shut out of the soon coming kingdom of God.

Vernon, Vt. H. P. SIKES.

For the Crisis.

Day of the Lord.

"Alas for the day! for the day of the Lord *is* at hand, and as a destruction from the Almighty shall it come."—Joel 1: 15.

"Blow ye the trumpet *in* Zion, and sound an alarm *in* my holy mountain: let all the inhabitants of the earth tremble; for the day of the Lord cometh; IT IS nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness as the morning spread upon the mountains. . . . And the Lord shall utter *his voice* before *his* army, for his camp is very great; for he is strong that *executeth* his word: for the day of the Lord is great and very terrible: and who can abide it? See also 3d chapter, and Amos 1: 2; Jer. 25; 50, etc. But I need not quote all these words, which are "*thus saith* the Lord," to all those who are of the *faith* of Abraham, and I only do it to add that I am one of the *few strong* in the *faith* that *now* is the time of the fulfillment of these glorious promises to God's people and destruction of the wicked, as in '43, '44.

Rochester. T. W. HASKINS.

A Tabooed Subject.

It is a noticeable fact, that in most social circles the subject of religion is excluded by common consent. No matter how much interest those present may personally take in the subject, if any one happens to introduce it, he is set down as "eccentric," and the company labors under a feeling of constraint till a different topic of conversation is started. A theological argument, if it is true, is often indulged in without fear. But as for natural, outspoken conversation about religious duties and feelings, there is very little of it in any class of society. Perhaps the aversion to it arises from the fact that it is sometimes introduced as if it were "lugged in" from a sense of duty. We all feel the need of more religious conversation, which shall be serious without cant, and unrestrained without levity. A missionary in Burmah recorded that a pious Burmese woman startled her one morning, by asking her, "Have you prayed this morning?" in very much the same way in which she would have asked, "Have you been to breakfast?" Something of this child-like directness, in speaking about religion, should be nowhere regarded as out of place. There are few people who do not reflect much about their spiritual condition. Surely, then, it should be spoken of as freely as the thousand-and-one subjects of minor importance.—*Examiner.*

☞ There is nothing on earth so beautiful as the household in which christian love forever smiles, and where religion walks, a counsellor and a friend. No cloud can darken it, for its twin stars are centred in the soul. No storms can make it tremble, for it has a heavenly support and a heavenly anchor.

For the Crisis.

Infidelity.

Infidelity has no creed. It acknowledges no rule of faith and practice. "The fool hath said in his heart, there is no God;" and the sceptical voluptuary, whose pent up passions struggle to break forth in lawless gratification, would be glad, could he persuade himself beyond the possibility of a doubt, that no being exists to survey his conduct and bring him to a solemn account. Of all the false systems of religion which the ever erring heart of fallen man has devised, scepticism is the most baseless absurdity. The vagaries of Joanna Southcott, or Joe Smith, though wild in the extreme, are but innocent fanaticisms compared with infidelity. Its bold denial of self-evident axioms and demonstrations shows that it offers the grossest insult to the reasoning faculties of the human mind. It would have you believe, in spite of yourself, that the globe we inhabit is but the result of a blind chance; although, at every step you take, you behold the "footsteps of a God." It would have you believe that the Holy Scriptures are but the artifices of designing men, while on every page you behold the internal marks of a glorious divinity, and the literal fulfillment of prophecy, uttered thousands of years ago. It would have you disbelieve the existence of a God, while our own being proves the very existence it denies. Overpowered by this conviction, the Russian poet exclaimed—

"I am, O God, and surely thou must be."

The infidelity of the last century boasted of the literary and scientific attainments of its votaries, and dazzled with its specious pretensions. Many of the vain and unthinking were lured to cluster around its standard, and test its unsubstantial pageantry. But what literary blessing did it ever confer on mankind? Of what great discovery could its abettors boast, except a knowledge that there is not a God, a pretension which involves infinitude?

The advocates of infidelity have laid claim to a superior reason, but it was perverted reason. They claimed to be men of cultivated taste, but their writings corrupted the public morals. They held up divine revelation to public scorn without investigation, "and spake against those things which they knew not," and their arguments were but mere sophisms. They laid claim to logical acumen; but it was the logic of negation.

Could we, for a moment admit the Infidel's theory to be correct,—could we grant that his arguments deserve the least respect, how valueless to man! how cheerless to know that earth with its vast resources, its wonderful productions, its millions of sentient beings, all bearing the impress of a Divine hand, is but a wild chaos thrown in promiscuous confusion from the lap of Nature, and man, with his vast powers of mind, the helpless creature of a hapless chance, doomed to sorrow and toil;—to be borne down by the iron arm of cruel oppression without the hope of justice here or hereafter, with the only consolation to support his dying moments, that *"death is an eternal sleep."*

It is not in the abstract reasoning of Voltaire and his associates of the French school,—or Herbert, Hobbes, Shaftsbury and Hume of the English, that we can see infidelity to the best advantage. Its constant aim has been to subvert every principle of our holy religion; to uproot every divine and benevolent institution; to overturn government of every kind and introduce a desolating anarchy. The horrid blasphemies which it uttered were indeed shocking to the christian ear; but when it undertook to educate the morals of France, it brought on that unhappy nation one of the most fearful revolutions which has ever fallen to the lot of history to record.

But it is not with the infidelity of the past that the christian minister has to contend at present. It still exists, industriously pursuing its dark path of deception; but consulting the ever shifting taste of society, it has assumed new forms; it has thrown around its deformity a dress of fashionable respectability. The pulpit and the press have been called to assist, and it is to be regretted that they have to some extent aided in diffusing its soul-destroying falsities. In the fashionable preaching of the present age, attempts have been made to modernize the doctrine of the cross, to suit the fastidious taste of the human heart, and what has been the result? Hidden below the garb of evangelical phraseology has been festering the scepticism which is tainting the various ramifications of society with its putridity. The too general cry is, give us something marvelous, something intellectual, and, by appetites so diseased, what absurdity will not be swallowed down with avidity? Creeds and other human productions are better guides to devotion than the Bible; a rationalistic philosophy, a truer gospel, and perverted reason the only rule of scriptural interpretation; and what has followed?

In Europe, the doctrines of the Reformation are expiring on the soil which gave them birth. The writer was lately in company with a clergyman, whose divinity course in one of the universities of Germany, has given him a theology little better than Pantheism. Nor is his a solitary case. With but few exceptions it is the same over the greater part of the continent. And in America, where the Pilgrim Fathers preached, and prayed, and suffered persecution, and whose faith energized them as seeing Him who is invisible, a gospel is preached in many places unworthy of the successors of so holy men, and scarcely able to restrain the growing rationalism, which is fast ripening into a bolder infidelity. When once the Scriptures have been rejected as the medium of intercourse with God and heaven, it is not surprising that those who have not dismissed all belief in the supernatural, should have recourse to the absurd mediums of a fanciful imagination. The excitement of the nervous system is, to some, a sure sign of a high spiritualism,—while to others, the ambiguous responses of a *demon*, through a pretended or undefined* science, are far more reliable than the word of truth, and are as eagerly sought for, as the far-famed oracles of Delphos and Dodona were by the ancient victims of heathenish superstition. And, could we grant, that such responses are worthy of the least credence, how wicked! how daring! to force an audience with the invisible world, when God has barred its entrance by Divine prohibition?

When we turn our attention to the Press, that mighty channel through which might flow the tidings of life to perishing millions of our fellow mortals,—and we rejoice that by its means many have been reached already, and "knowledge *has been* increased";—yet we deeply regret that a flood of demoralizing trash, in the shape of cheap literature, is constantly pouring upon the public, calculated to pervert the taste, enfeeble the judgment, ruin the morals, and pave the way for a hollow-hearted infidelity. In view of this state of things, what is to be done? Write *religious* novels? Just as easily might the tiny hand of an infant be upraised to avert the fearful avalanche. The vitiated taste will prefer the profane to the sacred novel. No compromise, no half-way measure can bind the giant corruption which threatens to stereotype infidelity on the world. The Bible, and the Bible alone, must become the young student's text-book in the Divinity Hall. And the minister of the gospel must bring with him into the combat the sword of the Spirit, stripped of the drapery of human ornament with which it has been muffled, and present its keen edge to the soul. Nor, need he fear success, "for the weapons of our warfare are not carnal, but mighty," and, as sure as truth is truth, the naked truth from the Divine armory will put the boldest infidelity to the blush.

Hawksville, C. W. JAMES SIM.

* The electric current which acts on the nervous system and transmits impressions to the brain, is a common medium employed by good and evil spirits. Acts 2; Eph. 2. And wicked *demons* are in these last days doing all they can to deceive through that medium.

The Gospel.

The Gospel was first published to the Jews, even after our Lord's resurrection from the dead. The national covenant was dissolved, and all confidence in the fleshly relation was destroyed; but unto them *first*, God, having raised up his Son Jesus, sent him to bless them in turning every one of them from his iniquities. And he bade his disciples to preach repentance and remission of sins in his name among all nations, *beginning* at Jerusalem. And at Jerusalem they began on the day of Pentecost, when, by the baptism of the Spirit, they were endowed with the gift of tongues, and spake as the Spirit gave them utterance. Under the ministry of the word, three thousand were added to the church in one day. For some time all their efforts were directed to the conversion of the Jews. It is generally allowed, that it was three and a half years from the resurrection of Christ, before Peter went to Cornelius and preached the Gospel to him and his friends. So long were they in finding out that the commission to go into all the world and preach the gospel to every creature, was intended to embrace the Gentiles. It required a remarkable vision thrice repeated, to convince Peter that God was no respecter of persons, and that the Gentiles were no longer to be regarded as unclean, and ceremonially excluded from the gospel privileges and blessings. It was a matter of surprise and rejoicing to all, when they found that unto the Gentiles also God had granted repentance unto life. Soon after that, Saul of Tarsus was in a remarkable manner converted to God, and commissioned to preach the Gospel among the Gentiles. His labors were abundant and his success proportionate, and many of the Gentiles were turned from darkness to light and from Satan to God. From that time to the present the kingdom of heaven has been preached, and believers have been added to the church. From land to land the glad tidings have been borne, and nation after nation has heard the voice of the herald of salvation proclaiming peace by Jesus Christ. Of late years, by means of Bible and Missionary societies, nearly, if not quite, every nation upon earth has been visited, and the gospel preached or published among them. And in this we have an indication that the end is approaching.—*Christian Messenger.*

☞ We have read of a serpent who bit a slanderer, and received so much more dreadful venom than that which he imparted that he died at once, but did not hurt the man. This poetic fiction teaches more truth than many which have a greater show of wisdom.

The World's Crisis.

BOSTON, JANUARY 16, 1861.

Inquiry.

BRO. GRANT:—What is your view of Isa. 26: 14, Jer. 51: 39, 57?

T. M. PREBLE.

Isa. 26: 14 reads, "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." In the preceding chapter, when speaking of the glorious future, the prophet is instructed to say:—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25: 6–9. When quoting from Isa. 25: 8, Paul says, in 1 Cor. 15: 54, 55, "*Then* shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The word "*then*," from Paul, refers to the time when "the last trump .... shall sound and the dead shall be raised." In the beginning of Isa. 26, the prophet says, "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." This is evidently to be fulfilled after the resurrection. Hence we conclude that verse 14 of the same chapter, which is the one under consideration, is not fulfilled till after the resurrection and establishment of the righteous, in their Eden home.

When we turn to the last revelation, given by our Savior to John on the Isle of Patmos, we have this point brought out more fully, specifying the time when when we can say of the wicked, "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited them and destroyed them, and made all their memory to perish." It is certain the wicked are yet in existence, therefore their visitation and destruction is still future. When is it? In Rev. 20: 4, we learn that the *righteous* are raised from the dead to reign a thousand years with Christ, which is "the *first* resurrection; and Paul tells us this is when "the Lord himself shall descend from heaven." Bu the Savior instructs John to say to the churches, "The rest of the dead lived not again until the thousand years are finished.' —Rev. 20: 5. The very plain inference is, that when the thousand years are finished, the rest of the dead will live again. Although the inference is so plain as to be perfectly satisfactory, yet we are not left without a *positive* declaration; for we read, "The sea gave up the *dead* which were in it; and death and (*hades*) hell delivered up the dead which were in them, and they were judged every man according to their works." When death delivers up the dead, they come to life; otherwise, they are still in the hands of death. Death has held these men as prisoners, till they were demanded for judgment and execution; when they will come forth from sea and land. Subsequent to this, they are cast into "the lake which burneth with fire and brimstone; which is the *second death*."—Rev. 21: 8. This is the last mention of the punishment of the wicked. When this Scripture is fulfilled, then comes in the language of Isaiah, "They are dead, they shall not live; they are deceased, they shall not rise; therefore thou hast visited and destroyed them, and made all their memory to perish." Then as David says, the wicked shall "*be no more*."

We pass to consider Jer. 51: 39, 57. The first reads:—"In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." Ver. 57 reads:—"And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is The Lord of hosts." Both of these passages relate to the time when Babylon was overthrown. During the great feast, held the night the city was taken, many became drunk, and did not awake before they were slain; hence, their sleep is said to be "perpetual;" but this expression does not prove they will sleep eternally, but that their sleep caused by drunkenness, ended in death before they were awakened. If we look at a few examples of the use of the word rendered *perpetual*, it will be seen that it does not necessarily signify an unending period, but that which is "continued without intermission" for a specific time, as "the perpetual action of the heart and arteries."

"Fear ye not me? saith the Lord: will ye not tremble at my presence which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" —Jer. 5: 22. This "perpetual decree" concerning the bounds of the sea continues only till the end of this dispensation. When we come to the new creation, the sea and its bounds are both changed. As Job says, "He hath compassed the waters with bounds, until the day and night come to an end." Then this "perpetual decree" ceases. Again, —"And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons." This "perpetual statute" concerning the Aaronic priesthood extends only to Christ. In Ezek. 46: 14, we read, "And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the Lord." The "perpetual ordinance" concerning the "meat offering" does not reach beyond the sacrifice of our Savior upon the cross. The "perpetual statute," relative to the Aaronic priesthood, and the "perpetual ordinance" concerning the meat offerings, ended long since. The "perpetual decree" about the "bounds of the sea" will continue till "the times of restitution." And the "perpetual sleep" of those killed at Babylon while in a drunken sleep, is to continue till death and hades deliver them up for judgment and final execution, when they will die the "second death."

In the Targumist, Jer. 51: 39 reads:—"They shall die the second death, and shall not live in the world to come saith the Lord." In the same work, the 57th verse reads, "They shall die the "second death, so as not to enter in the world to come." As they are to die the "second death," they must live again; otherwise, they only die the first death; in that case, the *second* has no meaning. In order to have the second death, it appears certain that a portion of mankind must live and die, then live and die again.

Light Spreading.

A brother, who is connected with the Methodist Conference, and has had charge of a Seminary, has recently become interested in the great truths of the Bible that have been so long buried by theological rubbish, and is in a fair way to be made free by the truths of the Lord. He writes:—

"My object now is to read all the arguments I can find on the doctrines of the Bible, and also examine the Bible in its original, and strive to arrive at its true meaning. Whenever I become fully convinced in my own mind as to the true doctrine taught by the Bible, I am determined to come out from my present position, and advocate what I conceive to be truth.... I must confess I cannot agree with all the doctrines of the M. E. Church, and fear that I should be unable to sustain points which a minister in our church would be expected to defend... I think I have a desire to do what is right, and to be in a position where I can do the greatest amount of good to my fellow men; and although I have been in the M. E. Church ever since the age of twelve years, and am now past thirty, I feel that if I find I am wrong, I ought to leave and embrace that creed which is founded on the word of God."

Yes, brother, no creed will stand but the one "which is founded on the word of God." We do not know of a single creed in any of the popular sects that is in harmony with the Scriptures. As Charles Beecher says, "The time has come when men, having itching ears, and forms of godliness without the power, are heaping to themselves teachers; when they will not endure sound doctrine, but are turned aside unto fables." And the time, Paul says, is "in the *last days*, when "*perilous* times shall come." We would say to our brother, as Paul said to Timothy, "Preach the word." Let not the cry of "infidel," from worldly professors, alarm you. Be firm, "always abounding in the work of the Lord." Let no threats or frowns intimidate you, or prevent your declaring the whole truth. "STAND UP FOR JESUS."

Modern Spiritualism.

In answer to the question, "What is Modern Spiritualism, and where will it lead its followers?" a spirit answers:—

"Modern Spiritualism is to us the ultimatum of things spoken of long ago. It is a light shining from out a dense theological darkness—a star that has arisen from the religious horizon to lead man to peace—to a knowledge of himself and God. And again, Modern Spiritualism is the second advent of Jesus Christ. Jesus the spirit, Jesus the mortal, who walked among the sons and daughters of eighteen hundred years ago, walketh among the sons and daughters of to-day. Although clothed in another form, and given under a new dispensation, nevertheless Jesus walks to-day in Modern Spiritualism. The same power that worked miracles through Jesus the medium, works miracles to-day.... Modern Spiritualism is a religion—an all-glorious and holy religion—for to us religion is knowledge of the spiritual—a desire, a longing for something higher, holier and better.... For many years dense spiritual darkness settled over the earth, and when the children of earth were sitting in darkness, they cried aloud for light; and, in answer to the cry, light has come, and Jesus has returned again; and the spirit of peace, which seemingly slumbered, is shining with greater glory. The light is brought to your midst, and many temples may be illumined by it. Old theological foundations are trembling in consequence of the power of Modern Spiritualism. If it were evil, it could not penetrate the high places of life—it could not mingle with, and become a part of, God himself: and if men will only reason with the spirit of wisdom in each other, they will understand that Modern Spiritualism is of God."

So far as our observation extends, Modern Spiritualism leads its followers to reject Christ as our Savior, and the Bible as a revelation from God. It leads its votaries to deny that Christ is the Son of God more than any other man; it also leads them to deny the resurrection of the dead, and the second personal coming of Christ; and heads up in Atheism. We are fully satisfied it originated with demons, and will *"lead its followers"* to DESTRUCTION.

Her Boasting.

When General de None, a short time since, presented to the Pope the officers of the 63d Regiment, the Pontiff made the following remarks:—

"I am pleased to see in you the natives of that nation which glories in the title of Eldest Daughter of the Church, and it is to prove yourselves worthy of this title that you have come to Rome, seconding the ideas of your Emperor to support and defend the right of the church. And here, mark well, mark, dear sons, that the church stands in need of no man's help in support of her spiritual sovereignty; for being therein directly protected and enlightened by God, far from requiring the aid of the power of the earth, it is she who upholds nations and empires."

She thus identifies herself as the woman on the "seven hills," "which reigneth over the kings of the earth." Her boasting will soon end in total ruin.

The Approaching Calamities and Revolutions:

PREDICTED BY PROPHETIC EXPOSITORS.

Two lectures were delivered on Dec. 27th and 28th in the Brant Hall in this town, by the Rev. M. P. Baxter, Episcopal minister of Onondaga, C. W. The title of the lectures was, "The great tribulation in connection with the second coming of Christ about the period 1864–67." The views advanced by the lecturer in relation to this subject were in substance identical with those of the Revs. E. Bickersteth, T. Birks, E. Elliot, J. Hooper, and other divines of the Church of England, who have many years since published it as their opinion that the personal advent of Christ would take place about the year 1864. After the first stage in the advent at that time the great tribulation of three and a half years will follow, during which the whole earth will be filled with violence and sanguinary strifes. The battle of Armageddon occurs at the end of the three and a half years, and synchronizes with the second stage in the advent. At this battle the French Emperor and the Pope, according to the interpretation of Faber, Frere, Purdon, Rees, and others, will both be cast alive into the lake of fire.

An important event has been predicted by Bickersteth to take place about the year 1861. This event is the conformation by the French Emperor, who is the Infidel Antichrist, of a seven years covenant with the Jews to promote their restoration to Palestine. If Justinian's edict was given in March, 533, this covenant will probably be made in January, 1861, but the exact month was not suggested by the writer in question, who thought the covenant would be made about the year 1861. It is within three and a half years after the confirmation of the covenant that the resurrection and translation of the saints take place, and the destruction of the wicked does not occur immediately when this event transpires, but extends over the ensuing three and a half years, or latter half of the seven years, which is generally called Daniel's week. This last half of Daniel's week, from 1864 to 1868, is the season of the great tribulation, when both moral and literal earthquakes and convulsions will prevail universally, until "the inhabitants of the earth are burned and few men left." At the termination of the millennium, which then follows, there is the general conflagration and the resurrection and judgment of the wicked, who are cast into the lake of fire, to be forever tormented. (?)

The evidence adduced from Scripture in support of the position taken regarding the years 1864–67, is grounded upon ten chronological dates, and four apocalyptic septenaries. The dates are the 6000, 2520, 2300, 1335, 1290, 1260, 666, 390, 350 and 7 years, which all point to 1864 as the latest period of the first stage of Christ's personal advent; and the septenaries are those of the seals, trumpets, vials, and seven heads of the Wild Beast. With regard to the revolutions to be expected among the nations of the earth, prophecy distinctly predicts that the French Emperor will obtain a universal empire over Europe with the vassal Kings under him, within the next two or three years; and there are various reasons for fearing that his dominion will extend even to the American continent. The indication given regarding the position of England in the forthcoming trials, are such as to awaken feelings of apprehension and alarm. In conclusion, the lecturer animadverted upon the spirit of scoffing and infidelity that widely prevails, even among professing christians, regarding the prophetic portion of God's Word, and dwelt upon the urgent necessity that exists, especially in view of these coming events, for every one to seek by diligent application to the Throne of Grace to become born again, as without this spiritual change none can escape the eternal vengeance about to descend upon the unconverted.—*Brantford Courier.*

For the Crisis.

Last Words of Jesus.

"Then said Jesus, Father, forgive them; for they know not what they do."—Luke 23: 34.

Luke is the only evangelist that records this prayer of Jesus, although the other three give the events that were connected with it, which caused him thus to pray to his Father. The word "they" in the text is a question with me to whom it refers; most people when speaking of it, give the impression that Jesus meant all that were concerned in his crucifixion, the chief priest and elders of the Jews, that condemned him, and those that said, "Away with him, crucify him." But I am inclined to believe quite differently. I think none of those Jews were meant in the prayer. But, says one, Christ prayed for his enemies, and all those Jews were his enemies. That is true; but we are to remember that the enemies of Jesus were divided into three classes.

1st. All those Jews that had the Scriptures, and especially the writings of Moses which testified of Jesus Christ, the Messiah to come, in which they all believed, and expected to be fulfilled.

2d. There were some of the Jews that professed to believe in a Messiah to come and set up his kingdom, but when he did come, and was doing the work the Scriptures said he should do, and when he cast out devils by the power of God, they say he cast them out through Beelzebub, the prince of devils, therefore sinning against the Holy Ghost.

3d. Were the ignorant Gentiles, the Roman soldiers who knew nothing of the Scriptures, and as the chief priests and elders had condemned him to death, and to be crucified with two thieves, they thought that he must have committed some awful crime, for which he ought to die, therefore they were not for him, and Jesus says, they that are not for me, are against me, and consequently were his enemies.

Now the question is, which of those three classes were "them" that Jesus prayed his Father to forgive? We think that it could not be the first, for the following reasons: I believe that Jesus never asked his Father for anything but what was granted. If God forgave the Jews their sin, in rejecting Jesus as their king, and condemning him to death, we should not hear Peter charging them with the crime of killing the Author of life (Whiting), and commanding them to repent. See Acts. 3: 14, 15—19; Acts 2: 36—38. Neither should we expect to see threatenings fulfilled that Jesus denounced them with. Luke 19: 44; Matt. 21: 44.—"And whosoever shall fall on this stone, shall be broken." See Isa. 8: 14, 15.—"A stone of stumbling and for a rock of offence to both houses of Israel," etc.; "and many among them shall stumble, and fall, and be broken, and be snared, and be taken." Now the account is, that the Jews did fall upon Jesus, bound him, and condemned him to death; and about A. D. 70, they were broken, and snared, and taken, and carried into captivity, and their city is to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Therefore they were not "them" that Jesus prayed to be forgiven.

The 2d class were those that blasphemed against the Holy Ghost, and of course they were not the class. Then I think the Roman soldiers that were compelled to do the work of execution were the ones that Jesus prayed for—"Father, forgive them, for they know not what they do." See Matt. 27: 27—36. And as we see that those that fell upon that stone were broken, so we may expect soon the stone will fall upon the ungodly governments and they will become like the "chaff of the summer's threshing floor: and the wind carried them away, that no place was found for them."—Dan. 2: 34, 35. Who then shall be able to stand? None, only those that have clean hands and pure hearts. JOHN GIBSON.

Houghtonville, Vt.

Deception.

"Faith without works is dead." "But be ye doers of the word, and not hearers only, deceiving your own selves."

The spirit of deception deceived those of the days of Noah. (The Word says, "The heart of man is deceitful above all things.") In the fulness of time, the same spirit of deception was in the Jewish church; which brought the wrath of God upon them to the uttermost. Now we have come to the time of the end—to Paul's prophecy of the perils in the last days, when the spirit of deception is in its full; when evil men and seducers are waxing worse and worse, deceiving and being deceived, saying, "Peace, peace," to the deceived multitudes, when God says no peace. The time has come when they "will not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears"; and turn away their ears from the truth, and are turned into fables.

But the greatest deception foretold from the first of Genesis to the Amen of Revelations is, the drawing back of the foolish virgins, who professed to go forth to meet the Bridegroom. They have had the light of six thousand years, with the light of the time of the end, made blazing bright before their eyes; and the more that is given, the more will be required. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," says Christ. Also, "Take heed that no man deceive you." Says Paul, "Let no man deceive himself."

The wise virgins truly find themselves to be strangers and pilgrims in a foreign land, looking, hoping, waiting, watching and praying for the coming Bridegroom, the better country with its heavenly city; esteeming the reproach for Christ greater riches than all the treasures of the world; having respect unto the recompense of the great reward. The church is said to have their hearts knit together in love, admonishing, and comforting one another in psalms and hymns and spiritual songs.

"We shall have a joyful day,
When the King of kings comes."

But the foolish virgins are now at home, in their own native country. They profess to love God, but in works deny him, having forsaken the right way, and are gone astray, following the giddy multitude, having fallen in love with their company. They mix with fools in giddy joys that cheat and wound the heart. They have again become lovers of pleasure more than lovers of God. And they know it not. They partake of the garments that characterize and particularize the scarlet beast. Thus it is happened unto them according to the true proverb,—"The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire.

The promise of salvation is only to them that endure to the end, walking in all the commandments and ordinances of the Lord, even to such as tremble at the Word of God. The "*Crisis*" had a good question: "Could you ask Jesus to walk with you through a novel? Are you shocked at the very question? Then if you will walk throught it, you must part with Jesus. No man can delight in the Word of God and novels at the same time." Christ says, "Ye cannot serve God and mammon." God is unchangeable; he is the same to-day as he was eighteen hundred years ago.

Christ has promised to be with his church until he comes again, even to such as observe the "all things." But there is no good promise for those that leave the church, be the church many or few. John says, "they went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not of us." Says Jude, "These be they who separate themselves, having not the Spirit." "If then I be a Father, where is mine honor, and if I be a Master, where is my fear? saith the Lord of hosts, unto you that despise my commands." But the wise virgins, they that fear the Lord, speak often one to another, and the Lord sees, and hears, and has it all written in a book; with the glorious promise that they shall be his in the day when he makes up his jewels. It is one of the precious commands of the coming King, to his little flock,—not to forsake the assembling of themselves together, as the manner of some is; but to exhort, (comfort, edify, building up one another in the one faith and hope) "and so much the more as ye see the day approaching." They long for the first day of the week to come, to have the blessed privilege of commemorating the death of the once crucified, but now glorified and coming Redeemer, knowing as the Apostle says, if they would sin wilfully, after that they had received the knowledge of the truth, "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Says Paul, "It is treading under foot the Son of God, and doing despite unto the Spirit of grace." "It is a fearful thing to fall into the hands of the living God." "To obey is better than sacrifice, and to hearken, than the fat of rams." "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Though there was faith, that could remove mountains, and we have not that love that causeth obedience, it becomes as a sounding brass, or a tinkling cymbal. "And wilt thou know, oh vain man, that faith without works is dead?" "And why call ye me Lord, Lord, and do not the things which I say?" "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." "Woe unto you (foolish virgins) that desire the day of the Lord, to what end is it, for you the day of the Lord is darkness, and not light."—Amos 5: 18.

One great cause of such declension and lukewarmness is, there is more head religion than heart; more theory than a holy, living practice; more conversation about the world than about the coming of Jesus; more conforming to the world, than being transformed into the image of Christ. Says Jesus, "Love not the world, neither the things that are in the world." "But if ye love me, keep my commandments, that ye may have boldness in the day of judgment." "Perfect love casteth out fear." He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is

For the Crisis.

Infidelity.

Infidelity has no creed. It acknowledges no rule of faith and practice. "The fool hath said in his heart, there is no God;" and the sceptical voluptuary, whose pent up passions struggle to break forth in lawless gratification, would be glad, could he persuade himself beyond the possibility of a doubt, that no being exists to survey his conduct and bring him to a solemn account. Of all the false systems of religion which the ever erring heart of fallen man has devised, scepticism is the most baseless absurdity. The vagaries of Joanna Southcott, or Joe Smith, though wild in the extreme, are but innocent fanaticisms compared with infidelity. Its bold denial of self-evident axioms and demonstrations shows that it offers the grossest insult to the reasoning faculties of the human mind. It would have you believe, in spite of yourself, that the globe we inhabit is but the result of a blind chance; although, at every step you take, you behold the "footsteps of a God." It would have you believe that the Holy Scriptures are but the artifices of designing men, while on every page you behold the internal marks of a glorious divinity, and the literal fulfillment of prophecy, uttered thousands of years ago. It would have you disbelieve the existence of a God, while our own being proves the very existence it denies. Overpowered by this conviction, the Russian poet exclaimed—

"I am, O God, and surely thou must be."

The infidelity of the last century boasted of the literary and scientific attainments of its votaries, and dazzled with its specious pretensions. Many of the vain and unthinking were lured to cluster around its standard, and test its unsubstantial pageantry. But what literary blessing did it ever confer on mankind? Of what great discovery could its abettors boast, except a knowledge that there is not a God, a pretension which involves infinitude?

The advocates of infidelity have laid claim to a superior reason, but it was perverted reason. They claimed to be men of cultivated taste, but their writings corrupted the public morals. They held up divine revelation to public scorn without investigation, "and spake against those things which they knew not," and their arguments were but mere sophisms. They laid claim to logical acumen; but it was the logic of negation.

Could we, for a moment admit the Infidel's theory to be correct,—could we grant that his arguments deserve the least respect, how valueless to man! how cheerless to know that earth with its vast resources, its wonderful productions, its millions of sentient beings, all bearing the impress of a Divine hand, is but a wild chaos thrown in promiscuous confusion from the lap of Nature, and man, with his vast powers of mind, the helpless creature of a hapless chance, doomed to sorrow and toil;—to be borne down by the iron arm of cruel oppression without the hope of justice here or hereafter, with the only consolation to support his dying moments, that *"death is an eternal sleep."*

It is not in the abstract reasoning of Voltaire and his associates of the French school,—or Herbert, Hobbes, Shaftsbury and Hume of the English, that we can see infidelity to the best advantage. Its constant aim has been to subvert every principle of our holy religion; to uproot every divine and benevolent institution; to overturn government of every kind and introduce a desolating anarchy. The horrid blasphemies which it uttered were indeed shocking to the christian ear; but when it undertook to educate the morals of France, it brought on that unhappy nation one of the most fearful revolutions which has ever fallen to the lot of history to record.

But it is not with the infidelity of the past that the christian minister has to contend at present. It still exists, industriously pursuing its dark path of deception; but consulting the ever shifting taste of society, it has assumed new forms; it has thrown around its deformity a dress of fashionable respectability. The pulpit and the press have been called to assist, and it is to be regretted that they have to some extent aided in diffusing its soul-destroying falsities. In the fashionable preaching of the present age, attempts have been made to modernize the doctrine of the cross, to suit the fastidious taste of the human heart, and what has been the result? Hidden below the garb of evangelical phraseology has been festering the scepticism which is tainting the various ramifications of society with its putridity. The too general cry is, give us something marvelous, something intellectual, and, by appetites so diseased, what absurdity will not be swallowed down with avidity? Creeds and other human productions are better guides to devotion than the Bible; a rationalistic philosophy, a truer gospel, and perverted reason the only rule of scriptural interpretation; and what has followed?

In Europe, the doctrines of the Reformation are expiring on the soil which gave them birth. The writer was lately in company with a clergyman, whose divinity course in one of the universities of Germany, has given him a theology little better than Pantheism. Nor is this a solitary case. With but few exceptions it is the same over the greater part of the continent. And in America, where the Pilgrim Fathers preached, and prayed, and suffered persecution, and whose faith energized them as seeing Him who is invisible, a gospel is preached in many places unworthy of the successors of so holy men, and scarcely able to restrain the growing rationalism, which is fast ripening into a bolder infidelity. When once the Scriptures have been rejected as the medium of intercourse with God and heaven, it is not surprising that those who have not dismissed all belief in the supernatural, should have recourse to the absurd mediums of a fanciful imagination. The excitement of the nervous system is, to some, a sure sign of a high spiritualism,—while to others, the ambiguous responses of a *demon*, through a pretended or undefined* science, are far more reliable than the word of truth, and are as eagerly sought for, as the far-famed oracles of Delphos and Dodona were by the ancient victims of heathenish superstition. And, could we grant, that such responses are worthy of the least credence, how wicked! how daring! to force an audience with the invisible world, when God has barred its entrance by Divine prohibition?

When we turn our attention to the Press, that mighty channel through which might flow the tidings of life to perishing millions of our fellow mortals,—and we rejoice that by its means many have been reached already, and "knowledge *has been* increased";—yet we deeply regret that a flood of demoralizing trash, in the shape of cheap literature, is constantly pouring upon the public, calculated to pervert the taste, enfeeble the judgment, ruin the morals, and pave the way for a hollow-hearted infidelity. In view of this state of things, what is to be done? Write *religious* novels? Just as easily might the tiny hand of an infant be upraised to avert the fearful avalanche. The vitiated taste will prefer the profane to the sacred novel. No compromise, no half-way measure can bind the giant corruption which threatens to stereotype infidelity on the world. The Bible, and the Bible alone, must become the young student's text-book in the Divinity Hall. And the minister of the gospel must bring with him into the combat the sword of the Spirit, stripped of the drapery of human ornament with which it has been muffled, and present its keen edge to the soul. Nor, need he fear success, "for the weapons of our warfare are not carnal, but mighty," and, as sure as truth is truth, the naked truth from the Divine armory will put the boldest infidelity to the blush.

Hawksville, C. W. JAMES SIM.

* The electric current which acts on the nervous system and transmits impressions to the brain, is a common medium employed by good and evil spirits. Acts 2; Eph. 2. And wicked *demons* are in these last days doing all they can to deceive through that medium.

The Gospel.

The Gospel was first published to the Jews, even after our Lord's resurrection from the dead. The national covenant was dissolved, and all confidence in the fleshly relation was destroyed; but unto them *first*, God, having raised up his Son Jesus, sent him to bless them in turning every one of them from his iniquities. And he bade his disciples to preach repentance and remission of sins in his name among all nations, *beginning* at Jerusalem. And at Jerusalem they began on the day of Pentecost, when, by the baptism of the Spirit, they were endowed with the gift of tongues, and spake as the Spirit gave them utterance. Under the ministry of the word, three thousand were added to the church in one day. For some time all their efforts were directed to the conversion of the Jews. It is generally allowed, that it was three and a half years from the resurrection of Christ, before Peter went to Cornelius and preached the Gospel to him and his friends. So long were they in finding out that the commission to go into all the world and preach the gospel to every creature, was intended to embrace the Gentiles. It required a remarkable vision thrice repeated, to convince Peter that God was no respecter of persons, and that the Gentiles were no longer to be regarded as unclean, and ceremonially excluded from the gospel privileges and blessings. It was a matter of surprise and rejoicing to all, when they found that unto the Gentiles also God had granted repentance unto life. Soon after that, Saul of Tarsus was in a remarkable manner converted to God, and commissioned to preach the Gospel among the Gentiles. His labors were abundant and his success proportionate, and many of the Gentiles were turned from darkness to light and from Satan to God. From that time to the present the kingdom of heaven has been preached, and believers have been added to the church. From land to land the glad tidings have been borne, and nation after nation has heard the voice of the herald of salvation proclaiming peace by Jesus Christ. Of late years, by means of Bible and Missionary societies, nearly, if not quite, every nation upon earth has been visited, and the gospel preached or published among them. And in this we have an indication that the end is approaching.—*Christian Messenger.*

☞ We have read of a serpent who bit a slanderer, and received so much more dreadful venom than that which he imparted that he died at once, but did not hurt the man. This poetic fiction teaches more truth than many which have a greater show of wisdom.

The World's Crisis.

BOSTON, JANUARY 16, 1861.

Inquiry.

BRO. GRANT:—What is your view of Isa. 26 : 14, Jer. 51 : 39, 57?

T. M. PREBLE.

Isa. 26 : 14 reads, "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." In the preceding chapter, when speaking of the glorious future, the prophet is instructed to say:—"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. 25 : 6-9. When quoting from Isa. 25 : 8, Paul says, in 1 Cor. 15 : 54, 55, "*Then* shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The word "*then*," from Paul, refers to the time when "the last trump . . . . shall sound and the dead shall be raised." In the beginning of Isa. 26, the prophet says, "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." This is evidently to be fulfilled after the resurrection. Hence we conclude that verse 14 of the same chapter, which is the one under consideration, is not fulfilled till after the resurrection and establishment of the righteous, in their Eden home.

When we turn to the last revelation, given by our Savior to John on the Isle of Patmos, we have this point brought out more fully, specifying the time when when we can say of the wicked, "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited them and destroyed them, and made all their memory to perish." It is certain the wicked are yet in existence, therefore their visitation and destruction is still future. When is it? In Rev. 20 : 4, we learn that the *righteous* are raised from the dead to reign a thousand years with Christ, which is "the *first* resurrection; and Paul tells us this is when "the Lord himself shall descend from heaven." Bu the Savior instructs John to say to the churches, "The rest of the dead lived not again until the thousand years are finished.' —Rev. 20 : 5. The very plain inference is, that when the thousand years are finished, the rest of the dead will live again. Although the inference is so plain as to be perfectly satisfactory, yet we are not left without a *positive* declaration; for we read, "The sea gave up the *dead* which were in it; and death and (*hades*) hell delivered up the dead which were in them, and they were judged every man according to their works." When death delivers up the dead, they come to life; otherwise, they are still in the hands of death. Death has held these men as prisoners, till they were demanded for judgment and execution; when they will come forth from sea and land. Subsequent to this, they are cast into "the lake which burneth with fire and brimstone; which is the *second death*."—Rev. 21 : 8. This is the last mention of the punishment of the wicked. When this Scripture is fulfilled, then comes in the language of Isaiah, "They are dead, they shall not live; they are deceased, they shall not rise; therefore thou hast visited and destroyed them, and made all their memory to perish." Then as David says, the wicked shall "*be no more.*"

We pass to consider Jer. 51 : 39, 57. The first reads:—"In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord." Ver. 57 reads:—"And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is The Lord of hosts." Both of these passages relate to the time when Babylon was overthrown. During the great feast, held the night the city was taken, many became drunk, and did not awake before they were slain; hence, their sleep is said to be "perpetual;" but this expression does not prove they will sleep eternally, but that their sleep caused by drunkenness, ended in death before they were awakened. If we look at a few examples of the use of the word rendered *perpetual*, it will be seen that it does not necessarily signify an unending period, but that which is "continued without intermission" for a specific time; as "the perpetual ordinance to the heart and arteries." "Fear ye not me? saith the Lord: will ye not tremble at my presence which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?" —Jer. 5 : 22. This "perpetual decree" concerning the bounds of the sea continues only till the end of this dispensation. When we come to the new creation, the sea and its bounds are both changed. As Job says, "He hath compassed the waters with bounds, until the day and night come to an end." Then this "perpetual decree" ceases. Again, —"And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons." This "perpetual statute" concerning the Aaronic priesthood extends only to Christ. In Ezek. 46 : 14, we read, "And thou shalt prepare a meat offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a meat offering continually by a perpetual ordinance unto the Lord." The "perpetual ordinance" concerning the "meat offering" does not reach beyond the sacrifice of our Savior upon the cross. The "perpetual statute," relative to the Aaronic priesthood, and the "perpetual ordinance" concerning the meat offerings, ended long since. The "perpetual decree" about the "bounds of the sea" will continue till "the times of restitution." And the "perpetual sleep" of those killed at Babylon while in a drunken sleep, is to continue till death and hades deliver them up for judgment and final execution, when they will die the "second death."

In the Targumist, Jer. 51 : 39 reads: —"They shall die the second death, and shall not live in the world to come saith the Lord." In the same work, the 57th verse reads, "They shall die the "second death, so as not to enter in the world to come." As they are to die the "second death," they must live again; otherwise, they only die the first death; in that case, the *second* has no meaning. In order to have the second death, it appears certain that a portion of mankind must live and die, then live and die again.

Light Spreading.

A brother, who is connected with the Methodist Conference, and has had charge of a Seminary, has recently become interested in the great truths of the Bible that have been so long buried by theological rubbish, and is in a fair way to be made free by the truths of the Lord. He writes:—

"My object now is to read all the arguments I can find on the doctrines of the Bible, and also examine the Bible in its original, and strive to arrive at its true meaning. Whenever I become fully convinced in my own mind as to the true doctrine taught by the Bible, I am determined to come out from my present position, and advocate what I conceive to be truth. . . . I must confess I cannot agree with all the doctrines of the M. E. Church, and fear that I should be unable to sustain points which a minister in our church would be expected to defend. . . I think I have a desire to do what is right, and to be in a position where I can do the greatest amount of good to my fellow men; and although I have been in the M. E. Church ever since the age of twelve years, and am now past thirty, I feel that if I find I am wrong, I ought to leave and embrace that creed which is founded on the word of God."

Yes, brother, no creed will stand but the one "which is founded on the word of God." We do not know of a single creed in any of the popular sects that is in harmony with the Scriptures. As Charles Beecher says, "The time has come when men, having itching ears, and forms of godliness without the power, are heaping to themselves teachers; when they will not endure sound doctrine, but are turned aside unto fables." And the time, Paul says, is "in the *last days*, when "*perilous* times shall come." We would say to our brother, as Paul said to Timothy, "Preach the word." Let not the cry of "infidel," from worldly professors, alarm you. Be firm, "always abounding in the work of the Lord." Let no threats or frowns intimidate you, or prevent your declaring the whole truth. "STAND UP FOR JESUS."

Modern Spiritualism.

In answer to the question, "What is Modern Spiritualism, and where will it lead its followers?" a spirit answers:—

"Modern Spiritualism is to us the ultimatum of things spoken of long ago. It is a light shining from out a dense theological darkness—a star that has arisen from the religious horizon to lead man to peace—to a knowledge of himself and God. And again, Modern Spiritualism is the second advent of Jesus Christ. Jesus the spirit, Jesus the mortal, who walked among the sons and daughters of eighteen hundred years ago, walketh among the sons and daughters of to-day. Although clothed in another form, and given under a new dispensation, nevertheless Jesus walks to-day in Modern Spiritualism. The same power that worked miracles through Jesus the medium, works miracles to-day. . . . Modern Spiritualism is a religion—an all-glorious and holy religion—for to us religion is knowledge of the spiritual—a desire, a longing for something higher, holier and better. . . . For many years dense spiritual darkness settled over the earth, and when the children of earth were sitting in darkness, they cried aloud for light; and, in answer to the cry, light has come, and Jesus has returned again; and the spirit of peace, which seemingly slumbered, is shining with greater glory. The light is brought to your midst, and many temples may be illumined by it. Old theological foundations are trembling in consequence of the power of Modern Spiritualism. If it were evil, it could not penetrate the high places of life—it could not mingle with, and become a part of, God himself: and if men will only reason with the spirit of wisdom in each other, they will understand that Modern Spiritualism is of God."

So far as our observation extends, Modern Spiritualism leads its followers to reject Christ as our Savior, and the Bible as a revelation from God. It leads its votaries to deny that Christ is the Son of God more than any other man; it also leads them to deny the resurrection of the dead, and the second personal coming of Christ; and heads up in Atheism. We are fully satisfied it originated with demons, and will *"lead its followers"* to DESTRUCTION.

Her Boasting.

When General de None, a short time since, presented to the Pope the officers of the 63d Regiment, the Pontiff made the following remarks:—

"I am pleased to see in you the natives of that nation which glories in the title of Eldest Daughter of the Church, and it is to prove yourselves worthy of this title that you have come to Rome, seconding the ideas of your Emperor to support and defend the right of the church. And here, mark well, mark, dear sons, that the church stands in need of no man's help in support of her spiritual sovereignty; for being therein directly protected and enlightened by God, far from requiring the aid of the power of the earth, it is she who upholds nations and empires."

She thus identifies herself as the woman on the "seven hills," "which reigneth over the kings of the earth." Her boasting will soon end in total ruin.

The Approaching Calamities and Revolutions:

PREDICTED BY PROPHETIC EXPOSITORS.

Two lectures were delivered on Dec. 27th and 28th in the Brant Hall in this town, by the Rev. M. P. Baxter, Episcopal minister of Onondaga, C. W. The title of the lectures was, "The great tribulation in connection with the second coming of Christ about the period 1864–67." The views advanced by the lecturer in relation to this subject were in substance identical with those of the Revs. E. Bickersteth, T. Birks, E. Elliot, J. Hooper, and other divines of the Church of England, who have many years since published it as their opinion that the personal advent of Christ would take place about the year 1864. After the first stage in the advent at that time the great tribulation of three and a half years will follow, during which the whole earth will be filled with violence and sanguinary strifes. The battle of Armageddon occurs at the end of the three and a half years, and synchronizes with the second stage in the advent. At this battle the French Emperor and the Pope, according to the interpretation of Faber, Frere, Purdon, Rees, and others, will both be cast alive into the lake of fire.

An important event has been predicted by Bickersteth to take place about the year 1861. This event is the conformation by the French Emperor, who is the Infidel Antichrist, of a seven years covenant with the Jews to promote their restoration to Palestine. If Justinian's edict was given in March, 533, this covenant will probably be made in January, 1861, but the exact month was not suggested by the writer in question, who thought the covenant would be made about the year 1861. It is within three and a half years after the confirmation of the covenant that the resurrection and translation of the saints take place, and the destruction of the wicked does not occur immediately when this event transpires, but extends over the ensuing three and a half years, or latter half of the seven years, which is generally called Daniel's week. This last half of Daniel's week, from 1864 to 1868, is the season of the great tribulation, when both moral and literal earthquakes and convulsions will prevail universally, until "the inhabitants of the earth are burned and few men left." At the termination of the millennium, which then follows, there is the general conflagration and the resurrection and judgment of the wicked, who are cast into the lake of fire, to be forever tormented. (?)

The evidence adduced from Scripture in support of the position taken regarding the years 1864–67, is grounded upon ten chronological dates, and four apocalyptic septenaries. The dates are the 6000, 2520, 2300, 1335, 1290, 1260, 666, 390, 350 and 7 years, which all point to 1864 as the latest period of the first stage of Christ's personal advent; and the septenaries are those of the seals, trumpets, vials, and seven heads of the Wild Beast. With regard to the revolutions to be expected among the nations of the earth, prophecy distinctly predicts that the French Emperor will obtain a universal empire over Europe with the vassal Kings under him, within the next two or three years; and there are various reasons for fearing that his dominion will extend even to the American continent. The indication given regarding the position of England in the forthcoming trials, are such as to awaken feelings of apprehension and alarm. In conclusion, the lecturer animadverted upon the spirit of scoffing and infidelity that widely prevails, even among professing christians, regarding the prophetic portion of God's Word, and dwelt upon the urgent necessity that exists, especially in view of these coming events, for every one to seek by diligent application to the Throne of Grace to become born again, as without this spiritual change none can escape the eternal vengeance about to descend upon the unconverted.—*Brantford Courier.*

For the Crisis.

Last Words of Jesus.

"Then said Jesus, Father, forgive them; for they know not what they do."—Luke 23: 34.

Luke is the only evangelist that records this prayer of Jesus, although the other three give the events that were connected with it, which caused him thus to pray to his Father. The word "they" in the text is a question with me to whom it refers; most people when speaking of it, give the impression that Jesus meant all that were concerned in his crucifixion, the chief priest and elders of the Jews, that condemned him, and those that said, "Away with him, crucify him." But I am inclined to believe quite differently. I think none of those Jews were meant in the prayer. But, says one, Christ prayed for his enemies, and all those Jews were his enemies. That is true; but we are to remember that the enemies of Jesus were divided into three classes.

1st. All those Jews that had the Scriptures, and especially the writings of Moses which testified of Jesus Christ, the Messiah to come, in which they all believed, and expected to be fulfilled.

2d. There were some of the Jews that professed to believe in a Messiah to come and set up his kingdom, but when he did come, and was doing the work the Scriptures said he should do, and when he cast out devils by the power of God, they say he cast them out through Beelzebub, the prince of devils, therefore sinning against the Holy Ghost.

3d. Were the ignorant Gentiles, the Roman soldiers who knew nothing of the Scriptures, and as the chief priests and elders had condemned him to death, and to be crucified with two thieves, they thought that he must have committed some awful crime, for which he ought to die, therefore they were not for him, and Jesus says, they that are not for me, are against me, and consequently were his enemies.

Now the question is, which of those three classes were "them" that Jesus prayed his Father to forgive? We think that it could not be the first, for the following reasons: I believe that Jesus never asked his Father for anything but what was granted. If God forgave the Jews their sin, in rejecting Jesus as their king, and condemning him to death, we should not hear Peter charging them with the crime of killing the Author of life (Whiting), and commanding them to repent. See Acts. 3 : 14, 15—19; Acts 2 : 36—38. Neither should we expect to see threatenings fulfilled that Jesus denounced them with. Luke 19 : 44; Matt. 21 : 44.—"And whosoever shall fall on this stone, shall be broken." See Isa. 8 : 14, 15.—"A stone of stumbling and for a rock of offence to both houses of Israel," etc.; "and many among them shall stumble, and fall, and be broken, and be snared, and be taken." Now the account is, that the Jews did fall upon Jesus, bound him, and condemned him to death; and about A. D. 70, they were broken, and snared, and taken, and carried into captivity, and their city is to be "trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Therefore they were not "them" that Jesus prayed to be forgiven.

The 2d class were those that blasphemed against the Holy Ghost, and of course they were not the class. Then I think the Roman soldiers that were compelled to do the work of execution were the ones that Jesus prayed for—"Father, forgive them, for they know not what they do." See Matt. 27 : 27—36. And as we see that those that fell upon that stone were broken, so we may expect soon the stone will fall upon the ungodly governments and they will become like the "chaff of the summer's threshing floor: and the wind carried them away, that no place was found for them."—Dan. 2 : 34, 35. Who then shall be able to stand? None, only those that have clean hands and pure hearts. JOHN GIBSON.

Houghtonville, Vt.

Deception.

"Faith without works is dead." "But be ye doers of the word, and not hearers only, deceiving your own selves."

The spirit of deception deceived those of the days of Noah. (The Word says, "The heart of man is deceitful above all things.") In the fulness of time, the same spirit of deception was in the Jewish church; which brought the wrath of God upon them to the uttermost. Now we have come to the time of the end—to Paul's prophecy of the perils in the last days, when the spirit of deception is in its full; when evil men and seducers are waxing worse and worse, deceiving and being deceived, saying, "Peace, peace," to the deceived multitudes, when God says no peace. To the unwary, when they "will not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears"; and turn away their ears from the truth, and are turned into fables.

But the greatest deception foretold from the first of Genesis to the Amen of Revelations is, the drawing back of the foolish virgins, who professed to go forth to meet the Bridegroom. They have had the light of six thousand years, with the light of the time of the end, made blazing bright before their eyes; and the more that is given, the more will be required. "Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," says Christ. Also, "Take heed that no man deceive you." Says Paul, "Let no man deceive himself."

The wise virgins truly find themselves to be strangers and pilgrims in a foreign land, looking, hoping, waiting, watching and praying for the coming Bridegroom, the better country with its heavenly city; esteeming the reproach for Christ greater riches than all the treasures of the world; having respect unto the recompense of the great reward. The church is said to have their hearts knit together in love, admonishing, and comforting one another in psalms and hymns and spiritual songs.

"We shall have a joyful day,
When the King of kings comes."

But the foolish virgins are now at home, in their own native country. They profess to love God, but in works deny him, having forsaken the right way, and are gone astray, following the giddy multitude, having fallen in love with their company. They mix with fools in giddy joys that cheat and wound the heart. They have again become lovers of pleasure more than lovers of God. And they know it not. They partake of the garments that characterize and particularize the scarlet beast. Thus it is happened unto them according to the true proverb,—"The dog is turned to his vomit again; and the sow that was washed to her wallowing in the mire.

The promise of salvation is only to them that endure to the end, walking in all the commandments and ordinances of the Lord, even to such as tremble at the Word of God. The "*Crisis*" had a good question: "Could you ask Jesus to walk with you through a novel? Are you shocked at the very question? Then if you will walk throught it, you must part with Jesus. No man can delight in the Word of God and novels at the same time." Christ says, "Ye cannot serve God and mammon." God is unchangeable; he is the same to-day as he was eighteen hundred years ago.

Christ has promised to be with his church until he comes again, even to such as observe the "all things." But there is no good promise for those that leave the church, be the church many or few. John says, "they went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifest that they were not of us." Says Jude, "These be they who separate themselves, having not the Spirit." "If then I be a Father, where is mine honor, and if I be a Master, where is my fear? saith the Lord of hosts, unto you that despise my commands." But the wise virgins, they that fear the Lord, speak often one to another, and the Lord sees, and hears, and has it all written in a book; with the glorious promise that they shall be his in the day when he makes up his jewels. It is one of the precious commands of the coming King, to his little flock,—not to forsake the assembling of themselves together, as the manner of some is; but to exhort, (comfort, edify, building up one another in the one faith and hope) "and so much the more as ye see the day approaching." They long for the first day of the week to come, to have the blessed privilege of commemorating the death of the once crucified, but now glorified and coming Redeemer, knowing as the Apostle says, if they would sin wilfully, after that they had received the knowledge of the truth, "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Says Paul, "It is treading under foot the Son of God, and doing despite unto the Spirit of grace." "It is a fearful thing to fall into the hands of the living God." "To obey is better than sacrifice, and to hearken, than the fat of rams." "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Though there was faith, that could remove mountains, and we have not that love that causeth obedience, it becomes as a sounding brass, or a tinkling cymbal. "And wilt thou know, oh vain man, that faith without works is dead?" "And why call ye me Lord, Lord, and do not the things which I say?" "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." "Woe unto you (foolish virgins) that desire the day of the Lord, to what end is it, for you the day of the Lord is darkness, and not light."—Amos 5 : 18.

One great cause of such declension and lukewarmness is, there is more head religion than heart; more theory than a holy, living practice; more conversation about the world than about the coming of Jesus; more conforming to the world, than being transformed into the image of Christ. Says Jesus, "Love not the world, neither the things that are in the world." "But if ye love me, keep my commandments, that ye may have boldness in the day of judgment." "Perfect love casteth out fear." He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is

not in him. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "He which testifieth these things saith, Surely, I come quickly. Amen, even so, come, Lord Jesus." JAMES MORRISON.

New Glasgow, C. E.

For the Crisis.

Pre-Existence of Jesus.

Bro. Preble thinks that the main point in his inquiries has been overlooked by those who have replied to them. Now I am very sure that I did not overlook the point, and that I did directly reply to it.

His last inquiries are the same in substance as the former, and of course require the same answer. The substance of them is this: Did Jesus exist before he was born of Mary, and is Jesus, the Son of God, more than eighteen hundred and sixty-five years old?

The *name Jesus* is about as old as Bro. Preble thinks. The angel said to Mary, "Thou shalt call his *name* Jesus." And also, "He shall be called the Son of God." These two names were applied to that child, born of Mary, about the time our brother supposes. It is also as evident, that this person is as old as the beginning of the creation of God. Before the world was, he was not called by *these* names, but by *other* names, such as God, the Word of God.

The age of a *name*, and the age of a *person* may be wide apart. This is self-evident, on the principle that names may be changed or added to any person or thing long after they have a being. So he who was called Christ, might have existed before the worlds were made; and hence John's record be true, "All things were made by *him*; and without him was not anything made that was made."

The first man is of the earth, earthy; the second man is the Lord *from* heaven. When the Lord from heaven took on him the seed of Abraham, he was called Jesus, about the time that Bro. P. thinks. But he as a being is of old, "from everlasting." He called himself the Son of Man, and at the same time spake of himself as the same being who was with the Father before the world was. See my reply to "J. H.," Jan. 9th. J. S. WHITE.

For the Crisis.

Books! Books!

I have just published more than a *ton* of books and tracts, and they are not all paid for yet. I want to sell enough to pay for them, and let the rest slide with or without price. Who will order one, two, five, ten or twenty dollars' worth, and send cash with the order?

Times are hard, many are out of work—they can read now. Who can furnish them something to read? I have "Voice of the Church," price $1, which is, to use the words of E. Burnham, "the best book in the whole Advent library." The sixth edition is just issued in very neat style. "Great Controversy" and "Reasons for my Hope," bound together in extra cloth, red edges, 75 cts. "Controversy," "Reasons," and "Spiritualism a Satanic Delusion," by Ramsey, in paper, 25 cts. each. Five copies for $1; thirty copies for $5; fifty copies for $8; one hundred copies for $15. "Pauline Theology," 15 cts. each; $1 for ten copies; $4.25 for fifty copies; $8 for one hundred copies. Bibles on hand for those who wish them.

The Tract Fund yet holds out. Send in your orders for TRACTS with or without price. Address orders for books and tracts, with the cash, to

H. L. HASTINGS, Providence, R. I.

Jan. 7th, 1861.

Correspondence.

From B. P. Manning.

BRO. GRANT:—The good Lord is to work in power in South Pittsfield, in the neighborhood of the Pond school-house. Backsliders are coming home to their Father's house. Sinners are giving up to God. A goodly number have started. Truth is gaining ground, and faith in the coming of the Lord, the sleep of the dead, and destruction of the wicked. Praise the Lord. The enemy is in a rage about the matter. My prayer is, let the truth spread.

Stratham, N. H. Jan. 11th.

From Bro. S. Curry.

BRO. GRANT:—The Lord is with us in our Mission church in 24th Street. Our meetings are spiritual, interesting and glorious. The power of the Lord is present to heal all those who seek him, at any meeting of the church. Quite a large number of persons have sought and found him, and others are still seeking.

A goodly number of the lovers of Christ's appearing, who in our extensive city have been scattered, have found us out, and not only meet with us regularly, but receive with gladness the ingrafted Word which is able to save them.

I congratulate the lovers of Jesus, who have been looking for Him for eighteen years or more, on the signs of the times! Hold on, beloved, and rest assured, that whoever else is disappointed, we shall not be. We cannot be mistaken, the promise is sure to all the seed.—Rom. 4:16. All depends on the resurrection from the dead, and nothing but a resurrection of our whole being, will satisfy us (we speak boldly). We claim it as *our right*, by virtue of our heirship with Jesus.

This mongrel gospel of death that many are trying to substitute for the glorious gospel of Christ, looks more hateful than ever. Praise the Lord, it is doomed to oblivion forever,—a good riddance to it, and him who is its power. Amen and amen.

New York, Jan. 7th.

Obituary Notice.

Died, in Warner, N. H., Dec. 15th, 1860, of consumption, HARRIET P., eldest daughter of G. S. Morgan, Esq., aged twenty years and thirteen days.

The subject of this notice thought she experienced a change of heart nearly six years ago; but being possessed of a retiring disposition, she did not make a public profession of religion, and consequently, it being a part of the plan of God, that while "with the *heart* man believeth unto righteousness, with the *mouth confession is made* unto salvation," it was but natural that she, failing to do this, should cease to make that progress in the divine life that the gospel requires. Endowed by nature with qualities of mind and heart that endeared her to her friends and acquaintances, and made her outward life compare favorably with that of many who make greater pretensions to godliness, still it is to be feared that not until the ruthless hand of that unpitying disease that never spares its victim was laid upon her, was her mind fully aroused to the importance of making the necessary preparation to meet the Searcher of hearts in peace, and she enabled to "touch the hem of the Savior's garments." In the last part of her sickness she conversed freely and very calmly with friends concerning her approaching dissolution, assured them she felt prepared for the event, and finally "passed away without a sigh, as a flowret breathes its last odor."

Thus for the third time within the last three years has this family circle been broken. First, two lovely children, the pets of the household, were laid away in the dreamless sleep, that knows no waking until the dawning of that cloudless morn of glory that shall gild creation with its radiant beams, and bring Rachel's children from the enemy's land to their own border: and now the eldest daughter is torn from their embrace just at that interesting period of life when earth seems all bright, and beautiful, and good, ere sorrow had dimmed her eyes with weeping, or care had left a shadow on her brow. May those who are left to mourn, turn for consolation in their bereavement to Him whose sympathetic heart led him to shed bitter tears of sorrow at the grave of Lazarus, and even to invade the dominions of the grim monster himself, to snatch from his terrible embrace "the only son of his mother, and she a widow." The funeral services were conducted by Eld. S. W. Bishop, who addressed a large audience from words found in the 35th verse of that inimitable chapter, the 15th of 1 Cor.:—"How are the dead raised up, and with what body do they come?"

We smoothed back the brown hair from off her fair forehead,
And laid her white hands softly down by her side;
And folding her robe o'er her delicate bosom,
Presented stern Death with his beautiful bride.

We bore her away with *his* mantle around her,
And laid 'neath the tear-bedewed willow her head;
And calmly she rests, in his cold embrace sleeping,
With the snow-curtain drawn round her low nuptial bed.

Peace be to thy slumbers! till the glad light of morning
Shall chase with its brightness the shadows away;
Till *then*, o'er thy couch with its wintry adorning,
May the bright beams of Bethlehem's star softly play.

Yes, rest thou in peace! until He who hath bought thee,
In majesty robed, and in glory shall come;
And breaking thy slumbers, from death's claims absolve thee,
And take thee to dwell in His own Eden home.

L. R. K. BISHOP.

Summary of News.

FOREIGN.

[From Liverpool the 25th.]

Italian affairs remained unchanged. The French fleet was about to quit Gaeta. It was, however, rumored in Paris that Russia and France had agreed to support Francis II. in his resistance until spring. Great demoralization was reported in the besieged army in Gaeta.

A decree was preparing at Naples, ordering an extraordinary levy of men between eighteen and fifty-five years of age.

Placards had been posted at Rome, bearing the arms of Victor Emmanuel, and the words, "We desire annexation to Sardinia." They were surrounded by crowds; no arrests were made.

Latest advices from China confirm the news that a ratification of the treaty had been exchanged. The convention was signed at Pekin, Oct. 24th. The English and French Ambassadors had taken up their residence in Pekin, and would remain there until Nov. 9th. The French army retired from Pekin on the first of Nov. The English army would remain until the Ambassadors left. A large force would remain at Tien-Tsin until the conditions of the treaty were fulfilled.

The principal clauses of the treaty are as follows: The Emperor apologizes for the Peiho affair of last year; the Ministers are to reside at Pekin; the indemnity fixed upon is to be doubled; Tien-Tsin is to be opened to foreign trade immediately; emigration is to be allowed; Chowlow is to be ceded to Great Britain. The treaty was to be promulgated throughout China. Chusan was to be evacuated by the British force.

It is stated that the warlike preparations in France exceed those of 1858.

The Empress Eugenie is not allowed to attend Cabinet meetings, as formerly.

The siege of Gaeta continued day and night.

A decree constitutes Naples, Sicily, the Marches and Umbria integral parts of the State of Sicily.

SYRIA.

The Beyrout correspondent of the Daily News, in a letter dated Dec. 7, insists that a prolongation of the French occupation of Syria is necessary to prevent another massacre of the Christians. The mortality among the Christians of the Lebanon is fearful.

HUNGARY.

A Vienna letter says: "From time to time there are disturbances in Hungary, but they are much less serious than they were a few weeks ago. It cannot, however, be doubted that preparations are being made for an outbreak in the spring, and that the Separatists in Hungary are in correspondence with the Revolutionists on the side of the frontier. It is a notorious fact that large depots of arms have recently been formed in the Danubian Principalities, and it is now acknowledged at Constantinople that three Sardinian vessels laden with arms escaped the 'watchfulness' of the Turkish authorities."

FRANCE.

The Paris correspondent of the London Morning Post says that the Emperor Napoleon has been deceived by Francis II. His Imperial Majesty was given to understand that if he left a door open for the retreat of the King he (Francis II) would, without much delay, avail himself of such a privilege. But the Bourbon, yielding to Austrian and Spanish counsels, resolved to deceive the Emperor of the French, and endeavor to turn his protection into a means for creating anarchy in the Two Sicilies. The Emperor and his advisers are therefore disgusted at a sovereign educated in the art of deception; and the writer says—"I am happy to inform you that Napoleon III. will not much longer extend his protection to Francis II."

GAETA, Dec 18.—An enormous quantity of shot and shell was thrown into Gaeta yesterday by the Sardinians; some fell into the garden of the palace, where the King and Queen were dining with the Ambassador. The bombardment has since slackened. The damage in the town is not considerable. The King has received a letter from the Emperor Napoleon who expresses a sympathy for the King, but tells him he has carried on the siege long enough for his honor. The King, in reply, thanked the Emperor, but added that he considered it his duty to persist in the defence.

The Pope is represented as being so much in want of money, that he is about to turn into cash a portion of the presents he has received. This device is set forth in a letter from Rome, given in the Debats:

A grand lottery is in course of organization here, in which some sixty of the prizes will be articles sent us presents to the Holy Father. Among them are many articles of ladies' toilet, such as gold pins, jewels, and diamonds. Princess Borghese and many other persons of different countries are at the head of this undertaking. Tickets are to be had for 1f. apiece.

DOMESTIC.

Charleston, Jan. 9.—The steamer Star of the West in endeavoring to enter the harbor about daylight this morning was fired upon by the garrison on Morris' Island and also by Fort Moultrie. The steamer put about and went to sea.

Lieut. Hall of Fort Sumter came to the city about 11 o'clock with a flag of truce. He repaired to the Governor's quarters followed by a larg crowd of citizens. He (Hall) was in secret communication with the Governor and Council for two hours.

The people are intensely excited. No demonstration was made against Hall. Great curiosity is manifested to know what Hall came for.

The citizens were drawn to the wharves early this morning in consequence of frequent reports of cannon from the seaward. Some twelve or fifteen reports were heard. Some of them proceeded from Morris Island.

Agents of Southern States continue to arrive, for the purpose of purchasing arms. The government for the present refuse to sell any to State or private parties. An agent from Mississippi starts for the North to-morrow to procure arms, although it is said the supply there is not abundant.

The Memphis (Tenn.) Bulletin of the 5th inst., says: "A gentleman passed through this city yesterday, with about sixty negroes, from South Carolina. We remember that in 1832 thousands left that distracted State, and sought a home in the more quiet and loyal States of Alabama and Tennessee. We expect to see a similar condition of things now. There are more in South Carolina who can appreciate the blessings they have enjoyed in the Union, and have too much good sense to exchange them for an uncertainty."

Jackson, Miss., Jan. 9. The ordinance for the immediate secession of the State passed the convention yesterday by a vote of 84 against 15. All the prominent buildings in the place are illuminated. Cannon were fired, and other demonstrations made.

TROOPS FOR THE EAST.—Chicago, Jan. 9.—The troops from Fort Leavenworth bound for Fort McHenry passed through here to-night.

Tallahasse, Florida, 8th.—The commissioners from Alabama and South Carolina addressed the convention to day. A resolution setting forth the causes justifying secession from the Union, and declaring that the time had arrived for the exercise of the right to withdraw from the Union, were adopted, 62 to 5. The convention then went into secret session. It is reported that all the Federal property has been seized by the Governor.

Washington, 9th.—It is reported that troops were ordered to Fort Sumter, with the sanction of the President.

The propriety of sending such reinforcements was discussed at a Cabinet meeting, and the acting Secretary of War, Mr. Holt, clearly understood that it was the wish of the President that recruits should at once be sent to Major Anderson.

The War Department has been informed that the Governor of South Carolina has forbidden the Federal sub-treasurer at Charleston to pay the drafts of the Paymaster in favor of Major Anderson and his command, and the sub-treasurer has accordingly refused to do so.

Half a million dollars in specie is expected daily from the New York Sub-Treasury.

New York, Jan. 10.—The Governor of South Carolina has seized the steamship Marion for the service of the State, and her Captain has returned here.

New Orleans, Jan. 10.—Three military expeditions left this city yesterday to seize Forts Jackson and Pike, and the arsenal at Baton Rouge.

New York, Jan. 10.—A special dispatch to the *Herald* from New Orleans, says that five companies embarked this morning to seize the Arsenal at Baton Rogue, and an artillery and four companies infantry started to-day to take Forts Jackson and St. Philip, forty miles below the city, which commands the approach to the harbor. Three companies also left the city to seize Fort Pike, on Lake Ponchartrain. A rumor that the war steamer Crusader is coming up the river created much excitement. Texas and Florida will also seize the fortifications.

Great fears of an insurrection of slaves is felt in the neighboring Virginian counties, and patrols about every plantation are established.

Twenty-five kegs of powder have been found secreted in various places.

Augusta, Jan. 11. The Alabama Convention passed the secession ordinance at half past two o'clock this afternoon. Cannon were fired, bells were rung, and great enthusiasm was manifested generally.

St. Louis, Jan. 11. By order of General Scott, a detachment of 40 Federal troops under Lieut. Robinson, took possession of the sub-treasury; custom house and post office building this morning. Everything is quiet.

Letters from Charlestown announce that private Holmes was accidently shot dead by a sentinel at Castle Pinckney.

THE WAR. A dispatch received at the Merchants' Exchange Room, dated Washington, Friday, Jan. 11th, states that the government is determined to reinforce Major Anderson if Charleston is destroyed in consequence.

At a private dinner party here (Washington) a violent personal altercation occurred between Gen Scott and Senator Tooms. The latter expressed a wish that if the steamer Star of the West was sunk, that those ordering her to Charleston had gone in her.

This atrocious remark brought a severe rejoinder from General Scott, when Toombs gave the veteran soldier and patriot the *lie direct*. General Scott rose to resent the insult, but those present interfered, and the matter was temporarily quieted. It is apprehended that the affair is not yet ended. Attempts have been made to hush it up.

THE BROOKLYN TO BE ATTACKED—PREPARATIONS FOR A GREAT FIGHT.—Charleston, Jan. 10.—Dispatches that the Brooklyn is coming created intense excitement. Great preparations are making in the harbor.

The steamer returned to New York. South Carolina will pay damages on her.

The Brooklyn will be fired into. Fort Sumter will open fire on the South Carolina fortifications. The fight will be general, and the people are preparing for it and for the worst. The Brooklyn cannot come into the harbor without a great battle. Major Anderson's guns will protect her, he having only pledged himself not to prevent communication between the South Carolina forts until Lieut. Talbot came back.

Charleston, Jan. 11.—The South Carolina Secretaries of War and State went yesterday to Fort Sumter, under a flag of truce. The fact caused great excitement, and there are all sorts of rumors as to the object of their visit. Nothing certainly is known publicly. They remained for two hours. It is believed that their visit is not hostile.

SUFFERING IN SOUTH CAROLINA.—The evidence increases that the people of South Carolina, both high and low, are suffering from great pecuniary distress, for which there is no hope of present relief.

CORRESPONDENCE BETWEEN MAJOR ANDERSON AND GOV. PICKENS.—Charleston, Jan. 9.—At 10 o'clock this morning a boat with a white flag from Fort Sumter, containing Lieut. Hall, arrived in this city. Lieut. Hall bore a communication from Major Anderson to Governor Pickens. The following is the substance of Major Anderson's communication:

To the Governor of South Carolina: Sir, two of your batteries this morning fired on an unarmed vessel, bearing the flag of my government. As I have not been notified that war has been declared by South Carolina against the United States, I can but think this hostile act was committed without your authority. Under that hope, I refrain from opening fire on your batteries. I respectfully ask whether the above mentioned act—without a parallel in the history of the country, or of any other civilized government—was in obedience to your instructions, and notify you that if it is not disclaimed I shall regard it as an act of war, and shall not, after a reasonable time for the return of my messenger, permit any vessel to pass within range of my guns. In order to save as far as in my power the shedding of blood, I beg you will take due notification of my decision, hoping, however, your answer may justify in any further contingency my forbearance.

(Signed) ROBERT ANDERSON.

Governor Pickens replies, after stating the position of South Carolina, that any attempt to send government troops to reinforce the forts will be regarded as an act of hostility, and any attempt to reinforce Fort Sumter, or to retake any forts within the waters of South Carolina, will be regarded as coercive of the State; he says special agents off the bar have warned vessels with troops for Fort Sumter not to enter the harbor. He says special orders have been given not to fire into vessels until a shot across their bows should warn them of prohibition. Under such orders and circumstances the Star of the West was fired into, and the act is perfectly justified by me. The Governor in response to Major Anderson's threat, says he (Major Anderson) must be the judge of his own responsibility, and says his position in the harbor was an act of toleration on the part of South Carolina. He concluded by saying that the act proposed by Major Anderson cannot be reconciled with any other purpose than that the government is imposing on South Carolina the condition of a conquered province.

Major Anderson responds by acknowledging the Governor's reply, and says he deems it proper to refer the matter to his Government, deferring the course indicated in his former note until the receipt of instructions from Washington, and asks the safe departure and return of Lieut. Talbot to and from Washington.

☞ Major Anderson's father and mother were both Virginians—the former, Richard C. Anderson, a lieutenant-colonel in the continental army at the end of the revolutionary war, and the latter a Miss Marshall, a cousin to Chief Justice Marshall. It may not be generally known that the son is a man of deep though unobtrusive piety, and that the bold and wise act by which he lately thrilled the country was performed under a deep sense of religious as well as military responsibility.

"Our Agony."

The following appeal from a Southern lady to her friends at the North, will give the reader some idea of the present state of things. She says:—

"O, for the sake of God and humanity come to our aid. No mortal can tell our agony or what we endure. Our husbands are worn down and out with patrol duty and agitation. We are on a slumbering volcano, and know not how soon it may burst out beneath our feet and engulph us. Give us relief or we perish."

Notices, &c.

A Card.

I acknowledge the receipt of a parcel of tracts, from an unknown friend to the truth, sent by mail to Ogdensburg, N. Y. Although I have no more confidence in the doctrine called the "Pre-existence of the Christ" than I have in the heathen dogma of the soul's immortality, yet I will assure this friend that they have been well scattered; for I hold to proving all things, and holding fast to that which is good. Free speech and a free press, are the means to be used to get the *truth* before the people. R. V. LYON.

Spencerville, C. W., Jan. 4th, '61.

Life of Hiram Munger.

SECOND EDITION, WITH A PORTRAIT.

This book is now ready. Those who wish a copy (and every one should have one) will please send in the orders soon, in order to obtain a supply. In addition to what has been published in the first book, there is a large appendix, which contains some deeply interesting items regarding the trials and persecutions to which the pioneers of the Advent faith were subjected; beside a number of valuable recipes for various maladies. Also, a *life-like portrait* will accompany this edition. Owing to the extra expense, the price will be 60 cents; postage 8 cts.

Notice.

Thos. W. Smith desires all communications, etc., for him, to be directed to the care of Eld. John Conrad, 31 South 18th street, Philadelphia.

Discussion.

Does the Bible and philosophy teach that man is immortal?

A discussion of this question, between Rev. Mr. Hemenway and J. C. Loveland, will be held in Danielsonville, Ct., Jan. 23d, 24th and 25th. J. Q. A. STONE, Ed. Trans.

Advent Conference at Lee, N. H.

This meeting will commence Jan. 19th, 1861, in the Union meeting-house, at 1 o'clock, P. M., and continue over the two following Sundays. Our brethren there extend a cordial invitation to the saints in all the region to come to the meeting ready to help in the work. Leave all, and come together in the name of the Lord, and exhort one another. *The day of God is approaching.*

The object of this meeting is, by the preaching of the life-giving word, to arouse, awaken and reclaim the wayward and save the sinner. We hope to have one of the Lord's free meetings, where the Spirit and word may have free course and be glorified. Those coming from the East or West, by coming Monday, Wednesday or Friday, first train, will connect with a regular stage line at New Market, that will bring them to the meeting. All will be provided for. Brn. D. Churchill, Wm. H. Mitchell and others, as the Lord will, may be expected to preach the word. L. BOUTELL.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. GRANT, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.
English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.61; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Geo. A. Otis will preach in South Pittsfield, (where Bro. C. Emerson may appoint,) Jan. 19th and 20th.

Eld. Wm. H. Mitchell will preach in Exeter..........Jan. 27th

D. A. Jones will meet with the church at
Bristol, Ct..........Jan. 20th
Abington, (Dr. Huntington's church)..........Jan. 27th
Danielsonville..........Feb. 3d

I will preach at
Melbourne, (village)..........Jan. 27th
D. S. HOLT.

H. B. Sevey will preach in
Belgrade Mills..........Jan. 20th
Rome (Town House)..........Jan. 27th
Mt. Vernon, (White school-house)..........Feb. 3d
Belgrade, (Baptist M. H.)..........Feb. 10th
Augusta, (where Brn. may appoint)..........Feb. 17th

J. W. Crabtree will preach in the New Chapel, Warehousepoint, Ct..........Jan. 20th
B. BANCROFT, Cor. Sec.

Eld. W. Sutherland will preach at the Caroline Mills..........Sunday, Jan. 20th

T. M. Preble will preach at South Sutton, (Baptist meeting-house)..........Jan. 20th

Eld. Thos. Smith will preach in Round Pond..........Jan. 20th

APPOINTMENTS FOR BRISTOL.

Eld. Daniel A. Jones will preach..........Jan. 20th
Eld. Ralph Williams..........Feb. 3d
GEORGE L. WHITE.

Providence permitting, I will preach at
Portland, Me..........Sunday, Jan. 20th
Danielsonville, Ct..........Jan. 27th
East Killingly, Ct..........Feb. 3d
J. HEMENWAY.

I will preach at
Biddeford, Me..........Jan. 18th
(Some one meet me at depot, second train East.)
Portland, Me..........Jan. 20th.
S. W. BISHOP.

I appoint to preach in South Winsted, Ct., (Pleasant Valley school-house) Jan. 20th.
S. P. BABCOCK.

Providence permitting, I will preach in Lowell the last Sabbath in Jan. and 1st in Feb.
W. S. CAMPBELL.

Providence permitting, I will meet with the brethren as follows:—
North Searsport..........Jan. 19th and 20th
Frankfort..........Monday evening, Jan. 21st
L. WETHERBEE.

Providence permitting, Eld. S. S. Brewer will preach in Worcester the last two Sundays in Jan.

Business Matters.

Cash Receipts.

C P Thorn 287, 42 cts; B S Kent 302, $1.12; H W Chase 276, $1.62; Asa Packard 302, $2.78; A A Stevens 276, $1.22.

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To Correspondents.

Eld. H. Grew.—Bundle received.

S. B. Saxton.—All right.

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January, 1860.

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BIBLES of the British and Foreign Bible Society. [illegible]

For the Crisis.

"There shall be no Night there."

The shadows of evening are stealing
Around me with gentle tread,
They come with a slow and silent march,
As mourners follow the dead.

Mid many thoughts o'er the heart coming,
Some sad, and some bright and fair,
Cometh to mind the glorious words,
No night shall ever be there!

In the home of the pure and peaceful,
Where the "Lamb" the light shall be,
The gloom and shade of night falleth not
Through endless eternity;

But a day both bright and eternal
Shall shine o'er that landscape fair,
The God that gave us both night and day,
Hath said "no night shall be there!"

In this world of care, gloom and sorrow,
To the *heart* oft cometh night;
We feel dark shadows steal o'er the soul,
Obscuring the sunshine bright.

We shall need not the night of shadows
To enter the land of peace,
For there, from all care or weariness,
Shall be eternal release.

MARY E. SWEETLAND.

Chronological Prophecies.

BY REV. E. BICKERSTETH.

[Voice of the Prophets.]

Chronological prophecies have an important use. Though they may not be designed to enable us absolutely to fix the precise time in which such prophecies shall be accomplished, yet they are manifestly intended to guide the church in looking out, and preparing for the event predicted. It was thus that Daniel, in the first year of the reign of Darius, understood the accomplishment of the seventy years' captivity, (Daniel 9,) and thus the devout Jews were waiting for the first coming of Christ. Luke 2: 25, 38.

It would be a grievous error in the church to disregard such prophecies. Because many in past ages have made serious mistakes repecting the dates, we must not, therefore, in the spirit of infidelity, refuse to consider them, as if they were full of danger and evil. The mistakes of others should lead us to more caution, and diligence, and prayer, in our researches, and more diffidence in our conclusions. But having now the advantage of a more lengthened manifestation of God's mind, from the past history of the church, we have with this, greater light for the true interpretation. Because men, hundreds of years back, said, the coming of Christ was near to them, do not let us now say it cannot be near to us. The rolling away of 1,800 years must have brought it much nearer. Because they anticipated the event before the time, do not think it will not come suddenly, and cannot be at the doors, and that it is not your duty to look for it and expect it.

Oh, unhappy perversion of preceding mistakes! by which Satan gains this immense advantage; that wise and holy, that cautious and good men, are brought into a state either of neglect of that word of prophecy, which is a *light shining in a dark place until the day dawn*, and to which God HAS EXPRESSLY COMMANDED US TO TAKE HEED; or of hampering it with such rules as almost to shut out the study from the general body of the church. Oh, deep design of Satan! by which he accomplishes that predicted dangerous state of men in general, before the day of the Lord come: "as a snare shall it come on *all* them that dwell on the face of the *whole* earth." Lk. 21: 35. "When the Son of man cometh, shall he find faith on the earth?"—Luke 18: 8. Let us not be "ignorant of his devices."—2 Cor. 2: 11. How perfectly contrary is this to the mind of the holy prophets!—1 Peter 1: 10, 11.

The first prophetical period brought before us in the Scriptures is 120 years, (Gen. 6: 3,) when "once the long-suffering of God waited in the days of Noah," (1 Peter 3: 20;) the more affecting to us in these last days, as the world then was in general unbelief and worldliness, in a similar state to that in which it is to be before the coming of Christ.—Luke 17: 26, 27; Matt. 24: 37–39. Boothroyd's translation of the passage in Genesis is striking: Jehovah said, "My Spirit shall never pronounce judgment on men unwarned. They are but flesh. Their days therefore shall yet be 120 years."

Many of the predictions of Scripture have a mark attached to them, of the time in which they were to be fulfilled. Such are the 430 and 400 years of the Israelites being in Egypt.—Gen. 15: 13; Exod. 12: 40. The 65 years predicted by Isaiah, in which Israel was to be broken.—Isa. 7: 8. The 70 years of Judah's captivity.—Jer. 29: 10. The 70 weeks, or 490 years, in which Messiah was to be cut off.—Daniel 9: 24, 25. The 2,300 days or years, at the end of which the sanctuary is to be cleansed, and no longer trodden under foot.—Daniel 8: 14. The period of 1,260 days or years, of the dominion of the papal power, predicted under the varied terms of time, and times, and half a time, (Daniel 7: 25; Rev. 12: 14;) 42 months, (Rev. 11: 2; 13: 5,) or 1,260 days, (Rev. 11: 3, and 12: 6;) the farther period of 30 days and 45 days included in the 1,290 and 1,335 days or years.—Dan. 12: 11, 12. The mystical period of an hour, a day, a month, and a year, which is interpreted either as 396 years, or as 391 years and a month, or as 390 years by those who consider the hour and day as denoting rather the season than a specific part of the time, has had several different dates assigned for its commencement: this period is reckoned by Mr. Habershon from the capture of Constantinople, when artillery was used (Rev. 9: 17) with such success by Mohammed II. in 1453; the termination of the Turkish woe would thus be brought down to 1844, or 1843.

One of the most important Chronological prophecies is that of the 70 WEEKS OF DANIEL. The interpretation which most satisfies the author's mind from its simplicity, and following the order of the text, is this: The 70 weeks of verse 24, are a definite period of 490 years ecclesiastically complete, from the decree of Artaxerxes given to Ezra, 458, to the death and resurrection of our Lord in A. D. 33, which makes exactly 490 years. The period from which this era is to be reckoned is to be gathered from the vision (v. 23) of which it is the explanation. In that vision Daniel asks the question, (8: 13, 14,) "How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" and he is answered, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." The first renewing of the sacrifice, as we find, (Ezra 7: 12–23,) was under the decree of Artaxerxes, 458 years before Christ. That decree was directly connected with the building of the Temple and the restoration of worship and the sacrifices. Of the whole period of 2,300 years, 70 *weeks of years were determined* or *cut off*, from the restoration of the daily sacrifice to the completing of the perfect sacrifice of Christ, when the spiritual temple was raised up, (John 2: 19–21,) and the most holy was anointed. Heb. 1: 9; 9: 24. We have here then the ecclesiastical period of 70 weeks, or 490 years distinct and perfect. * * * * * *

There is a period called by our Lord, THE TIMES OF THE GENTILES. On this, Mede remarks: "I make no question but these 'times of the Gentiles,' (Luke 21: 24,) with which the Jews' tribulation shall end, are either the times of the four monarchies in general (that is, the times of that prophesied dominion of the Gentiles; or, which is all one in event, those last times of the fourth kingdom, of a *time, times, and half a time*, at the fulfilling whereof Daniel prophesies of the same appearing and coming of the Son of Man in the clouds of heaven, (Daniel 7: 13, 22,) as St. Luke does in Luke 21: 27." The period of a time, Mede has shown, signifies a year, and times two years, and half a time half a year; the Jewish year consisting of 360 days; three years and a half make 1,260 days. The grounds have been already stated which justify the large body of Christian interpreters, in considering the prophetical day to intend a year, and viewing 1,260 days as 1,260 years. But three prophetical times and a half are but the half of the whole Jewish dispersion. There is a remarkable prediction of their troubles for their sins, in Leviticus 26, in which they are told again and again (see verses 18, 21, 24, 28) that they shall be chastened *seven times*, or sevenfold for their sins. The frequent repetition of seven times, or sevenfold, connected with their lengthened suffering under the Gentile monarchies, seems to point out a special design, and may intimate the length of time which these chastisements should last. It would make, interpreted as we do the times in Daniel, a period of 2,520 years from their being carried into captivity. The same period of *seven times* or 2,520 years is brought out, as has been noticed, in the dream of Nebuchadnezzar. These times were to pass over that king (who seems a type of the Gentile nations) in a state of bestial derangement, and after them he was to be restored. Daniel 4: 25. Possibly, if these times are connected with cycles, they denote a period something shorter, as 360 days are less than the length of a natural year, or the *seven times* may be current only. But if reckoned as 2,520 years, they would terminate earlier or later, according as we reckoned the commencement of the captivity of Israel, or of Judah. If we reckon the captivity of Israel as commencing in 727 before Christ, Israel's first captivity under Shalmanezer, it would terminate in 1793, when the French Revolution broke out; and if 677 before Christ, at their captivity under Esarhaddon, (the same period when Manasseh, king of Judah was carried into captivity, 2 Kings 17: 23, 24; 2 Chron. 33: 11,) it would terminate in 1843. These periods may have a reference to corresponding events at their termination, and are worthy of serious attention.

The whole of this period of seven times, as it regards those countries with which the church of God has been connected, has been marked by the prevalence of four empires. Mr. Mede, in his Apostasy of the latter times, has remarked: "For the true account of times in the Scripture we must have recourse to that SACRED CALENDAR AND GREAT ALMANAC OF PROPHECY, the four kingdoms of Daniel, which are a prophetical chronology of times measured by the succession of four principal kingdoms, from the beginning of the captivity of Israel until the mystery of God shall be finished; a course of time during which the church and nation of the Jews, together with those whom, by reason of their unbelief in Christ, God should surrogate in their room, were to remain under bondage of the Gentiles and oppression of Gentilism; but those times once finished, *all the kingdoms of the world shall become the kingdoms of our Lord and of his Christ*; and to this great calendar of times, together with that other, but lesser calendar of seventy weeks, all mention of times in the Scripture seems to have reference." A Jewish Rabbi, Saadias Gaon, in the tenth century, stated, on Dan. 7: 48: "Because Israel had rebelled against the Lord, their kingdom shall be taken from them and given to these four monarchies, which shall possess the kingdom in this age, and shall lead captive and subdue Israel to themselves in this age, until the future age, when Messiah shall reign." See Mede's Works, p. 536.

The four kingdoms are 1. *Babylonian*, Dan. 2: 32, 38. 2. *Medes* and *Persians*, Dan. 2: 39; v. 26–28. 3. *Grecian*, Dan. 8: 20, 21. See 2 Mac. 2: 1–4. 4. *Roman*, John 11: 48; 19: 15. It might at first sight be supposed that the ten kingdoms should be formed out of the whole Roman empire, both eastern and western. The reason why it is not so, is thus stated by Sir I. Newton, in his remarks on the prediction of Daniel 7: 11, 12: "The rest of the beasts had their dominion taken away, but their lives were prolonged for a season and time." "The four beasts are still alive, though the dominion of the first three be taken away. The nations of Chaldea and Assyria are still the first beast; those of India and Persia are still the second beast; those of Macedon, Greece and Thrace, Asia Minor, Syria, and Egypt, are still the third; and those of Europe, on this side Greece, are still the fourth. Seeing, therefore, the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side of Greece, we are to look for all the four heads of the third beast among nations on this side of the river Euphrates, and for all the eleven horns of the fourth beast among the nations on this side of Greece. And, therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes and Persians in those kingdoms, because they belong to the bodies of the first two beasts. Nor do we reckon the Greek empire, seated at Constantinople, among the horns of the fourth beast, because it belonged to the body of the third."

In the raising up of Greece to a distinct kingdom in our day, we may now see in Turkey, Persia, Greece, and the ten European kingdoms, all these empires in existence.

The inquiry then comes, What are these ten kingdoms? Dr. Cressener has observed that "the number *ten* is usually taken in Scripture for an uncertain multitude of those things of which it is said to be the number; and, in such a long succession and change of kingdoms as it is here joined with, and where there is no other circumstance to show it to be a definite number, it ought in all reason to be taken in that sense; that is, for an uncertain multitude of kingdoms that were to be set up with the beast in the bounds of the Roman empire." The reason is hardly satisfactory, and it is hoped that more certain light may yet be attained on this point.

It is singular that Machiavel, a professed member of the Church of Rome, has given a list of the Gothic tribes which overthrew the Roman empire in the fourth and fifth centuries, making them ten in number. It is painful also to us, of this long-favored land, to find that Britain is included in almost every list of the chief interpreters of Revelation, (as Mede, Lloyd. Sir I. Newton, Bishop Newton, Hales, Cuninghame, etc.) among these ten kingdoms.

The following are considered by some as the ten kingdoms as they now subsist. 1. Ravenna. 2. Lombardy. 3. Rome. 4. Naples. 5. Sardinia. 6. France. 7. Austria. 8. Spain. 9. Portugal. 10. Britain. Another list gives these: 1. Rome, with Ravenna and Lombardy. 2. France. 3. Spain. 4. Portugal, 5. Savoy. 6. Naples. 7. Austria. 8. Bavaria. 9. Venice. 10. Tuscany. If Rome be considered as an 11th horn, Hungary, part of which at least was included in the Roman empire, might be added. In the natural animal, horns plucked up may grow again; and so the place of the three horns plucked up before the 11th, may be supplied by fresh kingdoms, which seems proved by the number being 10 at the close. Rev. 17: 16, 17. The term in Daniel 2: 43, of *the iron mixed with the miry clay*, explained, "they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron was not mixed with clay," may have been given to prepare us for the difficulty of identifying distinctly ten kingdoms, though that has generally been about the number.

The author confesses that he is not fully satisfied with any list yet given; he trusts the further investigation of students may throw more light on this important part of prophecy. On the lists, as might be expected, there are different opinions; some being left out, and others added; and if ten be not a definite number, we cannot expect a concurrence of view. The symbolizing and uniting with Popery and its issue, infidelity, is the darkest mark for any nation, which has once been a part of the Western Roman empire. In every case, the moral and spiritual part of a country, is that which will really decide its state in the day of the Lord.

(To be concluded.)

For the Crisis.

Lines,

COMPOSED ON THE DEATH OF MY TWIN SISTER, EMMA S. JORDAN.

On the eighteenth day of April, eighteen fifty-nine the year,
We stood beside the dying bed of one beloved and dear;
A solemn silence reigned around, how still the room of death!
For one we all so dearly loved, lay yielding up her breath.

The mark of death had been for years upon her lovely brow,
The sunken eye had told us well that she to him must bow;
But still, as days and years rolled by, and she with us remained,
We hoped that he had passed her by, and she the victory gained.

Alas! the hopes of feeble man are withered in an hour,
For, while we cherished the fond hope, he came with mighty power
And took the lovely prize away, and bore it to the tomb,
Regardless of the gloom he cast within our happy home.

Yes, Emma, we were near allied—our ages were the same,
Together dandled on the knee—together took our name;
Together in the cradle rocked, together we were fed,
And when the shades of night appeared, together took our bed.

Thus childhood days flew swiftly by, with time's old rolling tide,
And saw thee at the altar stand, a smiling, happy bride;
For years thou wast a loving wife, a friend to all mankind,—
How to do good, and when, and where, was ever in thy mind.

But thou art gone—oh! sad the thought, the world seems dark and drear,
The days are now with sorrow fraught, the nights in gloom appear;
And while I visit thy lone grave, where pinks and roses bloom,
The willow seems to weep with me, the cypress moan thy doom.

But Hope, sweet syren of the soul, points to a brighter day,
When death no more shall hold his grasp around thy sleeping clay;
When Eden's bowers shall bloom again, and sorrows all are o'er,
Then, Emma, we will meet as twins, to part again no more.

LIZZIE.

West Poland, Aug. 3d, 1860.

For the Crisis.

An Extract.

"And because iniquity shall abound, the love of many shall wax cold."—Matt. 24: 12.

The many "false teachers" produce this coldnes of love in the church. "Evil communications corrupt good manners," says Paul. "Through covetousness shall they with feigned words make merchandise of you," says Peter. It should not be thought that no reference is had in the text to false teachers of this generation. For it is clearly manifest that reference is specially had to false teachers of fundamental religious errors, in the last part of the gospel dispensation, which would turn the hearts of men "from the truth unto fables," causing "iniquity to abound," and "the love of many to wax cold." Soon after the Papal yoke was broken from the neck of the disciples, and men began to step from the dark chambers of Babylon, and the light of the blessed gospel of God began to shine, Satan took a new position. All christendom could no longer be shut up to the superstitious creeds of Rome. Men began to think, study, believe, and act for themselves, and having been so long covered in darkness, many made strange strides. As the word of God could no longer be kept from men, Satan stood ready to assist in interpreting and explaining it away. Consequently, during the eighteenth century, the systems of Spiritualism, which reject the personal reign of Christ, in the millennium,—which reject the second personal advent of Christ, the personal existence of Christ, the resurrection of the dead, the renewal of the earth, the future punishment of the wicked,—have taken deep root in the professed christian church, introducing their train of wild, extravagant, speculative, unscriptural notions, resulting in the loss of the hope of the gospel by the mass, and for it they cherish other hopes, that do not purify the heart and make it better, do not lead to self-denial and godliness, to love of righteousness and the word of God. There is an abundance of religious show, such as Paul describes in 2 Tim. 3: 1—8, and other scriptures. But it has not repaired the breach in the wall, it has not kept in check the bad passions of the human heart, and healed the fountains of sin. No, but it has often hoisted the flood-gates of sin by the aid of its ministers; "false teachers" and "iniquity abound." Christianity is withdrawing its flickering rays from multitudes who have fallen under the withering influence of its false friends.

What a picture does christendom present to-day in its moral aspect. While many are saying "peace and safety," singing of "a good time coming" and telling of great reforms, trusting in the "doctrines of men" for regenerating power, sin, in every form that can be mentioned, is found, not lurking in the darkest corners, but protruding itself into the fairest portions of civilized society, and, under the rays of the clearest religious influences, gathering clouds so dense as to produce dismay and terror to the careful watchers, but causing insensibility and darkness in the minds of the deceived multitudes whose "love is waxen cold." Men are so constituted as to "first pity, next endure, then embrace." The religious portions of community have so mingled their interests, customs, pursuits and fashions, with the irreligious, that they have lost their moral hold upon community. So that many of the crimes committed are sanctioned by religious teachers,—nay, are often conceived and perpetrated by them. Deeds of the most infamous kind are of daily occurrence, and are now so common as to cease to cause great astonishment.—*From Wellcome's Treatise on Matt. 24th and 25th.*

Selections.

Christian Liberty.

No man can be in a proper state to determine his prerogatives and duties, while he is in a selfish state of heart. No man can judge between himself and his neighbor, as long as his mind is drawn to his own side. We talk a great deal about our prerogatives and duties. But what would you say of a judge who, being deaf with one ear, should, in a trying case, turn the ear with which he could hear to the counsel who was pleading on one of the sides, and listen to every argument that he presented, and should turn the deaf ear to the counsel who was pleading on the other side, and hear not a word that he said, and then should form his decision, having heard the evidence of one side and not that of other—what would you say of such a judge, but that he was a New York judge—an unjust judge? And what would you say of a man that, in judging between himself and his fellow men should listen only to the considerations that belonged to his own prosperity, saying to the witnesses as they were summoned into the court of conscience, "Plead Intellect, plead Self-esteem, plead Love of Approbation, in favor of my side," and should then lift himself up and issue the case, having merely heard his own interests advocated? No man is fit to judge between himself and his fellow men who has not as much regard for their interests as his own. A man in judging between himself and others is as solemnly bound to be impartial in his judgments as a magistrate who sits in a court of law to administer justice in cases that are brought before him for his adjudication. The father that judges in the family; the neighbor that judges between himself and his neighbors; the companion that judges between himself and his companions; the man in the street who judges between himself and other men in the street—these are God's sworn judges, and they are as much bound to form equitable judgments as a man who sits on the judicial bench. Few men are fit to say, "This is my right and that is your interest." Until a man has arrived at such a state that in coming to a consideration of right and duty, he shall be guided by a spirit of true love, so that his heart shall yearn toward the welfare of other men, the judgment he forms will not be right; or, if it is right it will be so by accident, and not by intent. Therefore, where you see a man that is better educated and better situated in society than other men; where you see a man naturally lifted above the infirmities of ignorant prejudices and coarse ways—where you see such a man (and he may be a christian, so-called; or at least a man who has a respect for christian truths) if, when you urge upon him the duty of forbearance toward those less fortunate than himself, he arrogantly says, "I am not bound to be tied to other men's ignorance and prejudices: my business is to meet my own wants; and I am not bound to do more than that," he is in a wrong spirit. He is not fit to make up his mind on the subject of right and duty between man and man. It is only love that knows how to be judge—that knows how to arbitrate justly both ways.

We are to distinguish between courses that only hurt men's self-love by setting aside their beliefs, and those courses that hurt the men themselves. Sometimes passages of Scripture are urged in favor of regarding men's prejudices under all circumstances. It is said that we are not to cause our brother to offend. It is represented as if we are not to offend our brother; and the word *offend* is used in the modern sense. But there is no Scripture that teaches any such doctrine as that. If I have made up my mind that a certain course is right, and if my following that course leads to immorality, I shall hold back. But if it merely vexes the community; if it merely offends their prejudices without hurting them morally; if it merely makes them feel hard toward me, then I shall go forward. I am not bound to sacrifice my sense of duty, or abandon a better way of living, simply because other men do not like it. The Gospel does not teach that I am.

For instance, a man says to me, "You must keep the Sabbath more strictly, because it grieves me to have you keep it as you do." I say, I would not grieve you, but my method of keeping the Sabbath is a matter of conscience with me." "Ah!" he says, "but it is wrong for you to keep it as you do." Then I stand on my liberty, and say, "You have no authority to judge of what it is right for me to do. It may be wrong for you to keep the Sabbath as I do, and yet not be wrong for me to do it." If one man conscientiously regards the day, he regards it unto the Lord; and if another man conscientiously omits to regard it to the Lord, he does not regard it. If men do not like the way my conscience teaches me to keep the Sabbath, that does not make it my duty to give up my right to keep it in that way. But if I carry my right not only so that a man's prejudices are hurt, but so that his moral sense is led to make a mistake in religion, and he is led to take a course that is destructive to him, then I must hold back. I must not cause him to stumble in his moral life. It is better that I should not travel quite so fast in my liberty, than that, by hastening on, I should destroy him utterly. * * * * *

It is to be held that while you are to take care of yourself, you are to do it so as to take care of your fellow men, and not sacrifice them. This is the doctrine of the Bible: not only with reference to physical and secular matters, but with reference to moral and spiritual things. Your highest intuitions; your clearest conceptions of invisible truths; your deepest inspirations; all that you can arrive at by the most resplendent gifts of genius, or by the highest developments of education—all these things you are to hold subject to the law of love, and to administer for the benefit of your fellow men, as well as for your own benefit. And woe be to that man who, being enriched by genius and education, employs them in building himself up in such a way as to separate himself from his fellow men.

* * * *

It is true that we are bound not to radicate prejudices in men, but, as fast as we can, to eradicate them. It is true that we are bound not to conform to bad things, or tolerate them permanently. If you have a better idea of truth than another man, it is your mission to make it known to him. If you have a better way of carrying out a truth than another man, it is your business to make that way known to him. But you have no right to expect that other men will instantly accept your idea of truth or adopt your way of carrying it out. Here is a man so favorably circumstanced that, after one or three, or five years of instruction, he goes through the various changes necessary to a high state of moral development, and comes out into the light of truth. Now that man takes his knowledge, and instead of considering the gradualism that is indispensable to moral changes, and instead of exercising toward others that forbearance which was exercised toward him while he, like them, was yet enveloped in the darkness of error, thinks they ought at once to come into the advanced state which he has attained, and says, "My business is to be in the right way, and to walk right along in that way; and your business is to do the same." Now what would you think of a nurse that, having charge of little children, should walk as fast as she could, leaving the children to follow on as best they might? If you outrun your children, you are not fit to be God's nurse or teacher. You are to walk in the right way, and to make the way appear more attractive than the wrong way; but you are to do it with a disposition and in the atmosphere of love. You are not to make your own supremacy or wisdom appear any further than you can do it with a tender consideration of their wants, and of the slowness that is inevitable in all the changes for the better which take place in men. And these things are to be equilibrated; and that is prudence which attends to their equilibration.

It is easy to propound this doctrine! the only difficult thing about it is to practice it.—*Beecher.*

Give.

The sun gives ever to the earth
What it can give, so much 'tis worth.
The ocean gives in many ways,
Gives paths, gives fishes, rivers, bays;
So, too, the air; it gives us breath,
When it stops giving, comes in death.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live!

God's love hath in us wealth upheaped:
Only by giving is it reaped.
The body withers, and the mind
Is pent in by a selfish rind.
Give strength, give thoughts, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live!

—*G. H. Calvert.*

Coming Down.

By coming down I understand this:—Learning from the many mortifications, disappointments, and rebuffs, which we must as we go on through life, to think more humbly of ourselves, intellectually, morally, socially, physically, æsthetically; yet while thinking thus humbly of ourselves and our powers, to resolve that we shall continue to do our very best: and all this with a kindly heart and a contented mind. Such is my idea of a true christian coming down: and I regard as a true hero the man who does it rightly. It is a noble thing for a man to say to himself, "I am not at all what I had vainly fancied myself: my mark is far, very far lower than I thought it had been. I had fancied myself a great genius, but I find I am only a man of decent ability: I had fancied myself a man of great weight in the country, but I find I have very little influence indeed: I had fancied that my stature was six feet four, but I find that I am only five feet two: I had fancied that in such a competition I never could be beaten, but in truth I have been sadly beaten: I had fancied, (suffer me, reader, the solemn allusion,) that my Master had intrusted me with ten talents, but I find I have no more than one. But I will accept the humble level which is mine by right, and with God's help I will do my very best there. I will not kick dogs nor curse servants: I will not try to detract from the standing of men who are clever, more eminent, or taller than myself: I will heartily wish them well. I will not grow soured, moping, and misanthropic. I know I am beaten and disappointed, but I will hold on manfully still, and never give up." Such, kindly reader, is Christian coming down.

CHEERFULNESS.—Nothing will supply the want of sunshine to peaches, and, to make knowledge valuable, you must have the cheerfulness of wisdom. Whenever you are sincerely pleased, you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet tempered. Genius works in sport, and goodness smiles to the last; and, for the reason, that whoever sees the law which distributes things, does not despond, but is animated to great desires and endeavors. He who desponds, betrays that he has not seen it.

A PLACE FOR PRAYER.—"Where do you find a place to pray in?" was asked of a pious sailor on board a whaling ship. "Oh," he said, "I can always find a quiet spot at the mast-head."

Reading for Youth.

Little Georgie's Prayer.

Little Georgie, an interesting boy of four summers, had been taught by his mother to pray, and she had often told him that to pray to God, was to talk to him, and tell him just what he wanted. At night, after he had repeated the Lord's Prayer, he was accustomed to make a short prayer of his own, in which his childish wants were expressed in his own words. Though Georgie was generally a very good boy, and loved his parents most tenderly, yet it sometimes happened that he needed correction; for, like all children, he liked to have his own way.

One day, being unwilling to yield to his mother's wishes, she was obliged to punish him, for she did not wish her little boy to grow up a wicked and unruly son. At night, when it was time for him to repeat his prayer, he could not forget his naughty actions; and, as he had been taught, he *talked* to God about it in the following manner, feeling all the while very serious, though his language was so childish: "O Lord! Bless Georgie, and make him a good boy; and don't let him be naughty again, never, no never, because you know when he is naughty *he sticks to it so!*"

Would it not be well for some of my little readers to make use of "Georgie's Prayer?"

"Youth is the Time."

Go when the heart is warm with youth,
Go when the soul is free from care;
Kneel at the throne of heav'nly truth,
And ask for guidance there.

Oh! wait not till the bright days pass,
And cares come thronging round thy way;
This pleasant morn will flee, alas!
And he who finds must seek to-day.

Thrice happy and thrice blest is he
"Who hears religion's warning voice,"
Who seeks in youth "bright wisdom's tree,"
Whose fruit will make his soul rejoice.

"God is Wight Here, Willie."

A few nights since, two little boys were lying together in their trundle-bed. Willie, the older of the two, who was only six years of age, awoke in the night, very thirsty. Being told that he could jump up and get himself some water, he cried, saying that he was afraid. Upon this, his little brother, two years younger than himself spoke encouragingly to him, and said: "God is wight here, Willie! God is wight here! you needn't be afraid, Willie!" So Willie jumped up, and went and got himself some water, and then came back to his little bed, all safe, and soon he and his little brother were fast asleep again.

Is any child who reads this ever afraid just because it is dark? The story is for *you*, little boy; and for *you*, little girl. Just think as Willie's little brother did, "God is right here." God loves little boys and girls, if they are good. He can see them just as well in the dark as when it is light. He watches over them when they are asleep. If you love God, little children, and every night, before you lie down in your bed, kneel and ask him to take care of you while you sleep, you never need feel afraid in the least. You are not afraid in the dark when you are in the arms of your father or mother. But God loves you more than your father or mother can love you, if you are good. You never need be afraid unless you are naughty. Will you think of this, too, children, "God is right here," when you do or say any thing that is naughty? He sees what you do, and hears what you say. *Then*, you may be afraid; but never when you are good.—*Child at Home.*

A Lovely Sight.

It was during the Conference lately held at Battle Creek that a little circumstance occurred which I will mention for the good of the children. It is well worth relating.

The meeting-house was crowded with people, and at the hour of service the minister of God knelt down to pray. Did the people kneel with him? No, the house was so filled with worshipers that there was no chance, and they bowed their minds but not their bodies.

But not so with one little girl near the door where I was standing, whose head had scarcely seen eight or ten summers. When the man of God bowed in prayer before the multitude, this little girl who barely had a sitting place, bent her little frame and there reverently worshiped the God of her fathers. Angels no doubt looked on that tender little child, pleased to see such humility and such devotion in one so young. As for me I could scarcely keep the tears from my eyes while I looked on this sweet bud of piety. It was indeed a lovely sight, and one which I hope I may live to behold again.—*Instructor.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Christ stilleth the Tempest.

The winds were raging fearfully,
The waves were dashing high,
E'en on the little bark they rolled,
Destruction seemed her destiny.
The crew had tried their utmost skill
To steer the ship aright;
But strong r, fiercer grew the sea,
And baffled all their might.

With horror filled, they stood aghast,
And fear shook every form;
But One there was within the ship
Who calmly slept amid the storm.
The howling winds, the roaring sea,
The awful, crashing din,
All had no power to break his sleep,—
What, then, *could* waken him?

A new thought strikes that sinking crew,
'Tis Jesus sleeping there,
The Son of God, who oft has said,
On me cast all your care.
And to the sleeper now they cry,
"Lord, save us, or we perish" here.
They've scarcely spoken—he's awake,
Bidding them all be of good cheer.

Then to the wind and waves he spake,
Commanding, "Peace! be still,"—
The sea in still, calm beauty lay,
Obedient to his will.
And of the astonished crew he asked,
Hast thou no faith in God?
Why did'st thou fear to ask his aid?
Believ'st thou not his word?

Pilgrim! do trouble's waves roll high,
And almost sink life's bark?
Then call on Jesus—always near,
He'll calm the troubles of thy heart;
He'll bear thy burdens, dry thy tears,
And bid thine angry passions cease;
If thou dost pray in faith, he'll hear,
And fill thy heart with perfect peace.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

A NEW YEAR'S SERMON.

DELIVERED AT CHAPMAN HALL, BOSTON, JAN. 6TH, BY ELD. P. B. MORGAN.

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."—ROM. 13: 11.

(Concluded.)

Such, then, are the times; and such, in brief, the prospects. But to the practical things growing out of these considerations. Shall not God out of all these conflicting scenes prepare unto himself a people, which, adorned with every precious gift and grace, shall wait as the spouse of Christ for the coming of the heavenly Bridegroom? What, my brethren, shall it avail us, if, in discerning the signs of these times in which we witness so manifestly the hand of God, we do not thereby know and realize the time in which we live, and awake out of sleep! The men of this world know not the time. Alas! let us weep over the world. For as the poet hath said—

"The world at large is sleeping
In slumber most profound;
And few the watch are keeping,
Though fast to judgment bound!"

Jesus said, because ye know not the day or hour wherein the Son of man cometh, "therefore watch." But alas! where are the watchers? True, there are many men—I doubt not many christian men—whose souls are awake to the events of our country; men who clearly discern the threatening chastisements of Almighty God; but who by reason of that modern fable—the doctrine of a temporal millennium—fail to discern in a scriptural way "the signs of the times,"—to know the time and awake out of sleep as they ought. They do not watch for the coming of the Son of man. They count it folly to so think and talk. And though it may be unintentional, yet, doubtless they strengthen the hands of such as put far off the evil day, and say "to-morrow shall be as this day and much more abundant." May God pity them. We ought to pray for them; for if Christ's, then are they our brethren. We should seek special opportunity to be instruments of blessing to them, to convey light to their understanding, that they may rejoice with us in the "one hope,"—the blessed hope of the gospel. This is our business in this world; to "do good unto all men," seeking the things that are Christ's, and not our own. These brethren are not of all others most inconsistent. Their position is the legitimate result of their theory; that *mystical theory* adopted by Origen, and more especially introduced into the Protestant world by the English Commentator, Daniel Whitby.

It is by this false theory in hermeneutics that these brethren have come to anticipate God's plain promise of a "new heavens and new earth" (Isa. 65 : 17; 2 Pet. 3 : 13; Rev. 21 : 1,) in "a universal moral regeneration." It is a theory that has so essentially etherealized the future glorious rewards of the righteous, that death has ceased to be considered as an abnormal state, occasioned by sin, which nature and God alike deprecate. It is a theory by which the second personal advent of our Lord Jesus Christ, and the literal resurrection of the dead, are practically made null and void. They do not understand the text—"Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be." But how many of yourselves, brethren, have been in the same place, many of you until recently. Let us then love such, and feel for them as brethren.

I know there are those who, professing to be Protestants, are practically Papists. They are they who prate much about the Pope, but are young popes themselves. Bigoted and self-willed, they immediately betray themselves by their dogmatical and dictatorial spirit. For love, they have hatred; for meekness, pride. Instead of words of paternal kindness for the erring, they speak harsh and devouring words out of a bitter spirit. Dissent from their creed, and they brand you as a "*heretic.*" The Romish Bishop swears in his consecrating oath he will "persecute and attack all heretics and dissenters." These Protestant heroes feel in the same way, minus the swearing. Brethren, let us pray for such, but in no wise imitate their example. Let us be Protestants if we profess to be, and allow every man to read the Scriptures for himself. And if so be that he thinks he can better promote the truth and glorify God with his substance and his talents in another communion, let him so think. Let us not therefore excommunicate him with, or without, "book, bell and Bible"; but let him depart in peace, and let us rejoice in that the great Chief Shepherd has "sheep that are not of this fold." Let us grant to every one whatever we ask for ourselves. But beware of any man that has, or seeks place and power, and then by word or act dares to proscribe in any measure, our christian liberty. Mark such a one, and avoid him.

Then, again, there are those who live in a lower scale of moral being. Full of covetousness, envy, deceit, debate,—whisperers, backbiters and slanderers. They are filled with all spiritual lawlessness. But God lets them live, and we must not complain. The vulture must seek his prey, and the buzzard his carrion. Every being instinctively seeks that element in which it can best thrive, physically and morally, if a moral being it is. But, save to admonish them in kindness, let them alone. The "beasts at Ephesus" would devour us if they could; but if our life be hid with Christ in God, they cannot harm us.

The gospel must be preached. If God has made us light-bearers, we must not put that light under a bushel. If he has made us warriors, let us be overcome by neither the afflictions of battle, or the weariness of watchings. We must conquer though we die. God, and Christ, and angels, and all good men are interested in our behalf. Shall we then fear; or for one moment hesitate, as much as in us lies, to declare the whole counsel of God? It is God's to command, it is ours to obey, be the consequences what they will.

But how are we as a people, and as individuals before God to-day? Heaven forbid that we should be pharisaical, saying, I am holier than thou, or discern so clearly motes in others' eyes all unconscious of the beams in our own. Many may perish for lack of knowledge; but knowledge unless reduced to practice will save nobody. It will be very far from being all the knowing ones who will be saved in the day of the Lord Jesus.

As a people—now that we must confess ourselves a sect among sects—how much have we for which to bless God. Not that we have our three congregations in this city, healthful and prospering—our own numbering perhaps a few less than two hundred communicants—but that God has been pleased to so remarkably bless his truth in this land within the few past years. This we did not think of at the beginning. With us then, the one and only thing was to follow Christ in receiving and confessing his truth. This we did at the sacrifice of our all. Perhaps there has never been a people of modern times, more despised and maligned—the early Methodist church excepted—than ourselves. We were not worthy of such things; but they came, and we accepted them as part of our christian patrimony, feeling ourselves honored in that we were permitted to suffer somewhat—though little it is true,—for Christ's sake. And now when this trumpet-blast has hardly more than crossed our continent, behold the results. A people, at the first wholly unsolicited, rise up, as honest, as self-sacrificing, and as willing to suffer as ourselves, now numbering, as has been learned with the immense labor of our pains-taking Taylor,—the honored author of the *Voice of the Church*—"fifty-four thousand," with congregations amounting to "over one hundred and fifty thousand," beside perhaps fourteen thousand in communion with other denominations; though of the last item we have no definite knowledge. A ministerial force that "has now reached six hundred," which "exceeds that of at least sixteen other minor evangelical sects noticed by Dr. Baird"; beside having some six or eight periodicals devoted wholly, or in part, to our special faith. Beside these we are now able to count believers among college Presidents, Professors, and the most learned and eloquent clergymen of the leading evangelical churches of our country. It is now seen that practically we are as evangelical as, and do not more essentially differ in our faith than do, our neighbors; loving, honoring, and trusting in our Divine Savior, as they love, honor, and trust him. Chapels, many of them more elegant perhaps than they should be, have been and are being erected through the length and breadth of our land—the Southern states for the most part excepted.

It is a settled point that no people in the United States have multiplied so rapidly as those cherishing what we understand to be "the faith once delivered to the saints." To some this may savor of egotism—though probably by those more especially who prefer not to believe our statements, but it is with soberness we say it, as a simple matter of fact. To God be all glory. Yet, my brethren, in the face and eyes of all this, how much have we murmured, how often been discouraged! How frequently impatient, how often without our words chastened with humility and sobriety! with words savoring more of Babylon than of the Jerusalem above. How often have we utterly disregarded the injunction of the apostle to "let all things be done decently, and *in order*." How often have we been unmindful of the unity of the body of Christ, and cared not if our eating caused our brother to offend! How often have we grieved and quenched the Holy Spirit, "by which we are sealed unto the day of redemption"!

Is it not to be feared that many of us are very far from that mature christianity which with the knowledge and opportunities we have, ought to be ours?—"Knowledge puffeth up" saith the apostle; have we not sometimes felt that most ridiculous feeling, ourselves puffed up? It is only by receiving the engrafted word with *meekness*, that it is able to save our souls. Jas. 1 : 21. Christ's words are spirit and life to those only who receive them with a quickening faith. The gospel is the power of God unto salvation to them that *believe*. To others it may be a savor of death unto death. Alas! how sad, should the very knowledge of God imparted to us, rise up to our condemnation in the day of judgment! God grant this may be a heart-searching day. Let us see ourselves as we are. Have we in no instances during the past year neglected to speak words of kindness to the oppressed, of good-cheer to the downcast, and of faith to the doubting? Have we not only rejoiced in our own personal salvation, but been as anxious to save others as ourselves? Or have we after all fancied christianity and selfishness might somehow dwell in the same heart? That Christ and Belial might have fellowship together, or somehow so compromise matters as to both abide with one heart? Or have we with the love of a self-denying Savior in our hearts hastened to pluck souls as brands from the burning, warning them with tears day and night—Paul-like? Have we been so intensely eager to gather some precious sheaves to bear upward to the garner of God in the great harvest-day, as we ought to have been?

Again. Have we distributed freely of our substance to the indigent, the widow and the fatherless,—and to help on with a willing hand the bleeding cause of Jesus Christ in this God-hating and selfish world? And have we done this freely, without urging, cheerfully, knowing that God loveth the cheerful giver? Have we realized that it is more blessed to give than to receive? Or have we been little and selfish,—receiving freely, and giving stingily?

Are there not some in this congregation, who have never as yet made that most important of all sacrifices which it is in their power to make, namely, the sacrifice of themselves to God, which is so reasonably demanded of them? And my friends, are you willing the old year should bid us adieu, and you now commence the journey of another year, and still out of Christ—still unreconciled to God. Shall it be? O come! we beseech you, and this day give the Savior your heart. Come, backslider, come. Come one, come all. You that have been in any way remiss in duty, come, and let us one and all this day consecrate ourselves anew to God, for time, and for eternity.

"Awake! ye, awake!
No time now for reposing."

Soon, the last year, the last month, the last sunny sabbath will have gone, and God only knows but this may be true with us all at the close of this day. Soon the midnight cry—"Behold, the Bridegroom cometh, go ye out to meet him," will reach our ears. Soon it may be sung or said indeed—

"The moment is gone,
The millennial year rushes on to our view,
And eternity's here."

Knowing then the time, "let us awake out of sleep; for now is our salvation nearer than when we believed. The night *is* far spent, the day *is* at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

For the Crisis.

Mr. Landis and John Locke.

Mr. Landis, in his "Immortality of the Soul," (p. 339) ventures the assertion that Locke "held the perpetuity" of hell torments. To this I have replied in my "Reviewers Reviewed," showing it "more that doubtful" that such an opinion was held by the philosopher. Mr. L. indeed has some color for his statement, since Locke, in his controversy with the Bishop of Worcester, professes his belief in "the immortality of the soul," though he had denied the current proofs of it. This fact, coupled with Locke's expressions of a final punishment of the wicked, gives plausibility to Mr. Landis' statement. Yet Mr. L. should have noticed some things on the other side of which he could not well be ignorant, and he is wont to prove his points too easily.

Another writer, Dr. Turnbull, editor of a volume of Hamilton's Discussions, has also claimed Locke as holding strictly the soul's immortality. It is sufficient to reply on this point that natural immortality, and absolute immortality, are different things. Locke doubtless regarded man as designed and fitted for immortality, so that death is un-nature and penalty. And that he regarded the final penalty as extinction, appears from the following passages. I have discovered them lately, and am happy to find that Locke's opinion here is not a matter of inference, but is explicitly declared. In his essay on the "Resurrection and its Sequences" (*Resurrectio et quae sequuntur*), in his Life by King, pp. 316, 322—Bohn's ed., he says:

"These two things are plainly declared in Scripture concerning them [the wicked]:

"1st. That they shall be cast into hell fire to be tormented there, is so express, and so often mentioned in Scripture, that there can be no doubt about it.—Matt. 25 : 41, 46; 13 : 42, 50; 18 : 8.

"2d. That they shall not live forever. This is so plain in Scripture, and is so every where inculcated,—that the wages of sin is death, and the reward of the righteous is everlasting life,—the constant language of Scripture in the current of the New Testament as well as the Old, is life to the just, to believers, to the obedient, and death to the wicked and unbelievers,—that one would wonder how the readers could be mistaken where death is threatened so constantly, and declared every where to be the ultimate punishment and last estate to which the wicked must all come. To solve this, they have invented a very odd signification of the word death, which they would have stand for eternal life in torment. They who will put so strange and contrary a signification upon a word in a hundred places, where, if it had not its true and literal sense, one would wonder it should be so often used, and that in opposition to life, which in these places is used literally, ought to have good proofs for giving it a sense in those places of Scripture directly contrary to what it ordinarily has in other parts of Scripture and every where else." (Pp. 319, 320.)

"Now *phthora*, corruption, (Gal. 6 : 7, 8,) signifies the dissolution and final destruction of a thing, whereby it ceases to be; but corruption can by nobody be pretended to signify the endless sense of pain and torment in a being subsisting and continued on to eternity. Corruption is the spoiling anything, the divesting it of the being it had. Accordingly St. Paul, 1 Cor. 15, uses incorruption for an indefinable [unending] estate of immortality. That which gives some color to their understanding by death an endless life in torment, is the everlasting fire threatened by our Savior to the wicked. Matt. 18 : 8; 25 : 41, 46. "But . . . it may suffice to say, that everlasting, in a true Scripture sense, may be said of that which endures as long as the subject it affects endures." Etc. (P. 321.)

On Isa. 66 : 24, he remarks: "In . . Gehenna, or the valley of Hinnom, . . . was kept a constant fire to burn up the carcases of beasts and other filth of the city of Jerusalem, where, though the fire never was quenched, yet it does not follow, nor is it said that the bodies that were burnt in it were never consumed, only that the worms that gnawed and the fire that burnt them were constant, and never ceased till they were destroyed. So, though the fire was not put out, yet the chaff was burnt up and consumed, (Matt. 3 : 12; and the tares, 13 : 30; in both which places, and the parallel, Luke 3 : 17, the Greek word signifies to be consumed by burning, though in our Bibles it is translated burn up but in one of them, Matt. 3 : 12. Taking it then for evident that the wicked shall die and be extinguished at last," etc. (P. 322.)

I presume Bro. Storrs has published the above extracts somewhere in the course of his *Examiner*. But though they may not be new to his readers, or even to the readers of the *Crisis*, I think there is no harm in their republication, if such it be.

C. F. H.

For the Crisis.

Thoughts upon the Present Aspect of Affairs in these United States.

I have been waiting some time in hopes that some competent brother would set in order the events now occurring in our own country as to their bearing upon the times and seasons, as noted in the Scriptures of truth. But not having realized these hopes, take the liberty of throwing out the following thoughts for the consideration of the brethren.

It is evident that our nation, as to territory, is not definitely described in the prophetic Scriptures, like those of the old world, still we are not outside of God's all comprehensive purposes of wrath upon this doomed world. Christ has most clearly defined the measure of judgment upon nations as well as individuals in this declaration, "to whom much is given, of them also much will be required." I believe it is generally conceded, that no nation of earth has ever been so signally blest, and attained so high a distinction in so short a period, as this. God having thus prospered, and given us so much light and knowledge, which, if misimproved, as it most manifestly has been, greatly enhances our sins, and very likely may, like the blessings conferred upon Israel of old, prove a "trap and a snare," and bring upon us his not displeasure.

We read in the 25th chapter of Jeremiah, that God has a controversy with all the nations of earth, that all must drink of the wine cup of his fury—be drunken, spue, and fall and rise no more, because of the sword that he will send among them; and that the slain of the Lord shall be from one end of the earth even unto the other end thereof; that he will raise up a whirlwind from the coasts of the earth; that evil shall go forth from nation to nation; that he will plead with all flesh and give the wicked to the sword, etc.

Again, in the 2d Psalm we read, that he will *speak to the nations in his wrath* and vex them in his sore displeasure; that he will break them with a rod of iron and dash them to pieces like a potter's vessel. By reason of which vexation, the nations will become angry prior to, or just in immediate connection with, the time of the dead being judged, etc. All which events, according to the light I enjoy, occur under the third woe and the seventh angel. (See Rev. 11 : 14—19.) In Rev. 16th, we learn that under the sixth vial three unclean spirits are to go forth out of the mouth of the dragon, (i. e., the eastern division of the old Roman empire whose seat is at Constantinople,) and from the mouth of the beast, i. e. the Papacy, (whose seat is in Italy,) and out of the mouth of the false prophet, (i. e. the two-horned beast or allies of Europe,) unto the kings of the earth and the whole world, to gather them (or rather prepare them) for the battle of that great day of God Almighty. Within the past few years we have witnessed the progress of this work, beginning with the Crimean war, succeeded soon after, by the Italian war, creating an influence amongst the nations of Europe, which has caused them all to *prepare* for war on a scale of magnitude never before witnessed. We see still further in the progress of events that the great harlot is so hated by them, that within the past year, she has been made desolate and naked, and is just ready to fall. (Query. Has not her judgments of death, mourning and famine come upon her in this day or year?)

These events, occurring as they have in the old world, have been witnessed by this nation with much apparent indifference, under the delusive hope, that no such evils were to be apprehended by us, and no such preparation was necessary. But lo! in the midst of our fancied security, "*the whirlwind*" reaches us in accelerated power, and "evil" bursts upon us unexpectedly, like a thunder bolt in a clear sky, causing distress and perplexity, "confounding the wisdom of the wise and bringing to naught the understanding of the prudent," as to what is to be done, and what it is "that is coming upon the earth." And now what do we see? The nation being rent asunder, by a scourge in our midst, which bids fair to become like that of "Midian at the rock Oreb, when every man's sword was turned against his neighbor in the work of destruction, just as God says it shall be at a time yet future. And further, we see the nation is "rushing forward, like the rushing of mighty waters," in the work of preparation, like "*drunken*," "*angry*" zealots. bent on the destruction of all and everything that oppose their frenzied will.

O! how fearfully deep has this poor, doomed nation unwittingly drank of the wine-cup of God's fury, which will only end in her overthrow and destruction! And oh! how fearful is the condition of nations as well as individuals, to whom God has given of his grace, who neglect or refuse to render that which he requires! Truly, it will be more tolerable for Sodom and Gomorrah in the day of judgdent than for such a people. How is it with us, beloved in the Lord, whose minds have been opened to read "such wondrous things out of His law?" Are we quite sure that all is safe? Have we lived up to the light conferred upon us, and rendered to God all he requires at our hands? If not, how shall we escape? Will not our account be fearfully augmented? O, let us one and all, examine ourselves in this matter, and see that no time is lost in the work of preparation, lest we be found wanting in that great day.

The question may be asked, as it often has been, how far is this work to progress prior to the coming of Christ? Is this nation and those of the old world, to be broken and destroyed previous to that day, or not? As these are important inquiries, and have occupied much of my attention, I will answer according to the grace given me. By reference to the 17th and 19th of Revelation and the 2d and 7th of Daniel, we learn that all the powers symbolized by the "beast and false prophet," the "ten horns," the kings of earth and their armies," all that is symbolized by the great metallic image, etc., are to continue till the coming of Christ, and are to stand up against him, and are to be destroyed in the battle of that great day of God Almighty. Therefore, we are not to look for much more to be accomplished in the old world prior to that day.

As to this nation and others not so definitely comprehended in these prophecies, my mind is not so clear. It is not at all improbable but they may be broken and subjugated to the great central powers of Europe, much as China has recently been. But still I can see no positive testimony to that effect. The definite testimony is, that the whole world are to be waked up, and prepared—made ready to be gathered, by becoming *angry*, by *arming*, etc. Which work is so far advanced that I can see no necessity for further delay, and hence must say evidence from this source, as well as from the periods, justify us in looking for the consummation at any time.

Norwalk, O. P. ALLING.

For the Crisis.

Resignation.

There are hours in every one's life, when memory lies open like a book, and when the heart, laden with the rich harvests of affection, sends the fleet-winged messenger of thought back into the dim aisles of the past; and as she rushes forward toward the unseen future, lays at our feet her trophies of joys and sorrows. Even to the child of God, whose hopes are anchored far above the storms of life, there ever and anon will crowd in upon his sweetest dreams of heaven moments of sorrow, when conscience awakened from her silent reverie calls up a thousand regrets and broken resolutions, that chase over the soul like fleetest night-birds before an ocean tempest,—sorrows that thrill the heart, and break through the strong panoply of our ambition.

But there are joys too that memory brings,—kind acts of charity and love, long buried in the world's great sepulchre of forgetfulness, but whose sweet remembrances are all safely garnered in the secret urn of the heart.

O! what a wide world *sorrow* makes of the past; but what a gorgeous world *hope* makes of the future. While faith looks upward, and circles around the throne of the eternal, hope points outward and onward, toward the bright isles of the future, where the stars of love look out like beckoning angels from the skies.

There lives in the depths of every one's heart a mine of love, which the warm sunlight of charity and a manly, christian sympathy alone can reach, and which, if tempered to a gospel hope, would cast a halo of light around a large circle of friends.

To the christian, what matters it though the cold world tread thoughtlessly over the flowers of love and hope, which the ruthless hand of death has torn, crushed and bleeding, and laid at our feet? There is a *friend* in whose soft hand are safely garnered all of sorrow's tears—whose *love* is a healing balm for every bleeding breast.

To those who mourn, there is a balm for all your tears—a golden hope for all your sorrow; it is the rich promise of a risen Savior that he will *come again*, and dispel the dusky twilight of the tomb, and make the bright bow of immortality to shine over the equinox of the grave. This is the christian's credence—that a day will be, when the good of all time—patriarchs and apostles, martyrs and christians, with all the sheeted millions of earth, will come forth to the resurrection of life.

The votaries of mammon look not beyond the changing pleasures of an hour wafted them by the breath of fame or fortune; and if the man of the world, through a reverse of fortune, or the sorrows which death has flung over him, for a moment looks out upon the shattered wreck of joys which the winds of fate have dashed high around him, and thus beholds the world through the medium of his tears, his high revolving schemes of fortune, and the golden throne of ambition whence the goddess of fame sat beckoning him onward, all sink like bubbles on the sea; the past, with all its load of joys and sorrows, comes back upon the wing of memory like the lapse of a fading dream, and he exclaims, Oh! the emptiness of life. For a moment his eye of faith and hope reaches out over the grey horizon of the great future, where God dwells, and the heart breathes an earnest, but a momentary prayer; then the shifting changes of hot ambition come seething from the brain—heaven is forgotten, prayer yields to hope,—and hope is forgotton in the wide whirl of business, and—he slides back again into the noise of cankering life.

To the christian, how changed the scene His hopes are anchored by the golden chain of love to the eternal throne of God. *Faith*, like a bright sunrise on the ocean, points upward, while *prayer* moves the arm that moves the world.

Yes! thank heaven, grief is not as progressive as joy; and happy indeed are those who have found that time and change can dull the point of woe, and have learned to weave into the woof of passing hours the colors of crimson and gold.

Reader! there is a world of meaning in those little words,—be good—be pure—be trusting; then, though death has flung his dark shadows wide across your pathway, ane the tears have dimmed your eyes, yet through your tears, and far above these darkening shadows you can see the star of hope, radiant with heavenly light shooting its bright rays far out through the surrounding gloom. Then, if the earthquake of disappointment comes—as come it may—and lays your brightest earthly hopes in the dust, through the undimmed eye of faith you can look up and behold the *bright bow of promise* painted in immortal colors, upon the bosom of the darkest clouds.

"Affection is the stepping stone to God." It unlocks the door of the heart, and strews the path of life with the richest flowers; and if virtue and christian love are the architects of our faith, bye and bye we shall walk in fairy aisles, where the ceilings are not as now hung with the drapery of death,—in a land where tears are unknown, and where the myrtle of the heart will for ever over-shadow the monuments of our grief. * * *

Oakfield, Genesee, Co., N. Y.

☞ In attempting to convert a sinner from the error of his way, one should be as careful as though he were endeavoring to revive a rapidly expiring fire. Not tumble in a scuttle full of dogmas all at once, so that the faint spark which gives indications of spiritual life is so overwhelmed by the mass that it can with difficulty force its way through it, or perhaps is smothered entirely; but drop a truth here, a maxim there, always striving to keep the spark alive. Fan it—do not blow it out.

☞ The spring of peace and contentment is within, and therefore we had need look that it be clear and undefiled.

For the Crisis.

Our Prospects.

"Comfort ye, comfort ye my people, saith your God."—Isa. 40: 1.

Bro. Grant:—If ever there was a period in the history of the church when she needed comfort and consolation, it is now, for it requires as much grace in these perilous times to serve God, as it did when the servants of Christ were led to the stake for walking in the footsteps of their Divine Master. The world with its fashions and allurements are as powerful, if not more so, than ever, in leading the church away from God and righteousness. Are not professors of religion worldly-minded, money-loving, and pleasure-seeking to such an extent, that we cannot distinguish the church from the world? The fact is, and it is a lamentable one, that the church and the world have shaken hands together; it is "hail fellow, well met," with them. They occupy the seat of the scorner, they eat and drink with the drunken. May the Lord have mercy upon them, and show them their danger! There are some honorable exceptions, but they are only exceptions to the general rule, they have a form, but know little or nothing of the life and power of godliness; they turn a deaf ear to the glorious truths of the gospel of Christ, and have substituted in their stead the traditions of men. While the prophecies are being fulfilled, and the signs of the times loudly proclaim, "the end of all things is at hand," they are "saying, where is the promise of his coming? for since the fathers fell asleep all things continue as they were." With the political world in commotion, kingdoms reeling, falling, they willfully close their eyes against the light of God's Word, and the events which are taking place at this day, and cry "*peace and safety*." We have fallen upon perilous times. Political earthquakes are *now* shaking nations, men are calling on their sages for an explanation of all these terrible commotions, saying, what does it all mean? what next? Echo *only* rolls back upon the startled ear and troubled mind, what next!

The keen eye of the politician no longer kindles with prophetic vision, it has grown dim. The wise ones of *this world* shake their heads and exclaim, DARK, DARK! their minds are beclouded by the lowering horizon of political discord; the political magician has lost his divining rod, the wonders of the present day have eaten it up; conservative men are unable to quell the storm; compromises are rejected, concessions derided, and confidence destroyed; all propositions for peace fail; men are unable to stem the current, it is madly sweeping on all before it. God's controversy with the nations has begun; all this is strong evidence to the children of God, that "the end of all things is at hand! The budding of the fig-tree is no surer indication of the approach of summer, than that the present state of the world and the church is an indication that *our redemption draweth nigh.*

How comforting to the child of God, amidst this terrible storm, to know that his heavenly Father holds the helm and guides the ship. We know whom we have trusted, and are persuaded that our skillful pilot will guide the ship Zion safe into port without the loss of a single being on board, and we'll sing,

"We'll stand the storm, it won't be long,
We'll anchor by and by."

Glory be to God! we'll soon sing, safe at home. Take courage, brethren, the very hairs of your head are all numbered, our warfare will soon be ended, the promise of Christ to his waiting bride will soon be fulfilled. ("I will come again and receive you to myself, that where I am there ye may be also.") Let the storm rage! "The fiercer the blast, the sooner 'tis past." We long for deliverance, "we cannot, we cannot forbear these passionate longings for home." While the hearts of men are failing them for fear of those things that are coming upon the earth, the child of God looks forward with joyful anticipations and sings,

"Whatever ills the world befall
A pledge of endless good we call,
A sign of Jesus near.
His chariot will not long delay;
We hear the rumbling wheels and pray,
Triumphant Lord, appear!" Amen!

We shall soon lay down the cross and receive the crown, and partake of the tree of life, drink of the river of Paradise, and bask in the smiles of our Redeemer. May it be the lot of the reader and writer.

Chas. H. Sutton.

For the Crisis.

A Voice from the Highways.

One day, while on a mission tour in the highways, I met a little boy of twelve years, whose noble forehead and sparkling eyes showed more than ordinary intellect. He was one of that race whose misfortune it is to come under the cruel hand of oppression. I accosted him thus:

"My little boy, do you go to Sunday School?"

"No, ma'am," was the reply.

"Why not?"

"Cause I no read, an' I got no shoes—no coat but dis ragged one,—no pants but dese patched ones, and dey no fit."

"Where is your father? can't he get you some?"

He faltered, and continued silent for a few moments, while I noticed his under lip hang down, and his eyes filled with tears. He then said,

"My fader no live, and my moder no live too. I'se got no home—I only stays with my aunt."

I then asked him to show me where his aunt lived. So I went with him to his humble cottage, while my heart beat with sympathy for this little orphan boy. I opened the door and went in, praying as I went. I was kindly greeted by the aunt, and seven other little curly heads, who seemed to understand that a stranger had come, and began immediately to seat themselves quietly down to listen. I then inquired into their circumstances and looked around to discover, if possible, any chance for deception. I found everything about the house and children, very neat, (which is not always the case among poor, white people,) but they seemed very destitute of things comfortable. They had been free people at the South, but were driven from their homes, their possessions, their little all. They had seven children of their own and three little orphans, one of whom was the little boy I had met with.

The parents of these children had both died, and it had been with great difficulty that the relatives of the deceased parents had been able to keep the little ones from the cruel grasp of the oppressors, for they were like ravening wolves seeking for their prey. When they fled for refuge to the North, the monsters followed them until they arrived at Baltimore, where they were concealed seven weeks, waiting for their pursuers to return as they came. Finding at last an opportunity to escape, they hurried on to Providence, bringing their little treasures with them. When they came here they were penniless. I offered them assistance and took the little smiling family home with me, and opened a bag of *ready made* clothing sent by some dear friends in O., N. Y., (if ever I was grateful it was for that ready made clothing,) may God bless them, and I am sure they would have been blest, could they have beheld the tear of gratitude fall from that mother's cheek, and the hearty "thank you, ma'ams" from the dear little creatures, as I tried the ready made garments, first upon one and then another, and found a suit for nearly all of them, so that on the following Sunday I led the smiling group by the hand about a mile to the hall, where we worship,—each of them taking turns, for all craved the privilege of getting hold of my hand. And I will assure you I was never happier in my life, than when I led that smiling family to the Sunday school.

I shall now leave them at the Sunday school, where fifty other scholars met to learn more perfectly the ways of life. Our school numbers about seventy-five, though only fifty-seven have ever met at once. The church are prospering. Some have found peace, two backsliders have been reclaimed, and others are convicted. Bro. P. C. Rodman is still with us laboring.

H. B. Hastings.

Providence, R. I., Jan. 14th, 1861.

P. S. Sr. R——s, has your package been sent? If so, who was it left with? Several parcels and letters have been received, most of which have been very useful, but some have been sent by express at a heavy charge.

For the Crisis.

Let the Gospel Sword have its own Edge.

Truth has always been the most dreaded foe of hypocrites and treacherous backsliders. It matters not what cause they may be engaged in. That person whose conscience is not his bulwark of defence, will fall before the double-edged sword of righteousness. The coward's heart may stand firm amid the fire and carnage of the battle field, but a convicted conscience cannot stand in boldness before the piercing sharpness of unadulterated truth.

Some people seem to think that gospel truth does not convict in this manner. But the opinion of men cannot change the purposes of God. Gospel truth dressed up in the flourishes of human wisdom, is like fighting with a sheathed sword on the field of battle. It cannot cut, for it has no edge. It has to cut through the sheath before it can plunge into the breast of its victim. And if the sheath of God's sword is those wise ministers, who, to make God's word *respectable*, screen its edge and strike with it in this condition, truth will suffer and men's hearts will be hardened. Men never prune trees with beetles. They take a sharp pruning knife. So the gospel cannot be beat into men by these theological beetles. The most they can do is, to scare men by threatening; but if they should strike with their huge bludgeons, their victim is killed and lost forever.

But God's truth carries its own power with it. It goes to the heart and does its work there. This is not altogether a ceremonial law. It is written "not with ink, but with the spirit of the living God; not upon tables of stone, but upon the fleshly tables of the heart." 2 Cor. 3: 2. That law enforced upon the heart of any impenitent sinner, will stir up the fountains of sin to its veriest dregs. When the prophet Samuel told of the sin committed by a certain person, King David said that that man should surely die. But when the prophet told him, "thou art the man," he melted in the deepest contrition before him for forgiveness. So truth, wherever it may go, carries its power in pointed simplicity. Let christians then hold out God's holy law plainly, earnestly, sincerely; take it fresh from its own fountain, baptized with its own spirit and power, and it will break down the strongest barriers of sin, stay the mightiest tide of heaven-insulting rebellion, for it "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. 4: 12.

M. R. P.

The World's Crisis.

BOSTON, JANUARY 23, 1861.

"Everlasting Burnings."

Bro. Grant:—What is your view of the meaning of Isa. 33: 14?

T. M. Preble.

The verse named reads as follows:—"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites; who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" We will quote the preceding verses, beginning at the tenth:—"Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire. Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might." Then follows the one to be considered.

Perhaps we can best throw light on the passage by giving various readings of the same. The Septuagint, by Thompson, reads as follows:—"A fire shall utterly devour you; and nations shall be burned up, as thorns in a field are rejected and burned. The far distant nations shall hear what I have done, they who are near shall know my power. The transgressors in Zion are fled; terror will seize the ungodly. Who will tell you that a fire is kindled? Who will proclaim to you the place which is everlasting?"

Coverdale's, or the Bishop's Bible, reads: "The sinners at Zion are afraid; a sudden fearfulness is come upon the hypocrites. What is among us (say they) that will dwell by that consuming fire? Which of us may abide that everlasting heat?"

In the Comprehensive Commentary, we find the following readings:—"Who among us shall dwell with devouring fire? Let us abandon the city and shift for ourselves elsewhere; as good live in everlasting burnings as here." Or, "Who among us shall dwell with this devouring fire, before which so vast an army is as thorns?—with these everlasting burnings which have made the Assyrians as the burnings of lime."

"The Pope-Emperor."

The following interesting article is from the London *Christian World*, of Nov. 30, 1860. It will pay for a careful reading. The editor is evidently a close observer of the signs of the times, and has not come to his conclusion without good evidence. Time's onward march will soon settle the point. The grand crisis is at hand. Let all be prepared for great events,—even the greatest of all,—the coming of the Son man, the resurrectioin of the dead, and the setting up of the everlasting kingdom. The writer says:—

"We are daily watching with deep solicitude the development of the imperial policy with regard to the head of the Roman Catholic church. What that policy really is, probably no human being knows but the mystery of the Tuilleries himself. That extraordinary personage keeps his designs to himself, but their character is gradually unfolded by facts, and it is with these facts that Europe has to deal. We have long had the impression that Louis Napoleon's support of the Pope by French troops in Rome—a support which he has rendered now for twelve years, that is, ever since he overthrew the Roman Republic of 1848—is out of no love either for Pope or Popery, but that, in the first instance, it was to secure the aid of the clergy in consolidating his scheme of empire, and that now it is continued as a mere blind until the auspicious moment arrives for appropriating to himself the religious supremacy which Popes have exercised for a thousand years.

Let not our readers be startled. Again and again we have warned them to avoid the error of imagining that the fall of Popery, as a temporal power, is the immediate antecedent to the diffusion of a purer type of christianity among continental nations. If they believe this, the event will disappoint them. We should like to believe this, but our interpretation of Scripture forbids. Popery will not be immediately succeeded by christianity, but it will fall before, and be merged in a great infidel Power, whose daring impiety, blasphemy, and tyranny will far exceed every thing of the kind witnessed by Europe, even in the most dismal days of Papal might and majesty. As surely as we write these words a dark cloud hangs over Europe; and while we fully sympathise with all who rejoice in the fall of Popery, we cannot conceal the settled conviction that its fall is the signal for the appearance of something immeasurably more terrible than itself. That the continuance of the tremendous visitation will be but brief it is consolatory to believe; but during its short period of existence its work in the world will be very awful. We do not prophecy, but we read inspired prophets and believe what they say; hence the earnestness and certainty with which we speak in outline on this intensely interesting subject. Nor do we say that the long era of apostasy, from the sublime and holy faith of the apostolic age, will reach its terrible crisis in the man Louis Napoleon, constituting him the personal Antichrist so distinctly set before us by the prophets of both Testaments; but every thing in his history—his connection with France, the resurrection of the empire by his skill, his nominal protection of the Pope, while he allows his temporal authority to pass from his hands, his extraordinary reserve, and his insatiable ambition to become the greatest monarch of the world—fixes our thoughts upon him as *possibly* the Pope-Emperor, whose character, career, and destiny are stated with such terrible fidelity in the book of truth. Ever since he ascended the throne of France we have expected something out of the ordinary course of royalty, and especially something in connection with the decay of Popery in its secular aspects, which would most surely arrest the attention of mankind; and ever since his war with Austria, when he knocked that prop from beneath the chair of St. Peter, we have looked for some fresh evidence of the correctness of our impression that Louis Napoleon will not long suffer ecclesiastical supremacy to remain in any other hands than his own, so far as France is concerned. Doubtless his intention is to begin with France; and when he finds himself fully recognized as spiritual lord of the French people, the way will be cleared for further action until the giddy point of his ambition be reached, and his highest aspiration be crowned with success.

It is well known that Louis Napoleon uses the press as never monarch did before for the purpose of carrying out his plans. An anonymous pamphlet makes its appearance, suggesting some line of policy which, in the interests of France, the government of that country would do well to adopt. The thing is new and startling; people talk about it; and as political discussion is not permitted in the newspapers, the pamphlet immediately obtains a wide circulation. A day or two after its publication a paragraph appears in the official journal disavowing all knowledge of the pamphlet on the part of the government, and generally denying that it has any sympathy with the views of the writer. This only whets the public appetite to peruse the production, and thus the people become familiarized with the idea—the very result contemplated and desired by the Emperor; and when that result is obtained he quietly does the thing suggested by the nameless pamphleteer. Well, there has just issued from the Paris press a pamphlet with the title we have placed at the head of this article—Le Pope Empereur—in which the writer proposes the union of the political and religious sovereignties in the hand of Napoleon III. Although, as we have said, we really anticipated something of this kind, its actual occurrence has deepened our conviction that we are on the eve of a crisis unparalleled in the history of the world. Only one thing was wanting for a day or two to convince us that the suggestion pointed to a predetermined reality. That one thing speedily came—a semi-official denial that the government entertained the views of the pamphleteer. Let wise men, therefore, keep their eyes open. Our vigilance will not change the course of events, but it may profitably instruct us in the signs of the times."

We see no room to doubt the truth of the saying: "We are on the eve of a crisis unparalleled in the history of the world." And its approach is now very rapid. Every week shows marked progress of the awful storm which is about to burst upon a wicked world. There is no indication that its rapid progress will be stayed till the great work of destruction is accomplished. As well might one attempt to steady the earthquake shock as to avert its terrible advance. God foresaw the passing events, and moved the prophets to write their history many centuries since; but now it is rewritten in our daily papers; events which can transpire only when we are very near the time when "the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Reader, are you ready to welcome the coming King? You have no time to lose! The end is at hand!

What is Coming?

Says an English correspondent of the N. W. *Christian Advocate*:—"Students of the Bible are anxiously pondering what will be the end of this universal agitation. Has the Lord's controversy with the nations begun? Has he arisen to shake terribly the earth; and are we just entering on that era of terror and glory to which the seers of both Testaments so steadily point, and of which the Savior himself spoke so fully to his wondering disciples? Has the crisis of the Gentile dispensation come, and shall it be the privilege of the present generation to witness the greatest events spoken of in the fulfillment of prophecy?"

Thank the Lord, many are beginning to open their eyes to behold our true position on the prophetic chart. Our stand-point is the most sublime ever occupied by any generation since the world began.

"I do rejoice that life was given
In these last days to me,
That deathless I may rise to heaven,
And my Redeemer see.

Then, waiting brethren, let us sing;
He will not tarry long;
And fill with love the hours that bring
The glory of our song."

Another Fallen!—Our sweet poetess, "Fannie Parry," sleeps in Jesus! She departed this life on the morning of Jan. 17th, about one o'clock. She breathed out her life in hope, calmly resting on the love of her Lord. Blessed is her memory! Peaceful shall be her rest, until the morning of eternal life shall dawn, and awaken her to her Hope's fruition—immortality!

☞ Our readers will notice that it has been our custom to insert articles for the "Health Department," and for the "Children," *fortnightly*, alternating with each other. We shall continue this order as heretofore.

Also, we wish to be understood as *not* endorsing *all* that is published under the head of "Hygiene."—Ed.

A Sad Change.

A late writer says:—

"I have noticed in my visits to the public library, that there is a great change in the kind of books read by church members, the number of fictitious works being largely in the majority. Ten or twenty years ago they would not have dared to read a novel, and now novels are their daily literary food."

The foregoing is another indication of the boasted *progress* of this age. There truly is progress, rapid progress; but it is away from God and the Bible. Whenever we find one interested in novel reading, we are sure they have lost their love for truth. This is one of the signs that we are in the last days. Is the reader assisting in its fulfillment? Are your parlor tables loaded with the poisonous trash? Are the minds of your children pampered with such destructive food? Are you a professed christian, and setting them the example? No wonder you have lost your love for the prayer meeting, and the preaching of the simple truth of the Scriptures, and have been seeking entertainment in mere pulpit eloquence adorned with flowery fables. You too, are making progress; but in the way to death, and may soon expect to reap ruin as the wages of such a course. As a friend, we exhort you to quit such reading at once, and begin to store your mind with the rich treasures in the sacred Scriptures, and other good books of truth.

Novel reading is to the mind, what rum drinking is to the body,—intoxicating and ruinous. We should as soon expect to find an amiable whisky drinker, as novel reader. As soon expect to find the former as the latter growing in grace. Dear reader, if you have spent your fleeting hours in reading fiction, resolve now, in the strength of the Lord, to quit the bad habit forever. If there were not positive evils resulting from such reading, our lives are too short to be wasted in treasuring up falsehood. Hours thus spent will afford no joys on a dying bed, or at the judgment scene. Wasted! wasted! must be the answer for time thus employed. Come, clean your house of novels, as you would of infidel books, cards and rum. Let no more be poisoned by their baneful influence.

"Lovers of Pleasure."

We are truly living in strange times. It reminds one of the feast of Belshazzar, held the night on which Babylon was overthrown. As the great day of the Lord draws near, the people seem more greedy for scenes of pleasure than ever before. The following description of the Sabbath day sports in New York will give the reader some idea of the popular current. The writer says:—

"Notwithstanding the sharp frost and bitter cold which greeted the sun as it made its appearance yesterday morning, Jan. 13th, the Park was visited during the day by at least seventy-five thousand people, the greater part of whom were present between the hours of eleven and three o'clock. At half-past two o'clock there were not less than forty thousand people on the pond amusing themselves, some with walking, others sliding, many riding on chairs, but the greater portion skating.

On the Road.—But the pond, although a great source of attention, was not the only one. By actual count it was ascertained that up to three o'clock over two thousand five hundred sleighs and cutters entered the Park, and the drives were literally alive with them. Every kind of decent vehicle on runners was present, and the working man's single horse cutter, in which he drove his family around the Park, was to be seen mingling with the dashing four-in-hand equipages filled with gayly dressed and buffalo robe wrapped ladies from Fifth avenue. Bells jingled on every side—silver bells, bell metal bells, brazen bells, and bells of every other kind of sounding metal. Everywhere this music could be heard, often accompanied with merry laughter. "What, laughter on the Sabbath?" we fancy we hear some sanctimonius Sabbatarian say. Yes; actual laughter, heartfelt, and produced by the action of more air on the lungs. No long faces, but the merry, rosy cheeks of health greeted the observer's eye. . . . .

On the pond there was a gay scene. The ladies' pond was visited by nearly two thousand females, many of whom skated, but the greater part merely walked about on the ice, acting the part of moving spectators. The principal amusement seemed to be produced among the ladies by being propelled along on the ice chairs. A pretty scene was enacted yesterday by a circle of skaters forming along the outer edge of this reserve, alternately a lady and gentleman, and skating in single file several times around the enclosure. Suddenly one person took the lead, and, passing through the lane to the larger pond, followed by the whole line, mingled with those outside and were soon lost among them. The larger pond was literally black with the sombre hued attire of the masculines, especially at the hour before named, when they were in the thickest numbers. The slides were patronized by hundreds, one party alone consisting of eighty-three, who were sliding one after the other on two slides, going northward on one and southward on the other. With the exception of one broken nose and two slight cuts on the head, no mishap occurred during the day, and every one enjoyed himself, except one young man, who indignantly threw his bran new skates away, because, as he asserted, "they threw him down." There was so great a demand for hot coffee and hot lemonade that the refreshment saloons could not keep pace with the demand, the counters getting far ahead of the cooks, although they worked like niggers. . . . . Many and fervent are the prayers that are put up every minute to the "clerk of the weather" for a continuance of his bounties."

We are informed that the citizens of Brooklyn, N. Y., have just completed a very extensive Opera House and Theatre, so that they will not need to go over to New York for theatrical amusement. In giving an account of the history of the edifice and of the meeting to decide whether such a building should be erected, the writer says:—

"A large and highly respectable audience was present, and, notwithstanding strong opposition to the movement was anticipated from the clergy, the warmest sympathy was expressed by these gentlemen, many of whom united heartily in affording encouragement and substantial aid to those who have had it in charge."

Is it to be supposed that Christ and the apostles, the primitive christians, martyrs and reformers, or any true follower of Christ, would express "the warmest sympathy," uniting "heartily in affording encouragement and substantial aid" to such an enterprise? Are not these the times of which Paul spoke, when he said, "This know also, that in the last days perilous times shall come; for men shall be lovers of . . . . pleasures more than lovers of God, having a form of godliness, but denying the power thereof"? Let us observe the apostle's instruction, and "from such turn away."

The State of Europe.

While the war clouds in our own country are continually becoming more alarming and extensive, the same is true of the European nations. The present year, no doubt, will be characterized by stupendous events that will astonish a wicked world, and cause the true christian to say, "Come, Lord Jesus,—come quickly." The following is from the New York *Herald* of Jan. 14th, 1861:—

"While every day the revolution now agitating our own country is apparently becoming more threatening in its strength, the signs of the times in Europe clearly indicate that within a few weeks we shall see the commencement of a series of the grandest struggles that ever convulsed a continent or swept a tottering throne to ruin, and which will make 1861 a year even more tragically memorable than its eventful predecessor. We have only to look to France to realize a sense of the dangers and destruction that lie hid in the uncertain future. If we extend our glance to Hungary, to Austria, to the new Italian monarchy, and even far beyond, we become still more impressed with the ominous aspect of every national and political feature that there meets the eye. The tendency of every thing is warlike, revolutionary."

While many professed watchmen are crying "Peace and safety," telling their hearers that a good time is coming; that the temporal millennium is about to begin; that the present commotion and distress of nations indicate that the great work of converting the world is soon to commence; and that the people need have no fears that the second coming of Christ is at hand; they are not aware that they are fulfilling 1 Thess. 5: 3, and fitting themselves for "sudden destruction." O what blindness! May the Lord open their eyes to see their dangerous position before it is too late. Would that something might transpire to arouse the sleeping watchmen, before the time is past for them to sound the alarm. Like men enveloped in smoke in a burning house, they seem to sleep more soundly as their dangers increase. Their condition appears to be much like that of those described by the prophet Isaiah, when he says:—

"His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."—Isa. 56: 10–11.

☞ Toil and trial are grim schoolmasters; but a flush of hope can make them beautiful, even as a sunbeam the rude mountain frost.

Is it right for Christians to marry Unbelievers?

It is often asked, "Do you think it is right for christians to marry unconverted persons?" Our answer is, we think the Scriptures forbid such marriages. The following remarks on this subject, by W. B. Boyd, of Baltimore, Md., and those by the Editor of the *Gospel Banner*, are worthy the attention of those who wish to please the Lord.—Ed. *Crisis*.

"We are commanded to 'love not the world, neither the things in the world;' to 'be not conformed to this world;' to 'have no fellowship with the unfruitful works of darkness, but rather reprove them;' and to 'prove what is that good and acceptable and perfect will of God,' 'proving what is acceptable unto the Lord,' 'understanding what the will of the Lord is.' Have not these exhortations pre-eminent claims upon our consideration in so premeditated a matter as that of marriage? Should we not, before acting, 'understand what the will of the Lord is,' 'proving what is acceptable unto him? Can it be shown that it is the will of God that his children should intermarry with the children of man? Do the examples before the flood show it to be his will? (Gen. 6: 1–7.) Do the examples under the law show it to be his will, (Deut. 6: 3, 4; Neh. 12: 26; 1 Kings 11: 1–6; or does any thing in the teachings and exhortations of Jesus and his apostles show it to be his will? (2 Cor. 6: 14–18; 1 Cor. 5: 15–29.) If so, then they have a right to marry whomsoever they will, whether in the Lord or out of the Lord. But if not, then do not brethren act very self-willed in marrying unbelievers? and can such marriages be said to be 'what the Lord has joined together'? if not, they are the unfruitful works of darkness; and we should take heed to the apostle's exhortation to have no fellowship with such works, 'but rather reprove them.'

Further, do not believers show at least an equal love for the things of the world, the children of men, to that for the things of God, his children, when they manifest such a decided preference by choosing them? There appears to me to be a covetousness and idolatry connected with such a preference, the love and desire of a mere worldly object, a natural born heir of death, and it may be seed of the serpent, above that of a child of the living God, and heir of his kingdom and glory, laboring day after day to do his pleasure, and prepare for the inheritance that is incorruptible, and undefiled, and that fadeth not away. Who could make such a choice where the lust of the eyes or the pride of life has an influence? And is it not a step toward bringing about just such a state of things as we see in the sectarian world, where all, whether of a particular sect or of the world at large, have equal privileges of approaching the Father, only so that each worships according to the dictates of their own conscience? 'They that worship God must worship him in spirit and in truth.' They worship they know not what, because they have not the knowledge of the truth of the gospel of the kingdom. 'He that turneth away his ear from hearing the law, even his prayer shall be abomination.' 'The sacrifice of the wicked is an abomination to the Lord.' 'The thoughts of the wicked are an abomination to the Lord.' Therefore, 'Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon.' Let them first believe and obey the truth, knowing that 'to obey is better than sacrifice;' then shall they be welcomed to all the privileges and responsibilities of the sons of God, and their prayers and sacrifices of righteousness and praise shall be his delight; and should choose for their companions members of their own Father's family; knowing that being members of the body of Christ, we should not be 'unequally yoked together with unbeliers' of Satan's synagogues. It seems strange to me that believers should see no difference between themselves and unbelievers. As for my part, I find it hard enough to keep from being carried along by the current of moral influences into the way of the worldly-minded, among whom we move; and I cannot see that by choosing from among that number a companion for life, I should meet with any greater assistance toward getting clear of my faults, and perfecting my character in the fear of God—the very things for which we should live. Some may have come to an understanding of the truth after marrying believers, but brothers or sisters marrying unbelievers in hope of teaching them the truth, looks like working on the principle of,—'Let us do evil that good may come.'

The inference I draw from 1 Cor. 7: 17, is that the believers at Corinth after they had united themselves to the church of Christ, being exhorted not to be unequally yoked together with unbelievers, thought it was even necessary to separate themselves from their unbelieving husbands and wives which they had before; but Paul tells them, No: but if brothers or sisters have unbelieving wives and husbands that be pleased to dwell with them, let them not separate themselves; but if the unbelieving depart let them depart. A brother or sister is not under bondage in such cases.

Now the wife is bound by the law of marriage as long as her husband lives; yet a sister who has an unbelieving husband is not under bondage in case he should depart. If therefore an unmarried sister marries an unbelieving man, knowing at the same time she is not bound to him any longer than he is satisfied to live with her, the law of marriage, which Paul says binds a woman unto her husband for life, is made of no force. 'The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; ONLY IN THE LORD.' This limiting of the liberty of widows to believers, I understand to be binding upon all believers; for male and female are one in Christ Jesus; and it would appear to be strange, unreasonable, and unjust for Paul to limit widows, some perhaps not married a month, to believers in their choice of husbands, while widowers and unmarried brothers and sisters are at liberty to marry whom they will. But Paul had not told the others that they might marry whom they would, as in the case of the widow, and therefore it was not necessary to say to them 'only in the

Lord,' and this is all the difference I can see between them."

Your Brother in the faith,
W. B. Boyd.

Baltimore, Md., July, 1860.

[*Remarks by the Editor of the Banner.*]

"We commend the foregoing pertinent and scriptural remarks on this important subject, to the candid and careful perusal of our readers. We thank Bro. Boyd for his article, not only because he has saved us the labor of writing much on the subject, but on account of the similarity between his views and our own. We have long felt and deplored the evil of which he complains, and been surprised that any christian could become an apologist for that which is so contrary to God's revealed will. We are in days in which many who profess the christian name, claim the largest kind of liberty,—liberty to *say* and *do* just what they please, or what may seem right in their own eyes. These, however, ought to know that every one who has assumed Christ's name, ought to 'walk as he walked'—to 'learn of him,' as one of his *disciples* or *learners*—and also to be obedient to his authority as Head of the Church. The marriage of believers with unbelievers, the elect people of God with those unapproved by him, has been contrary to his will in all ages and fraught with the most direful results to those immediately concerned; whilst obedience has always been attended with his blessing. Moses warned the Israelites against making *covenants* or *marriages* with the Canaanites, because of the evil consequences which would result; viz., 'they will turn away thy son from following me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly.' Deut. 7: 3, 4. Joshua also, after he had led them into the land, and divided it to them by lot, a little while before his death, reminds them of the danger of cleaving to the remnant of the seven nations of Canaan which was left among them. He told them, that if they should make *marriages* with them, 'Know of a certainty that the Lord your God will no more drive out these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until you perish from off this good land which the Lord God has given you.' Josh. 23: 13. Israel was a chosen people, and Jehovah wished them to be preserved from the vices of the Gentiles, and for this reason commanded that they should not intermarry with them. Solomon, the king of Israel, disregarded this injunction, and incurred the displeasure of Jehovah, and his 'wives turned away his heart after other gods.' 1 Kings 11. Read the 9th and 10th chapters of Ezra, and Neh. 13: 23–31, for an account of the manner in which the great reformers, Ezra and Nehemiah, regarded this law of their God, and their efforts to enforce its observance.

We can easily perceive that the fathers understood this matter, even before there was any recorded law. Witness the paternal care of good old Abraham over his son Isaac, in making the ruler of his household swear that he would fulfill his desire in procuring a wife for his son. Says he, 'I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell; but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.' Gen. 25: 3, 4. Now Abraham had this testimony from the Lord prior to this,—'I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham, that which he has spoken of him,' Gen 18: 19. Abraham's command to his servant about procuring a wife for Isaac, was approved by Jehovah, as may be seen by reading the narrative of his journey to Mesopotamia.

Also Isaac in his old age blessed Jacob, and charged tim, saying, 'Thou shalt not take a wife of the daughters of Canaan.' Gen. 28: 1. Both Isaac and Jacob regarded the law of their parents in this matter, and were blessed of heaven .... Now a christian is a child of God—one who who loves to hear and obey his heavenly Father in all things; and as such he is beloved by God, and his Christ; is specially cared for, and highly honored. Then how can such a person affiliate with one of his enemies—an enemy of God and Christ? How become the partner for life—the bosom companion of one, who is 'dead in trespasses and sins,' 'an alien from the commonweath of Israel, a stranger to the covenants of promise,' one who is without hope, and without God in the world? Why the thing seems to be impossible. The apostle Paul might well ask the Corinthian brethren, 'what fellowship has righteousness with unrighteousness? and what communion has light with darkness? and what concord has Christ with Belial? or what part has he who believes with an unbeliever?"'

Correspondence.

From Eld. L. Boutell.

Dear Brn.:—I have but little time of late to write for the press, on account of so much to do in the vineyard of the Lord. But by the grace of God I am still alive, tugging on through tribulation, enjoying the "hundred fold in this time," and a good hope through grace of life in the world to come. I am glad to see the indications that we are nearing the heavenly port. Being convinced that our Advent pilgrimage is marked by the Divine hand, I dare not be ashamed to own my Lord in the presentation of truth adapted to these times; and those who have tasted and feasted on this good news of coming salvation cannot live without it. There is joy, peace, and coming glory in it, with a crown that fadeth not away. Glory be to God! 'tis a blessed hope. "The *pure* in heart (and life) shall see God." "The meek shall inherit the *earth*." "The earth shall be filled with thy glory."

In my recent visits among the saints I find some enjoying the fullness of joy by faithful obedience; others sordid and worldly—not as in days gone. There are a few who sigh and cry over the destitution of Zion; but the Lord is good, and is with the pilgrims chosen out of the world.

In company with Brn. Mitchell and Libby, we attended a Conference in Hollis, Me., and here we found a good number of consistent Advent believers, ready to help in the work of God by their exhortations, prayers and means. The Methodists were ready to open their house of worship for us, which we occupied five days. The people came out and gave a hearing ear to the doctrine peculiar to our faith. The Lord gave us a good time together. The brethren were strengthened, comforted, and quickened, in the truth Others heard with candor. I left, but have heard a good report since from the meeting. I have since visited Kennebunk and Concord, besides other places, and I see indications for good wherever I go.

The times call upon us for action. War, secession and disunion; national hostilities and civil war—men's hearts failing them for fear—a national fast called—"The signs of this time" published in all the papers, endorsed by all parties in church and state,—and shall we not lift up our heads, and blow the *trumpet* of alarm, and say, "Let all the inhabitants of the earth *tremble* for the day of the Lord cometh"? *The mould is about filled.* It is time to seek peace and pursue it, to be all ready for the *coming events.* Startling they will be. But Jesus *lives* and his word may prove true, and soon the old weather-beaten pilgrims will find their way through the gates into the city. Bless God! Amen.

Groton, Mass.

From Eld. J. Blain.

Bro. Grant:—I send the following brief letter for insertion in the *Crisis*, to call the attention of brethren to a new missionary work, which I think we are called on to perform, namely, the translation of some of our works into the German language.

"Louisville, Ky., May 24th, 1860.

Dear Bro. Blain:—Enclosed you will find fifty cents for ten copies of "*Death not Life.*" If you have them in German, send them, and if not send them in English. If you know where I could procure something of the same kind in German, please write and let me know, for it would be very useful to me while I preach in that language. It is now some six years since I heard you preach in Cincinnati, on life and death, and I embraced the doctrine. But from that time I have suffered continual persecution for it. But the truth is worth suffering for. Your book has been very useful to me, and has gladdened many a pious heart that thirsts after the knowledge of the true and living God. May God bless you, and your labors.

H. Snyders."

In subsequent letters he urges translations—says the Germans will receive the truth and stand firm when convinced. He became a Baptist minister since he heard me preach, but expects to be expelled, as he will ploclaim the whole truth—says he is not qualified to translate. But translators can be obtained in New York, if not East, or in Buffalo, Caicago or Milwaukie. To encourage this work I add, that Germans are more numerous West than many are aware of. In Buffalo, there are over 20,000, and a good share of Erie County is settled by them. So it is over the Western States and in C. W., both in country and cities. One half or more are Protestants. But very few, except their children in schools, can read English.

Would it not be profitable (for another life) for our able brethren to invest some of their funds in this missionary business?

Buffalo, Jan. 10th, 1861.

☞ *Harbinger* please copy.

Obituary Notices.

Died, at Saratoga, Winona Co., Minn., Dec. 2d, 1860, Elvira Corliss, wife of Timothy E. Corliss, aged forty-seven years.

The subject of this notice embraced the Savior as the only life given to the human family, about twenty years ago, and united with the Methodist Church, of which she was a member until the news of her Lord's soon coming was heard, which she gladly embraced and confessed, and identified herself with the people waiting for the coming of our Lord Jesus Christ. After enduring sad disappointments, and sometimes cast down from her religious enjoyment through cares and trials of this life, having discharged the duties of a christian mother and companion, she calmly fell asleep with a bright hope of immortality when Jesus comes.

She leaves seven children and a companion to mourn her absence, with many other friends; but we "sorrow not as others that have no hope," for she

Sleeps "in Jesus, blessed sleep!
From which none ever wake to weep."

The funeral sermon was preached by Eld. C. L. Page. The subject from which he gave comfort to the mourners was the christian's hope. May the God of all comfort sustain the afflicted friends, and prepare them for that meeting where death will never enter.

M. W. C.

Advent *Herald* please copy.

Died, at Scitico, Ct., Nov. 15th, 1860, of consumption, John Wesley, son of Bro. W. and Sr. R. L. Parker, aged twenty years, nine months, nineteen days.

Wesley was always a good boy, kind to his parents, brothers and sisters, steady in his habits, regular in his attendance at the house of God, but had never professed faith in Christ. After he was taken sick he seemed anxious to prepare for death; said if he had a good hope in Christ he could die willingly; and in a prayer meeting at his father's he spoke and said he felt he must die—that his time was short,—said he little thought one year ago, when standing by the bedside of his dying sister, he should so soon follow her. He requested the prayers of the brethren and sisters that he might have a good evidence of his acceptance with God. He was asked a few days before his death if he could trust in Christ. "Oh, yes! he said, "without a doubt;" and talked of death as calmly as any one about their business. He seemed anxious to dispose of all his things, and have every thing ready The day he died he called for his violin, and with trembling fingers played a very touching melody, the sentiment of which was his farewell to his friends, and it was indeed, for in a few hours he was cold in death. He was sensible to the last. His father asked him, a few moments before he died, how he felt He whispered, "All is well;" bade an affectionate good-by to all his weeping friends, and reclining upon the sofa with his head resting in his mother's arms, calmly and peacefully fell asleep.

Thus in a short time Bro. and Sr. Parker have been called to part with their two oldest children. The music of their voices is no more heard in their dwelling; the harp is silent; the fingers that swept the keys are motionless in death; but while they mourn, it is not as those without hope. Their children sleep in Jesus. Soon they will awake, and on the heights of Zion, with immortal lungs and voices tuned to golden harps, they will unite in singing the song of the redeemed—

"There no groans shall mingle with their songs."

Eld. J. Turner preached a very impressive discourse on the resurrection, from Isa. 26: 19, to a large and attentive audience.

He sleeps! his sufferings all are o'er,
He sleeps! on earth to wake no more;
He's faded from our sight away,
His sun has set while yet t' was day.

He sleeps the silent sleep of death,
His pulse is still, and hushed his breath;
His eyes are closed no more to weep,
He sleeps the last, the dreamless sleep.

He sleeps! nought can disturb his rest,
His pains are o'er, his sleep is blest;
He rests secure from mortal woes,
While angels watch his sad repose.

He sleeps! but will he never wake?
Yes! Jesus will his slumbers break;
His voice the sleeping dead shall hear,
Then he'll awake to die no more.

Scitico, Ct. C. A. Terry.

Died, in East Greenwich, R. I., Dec. 26th, 1860, Sister Tabitha Kittle, in the thirty-seventh year of her age.

Our sister had professed the religion of Christ some years ago, and was a member of the Sixth principal Baptist Church, but for a few years past she has been interested in the blessed hope of Jesus' soon coming. There never could be any great apparent change in the deportment of our sister, having always a kind and even disposition, so much so that all loved her, and none could ever seek otherwise but good of her.

She has left a kind husband and three children, a brother and sister, and other friends, to deeply mourn her loss, but they mourn not as others that have no hope. She was sick some three weeks, and suffered much during the time, but no murmuring was heard from her lips. Being asked by the writer the night before she died if she had given up her little family into the hands of the Lord, and if she felt the Lord to be near to her, she replied, "Yes." In the morning she sweetly fell asleep in Jesus. O blessed sleep!

"From which none ever wake to weep."

May husband, children and friends meet her again in a better land.

A large congregation was gathered at the funeral, and listened with marked attention to these words—"Blessed are the dead that die in the Lord!" E. Bellows.

Summary of News.

FOREIGN.

[Advices of 27th ult.]

HUNGARY.

Pesth, Sunday. Yesterday a disturbance took place at Keerekerut, during which the garrison was compelled to use their fire-arms. Five persons were severely wounded.

Gaeta, (via. Marseilles,) Tuesday. Thirty guns only have been used in the bombardment. To-day, a mortar battery has been established in the valley, in a sheltered position.

Paris, Sunday noon. Negotiations concerning Gaeta have been opened between France and Sardinia.

Naples, Friday, 6 P. M. A conspiracy by the Bourtant party, but without importance, has been discovered. Four Royalist Generals have been arrested, with some agents of King Francis II., who had come from Gaeta.

Naples, Saturday. Several Neapolitan officers have been arrested. The bombardment of Gaeta continues.

Le Nord, referring to reports of Russian support to Francis II. of Naples, says:—"Whatever may be the personal sympathy felt for his misfortune, the Czar has not offered him any material support."

ITALY.

Turin, Dec. 29. King Victor Emmanuel arrived yesterday at Ancona, and is expected here on Monday. The "Opinione" confirms the news of the departure of the Queen of Naples from Gaeta.

Turin, Dec. 30. A royal decree has been issued, ordering the dissolution of the Sardinian Chamber of deputies.

The King arrived here yesterday, accompanied by Prince Carignan, and the Ministers who went to meet him at Alexandria.

His Majesty was received by the municipality.

The National Guards were under arms. An immense crowd cheered his Majesty. The city was illuminated.

Naples, Dec. 26. It is asserted that the French fleet had left Gaeta.

Gaeta, Dec. 25. Notwithstanding the rain and snow, the bombardment continues with great fury, some of the shells reaching the most remote parts of the city. Several inhabitants have been killed.

The claims of the Servian nationality are to be brought forward by the Servian deputation, whose proposals will be submitted to the next Diet in the form of Royal propositions.

DOMESTIC.

The South.—Washington, Jan 16. Lieut. Hall left this afternoon for Charleston, with instructions for Major Anderson, the exact character of which has not transpired; but it is ascertained from reliable sources that the troops will not be withdrawn from Fort Sumpter, and that that post will be defended.

The Herald has a rumor that a large military force is enlisted here to seize the forts in the harbor as soon as hostilities at the South shall be commenced. It is said that from three to five thousand men are enlisted.

The Tribune has positive information that it is the intention of the South Carolinians to attack Fort Sumpter on the return of their envoy from Washington.

New Orleans, Jan. 18. The programme of the secession of Louisiana has been agreed upon by the leading members of the Convention; also arrangements for perfecting a general convention of the seceding States, at Montgomery on the 20th of February, to devise a plan for a new Confederacy based upon the Federal Constitution to claim title and to ask recognition of European Powers.

Forts Jackson and St. Philip are to be largely reinforced for the defense of the mouths of the Mississippi. It is contemplated to fit out privateers in case coercion is attempted by the North.

Prospect of a Battle.—New York, Jan. 18. The correspondent of the Commercial Advertiser telegraphs that Mr. Iverson has received advices from Pensacola that Fort Pickens will be assaulted because it has been recently garrisoned by the Government.

New Orleans, Jan. 19. Major Chase telegraphed from Florida to the Mayor of this city for 2000 volunteers. The Mayor responded that the troops would be raised in forty-eight hours if Florida would equip them. The Governor of Florida sent word to dispatch the troops immediately, and the needful supplies would be forthcoming. The city is in a great state of excitement, and meetings are called for the enrollment of volunteers.

Three hundred are on their way from Mississippi for Pensacola. If Fort Pickens is not surrendered, great carnage will ensue.

The pilots of Pensacola have been notified not to bring in United States vessels, under the penalty of death. Intercepted Washington dispatches are in the hands of the State forces, which number nearly 1000, and twenty-five heavy guns

Milledgeville, Ga., Jan. 19. The secession ordinance declares the ordinance adopted in 1788, ratifying the Constitution of the United States, and all acts of the legislature relating thereto, abrogated; also that the Union between Georgia and the other States is dissolved, and that Georgia is in full possession of all the rights of sovereignty that appertain to an independent State.

Petersburg, Va., Jan. 20 One thousand kegs of powder and twenty thousand pounds of shot and shell from Tredegar works in Richmond, left this morning in a special train en route for Charleston, to the order of Governor Pickens.

Washington, Jan. 15 At a meeting of southern Congressmen last night, Mr. Corwin's report was denounced as utterly unacceptable, and Mr. Crittenden's proposition opposed by some who consider it now too late for reconciliation.

The free traders urge the establishment of a southern confederacy. Efforts are making to concentrate the vote of Pennsylvania with scattering votes of other northern States on Crittenden's proposition.

It is certain that Southern ministers and consuls have been preparing the way for commercial alliances with European powers for several years.

John Mitchell, the Irish agitator, is believed to be the representative at Paris of the secessionists.

A proposition is to be introduced into the Southern Congress to discontinue cotton planting two years, in order to fill Southern granaries with corn, and to insure an alliance with England

ITEMS.

Earthquake in South Carolina.—The Charleston Courier states that the shock of an earthquake was distinctly felt at Spartanburg, S. C, on the afternoon of the 3d instant, at 4 1-2 oclock. The motion was East and West and was so severe as to cause persons to run in the street to see if the houses were not falling. The shock was also felt in Atalanta, Geo. The Intelligencer of that city says:

Its range appeared to the East and West, or nearly so, and its continuance about ten seconds. The sky was clear and cloudless at the time, and the sun unusually brilliant. it was particularly noticed by those residing in solid stone buildings. The types rattled in the cases in our job office. It was not followed by the second slight shock, usual in tropical countries, nor have we heard the usual rumbling noise.

Terrorism at the South.—Private letters received in this city confirm the published accounts of the reign of terror in South Carolina. A family, intimately related to some of our friends in Boston, has sent its valuables from Charleston, closed their house in that city, and retired to the interior of South Carolina. As a matter of personal safety, the slaves on the plantation have been sent to Richmond and sold.

In another instance, a gentleman of northern birth and relationship, who was estimated to be worth $125,000, was compelled under threats of personal violence to subscribe $12,000 for the South Carolina State Loan,—an investment deemed "extra hazardous."

Business men and capitalists in the cotton States write that they are compelled to join in the popular current, and "hurrah with the crowd," in order to protect their property. They would gladly welcome the strong arm of the nation to arrest the tyranny of the mob, which now is in the ascendant.—*B. Trans.*

A Horrid Case of Destitution.—A horrid case of destitution came to the knowledge of the 4th Ward police on Monday afternoon. It is truly said, that one half of the world is entirely ignorant of how the other half live. Officer Rade, of the 4th Ward, proceeded to a tenement house, No, 32 Madison street, and on entering a room in the upper part of the building, a most horrid spectacle met his view. The lifeless body of a man named John Williams, about 33 years of age, was stretched upon the floor. From his appearance he had probably had the consumption, and being unable to procure the necessaries of life, had laid down and died from starvation and neglect. In one corner of the room, which was in the most wretched condition imaginable, lay the emaciated form of the wife of the deceased, on a mattrass of straw.

Near by her on some old blankets were three small children with small pox in its worst stages. They presented a most sickening sight. The poor woman had attended to them as long as she could stand upon her feet, when she herself sickened, and was compelled to lay down by them, and see them starve to death, which would have been the case had not the police heard of their misery and stepped in to their relief. The other occupants of the house shunned the apartments of Williams, fearful that they should contract the loathsome disease; and thus the unfortunate sufferers were entirely deserted—no one to help them, and unable to help themselves. The Health Wardens and Coroner were immediately notified of the case.—*N. Y. Ex.*

Independence of Canada.—The London News seems to think that the British North American colonies will soon be setting up for themselves as an independent government, and apparently gives encouragement to this design. "If the whole of North America," it remarks, "is not to form a part of the United States, the best means of giving strength to the people north of the St. Lawrence is to follow the example of the American statesmen, and to make a new United States.

It has been stated that the Duke of Newcastle, since his return home, has been engaged upon a scheme for the federation of these colonies; but whatever may be the policy of the British government in regard to them, it is at least questionable whether any serious opposition would be made to their assuming independence, or forming a union with the United States, more particularly if the Southern States should leave the Union.

☞ The General Conference of the M. E. Church of Ohio, have resolved that they will not receive any person into full communion who persists in the use of tobacco.

Married.

In Batavia, N. Y., Jan. 6th, 1861, by the Rev. Mr. Kempshall, Bro. A. P. Moore of Conesus Centre, N. Y., and Sr. Martha A. Erwin of Bethany, N. Y.

In Cambridgeport, 10th inst., Mr. John Ross of North Chesterville, Me., and Miss Julia A. Chase of C.

Notices, &c.

Notice.

The Church in Springfield is at present supplied with preaching by Bro. Adams, who is temporarily located here.

Randl. E. Ladd.

Life of Hiram Munger.

SECOND EDITION, WITH A PORTRAIT.

This book is now ready. Those who wish a copy (and every one should have one) will please send in the orders soon, in order to obtain a supply. In addition to what has been published in the first book, there is a large appendix, which contains some deeply interesting items regarding the trials and persecutions to which the pioneers of the Advent faith were subjected; beside a number of valuable recipes for various maladies. Also, a *life-like portrait* will accompany this edition. Owing to the extra expense, the price will be 60 cents; postage 8 cts.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. Grant, per order of
Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1 6?; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will commence meetings at Keeseville, N. Y., Jan. 29th, to continue one week or more, as may be thought best.

Miles Grant.

The Lord willing, I will preach in
Dover, N. H. .... Jan. 26th and 27th
Exeter .... Feb. 2d and 3d

Geo. A. Otis.

... preach in Lawrence .... Feb. 3d

L. Boutell.

J. W. Crabtree will preach in
New Britain, Ct .... Jan. 27th

Bro. J. K. Bellows will meet the brethren in
Wrightville .... Jan. 27th
Bakerville .... Jan. 31st and Feb. 1st
Pleasant Valley, (as brethren may arrange) Feb. 3d
George Williams' .... Feb. 5th—8th
East Otis .... Feb. 10th
Chester Factories .... Feb. 17th
Round Hill .... Feb. 19th—20th
Dalton .... Feb. 24th
Cheshire, (as Bro. Cummins may arrange) Feb. 26th to March 1st.

Eld. Wm. H. Mitchell will preach in
Exeter .... Jan. 27th

D. A. Jones will meet with the church at
Abington, (Dr. Huntington's church) .... Jan. 27th
Danielsonville .... Feb. 3d

I will preach at
Melbourne, (village) .... Jan. 27th

D. S. Holt.

H. B. Sevey will preach in
Rome (Town House) .... Jan. 27th
Mt. Vernon, (White school-house) .... Feb. 3d
Belgrade, (Baptist M. H.) .... Feb. 10th
Augusta, (where Brn. may appoint) .... Feb. 17th

Providence permitting, I will preach at
Danielsonville, Ct .... Jan. 27th
East Killingly, Ct .... Feb. 3d

J. Hemenway.

Providence permitting, Eld. S. S. Brewer will preach in Worcester the last two Sundays in Jan.

APPOINTMENT FOR BRISTOL.

Eld. Ralph Williams will preach .... Feb. 3d

Geo. L. White.

Providence permitting, I will preach in Lowell the last Sabbath in Jan. and 1st in Feb.

W. S. Campbell.

Business Matters.

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D. F. W.—We shall continue the paper.
M. A. Belding.—All right.

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January, 1860.

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For the Crisis.

The Angel's Message.—Rev. 14: 6-7.

Tune.—"Brest."—Lyre, page 139.

Lo, an angel-voice from heaven
Rends the air with trumpet cries;
Round the earth with speed is driven,
Like the lightning, how it flies!
Hark! the message
Will the careless soul surprise!

Kindred people, tongues and nations,
Distant lands and surging seas;
Men of might, whate'er your stations,
Sons of pleasure, wealth and ease,
Time is dying!
Will ye revel on your lees?

Long the gospel trump has sounded,
Long has Mercy knelt to plead,
Gracious Love has much abounded
To supply your highest need;
But rejected,
God will measure out your meed!

Mine is one, a special mission,
Will you heed this last appeal,
Heed the final great commission
Which your destiny must seal?
Heed my gospel?
On it hangs your woe or weal!

Fear your God and give him glory,
For his judgment-hour has come!
Send abroad the fearful story,
Wake creation to her doom!
Sound the tidings,
Ere death's curtains all entomb.

Scorn to hear this solemn warning,
Quell all fears, my voice forget,
Say, "a better day is coming,"—
Still the glittering sword is whet!
It will sever
Every heart on evil set.

Heed ye not my revelations?
"Hour of judgment," hark! its knell,
Counting out the age of nations;
Ye may all its numbers tell!
Can you trifle?
Trifle on the verge of hell? S. H. B.

West Townsend, Mass., Dec. 31st, '60.

Chronological Prophecies.

BY REV. E. BICKERSTETH.

[Voice of the Prophets.]

(Continued.)

In the description of the FOURTH BEAST, as given by St. John, in the Revelation, the beast is said to have seven heads, and these are interpreted to mean *the seven mountains on which the woman sitteth*, and that *there are seven kings*, of which *five are fallen, and one is, and the other is yet to come.* The confirmation of the application of this to Rome by the unconscious testimony of Pagan poets and historians, is very striking. The grouping together of the first five heads removes all objections from the irregularity of order in which they rose, and fell, and rose again. By this grouping of the five together, the order is not more marked in the prophecy than it was in the history. The five forms of government, according to the Roman historians, were *Kings, Consuls, Decemvirs, Dictators*, and *Tribunes*. The *Imperial* government was the one existing at the time of the apostle.

The importance of these prophecies to us will be more clearly seen when it is known that these ten kingdoms are to be destroyed at the coming of Christ (Daniel 2: 44, 45; Rev. 17—19); and that it is during their continuance that he appears in the clouds to establish his own kingdom on their ruin (Dan. 2: 44; 7: 13, 14, and 27, 28; Rev. 19: 11); his being the sole kingdom then left (Dan. 7: 27, 28; Rev. 11: 15; 20—22).

The termination of the times of the Gentiles is also the more important, as it is so continually represented to us as the time of the separation of the wicked from faithful professors. Look in this view at the parables of the tares and the wheat; the net cast into the sea, the ten virgins, and the talents. See the striking statements of our Lord, Luke 17: 26—30, and of his apostles, 1 Thess. 4: 15—18; 5: 1—11; 2 Thess. 1: 5—10, and 2. The author was long satisfied to refer these to the general judgment after the millennium, but a more full consideration of Scripture leads him to think that the whole of the scriptural testimony can only be harmonized by applying them to a separation to take place previous to the millennium.

When shall these things take place? Who can answer this? The precise time is probably yet hidden from us; but *the signs of the times are* to be discerned, and the approach of the time may be expected to be known, as was the time of the first advent to Simeon, Anna, and others. Sir Isaac Newton, in his day, speaks of the time approaching, but adds (page 252), "the time is not yet come for understanding these prophecies perfectly, because the main revolution predicted in them is not yet come to pass." It has appeared to many that the French Revolution in 1793, is that main revolution which meets these anticipations.

On the COMMENCEMENT OF THE 1,260 YEARS, there are considerable differences of opinion amongst Protestant interpreters. The most common modern opinion (that of Mr. Cuninghame, Mr. Gisborne, Mr. Frere, and Mr. Irving,) gives A. D. 533, the date of Justinian's Edict in favor of the Pope; Mr. Faber's commencement is 604; Bishop Newton's, 727; and Lowman's, 756. In the year 584, mentioned by Mr. Brown, Pope Pelagius claimed infallibility, and was assisted in maintaining it by the troops of the empire, and then Rome was abandoned by the eastern emperor. This period would terminate in 1844. The Magdeburgh Centuriators name the year 606 as the time when Pope Vitalian would have service in the church in Latin.

The year of our Lord 608, exactly 75 years after 533, is remarkable by the Pantheon being dedicated afresh to the Virgin Mary and other saints; and the same, or following year, Mahomet's preaching began. This date of 75 years is important, as being the interval (divided into two parts 30 and 45 years) given by Daniel between the close of the 1,260 years, and the years of blessedness. On this view the first term of 30 years terminated in 1822. The events which distinguished the year 1822 were the declaration of independence by the Greeks, and the restoration thus of the seat of the third empire to political power. The gospel was then also again preached to the Jews in Jerusalem.

In the author's view the most probable of the periods is that of the year 533, ending in the French Revolution. It tended to shake this, while there was reason to think that part of Justinian's letter in favor of the Pope was a forgery of the Romanists, as stated by Comber in his Forgeries of the councils, p. 251. In the part which Comber admitted to be genuine there is much respect and honor given to the Pope; but not what could of itself be considered as putting the saints into his hands. But Mr. Cuninghame has, since this was written, investigated at some length the doubts thrown out by Comber, and has, I think, satisfactorily removed them. See his Preface to the Fulness of the Times. Page 11–22.*

There are other expressions in Justinian's Novels, making the Pope pre-eminent, to which Comber has not alluded, (Nov. 131, ch. 2.) "*Sancimus sanctissimum senioris Romæ Papam* PRIMUM ESSE OMNIUM SACERDOTUM." The passage in Daniel on which the commencement of the 1,260 years is chiefly founded, is thus translated by Wintle: "He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall presume to alter appointed seasons and the law which shall be given into his hand, until a time and times and the division of a time."—Dan. 7: 25. On which Mr. Wintle says, "Either the saints shall be subject to his power, or, as seems more agreeable to the versions, his influence shall prevail over the solemnities of the law. Possibly, both might be intended to be included in the usurpation."

From whatever dates we reckon, we cannot but consider that the time of the end is drawing near, and that awful events of judgment and of mercy are before us. The time of condemnation and salvation as concerns the professing Christian church at large, as well as each individual believer, is hastening. This should lead every Christian, on his own part, to special watchfulness; on the part of a perishing world, to the utmost exertions and prayer; and on the part of the church and the world to come, to peculiar hope and gladness of heart. When these evil times are passed away, the day of millennial glory dawns on the world (2 Peter 1: 19); or, in the words of St. Paul, speaking of the loving-kindness of God, in choosing his people out of the world, God's purpose is "that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."—Eph. 1: 10.

Connected with the subject of Chronological Prophecies is that of CYCLES and JUBILEES. It is striking that some chief Prophetical and Chronological dates should be Astronomical Cycles, as 1,260 and 2,300, and the difference between them 1,040, the most perfect cycle known. The eras of Jubilees may also yet be found much to illustrate the Chronology of Prophecy. This subject has been brought forward by Mr. Cuninghame in several of his latter publications with much application and extended research. Difficulties and mistakes in so intricate and perplexed a subject may be expected; but though pushed too far, there is valuable thought in these works, and the increasing importance of the subject fully justifies great attention to it.

The author, in his Sermon before the European Missionary Society, published in his Occasional Works, has thus stated his view of the COURSE of events yet to take place.

The beginning of the day of the Lord seems to be the breaking up of the visible Gentile kingdoms and churches, (Rev. 16: 19,) on account of their apostasy and wickedness, by a series of desolating judgments foretold distinctly in Daniel 2: 37, 35, and strengthened by the vision of the four beasts (Dan. 7,) as well as by many similar predictions. This is explicitly interpreted by the angel as pointing out Christ's *kingdom breaking in pieces all* the previous *kingdoms* and then *standing forever*. Here is the complete overthrow of Popery, Mohammedanism, Infidelity, and every opposing kingdom. This is *the time of trouble, such as never was since there was a nation, even to that same time.*

These are some of the immensely important events which are connected with the coming of our Lord. Though the details of them may be more hid in obscurity, the events themselves are clearly revealed. And if these events are before the church and the world, they ought to be made known, that men everywhere may be awakened from their present slumber, and *flee from the wrath to come.*

(To be concluded.)

*The identifying of the Letters to the Pope with the civil law, and embodying his primacy in that law, was a remarkable way of accrediting the Pope, and making prominent his dignity. Gibbon says: "The vain titles of the victories of Justinian are crumbled in the dust, but the name of the legislator is inscribed on a fair and everlasting monument. Under his reign, and by his care, the civil jurisprudence was digested in the immortal works of the CODE, the PANDECTS and the INSTITUTIONS, the public reason of the Romans has been silently or studiously transfused into the domestic institutions of Europe, and the laws of Justinian still command the respect or obedience of independent nations." They did, indeed, soon after they were published, fall into neglect and oblivion till about the year 1130; when a copy of the digests was found at Amalfi in Italy; which accident concurring with the policy of the Roman Ecclesiastics suddenly gave new vogue and authority to the civil law." See Encyclopædia Brittanica, on "Law." The Novels are full of directions about Ecclesiastical matters, and the primacy over the Christian church through the Roman empire is given to the Pope in the body of them.

For the Crisis.

Encouragement.

Ye weary saints, lift up your heads,
Rejoice and shout aloud for joy;
Ye doubting souls, cast off your fears,
Dismiss your doubts which now annoy.

Ye weak and feeble in the faith,
Search earnestly the word of truth;
And seek for wisdom from above,
To guide you in the narrow path.

The pilgrimage with us is short,
The long expected day will dawn,
And burst upon our waiting eyes
The glorious resurrection morn.

Ah, yes! the glorious dawn of day
Is breaking in the eastern sky;
Prophetic tokens, thick'ning fast,
Proclaim that Christ, our King, is nigh.

Though now with sore temptation prest,
And troubles rise on every hand;
Soon our deliverance will come,
And in blest Paradise we'll stand.

Then let us gird the armor on,
Fresh courage for the onset take;
Supplied with grace and love divine,
We'll press the battle to the gate.

We will not fear though Satan rage,
Our hopes are fixed on Christ secure;
He is the way, the truth, the life,
His blood avails to make us pure.

And though in death, perchance, we fall,
We shall not have to slumber long;
For soon th' Archangel's trump will sound,
And we shall join the ransomed throng.

Then, robed in garments pure and white,
With palms of vict'ry in our hands,
We'll roam the fields of living green,
With those redeemed from every land.

We'll walk the streets all paved with gold,
Beneath a bright and cloudless sky;
We'll pluck the fruit in Eden's bowers,
And eat, and live, and never die.

Boston, Mass. J. McC.

Questions—the North.

What or who is the King of the North?

ANSWER.—He was the Babylonian, (Jer. 40: 2–10,) "by the river Euphrates," in Asia. He was Nebuchadnezzar, the King of the North. "I will take all the families of the *North*, and Nebuchadnezzar the King of Babylon, against this land," Judea.

The North is next occupied by the "confederacy of nations," that came against Babylon to punish the King of Babylon."—Jer. 50: 9. These were "the Kings of the Medes."—Isa. 13: 17; Jer. 51: 11.

"The North" next is the sphere of the Syrian King.—Dan. 11th chap. It was the successor of the Babylonian and Persian powers, "by the river Euphrates," in Asia.

"The North" was the sphere of the Gentile power, that unwarded and oppressed India from the North of Judea; but it always lay *South* of the Black and Caspian Seas. "The King of the South" was not all creation!—nor every power *South of somewhere*, as a wandering imagination may devise, but "Egypt" throughout.—Dan. 10th chap. The King of the South remains the same. It is Egypt all through to the end.

Hence "The North," located along "the Euphrates"—"The North," as the geographical position of Nimrod, Nebuchadnezzar and Antiochus, or Babylon, Persia and Syria, (the North part of the Grecian conquest in Asia; as opposed to Egypt, the South,)—"The North in Dan. 11th chap. is geographically the same! God has given the world no new geography.

"The North quarters," (Ezek. 38: 6,) is the territory of Togarmah! The Togarmah is one of the merchant peoples then trading with Tyre. Every map locates it South of the Black Sea, and on or near the source of the river Euphrates, in Asia. (See Mitchell's ancient Atlas.) Ezek. 27: 14—"The house of Togarmah traded in thy fairs with horses."

NOTE.—This is historical testimony to the geography of that time and that people. The time was the age of Ezekiel. The people of "Togarmah of the *North* quarters" then traded with Tyre—the commercial metropolis on the Mediterranean.

The prophet Ezekiel argues thus with Jeremiah and Daniel, in locating "the North" in Asia. Rome rules this territory—"the fruit (or successor) of the stout heart of Assyria."—Isa. 10th chap. The Turks now occupy it, and all the people now occupying these territories "of the North quarters" are Mohammedans.

Well, who is the "wilful King?" (Dan. 11: 36.

ANS.—The last head of "the beast" (Rev. 17: 8)—the ten kings obey him. It is the fourth beast that bears the eleven horns.—Dan. 7: 7–11. It is the horn that waxed exceedingly great—the last symbol of Gentileism in Dan. 8: 9. This power is the desolater of the sanctuary and city of Israel.—Dan. 8: 11–19.

This symbol of Rome—"the fourth beast" —maintains its place in prophecy till "the consummation, and that which is determined shall be poured on the DESOLATOR"!—Dan. 9: 27.

Where is this scene laid?

ANS.—In Judea. This "head," or last form of Romanism, leads the "ten kings." Rev. 17: 11–14; Rev. 19: 11–21. The valley of Jehosophat—Joel 3: 12; Armageddon—Rev. 16: 19; the land of Israel—Zech. 14: 2–21; Ezek. 39: 21.

Does this embrace the prophetic earth?

ANS.—Rome did include the known world. Mohammedans occupy the sphere of eastern Rome—"the North" of the prophets—"the third part."

Have not the United States, Russia, and other modern nationalities, a place in prophecy?

ANS.—Yes, as "the ends of the earth—all nations," etc. But this cannot crowd out the Roman.

The Roman empire, under Vespasian and Titus, did destroy Jerusalem and the sanctuary, and this has been the principal Gentile power to perpetuate the desolation, and this desolator of Jerusalem is the subject of Divine judgment. Rome was "the desolator." The Eastern, "the third" party, the Roman empire, is now the last form of Gentileism in the "land of promise." Except as "the eighth head of the seven," shall lead "the ten kings" of the Roman earth as anti-Christ, to "war with the Lamb," among the judgments of the seven last plagues.—Rev. 16: 16; 17: 12–14; 19: 11–21; Dan. 11: 36–40.

REMARKS 1.—"The North" is located in Asia, along the Euphrates.

2. This land—the northern centre of Gentile oppression to Israel—was occupied by Israel's foes through near four thousand years. It is yet possessed by the Turks, their unrequiting and mortal enemies.

3. In the judgment, these foes of the whole Roman earth must be gathered into the land of Israel for punishment.

4. Other nations outside of this "oppressor"—modern nationalities, not named or numbered in the series of "four," not geographized nor chrolonogized in holy Scripture—will be embraced in the final issues of the "the great day."—*Harbinger.*

Selections.

The Waldenses and the Bible.

The Waldenses were more remarkable than any other people on the face of the earth for the large portions of Scripture which they committed to memory. Scripture was their *all;* and as the Jews treasured the manuscripts of the Old Testament, and carried them everywhere in their wanderings, often, as in the persecutions of Spain, winding them round their bodies to part with them only with their lives; so these Waldenses laid up rich portions alike from the Old and New Testaments in their hearts, so that they *could not* be taken from them. The preparation of their pastors for the ministry consisted in learning by heart the gospels of Matthew and John, all the epistles, and most of the writings of David, Solomon and the prophets.

It was reckoned, in the eleventh and twelfth centuries, that a fair copy of the Bible, from a convent, would have cost more than sixty pounds ($300) of our money, for the writing only; and that a skilful scribe could not complete one in less than ten months. Very precious, therefore, was every single portion; and as their enemies seized upon and burnt every copy of which they could hear, societies of young persons were formed in the Vaudois valleys, every member of which was trusted to preserve in his memory a certain number of chapters; and when they assembled for worship, which they did with all possible precaution, from great distances, in some hidden mountain gorge, these new Levites, standing before the face of the minister, would recite, one after another, the chapters of the priceless book, for which they often paid the price of blood. Upon this church of the Book came down, for century after century, the heaviest vengeance of the church of Rome.

A striking instance of their devotion to the Bible is recorded of the inhabitants of two valleys, who, on the 21st of January, 1561, having been ordered to go to mass, or be subjected to fire, to sword, to cord, the Pope's three arguments, met to consider what should be done. In the midst of the kneeling people, the ministers pronounced these words: "We here promise, our hands on the Bible, and in the solemn presence of God, to maintain the Bible whole and alone, though it be at the peril of our lives, in order that we may transmit it to our children pure as we received it from our fathers." One hundred and thirty years afterwards, when they returned to the valleys from which they had been exiled, they met again on this very spot, the hill of Sibaond, and renewed the same oath to God and each other.—*American Messenger.*

"He Reads and I Pray."

Alice M—— had received a fine education. Her mind had been naturally and evenly developed. She had committed many select texts of Scripture to memory, and had enforced their lessons on her own heart. The Spirit of God took of the things of Christ and showed them unto her. She received the truth in the love of it. Her happiest hours were her seasons of communion with her Savior. The Sabbath was to her a heaven below.

Alice was but twenty-one years of age when she became the wife of a ship-master some four or five years older than herself. He was going to Europe in a new ship, and had a state-room fitted and furnished for her accommodation, and she consented to accompany him to sea. Their wedded life began upon the deep. Her husband was a stranger to the power of grace. He admired and loved his wife for her simple and earnest piety. On her return from her first voyage, she confided to a friend who had been her spiritual adviser, that they had lived a life of prayer even on shipboard. "Was he willing to pray with you?" asked the friend. "No," replied Alice, "but we had prayers together every day, and he seemed glad to have it so. He read and I prayed."

Is it strange that within two years that husband's soul was brought to the foot of the cross, and that the time came when she read and he prayed?

Let young wives who love the Lord Jesus, but are joined to partners who have not tasted the powers of the world to come, remember the woe which falls on the families that call not on the name of the Lord, and begin their married life, whether at home or abroad, as did young Alice, and the Lord may give them a like reward.

Sensitive People.

There is no help for being sensitive, but it ought to teach a person tenderness toward others. It does not, however. A great many people who pride themselves upon their "frankness," and always "speaking their mind," are the very last ones who will hear the same things from anybody else. They never are untrue to their convictions,—not they. They mean to be faithful and do their duty, and so they are always flaring your faults in the most offensive manner. But go to one of these people,—say to him, "Mr. Hetchel, I feel it my duty to tell you that your temper is not the sweetest, that your children behave bad at school, that they lie, pinch, play truant, and are dirty into the bargain;" —and lo! you have disturbed a whole wasp's nest of evil passion and probably your family and the Hetchels will be put in non-intercourse all the rest of your life. Speaking one's mind, with these people, means their privilege of sticking needles into every one's feelings they chose, whereas all the neighborhood must be sweet as summer toward them.—*Monthly Religious Magazine.*

Your Mission.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet—
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them
When they launch their boats away.

If you are too weak to journey
Up the mountains steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measures
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready at command;
If you cannot toward the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Savior's feet.

If you cannot, in the conflict,
Prove yourself a soldier true;
If, where the fire and smoke are thickest,
There's no work for you to do;
When the battle-field is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

If you cannot, in the harvest,
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Which the careless reaper leaves;
You can glean among the briers,
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere. —*Anon.*

Freaks of Memory.

A British captain, whilst giving orders on the quarter deck of his ship at the battle of the Nile, was struck on the head by a shot and immediately became senseless. He was taken home, and removed to Greenwich Hospital, where for fifteen months he evinced no sign of intelligence. He was then trepanned, and immediately upon the operation being performed, consciousness returned, and he immediately began busying himself to see the orders carried out that he had given during the battle fifteen months previously. The clock-work of the brain, unaware that it had stopped, upon being set going again, pointed to the exact minute at which it had left off.—*Once a Week.*

SELF-GOVERNMENT.—Do all in your power to teach your children self-government. If a child is passionate, teach him by gentle means to curb his temper. If he is sulky, charm him out of it by frank good humor. If indolent, accustom him to exertion, and train him so as perform even onerous duties with alacrity. If pride comes in to make obedience reluctant, subdue him by counsel or discipline. In short, give your children the habit of overcoming their besetting sins.

☞ The first pressure of sorrow crushes out from our hearts the best wine; afterwards the constant weight of it brings forth bitterness—the taste and stain from the lees of the vat.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Garibaldi's Diet.

The following was first published in the native city of Garibaldi, the modern Cyrus:—

Some time before the campaign of Italy, a Mr. X—— had sent to Garibaldi, in his little island of Caprera, some garden seed—cabbage, salad, spinach, and the like. It is well known that in time of peace, Garibaldi devotes every moment to agriculture, with hunting and fishing.

"Well," said Mr. X., on meeting him, "did the seed turn out well?"

"Yes! yes! yes!" replied Garibaldi.

"You answer strangely," said X. "For you particularly I had selected the very best seed. Was I deceived?"

"No! I tell you."

"You conceal something; the seeds were good for nothing."

"The seeds were very good; but—but for salad one needs oil?"

"How? have you no oil?"

"And where would you have me steal it? But don't let that prevent you from making me a visit at Caprera. I do not promise that you will always find bread there, but there will always be something to eat. Fish and game rarely fail me, and in any event, there are always corn and beans there."

On another occasion, a friend reproached Garibaldi with his indifference in the matter of money.

"As for you," said he, "it matters not, for a trifle satisfies you; but you ought to think of your children."

Garibaldi smiled. "It is clear," he answered, "that you have not thought of the subject as much as I. Listen: either my children will love an expensive style of living, or they will know how, like me, to be contented with a little. In the first case, they do not deserve that I should trouble myself about them. In the second, they will always have enough."

He added, in a mingled tone of mystery and sport: "I will wager that you have never, like me, calculated how much a man needs in order to live. Now I have made that calculation. I make no account of tobacco—that is a poison—nor of wine—that does more hurt than good, especially in our climate. The most wholesome and nourishing aliment is soup. A little water and salt, some pulse or corn—this is all that is necessary to secure a man health and independence. This diet, freely used, costs *eight cents* a day. Who cannot earn eights a day? To what base humiliations do men submit to acquire a fortune, with which they might so easily dispense!"

For the Crisis.

The Water Crisis.

In the hydropathic treatment of disease, there is what is called a "crisis." After the patient has taken two or more baths per day, for several weeks,—the time varying according to the strength of the constitution,—he will pass into an acute attack of some form of disease. This is called a "crisis." This crisis is said to be the "effort of nature to throw off disease." We think it is the very reverse of this; namely, the effort of disease (helped on, as it may be, by some foreign power) to prostrate and throw off nature.

The application of water to the surface of the body, so far as to keep the skin in a healthy condition, is productive of health. All beyond that is positive injury. This is self-evident; for, if it be not so, then there is no line to be drawn between using water as here named for health, and soaking in it all the time. In the latter case it is admitted that it would injure. If so, where shall we draw the mark this side of that amount, and the quantity that will keep the surface in a healthy condition?

In time, two baths a day will so far exhaust the vitality of the system, however strong may be the constitution, as to prostrate nature; and then will come what is called a crisis. To recover from the crisis, that must be laid aside which has produced it; consequently, the bathing must be suspended. This gives an opportunity for nature, which has been weakened and reduced, to revive and come up. If there be vitality enough left in the system, this will be the result. After recovery, the bathing may be renewed, but it will be with the same result—another crisis. And so the process may be continued, and the person may have one crisis after another, as long as nature can hold out under the violent attacks of this injurious amount of washing above what nature can endure.

In this mode of treating diseases, a great amount of injury *may* be produced. The patient may be made to believe that the crisis is essential to his recovery, though it be often repeated. The game may be carried too far, so that the patient who has gone into this treatment with health slightly impaired, may have to die with consumption; or he may be kept under this treatment, encouraged to have one crisis after another, until he has had one too many, and be sent home, or to some other place, perfectly insane. Those who have recovered from disease, after this unnatural amount of bathing, have done so after the treatment was taken off. Probably in *no chronic* case should a person bathe more than once a day; and then no more water should be applied than is usually applied to the face and hands in common washing. In most cases, three times a week will be more conducive to health. In some cases, once a week will be sufficient; for, as before intimated, all the benefit that can be secured by the external application of water, is to keep the skin in a natural or healthy condition.

There is another way by which a crisis, so called, is produced. That is by wearing a wet bandage somewhere on the person, night and day for several weeks. This will so soften and irritate the skin in that locality as to produce a blister. When this is done, if there is humor in the system it will show itself more in that place, because the outlet is more free, and on the same principle that it will be seen in a fly blister. The difference between the two is, that one is a water blister and the other is a fly blister. In some cases, preference should be given to the fly crisis, if a crisis be needed, rather than to the other, for the reason that it is much quicker in its operation.

In curing diseases, two organs of the system claim special attention—the stomach and the skin. If these become impaired, poor health must follow. As these are restored to a healthy condition, recovery will follow. Hence proper regard should be had to the diet, exercise, and bathing. Food may be taken in too large quantities, and still be of a right quality. In this case, injury is done by over eating. This may produce an eating crisis, such as pain in the stomach, diarrhea, colic, etc. The same may be said of exercise; it may be too violent, and so bring on a crisis of pain and lameness in various degrees. And so in bathing; if it be done too much, a crisis will follow. The very fact that what is called a crisis is produced, is proof positive that what has produced it has been over applied.

So far as a simple crisis is concerned, the person may as well have an eating one as a bathing one, save in the latter case it may not be quite as injurious as in the former. The principle is the same. In either case the crisis should be avoided. In all cases, the treatment should be to assist nature to recover from the effect of disease, and not to help disease to overpower nature, and so weaken the system by exhausting the vitality, and producing what is fanatically called a crisis.

J. S. WHITE.

☞ No law of health is more important than this: "Johnny, my boy, stand erect; and even when in bed don't watch your toes all night with three pillows under your head. Don't allow your vital organs to double up in a heap, at any time."

Pathographic Dispatches.

Office of the Mouth—at one end of the line. Office of the Stomach—at the other end of it.

DISPATCH.

Inquiry—Mouth to the Stomach. "Are you ready for breakfast?"

Stomach—"Yes; what are you going to send?"

Mouth—"You will see. Prepare!"

The table-bell rings, Body hurries, drops into a chair, Mouth opens, and down goes as quickly as possible a cup of coffee, at a temperature of one hundred and forty-five degrees of Fahrenheit. It burns the whole œsophageal track as it passes it, and when it gets into the stomach, burns it, and the stomach contracts, and shrivels, and cringes, and finally screeches, and the Mouth says, "Halloo! what is the matter?"

Stomach—"Matter! Enough I should think. Do you not know that I cannot endure slush at one hundred and forty to one hundred and sixty degrees of heat?"

Mouth—"O, never mind! Here comes some beef steak, with hot fried potatoes, hot rolls and poor butter, some salad with vinegar, some buckwheat cakes and molasses. These will heal it."

Stomach—"Stop! What earthly use is there in sending these down here all at one time? They make a hodge-podge."

Mouth—"Here comes some more coffee."

Stomach—"Hold on! wait! Give me some water!"

Mouth—Water! when you can get coffee? You must be crazy; water has no nourishment in it. One wants water only when one is dry."

Stomach—"I am thirsty! Give me some water!"

Mouth—"Cannot do it—they haven't any water up here. If they have it is hot, and I doubt if they have any of that. Persons do not like water; and you, O Stomach, are eccentric, so stop complaining and get ready to take some food—'take the good the gods provide you, and be content. Are you ready? I am in a hurry. Up here 'time is money.' I have to furnish you with material out of which strength is to be gotten for the body's use to-day, and I have ten minutes allowed me for this purpose. Now the after part is your look out, not mine. Take notice! Are you ready? Here comes apple pie, fried chicken, tripe, tomato catsup, boiled ham, minute pudding, corn bread and cucumbers, pepper, salt, gravy, mince pie, another cup of coffee, so look out!"

Stomach—"Look out! O, murder! What am I to do? Do! I must grind away at it like a horse in a bark-mill, till I am worn out. Under such a condition of things as this, I shall break down in the fourth part of the time, which I *might* work, ☞ then the Mouth, and for that matter the heart too, will be *still*, and I shall be at peace.—*Laws of Life.*

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For the Crisis.

The Angel's Message.—Rev. 14: 6-7.

Tune—"Bemer."—Lyre, page 186.

Lo, an angel-voice from heaven
Rends the air with trumpet cries;
Round the earth with speed is driven,
Like the lightning, how it flies!
Hark! the message
Will the careless soul surprise!

Kindred people, tongues and nations,
Distant lands and surging seas;
Men of might, whate'er your stations,
Sons of pleasure, wealth and ease,
Time is dying!
Will ye revel on your lees?

Long the gospel trump has sounded,
Long has Mercy knelt to plead,
Gracious Love has much abounded
To supply your highest need;
But rejected,
God will measure out your meed!

Mine is one, a special mission,
Will you heed this last appeal,
Heed the final great commission
Which your destiny must seal?
Heed my gospel?
On it hangs your woe or weal!

Fear your God and give him glory,
For his judgment-hour has come!
Send abroad the fearful story,
Wake creation to her doom!
Sound the tidings,
Ere death's curtains all entomb.

Scorn to hear this solemn warning,
Quell all fears, my voice forget,
Say, "a better day is coming,"—
Still the glittering sword is whet!
It will sever
Every heart on evil set.

Heed ye not my revelations?
"Hour of judgment," hark! its knell,
Counting out the age of nations;
Ye may all its numbers tell!
Can you trifle?
Trifle on the verge of hell? S. H. B.

West Townsend, Mass., Dec. 31st, '60.

Chronological Prophecies.

BY REV. E. BICKERSTETH.

[Voice of the Prophets.]

(Continued.)

In the description of the FOURTH BEAST, as given by St. John, in the Revelation, the beast is said to have seven heads, and these are interpreted to mean *the seven mountains on which the woman sitteth*, and that *there are seven kings*, of which *five are fallen, and one is, and the other is yet to come*. The confirmation of the application of this to Rome by the unconscious testimony of Pagan poets and historians, is very striking. The grouping together of the first five heads removes all objections from the irregularity of order in which they rose, and fell, and rose again. By this grouping of the five together, the order is not more marked in the prophecy than it was in the history. The five forms of government, according to the Roman historians, were *Kings, Consuls, Decemvirs, Dictators*, and *Tribunes*. The *Imperial* government was the one existing at the time of the apostle.

The importance of these prophecies to us will be more clearly seen when it is known that these ten kingdoms are to be destroyed at the coming of Christ (Daniel 2: 44, 45; Rev. 17—19); and that it is during their continuance that he appears in the clouds to establish his own kingdom on their ruin (Dan. 2: 44; 7: 13, 14, and 27, 28; Rev. 19: 11); his being the sole kingdom then left (Dan. 7: 27, 28; Rev. 11: 15; 20—22).

The termination of the times of the Gentiles is also the more important, as it is so continually represented to us as the time of the separation of the wicked from faithful professors. Look in this view at the parables of the tares and the wheat; the net cast into the sea, the ten virgins, and the talents. See the striking statements of our Lord, Luke 17: 26—30, and of his apostles, 1 Thess. 4: 15—18; 5: 1—11; 2 Thess. 1: 5—10, and 2. The author was long satisfied to refer these to the general judgment after the millennium, but a more full consideration of Scripture leads him to think that the whole of the scriptural testimony can only be harmonized by applying them to a separation to take place previous to the millennium.

When shall these things take place? Who can answer this? The precise time is probably yet hidden from us; but *the signs of the times are* to be discerned, and the approach of the time may be expected to be known, as was the time of the first advent to Simeon, Anna, and others. Sir Isaac Newton, in his day, speaks of the time approaching, but adds (page 252), "the time is not yet come for understanding these prophecies perfectly, because the main revolution predicted in them is not yet come to pass." It has appeared to many that the French Revolution in 1793, is that main revolution which meets these anticipations.

On the COMMENCEMENT OF THE 1,260 YEARS, there are considerable differences of opinion amongst Protestant interpreters. The most common modern opinion (that of Mr. Cuninghame, Mr. Gisborne, Mr. Frere, and Mr. Irving,) gives A. D. 533, the date of Justinian's Edict in favor of the Pope; Mr. Faber's commencement is 604; Bishop Newton's, 727; and Lowman's, 756. In the year 1848, [illegible] Mr. Brown, Pope Pelagius claimed infallibility, [illegible] the time when Pope Vitalian would have service in the church in Latin.

The year of our Lord 608, exactly 75 years after 533, is remarkable by the Pantheon being dedicated afresh to the Virgin Mary and other saints; and the same, or following year, Mahomet's preaching began. This date of 75 years is important, as being the interval (divided into two parts 30 and 45 years) given by Daniel between the close of the 1,260 years, and the years of blessedness. On this view the first term of 30 years terminated in 1822. The events which distinguished the year 1822 were the declaration of independence by the Greeks, and the restoration thus of the seat of the third empire to political power. The gospel was then also again preached to the Jews in Jerusalem.

In the author's view the most probable of the periods is that of the year 533, ending in the French Revolution. It tended to shake this, while there was reason to think that part of Justinian's letter in favor of the Pope was a forgery of the Romanists, as stated by Comber in his Forgeries of the councils, p. 251. In the part which Comber admitted to be genuine there is much respect and honor given to the Pope; but not what could of itself be considered as putting the saints into his hands. But Mr. Cuninghame has, since this was written, investigated at some length the doubts thrown out by Comber, and has, I think, satisfactorily removed them. See his Preface to the Fulness of the Times. Page 11–22.*

There are other expressions in Justinian's Novels, making the Pope pre-eminent, to which Comber has not alluded, (Nov. 131, ch. 2.) "*Sancimus sanctissimum senioris Romæ Papam* PRIMUM ESSE OMNIUM SACERDOTUM." The passage in Daniel on which the commencement of the 1,260 years is chiefly founded, is thus translated by Wintle: "He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall presume to alter appointed seasons and the law which shall be given into his hand, until a time and times and the division of a time." —Dan. 7: 25. On which Mr. Wintle says, "Either the saints shall be subject to his power, or, as seems more agreeable to the versions, his influence shall prevail over the solemnities of the law. Possibly, both might be intended to be included in the usurpation."

From whatever dates we reckon, we cannot but consider that the time of the end is drawing near, and that awful events of judgment and of mercy are before us. The time of condemnation and salvation as concerns the professing Christian church at large, as well as each individual believer, is hastening. This should lead every Christian, on his own part, to special watchfulness; on the part of a perishing world, to the utmost exertions and prayer; and on the part of the church and the world to come, to peculiar hope and gladness of heart. When these evil times are passed away, the day of millennial glory dawns on the world (2 Peter 1: 19); or, in the words of St. Paul, speaking of the loving-kindness of God, in choosing his people out of the world, God's purpose is "that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."—Eph. 1: 10.

Connected with the subject of Chronological Prophecies is that of CYCLES and JUBILEES. It is striking that some chief Prophetical and Chronological dates should be Astronomical Cycles, as 1,260 and 2,300, and the difference between them 1,040, the most perfect cycle known. The eras of Jubilees may also yet be found much to illustrate the Chronology of Prophecy. This subject has been brought forward by Mr. Cuninghame in several of his latter publications with much application and extended research. Difficulties and mistakes in so intricate and perplexed a subject may be expected; but though pushed too far, there is valuable thought in these works, and the increasing importance of the subject fully justifies great attention to it.

The author, in his Sermon before the European Missionary Society, published in his Occasional Works, has thus stated his view of the COURSE of events yet to take place.

The beginning of the day of the Lord seems to be the breaking up of the visible Gentile kingdoms and churches, (Rev. 16: 19,) on account of their apostasy and wickedness, by a series of desolating judgments foretold distinctly in Daniel 2: 37, 35, and strengthened by the vision of the four beasts (Dan. 7,) as well as by many similar predictions. This is explicitly interpreted by the angel as pointing out Christ's *kingdom breaking in pieces all* the previous *kingdoms* and then *standing forever*. Here is the complete overthrow of Popery, Mohammedanism, Infidelity, and every opposing kingdom. This is *the time of trouble, such as never was since there was a nation, even to that same time.*

These are some of the immensely important events which are connected with the coming of our Lord. Though the details of them may be more hid in obscurity, the events themselves are clearly revealed. And if these events are before the church and the world, they ought to be made known, that men everywhere may be awakened from their present slumber, and *flee from the wrath to come.*

(To be concluded.)

*The identifying of the Letters to the Pope with the civil law, and embodying his primacy in that law, was a remarkable way of accrediting the Pope, and making prominent his dignity. Gibbon says: "The vain titles of the victories of Justinian are crumbled in the dust, but the name of the legislator is inscribed on a fair and everlasting monument." Under his reign, and by his care, the civil jurisprudence was digested in the immortal works of the CODE, the PANDECTS and the INSTITUTIONS, the public reason of the Romans has been silently or studiously transfused into the domestic institutions of Europe, and the laws of Justinian still command the respect or obedience of independent nations." They did, indeed, soon after they were published, fall into neglect and oblivion about the year 1130; when a copy of the digests was found at Amalfi in Italy; which accident concurring with the policy of the Roman ecclesiastics, [illegible] the body of them.

For the Crisis.

Encouragement.

Ye weary saints, lift up your heads,
Rejoice and shout aloud for joy;
Ye doubting souls, cast off your fears,
Dismiss your doubts which now annoy.

Ye weak and feeble in the faith,
Search earnestly the word of truth;
And seek for wisdom from above,
To guide you in the narrow path.

The pilgrimage with us is short,
The long expected day will dawn,
And burst upon our waiting eyes
The glorious resurrection morn.

Ah, yes! the glorious dawn of day
Is breaking in the eastern sky;
Prophetic tokens, thick'ning fast,
Proclaim that Christ, our King, is nigh.

Though now with sore temptation prest,
And troubles rise on every hand;
Soon our deliverance will come,
And in blest Paradise we'll stand.

Then let us gird the armor on,
Fresh courage for the onset take;
Supplied with grace and love divine,
We'll press the battle to the gate.

We will not fear though Satan rage,
Our hopes are fixed on Christ secure;
He is the way, the truth, the life,
His blood avails to make us pure.

And though in death, perchance, we fall,
We shall not have to slumber long;
For soon th' Archangel's trump will sound,
And we shall join the ransomed throng.

Then, robed in garments pure and white,
With palms of vict'ry in our hands,
We'll roam the fields of living green,
With those redeemed from every land.

We'll walk the streets all paved with gold,
Beneath a bright and cloudless sky;
We'll pluck the fruit in Eden's bowers,
And eat, and live, and never die.

Boston, Mass. J. McC.

Questions—the North.

What or who is the King of the North?

ANSWER.—He was the Babylonian, (Jer. 40: 2–10,) "by the river Euphrates," in Asia. He was Nebuchadnezzar, the King of the North. "I will take all the families of the *North*, and Nebuchadnezzar the King of Babylon, against this land," Judea.

The North is next occupied by the "confederacy of nations," that came against Babylon to punish the King of Babylon." —Jer. 50: 9. These were "the Kings of the Medes."—Isa. 13: 17; Jer. 51: 11.

"The North" next is the sphere of the Syrian King.—Dan. 11th chap. It was the successor of the Babylonian and Persian powers, "by the river Euphrates," in Asia.

"The North" was the sphere of the Gentile power, that unwarded and oppressed India from the North of Judea; but it always lay *South* of the Black and Caspian Seas. "The King of the South" was not all creation!—nor every power *South of somewhere*, as a wandering imagination may devise, but "Egypt" throughout.—Dan. 10th chap. The King of the South remains the same. It is Egypt all through to the end.

Hence "The North," located along "the Euphrates"—"The North," as the geographical position of Nimrod, Nebuchadnezzar and Antiochus, or Babylon, Persia and Syria, (the North part of the Grecian conquest in Asia; as opposed to Egypt, the South,)—"The North in Dan. 11th chap. is geographically the same! God has given the world no new geography.

"The North quarters," (Ezek. 38: 6,) is the territory of Togarmah! The Togarmah is one of the merchant peoples then trading with Tyre. Every map locates it South of the Black Sea, and on or near the source of the river Euphrates, in Asia. (See Mitchell's ancient Atlas.) Ezek. 27: 14—"The house of Togarmah traded in thy fairs with horses."

NOTE.—This is historical testimony to the geography of that time and that people. The time was the age of Ezekiel. The people of "Togarmah of the *North* quarters" then traded with Tyre—the commercial metropolis on the Mediterranean.

The prophet Ezekiel argues thus with Jeremiah and Daniel, in locating "the North" in Asia. Rome rules this territory—"the fruit (or successor) of the stout heart of Assyria."—Isa. 10th chap. The Turks now occupy it, and all the people now occupying these territories "of the North quarters" are Mohammedans.

Well, who is the "wilful King"? (Dan. 11: 36.) ANSWER.—The last head—of "the beast" (Rev. 17: 8)—the ten kings obey him. It is the fourth beast that bears the eleven horns.—Dan. 7: 7–11. It is the horn that waxed exceedingly great—the last symbol of Gentilism in Dan. 8: 9. This power is the desolater of the sanctuary and city of Israel.—Dan. 8: 11–19.

This symbol of Rome—"the fourth beast"—maintains its place in prophecy till "the consummation, and that which is determined shall be poured on the DESOLATOR"! —Dan. 9: 27.

Where is this scene laid?

ANS.—In Judea. This "head," or last form of Romanism, leads the "ten kings." Rev. 17: 11–14; Rev. 19: 11–21. The valley of Jehosophat—Joel 3: 12; Armageddon—Rev. 16: 19; the land of Israel—Zech. 14: 2–21; Ezek. 39: 21.

Does this embrace the prophetic earth?

ANS.—Rome did include the known world. Mohammedans occupy the sphere of eastern Rome—"the North" of the prophets—"the third part."

Have not the United States, Russia, and other modern nationalities, a place in prophecy?

ANS.—Yes, as "the ends of the earth—all nations," etc. But this cannot crowd out the Roman.

The Roman empire, under Vespasian and Titus, did destroy Jerusalem and the sanctuary, and this has been the principal Gentile power to perpetuate the desolation, and this desolator of Jerusalem is the subject of Divine judgment. Rome was "the desolator." The Eastern, "the third" party, the Roman empire, is now the last form of Gentileism in the "land of promise." Except as "the eighth head of the seven," shall lead "the ten kings" of the Roman earth as anti-Christ, to "war with the Lamb," among the judgments of the seven last plagues.—Rev. 16: 16; 17: 12–14; 19: 11–21; Dan. 11: 36–40.

REMARKS 1.—"The North" is located in Asia, along the Euphrates.

2. This land—the northern centre of Gentile oppression to Israel—was occupied by Israel's foes through near four thousand years. It is yet possessed by the Turks, their unrequiting and mortal enemies.

3. In the judgment, these foes of the whole Roman earth must be gathered into the land of Israel for punishment.

4. Other nations outside of this "oppressor"—modern nationalities, not named or numbered in the series of "four," not geographized nor chrolonogized in holy Scripture—will be embraced in the final issues of the "the great day."—*Harbinger.*

Selections.

The Waldenses and the Bible.

The Waldenses were more remarkable than any other people on the face of the earth for the large portions of Scripture which they committed to memory. Scripture was their *all*; and as the Jews treasured the manuscripts of the Old Testament, and carried them everywhere in their wanderings, often, as in the persecutions of Spain, winding them round their bodies to part with them only with their lives; so these Waldenses laid up rich portions alike from the Old and New Testaments in their hearts, so that they *could not* be taken from them. The preparation of their pastors for the ministry consisted in learning by heart the gospels of Matthew and John, all the epistles, and most of the writings of David, Solomon and the prophets.

It was reckoned, in the eleventh and twelfth centuries, that a fair copy of the Bible, from a convent, would have cost more than sixty pounds ($300) of our money, for the writing only; and that a skilful scribe could not complete one in less than ten months. Very precious, therefore, was every single portion; and as their enemies seized upon and burnt every copy of which they could hear, societies of young persons were formed in the Vaudois valleys, every member of which was trusted to preserve in his memory a certain number of chapters; and when they assembled for worship, which they did with all possible precaution, from great distances, in some hidden mountain gorge, these new Levites, standing before the face of the minister, would recite, one after another, the chapters of the priceless book, for which they often paid the price of blood. Upon this church of the Book came down, for century after century, the heaviest vengeance of the church of Rome.

A striking instance of their devotion to the Bible is recorded of the inhabitants of two valleys, who, on the 21st of January, 1561, having been ordered to go to mass, or be subjected to fire, to sword, to cord, the Pope's three arguments, met to consider what should be done. In the midst of the kneeling people, the ministers pronounced these words: "We here promise, our hands on the Bible, and in the solemn presence of God, to maintain the Bible whole and alone, though it be at the peril of our lives, in order that we may transmit it to our children pure as we received it from our fathers." One hundred and thirty years afterwards, when they returned to the valleys from which they had been exiled, they met again on this very spot, the hill of Sibaond, and renewed the same oath to God and each other.—*American Messenger.*

"He Reads and I Pray."

Alice M—— had received a fine education. Her mind had been naturally and evenly developed. She had committed many select texts of Scripture to memory, and had enforced their lessons on her own heart. The Spirit of God took of the things of Christ and showed them unto her. She received the truth in the love of it. Her happiest hours were her seasons of communion with her Savior. The Sabbath was to her a heaven below.

Alice was but twenty-one years of age when she became the wife of a ship-master some four or five years older than herself. He was going to Europe in a new ship, and had a state-room fitted and furnished for her accommodation, and she consented to accompany him to sea. Their wedded life began upon the deep. Her husband was a stranger to the power of grace. He [illegible] loved his wife for her simple and earnest piety. On her return from her first voyage, she confided to a friend who had been her spiritual adviser, that they had lived a life of prayer even on shipboard. "Was he willing to pray with you?" asked the friend. "No," replied Alice, "but we had prayers together every day, and he seemed glad to have it so. He read and I prayed."

Is it strange that within two years that husband's soul was brought to the foot of the cross, and that the time came when she read and he prayed?

Let young wives who love the Lord Jesus, but are joined to partners who have not tasted the powers of the world to come, remember the woe which falls on the families that call not on the name of the Lord, and begin their married life, whether at home or abroad, as did young Alice, and the Lord may give them a like reward.

Sensitive People.

There is no help for being sensitive, but it ought to teach a person tenderness toward others. It does not, however. A great many people who pride themselves upon their "frankness," and always "speaking their mind," are the very last ones who will hear the same things from anybody else. They never are untrue to their convictions,—not they. They mean to be faithful and do their duty, and so they are always flaring your faults in the most offensive manner. But go to one of these people,—say to him, "Mr. Hetchel, I feel it my duty to tell you that your temper is not the sweetest, that your children behave bad at school, that they lie, pinch, play truant, and are dirty into the bargain;" —and lo! you have disturbed a whole wasp's nest of evil passion and probably your family and the Hetchels will be put in non-intercourse all the rest of your life. Speaking one's mind, with these people, means their privilege of sticking needles into every one's feelings they chose, whereas all the neighborhood must be sweet as summer toward them.—*Monthly Religious Magazine.*

Your Mission.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet—
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them
When they launch their boats away.

If you are too weak to journey
Up the mountains steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measures
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready at command;
If you cannot toward the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Savior's feet.

If you cannot, in the conflict,
Prove yourself a soldier true;
If, where the fire and smoke are thickest,
There's no work for you to do;
When the battle-field is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

If you cannot, in the harvest,
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Which the careless reaper leaves;
You can glean among the briers,
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere. —*Anon.*

Freaks of Memory.

A British captain, whilst giving orders on the quarter deck of his ship at the battle of the Nile, was struck on the head by a shot and immediately became senseless. He was taken home, and removed to Greenwich Hospital, where for fifteen months he evinced no sign of intelligence. He was then trepanned, and immediately upon the operation being performed, consciousness returned, and he immediately began busying himself to see the orders carried out that he had given during the battle fifteen months previously. The clock-work of the brain, unaware that it had stopped, upon being set going again, pointed to the exact minute at which it had left off.—*Once a Week.*

SELF-GOVERNMENT.—Do all in your power to teach your children self-government. If a child is passionate, teach him by gentle means to curb his temper. If he is sulky, charm him out of it by frank good humor. If indolent, accustom him to exertion, and train him so as perform even onerous duties with alacrity. If pride comes in to make obedience reluctant, subdue him by counsel or discipline. In short, give your children the habit of overcoming their besetting sins.

☞ The first pressure of sorrow crushes out from our hearts the best wine; afterwards the constant weight of it brings forth bitterness—the taste and stain from the lees of the vat.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Garibaldi's Diet.

The following was first published in the native city of Garibaldi, the modern Cyrus:

Some time before the campaign of Italy, a Mr. X—— had sent to Garibaldi, in his little island of Caprera, some garden seeds—cabbages, salad, spinach, and the like. It is well known that [illegible] Garibaldi devotes every moment to agriculture, [illegible]

"Well," said Mr. X., on meeting him, "did the seed turn out well?"

"Yes! yes! yes!" replied Garibaldi.

"You answer strangely," said X. "For you particularly I had selected the very best seed. Was I deceived?"

"No! I tell you."

"You conceal something; the seeds were good for nothing."

"The seeds were very good; but—but for salad one needs oil?"

"How? have you no oil?"

"And where would you have me steal it? But don't let that prevent you from making me a visit at Caprera. I do not promise that you will always find bread there, but there will always be something to eat. Fish and game rarely fail me, and in any event, there are always corn and beans there."

On another occasion, a friend reproached Garibaldi with his indifference in the matter of money.

"As for you," said he, "it matters not, for a trifle satisfies you; but you ought to think of your children."

Garibaldi smiled. "It is clear," he answered, "that you have not thought of the subject as much as I. Listen: either my children will love an expensive style of living, or they will know how, like me, to be contented with a little. In the first case, they do not deserve that I should trouble myself about them. In the second, they will always have enough."

He added, in a mingled tone of mystery and sport: "I will wager that you have never, like me, calculated how much a man needs in order to live. Now I have made that calculation. I make no account of tobacco—that is a poison—nor of wine—that does more hurt than good, especially in our climate. The most wholesome and nourishing aliment is soup. A little water and salt, some pulse or corn—this is all that is necessary to secure a man health and independence. This diet, freely used, costs *eight cents* a day. Who cannot earn eights a day? To what base humiliations do men submit to acquire a fortune, with which they might so easily dispense!"

For the Crisis.

The Water Crisis.

In the hydropathic treatment of disease, there is what is called a "crisis." After the patient has taken two or more baths per day, for several weeks,—the time varying according to the strength of the constitution,—he will pass into an acute attack of some form of disease. This is called a "crisis." This crisis is said to be the "effort of nature to throw off disease." We think it is the very reverse of this; namely, the effort of disease (helped on, as it may be, by some foreign power) to prostrate and throw off nature.

The application of water to the surface of the body, so far as to keep the skin in a healthy condition, is productive of health. All beyond that is positive injury. This is self-evident; for, if it be not so, then there is no line to be drawn between using water as here named for health, and soaking in it all the time. In the latter case it is admitted that it would injure. If so, where shall we draw the mark this side of that amount, and the quantity that will keep the surface in a healthy condition?

In time, two baths a day will so far exhaust the vitality of the system, however strong may be the constitution, as to prostrate nature; and then will come what is called a crisis. To recover from the crisis, that must be laid aside which has produced it; consequently, the bathing must be suspended. This gives an opportunity for nature, which has been weakened and reduced, to revive and come up. If there be vitality enough left in the system, this will be the result. After recovery, the bathing may be renewed, but it will be with the same result—another crisis. And so the process may be continued, and the person may have one crisis after another, as long as nature can hold out under the violent attacks of this injurious amount of washing above what nature can endure.

In this mode of treating diseases, a great amount of injury *may* be produced. The patient may be made to believe that the crisis is essential to his recovery, though it be often repeated. The game may be carried too far, so that the patient who has gone into this treatment with health slightly impaired, may have to die with consumption; or he may be kept under this treatment, encouraged to have one crisis after another, until he has had one too many, and be sent home, or to some other place, perfectly insane. Those who have recovered from disease, after this unnatural amount of bathing, have done so after the treatment was taken off. Probably in *no chronic* case should a person bathe more than once a day; and then no more water should be applied than is usually applied to the face and hands in common washing. In most cases, three times a week will be more conducive to health. In some cases, once a week will be sufficient; for, as before intimated, all the benefit that can be secured by the external application of water, is to keep the skin in a natural or healthy condition.

There is another way by which a crisis, so called, is produced. That is by wearing a wet bandage somewhere on the person, night and day for several weeks. This will so soften and irritate the skin in that locality as to produce a blister. When this is done, if there is humor in the system it will show itself more in that place, because the outlet is more free, and on the same principle that it will be seen in a fly blister. [illegible] preference should be given to the [illegible] rather than to the other, for the reason that it is much quicker in its operation.

In curing disease, two organs of the system claim special attention—the stomach and the skin. If these become impaired, poor health must follow. As these are restored to a healthy condition, recovery will follow. Hence proper regard should be had to the diet, exercise, and bathing. Food may be taken in too large quantities, and still be of a right quality. In this case, injury is done by over eating. This may produce an eating crisis, such as pain in the stomach, diarrhea, colic, etc. The same may be said of exercise; it may be too violent, and so bring on a crisis of pain and lameness in various degrees. And so in bathing; if it be done too much, a crisis will follow. The very fact that what is called a crisis is produced, is proof positive that what has produced it has been over applied.

So far as a simple crisis is concerned, the person may as well have an eating one as a bathing one, save in the latter case it may not be quite as injurious as in the former. The principle is the same. In either case the crisis should be avoided. In all cases, the treatment should be to assist nature to recover from the effect of disease, and not to help disease to overpower nature, and so weaken the system by exhausting the vitality, and producing what is fanatically called a crisis.

J. S. WHITE.

☞ No law of health is more important than this: "Johnny, my boy, stand erect; and even when in bed don't watch your toes all night with three pillows under your head. Don't allow your vital organs to double up in a heap, at any time."

Pathographic Dispatches.

Office of the Mouth—at one end of the line. Office of the Stomach—at the other end of it.

DISPATCH.

Inquiry—Mouth to the Stomach. "Are you ready for breakfast?"

Stomach—"Yes; what are you going to send?"

Mouth—"You will see. Prepare!"

The table-bell rings, Body hurries, drops into a chair, Mouth opens, and down goes as quickly as possible a cup of coffee, at a temperature of one hundred and forty-five degrees of Fahrenheit. It burns the whole œsophageal track as it passes it, and when it gets into the stomach, burns it, and the stomach contracts, and shrivels, and cringes, and finally screeches, and the Mouth says, "Halloo! what is the matter?"

Stomach—"Matter! Enough I should think. Do you not know that I cannot endure slush at one hundred and forty to one hundred and sixty degrees of heat?"

Mouth—"O, never mind! Here comes some beef steak, with hot fried potatoes, hot rolls and poor butter, some salad with vinegar, some buckwheat cakes and molasses. These will heal it."

Stomach—"Stop! What earthly use is there in sending these down here all at one time? They make a hodge-podge."

Mouth—"Here comes some more coffee."

Stomach—"Hold on! wait! Give me some water!"

Mouth—Water! when you can get coffee? You must be crazy; water has no nourishment in it. One wants water only when one is dry."

Stomach—"I am thirsty! Give me some water!"

Mouth—"Cannot do it—they haven't any water up here. If they have it is hot, and I doubt if they have any of that. Persons do not like water; and you, O Stomach, are eccentric, so stop complaining and get ready to take some food—'take the good the gods provide you, and be content. Are you ready? I am in a hurry. Up here 'time is money.' I have to furnish you with material out of which strength is to be gotten for the body's use to-day, and I have ten minutes allowed me for this purpose. Now the after part is your look out, not mine. Take notice! Are you ready? Here comes apple pie, fried chicken, tripe, tomato catsup, boiled ham, minute pudding, corn bread and cucumbers, pepper, salt, gravy, mince pie, another cup of coffee, so look out!"

Stomach—"Look out! O, murder! What am I to do? Do! I must grind away at it like a horse in a bark-mill, till I am worn out. Under such a condition of things as this, I shall break down in the fourth part of the time, which I *might* work, ☞ then the Mouth, and for that matter the heart too, will be *still*, and I shall be at peace.—*Laws of Life.*

THE CRISIS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

"Come Quickly."

The word has gone forth, "Lo! quickly I come,"
And soon may we hope to inherit our home;
With gladness we wait for the Savior from heaven,
To whom lasting praises and honors be given.

"Come quickly, O Lord!" and the murmur is low,
As the sufferer's spirit makes ready to go;
And another goes down to the dreary cold grave,
To join in the chorus, "Come, Jesus, and save!"

"Come quickly!" cries Earth, for long has her breast
Been burdened with pilgrims laid away there to rest;
And the millions gone down to the depths of the sea,
Are echoing the prayer, dear Redeemer, to thee.

The flowers that fade, the leaves that decay,
Are making the cry just as prayerful as they;
All creation cries "COME!" then tarry no more,
Let thy presence illume from shore unto shore.

And Jesus *will* come; even now is he near;
Soon, soon to our rescue the Lord will appear;
While loud allelulas sound sweetly on earth,
The dying and dead share an immortal birth.

Bradford, Mass. MARIA.

For the Crisis.

Qualifications for the Christian Service.

A Sermon preached by H. L. Hastings, in New Market Hall, Providence, R. I., Jan. 6th, 1861, Sunday morning.

REPORTED BY E. P. WOODWARD.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. 3: 8.

The apostle Paul speaks of his work in proclaiming "the unsearchable riches of Christ" as a privilege rather than a duty; as a *grace* or favor bestowed rather than a requirement made. But it is a grace not conferred upon all. For though the vessels which bear the name of Christ are but of earth, cheap, frail and valueless without the treasure they contain, yet they must be purged and prepared ere they become vessels unto honor, fitted for the Master's use. And if we would faithfully serve the Lord who has called us, we should learn what are those traits of character which peculiarly fit us to receive this grace, even to proclaim among the Gentiles the unsearchable riches of Christ.

There can be no greater honor conferred on mortal man than that he stand as the messenger of God, as the servant of the Most High, as the ambassador of Jesus Christ to the world. And this, too, without respect to his social position or his talents. And so there can be no greater honor put on any *people* whoever they may be, than to be made the messengers of God to mankind, and witnesses for God before the world. Compared with this all other dignities sink and dwindle into insignificance; all emoluments, all earthly grandeurs, seem but emptiness. If a man is really a servant of God, and if to any man is given this privilege, this honor, this trust, to declare among the nations "the unsearchable riches of Christ"; if any man has this work imparted to him, no matter how feeble or weak he is, it confers honor which no earthly power can bestow.

To be made the bearer of dispatches to a foreign government, is something of an honor, for it indicates a kind of confidence placed in the man, making him the representative of a great Power. To be dispatched as a Minister to a foreign court is an honor, provided the man is sent by those that *are honorable*; provided he goes out accredited by some government that is a government, not the mere figment of a *thing*, that grows up or "secedes," and then starts off in a kind of self-glorifying spirit, and creates all sorts of offices, and finds all sorts of men to fill them. But if the government hath in it strength, dignity and power, then the man who goes out as its Minister and Representative, partakes of all its honor,—is the foreign representative of all the honor and dignity at home.

Now I propose to talk to you a little while this morning, about the qualifications which are necessary, which are important, which are indispensable in any man, or in any company of men or women, who would faithfully represent Christ to the world, and thus have the honor and the blessing of being declarers of his unsearchable riches. For it is not every disciple that in his present position can do this work. Not every person is fitted to do it. And there are many persons who may have *some* of the qualifications needful, and, who yet are not eminently adapted to such a work as this.

1. In the first place, to be fitted for this work, *the man must be a Christian*. He must *know Christ*. Whatever else he may lack, or whatever else he may have, he must have *that*. There is nothing else in all the world that can supply the place of personal christianity in the man who stands before the world to represent Christ,—who undertakes to live the life that Christ calls men to live. For I am not speaking particularly of *ministers*—so called—but I mean *any* man who serves God and lets his light shine before the world. He must be a christian. For no man can properly teach that which he does not know himself. And no man, *not* a christian, can teach the way of life and salvation to *others*. There is something to be learned *of Christ*, which flesh and blood does not reveal. A man might as well undertake to teach Astronomy without any knowledge of its facts; or Philosophy, or Chemistry, without knowing anything about them, as to teach christianity until he *knows* it. He must be acquainted with Christ, he must have sought the Lord and *been sought* and *found* of Him, he must have repented of sin, he must have known the need which the human heart hath of pardon and of peace, he must have borne the burden which the sinful soul bears, and felt its galling bitterness; and then, having known and felt that, he must have come to Christ who says to the weary and heavy-laden, "I will give you REST," and there he must have found *rest* to his soul. When a man knows Christ, then he can introduce others to him. When a man has experienced the love of Christ, and come into friendship with Christ, when he has come to partake of the grace and mercy of Christ, and to know the infinite tenderness of heart, the wisdom and strength of Christ, *then* he can invite others to Christ, and not till then:—not till he himself has received a Savior's greeting, can he go out and tell others how warm a welcome, and how wide a heart, await them when they come to Christ.

Paul had this qualification. Small as he was,—less than the least of all the saints,—yet he was a *converted* man. God had changed him; the main current of his life was turned; and from the time that the Lord Jesus met him by the way as he went to Damascus, till the end of his earthly pilgrimage, he showed by unmistakable tokens that he was a new man.

2. A man having known Christ is in so far prepared to declare the *grace* of Christ; but there are certain qualities and peculiarities which especially prepare christians for this work. A man who would declare the "unsearchable riches of Christ" must be an *honest man*. He must be honest *at* HEART. Not only honest pecuniarily, not only honest in dollars and cents, but he must be honest *in soul*, he must be MORALLY honest. He must have that kind of honesty which scorns deceit, which abhors wrong, hates falsehood, abominates shams, and which stands for the right, no matter what the cost may be. An honesty such that a man cannot be wheedled from his post, cannot be turned aside by flatteries, by sneers, or by frowns. And unless a man has this kind of honesty, he will find in this land of the enemy, ten thousand bribes, cheats, and empty, rascally deceptions with which Satan will buy his soul, and the world wheedle him away from God. He must stand firmly against these things, and in heart *honesty* must be deeply rooted. And that has been the strength of the men who in ages past have made their mark in the church and in the world. It has not been their wealth or wisdom always. They have had their faults and failings, and these have oftentimes been great, but men have seen in them a deep-rooted purpose to do *right*, a stern determination to turn from the *wrong*; and though they have many times stepped aside, erred, blundered, and failed, yet after all, this redeeming element brought them back again. They were *honest* in their innermost hearts.

3. Another qualification for a man who stands as a representative of Christ in this world is *fearlessness*. For in an enemy's land, surrounded by adverse circumstances, there is no opportunity for success and prosperity where men are timid, and wavering, and fearful. If a man be easily frightened, he most certainly *will be* frightened. Just where he fears, there dangers will be piled mountain high against him. If lions in the way are any hindrance to him, then lions will be as thick as need be. If a tedious journey or a hard road are alarming to him, then he will have a constant succession of bad roads and long marches. Just what he is afraid of will happen to him. Just where he shrinks and flinches, he will be met. And the only way to success is to arm himself with the mind of Christ, with fortitude, courage, and a dauntless spirit that will enable him to go through and care for no evil or danger.

4. A man who would declare among men the unsearchable riches of Christ must be a *disinterested* man. He must be a man who has no party ends to serve; who is not *bought*, neither is he *sold*; who is not on the auction block, for sale at the highest bidder; who has nobody to serve but God, and is determined to serve him at the risk of all things. For if a man has a price, it can be *paid*; and if he has an object in his life that runs a line of selfishness through all his works, then his work is useless. For if he be selfish men can discern it. They know whether he does his work from the heart or not. They understand perfectly well about that. The distinction is sufficiently plain. If a man goes out like Tetzel of old, selling indulgences, telling the people they can be pardoned of sin if they will only hand over their silver, and be freed from guilt at the sacrifice of their gold, why, then every sensible man seeing the *object* and *animus* that rule him, will at once characterize him as a man of craft and self-interest, without love for God or man. But when a man like Martin Luther appears, who will preach against all these things, and then go and turn wooden bowls for a living, they have nothing of the kind to say against him. You will see the advantage that the old Reformers thus gained. Luther at his treadle turning wooden dishes, or in his poverty pawning the gifts of princes for bread to eat, was in a position loftier far than that of the mere hireling, who sought men's gold rather than their good. Whoever labors in the work of God must labor in that way.

There are a great many people who think that very much of the work that a christian does he never gets his pay for. They say: "What is the use? He gets no *pay* for it. What is the use of doing all this labor? noboby will thank you for it." That is just the principle. It is none of the christian's *business* whether he is paid for his labor or *not*. None of his business whether anybody *thanks* him for it or *not*. It is his business to sow the seed of God, to shed His light, though "poor yet making many rich," having nothing, and yet possessing all things. This leads us to speak of another qualification which becomes requisite in the christian laborer.

5. A man who is to represent Christ must *endure hardness*. There is no other way, and so a man may settle it first as well as last, that if he will be *free* in Christ, he must "endure hardness as a good soldier." There will be in the first place the reproach that comes upon every man who dares to stand out from the ordinary course of things. Then the pressure of public opinion and public influence, a constant current that comes against a man like an overwhelming flood. Then the pressure of actual necessity, the pressure that made the apostle Paul to hunger, be naked, and destitute of daily food, and have no certain dwelling-place: the necessity that caused him to toil and labor with his hands that he might not be chargeable to any; the necessity that made him endure all things for the elect's sake, that he might obtain salvation with eternal glory.

A special danger will arise from the sufferings to which he will be exposed, namely, the danger of bitterness and sourness of spirit. And it is this that kills and ruins almost every man that sets up in this world for a Reformer, if he has not the grace of God, and the strength of Christ to lean upon. For very soon through the trials he is caused to endure, the milk of human kindness in his breast which prompted him to set about the work of reformation, turns to vinegar and wormwood towards everybody else, and just as much as he has loved the *right*, will he now hate the *wrong-doer*. And he becomes great in hating, until at length almost two-thirds of his labor consist not in standing up for the *right*, but in fighting that which is *not* right. If a man will expend his strength properly, at least two-thirds must go for the *right*, and not more than one third against the *wrong*. He must build more than he destroys, he must follow Christ more than he fights antichrist. Let the man who would serve Christ go about his business with a courageous heart. Let him be patient towards all men. His patience will be sorely tried. He will find men perverse. He will find them sullen, stubborn, dull, angry, persecuting, and sordid. He will find men in whose hearts is wrapped up all ungodliness, while outside they may be clad in the very livery of heaven. And, if he is not careful, his faith in God and man will fail, and he will sink down into bitterness and despondency, and curse the world in which he lives. And in fact, there are men who have started with the brightest faith in humanity, with all sorts of fine thoughts about the progression of the *race*, and a "good time coming," who, when they have got out into the world and experienced its bitterness and selfishness, its pride and hollowness, then, while they held to the same theory, they have turned themselves about and gone to cursing almost the whole race incontinently, and have hated men as if they were demons. So you can find no more terrible maledictions and imprecations, no more withering sarcasm poured out upon the race, than from the lips of those very men, who once had such great faith in human nature; who said all that men wanted was a *chance* to *develop* themselves. They find upon trial that the theory does not work, and so they pour out vials of wrath upon those that stand in the way of it.

The man who preaches Christ should have an understanding of this at first, that it is no holiday work he undertakes. It is something earnest and actual. He has a battle to fight, and it is not a sham battle. He has a race to run, and it is for a glorious prize; a pilgrimage to perform, and it is not a pleasure journey, but a travel from the darkness of this world to the light of the next, through deserts that stretch themselves along his way. So a man will need to learn gentleness: to be patient and meek in all the circumstances that surround him. If he meets with those that are as weak as "the bruised reed," he must learn not to break them. If he meets with a faith that only glimmers like "the smoking flax," he must not quench it. If he meets with the ungodly and incorrigible, he must learn to turn aside and let them pass. Why need he batter his brains out undertaking to throw down that which is insurmountable? So he needs to be gentle with the good and with the bad; gentle in lifting up the fallen; gentle in warning those that are just ready to fall; that he may prove himself and his Master to be the friends of all mankind.

6. A man who will preach the unsearchable riches of Christ, needs to be *apt to teach*. There is, you know, a kind of aptness to impart instruction about some people to which others seem to be strangers. Persons can most easily teach what they best understand. And the first requisite is *thorough knowledge*. Those people can teach best who understand best. Those who are the most perfectly and familiarly acquainted with the matter in hand, can most fully declare it, other things being equal. Then there are different persons having different gifts in this direction. There is much to learn; and no effort is better put forth than the effort that is made to learn how to *teach* others. You meet sometimes with a man who says he has no memory. What is the matter with his memory? He says *once* he could remember, now he cannot. The trouble is this: He had a memory *to use*; to store up something in it, that he might tell it to others. But this he would not do. He kept everything locked up in his mind like a miser who buries his treasures so deep that he cannot find them himself when he wants them! Many a person says he cannot teach, and you will sometimes meet grown men who would shrink from the task of teaching a child his Alphabet. They do not know *how* to teach. They are not accustomed to that kind of work, and so they are awkward about a business that they never undertook.

If a man will go forth in Christ's work he needs to adapt himself to all classes. He needs to learn just how to present truth aright; to get principles and facts before the world in the best possible manner; just where people will see them clearly, and where they will appreciate them. He must study himself. He must know what affects him, what convinces him, what controls him, and when he has found out the secret springs of his own action, he has found out the springs of action of many others. When he finds out the mysteries of his own nature, he has found out the mysteries of human nature. For mankind are nearly as much alike as the drops of water in a shower; when you analyze *one* drop you know the general character of all. When you have found out *one* man, studied and read him, and understand him perfectly, you have come to understand, in great part, and read *all* men. And you have only to follow up the *alphabet* you have learned, and you can read the whole race. A deep-seeing man can observe something daily in himself and others that will profit him in his efforts to teach and unfold truth.

7. A man who will preach "the unsearchable riches of Christ," like a man who will effectually do anything else, needs to be a man of *common sense*. One of the most important of all the christian graces is "the grace of common sense." And there is nothing else that will supply the place of it, (and it is, I sometimes think, the most uncommon thing in the world)—that common sense that makes a man know what he is doing, why he does it, and *how* to do it effectually; that leads a man to know his *place* and to keep it, to stand steadfast where he should stand. I do not mean that cunning that keeps a man looking out for the main chance, that keeps him constantly watching the weather-cock to see which way the wind blows, but that ability to make the most of every circumstance, to act *wisely* in the good cause, that he may effect the desired end without imprudence, hazard or failure.

8. A man who declares the grace of Christ to the world, should be a *steadfast* man. It is not sufficient that he have firmness of character, that he stand up to-day like a rock in the midst of his foes; but he should stand there to-morrow, and *all* days as well. He should be so rooted and grounded in the great principles he has espoused, and which have taken hold of *him*, that he will have no disposition to turn aside from them *for an hour*. And this stability is not the fruit of *purposes*, or *resolutions*, or *promises*. It is not because the man says, "I must do this for I have *promised* to," while he perhaps wishes he had *not* promised it, and would gladly be released from his vow. It is something deeper and higher than these bonds. The sun and stars do not obey influences and impulses because of a *compact*. The moon does not shine to-day because it has *promised* it yesterday. The stars do not hold their places because they have *agreed* to. It is because they are taken hold of by some mighty attraction which binds them to a great central force, and sweeps them onward in their wondrous race. It is the present power of Christ's love *to-day*, that keeps the christian where he should be. It is to-day's experience, the grace of Christ, the hallowed memories of the past, and the glorious hopes of the future which hold him like an anchor that he swerveth not. Some substitute for this *vows*, promises, resolutions. But this is not the real christian disposition. These are not the elements that give power to a man who is a servant of God. In the fervor of to-day many make promises for the morrow which they find themselves indisposed to fulfill. In the high tide they float, and in the low tide they stick fast on the flats, and neither promises nor resolutions inspired by a *departed fervor* can carry them on their voyage till the tide of feeling rise again. Instead of this the servant of God does best when he steers his craft out into the channel where high and low tide do not affect him so materially, and then sails onward in his course.

This steadfastness is not gained by any of these spasmodic *determinations* and *promises*. The best promises in the world of faithfulness *to-morrow* is *faithfulness to-day*. The best promise in the world of *final perseverance* is present perseverance in doing right. For if a man turns aside but for one moment, he may for an *hour*, or a *day*, or a lifetime. The man who breaks present obligations will perhaps break future promises, and will find himself drifting away from his anchorage ground, bringing up in some place, he knows not where, but which will be dangerous in the extreme.

Paul said, "The love of Christ *constraineth* me." Not the love he had felt yesterday, or should feel to-morrow, but the present consciousness of Jesus' grace. And so the love of Christ is an attraction as steady as the attraction of gravitation, binding the child of God to Christ and truth and duty with a steady, a mighty and a controlling influence.

8. Further, a man who will stand as the messenger of Christ must be a *hopeful* man. He must have as his motto, "never despair." He must be raised above these doubts, fears and turmoils, that depend upon times and seasons. He will need to glance from the beginning to the end; he will need to learn that God has not left him in the world to straighten all the crooked things or right all the wrong ones: that he is not to be discouraged though his works seem to be like water spilled upon the ground. He is to stand for the *right*, leaving the result for the final day of reward, being sure that his business is to do right and rest the consequences with the Almighty. If a man does this, it matters not to him so much whether the *world* goes right or wrong. There is One higher than the highest who governs the world and controls the things of earth, and into *His* hands he commits the whole.

9. If a man will serve Christ in this way, he must *deny himself*. And he must have the *spirit* of self-denial. Mere acting is not always the thing. A man may be forced by circumstances to *deny* himself. But a christian man stands where he may choose, and voluntarily chooses poverty, reproach, suffering, humiliation and loneliness, that he may serve the Lord. He denies himself, cuts down the aspirations of his proud heart, and with his own hands severs the bands that would bind him to the path of sin, though it be like cutting off a right hand, or plucking out a right eye. He lands on the shore of the enemy's country, and burns the vessels that bore him, so that he must conquer or die. He breaks up the bridges over which he passes, that the irresolute heart seeing this may press on to victory. He has no expectation of turning back, and the very thought is scouted as an idea that fires the soul with indignation. He does present duty. He says, "to-day I will go forward and render it impossible to return." All these qualifications are necessary, but there is also another which is specially important.

10. The man who will do these things must be *a man of purity*. He must be a holy man. Holy in the sense of being separate from the world. Not separate *locally*, for he must mingle with the world from day to day. Not separated by occupation, for he makes tents with Paul or goes fishing with Peter. But he must be separated spiritually; separated by the grace and love of God. He must realize that he is a called and chosen man of God; that God has led him out of the world; that on him has been poured the oil of a divine anointing. He must realize that henceforth, whatever his hands do, his heart is reserved for God; whatever his labors may be, his reward is beyond this world; whatever his calling, his ultimate object is a crown of glory that fadeth not away, and all these things of mortal time are emptiness and vanity compared with this. They are the trials of the day, the necessities of the hour, and he turns aside to attend to them only for the passing moment, while the work of God is the work of his life. He may have a hundred or a thousand occupations, but running through the whole like a golden thread, like the key-note in a piece of music, like a chain that binds them all together, is the great purpose that he hath been enabled to form by grace divine, to serve the Lord, and gain eternal life.

These are some of the qualifications which in the individual are important; and they are no less so in the associated family of the children of God. What is requisite for me as a servant of God to do, is requisite for you to do if you are servants of the Lord. The same principles which guide me should guide you. The same impulses which should control me, should control you. We should both shun the same dangers. So God's people should have all these elements. They should be christians; they should know Christ, not merely as sectarians and members of churches, but as christians in the deep, personal experience of the grace and love of Christ, which, though it may have been born of sorrow, and baptized in tears, yet is more precious than all the joys they have ever tasted in this world of sin and folly.

They must bind themselves on the altar of the Lord, and the altar shall sanctify the gift; for, though weak and unworthy, and sinful, yet when a man has given himself to Christ, Christ takes him as he is, and infuses into him the energies of undying life, and makes him to partake of his own holiness. So they also need to be gentle; they need to be patient; they need to be full of hope, and joy, and generous enthusiasm, working that which is pleasing in the sight of the Lord, and faithfully performing that which he has appointed them to do. If God has given us a message to the world, this is the spirit in which we should carry it, this is the spirit in which we should labor, and these are the objects which should inspire our souls. I pray God to help us worthily to fulfill our work, and save us at last in his glory!

For the Crisis.

Pre-Existence of Jesus.

In No. 18 of the *World's Crisis*, T. M. Preble says that the brethren who answered his inquiries on the pre-existence of Jesus have done well; but he says they have overlooked the main point in his inquiries. The main point he says is this: did Jesus pre-exist before the world began? I as a German, (though unlearned in college education, and more so in your English language; feel glad that I have some learning of the Word of God, and a little experience of its powerful work on my heart,) feel to make a few remarks to all the brethren concerned in the matter.

It does seem to my mind [illegible] waste of time to question the pre-existence of Jesus at all, not of the name Jesus; then the name is not the being itself, but the appellation, by which that being which had a pre-existence was identified, when he took upon himself the nature of man, or the seed of Abraham. He had a great many names given him by the prophets, before he made his first advent; but neither one of all these names, or altogether, were the being itself, but the names of that being which had a pre-existence with God, before the world began. He is called likewise a mediator. But the word mediator was not the being itself, which had a pre-existence, but it was only an official term, under which character he had to appear before God, so soon as Adam did transgress. He had to have a pre-existence before the world began, or else he could not be an equal with God*; and nothing short of an equal with God could carry out a mediation between God and man. He officiated as a mediator between God and man in his divine character in heaven, as soon as the first opportunity required it; and as he had not taken the seed of Abraham on himself (by and through the virgin Mary), there were proxy mediators of men, to officiate between him and men, as the second party. God himself was the first party. Therefore he appeared so often to the patriarchs of old, which were the heads of their own families; all of them officiated as proxy mediators between men and the angel of the covenant, which is another name of that pre-existent being, which was afterward called Jesus, by taking the seed of Abraham on himself. Through these patriarchs, as proxy mediators, which delivered their office over from one to another until Moses came, the covenant of the Old Testament has been established and finished under Moses, and so Moses was made a mediator of the old covenant; of course, he was made such by proxy between men and the angel of the covenant, which was the real mediator between God and men. Then Moses could not appear in the presence of God, because he was only a man himself, and he needed another one between him and God, which was more than a man, to present all his offices, from the second party men, to the first party God. These official duties of the old covenant were carried out after Moses through the priests as ambassadors of that old covenant, until the fullness of the times came in, and then the real mediator, that pre-existent being, which was before the world began, took on himself the seed of Abraham. But he had to remove all the ordinances of the old covenant, established by the aid of proxy mediators, and he had to establish the new covenant, besprinkled with his own blood, in nailing the old to the cross, and by appearing again in heaven as real mediator, without any proxy before God; when all his proceedings were ratified and testified to by the outpouring of the Holy Ghost on both Jews and Gentiles. Glory to God in the highest for such a gift! Hallelujah! I think this will be enough to prove the pre-existence, if not of Jesus, of the being which was called Jesus.

PHILIPP PFEIL.

Shelby, N. Y.

*I do not mean to say, when I say that the being which was called Jesus, was equal with God in his pre-existence as a God, and like God; but as the Son of God; which existed before the world began, and to which he (God) delegated his power, to make him an equal, so that he could be a mediator between God and men. P. P.

Christianity in Cities.

Now, as at all past periods, the great battle of christianity and of the church is in the large towns. Those central seats of human activity and life are the fulcrum by which she would move the world. The leaven that would leaven the whole lump must be planted in the very center of the mass. Wherever man is, there christianity, the religion of man, follows, and the cities are pre-eminently the haunts and the rallying points of man. They constitute the very backbone and spinal cord of the social system of the world, through which, therefore, every intellectual and moral influence that is to tell on the happiness and welfare of the race must circulate. Here, then, in this thronging, teeming place of concourse, the heavenly wisdom ever lifts her voice. Incarnate love still beholds the city and weeps over it; and the same instinct, caught from his inspiration, which led the steps of the missionary apostle straight to the Antiochs, the Corinths, and the Romes of the old world, still directs the eyes of the christian philanthropist to the Londons, the Manchesters and the Glasgows of the new. The course of ages has only tended to enhance the importance of this principle. If the city has always been the master position in the battle-field of the faith, it is pre-eminently so now.—*North British Review.*

☞ Anger in its highest [illegible] you see the [illegible] [illegible] away.

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

"Come Quickly."

The word has gone forth, "Lo! quickly I come,"
And soon may we hope to inherit our home;
With gladness we wait for the Savior from heaven,
To whom lasting praises and honors be given.

"Come quickly, O Lord!" and the murmur is low,
As the sufferer's spirit makes ready to go;
And another goes down to the dreary cold grave,
To join in the chorus, "Come, Jesus, and save!"

"Come quickly!" cries Earth, for long has her breast
Been burdened with pilgrims laid away there to rest;
And the millions gone down to the depths of the sea,
Are echoing the prayer, dear Redeemer, to thee.

The flowers that fade, the leaves that decay,
Are making the cry just as prayerful as they;
All creation cries "Come!" then tarry no more,
Let thy presence illume from shore unto shore.

And Jesus *will* come; even now is he near;
Soon, soon to our rescue the Lord will appear;
While loud allelulas sound sweetly on earth,
The dying and dead share an immortal birth.

Bradford, Mass. MARIA.

For the Crisis.

Qualifications for the Christian Service.

A Sermon preached by H. L. Hastings, in New Market Hall, Providence, R. I., Jan. 6th, 1861, Sunday morning.

REPORTED BY E. P. WOODWARD.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. 3: 8.

The apostle Paul speaks of his work in proclaiming "the unsearchable riches of Christ" as a privilege rather than a duty; as a *grace* or favor bestowed rather than a requirement made. But it is a grace not conferred upon all. For though the vessels which bear the name of Christ are but of earth, cheap, frail and valueless without the treasure they contain, yet they must be purged and prepared ere they become vessels unto honor, fitted for the Master's use. And if we would faithfully serve the Lord who has called us, we should learn what are those traits of character which peculiarly fit us to receive this grace, even to proclaim among the Gentiles the unsearchable riches of Christ.

There can be no greater honor conferred on mortal man than that he stand as the messenger of God, as the servant of the Most High, as the ambassador of Jesus Christ to the world. And this, too, without respect to his social position or his talents. And so there can be no greater honor put on any *people* whoever they may be, than to be made the messengers of God to mankind, and witnesses for God before the world. Compared with this all other dignities sink and dwindle into insignificance; all emoluments, all earthly grandeurs, seem but emptiness. If a man is really a servant of God, and if to any man is given this privilege, this honor, this trust, to declare among the nations "the unsearchable riches of Christ"; if any man has this work imparted to him, no matter how feeble or weak he is, it confers honor which no earthly power can bestow.

To be made the bearer of dispatches to a foreign government, is something of an honor, for it indicates a kind of confidence placed in the man, making him the representative of a great Power. To be dispatched as a Minister to a foreign court is an honor, provided the man is sent by those that *are honorable*; provided he goes out accredited by some government that is a government, not the mere figment of a *thing*, that grows up or "secedes," and then starts off in a kind of self-glorifying spirit, and creates all sorts of offices, and finds all sorts of men to fill them. But if the government hath in it strength, dignity and power, then the man who goes out as its Minister and Representative, partakes of all its honor,—is the foreign representative of all the honor and dignity at home.

Now I propose to talk to you a little while this morning, about the qualifications which are necessary, which are important, which are indispensable in any man, or in any company of men or women, who would faithfully represent Christ to the world, and thus have the honor and the blessing of being declarers of his unsearchable riches. For it is not every disciple that in his present position can do this work. Not every person is fitted to do it. And there are many persons who may have *some* of the qualifications needful, and, who yet are not eminently adapted to such a work as this.

1. In the first place, to be fitted for this work, *the man must be a Christian.* He must *know Christ*. Whatever else he may lack, or whatever else he may have, he must have *that*. There is nothing else in all the world that can supply the place of personal christianity in the man who stands before the world to represent Christ,—who undertakes to live the life that Christ calls men to live. For I am not speaking particularly of *ministers*—so called—but I mean *any* man who serves God and lets his light shine before the world. He must be a christian. For no man can properly teach that which he does not know himself. And no man, *not* a christian, can teach the way of life and salvation to *others*. There is something to be learned *of Christ*, which flesh and blood does not reveal. A man might as well undertake to teach Astronomy without any knowledge of its facts; or Philosophy, or Chemistry, without knowing anything about them, as to teach christianity until he *knows* it. He must be acquainted with Christ, he must have sought the Lord and *been sought* and *found* of Him, he must have repented of sin, he must have known the need which the human heart hath of pardon and of peace, he must have borne the burden which the sinful soul bears, and felt its galling bitterness; and then, having known and felt that, he must have come to Christ who says to the weary and heavy-laden, "I will give you REST," and there he must have found *rest* to his soul. When a man knows Christ, then he can introduce others to him. When a man has experienced the love of Christ, and come into friendship with Christ, when he has come to partake of the grace and mercy of Christ, and to know the infinite tenderness of heart, the wisdom and strength of Christ, *then* he can invite others to Christ, and not till then:—not till he himself has received a Savior's greeting, can he go out and tell others how warm a welcome, and how wide a heart, await them when they come to Christ.

Paul had this qualification. Small as he was,—less than the least of all the saints,—yet he was a *converted* man. God had changed him; the main current of his life was turned; and from the time that the Lord Jesus met him by the way as he went to Damascus, till the end of his earthly pilgrimage, he showed by unmistakable tokens that he was a new man.

2. A man having known Christ is in so far prepared to declare the *grace* of Christ; but there are certain qualities and peculiarities which especially prepare christians for this work. A man who would declare the "unsearchable riches of Christ" must be an *honest man*. He must be honest *at* HEART. Not only honest pecuniarily, not only honest in dollars and cents, but he must be honest *in soul*, he must be MORALLY honest. He must have that kind of honesty which scorns deceit, which abhors wrong, hates falsehood, abominates shams, and which stands for the right, no matter what the cost may be. An honesty such that a man cannot be wheedled from his post, cannot be turned aside by flatteries, by sneers, or by frowns. And unless a man has this kind of honesty, he will find in this land of the enemy, ten thousand bribes, cheats, and empty, rascally deceptions with which Satan will buy his soul, and the world wheedle him away from God. He must stand firmly against these things, and in heart *honesty* must be deeply rooted. And that has been the strength of the men who in ages past have made their mark in the church and in the world. It has not been their wealth or wisdom always. They have had their faults and failings, and these have oftentimes been great, but men have seen in them a deep-rooted purpose to do *right*, a stern determination to turn from the *wrong*; and though they have many times stepped aside, erred, blundered, and failed, yet after all, this redeeming element brought them back again. They were *honest* in their innermost hearts.

3. Another qualification for a man who stands as a representative of Christ in this world is *fearlessness*. For in an enemy's land, surrounded by adverse circumstances, there is no opportunity for success and prosperity where men are timid, and wavering, and fearful. If a man be easily frightened, he most certainly *will be* frightened. Just where he fears, there dangers will be piled mountain high against him. If lions in the way are any hindrance to him, then lions will be as thick as need be. If a tedious journey or a hard road are alarming to him, then he will have a constant succession of bad roads and long marches. Just what he is afraid of will happen to him. Just where he shrinks and flinches, he will be met. And the only way to success is to arm himself with the mind of Christ, with fortitude, courage, and a dauntless spirit that will enable him to go through and care for no evil or danger.

4. A man who would declare among men the unsearchable riches of Christ must be a *disinterested* man. He must be a man who has no party ends to serve; who is not *bought*, neither is he *sold*; who is not on the auction block, for sale at the highest bidder; who has nobody to serve but God, and is determined to serve him at the risk of all things. For if a man has a price, it can be *paid*; and if he has an object in his life that runs a line of selfishness through all his works, then his work is useless. For if he be selfish men can discern it. They know whether he does his work from the heart or not. They understand perfectly well about that. The distinction is sufficiently plain. If a man goes out like Tetzel of old, selling indulgences, telling the people they can be pardoned of sin if they will only hand over their silver, and be freed from guilt at the sacrifice of their gold, why, then every sensible man seeing the *object* and *animus* that rule him, will at once characterize him as a man of craft and self-interest, without love for God or man. But when a man like Martin Luther appears, who will preach against all these things, and then go and turn wooden bowls for a living, they have nothing of the kind to say against him. You will see the advantage that the old Reformers thus gained. Luther at his treadle turning wooden dishes, or in his poverty pawning the gifts of princes for bread to eat, was in a position loftier far than that of the mere hireling, who sought men's gold rather than their good. Whoever labors in the work of God must labor in that way.

There are a great many people who think that very much of the work that a christian does he never gets his pay for. They say: "What is the use? He gets no *pay* for it. What is the use of doing all this labor? noboby will thank you for it." That is just the principle. It is none of the christian's *business* whether he is paid for his labor or *not*. None of his business whether anybody *thanks* him for it or *not*. It is his business to sow the seed of God, to shed His light, though "poor yet making many rich," having nothing, and yet possessing all things. This leads us to speak of another qualification which becomes requisite in the christian laborer.

5. A man who is to represent Christ must *endure hardness*. There is no other way, and so a man may settle it first as well as last, that if he will be *free* in Christ, he must "endure hardness as a good soldier." There will be in the first place the reproach that comes upon every man who dares to stand out from the ordinary course of things. Then the pressure of public opinion and public influence, a constant current that comes against a man like an overwhelming flood. Then the pressure of actual necessity, the pressure that made the apostle Paul to hunger, be naked, and destitute of daily food, and have no certain dwelling-place: the necessity that caused him to toil and labor with his hands that he might not be chargeable to any; the necessity that made him endure all things for the elect's sake, that he might obtain salvation with eternal glory.

A special danger will arise from the sufferings to which he will be exposed, namely, the danger of bitterness and sourness of spirit. And it is this that kills and ruins almost every man that sets up in this world for a Reformer, if he has not the grace of God, and the strength of Christ to lean upon. For very soon through the trials he is caused to endure, the milk of human kindness in his breast which prompted him to set about the work of reformation, turns to vinegar and wormwood towards everybody else, and just as much as he has loved the *right*, will he now hate the *wrong-doer*. And he becomes great in hating, until at length almost two-thirds of his labor consist not in standing up for the *right*, but in fighting that which is *not* right. If a man will expend his strength properly, at least two-thirds must go for the *right*, and not more than one third against the *wrong*. He must build more than he destroys, he must follow Christ more than he fights antichrist. Let the man who would serve Christ go about his business with a courageous heart. Let him be patient towards all men. His patience will be sorely tried. He will find men perverse. He will find them sullen, stubborn, dull, angry, persecuting, and sordid. He will find men in whose hearts is wrapped up all ungodliness, while outside they may be clad in the very livery of heaven. And, if he is not careful, his faith in God and man will fail, and he will sink down into bitterness and despondency, and curse the world in which he lives. And in fact, there are men who have started with the brightest faith in humanity, with all sorts of fine thoughts about the progression of the *race*, and a "good time coming," who, when they have got out into the world and experienced its bitterness and selfishness, its pride and hollowness, then, while they held to the same theory, they have turned themselves about and gone to cursing almost the whole race incontinently, and have hated men as if they were demons. So you can find no more terrible maledictions and imprecations, no more withering sarcasm poured out upon the race, than from the lips of those very men, who once had such great faith in human nature; who said all that men wanted was a *chance* to *develop* themselves. They find upon trial that the theory does not work, and so they pour out vials of wrath upon those that stand in the way of it.

The man who preaches Christ should have an understanding of this at first, that it is no holiday work he undertakes. It is something earnest and actual. He has a battle to fight, and it is not a sham battle. He has a race to run, and it is for a glorious prize; a pilgrimage to perform, and it is not a pleasure journey, but a travel from the darkness of this world to the light of the next, through deserts that stretch themselves along his way. So a man will need to learn gentleness: to be patient and meek in all the circumstances that surround him. If he meets with those that are as weak as "the bruised reed," he must learn not to break them. If he meets with a faith that only glimmers like "the smoking flax," he must not quench it. If he meets with the ungodly and incorrigible, he must learn to turn aside and let them pass. Why need he batter his brains out undertaking to throw down that which is insurmountable? So he needs to be gentle with the good and with the bad; gentle in lifting up the fallen; gentle in warning those that are just ready to fall; that he may prove himself and his Master to be the friends of all mankind.

6. A man who will preach the unsearchable riches of Christ, needs to be *apt to teach*. There is, you know, a kind of aptness to impart instruction about some people to which others seem to be strangers. Persons can most easily teach what they best understand. And the first requisite is *thorough knowledge*. Those people can teach best who understand best. Those who are the most perfectly and familiarly acquainted with the matter in hand, can most fully declare it, other things being equal. Then there are different persons having different gifts in this direction. There is much to learn; and no effort is better put forth than the effort that is made to learn how to *teach* others. You meet sometimes with a man who says he has no memory. What is the matter with his memory? He says *once* he could remember, now he cannot. The trouble is this: He had a memory *to use*; to store up something in it, that he might tell it to others. But this he would not do. He kept everything locked up in his mind like a miser who buries his treasures so deep that he cannot find them himself when he wants them! Many a person says he cannot teach, and you will sometimes meet grown men who would shrink from the task of teaching a child his Alphabet. They do not know *how* to teach. They are not accustomed to that kind of work, and so they are awkward about a business that they never undertook.

If a man will go forth in Christ's work he needs to adapt himself to all classes. He needs to learn just how to present truth aright; to get principles and facts before the world in the best possible manner; just where people will see them clearly, and where they will appreciate them. He must study himself. He must know what affects him, what convinces him, what controls him, and when he has found out the secret springs of his own action, he has found out the springs of action of many others. When he finds out the mysteries of his own nature, he has found out the mysteries of human nature. For mankind are nearly as much alike as the drops of water in a shower; when you analyze *one* drop you know the general character of all. When you have found out *one* man, studied and read him, and understand him perfectly, you have come to understand, in great part, and read *all* men. And you have only to follow up the *alphabet* you have learned, and you can read the whole race. A deep-seeing man can observe something daily in himself and others that will profit him in his efforts to teach and unfold truth.

7. A man who will preach "the unsearchable riches of Christ," like a man who will effectually do anything else, needs to be a man of *common sense*. One of the most important of all the christian graces is "the grace of common sense." And there is nothing else that will supply the place of it, (and it is, I sometimes think, the most uncommon thing in the world)—that common sense that makes a man know what he is doing, why he does it, and *how* to do it effectually; that leads a man to know his *place* and to keep it, to stand steadfast where he should stand. I do not mean that cunning that keeps a man looking out for the main chance, that keeps him constantly watching the weather-cock to see which way the wind blows, but that ability to make the most of every circumstance, to act *wisely* in the good cause, that he may effect the desired end without imprudence, hazard or failure.

8. A man who declares the grace of Christ to the world, should be a *steadfast* man. It is not sufficient that he have firmness of character, that he stand up to-day like a rock in the midst of his foes; but he should stand there to-morrow, and *all* days as well. He should be so rooted and grounded in the great principles he has espoused, and which have taken hold of *him*, that he will have no disposition to turn aside from them *for an hour*. And this stability is not the fruit of *purposes*, or *resolutions*, or *promises*. It is not because the man says, "I must do this for I have *promised* to," while he perhaps wishes he had *not* promised it, and would gladly be released from his vow. It is something deeper and higher than these bonds. The sun and stars do not obey influences and impulses because of a *compact*. The moon does not shine to-day because it has *promised* it yesterday. The stars do not hold their places because they have *agreed* to. It is because they are taken hold of by some mighty attraction which binds them to a great central force, and sweeps them onward in their wondrous race. It is the present power of Christ's love *to-day*, that keeps the christian where he should be. It is to-day's experience, the grace of Christ, the hallowed memories of the past, and the glorious hopes of the future which hold him like an anchor that he swerveth not. Some substitute for this *vows*, promises, resolutions. But this is not the real christian disposition. These are not the elements that give power to a man who is a servant of God. In the fervor of to-day many make promises for the morrow which they find themselves indisposed to fulfill. In the high tide they float, and in the low tide they stick fast on the flat-, and neither promises nor resolutions inspired by a *departed fervor* can carry them on their voyage till the tide of feeling rise again. Instead of this the servant of God does best when he steers his craft out into the channel where high and low tide do not affect him so materially, and then sails onward in his course.

This steadfastness is not gained by any of these spasmodic *determinations* and *promises*. The best promises in the world of faithfulness *to-morrow* is *faithfulness to-day*. The best promise in the world of *final perseverance* is present perseverance in doing right. For if a man turns aside but for one moment, he may for an *hour*, or a *day*, or a lifetime. The man who breaks present obligations will perhaps break future promises, and will find himself drifting away from his anchorage ground, bringing up in some place, he knows not where, but which will be dangerous in the extreme.

Paul said, "The love of Christ *constraineth* me." Not the love he had felt yesterday, or should feel to-morrow, but the present consciousness of Jesus' grace. And so the love of Christ is an attraction as steady as the attraction of gravitation, binding the child of God to Christ and truth and duty with a steady, a mighty and a controlling influence.

8. Further, a man who will stand as the messenger of Christ must be a *hopeful* man. He must have as his motto, "never despair." He must be raised above these doubts, fears and turmoils, that depend upon times and seasons. He will need to glance from the beginning to the end; he will need to learn that God has not left him in the world to straighten all the crooked things or right all the wrong ones: that he is not to be discouraged though his works seem to be like water spilled upon the ground. He is to stand for the *right*, leaving the result for the final day of reward, being sure that his business is to do right and rest the consequences with the Almighty. If a man does this, it matters not to him so much whether the *world* goes right or wrong. There is One higher than the highest, who governs the world and controls the things of earth, and into *His* hands he commits the whole.

9. If a man will serve Christ in this way, he must *deny himself*. And he must have the *spirit* of self-denial. Mere acting is not always the thing. A man may be forced by circumstances to *deny himself*. But a christian man stands where he may choose, and voluntarily chooses poverty, reproach, suffering, humiliation and loneliness, that he may serve the Lord. He denies himself, cuts down the aspirations of his proud heart, and with his own hands severs the bands that would bind him to the path of sin, though it be like cutting off a right hand, or plucking out a right eye. He lands on the shore of the enemy's country, and burns the vessels that bore him, so that he must conquer or die. He breaks up the bridges over which he passes, that the irresolute heart seeing this may press on to victory. He has no expectation of turning back, and the very thought is scouted as an idea that fires the soul with indignation. He does present duty. He says, "to-day I will go forward and render it impossible to return." All these qualifications are necessary, but there is also another which is specially important.

10. The man who will do these things must be *a man of purity*. He must be a holy man. Holy in the sense of being separate from the world. Not separate *locally*, for he must mingle with the world from day to day. Not separated by occupation, for he makes tents with Paul or goes fishing with Peter. But he must be separated spiritually; separated by the grace and love of God. He must realize that he is a called and chosen man of God; that God has led him out of the world; that on him has been poured the oil of a divine anointing. He must realize that henceforth, whatever his hands do, his heart is reserved for God; whatever his labors may be, his reward is beyond this world; whatever his calling, his ultimate object is a crown of glory that fadeth not away, and all these things of mortal time are emptiness and vanity compared with this. They are the trials of the day, the necessities of the hour, and he turns aside to attend to them only for the passing moment, while the work of God is the work of his life. He may have a hundred or a thousand occupations, but running through the whole like a golden thread, like the key-note in a piece of music, like a chain that binds them all together, is the great purpose that he hath been enabled to form by grace divine, to serve the Lord, and gain eternal life.

These are some of the qualifications which in the individual are important; and they are no less so in the associated family of the children of God. What is requisite for me as a servant of God to do, is requisite for you to do if you are servants of the Lord. The same principles which guide me should guide you. The same impulses which should control me, should control you. We should both shun the same dangers. So God's people should have all these elements. They should be christians; they should know Christ, not merely as sectarians and members of churches, but as christians in the deep, personal experience of the grace and love of Christ, which, though it may have been born of sorrow, and baptized in tears, yet is more precious than all the joys they have ever tasted in this world of sin and folly.

They must bind themselves on the altar of the Lord, and the altar shall sanctify the gift; for, though weak and unworthy, and sinful, yet when a man has given himself to Christ, Christ takes him as he is, and infuses into him the energies of undying life, and makes him to partake of his own holiness. So they also need to be gentle; they need to be patient; they need to be full of hope, and joy, and generous enthusiasm, working that which is pleasing in the sight of the Lord, and faithfully performing that which he has appointed them to do. If God has given us a message to the world, this is the spirit in which we should carry it, this is the spirit in which we should labor, and these are the objects which should inspire our souls. I pray God to help us worthily to fulfill our work, and save us at last in his glory!

For the Crisis.

Pre-Existence of Jesus.

In No. 18 of the *World's Crisis*, T. M. Preble says that the brethren who answered his inquiries on the pre-existence of Jesus have done well; but he says they have overlooked the main point in his inquiries. The main point he says is this: did Jesus pre-exist before the world began? I as a German, (though unlearned in college education, and more so in your English language; feel glad that I have some learning of the Word of God, and a little experience of its powerful work on my heart,) feel to make a few remarks to all the brethren concerned in the matter.

[illegible] time to question the pre-existence of Jesus at all, not of the name Jesus; then the name is not the being itself, but the appellation, by which that being which had a pre-existence was identified, when he took upon himself the nature of man, or the seed of Abraham. He had a great many names given him by the prophets, before he made his first advent; but neither one of all these names, or altogether, were the being itself, but the names of that being which had a pre-existence with God, before the world began. He is called likewise a mediator. But the word mediator was not the being itself, which had a pre-existence, but it was only an official term, under which character he had to appear before God, so soon as Adam did transgress. He had to have a pre-existence before the world began, or else he could not be an equal with God*; and nothing short of an equal with God could carry out a mediation between God and man. He officiated as a mediator between God and man in his divine character in heaven, as soon as the first opportunity required it; and as he had not taken the seed of Abraham on himself (by and through the virgin Mary), there were proxy mediators of men, to officiate between him and men, as the second party. God himself was the first party. Therefore he appeared so often to the patriarchs of old, which were the heads of their own families; all of them officiated as proxy mediators between men and the angel of the covenant, which is another name of that pre-existent being, which was afterward called Jesus, by taking the seed of Abraham on himself. Through these patriarchs, as proxy mediators, which delivered their office over from one to another until Moses came, the covenant of the Old Testament has been established and finished under Moses, and so Moses was made a mediator of the old covenant; of course, he was made such by proxy between men and the angel of the covenant, which was the real mediator between God and men. Then Moses could not appear in the presence of God, because he was only a man himself, and he needed another one between him and God, which was more than a man, to present all his offices, from the second party men, to the first party God. These official duties of the old covenant were carried out after Moses through the priests as ambassadors of that old covenant, until the fullness of the times came in, and then the real mediator, that pre-existent being, which was before the world began, took on himself the seed of Abraham. But he had to remove all the ordinances of the old covenant, established by the aid of proxy mediators, and he had to establish the new covenant, besprinkled with his own blood, in nailing the old to the cross, and by appearing again in heaven as real mediator, without any proxy before God; when all his proceedings were ratified and testified to by the outpouring of the Holy Ghost on both Jews and Gentiles. Glory to God in the highest for such a gift! Hallelujah! I think this will be enough to prove the pre-existence, if not of Jesus, of the being which was called Jesus. PHILIPP PFEIL.

Shelby, N. Y.

*I do not mean to say, when I say that the being which was called Jesus, was equal with God in his pre-existence as a God, and like God; but as the Son of God; which existed before the world began, and to which he (God) delegated his power, to make him an equal, so that he could be a mediator between God and men. P. P.

Christianity in Cities.

Now, as at all past periods, the great battle of christianity and of the church is in the large towns. Those central seats of human activity and life are the fulcrum by which she would move the world. The leaven that would leaven the whole lump must be planted in the very center of the mass. Wherever man is, there christianity, the religion of man, follows, and the cities are pre-eminently the haunts and the rallying points of man. They constitute the very backbone and spinal cord of the social system of the world, through which, therefore, every intellectual and moral influence that is to tell on the happiness and welfare of the race must circulate. Here, then, in this thronging, teeming place of concourse, the heavenly wisdom ever lifts her voice. Incarnate love still beholds the city and weeps over it; and the same instinct, caught from this inspiration, which led the steps of the missionary apostle straight to the Antiochs, the Corinths, and the Romes of the old world, still directs the eyes of the christian philanthropist to the Londons, the Manchesters and the Glasgows of the new. The course of ages has only tended to enhance the importance of this principle. If the city has always been the master position in the battlefield of the faith, it is pre-eminently so now.—*North British Review.*

☞ Anger is like lighted [illegible] you see the mischief [illegible]

For the Crisis.

A Singular Conversion.

Between two and three years ago, an intelligent and well educated young lady from a neighboring town came into this vicinity to teach school. After a while she came to board for a few weeks in my family. I had been informed indirectly that she was a Spiritualist, and I somewhat disliked the idea of forming an acquaintance with her, but was fully resolved that on no occasion would I swerve from duty, or a full confession of my faith in the gospel of the Son of God. I soon found that I had been misinformed concerning her, and saw that she was deeply interested in the views I held, and which appeared new to her. She was very free to converse, and her many inquiries evinced deep thought, as well as an unbiased mind. These, with the oft-starting tear, betokened an interest too deep, as I thought, for an unrenewed heart, and at an early opportunity I asked her concerning her hopes of salvation. She said she had never publicly professed faith in Christ, but thought she had been converted a little more than a year before, and would like to relate to me what she had passed through. I thus became acquainted with the following facts:

Her parents were people of some property, occupying a respectable position in society. Her father was a professed Congregationalist, her mother a Baptist in sentiment, but had never united with a church. They were never in the habit of conversing personally on religious subjects, with their children, of whom Miss C. was the eldest. Her childhood was mostly spent with her grandmother until the age of fourteen, when she entered a Seminary for young ladies in Hartford, where she remained several years. During this time she attended, with her teachers, an Episcopal church, and was in the habit of observing their usual form of worship, both in public and private, but without any serious convictions. Her mind seemed mostly interested in her studies, and religion with her was only an outward form. During her last year at school she boarded with a family consisting only of a gentleman and his wife, in middle age, between whom and herself a strong attachment existed. A year or two after leaving school she returned to H. for a few months, and again boarded with her old friends. She heard previously that they had become Spiritualists, but, to use her own words, "that was something in which she felt no interest, and she would not trouble herself with it." They often introduced the subject, telling her of many marvelous things connected therewith, and urging her attention to it. She however remained indifferent, and the many books and papers they gave her, were received only to be transferred to her table without a passing notice.

One afternoon as she was sitting in her room, her eye fell on a pamphlet, which she took up and commenced reading without any object or interest. She had heard her friends tell of persons becoming writing mediums by yielding themselves to the spirits, and quick as thought, and more for fun than for any other reason, she drew toward her some paper, took her pen, dipped it in ink, and placed her hand in a proper position for writing. Immediately she felt a twitching of the nerves of her wrist, and finally her whole arm became affected, and she commenced writing in a rapid manner. This continued for several hours without any knowledge of what she was writing, or any power to stop. She was neither frightened nor excited, but seemed to have wholly lost the power of volition, and to be controlled by some foreign influence. Many sheets of paper were written over, in different styles of writing and on different subjects, purporting to be messages from friends (both living and dead,) in their own handwriting. It was nearly night when she stopped and went down to the family, and told them what had happened. They were much pleased, and told her she would become a superior writing medium. A little while after, while waiting for tea, she had a very singular exercise in which she was drawn into various positions—personating a very aged person, etc., until they all became somewhat alarmed.

From this time she was entirely under the influence of the spirits, for several weeks, until her health began to fail very perceptibly, the spirits telling her that she was soon to die. She was the subject of various exercises and manifestations. She grew very gloomy and sad and wished to be alone in her room. Many times she felt hungry and, on going to the table to eat, was forbidden; when her appetite would be suddenly gone, until she was nearly starved. She became very unhappy, her mind constantly excited by revelations of the spirits, some of which she began to doubt. She did not understand the nature of the influence she was under, and began to feel a desire to know if she was being deceived. Sometimes after a revelation something would seem to say to her, "that was all a lie." With these conflicting thoughts, passages of Scripture suited to her case would come to her mind and she felt that the Lord only could help her. In this state of mind she began to cry unto him. "O," said she, "how I did pray, as I never in my life prayed before."

While engaged thus, at one time, she seemed to be suddenly delivered from the influence that had held her, and she was as one awakened from a dream. It was a final deliverance, and her mind was filled with a sweet peace, to which she had hitherto been a stranger. She rejoiced in the Lord, and felt like praising him continually, for what he had done for her. She began to live a new life, engaging with deep interest in prayer and study of the Bible. She longed much for christian society, for some one to whom she could unburden her heart, of whom she could ask advice, but as she knew no one, she locked her feelings in her own heart. Not even after her return home did she talk with her parents, because, as she said, "my case was so unlike that of others, I did not feel free to talk about it." Said she, "you are the first person who ever asked me if I were a christian." Yet she had been in the families of professed christians all summer.

I became deeply interested in her, and improved every opportunity of presenting the truth to her, and as the plan of redemption was unfolded to her mind, she was perfectly delighted, often remarking, "this is just what I've needed," and, "I have often felt impressed that there was something more for me." She seemed anxious to follow the Bible as her only sure guide, and said she had for some time seen baptism, as a duty, clearly presented to her.

Whenever Spiritualism was mentioned, she would say, "I believe it is a snare of the devil, and if one ever was delivered from it, I have been."

She attended meeting with me a few times and left town soon after. The same season she went South as a teacher of music, and failing to learn her address, I have never heard from her since, but have often prayed that the good seed sown may yet appear to the glory of God.

Louisa J. Beach.

New Britain, Ct.

For the Crisis.

Pre-Existence of Jesus.

Permit me to say to our friends that it is impossible to remove all mystery from the existence of Jesus. Yet this mystery is not an absurdity, contradicting our consciousness like the doctrine of the trinity, for Paul declares the fact, (viz., God manifest in the flesh,) and calls it a great mystery. 1 Tim. 3: 16. The Bible testimony is the testimony of God. God would not establish the word of an impostor. But he did establish the word of Jesus by raising him from the dead. Therefore whatever Jesus said is true. Jesus said; "I came down from heaven not to do mine own will, but the will of him that sent me." John 6: 38. "What and if ye shall see the Son of man ascend up where he was before?" Verse 62. "Glorify thou me with the glory that I had with thee before the world was." John 17: 5. Jesus therefore must have lived in another form before he was born of the Virgin Mary.

The Jews first raised the objection, which we sometimes hear repeated, viz.: How can this Jesus have had a pre-existence, come down from heaven, seeing we have known him and his parents from his infancy until this time? Jesus answers by saying; No man can come unto me, know and believe on me, except the Father which hath sent me draw him, enlighten and incline by his Holy Spirit. No man knoweth the Son but the Father. Matt. 11: 27. No man can say that Jesus is the Lord, but by the Holy Spirit. 1 Cor. 12; 3. Happy art thou, Simon Bar-jona: for man has not revealed thee to me, but my Father which is in heaven. Matt. 16: 17.

Though we may know every past and future event, and have all faith, if the knowledge and love of Jesus is not shed abroad in our hearts by the Holy Spirit, we must soon be as though we had never been.

I. M. Bruce.

Wilmington, Vt.

For the Crisis.

Cold Comfort.

Our brethren out West, who receive for their ministerial services but just enough to keep from starving, will see by the following that they are not alone. No doubt times are hard, but *somebody* is to blame for these things and *somebody* will be held responsible by the Master. T.

"Baptists in Wisconsin.—The Board of the State Convention report that of the two hundred Baptist churches in Wisconsin more than fifty are languishing and pressingly need pecuniary aid; and of the one hundred and forty ministers, more than half do not receive an adequate support, and are obliged to pursue some secular calling to make up the deficiency. Eight missionaries were employed during the year, for whom $996,26 were collected."

For the Crisis.

Queries.

Will Bro. J. S. White please answer through the *Crisis* the following questions on 2 Cor. 12: 2—5?

1. Of the man Paul says he knew in Christ—does he mean himself or somebody else?

2. If he means himself in vers. 2 and 3, what meaning is there in verse 5, where he says, "of such a one will I glory; yet of myself I will not glory"?

J. M. Muller.

Washington Village, Mass.

☞ If you buy what you have no occasion for, you will have to sell what you cannot spare.

The World's Crisis.

BOSTON, JANUARY 30, 1861.

"Public Distress."

In the President's last message, he speaks of the present state of things as one of "public distress." We apprehend there will be still more reason to use the words "distress" and "perplexity" as we approach the great day of the Lord. A storm of gigantic dimensions is evidently approaching, about to burst upon the wicked nations of earth, that have forgotten God, and trampled his laws under their feet, with a degree of recklessness equalled only among the Antediluvians and Sodomites. They have boasted of their light and privileges, but have been more careless than the heathen. They must be filled with their own doings. They have mingled the cup, and the time has come for them to drink the bitter draught, even to the dregs. The oppressor's work is almost ended, and tyrants will soon finish their work of torment. The right is about to be vindicated, and the truth to enjoy an eternal triumph.

Civil War.

It appears to be almost certain that we are, as a nation, about entering into the horrors of civil war. The South Carolinians seem determined to take Fort Sumter, unless surrendered without a struggle. This fort, in Charleston harbor, is considered the strongest in the United States, and cannot be forcibly taken without a great destruction of life and property. But it is said to be the decision of the Carolinians to have it at all hazards. It is thought the President will firmly refuse to give up the United States forts at Charleston; hence, if the inhabitants of South Carolina keep their resolutions, as expressed, hard fighting will soon begin; but who can tell the awful results? Florida, Alabama, Mississippi and Georgia have already seceded. All these states, of course, will aid South Carolina in carrying on the war.

A few short months may witness thousands upon the battle field in bloody slaughter, while widows and orphans sit weeping in their desolated homes, and their husbands and fathers lie mangled among the slain. Three months since, but few thought of seeing what we now behold; but could we now unfold the future for six months to come, we apprehend the stoutest hearts would quail at the sight. We see no hope for brighter days till Jesus comes. Till then, we may expect the world will make rapid progress in every species of wickedness. We can hope for no "bow of peace" till the Prince of peace arrives. Soon all nations will mourn at the sign of his appearing: and the faithful ones will exclaim,—"Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation." Dear reader, let us be found in that happy company.

What the Spirits Say.

The spirits keep talking; and they say many strange things which many are foolish enough to believe; preferring their lies to the truth of the Lord; thus putting themselves in the class named in 2 Thess. 2: 10–12, where it is said, "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Nearly all the men who are leaders in Spiritualism are backsliders, who have once had the light and truth, but have rejected it; hence left to be filled with their own ways, and trample upon their best interests here and hereafter.

But what do the spirits say? One recently said, "Heathen mythology is the basis of the christian religion, and not only the basis, but a law pervading every point of christianity .... The christian religion is but a portion of heathen mythology .... But the light of to-day gives you to know that you are gods." So Satan said to our first parents, but he was a liar from the beginning.

Another spirit says:—"If man would become satisfied of modern Spiritualism, he must first be satisfied that he is an immortal being." In this declaration we find the pith of Satan's lie, as declared to Adam and Eve. We are astonished that those who believe the Bible cannot see the origin of the doctrine that man is immortal in this present state; and also that the entire man lies dead between death and the resurrection. To us, there is not a plainer doctrine in the Scriptures; and, besides, it is in harmony with all true philosophy, as well as common sense. We feel thankful that every shade of doubt is removed from our mind on this subject. We are as well satisfied on this point, as we are that Jesus is our Savior.

The Revolutionary Conspiracy.

The "fierce" spirit in man, which is to characterise him "in the last days," is beginning to develop itself in good earnest. Instead of being subject one to another, almost every one is declaring his independence, thus manifesting the unfitness which is to be a sign of the last days. All are impatient for a change of some kind. The whole world is in a state of "perplexity," which is continually increasing. Turn which way they may, the people engaged in the party strife can see no ray of hope for better times; but all seems growing "worse and worse." The following is said to be the plan of operations by the Secessionists, who propose to form a new confederacy:—

1. The secession from the Union of all the slave States, including Virginia and Maryland.

2. The *coup d'etat* of a seizure and occupation by a Southern armed force of the city of Washington, including the public buildings, archives, etc., for the purposes of a Southern confederacy.

3. The expulsion (*coup d'etat*), by force of arms, of the existing federal government, including the present and the incoming administration, on the 3d or 4th of March.

4. The establishment of the general government of the Southern confederacy in Washington, and its proclamation to the world as the government which has superseded the ejected government of the United States."

How far this programme may be carried out, remains to be seen. Stirring events are at hand. Every christian should keep perfectly free from the war spirit and political strife, or he may soon expect to be a backslider.

The Chinese Revolutionists.

It has been said that the gospel has not yet been preached in China, and therefore the second coming of Christ cannot yet take place; for Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. 24: 14. But recent developments prove that China has heard the gospel, consequently the objection that has been urged on this point has no force in it now. The following will give some idea of the state of things in China:—

"Three English missionaries, Messrs. Hartwell, Crawford and Holmes, who at great risk paid a visit to Qung San and Suchau to gain authentic information of the principles, intentions, and mode of warfare of the Chinese rebels, have forwarded to the *North China Herald* a long and interesting account of their journey. They ascertained that the original King of the rebels, Hung-Sien-Tsen, is still living and well, and is the present reigning king at Nanking. The rebels observe the Sabbath on the same day with us; when not engaged in actual war, they meet regularly for social worship; they sing in their worship; they use Mr. Shuck's version of the Doxology; and for baptism they wipe the breast, implying cleansing of the heart. The following is a copy of their Doxology:

Praise to Shangti, who is the heavenly Holy Father; praise to Jesus, who is the Holy Savior. Praise to the holy Spiritual Wind, which is the Holy Ghost. Praise to the three persons, who are one true God.

Here is a brief abstract of their faith: Is the true doctrine like the doctrines of the world? It saves the soul of man that he may enjoy everlasting happiness. Those who are wise will diligently perform it, (i. e., conform to its teachings) and blessed are they who receive it. If a man search his heart and perceive his own sinfulness, the road to heaven is open to him. The mercy of our Heavenly Father is boundless. He spared not his first-born Son, but sent him down to the world to give up his life as a ransom, that he might forgive the sins of men. If a man know this doctrine, repent and depart from evil, his soul shall ascend to heaven.

The rebels also use a form of morning and evening prayer, and a blessing before meat, which are decidedly of a christian character."

The following extract from a letter of Chung Wang, the "Faithful King," and commander-in-chief of the Imperial forces of the Tae-Ping Teen Kok dynasty, to the British Plenipotentiary, Lord Eglin, will show that the gospel is quite well known in China. He says:—

"Christ's system of religion, which has hitherto only been practised in western counties, now flourishes in our middle country—China, which has had its commencement from our true and holy Lord. Every foreign minister near us in our country must be able fully to know these things, his own eyes seeing, and his own ears hearing them. . . . Again, the New Testament, which your honourable country so greatly prizes, is that which our heavenly dynasty has cut on blocks for printing; and though the languages are different, the meaning is but one, and soon we shall obey it, regard it, and thoroughly circulate it throughout China."

God hears Prayer.

If any one doubts it, let him read the history of George Muller's Orphan Asylum, at Bristol, England, at which seven hundred destitute orphans are daily provided for, in answer to *prayer*. The following extract will give the reader a faint idea of the management of the institution:—

"Its managers are all poor, but God sends them means, and has done so for years, and they never want. When straitened for accommodations for the increasing number of children appealing to them for support, though in the receipt of means only sufficient for daily expenses, they have sought in prayer for funds to build, and numerous and noble contributions, unsolicited of any one, have been poured into their hands, and large and costly houses have been erected. Helpers for the work have been obtained in answer to prayer; and large sums for missionary work have also been sought and obtained by the same means. This enterprise is well known in England and on the Continent, and its history is soon to appear in this country. Persons most familiar with it have sometimes styled it 'The Bristol Miracle,' so manifest is the hand of God in its affairs. God is also able to accomplish great things for us; and it is grateful to find in those set over us in church and State, as well as in the people themselves, a disposition to seek the aid of Him, who has thus far been our defense, and whose wisdom is sufficient for us in every emergency."

Many seem willing to believe that God did hear prayers many centuries since; but act and talk as though he did not at the present time. Truly there is but "little faith" in the professed church of Christ; and consequently but little works. We may well pray, "Lord, increase our faith."

"The Angel Movement."

These are truly strange times. All things indicate a grand crisis at hand. We learn that a "new phase in Spiritualism" is proposed by the spirits and their followers. Under the above heading, they give the following announcement:—

"New phase in Spiritualism! Great national symbolic out-wrought spiritual manifestation! All sects, denominations, creeds, parties, nations, kindreds, tongues and peoples now existing on the face of the earth, to be dissolved and pass away, and a new divine governmental order to arise instead. The judgment day, millennial morn, and resurrection of the dead at hand."

A Case of Healing.

We clipped the following from one of our exchanges. We are rejoiced to see the church becoming more interested in these things, and more follow the instruction of the Scriptures. The following account is from a correspondent of the Sandusky (O.) *Register*. The writer says;—

"A little over four years ago, a blacksmith living at Cherry-tree Corners, about four miles from Vermillion, was severely kicked by a horse while shoeing the animal. Since that time, and until very recently, the man has been unable to walk a step or leave his chair without assistance. About two months since the blacksmith, whose name is Willard, had a dream, or vision, directing him to be baptized by immersion at a time and place designated, if he desired to be cured of his malady. Mr. W. stated the circumstance to his family and neighbors, declaring his determination to strictly comply with the requirements of his vision. He expressed the utmost confidence in his restoration.

The affair created considerable excitement in the neighborhood and became the principal topic of conversation for miles around. On the appointed day, the 22d of March, several hundred people gathered at a point on Chapel Creek, where the ceremony was to take place. Mr. Willard arrived punctual to the hour, and was taken from his carriage to the bank of the stream. Two clergymen were present, but both refused to officiate, having no confidence in the so-called vision of the blacksmith. Two acquaintences of Mr. Willard expressed their willingness to assist in the solemn rite, and taking the sick man in their arms, they walked into the water. He was immersed in the usual manner, and when he arose to his feet, he cried, in a loud voice: 'Glory to God! I told you so! I told you it would cure me! All that was required was faith!' etc. Mr. Willard then walked unattended from the water, and received the hearty congratulations of of the multitude who crowded around him. He walked to his carriage with ease and elasticity, and to all appearance his lameness has entirely vanished."

A Sad Picture.

But few seem to be aware of the amount of infidelity existing at the present time, even within the nominal church. While Protestantism is boasting of its progress, the following facts, relative to the city of New York, which we clipped from one of our exchanges in that city, will give us some idea of the *kind* of progression which is being made. The writer says:—

"We find in the religious daily a lengthy editoral upon 'The progress of heathenism in this city.' It is there stated that in the lower part of the fifteenth ward there are no less than *five* churches for sale, and that during the last twenty years *thirty-two* churches have been sold out below Grand street, and no others been erected in their places, though 'the resident population below that line is far larger now than then.' We learn from other sources that during the last ten years twenty more churches have been sold between Grand and Houston streets.

The present places of worship in the city, 'including some twenty-five mission stations, twenty-five Catholic churches, and twenty others *un*-evangelical, number 274,' with seats for 205,580 people, out of a population of 850,000, leaving over 600,000 unprovided for. In other words, two-thirds of the population of the city could not go to church if they would. Four hundred more edifices are needed to accommodate the whole city.

But in the language of a report made to the New York Evangelical Alliance, 'this is not the worst feature of the case.' Many of the present places of worship are never filled. The congregations do not probably average more than four hundred. Many capable of holding a thousand often seat less than two hundred.' Not more than from one-third to one-half of the 200,000 seats in the churches are regularly occupied.

This Evangelical Alliance, composed of members and pastors of various city churches, who have silently permitted, or themselves aided, this disposal of down-town churches, and the erection of up-town pagodas—palatial temples of worship, cushioned and carpeted to shut out the poor—now profess to awake to a painful consciousness of the destitution of the residents of the lower wards of the city, who most need religious instruction, and propose renting temporary places of worship, and calling the people in. They may accomplish this work to a limited extent, but we fear they have retraced their steps too late.

The *World* admits that 'seven-tenths of the people of our lower wards live on, as destitute of religious instruction as the heathen in the interior of Africa,' and that there is rank heathenism in our midst daily gathering more colossal magnitude and strength."

What is true of New York is also true of other large cities in all parts of our globe. Instead of an increase of religious interest, for the last few years it has been continually diminishing; running to a mere form, without the power. And, according to the Scriptures, there is no ground to hope for any improvement. The progress is great, but it is toward perdition. Dear reader, remember the Bible direction, "*Be not conformed to this world.*"

Torture in Rome.

Notwithstanding the Catholics claim that their government is very paternal, causing the people to feel very contented under the government of the Pope, the following correspondence of the *N. Y. Times* presents a different phase of the matter. The writer says:—

"I landed in Genoa, from Boston, somewhere in 1853, and wishing to see the south of Italy, traveled till I came near Viterbo, when I was cautioned not to go to Rome; but I still persevered in my intention of doing so, when I was arrested as not having a passport, and carried to the Eternal City, where I was placed in the Carcere Nuovo. Not satisfied with the report which I gave of myself, I was tortured for three months as follows: My hands and arms were bound together, and then, by ropes tied round the upper part of the arms, they were drawn back till my breast protruded, and my bones sounded 'Crick! crick!'

There was another species of torment practiced upon me, which was this: At night while sleeping, the door was secretly opened, and buckets of water were thrown over my body. How I survived it I cannot tell. The keepers were astonished, and said they had never had such an instance. 'But you will never get out alive,' said the Caporale Rosaloi. I replied that I never expected so to do, and prayed for the angel of death to come.

The worst torture of all, however, was the prison itself, a room into which a few rays of light struggled from above, and the stench of which (for it had been used by the jailors as a privy) was as bad as death. For three months I suffered thus, and then, without any reason assigned, was taken from it and placed, always alone, in a room called the 'Salone dei Preti,' a large airy room, and was well fed and well treated for twenty-one months more. I was the prisoner of the cardinal secretary, Antonelli.

About the middle of 1855, again without reason being given, I was sent off to Naples; was placed first in the Vicaria, and afterward in San Francisco, in a small close room, where I have been detained four and a half years. I was questioned on several occasions, and at last refused to answer, saying that my persecutors already knew what I had to say; that I was unjustly and illegally confined, and nothing should compel me to utter another word.

On another occasion I was called before Bianchini, the director of police, who interrogated me. I appealed against my sufferings, and all the reply I received was, 'Va bene!' from a christian man to one suffering as I was. I have been asked to send a supplication for my liberation, but my invariable answer was, 'I will die; never will I ask anything of this government.'"

Extracts of a Philadelphian's Letters from Syria.

Jerusalem, July 1st, 1860.

When I came here in 1844, this city was in a miserable condition, streets crooked and dirty, houses poor and uncomfortable, business dull, and there was not a single building or improvement outside the Jaffa gate except the American cemetery. Now there are many new houses, a large school, gardens all walled in, with hundreds of thousands of olives, figs, vines and mulberries planted, roads and walks straightened, walled, and stones gathered out, and many cisterns built, coffee-houses built in all directions, where all classes of people of all nations, go in the cool of the day to smoke nargalias and tontoons, with sartokia or tobacco, and the fumes of them wafting all around, under the shade of large teribenth trees, accompanied with the soft and delightful tunes of the cannoon (a kind of horizontal harp,) and violin, and tamborines.

Forts and guard houses are now built all the way between here and Jaffa, within rifle-shot of each other. Within the walls of Jerusalem a person would hardly know it now, for streets have been straightened, new stores built, and business of all kinds revived. Large and beautiful churches, synagogues, hospitals, dispensaries, consulates of all nations erected, good hotels, large and fine dwelling houses built, in all directions, and over the streets, new and substantial arches have been sprung. Indeed rich men from Constantinople, Babylon, Bagdad, Damascus, Egypt, France, England, and from all parts of the known world, seem to be now vieing with each other in the improvement of Jerusalem.

The "Great Eastern Question" is, and has been, who shall possess this land? Russia makes the first grasp, and possession is nine-tenths in law. It is certainly true that Russia has actually taken possession of, not a small piece of this city, but a piece quite as large, west of the Jaffa gate, as the present city is east of it, and is enclosing it with a high and strong wall, and is now engaged in building very extensively upon it.

The nephew of Louis Phillippe and suite, also Rothschilds, of Vienna, were here during the month of April last.

Jerusalem, July 25th, 1860.

In a few weeks the Russians will have finished their great wall. There are twelve to fourteen hundred more of these ravenous and rapacious Northern bears expected here by the next steamer. The mother of the Russian Emperor will move at the same time. The Russians have their women to assist them in carrying dirt and stones. They build substantial and well, but in a very singular manner, their windows being eight to ten feet from the ground. Their building stones are squared and dressed well. They are extending and building up Jerusalem between one thousand and eleven hundred steps, or yards, (which is two-thirds of a mile) west of the main gate building walls and houses, and digging out great cisterns for water, making roads, laying out gardens and walks, planting thousand of olives, pomegranates and mulberries. They have repaired the roads all the way from Jerusalem to Jaffa, (thirty-five miles) easing up the highway preparing the way for the people by gathering out the stones. The Sultan has given the Emperor of Austria a firman to make a carriage road all the way from Jaffa.

He has built forts every half hour (which is 1 1-2 miles) between Jerusalem and Jaffa, which will make thirty-five or thirty-six in number, all of them looped (holed) with cannon holes, so that the whole distance can be reached by the best rifle or cannon shot. They are now blowing rocks, and making another carriage road from Jerusalem to the Convents of the Cross and St. John, and have got it partly walled and finished. They build the walls about four feet thick, and edge each side with large dressed stones, and fill the middle full with small stones; and strange to say this is all done by strangers, to a man; not a single Jew have I seen engaged in the whole work, much as they desire work at this dear time.

For the Crisis.

Minutes of the 10th Quarterly R. I. Conference.

Providence, Dec. 26th, 1860.

Conference met as adjourned from Danielsonville. The Moderator being absent, after trying some time to find some one that would serve, Bro. Macomber of Block Island was chosen Mod. *pro tem*. Prayer was offered by Bro. Hancock. Minutes of the last Conference were called for and read. They were accepted. The Moderator had then arrived, and took the chair. Delegates reported themselves from all churches excepting Foster, Chestnut Hill, and Danielsonville.

Motion made that brethren from abroad, not members, be invited to take part in our deliberations. Passed. It being the Annual meeting, the first business was the choice of officers for the ensuing year. After some difficulty in finding some one that would accept, Bro. P. C. Rodman, of Peace dale, was chosen Moderator. No one would accept the service of Clerk. The present Clerk was asked if he positively declined. He said he would serve rather than have the Conference stop; but thought there were others that might relieve him if they would, and he did not like the idea of having one man fill the office too long. Bro. Bellows then introduced a motion that Eld. M. R. Phetteplace become a member of this Conference. Passed. Bro. Phetteplace was then nominated for Clerk and chosen. Bro. Jno. P. Babcock was re-elected Treasurer.

A motion was then made that Bro. A. Bellows become a member of this Conference. Carried. The delegates were then called upon to report the condition of their respective churches. Bro. Babcock from River Point, reported that that church was in a prosperous condition. There has been a revival interest, both in the spiritual condition of the church and in the awakening of sinners to the importance of salvation. Two had been baptized under the labors of Eld. W. Sutherland.

Bro. Peckam reported from the Central Coventry church that it had been in a low condition, but the good Lord had again refreshed them with the spirit of his presence. Six have been baptized and several joined the church. Bro. Wood reported from Exeter church that they were laboring under many disadvantages, but the members were still spiritual stones offering up "spiritual sacrifices acceptable to God through Jesus Christ." Bro. B. Arnold reported from Lafayette church that the conference meetings were interesting, having three a week. Five have recently joined the church.

Bro. C. T. Sweet, of Providence church, reported that the cloud of spiritual darkness and death had, at length, broken in mercy. The church has arisen from a dreamy slumber to vigilant activity in the cause of Christ, under the labors of Eld P. C. Rodman. A Sabbath school has been organized under the untiring efforts of Sr. H. B. Hastings, of the poor and despised, taken from their miserable haunts of poverty, clothed and prepared for the teaching of the gospel; and upon these benighted and poverty-stricken hearts has the blessed sunshine of heavenly grace beamed with its radiance of glory and salvation. Several have been converted. May the good Lord speed the work. Bro. Noka gave a very interesting account of his labors in Westerly, R. I. He had been laboring there for several weeks past and had seen the work of the Lord prospering. Sinners were converted, backsliders reclaimed, converts baptized, and he organized a church of sixteen. It is a good field for labor. Bro. J. D. Brown had been labor

For the Crisis.

A Singular Conversion.

Between two and three years ago, an intelligent and well educated young lady from a neighboring town came into this vicinity teach school. After a while she came to board for a few weeks in my family. I had been informed indirectly that she was a Spiritualist, and I somewhat disliked the idea of forming an acquaintance with her, but was fully resolved that on no occasion would I swerve from duty, or a full confession of my faith in the gospel of the Son of God. I soon found that I had been misinformed concerning her, and saw that she was deeply interested in the views I held, and which appeared new to her. She was very free to converse, and her many inquiries evinced deep thought, as well as an unbiased mind. These, with the oft-starting tear, betokened an interest too deep, as I thought, for an unrenewed heart, and at an early opportunity I asked her concerning her hopes of salvation. She said she had never publicly professed faith in Christ, but thought she had been converted a little more than a year before, and would like to relate to me what she had passed through. I thus became acquainted with the following facts:

Her parents were people of some property, occupying a respectable position in society. Her father was a professed Congregationalist, her mother a Baptist in sentiment, but had never united with a church. They were never in the habit of conversing personally on religious subjects, with their children, of whom Miss C. was the eldest. Her childhood was mostly spent with her grandmother until the age of fourteen, when she entered a Seminary for young ladies in Hartford, where she remained several years. During this time she attended, with her teachers, an Episcopal church, and was in the habit of observing their usual form of worship, both in public and private, but without any serious convictions. Her mind seemed mostly interested in her studies, and religion with her was only an outward form. During her last year at school she boarded with a family consisting only of a gentleman and his wife, in middle age, between whom and herself a strong attachment existed. A year or two after leaving school she returned to H. for a few months, and again boarded with her old friends. She heard previously that they had become Spiritualists, but, to use her own words, "that was something in which she felt no interest, and she would not trouble herself with it." They often introduced the subject, telling her of many marvelous things connected therewith, and urging her attention to it. She however remained indifferent, and the many books and papers they gave her, were received only to be transferred to her table without a passing notice.

One afternoon as she was sitting in her room, her eye fell on a pamphlet, which she took up and commenced reading without any object or interest. She had heard her friends tell of persons becoming writing mediums by yielding themselves to the spirits, and quick as thought, and more for fun than for any other reason, she drew toward her some paper, took her pen, dipped it in ink, and placed her hand in a proper position for writing. Immediately she felt a twitching of the nerves of her wrist, and finally her whole arm became affected, and she commenced writing in a rapid manner. This continued for several hours without any knowledge of what she was writing, or any power to stop. She was neither frightened nor excited, but seemed to have wholly lost the power of volition, and to be controlled by some foreign influence. Many sheets of paper were written over, in different styles of writing and on different subjects, purporting to be messages from friends (both living and dead,) in their own handwriting. It was nearly night when she stopped and went down to the family, and told them what had happened. They were much pleased, and told her she would become a superior writing medium. A little while after, while waiting for tea, she had a very singular exercise in which she was drawn into various positions—personating a very aged person, etc., until they all became somewhat alarmed.

From this time she was entirely under the influence of the spirits, for several weeks, until her health began to fail very perceptibly, the spirits telling her that she was soon to die. She was the subject of various exercises and manifestations. She grew very gloomy and sad and wished to be alone in her room. Many times she felt hungry and, on going to the table to eat, was forbidden, when her appetite would be suddenly gone, until she was nearly starved. She became very unhappy, her mind constantly excited by revelations of the spirits, some of which she began to doubt. She did not understand the nature of the influence she was under, and began to feel a desire to know if she was being deceived. Sometimes after a revelation something would seem to say to her, "that was all a lie." With these conflicting thoughts, passages of Scripture suited to her case would come to her mind and she felt that the Lord only could help her. In this state of mind she began to cry unto him. "O," said she, "how I did pray, as I never in my life prayed before."

While engaged thus at one time, she seemed to be suddenly delivered from the influence that had held her, and she was as one awakened from a dream. It was a final deliverance, and her mind was filled with a sweet peace, to which she had hitherto been a stranger. She rejoiced in the Lord, and felt like praising him continually, for what he had done for her. She began to live a new life, engaging with deep interest in prayer and study of the Bible. She longed much for christian society, for some one to whom she could unburden her heart, of whom she could ask advice, but as she knew no one, she locked her feelings in her own heart. Not even after her return home did she talk with her parents, because, as she said, "my case was so unlike that of others, I did not feel free to talk about it." Said she, "you are the first person who ever asked me if I were a christian." Yet she had been in the families of professed christians all summer.

I became deeply interested in her, and improved every opportunity of presenting the truth to her, and as the plan of redemption was unfolded to her mind, she was perfectly delighted, often remarking, "this is just what I've needed," and, "I have often felt impressed that there was something more for me." She seemed anxious to follow the Bible as her only sure guide, and said she had for some time seen baptism, as a duty, clearly presented to her.

Whenever Spiritualism was mentioned, she would say, "I believe it is a snare of the devil, and if one ever was delivered from it, I have been."

She attended meeting with me a few times and left town soon after. The same season she went South as a teacher of music, and failing to learn her address, I have never heard from her since, but have often prayed that the good seed sown may yet appear to the glory of God.

Louisa J. Beach.

New Britain, Ct.

For the Crisis.

Pre-Existence of Jesus.

Permit me to say to our friends that it is impossible to remove all mystery from the existence of Jesus. Yet this mystery is not an absurdity, contradicting our consciousness like the doctrine of the trinity, for Paul declares the fact, (viz., God manifest in the flesh,) and calls it a great mystery. 1 Tim. 3:16. The Bible testimony is the testimony of God. God would not establish the word of an impostor. But he did establish the word of Jesus by raising him from the dead. Therefore whatever Jesus said is true. Jesus said; "I came down from heaven not to do mine own will, but the will of him that sent me." John 6:38. "What and if ye shall see the Son of man ascend up where he was before?" Verse 62. "Glorify thou me with the glory that I had with thee before the world was." John 17:5. Jesus therefore must have lived in another form before he was born of the Virgin Mary.

The Jews first raised the objection, which we sometimes hear repeated, viz.: How can this Jesus have had a pre-existence, come down from heaven, seeing we have known him and his parents from his infancy until this time? Jesus answers by saying; No man can come unto me, know and believe on me, except the Father which hath sent me draw him, enlighten and incline by his Holy Spirit. No man knoweth the Son but the Father. Matt. 11:27. No man can say that Jesus is the Lord, but by the Holy Spirit. 1 Cor. 12:3. Happy art thou, Simon Bar-jona: for man has not revealed thee to me, but my Father which is in heaven. Matt. 16:17.

Though we may know every past and future event, and have all faith, if the knowledge and love of Jesus is not shed abroad in our hearts by the Holy Spirit, we must soon be as though we had never been.

I. M. Bruce.

Wilmington, Vt.

For the Crisis.

Cold Comfort.

Our brethren out West, who receive for their ministerial services but just enough to keep from starving, will see by the following that they are not alone. No doubt times are hard, but *somebody* is to blame for these things and *somebody* will be held responsible by the Master. T.

"Baptists in Wisconsin.—The Board of the State Convention report that of the two hundred Baptist churches in Wisconsin more than fifty are languishing and pressingly need pecuniary aid; and of the one hundred and forty ministers, more than half do not receive an adequate support, and are obliged to pursue some secular calling to make up the deficiency. Eight missionaries were employed during the year, for whom $996,26 were collected."

For the Crisis.

Queries.

Will Bro. J. S. White please answer through the *Crisis* the following questions on 2 Cor. 12:2—5?

1. Of the man Paul says he knew in Christ—does he mean himself or somebody else?

2. If he means himself in vers. 2 and 3, what meaning is there in verse 5, where he says, "of such a one will I glory; yet of myself I will not glory"?

J. M. Muller.

Washington Village, Mass.

☞ If you buy what you have no occasion for, you will have to sell what you cannot spare.

The World's Crisis.

BOSTON, JANUARY 30, 1861.

"Public Distress."

In the President's last message, he speaks of the present state of things as one of "public distress." We apprehend there will be still more reason to use the words "distress" and "perplexity" as we approach the great day of the Lord. A storm of gigantic dimensions is evidently approaching, about to burst upon the wicked nations of earth, that have forgotten God, and trampled his laws under their feet, with a degree of recklessness equalled only among the Antediluvians and Sodomites. They have boasted of their light and privileges, but have been more careless than the heathen. They must be filled with their own doings. They have mingled the cup, and the time has come for them to drink the bitter draught, even to the dregs. The oppressor's work is almost ended, and tyrants will soon finish their work of torment. The right is about to be vindicated, and the truth to enjoy an eternal triumph.

Civil War.

It appears to be almost certain that we are, as a nation, about entering into the horrors of civil war. The South Carolinians seem determined to take Fort Sumter, unless surrendered without a struggle. This fort, in Charleston harbor, is considered the strongest in the United States, and cannot be forcibly taken without a great destruction of life and property. But it is said to be the decision of the Carolinians to have it at all hazards. It is thought the President will firmly refuse to give up the United States forts at Charleston; hence, if the inhabitants of South Carolina keep their resolutions, as expressed, hard fighting will soon begin; but who can tell the awful results? Florida, Alabama, Mississippi and Georgia have already seceded. All these states, of course, will aid South Carolina in carrying on the war.

A few short months may witness thousands upon the battle field in bloody slaughter, while widows and orphans sit weeping in their desolated homes, and their husbands and fathers lie mangled among the slain. Three months since, but few thought of seeing what we now behold; but could we now unfold the future for six months to come, we apprehend the stoutest hearts would quail at the sight. We see no hope for brighter days till Jesus comes. Till then, we may expect the world will make rapid progress in every species of wickedness. We can hope for no "bow of peace" till the Prince of peace arrives. Soon all nations will mourn at the sign of his appearing: and the faithful ones will exclaim,—"Lo, this is our God; we have waited for him, we will be glad and rejoice in his salvation." Dear reader, let us be found in that happy company.

What the Spirits Say.

The spirits keep talking; and they say many strange things which many are foolish enough to believe; preferring their lies to the truth of the Lord; thus putting themselves in the class named in 2 Thess. 2:10–12, where it is said, "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Nearly all the men who are leaders in Spiritualism are backsliders, who have once had the light and truth, but have rejected it; hence left to be filled with their own ways, and trample upon their best interests here and hereafter.

But what do the spirits say? One recently said, "Heathen mythology is the basis of the christian religion, and not only the basis, but a law pervading every point of christianity .... The christian religion is but a portion of heathen mythology .... But the light of to-day gives you to know that you are gods." So Satan said to our first parents, but he was a liar from the beginning.

Another spirit says:—"If man would become satisfied of modern Spiritualism, he must first be satisfied that he is an immortal being." In this declaration we find the pith of Satan's lie, as declared to Adam and Eve. We are astonished that those who believe the Bible cannot see the origin of the doctrine that man is immortal in this present state; and also that the entire man lies dead between death and the resurrection. To us, there is not a plainer doctrine in the Scriptures; and, besides, it is in harmony with all true philosophy, as well as common sense. We feel thankful that every shade of doubt is removed from our mind on this subject. We are as well satisfied on this point, as we are that Jesus is our Savior.

The Revolutionary Conspiracy.

The "fierce" spirit in man, which is to characterise him "in the last days," is beginning to develop itself in good earnest. Instead of being subject one to another, almost every one is declaring his independence, thus manifesting the influence which is to be a sign of the last days. All are impatient for a change of some kind. The whole world is in a state of "perplexity," which is continually increasing. Turn which way they may, the people engaged in the party strife can see no ray of hope for better times; but all seems growing "worse and worse." The following is said to be the plan of operations by the Secessionists, who propose to form a new confederacy:—

1. The secession from the Union of all the slave States, including Virginia and Maryland.

2. The *coup d'etat* of a seizure and occupation by a Southern armed force of the city of Washington, including the public buildings, archives, etc., for the purposes of a Southern confederacy.

3. The expulsion (*coup d'etat*), by force of arms, of the existing federal government, including the present and the incoming administration, on the 3d or 4th of March.

4. The establishment of the general government of the Southern confederacy in Washington, and its proclamation to the world as the government which has superseded the ejected government of the United States."

How far this programme may be carried out, remains to be seen. Stirring events are at hand. Every christian should keep perfectly free from the war spirit and political strife, or he may soon expect to be a backslider.

The Chinese Revolutionists.

It has been said that the gospel has not yet been preached in China, and therefore the second coming of Christ cannot yet take place; for Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. 24:14. But recent developments prove that China has heard the gospel, consequently the objection that has been urged on this point has no force in it now. The following will give some idea of the state of things in China:—

"Three English missionaries, Messrs. Hartwell, Crawford and Holmes, who at great risk paid a visit to Qung San and Suchau to gain authentic information of the principles, intentions, and mode of warfare of the Chinese rebels, have forwarded to the *North China Herald* a long and interesting account of their journey. They ascertained that the original King of the rebels, Hung-Sien-Tsen, is still living and well, and is the present reigning king at Nanking. The rebels observe the Sabbath on the same day with us; when not engaged in actual war, they meet regularly for social worship; they sing in their worship; they use Mr. Shuck's version of the Doxology; and for baptism they wipe the breast, implying cleansing of the heart. The following is a copy of their Doxology:

Praise to Shangti, who is the heavenly Holy Father; praise to Jesus, who is the Holy Savior. Praise to the holy Spiritual Wind, which is the Holy Ghost. Praise to the three persons, who are one true God.

Here is a brief abstract of their faith: Is the true doctrine like the doctrines of the world? It saves the soul of man that he may enjoy everlasting happiness. Those who are wise will diligently perform it, (i. e., conform to its teachings) and blessed are they who receive it. If a man search his heart and perceive his own sinfulness, the road to heaven is open to him. The mercy of our Heavenly Father is boundless. He spared not his first-born Son, but sent him down to the world to give up his life as a ransom, that he might forgive the sins of men. If a man know this doctrine, repent and depart from evil, his soul shall ascend to heaven.

The rebels also use a form of morning and evening prayer, and a blessing before meat, which are decidedly of a christian character."

The following extract from a letter of Chung Wang, the "Faithful King," and commander-in-chief of the Imperial forces of the Tae-Ping Teen Kok dynasty, to the British Plenipotentiary, Lord Elgin, will show that the gospel is quite well known in China. He says:—

"Christ's system of religion, which has hitherto only been practised in western counties, now flourishes in our middle country—China, which has had its commencement from our true and holy Lord. Every foreign minister near us in our country must be able fully to know these things, his own eyes seeing, and his own ears hearing them. . . . Again, the New Testament, which your honorable country so greatly prizes, is that which our heavenly dynasty has out on blocks for printing; and though the languages are different, the meaning is but one, and soon we shall obey it, regard it, and thoroughly circulate it throughout China."

God hears Prayer.

If any one doubts it, let him read the history of George Muller's Orphan Asylum, at Bristol, England, at which seven hundred destitute orphans are daily provided for, in answer to *prayer*. The following extract will give the reader a faint idea of the management of the institution:—

"Its managers are all poor, but God sends them means, and has done so for years, and they never want. When straitened for accommodations for the increasing number of children appealing to them for support, though in the receipt of means only sufficient for daily expenses, they have sought in prayer for funds to build, and numerous and noble contributions, unsolicited of any one, have been poured into their hands, and large and costly houses have been erected. Helpers for the work have been obtained in answer to prayer; and large sums for missionary work have also been sought and obtained by the same means. This enterprise is well known in England and on the Continent, and its history is soon to appear in this country. Persons most familiar with it have sometimes styled it 'The Bristol Miracle,' so manifest is the hand of God in its affairs. God is also able to accomplish great things for us; and it is grateful to find in those set over us in church and State, as well as in the people themselves, a disposition to seek the aid of Him who has thus far been our defense, and whose wisdom is sufficient for us in every emergency."

Many seem willing to believe that God did hear prayers many centuries since; but act and talk as though he did not at the present time. Truly there is but "little faith" in the professed church of Christ; and consequently but little works. We may well pray, "Lord, increase our faith."

"The Angel Movement."

These are truly strange times. All things indicate a grand crisis at hand. We learn that a "new phase in Spiritualism" is proposed by the spirits and their followers. Under the above heading, they give the following announcement:—

"New phase in Spiritualism! Great national symbolic out-wrought spiritual manifestation! All sects, denominations, creeds, parties, nations, kindreds, tongues and peoples now existing on the face of the earth, to be dissolved and pass away, and a new divine governmental order to arise instead. The judgment day, millennial morn, and resurrection of the dead at hand."

A Case of Healing.

We clipped the following from one of our exchanges. We are rejoiced to see the church becoming more interested in these things, and more follow the instruction of the Scriptures. The following account is from a correspondent of the Sandusky (O.) *Register*. The writer says;—

"A little over four years ago, a blacksmith living at Cherry-tree Corners, about four miles from Vermillion, was severely kicked by a horse while shoeing the animal. Since that time, and until very recently, the man has been unable to walk a step or leave his chair without assistance. About two months since the blacksmith, whose name is Willard, had a dream, or vision, directing him to be baptized by immersion at a time and place designated, if he desired to be cured of his malady. Mr. W. stated the circumstance to his family and neighbors, declaring his determination to strictly comply with the requirements of his vision. He expressed the utmost confidence in his restoration.

The affair created considerable excitement in the neighborhood and became the principal topic of conversation for miles around. On the appointed day, the 22d of March, several hundred people gathered at a point on Chapel Creek, where the ceremony was to take place. Mr. Willard arrived punctual to the hour, and was taken from his carriage to the bank of the stream. Two clergymen were present, but both refused to officiate, having no confidence in the so-called vision of the blacksmith. Two acquaintences of Mr. Willard expressed their willingness to assist in the solemn rite, and taking the sick man in their arms, they walked into the water. He was immersed in the usual manner, and when he arose to his feet, he cried, in a loud voice: 'Glory to God! I told you so! I told you it would cure me! All that was required was faith!' etc. Mr. Willard then walked unattended from the water, and received the hearty congratulations of of the multitude who crowded around him. He walked to his carriage with ease and elasticity, and to all appearance his lameness has entirely vanished."

A Sad Picture.

But few seem to be aware of the amount of infidelity existing at the present time, even within the nominal church. While Protestantism is boasting of its progress, the following facts, relative to the city of New York, which we clipped from one of our exchanges in that city, will give us some idea of the *kind* of progression which is being made. The writer says:—

"We find in the religious daily a lengthy editoral upon 'The progress of heathenism in this city.' It is there stated that in the lower part of the fifteenth ward there are no less than *five* churches for sale, and that during the last twenty years *thirty-two* churches have been sold out below Grand street, and no others been erected in their places, though 'the resident population below that line is far larger now than then.' We learn from other sources that during the last ten years twenty more churches have been sold between Grand and Houston streets.

The present places of worship in the city, 'including some twenty-five mission stations, twenty-five Catholic churches, and twenty others *un*-evangelical, number 274,' with seats for 205,580 people, out of a population of 850,000, leaving over 600,000 unprovided for. In other words, two-thirds of the population of the city could not go to church if they would. Four hundred more edifices are needed to accommodate the whole city.

But in the language of a report made to the New York Evangelical Alliance, 'this is not the worst feature of the case.' Many of the present places of worship are never filled. The congregations do not probably average more than four hundred. 'Many capable of holding a thousand often seat less than two hundred.' Not more than from one-third to one-half of the 200,000 seats in the churches are regularly occupied.

This Evangelical Alliance, composed of members and pastors of various city churches, who have silently permitted, or themselves aided, this disposal of down-town churches, and the erection of up-town pagodas—palatial temples of worship, cushioned and carpeted to shut out the poor—now profess to awake to a painful consciousness of the destitution of the residents of the lower wards of the city, who most need religious instruction, and propose renting temporary places of worship, and calling the people in. They may accomplish this work to a limited extent, but we fear they have retraced their steps too late.

The *World* admits that 'seven-tenths of the people of our lower wards live on, as destitute of religious instruction as the heathen in the interior of Africa,' and that there is rank heathenism in our midst daily gathering more colossal magnitude and strength.'"

What is true of New York is also true of other large cities in all parts of our globe. Instead of an increase of religious interest, for the last few years it has been continually diminishing; running to a mere form, without the power. And, according to the Scriptures, there is no ground to hope for any improvement. The progress is great, but it is toward perdition. Dear reader, remember the Bible direction, "*Be not conformed to this world.*"

Torture in Rome.

Notwithstanding the Catholics claim that their government is very paternal, causing the people to feel very contented under the government of the Pope, the following correspondence of the *N. Y. Times* presents a different phase of the matter. The writer says:—

"I landed in Genoa, from Boston, somewhere in 1853, and wishing to see the south of Italy, traveled till I came near Viterbo, when I was cautioned not to go to Rome; but I still persevered in my intention of doing so, when I was arrested as not having a passport, and carried to the Eternal City, where I was placed in the Carcere Nuovo. Not satisfied with the report which I gave of myself, I was tortured for three months as follows: My hands and arms were bound together, and then, by ropes tied round the upper part of the arms, they were drawn back till my breast protruded, and my bones sounded 'Crick! crick!'

There was another species of torment practiced upon me, which was this: At night while sleeping, the door was secretly opened, and buckets of water were thrown over my body. How I survived it I cannot tell. The keepers were astonished, and said they had never had such an instance. 'But you will never get out alive,' said the Caporale Rosaloi. I replied that I never expected so to do, and prayed for the angel of death to come.

The worst torture of all, however, was the prison itself, a room into which a few rays of light struggled from above, and the stench of which (for it had been used by the jailors as a privy) was as bad as death. For three months I suffered thus, and then, without any reason assigned, was taken from it and placed, always alone, in a room called the 'Salone dei Preti,' a large airy room, and was well fed and well treated for twenty-one months more. I was the prisoner of the cardinal secretary, Antonelli.

About the middle of 1855, again without reason being given, I was sent off to Naples; was placed first in the Vicaria, and afterward in San Francisco, in a small close room, where I have been detained four and a half years. I was questioned on several occasions, and at last refused to answer, saying that my persecutors already knew what I had to say; that I was unjustly and illegally confined, and nothing should compel me to utter another word.

On another occasion I was called before Bianchini, the director of police, who interrogated me. I appealed against my sufferings, and all the reply I received was, 'Va bene!' from a christian man to one suffering as I was. I have been asked to send a supplication for my liberation, but my invariable answer was, 'I will die; never will I ask anything of this government.'"

Extracts of a Philadelphian's Letters from Syria.

Jerusalem, July 1st, 1860.

When I came here in 1844, this city was in a miserable condition, streets crooked and dirty, houses poor and uncomfortable, business dull, and there was not a single building or improvement outside the Jaffa gate except the American cemetery. Now there are many new houses, a large school, gardens all walled in, with hundreds of thousands of olives, figs, vines and mulberries planted, roads and walks straightened, walled, and stones gathered out, and many cisterns built, coffee-houses built in all directions, where all classes of people of all nations, go in the cool of the day to smoke nargalias and tontoons, with sartokia or tobacco, and the fumes of them wafting all around, under the shade of large teribenth trees, accompanied with the soft and delightful tunes of the cannoon (a kind of horizontal harp,) and violin, and tamborines.

Forts and guard houses are now built all the way between here and Jaffa, within rifle-shot of each other. Within the walls of Jerusalem a person would hardly know it now, for streets have been straightened, new stores built, and business of all kinds revived. Large and beautiful churches, synagogues, hospitals, dispensaries, consulates of all nations erected, good hotels, large and fine dwelling houses built, in all directions, and over the streets, new and substantial arches have been sprung. Indeed rich men from Constantinople, Babylon, Bagdad, Damascus, Egypt, France, England, and from all parts of the known world, seem to be now vieing with each other in the improvement of Jerusalem.

The "Great Eastern Question" is, and has been, who shall possess this land? Russia makes the first grasp, and possession is nine-tenths in law. It is certainly true that Russia has actually taken possession of, not a small piece of this city, but a piece quite as large, west of the Jaffa gate, as the present city is east of it, and is enclosing it with a high and strong wall, and is now engaged in building very extensively upon it.

The nephew of Louis Philippe and suite, also Rothschilds, of Vienna, were here during the month of April last.

Jerusalem, July 25th, 1860.

In a few weeks the Russians will have finished their great wall. There are twelve to fourteen hundred more of these ravenous and rapacious Northern Bears expected here by the next summer. The mother of the Russian Emperor will move at the same time. The Russians have their women to assist them in carrying dirt and stones. They build substantial and well, but in a very singular manner, their windows being eight to ten feet from the ground. Their building stones are squared and dressed well. They are extending and building up Jerusalem between one thousand and eleven hundred steps, or yards, (which is two-thirds of a mile) west of the main gate building walls and houses, and digging out great cisterns for water, making roads, laying out gardens and walks, planting thousand of olives, pomegranates and mulberries. They have repaired the roads all the way from Jerusalem to Jaffa, (thirty-five miles) casing up the highway preparing the way for the people by gathering out the stones. The Sultan has given the Emperor of Austria a firman to make a carriage road all the way from Jaffa.

He has built forts every half hour (which is 1 1-2 miles) between Jerusalem and Jaffa, which will make thirty-five or thirty-six in number, all of them looped (holed) with cannon holes, so that the whole distance can be reached by the best rifle or cannon shot. They are now blowing rocks, and making another carriage road from Jerusalem to the Convents of the Cross and St. John, and have got it partly walled and finished. They build the walls about four feet thick, and edge each side with large dressed stones, and fill the middle full with small stones; and strange to say this is all done by strangers, to a man; not a single Jew have I seen engaged in the whole work, much as they desire work at this dear time.

For the Crisis.

Minutes of the 10th Quarterly R. I. Conference.

Providence, Dec. 26th, 1860.

Conference met as adjourned from Danielsonville. The Moderator being absent, after trying some time to find some one that would serve, Bro. Macomber of Block Island was chosen Mod. *pro tem*. Prayer was offered by Bro. Hancock. Minutes of the last Conference were called for and read. They were accepted. The Moderator had then arrived, and took the chair. Delegates reported themselves from all churches excepting Foster, Chestnut Hill, and Danielsonville.

Motion made that brethren from abroad, not members, be invited to take part in our deliberations. Passed. It being the Annual meeting, the first business was the choice of officers for the ensuing year. After some difficulty in finding some one that would accept, Bro. P. C. Rodman, of Peace dale, was chosen Moderator. No one would accept the service of Clerk. The present Clerk was asked if he positively declined. He said he would serve rather than have the Conference stop; but thought there were others that might relieve him if they would, and he did not like the idea of having one man fill the office too long. Bro. Bellows then introduced a motion that Eld. M. R. Phetteplace become a member of this Conference. Passed. Bro Phetteplace was then nominated for Clerk and chosen. Bro. Jno. P. Babcock was re-elected Treasurer.

A motion was then made that Bro. A. Bellows become a member of this Conference. Carried. The delegates were then called upon to report the condition of their respective churches. Bro. Babcock from River Point, reported that that church was in a prosperous condition. There has been a revival interest, both in the spiritual condition of the church and in the awakening of sinners to the importance of salvation. Two had been baptized under the labors of Eld. W. Sutherland.

Bro. Peckam reported from the Central Coventry church that it had been in a low condition, but the good Lord had again refreshed them with the spirit of his presence. Six have been baptized and several joined the church. Bro. Wood reported from Exeter church that they were laboring under many disadvantages, but the members were still spiritual stones offering up "spiritual sacrifices acceptable to God through Jesus Christ." Bro. B. Arnold reported from Lafayette church that the conference meetings were interesting, having three a week. Five have recently joined the church.

Bro. C. T. Sweet, of Providence church, reported that the cloud of spiritual darkness and death had, at length, broken in mercy. The church has arisen from a dreamy slumber to vigilant activity in the cause of Christ, under the labors of Eld. P. C. Rodman. A Sabbath school has been organized under the untiring efforts of Sr. H. B. Hastings, of the poor and despised, taken from their miserable haunts of poverty, clothed and prepared for the teaching of the gospel; and upon these benighted and poverty-stricken hearts has the blessed sunshine of heavenly grace beamed with its radiance of glory and salvation. Several have been converted. May the good Lord speed the work. Bro. Noka gave a very interesting account of his labors in Westerly, R. I. He had been laboring there for several weeks past and had seen the work of the Lord prospering. Sinners were converted, backsliders reclaimed, converts baptized, and he organized a church of sixteen. It is a good field for labor. Bro. J. D. Brown had been labor

ing in Danville and vicinity, and different places in Western N. Y. A good interest had been manifested in the different places in which he had labored. Several had risen for prayers but he could not stay to see the work finished. Bro. Macomber, of Block Island, believed in persevering. There were a few laboring christians on the Island who kept the seventh day.

Bro. Babcock then offered some amendments to the Constitution. On motion they were laid on the table and each member ordered to be presented with a copy. (The Clerk, through mistake, not having said amendments, will see they are published before the next Conference.) A letter was then read from Exeter church requesting the ordination of Bro. Wood to the gospel ministry. Motion made by Bro. Bellows that he be ordained Friday afternoon. Carried. Bro. E. Bellows proposed that when the Conference adjourned it meet at River Point the last Friday instead of the last Wednesday of March in 1861. Moved and carried. The remainder of the day was occupied in discussing the following proposition: "Are the ten commandments binding on the people of God now?" Bro. Sweet, who introduced the proposition, Hancock and Macomber, maintained the affirmative and argued in behalf of the seventh day Sabbath: Brn. Brown and Bellows in the negative. The discussion was conducted in a christian spirit and much ability on both sides, and we trust that much good was done thereby. The discussion occupied most of Thursday. A conference meeting occupied the early part of the evening, which had for its seal the spirit and power of God. The meeting closed with an interesting and cheering discourse by Bro. S. C. Hancock, founded on Acts 17: 30, 31. That we should repent not for the fear of death but in view of the judgment, was clearly demonstrated. Bro. Hancock requested ordination. Granted. Prayer of ordination of Bro. Hancock by Eld. P. C. Rodman. Charge by the same. Prayer of ordination of Bro. Wood by Eld. Peter Noka. Charge by Eld. J. D. Brown. Ordination sermon by M. R. Phetteplace, founded on 2 Tim. 4: 2, showing why, how, when and where the Word should be preached, and the importance of having it preached in the *spirit of Christ*. Discourse in the evening by Eld. W. Sutherland. The Clerk not being present cannot state the particulars.

The conference meetings throughout the Conference were highly spiritual, earnest and cheering to the way-worn pilgrim. The Conference closed with the conviction resting upon our minds it was the best we have ever enjoyed. Although there were none who openly professed religion, of the unregenerate, we trust it will result in great good to the church in this place.

M. R. Phetteplace, *Clerk*.

For the Crisis.

"Who is Right?"

[ANSWER TO BRO. GILLESPIE.]

"To the Law and to the testimony; if they speak not according to this Word, it is because there is no light in them."

Many of the brethren quote the verse preceding the above in Isaiah 8: 19, and if the language is applicable to this day of lying wonders, etc., of the spirits of devils, why should not the verse following be also? My dear Bro., we will notice in the first place that God made a law and through a disobedience of that law by our first parents, death, with all of its pains and sorrows, has come upon mankind. We read in Gen. 2: 3—"And God blessed the seventh day and sanctified it," or, "set apart for a Sabbath," as we find in reading Ex. 20: 10, and many other parts of holy writ. I might cite your attention to the New, as well as to the Old. Fifty times the seventh day is mentioned in the New Testament, and considered by the apostles and disciples as the Sabbath before and after the crucifixion of our dear Lord, as we read in Mark 15: 42,—"And now the even was come because it was the preparation, that is, the day before the Sabbath," etc.

We find that the disciples regarded the day insomuch that they deferred the anointing of Jesus until the first day of the week, as is recorded by Luke 16: 1, 2.

We notice that Jehovah has stirred up the minds of his children occasionally to observe his laws, and has shown his people by miracle, as we read in Ex. 16: 27, 28. You will notice here, Bro., that it is not Moses' law, but God's law, as in verse 28: —"And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?"

You observed the law (Mosaic) was "our schoolmaster to bring us to Christ." So it was, but we must remember that there is a difference between God's holy law that he took pains to write with his own finger upon the tables of stone, choosing these undoubtedly as an emblem of their durability. Now the law (Mosaic) required sacrifices, bullocks, lambs, doves and pigeons, etc., all these pointing to Christ the great Sacrifice. When he gave himself a sacrifice, it was the fulfilling of that law (Mosaic) that required blood, etc. But we hear Jesus saying, "I come not to destroy the law nor the prophets"—no more one than the other. Have we not the good word of prophecy now? Have we not the good law now? Jesus says he came to make the law honorable. He first honored his Father's law, and says to them that come to him to know what they should do to inherit eternal life, "Keep the commandments." He requires the same of us—the same law unaltered. I cannot think that Jehovah made a law and has found a defect in it. The law of rites and ceremonies was good in its day, it was all good in the wisdom of God and had its designed object; and the moral law will also have its effect, as it is transferred from the tables of stone to the heart. We nowhere find that it has been altered.

Paul, speaking to the Romans by his Epistle 2: 12,—"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." 13th verse: "For not the hearers of the law are just before God, but the doers of the law shall be justified." Again, more definite in regard to God's moral law, the ten commandments, we find recorded in James 1: 25,—"But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed." Again, chap. 2: 8,—"If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well."

Finally, when the wrath of God is poured out without mixture, which I am convinced is but one step before us, then we shall want patience, such as will endure all things. We find there will be God's dear children having this patience, as we read in Rev. 14: 12,—"Here is the patience of the saints; here are they that keep the commandments of God."* Is it right to obey God? You and every professed follower of Christ will say yes. Now let us make the application to ourselves, and may the Lord assist us to search our hearts as Jerusalem was searched with lighted candles, and give us grace to strip from them every wrong, and then we shall walk uprightly before the Lord, and he will not withhold any good thing from us. What a blessed company that will be. Hallelujah! Glory to God! I mean to be one of the number that is spoken of in Rev. 22: 14, —"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But I expect to be placed in the position where I shall call upon the Lord to deliver out of great trouble, as the Scripture saith, Jer. 30: 7,—"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble," etc.

E. Macomber.

* I understand this to mean the ten commandments of God, and the faith of Jesus his Son. E. M.

Correspondence.

From L. H. Washburn.

Bro. Grant:—I see in the last number of the "*Crisis*" an editorial, urging upon our preachers to contribute by their pens to the "*Crisis*;" and among the many very good reasons why they should do so is— "A large number of our readers have no other preaching but what they get through the columns of their paper."

Now I wish to add a full endorsement to that, and if I may take the liberty, to urge upon all those that are standing upon the watch-tower of Zion to write! write!! You do not know how cheering it it to us who are out in the West, and have no other means of hearing from you or of hearing the truth as it is in Jesus, to read your epistles. May the Holy Spirit move you to preach to us through that thrice welcome messenger, the "*Crisis*."

It is true that in this immediate locality we are few in numbers who are looking for the immediate return of our blessed Savior, but we are none the less interested in the spread of the glad tidings that our Lord and Master will soon appear to reign King of kings and Lord over all.

Our dear brethren, P. B. Morgan, M. Chandler, and W. Pratt, have labored with us as often as they could within the past three years, but we being so poor as to this world's goods that we could not support them without doing injustice to our own families, they have had to go where they could get sufficient remuneration to support them. May He who cares for the needy be with them and provide abundantly for all their wants, both temporal and spiritual —and may we all meet at last in the new heavens and new earth, where we shall never want for anything, and where we may drink in the waters of eternal life without money and without price.

Again let me urge upon our dear brethren to write—time is short, the nations are angry, the last vials, it would seem, are about to be poured out, and we want to hear from the watchmen, what of the night?

Yours in Christ looking for his speedy return and hoping to be a sharer in the gifts of our great Life Giver.

Muscatine, Iowa, Jan. 14th, 1861.

From Sr. E. S. Willard.

Bro. Grant:—Thanks be to God for what we are enjoying here in the opening of this new year. Six precious souls in our Bible class have expressed hope in Christ and are awaiting the coming of Bro. Cook, for whom we have written to plant them in the likeness of his death, that they may be also raised in the likeness of his resurrection, to walk in a new life. We simply followed the leadings of God's Holy Spirit, and appointed a prayer meeting at the house of the three young ladies who first sought and found Jesus precious the last Lord's day in the old year. This meeting was in the evening of the National Fast day; and such a meeting as it was! A perfect baptism of the Holy Spirit to the praying souls present, and a conviction of "sin, of righteousness and a judgment to come" to the unconverted present, all young, and some of them having denied themselves the pleasure of going to the ball given in honor of the young people especially, to please those who had invited them to come. All were in tears, and some of them groaning aloud for mercy. After the meeting broke up these young people stayed and had a prayer meeting of their own, and vowed together to be the Lord's, and expressed their thanks that they did not go to the ball. We met again on Sunday eve., and the interest still continued, and they appointed a union prayer meeting to be holden every night this week. Last night two youth, of about 17 and 19, members of our class, rose and professed faith in Jesus as *their* Savior. O bless God! Pray for us in this new place.

E. S. Willard.

Hammonton, N. J., Jan. 8th.

Obituary Notices.

Died, in this city, 16th inst., Sarah F., wife of Calvin Hutchins, aged thirty-two.

Sister Hutchins has been a patient sufferer for the last two years; but death would not yield his victim, and she fell under the conqueror at last. Though anxious to live to be useful in the service of Him who was her chief support in the trying hours, her faith held out to the last that God would be glorified in whatever he willed for her future, whether life or death. She believed that she would sleep with the saints but a short time, and looked beyond the gloom of the grave to the new earth, made glorious for her abode, with the loving and faithful, where no pain would come, no sleepless nights, no tears or sighs, no griefs or fears, but one eternal home of peace, where the molten sea of glory will cover the whole vast host of the redeemed. The thought of that blissful meeting so enraptured her vision that she longed for its commencement with almost impatient desire. The sound of prayer was comfort to her, and could she but make one more request, it would be to remember in your prayers her little ones left without a mother's care.

She was taken for burial to Dayton, Me., her native place.

W. C. Stone.

Died, in Hartford, Nov. 1st, 1860, Bro. D. B. Pierson, aged thirty-six.

Bro. Pierson was converted in 1852 among the Methodists, but not feeling free to join the church, remained without membership anywhere, until in 1854, when he received the truth of the soon coming of Christ as the Life-giver, and united with the Advent Church in Bridgeport. In 1857 he removed to Hartford, and united with the Adventists here. Although but three years a resident, and an entire stranger when he came, yet at the time of his death he was greatly endeared to a large circle of friends, who manifested their sympathy by filling the church on the funeral occasion.

Bro. A. Ross attended the funeral, and gave us a very impressive discourse on the reasons of our hope.

Bro. P. was one of those who are ready to do what they can for the advancement of the cause of Christ, and he has left us good reason to believe that he sleeps in Jesus.

H.

Summary of News.

FOREIGN.

[Advices of the 12th.]

It is officially announced that the French fleet leaves Gaeta on the 19th.

ITALY.

The intelligence from Gaeta is contradictory. One dispatch asserts that an armistice of ten days has been signed. Another says the Piedmontese had redoubled their vigilance and activity before Gaeta. And the Paris Moniteure says the negotiations for an armistice remained without result.

A correspondent of the Times has been ordered to quit Rome.

CHINA.

The Hong Kong mail of Nov. 29th reached Marseilles on the 10th.

The following is from the Government telegram: The whole army had left Pekin, excepting about 1500 men, who remained at Hosur, and reached Tien Sin on the 17th.

The treaty, with the Emperor's consent, was posted on the walls of Pekin. He was arranging for the residence of Mr. Bruce, the English Minister. Mr Bruce, in the meantime, winters at Tien Sin. A Chinese representative is to reside in England.

All of the important Chinese ports are open to trade, and permission has been granted for foreign steamers to trade in the inland waters.

The rebels were again threatening Shanghae and Ningpo, causing the greatest alarm. Civil disturbances were also anticipated at Foo-choo-foo.

WAR RUMORS.

The Turin correspondent of the London Times writes:

"There are men, however, who still feel uneasy as they look at the signs of the times. The Emperor Napoleon, they think, is still going to do a job for the Italians. He has still Venetia to conquer for them. There is little doubt in the minds of these deep searchers into men's intentions that Garibaldi, Cavour, and Napoleon, whether by a secret understanding, or unintentionally playing into each other's hands, have for some time been plotting a final stroke to be presently dealt against Austria. Ships laden with rifled field pieces, muskets, ammunition, and every variety of warlike material have been seized by the Turkish Government at the mouth of the Danube. The ostensible owners of these contraband goods were, it would seem, Garibaldi and his Hungarian friends, and the object of the expedition, it is obvious to surmise, was an attack upon Austria in Hungary, favored by a simultaneous attack on Venetia."

FOUR DAYS LATER.

It is stated that several rifled cannon have been shipped from Liverpool for Charleston.

Hostilities have been suspended at Gaeta. Part of the French fleet had left and all of the fleet would leave on the 19th.

It is reported that a Congress will meet in Paris to settle the Italian question.

The Paris correspondent of the London Post says that people seem fully convinced the armistice will expire without any decision of Francis II. to surrender.

It is understood that General Turr has consented to act as mediator between Cavour and Garibaldi, with a view to persuade the latter to post pone his threatened attack on Venice in the spring.

DOMESTIC.

Continued Preparations to attack Fort Pickens.—Pensacola, Jan. 24th.—Volunteers are engaged in mounting and ranging cannons, carpenters are making scaling ladders, and the utmost bustle prevails.

The Wyandotte is anchored west of Fort Pickens, under her guns, and it is supposed she will assist Lieut. Slimmer in defense. The Pilots have been notified that they may bring government vessels into the harbor if they bear a flag of truce.

A special despatch to the *American* says that the Charleston Vigilance Committee have discovered that a man named Dodge, a soldier at Fort Moultrie, was the correspondent of the New York *Tribune*, and compelled him to leave the State.

Baton Rouge, La., Jan. 24.—The Committee of Fifteen reported an ordinance dissolving all connection with the United States; but all treaties, acts of Congress, etc., not incompatible with the ordinance of secession, are to remain in force; also recognizing the right of ingress and egress to and from the mouths of the Mississippi river by all friendly States, and declaring the willingness of Louisiana to enter into stipulations or guaranties for the exercise of those rights.

Norfolk, Va., Jan. 25.—The U. S. steamer Brooklyn sailed yesterday with sealed orders for the South, with two companies on board for Fort Monroe.

No Mutiny.—New York, Jan. 24.—The *Herald's* Washington dispatch says that a letter from Fort Sumter denies that there had been mutiny in the garrison. It also states that the whole command are in good spirits, and prepared to defend the fort to the last extremity. Two steamers watched the Fort all night of the 19th, and mortars had been planted by the South Carolinians, on the nearest land to Fort Sumter.

The Southern Senators are telegraphing home to have peace preserved.

Attack on Sumter Imminent.—New York, Jan. 25.—The *Post's* Washington correspondent says that the buoys in the harbor of Mobile have been removed; also that two thousand persons are engaged in building fortifications on the islands in Charleston harbor, but they could be easily taken. An attack on Fort Sumter is liable to take place at any moment by the populace, who are displeased with Governor Pickens policy.

Washington, Jan. 26. The French Minister has received assurances of the anxiety and sympathy of the French government under the present American troubles. France hopes for a continuance of the Union for commercial reasons.

Letters from Springfield say that Mr. Lincoln opposes all concessions.

Baton Rouge, La., Jan. 28. In the House, to-day, a resolution was passed instructing the Senators, and requesting the Representatives at Washington to vacate their seats and return home.

In the Senate, a resolution was passed that Louisiana will regard any attempt to coerce her sister Southern States as a hostile act.

Charleston, Jan. 28. The Legislature to-day unanimously resolved while acknowledging the courtesy of the Virginia Legislature in sending commissioners to South Carolina, to decline having any intercourse on the subject proposed—regarding her separation from the Union as final and irrevocable.

The correspondence of Col. Hayne with Governor Pickens, with the former at Washington, was considered to-day in Executive session. It appears that the ultimatum of South Carolina was the surrender of Fort Sumter and withdrawal of the Federal troops.

The War in the Spring.—The impression is deep and settled that unless Venetia is either ceded or sold by Austria to Piedmont, there will be a most bloody war in the Spring. Preparations are being made on all hands. Garibaldi makes no secret of his intentions, and Austria is strengthening her defenses. The hope of the King of Naples is that he may hold out until the war opens in the north of Italy, as this will demand troops at the north, and thus leave the Neapolitan territory less defended. The Pope hopes to secure delays until the war rages, when the contending parties will have enough to do to take care of themselves and let him alone. But all is in the hands of the wise and merciful Ruler of Nations, and he will dispose of this and any other question as shall best promote the happiness of men and show forth his glory.—*Cor. of Independent.*

Married.

In Lawrence, Mass., Nov. 30th, by Eld. Wm. M. Ingham, Mr. Charles B. Cadwell and Miss Marietta W. Elliott, both of Lawrence.

By the same, Dec. 26th, in Eastham, Mass., Mr. Wm. Rich of Truro, and Miss Mercy C. Dill of Eastham.

Notices, &c.

Eld. M. Grant in Canada East.

In compliance with the earnest solicitation of the church in Danville, C. E., Eld. Miles Grant will commence a series of meetings on Sabbath, Feb. 10th, and continue over the following Lord's day.

In behalf of the church, J. Porter.

Quarterly Conference.

The next session of the Western Central Quarterly Conference will be held in the Bean school-house, Mt Vernon, about three miles east of the village, to commence Thursday, 1 o'clock, P. M., Feb. 21st, and continue over Sunday. I am instructed to say that the Christian church and friends will sustain the conference. We shall expect to see all our ministers present who belong to this conference, and hope to see those from other parts who can come. Also, as many brethren and sisters as can come to work for the Lord, that his cause may be revived and sinners converted. Behold the Judge standeth at the door; soon our work will be over and the end come. Let us work while it is day. Brethren from abroad will come into the place and find directions where to put up. We have not the names of persons to give.

I. C. Wellcome, Scribe.

Richmond, Me., Jan. 23d, 1861.

☞ Will brethren wanting me in Eastern Mass., New Hampshire, or Maine, to spend a Sabbath or two, please write me at Thorndike, Mass., until Feb. 10th.

Geo. Champlin.

Life of Hiram Munger.

SECOND EDITION, WITH A PORTRAIT.

This book is now ready. Those who wish a copy (and every one should have one) will please send in the orders soon, in order to obtain a supply. In addition to what has been published in the first book, there is a large appendix, which contains some deeply interesting items regarding the trials and persecutions to which the pioneers of the Advent faith were subjected; beside a number of valuable recipes for various maladies. Also, a *life-like portrait* will accompany this edition. Owing to the extra expense, the price will be 60 cents; postage 8 cts.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. Grant, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.61; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at Champlain, N. Y., Feb. 1st and 2d, evenings, and over the following Sabbath.

Melbourne, C. E., evenings of Feb. 5th to 8th inclusive.

MILES GRANT.

Eld. T. M. Preble will preach at Canterbury, (Town-house, or Hall near by,) Feb. 10th.

Bro. Samuel Chapman will preach on
Cheshire Street, Ct. .... Feb. 3d

I will preach in
Worcester .... Feb. 6th
Blackstone .... Feb. 7th
(Brethren meet me at Millville.)
Providence .... Feb. 8th
Central Village, Coventry, R. I. .... Feb. 10th
Exeter .... Feb. 13th
Lafayette .... Feb. 14th and 15th
Rocky Brook .... Feb. 17th

If any of these appointments conflict with previous arrangements, brethren will please notify me immediately by letter, directed to Worcester, Mass.

S. W. BISHOP.

I will preach in
Nashua, N. H. .... Feb. 6th and 7th
Fitchburg, Mass. .... Feb. 9th and 10th
Athol, (where Bro. Sawtell may appoint) Feb. 11th and 12th.
Irving .... Feb. 13th and 14th
Northfield Farms .... Feb. 15th
Griswoldville, (where Bro. Houghtaling may appoint,) .... Feb. 16th and 17th

GEO. A. OTIS.

I will preach in
West Ossipee .... Feb. 10th
Merideth Village .... Feb. 15th
London Ridge .... Feb. 17th
Pittsfield .... Feb. 19th
South Pittsfield .... Feb. 20th
North Barnstead .... Feb. 22d
Clark Meeting-House .... Feb. 24th

T. W. PIPER.

I will preach in the Sevey school-house in Vienna Feb. 8th, and Saturday evening and Sunday where Bro. Sevey may arrange. I shall give appointments from there at Rome, Belgrade and New Sharon, and remain and labor in that section three weeks if my health will permit.

J. A. KENNEDY.

I will commence a four days meeting at Manchester, N. H., Feb. 7th, and hold over the Sabbath.

Also, at East Boston, commencing Tuesday, the 19th, for one week or more.

At Boylston Thursday, 28th, and hold over the Sabbath, as Bro. Ayres may arrange.

Lowell .... Feb. 17th.

H. MUNGER.

The Lord willing, I will preach in
Exeter .... Feb. 2d and 3d

GEO. A. OTIS.

I will preach in Lawrence .... Feb. 3d

L. BOUTELL.

Bro. J. K. Bellows will meet the brethren in
Pleasant Valley, (as brethren may arrange) Feb. 3d
George Williams' .... Feb. 5th—8th
East Otis .... Feb. 10th
Chester Factories .... Feb. 17th
Round Hill .... Feb. 19th—20th
Dalton .... Feb. 24th
Cheshire, (as Bro. Cummins may arrange) Feb. 26th to March 1st.

D. A. Jones will meet with the church at
Danielsonville .... Feb. 3d

H. B. Sevey will preach in
Mt. Vernon, (White school-house) .... Feb. 3d
Belgrade, (Baptist M. H.) .... Feb. 10th
Augusta, (where Brn. may appoint) .... Feb. 17th

Providence permitting, I will preach at
East Killingly, Ct. .... Feb. 3d

J. HEMENWAY.

APPOINTMENT FOR BRISTOL.

Eld. Ralph Williams will preach .... Feb. 3d

GEO. L. WHITE.

Providence permitting, I will preach in Lowell the last Sabbath in Jan. and 1st in Feb.

W. S. CAMPBELL.

Business Matters.

Cash Receipts.

W I Harding, 5 copies, 304, $4.60.

J Wickman 291, A P Varney 291, F Chalover, for poor, G Lawton 291, J P Spurgin 292,—50 cents each.

Eb. Williamson 304, G Wheeler 280, H C Mason 304, D F Wolcott 278, T H Girard 291, Just. Rogers 300, Z A Temple 304, W S Howden 290, Mrs. C Bragg 304, I Quimby 267, B Ives 304, Dr. C O Towne 255, F Tandy 240, T Wells 304, Os. Mills 304, W F Lamb 266, Obed Ward 304, O Edwards 304, D M Burdick 304,—$1.00 each.

J D B Young 280, B F Leavitt 302, J Lord 302, V B McCord 272, F Tibbal 305, I Davis 308, Mrs. M Smith 300, F Chalmer 321, L Rawson 304, J Sadler 310, W Snow 312, L D Woodward 296, W Parsons 296, J S Arnold 320, S Bemis 302,—$2.00 each.

Books and Tracts.

Eld. I Hemenway $4.00, G Wheeler 68 cts, F S Rawson 21 cts., J Lord 13 cts., G Severance 30 cts., H A Wilkinson 24 cts, H Drake 51 cts., A C Green 48 cts, W Chapin 6 cts, H T Macgowan $1.23, W R Booker 60 cts, L F Allen 30 cts, W McCulloch 75 cts, F S Mason 81 cts, Eld. J Porter $2.86, W K Hendrick $1.00.

To Correspondents.

G. W. Oakes' P. O. address is Berlin Falls, N. H., until Feb. 26th, 1861.

Eld. Daniel A. Jones' P. O. address is Danielsonville, Ct.

Geo. Champlin.—We failed to understand your appointments, therefore could not publish them this week.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. dozen; $1.50 per hundred. Postage 1 cent.

Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-4d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 3: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

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"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

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The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. B. Brooks, No. 8 Summer street.

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The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

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The foregoing Books and Pamphlets will be sent by mail, postage paid, upon the receipt of the amount of their respective prices. Orders with the cash are solicited. Persons who send $8, with the order, shall receive $12. worth of books at the retail prices. TRACTS are sent by mail, 1200 pages, on the receipt of a dollar. When sent by express, all at the expense of the buyer, 1600 pages will be sent for one dollar. Terms cash. Persons who desire to do good can obtain Four hundred tracts, of four pages each, for $1. These may be widely distributed and pave the way for religious conversation. In this way they thus be a blessing to those around them. The poor can have any of these tracts sent to them free, by remitting stamps to pay the postage. Ministers can have specimen copies of the tracts and pamphlets sent free. All letters, orders, and remittances should be addressed to the Publisher,

H. L. HASTINGS, 43 Weybosset St.,
Providence, R. I.

January, 1860.

These publications can be obtained in Boston, of Miles Grant, 167 Hanover st.; New York, of G. W. Young, 138 William st.; Philadelphia, of J. Porter, 726 Bro st., and they will be furnished by the publisher through all Booksellers.

Recent of the Bibles [illegible] Mission reference [illegible] $1.50 to [illegible] morocco, [illegible] morocco, [illegible] $1.75 [illegible] $2.00, [illegible] Bindings, Roan, Calf and Morocco, [illegible] the difference in prices.

ing in Danville and vicinity, and different places in Western N. Y. A good interest had been manifested in the different places in which he had labored. Several had risen for prayers but he could not stay to see the work finished. Bro. Macomber, of Block Island, believed in persevering. There were a few laboring christians on the Island who kept the seventh day.

Bro. Babcock then offered some amendments to the Constitution. On motion they were laid on the table and each member ordered to be presented with a copy. (The Clerk, through mistake, not having said amendments, will see they are published before the next Conference.) A letter was then read from Exeter church requesting the ordination of Bro. Wood to the gospel ministry. Motion made by Bro. Bellows that he be ordained Friday afternoon. Carried. Bro. E. Bellows proposed that when the Conference adjourned it meet at River Point the last Friday instead of the last Wednesday of March in 1861. Moved and carried. The remainder of the day was occupied in discussing the following proposition: "Are the ten commandments binding on the people of God now?" Bro. Sweet, who introduced the proposition, Hancock and Macomber, maintained the affirmative and argued in behalf of the seventh day Sabbath: Bro. Brown and Bellows in the negative. The discussion was conducted in a christian spirit and much ability on both sides, and we trust that much good was done thereby. The discussion occupied most of Thursday. A conference meeting occupied the early part of the evening, which had for its seal the spirit and power of God. The meeting closed with an interesting and cheering discourse by Bro. S. C. Hancock, founded on Acts 17: 30, 31. That we should repent not for the fear of death but in view of the judgment, was clearly demonstrated. Bro. Hancock requested ordination. Granted. Prayer of ordination of Bro. Hancock by Eld. P. C. Rodman. Charge by the same. Prayer of ordination of Bro. Wood by Eld. Peter Noka. Charge by Eld. J. D. Brown. Ordination sermon by M. R. Phetteplace, founded on 2 Tim. 4: 2, showing why, how, when and where the Word should be preached, and the importance of having it preached in the *spirit of Christ*. Discourse in the evening by Eld. W. Sutherland. The Clerk not being present cannot state the particulars.

The conference meetings throughout the Conference were highly spiritual, earnest and cheering to the way-worn pilgrim. The Conference closed with the conviction resting upon our minds it was the best we have ever enjoyed. Although there were none who openly professed religion, of the unregenerate, we trust it will result in great good to the church in this place.

M. R. PHETTEPLACE, *Clerk*.

For the Crisis.

"Who is Right?"

[ANSWER TO BRO. GILLESPIE.]

"To the Law and to the testimony; if they speak not according to this Word, it is because there is no light in them."

Many of the brethren quote the verse preceding the above in Isaiah 8: 19, and if the language is applicable to this day of lying wonders, etc., of the spirits of devils, why should not the verse following be also? My dear Bro., we will notice in the first place that God made a law and through a disobedience of that law by our first parents, death, with all of its pains and sorrows, has come upon mankind. We read in Gen. 2: 3—"And God blessed the seventh day and sanctified it," or, "set apart for a Sabbath," as we find in reading Ex. 20: 10, and many other parts of holy writ. I might cite your attention to the New, as well as to the Old. Fifty times the seventh day is mentioned in the New Testament, and considered by the apostles and disciples as the Sabbath before and after the crucifixion of our dear Lord, as we read in Mark 15: 42,—"And now the even was come because it was the preparation, that is, the day before the Sabbath," etc.

We find that the disciples regarded the day insomuch that they deferred the anointing of Jesus until the first day of the week, as is recorded by Luke 16: 1, 2.

We notice that Jehovah has stirred up the minds of his children occasionally to observe his laws, and has shown his people by miracle, as we read in Ex. 16: 27, 28. You will notice here, Bro., that it is not Moses' law, but God's law, as in verse 28: —"And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?"

You observed the law (Mosaic) was "our schoolmaster to bring us to Christ." So it was, but we must remember that there is a difference between God's holy law that he took pains to write with his own finger upon the tables of stone, choosing these undoubtedly as an emblem of their durability. Now the law (Mosaic) required sacrifices, bullocks, lambs, doves and pigeons, etc., all these pointing to Christ the great Sacrifice. When he gave himself a sacrifice, it was the fulfilling of that law (Mosaic) that required blood, etc. But we hear Jesus saying, "I come not to destroy the law nor the prophets"—no more one than the other. Have we not the good word of prophecy now? Have we not the good law now? Jesus says he came to make the law honorable. He first honored his Father's law, and says to them that come to him do know what they should do to inherit eternal life, "Keep the commandments." He requires the same of us—the same law unaltered. I cannot think that Jehovah made a law and has found a defect in it. The law of rites and ceremonies was good in its day, it was all good in the wisdom of God and had its designed object; and the moral law will also have its effect, as it is transferred from the tables of stone to the heart. We nowhere find that it has been altered.

Paul, speaking to the Romans by his Epistle 2: 12,—"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." 13th verse: "For not the hearers of the law are just before God, but the doers of the law shall be justified." Again, more definite in regard to God's moral law, the ten commandments, we find recorded in James 1: 25,—"But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed." Again, chap. 2: 8,—"If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well."

Finally, when the wrath of God is poured out without mixture, which I am convinced is but one step before us, then we shall want patience, such as will endure all things. We find there will be God's dear children having this patience, as we read in Rev. 14: 12,—"Here is the patience of the saints; here are they that keep the commandments of God."* Is it right to obey God? You and every professed follower of Christ will say yes. Now let us make the application to ourselves, and may the Lord assist us to search our hearts as Jerusalem was searched with lighted candles, and give us grace to strip from them every wrong, and then we shall walk uprightly before the Lord, and he will not withhold any good thing from us. What a blessed company that will be. Hallelujah! Glory to God! I mean to be one of the number that is spoken of in Rev. 22: 14, —"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." But I expect to be placed in the position where I shall call upon the Lord to deliver out of great trouble, as the Scripture saith, Jer. 30: 7,—"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble," etc.

E. MACOMBER.

* I understand this to mean the ten commandments of God, and the faith of Jesus his Son. E. M.

Correspondence.

From L. H. Washburn.

BRO. GRANT:—I see in the last number of the "*Crisis*" an editorial, urging upon our preachers to contribute by their pens to the "*Crisis*;" and among the many very good reasons why they should do so is— "A large number of our readers have no other preaching but what they get through the columns of their paper."

Now I wish to add a full endorsement to that, and if I may take the liberty, to urge upon all those that are standing upon the watch-tower of Zion to write! write!! You do not know how cheering it is to us who are out in the West, and have no other means of hearing from you or of hearing the truth as it is in Jesus, to read your epistles. May the Holy Spirit move you to preach to us through that thrice welcome messenger, the "*Crisis*."

It is true that in this immediate locality we are few in numbers who are looking for the immediate return of our blessed Savior, but we are none the less interested in the spread of the glad tidings that our Lord and Master will soon appear to reign King of kings and Lord over all.

Our dear brethren, P. B. Morgan, M. Chandler, and W. Pratt, have labored with us as often as they could within the past three years, but we being so poor as to this world's goods that we could not support them without doing injustice to our own families, they have had to go where they could get sufficient remuneration to support them. May He who cares for the needy be with them and provide abundantly for all their wants, both temporal and spiritual —and may we all meet at last in the new heavens and new earth, where we shall never want for anything, and where we may drink in the waters of eternal life without money and without price.

Again let me urge upon our dear brethren to write—time is short, the nations are angry, the last vials, it would seem, are about to be poured out, and we want to hear from the watchmen, what of the night?

Yours in Christ looking for his speedy return and hoping to be a sharer in the gifts of our great Life Giver.

Muscatine, Iowa, Jan. 14th, 1861.

From Sr. E. S. Willard.

BRO. GRANT:—Thanks be to God for what we are enjoying here in the opening of this new year. Six precious souls in our Bible class have expressed hope in Christ and are awaiting the coming of Bro. Cook, for whom we have written to plant them in the likeness of his death, that they may be also raised in the likeness of his resurrection, to walk in a new life. We simply followed the leadings of God's Holy Spirit, and appointed a prayer meeting at the house of the three young ladies who first sought and found Jesus precious the last Lord's day in the old year. This meeting was in the evening of the National Fast day; and such a meeting as it was! A perfect baptism of the Holy Spirit to the praying souls present, and a conviction of "sin, of righteousness and a judgment to come" to the unconverted present, all young, and some of them having denied themselves the pleasure of going to the ball given in honor of the young people especially, to please those who had invited them to come. All were in tears, and some of them groaning aloud for mercy. After the meeting broke up these young people stayed and had a prayer meeting of their own, and vowed together to be the Lord's, and expressed their thanks that they did not go to the ball. We met again on Sunday eve., and the interest still continued, and they appointed a union prayer meeting to be holden every night this week. Last night two youth, of about 17 and 19, members of our class, rose and professed faith in Jesus as *their* Savior. O bless God! Pray for us in this new place.

E. S. WILLARD.

Hammonton, N. J., Jan. 8th.

Obituary Notices.

Died, in this city, 16th inst., SARAH F., wife of Calvin Hutchins, aged thirty-two.

Sister Hutchins has been a patient sufferer for the last two years; but death would not yield his victim, and she fell under the conqueror at last. Though anxious to live to be useful in the service of Him who was her chief support in the trying hours, her faith held out to the last that God would be glorified in whatever he willed for her future, whether life or death. She believed that she would sleep with the saints but a short time, and looked beyond the gloom of the grave to the new earth, made glorious for her abode, with the loving and faithful, where no pain would come, no sleepless nights, no tears or sighs, no griefs or fears, but one eternal home of peace, where the molten sea of glory will cover the whole vast host of the redeemed. The thought of that blissful meeting so enraptured her vision that she longed for its commencement with almost impatient desire. The sound of prayer was comfort to her, and could she but make one more request, it would be to remember in your prayers her little ones left without a mother's care.

She was taken for burial to Dayton, Me., her native place.

W. C. STONE.

Died, in Hartford, Nov. 1st, 1860, Bro. D. B. PIERSON, aged thirty-six.

Bro. Pierson was converted in 1852 among the Methodists, but not feeling free to join the church, remained without membership anywhere, until in 1854, when he received the truth of the soon coming of Christ as the Life-giver, and united with the Advent Church in Bridgeport. In 1857 he removed to Hartford, and united with the Adventists here. Although but three years a resident, and an entire stranger when he came, yet at the time of his death he was greatly endeared to a large circle of friends, who manifested their sympathy by filling the church on the funeral occasion.

Bro. A. Ross attended the funeral, and gave us a very impressive discourse on the reasons of our hope.

Bro. P. was one of those who are ready to do what they can for the advancement of the cause of Christ, and he has left us good reason to believe that he sleeps in Jesus.

H.

Summary of News.

FOREIGN.

[Advices of the 12th.]

It is officially announced that the French fleet leaves Gaeta on the 19th.

ITALY.

The intelligence from Gaeta is contradictory. One dispatch asserts that an armistice of ten days has been signed. Another says the Piedmontese had redoubled their vigilance and activity before Gaeta. And the Paris Moniteure says the negotiations for an armistice remained without result.

A correspondent of the Times has been ordered to quit Rome.

CHINA.

The Hong Kong mail of Nov. 29th reached Marseilles on the 10th.

The following is from the Government telegram: The whole army had left Pekin, excepting about 1500 men, who remained at Hosur, and reached Tien Sin on the 17th.

The treaty, with the Emperor's consent, was posted on the walls of Pekin. He was arranging for the residence of Mr. Bruce, the English Minister. Mr Bruce, in the meantime, winters at Tien Sin. A Chinese representative is to reside in England.

All of the important Chinese ports are open to trade, and permission has been granted for foreign steamers to trade in the inland waters.

The rebels were again threatening Shanghae and Ningpo, causing the greatest alarm. Civil disturbances were also anticipated at Foo-choo-foo.

WAR RUMORS.

The Turin correspondent of the London Times writes:

"There are men, however, who still feel uneasy as they look at the signs of the times. The Emperor Napoleon, they think, is still going to do a job for the Italians. He has still Venetia to conquer for them. There is little doubt in the minds of these deep searchers into men's intentions that Garibaldi, Cavour, and Napoleon, whether by a secret understanding, or unintentionally playing into each other's hands, have for some time been plotting a final stroke to be presently dealt against Austria. Ships laden with rifled field pieces, muskets, ammunition, and every variety of warlike material have been seized by the Turkish Government at the mouth of the Danube. The ostensible owners of these contraband goods were, it would seem, Garibaldi and his Hungarian friends, and the object of the expedition, it is obvious to surmise, was an attack upon Austria in Hungary, favored by a simultaneous attack on Venetia."

FOUR DAYS LATER.

It is stated that several rifled cannon have been shipped from Liverpool for Charleston.

Hostilities have been suspended at Gaeta. Part of the French fleet had left and all of the fleet would leave on the 19th.

It is reported that a Congress will meet in Paris to settle the Italian question.

The Paris correspondent of the London Post says that people seem fully convinced the armistice will expire without any decision of Francis II. to surrender.

It is understood that General Turr has consented to act as mediator between Cavour and Garibaldi, with a view to persuade the latter to postpone his threatened attack on Venice in the spring.

DOMESTIC.

CONTINUED PREPARATIONS TO ATTACK FORT PICKENS.—Pensacola, Jan. 24th.—Volunteers are engaged in mounting and ranging cannons, carpenters are making scaling ladders, and the utmost bustle prevails.

The Wyandotte is anchored west of Fort Pickens, under her guns, and it is supposed she will assist Lieut. Slimmer in defense. The Pilots have been notified that they may bring government vessels into the harbor if they bear a flag of truce.

A special despatch to the *American* says that the Charleston Vigilance Committee have discovered that a man named Dodge, a soldier at Fort Moultrie, was the correspondent of the New York *Tribune*, and compelled him to leave the State.

Baton Rouge, La., Jan. 24.—The Committee of Fifteen reported an ordinance dissolving all connection with the United States; but all treaties, acts of Congress, etc., not incompatible with the ordinance of secession, are to remain in force; also recognizing the right of ingress and egress to and from the mouths of the Mississippi river by all friendly States, and declaring the willingness of Louisiana to enter into stipulations or guaranties for the exercise of those rights.

Norfolk, Va., Jan. 25.—The U. S. steamer Brooklyn sailed yesterday with sealed orders for the South, with two companies on board for Fort Monroe.

NO MUTINY.—New York, Jan. 24.—The *Herald's* Washington dispatch says that a letter from Fort Sumter denies that there had been mutiny in the garrison. It also states that the whole command are in good spirits, and prepared to defend the fort to the last extremity. Two steamers watched the Fort all night of the 19th, and mortars had been planted by the South Carolinians, on the nearest land to Fort Sumter.

The Southern Senators are telegraphing home to have peace preserved.

ATTACK ON SUMTER IMMINENT.—New York, Jan. 25.—The *Post's* Washington correspondent says that the buoys in the harbor of Mobile have been removed; also that two thousand persons are engaged in building fortifications on the islands in Charleston harbor, but they could be easily taken. An attack on Fort Sumter is liable to take place at any moment by the populace, who are displeased with Governor Pickens policy.

Washington, Jan. 26. The French Minister has received assurances of the anxiety and sympathy of the French government under the present American troubles. France hopes for a continuance of the Union for commercial reasons.

Letters from Springfield say that Mr. Lincoln opposes all concessions.

BATON ROUGE, LA., Jan. 28. In the House, to-day, a resolution was passed instructing the Senators, and requesting the Representatives at Washington to vacate their seats and return home.

In the Senate, a resolution was passed that Louisiana will regard any attempt to coerce her sister Southern States as a hostile act.

Charleston, Jan. 28. The Legislature to-day unanimously resolved while acknowledging the courtesy of the Virginia Legislature in sending commissioners to South Carolina, to decline having any intercourse on the subject proposed—regarding her separation from the Union as final and irrevocable.

The correspondence of Col. Hayne with Governor Pickens, with the former at Washington, was considered to-day in Executive session. It appears that the ultimatum of South Carolina was the surrender of Fort Sumter and withdrawal of the Federal troops.

THE WAR IN THE SPRING.—The impression is deep and settled that unless Venetia is either ceded or sold by Austria to Piedmont, there will be a most bloody war in the Spring. Preparations are being made on all hands. Garibaldi makes no secret of his intentions, and Austria is strengthening her defenses. The hope of the King of Naples is that he may hold out until the war opens in the north of Italy, as this will demand troops at the north, and thus leave the Neapolitan territory less defended. The Pope hopes to secure delays until the war rages, when the contending parties will have enough to do to take care of themselves and let him alone. But all is in the hands of the wise and merciful Ruler of Nations, and he will dispose of this and any other question as shall best promote the happiness of men and show forth his glory.—*Cor. of Independent*.

Married.

In Lawrence, Mass., Nov. 30th, by Eld. Wm. M. Ingham, Mr. CHARLES B. CADWELL and Miss MARIETTA W. ELLIOTT, both of Lawrence.

By the same, Dec. 26th, in Eastham, Mass., Mr. WM. RICH of Truro, and Miss MERCY C. DILL of Eastham.

Notices, &c.

Eld. M. Grant in Canada East.

In compliance with the earnest solicitation of the church in Danville, C. E., Eld Miles Grant will commence a series of meetings on Sabbath, Feb. 10th, and continue over the following Lord's day.

In behalf of the church, J. PORTER.

Quarterly Conference.

The next session of the Western Central Quarterly Conference will be held in the Bean school-house, Mt Vernon, about three miles east of the village, to commence Thursday, 1 o'clock, P. M., Feb. 21st, and continue over Sunday. I am instructed to say that the Christian church and friends will sustain the conference. We shall expect to see all our ministers present who belong to this conference, and hope to see those from other parts who can come. Also, as many brethren and sisters as can come to work for the Lord, that his cause may be revived and sinners converted. Behold the Judge standeth at the door; soon our work will be over and the end come. Let us work while it is day. Brethren from abroad will come into the place and find directions where to put up. We have not the names of persons to give.

I. C. WELLCOME, Scribe.

Richmond, Me., Jan. 23d, 1861.

☞ Will brethren wanting me in Eastern Mass., New Hampshire, or Maine, to spend a Sabbath or two, please write me at Thorndike, Mass., until Feb. 10th.

GEO. CHAMPLIN.

Life of Hiram Munger.

SECOND EDITION, WITH A PORTRAIT.

This book is now ready. Those who wish a copy (and every one should have one) will please send in the orders soon, in order to obtain a supply. In addition to what has been published in the first book, there is a large appendix, which contains some deeply interesting items regarding the trials and persecutions to which the pioneers of the Advent faith were subjected; beside a number of valuable recipes for various maladies. Also, a *life-like portrait* will accompany this edition. Owing to the extra expense, the price will be 60 cents; postage 8 [illegible]

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Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

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Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at Champlain, N. Y., Feb. 1st and 2d, evenings, and over the following Sabbath.

Melbourne, C. E., evenings of Feb. 5th to 8th inclusive.

MILES GRANT.

Eld. T. M. Preble will preach at Canterbury, (Town-house, or Hall near by,) Feb. 10th.

Bro. Samuel Chapman will preach on Cheshire Street, Ct. .... Feb. 3d

I will preach in
Worcester .... Feb. 6th
Blackstone .... Feb. 7th
(Brethren meet me at Millville.)
Providence .... Feb. 8th
Central Village, Coventry, R. I. .... Feb. 10th
Exeter .... Feb. 13th
Lafayette .... Feb. 14th and 15th
Rocky Brook .... Feb. 17th

If any of these appointments conflict with previous arrangements, brethren will please notify me immediately by letter, directed to Worcester, Mass.

S. W. BISHOP.

I will preach in
Nashua, N. H. .... Feb. 6th and 7th
Fitchburg, Mass. .... Feb. 9th and 10th
Athol, (where Bro. Sawtell may appoint) Feb. 11th and 12th.
Irving .... Feb. 13th and 14th
Northfield Farms .... Feb. 15th
Griswoldville, (where Bro. Houghtaling may appoint,) .... Feb. 16th and 17th

GEO. A. OTIS.

I will preach in
West Ossipee .... Feb. 10th
Merideth Village .... Feb. 15th
London Ridge .... Feb. 17th
Pittsfield .... Feb. 19th
South Pittsfield .... Feb. 20th
North Barnstead .... Feb. 22d
Clark Meeting-House .... Feb. 24th

T. W. PIPER.

I will preach in the Sevey school-house in Vienna Feb. 8th, and Saturday evening and Sunday where Bro. Sevey may arrange. I shall give appointments from there at Rome, Belgrade and New Sharon, and remain and labor in that section three weeks if my health will permit.

J. A. KENNEDY.

I will commence a four days meeting at Manchester, N. H., Feb. 7th, and hold over the Sabbath.

Also, at East Boston, commencing Tuesday, the 19th, for one week or more.

At Boylston Thursday, 28th, and hold over the Sabbath, as Bro. Ayres may arrange.

Lowell .... Feb. 17th.

H. MUNGER.

The Lord willing, I will preach in
Exeter .... Feb. 2d and 3d

GEO. A. OTIS.

I will preach in Lawrence .... Feb. 3d

L. BOUTELL.

Bro. J. K. Bellows will meet the brethren in
Pleasant Valley, (as brethren may arrange) Feb. 3d
George Williams' .... Feb. 5th—8th
East Otis .... Feb. 10th
Chester Factories .... Feb. 17th
Round Hill .... Feb. 19th—20th
Dalton .... Feb. 24th
Cheshire, (as Bro. Cummins may arrange) Feb. 26th to March 1st.

D. A. Jones will meet with the church at
Danielsonville .... Feb. 3d

H. B. Sevey will preach in
Mt. Vernon, (White school-house) .... Feb. 3d
Belgrade, (Baptist M. H.) .... Feb. 10th
Augusta, (where Brn. may appoint) .... Feb. 17th

Providence permitting, I will preach at
East Killingly, Ct. .... Feb. 3d

J. HEMENWAY.

APPOINTMENT FOR BRISTOL.

Eld. Ralph Williams will preach .... Feb. 3d

GEO. L. WHITE.

Providence permitting, I will preach in Lowell the last Sabbath in Jan. and 1st in Feb.

W. S. CAMPBELL.

Business Matters.

Cash Receipts.

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To Correspondents.

G. W. Oakes' P. O. address is Berlin Falls, N. H., until Feb. 20th, 1861.

Eld. Daniel A. Jones' P. O. address is Danielsonville, Ct.

Geo. Champlin.—We failed to understand your appointments, therefore could not publish them this week.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

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For the Crisis.

The Morning Star.

O, bright and Morning Star, arise!
Herald of coming day;
Beam forth, and from our weeping eyes
Chase sorrow's tears away.

O, Morning Star! no light but thine
Can the glad day bring in:
We wait for thee, O Christ divine!
To light this world of sin.

O, Morning Star! Thy beams alone
Can pierce death's chilling gloom;
No light but that which is thine own,
Illuminates the tomb.

O, Morning Star! we look to thee
Ever while here we stay;
May brighter still our pathway be,
Until the perfect day.

H. L. M.

On Prov. and Worcester R. R. cars, Oct. 28, 1860, going to M. P.——'s funeral.

Chronological Prophecies.

BY REV. E. BICKERSTETH.

[Voice of the Prophets.]

(Concluded.)

It may be useful to refer the reader to CERTAIN SPECIFIC DATES which have been SUPPOSED TO BE NEAR THEIR CLOSE. The circumstance of so many scriptural dates having probable terminations about the same time, and the possibility that these terminations may be near, both calls for attention, and, in proportion as we see they have a real foundation, they are well calculated to impress our minds and increase our watchfulness. Yet the author would be far from dogmatizing on such dates.

1,260 *years*.—Rev. 13 : 5

This date occurs frequently, and in three different forms. Dan. 7 : 23–25. time, times, and dividing of a time; Rev. 12 : 6, 1,260 days; Rev. 13 : 5, forty-two months. All, after the length of the Jewish year and month, point out, 1,260. This date refers to the duration of Popery.

If we take its rise in 538 it reaches to 1,793, when Popery began to fall; if we take its fuller establishment, (Rev. 11 : 2; 13 : 8,) in 608 to its final fall, it reaches 1,868. The interval is 75 years.

666.—Rev. 13 : 18

This, by the Lutheran expositors, has been considered as a name of date, as well as of person and character.

Three words seem specially intended to be set before us, as having Greek letters that make 666.

Latinos.—The king who gave name to the Latin empire.

Apostatas.—The character of the power ruling it.

E latin basileia.—The only Greek name of an empire, among two or three thousand, that has the number 666.

If taken as a *date*. We have before 1,260 days, a date veiled under a mystery, and afterwards an explicit 1,000. In 666, the mystery begins to break: the number of a man counted by human reckoning.

If taken as a period both of rise and fall. In its rise from 538—666 brings us to 1,198–9, the time of Innocent III. Popery was then at its height, the Inquisition was established, there was a crusade against the Albigenses, and the number was applied by that Pope to Mohammedanism, as expected to be then near its end from the time of its rise.

From 1,198–9, 666 brings us to 1864, just before Daniel's time of blessedness, leaving us only a period of half a week, mentioned in Daniel 9 : 27, for the infidel persecution, from which the Philadelphian church was saved; (Rev. 3 : 10; 18 : 20;) but the Laodicean part in it to be purified, and to be the last gathering of the church to the marriage supper.

2,300.—Daniel 8 : 13.

There are two things in this number, the restoration of the daily sacrifice, and the time of desolation. The first, the restoration of the daily sacrifice, was to be determined, or rather cut off, Dan. 9 : 24, from the 2,300 years to the completing of the perfect sacrifice of Christ.

If this 2,300 years be taken from Ezra's decree, 457 years before Christ, it will bring us to 1843, the beginning of the cleansing of the sanctuary, and of the restoration of the Jews, and of the approach of the great tribulation. If taken from Nehemiah's completed cleansing in 433—4, it will bring us to 1867–8, the completed Jewish restoration.

390.—Ezek. 4 : 5; Rev. 9 : 15.

This might be rendered, (Rev. 9 : 15,) The four angels prepared against (*is*) the hour and day (the hour of judgment and the day of wrath) were loosed for a month and a year (*eniauton*), that is, 390 years.

If this 390 years commence in 1063, the beginning of the Turkish power, it will bring us to 1453, the height of their power in the fall of Constantinople. And if taken onward, it will bring us to 1843, the time of the fall of the Turkish empire.

1,290 and 1,335.—Dan. 12 : 11, 12.

These years date from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up. This is connected also with the *time, times*, and a *half*, verse 7. It is the spiritual aspect of, and the counterpart to, the interruption of the temple service and the daily worship; or the rise of Popery in the Christian church, A. D. 533.

From 533, the period of 1,290 would bring us to 1823, which is remarkable for [illegible]

From 533, the period of 1,335 years would bring us to 1868, *at the commencement of the full blessedness of the earth.*

A time no longer, or not 360 years. (*Chronos ouk esti eti.*)—Rev. 10 : 6.

The oath in Revelation is in many respects similar to that in Daniel 12. The speaker the same; shown to be the Redeemer by the rainbow round his head and his face as the sun. It does not mean time should end,—events occur after; and delay no longer, seems too vague: but, it may be taken, there should be a time no longer, in the same sense as time, times, and a half. Formerly the angel had said, there were three times and half, (Dan. 12 : 7,) now not a single time. Rev. 10 : 6. This is quite in accordance with the spirit of prophecy, seeking to produce an impression of the nearness of the time. As soon as the times of the Gentiles are within the verge of one time, lest men should think the end was indefinitely prolonged, the angel swears there shall be a time no longer.

The era of this chapter (Rev. 10,) is supposed to be that of the Reformation. It follows the two woe trumpets of the Saracens and the Turks, and is the next great event of history. It was then that the little book, or the Bible, in contrast with the larger sealed book of all God's Providence, was first fully opened to the church, and light dawned upon Europe (his countenance as the sun).

If the date of the Reformation be 1517, a time, or 360 years, carries us to 1877, a period within which the mystery of God should be finished. This mystery is described in other parts of Scripture. The mystery of the blindness of Israel, and the consequent reception of the Gentiles.—Rom. 11 : 25 The resurrection of the dead saints, and the change of the living saints, and their being caught up to Christ. 1 Cor. 15 : 51; 1 Thess. 4 : 17. The union of Jew and Gentile as fellow heirs and of the same body, and partakers of the promises in Christ. Eph. 3 : 4—9. The marriage union of the church to Christ.—Eph. 5 : 31, 32; Rev. 19 : 7.

These events, the appearance of our Lord, and the first resurrection of the saints, would in this view take place within 360 years from the Reformation 1517, that is before 1877.

Mr. Clinton, one of the ablest chronologers of the present times, gives an additional period of 132 years to the interval in the time of the Judges, on the ground of St. Paul's statement, (Acts 13 : 20.) If this be correct, it would bring the year 1864 to the close of the 6000th year of the world, or the 6th Millennium: 1864 is the date when the 666 years close above, and assigned by Mr. Faber for the time of the end.

If these periods, (except the last, the close of which is less definite,) be correctly commenced, without fixing precise dates for each event, they point out that, within the next thirty years, Popery shall fall, the Jews shall be restored, the Turkish empire shall perish, the time of great tribulation will take place, our Lord Jesus Christ will return to our earth, the saints shall be raised, and the time of their full blessedness, and the kingdoms of this world becoming Christ's kingdom shall have arrived.

For the Crisis.

Jesus, or an Angel.

Rev. 22: 9.—"Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

Many think this passage refers to one of the old prophets, who sleep in the dust of the earth: but it is evident to my own mind that it is our great Prophet who is speaking; and to prove this, I should like to have the reader turn with me to the 6th verse of the 22d chap. of Rev., where the angel commences addressing John in the following words: "These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly." Now I suppose it is Jesus who is coming quickly, not an angel; not one of the old prophets.

He proceeds to pronounce a blessing upon those who keep the sayings of the prophecy of this book. John then falls down to worship the angel, but is told not to do so; "for," said he, "I am thy fellow-servant," and (as I understand him to say,) I am fellow-servant of thy brethren the prophets, and of them which keep the sayings of this book. Jesus showed to his disciples before his crucifixion, by his humiliating acts, that he was not only fellow-servant, but servant of all. We read also that he is not ashamed to call them brethren.

In verse 12 he repeats what he had said before; "Behold, I come quickly," and adds, "my reward is with me, to give every man according as his work shall be." Now I suppose it is Jesus that is coming to give rewards; not the prophets, nor an angel. He continues, "I am Alpha and Omega, the beginning and the end, the first and the last." Can an angel or one of the prophets use this language in truth? In the 16th verse, "I, Jesus, have sent mine angel to testify unto you these things in the churches." The reader will observe it is to the churches [illegible]

and the offspring of David, and the bright and morning star." Surely this can be no other than Jesus.

In 20th verse we read, "He which testifieth these things saith, Surely I come quickly;" and John was so sure it was our Savior, that he responds in a rapture, "Even so come, Lord Jesus." In the 1st chapter, the description given of the angel corresponds with this; his personal appearance is also given.

I should like to have some of the brethren write their views on this subject for truth's sake. E. A. BARTLETT.

Stafford Springs, Ct.

For the Crisis.

"Watchman, what of the Night?"

"The Union cannot be dissolved without bloodshed, and the first drop of blood that falls in the contest will be like a flash of powder. The Lord only knows where it will end."

—*A man of the world.*

Watchman, on the tower of Zion,
Tell us what these clouds portend:
Ye who hold the chart and compass,
Tell us, where will these things end?
Darkness gathers o'er our nation,
Ghastly shadows flit around,
Peace no longer waves her sceptre
O'er our broad, united land!
Hearts are quaking, strong men tremble,
Lips grow pallid while we hear,
Sounding over hill and valley,
Rumors of impending war.

Watchman, whither are we tending?
To those dark and troublous times,
Such as never have been numbered
In the annals of past time?
While with war the Eastern nations
Surge and swell in one vast flood,
Will our "happy," "free America"
Beat her ploughshares into swords?
Must our nation's pride and glory
Sink in an ruby and strife,
Neighbor against neighbor rising,
Brother taking brother's life?

Watchman, seest thou 'mid the tumult
Michael, the anointed Prince,
Traveling in his power and greatness,
Coming for the saints' defense?
Do you hear his loved voice calling
To the trembling, scattered ones,—
"Come, my people, to thy chamber,
Hide thee while my anger burns.
I will tread them in my fury!
From the wine-press of God's wrath
Blood shall flow and mingle freely
With the slain upon the earth!"

Seest thou the dead arising,
Hearest thou a mighty swell
Of voluptuous music, floating
O'er the ruins of our world?
From the wreck and wild disorder
Seest thou a new earth spring,
Wherein dwelleth truth and beauty,
Free from each unholy thing?
Tell us, watchman, give us warning,
Sound the trumpet loud and long,
Cease not while the voice of Mercy
Pleadeth at the Father's throne!

MARY J. MASON.

Pownal, Vt.

For the Crisis.

Sonship of Christ.

DEAR EDITOR:—In the Essays of Andrew Fuller on various scriptural subjects, there is one on the "Sonship of Christ." The following extracts appear to me so scriptural and logical, that I beg leave to offer them for the consideration of your readers. Yours for the truth,

HENRY GREW.

"It has been frequently suggested, that the ground of Christ's Sonship is given us in Luke 1 : 35, and is no other than his miraculous conception: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God."

"It is true that our Lord was miraculously conceived of the Holy Spirit, and that such a conception was peculiar to him; but it does not follow that by this he became the *Son* or "only begotten Son of God." Nor does the passage in question prove any such thing. It may be a reason given why Christ is *called* the Son of God; but not why he *is* so. Christ is called the Son of God as raised from the dead, and as exalted at the right hand of God. Acts 13 : 33; Rom. 1 : 4. Did he then become the Son of God by these events? This is impossible; for sonship is not a progressive matter. If it arose from his miraculous conception, it could not for that reason arise from his resurrection or exaltation: and so, on the other hand, if it arose from his resurrection or exaltation, it could not proceed feom his miraculous conception. But if each be understood of his being hereby *proved, acknowledged*, or, as the Scriptures express it, *declared* to be the Son of God with power, all is easy and consistent. Whether the terms, *Son of God*, and *only begotten Son of God*, be not expressive of his divine personality, antecedent to all consideration of his being conceived of the Holy Spirit, in the womb of the virgin, let the following things determine.

"First: the glory of the "only begotten of the Father," and the glory of the "Word," are used as convertible terms as being the same; but the latter is allowed to denote the divine person of Christ, antecedent to his being made flesh; the same therefore must be true of the former. "The Word was made flesh, and we beheld his glory," that is, the glory of the Word, "the glory as of the only begotten of the Father, full of grace and truth." John 1 : 14.

"God is frequently said to have *sent* his Son into the world. John 3 : 17; 10 : 36; 1 John 4 : 9, 10; but this implies that he was his Son antecedent to his being sent. To suppose otherwise, is no less absurd than [illegible]

not disciples, but in consequence of his sending them, or of some preparation pertaining to their mission.

"Christ is called the Son of God antecedently to his miraculous conception, and consequently he did not become such by it—"In the fullness of time God sent forth his Son, made of a woman; made under the law, that he might redeem them that were under the law."—"God sent his own Son, in the likeness of sinful flesh."—The terms "made of a woman, made under the law," are a parenthesis. The position affirmed is that God sent forth his Son to redeem the transgressors of the law. There is equal proof that Christ was "the Son of God" before he was "made of a woman," as that he was "the Word" before he was "made flesh." The phraseology is the same in the one case as in the other. If it be alleged that Christ is here called the Son of God *on account* of his being made of a woman; I answer, if so, it is also on account of his being *made under the law*, which is too absurd to admit of a question. Moreover, to say that "God sent his own Son in the likeness of sinful flesh," is equal to saying—that the Son of God assumed human nature: he must therefore have been the Son of God before his incarnation.

"Christ is called the Son of God antecedent to his being "manifested to destroy the works of the devil:" but he was manifested to destroy the works of the devil by taking upon him human nature; consequently he was the Son of God antecedent to the human nature being assumed."

Mr. Fuller was a trinitarian, and believed the contradictory dogma of eternal Sonship, and of his supreme Deity eternally begotten. An absurdity which he himself implicity repudiated in his concession that "in the order of nature, the Father must have existed before the Son;" which harmonizes with our Savior's own testimony, "I live by the Father," and can neither be reconciled with strict eternity or independence. His scriptural arguments, to prove his pro-existence as the Son of God, appear to me to be conclusive. H. G.

For the Crisis.

Questions for J. S. White.

1. Did "Christ that existed prior to his advent, as a separate person from the Father," suffer in the garden, expire on the cross, and lie three days and three nights in the heart of the earth?

2. We read in Gen. 1 : 1, "In the beginning God created the heaven and the earth." Also, in Isa. 44 : 6, 'Thus saith the Lord the King of Israel and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." Also, 8th verse; "Is there a God beside me? Yea, there is no God; I know not any." Does the God spoken of in these Scriptures refer to God the Father, or to Christ the Son?

3. If Christ is "from everlasting," is there any being older than the Son, or before him?

Please answer these few questions, and oblige one seeking after truth.

WM. CHAPIN.

For the Crisis.

My Experience.—No. 3.

Many passages in the sacred Book I found to strengthen and encourage me in seeking the Lord, such as the following: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh to me I will in no wise cast out." "Look unto me, all ye ends of the earth, and be ye saved, "etc. Thus, by searching the Word and earnest, constant prayer, I at length obtained a *hope* that I might possibly some day obtain a pardon of my sins and that peace and rest I so much desired. I was a stranger to faith, to its power and utility. Could I have had right instruction with regard to this most important of the christian graces and especially in the work of regeneration, I might have avoided days, weeks, yea, months of almost hopeless sorrow and suffering. Hope, fear, and unbelief, only wait for the promised blessing, while faith claims, receives, and enjoys it.

Sept. 3d, 1827, a Methodist camp-meeting was commenced in the vicinity of my residence. I went with a strong desire to obtain mercy and find salvation, yet I did not expect or believe that I should, such were the doubts, fears and darkness of my youthful mind. In the evening, while prayer was being offered, some one observed my tender feelings which I was no longer careful to conceal, and inquired if I loved the Savior? To which I replied that I did not. They then inquired if I was willing to seek him?

"Yes," said I, "with all my heart."

"Will you kneel while I pray for you?"

I quickly fell upon my knees without waiting to be afraid or ashamed. Tears now flowed afresh and such a view of my lost condition, together with a view of the blessed Savior, his tender affection, love and mercy, manifested towards me, his willingness to save, now melted my heart and laid me at his feet. I tried to pray, to submit and give all to God as I had been told to do, but hardly knew how or what, and still found no comfort. I arose, they commenced singing.

ing relief. Still singing they come to the second verse—

"I've given all for Christ, he's my all, he's my all,"—

"Yes" said I, clear down in the very depths of my heart, "I will give all for Christ, if I can only find him. Here am I, Lord, all that I have, soul and body, time and talents, thine forever! I will be thine and thou art mine!" In an instant my burden of sin and guilt was removed, and it seemed not only a stream, but a flood of light and glory from heaven came flowing into my soul, filling me to overflowing while I refrained not to join in that glad song which once floated o'er Judah's hallowed plain, "Glory to God in the highest, peace on earth and good will to men." Glory to God for what he has done for my soul! O! the happiness I then enjoyed. The flowing stream from which I drank was love, pure love, and such were the ecstasies of heavenly joy which filled my soul, that for a long time I could not refrain from praising God aloud while many of the saints joined in the song. I could now sing from the heart—

"How precious is the name.
Of Christ our Paschal Lamb," etc.

who has borne my sin and shame, appeared my deliverer, and redeemed me from its bondage and power. O precious Redeemer, I could truly say—

"All over-glorious is my Lord,
Must be beloved and yet adored,
His worth, if all the nations knew,
Sure the whole earth would love him too."

D. N. K.

For the Crisis.

"I don't like it."

Talent must be buried, the Spirit grieved, God disobeyed, a soul lost,—all because you don't like a woman to "prophesy," thereby fulfilling Scripture. And yet a *man* can preach, through thick and thin, fire and water; no matter if he is not very gifted; perhaps his wife is three times as able as he is,—can exhort, teach, and influence others to come to Jesus,—but *she* happens to be a woman. Keep her down; she might eclipse you, husband. No matter about the strivings of the Spirit—force her to obey *you*; no matter how it stands with her Lord. Tell her it is immodest, etc., etc., and then pull good old Paul's harp-strings and make them tell lies to save you the trouble of being called *inventor*. Turn and twist, jump over, any way to get over the plain rights of women. Let their hearts break, and their light be extinguished, their peace in God die out, any thing to keep them starching for you, and make them pass respectfully in community.

Well, when Jesus comes, the question will be, "Where is the talent committed?" Sisters will say, "My husband tempted me." Serves you right. The blame falls where it belongs. We learned it from Adam, who laid the blame on Eve. But this is no trifling affair. Brethren, don't ask us to sing,

"This adorable will let us gladly fulfill,
Our talent improve,"

unless you consent for us to practice. Don't call on us to sing, for half of our hymns are prayers; we must not pray in public. Don't ask us to lead in singing at our social meetings. Just put us into the bonds of your will, make us slaves and done with it. For my part, if it is wicked to pray, it is wicked to sing; if this is right, it is right to preach. I want the sisters to see their privilege, and act as circumstances and abilities require. Remember to let man be foremost, . . . but don't you keep back out of sight. You, too, have a God to serve, a salvation to secure. Then stand up for Jesus. Never mind the cross. The crown will be weighed in the same scales. God is God.

M. MATHEWS.

Selections.

"The Hour is Coming."

"I believe in the resurrection of the dead!"

Philosophy, falsely so called, may scoff at this item of my faith, and ask me how it can be so, and I cannot tell; but my confidence staggers not, for it is founded upon the Omnipotence of God. I know that his word spoke the earth into existence, and the life that makes it beautiful; I know not that it will be harder for him to resurrect the dead. I grasp the promise, and expect its literal fulfillment.

"The hour is coming." See you that bright array of immortal ones upsprung from the dust of death? Hear you the music of their shout of victory? List you the first sweep of those golden harps? Behold you the whiteness of those priestly robes, the flashing of those kingly crowns? Note you the meeting of the parted—the child upon the bosom of the mother, and the wife clasped to the husband's heart?

Let the hour be welcome! Earth hath not known so glad a time!—*Independent.*

Hebrew Women.

The Hebrew woman in her love for her kindred soars above her christian sisters. The tender devotion which the daughters of Israel bestow upon their parents, especially upon their father, is full of beauty and pathos. In the dark alleys of the World's Ghetti, when the old Hebrew man toddles home from his daily strife with prejudice and lucre, a wondrous change transforms his face as he crosses the threshold of his weather-beaten house. The furtive glance expands, the crooked gait is made straight, the many wrinkles of his brow are made smooth, the crouching form [illegible] things; the smile loses its sinister grin, and is clothed with genial beauty. Rebecca has kissed away the ugliness of the money changer, and to see him sit down at his table after having sent up to Jehovah a prayer for good luck and plenty of gain for the coming day, and chat with his daughter, who delights in humoring his jokes, is a treat for an artist in search of the picturesque, or for a poet in quest of the romantic. Rebeccas abound not only in the regions of the Ghetti, but in the middle and highest order of Hebrew abodes. Here we find the daughters, as a class, watching with Argus eyes fathers' and mothers' happiness and comfort. Here on the domestic shrine, all the fires of love and affection are burning so vigorously that unwittingly even the sympathies are consumed, which are wanted to kindle the great flames round the sacred altar of common humanity. Unless this drawback is constantly kept in view, our description of the Hebrew daughter's love for her parents would be calculated to surround the feelings with a too angelic atmosphere. —*Crayon.*

How am I to know whether I have the Holy Spirit?

If you have the Holy Spirit, you have seen the evil of sin; you have repented of sin; you have forsaken sin; you hate sin; you watch and pray against sin; you have received the spirit of love. If you have the Spirit of God, you love God supremely. You love the Father, who gave his Son to suffer and die. You love the Son, the Lord Jesus Christ, for what he hath done and suffered on your account. You love all the sincere followers of Jesus Christ, and confine not your regards to a party. You love the human race at large, as children of the same family, and you wish them to know the things that belong to their peace. You are of a forbearing and forgiving temper; you pity, and pray for sinners, who, through blindness and ignorance, oppose at present their own eternal interest; you are of a thankful spirit; you thank God for making you to differ, by his grace, from many others, and you praise him for every favor, both of a temporal and spiritual nature; you are zealous for the honor of God in the world; you desire to rejoice in Christ Jesus, and in all the duties of christianity; you esteem the applause, the pleasure and the wealth of the whole world as nothing, in comparison of the love and blessing of God, through Christ Jesus.

An Apostolic Preacher.

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say that they respect themselves.
Would I describe a preacher such as Paul,
Were he on earth, would hear, approve and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain;
And plain in manner. Decent, solemn, chaste,
And natural in gesture. Much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too. Affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.

—*Cowper.*

A Swearer alone with God.

A carrier in a large town in Yorkshire heard his carter one day in the yard swearing dreadfully at his horses. The carrier was a man who feared God, spent his Sabbaths as a teacher in a Sunday school, and endeavored to promote the spiritual good of his fellow creatures. He was shocked to hear the terrible oaths that resounded through the yard. He went up to the young man, who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then added: "But if thou wilt swear, stop till thou get through the turnpike on S—— Moor, where *none but God and thyself can hear*." He then put "The Swearer's Prayer" into his hand, and left him.

The poor fellow cracked his whip and pursued his journey; but he could not get over his master's words. Some time after, his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him which he had never seen before: and he often seemed as if he had something to say which he could not get out. At length his master was so much struck with his manner, that he asked him if he wanted anything. "Ah! master," said he, "do you remember what you said to me about swearing, and the tract you gave me?" I was thunderstruck. "I went on the road, and I got through the turnpike, and reached S—— Moor; and there I thought that though I was alone, *yet God was with me*; and I trembled to think how he had been with me, and had known all my sins and follies all my life long. My sins came to my remembrance; I was afraid that he would strike me dead; and I thank God that I have been aroused to seek after the salvation of my poor soul."

The master, as may be supposed, was overjoyed to hear the young man's confession; and it is gratifying to know that his subsequent conduct gave proof of his having ceased to be a slave to sin. "A word spoken in due season, how good is it!"

KINDNESS.—How much misery may be abated, how much suffering removed, by the simple tone and expression of the human voice! Upon the heart that is lone and desolate, how sweetly falls the voice of sympathy and consolation! Why is it, then, that each should be so sparing of that which costs nothing, but which might raise the drooping spirits of his neighbor, and cheer him on his journey—a few kind words and kindly looks?

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Reading for Youth.

For the Crisis.

The Goose that laid the Golden Eggs.

A FABLE FOR THE CHILDREN.

Once, a long time ago, I cannot tell when, While men acted like geese more than geese did like men, There lived a man who, his taste to please, Kept, sheltered and fed, one of those same geese. And day by day as his goose he fed, For him in return, an egg she laid. The days went on and the man was content, Till as things fell out great riches were sent; For one day as he looked in the nest, behold! His goose had laid a great egg of gold. "What! a golden egg? Uncle L——, is it true?" Well, really, I don't know much better than you; It may be false, though it sounds quite fair, But when it happened I wasn't there. That's the way I heard it, you know, but you see, If it's true, geese are not as they used to be.

Well, this goose having got in a wealthy way, Laid eggs of gold almost every day. If at night she swallowed the golden corn, You might look for a golden egg in the morn. For a while the man was in perfect bliss,—Who wouldn't be with a goose like this? But at length his passion for gold so grew, That instead of one egg he must needs have two. (Thus passion when fed will ne'er abate, But rushes on till we strive too late To save ourselves from its rolling tide, Ere over the cataract's brow we glide.) Once a common egg was enough for a day, But now one of gold was so small 'twouldn't pay. So he reasoned thus—"This goose I know, Must have lived in Ophir a long time ago; And there while she had to herself her time, She swallowed gold that she ever could find; And now she thinks for her board to pay By laying *one* paltry egg a day. But no, "I'm entirely too old," said he, "For her to play a goose game on me; I've bought the goose and she's all my own, All her quills and feathers and pads and down; All the gold within and the flesh without Is mine—and I know what I'm about." So at it he went with a furious will, His poor old goose for her gold to kill. He caught her first and he wrung her neck, Then he went her carcass to dissect; And he turned it over and twisted it round, But not a jot of gold in the goose he found. So the goose was dead and the work was done, And the fool of golden eggs had none. Then too late he did bitterly lament, And his foolish cruelty repent; But of no avail, for the goose was dead, And with her his hopes of wealth had fled.

Now learn from this, since my tale is done, This lesson—"Let well enough alone," Nor strive with covetous vain desire, To satisfy lust that burns like fire. Learn to be content with your present lot, Nor cast away what you now have got, That you may feed your love of gain, And something better far obtain. But if to heed me you do not choose, Why, just go ahead and kill your goose; And then you will learn in a sorrowful way, Not to kill the goose that such eggs does lay.

UNCLE LORENZO.

"We'll all meet again in the Morning."

Such was the exclamation of a dying child, as the red rays of the sunset streamed on him through the casement. "Good by, papa, good by! Mamma has come for me to-night; don't cry, papa! *we'll all meet again in the morning!*" It was as if an angel had spoken to that father, and his heart grew lighter under his burden; for something assured him that his little one was safe with Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." There is something cheerful to all who are in trouble in this, "We'll all meet again in the morning!" It rouses up the fainting soul like a trumpet blast, and frightens away forever the dark shapes thronging the avenues of the outer life. Clouds may gather upon our paths—disappointments gather around us like an army with banners, but all this cannot destroy the hope within us, if we have this motto upon our lips: "All will be right in the morning!" If you were to die to-night would it be well in the morning?

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For the Crisis.

The Morning Star.

O, bright and Morning Star, arise!
Herald of coming day;
Beam forth, and from our weeping eyes
Chase sorrow's tears away.

O, Morning Star! no light but thine
Can the glad day bring in;
We wait for thee, O Christ divine!
To light this world of sin.

O, Morning Star! Thy beams alone
Can pierce death's chilling gloom;
No light but that which is thine own,
Illuminates the tomb.

O, Morning Star! we look to thee
Ever while here we stay;
May brighter still our pathway be,
Until the perfect day.

H. L. M.

On Prov. and Worcester R. R. cars, Oct. 28, 1860, going to M. P.——'s funeral.

Chronological Prophecies.

BY REV. E. BICKERSTETH.

[Voice of the Prophets.]

(Concluded.)

It may be useful to refer the reader to CERTAIN SPECIFIC DATES which have been SUPPOSED TO BE NEAR THEIR CLOSE. The circumstance of so many scriptural dates having probable terminations about the same time, and the possibility that these terminations may be near, both calls for attention, and, in proportion as we see they have a real foundation, they are well calculated to impress our minds and increase our watchfulness. Yet the author would be far from dogmatizing on such dates.

1,260 *years*.—Rev. 13 : 5.

This date occurs frequently, and in three different forms. Dan. 7 : 23–25. time, times, and dividing of a time; Rev. 12 : 6, 1,260 days; Rev. 13 : 5, forty-two months. All, after the length of the Jewish year and month, point out, 1,260. This date refers to the duration of Popery.

If we take its rise in 538 it reaches to 1,793, when Popery began to fall; if we take its fuller establishment, (Rev. 11 : 2; 13 : 8,) in 608 to its final fall, it reaches 1,868. The interval is 75 years.

666.—Rev. 13 : 18

This, by the Lutheran expositors, has been considered as a name of date, as well as of person and character.

Three words seem specially intended to be set before us, as having Greek letters that make 666.

Latinos.—The king who gave name to the Latin empire.

Apostatas.—The character of the power ruling it.

E latin basileia.—The only Greek name of an empire, among two or three thousand, that has the number 666.

If taken as a *date*. We have before 1,260 days, a date veiled under a mystery, and afterwards an explicit 1,000. In 666, the mystery begins to break: the number of a man counted by human reckoning.

If taken as a period both of rise and fall. In its rise from 538—666 brings us to 1,198–9, the time of Innocent III. Popery was then at its height, the Inquisition was established, there was a crusade against the Albigenses, and the number was applied by that Pope to Mohammedanism, as expected to be then near its end from the time of its rise.

From 1,198–9, 666 brings us to 1864, just before Daniel's time of blessedness, leaving us only a period of half a week, mentioned in Daniel 9 : 27, for the infidel persecution, from which the Philadelphian church was saved; (Rev. 3 : 10; 18 : 20;) but the Laodicean part in it to be purified, and to be the last gathering of the church to the marriage supper.

2,300.—Daniel 8 : 13.

There are two things in this number, the restoration of the daily sacrifice, and the time of desolation. The first, the restoration of the daily sacrifice, was to be determined, or rather cut off, Dan. 9 : 24, from the 2,300 years to the completing of the perfect sacrifice of Christ.

If this 2,300 years be taken from Ezra's decree, 457 years before Christ, it will bring us to 1843, the beginning of the cleansing of the sanctuary, and of the restoration of the Jews, and of the approach of the great tribulation. If taken from Nehemiah's completed cleansing in 433—4, it will bring us to 1867–8, the completed Jewish restoration.

390.—Ezek. 4 : 5; Rev. 9 : 15.

This might be rendered, (Rev. 9 : 15,) The four angels prepared against (*is*) the hour and day (the hour of judgment and the day of wrath) were loosed for a month and a year (*eniauton*), that is, 390 years.

If this 390 years commence in 1063, the beginning of the Turkish power, it will bring us to 1453, the height of their power in the fall of Constantinople. And if taken onward, it will bring us to 1843, the time of the fall of the Turkish empire.

1,290 and 1,335.—Dan. 12 : 11, 12.

These years date from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up. This is connected also with the *time, times*, and a *half*, verse 7. It is the spiritual aspect of, and the counterpart to, the interruption of the temple service and the daily worship; or the rise of Popery in the Christian church, A. D. 533.

From 533, the period of 1,290 would bring us to 1822, which is remarkable for [illegible]

From 533, the period of 1,335 years would bring us to 1868, *at the commencement of the full blessedness of the earth.*

A time no longer, or not 360 years. (*Chronos ouk esti eti.*)—Rev. 10 : 6.

The oath in Revelation is in many respects similar to that in Daniel 12. The speaker the same; shown to be the Redeemer by the rainbow round his head and his face as the sun. It does not mean time should end,—events occur after; and delay no longer, seems too vague: but, it may be taken, there should be a time no longer, in the same sense as time, times, and a half. Formerly the angel had said, there were three times and half, (Dan. 12 : 7,) now not a single time. Rev. 10 : 6. This is quite in accordance with the spirit of prophecy, seeking to produce an impression of the nearness of the time. As soon as the times of the Gentiles are within the verge of one time, lest men should think the end was indefinitely prolonged, the angel swears there shall be a time no longer.

The era of this chapter (Rev. 10,) is supposed to be that of the Reformation. It follows the two woe trumpets of the Saracens and the Turks, and is the next great event of history. It was then that the little book, or the Bible, in contrast with the larger sealed book of all God's Providence, was first fully opened to the church, and light dawned upon Europe (his countenance as the sun).

If the date of the Reformation be 1517, a time, or 360 years, carries us to 1877, a period within which the mystery of God should be finished. This mystery is described in other parts of Scripture. The mystery of the blindness of Israel, and the consequent reception of the Gentiles.—Rom. 11 : 25 The resurrection of the dead saints, and the change of the living saints, and their being caught up to Christ. 1 Cor. 15 : 51; 1 Thess. 4 : 17. The union of Jew and Gentile as fellow heirs and of the same body, and partakers of the promises in Christ. Eph. 3 : 4—9. The marriage union of the church to Christ.—Eph. 5 : 31, 32; Rev. 19 : 7.

These events, the appearance of our Lord, and the first resurrection of the saints, would in this view take place within 360 years from the Reformation 1517, that is before 1877.

Mr. Clinton, one of the ablest chronologers of the present times, gives an additional period of 132 years to the interval in the time of the Judges, on the ground of St. Paul's statement, (Acts 13 : 20.) If this be correct, it would bring the year 1864 to the close of the 6000th year of the world, or the 6th Millennium: 1864 is the date when the 666 years close above, and assigned by Mr. Faber for the time of the end.

If these periods, (except the last, the close of which is less definite,) be correctly commenced, without fixing precise dates for each event, they point out that, within the next thirty years, Popery shall fall, the Jews shall be restored, the Turkish empire shall perish, the time of great tribulation will take place, our Lord Jesus Christ will return to our earth, the saints shall be raised, and the time of their full blessedness, and the kingdoms of this world becoming Christ's kingdom shall have arrived.

For the Crisis.

Jesus, or an Angel.

Rev. 22: 9.—"Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

Many think this passage refers to one of the old prophets, who sleep in the dust of the earth: but it is evident to my own mind that it is our great Prophet who is speaking; and to prove this, I should like to have the reader turn with me to the 6th verse of the 22d chap. of Rev., where the angel commences addressing John in the following words: "These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly." Now I suppose it is Jesus who is coming quickly, not an angel; not one of the old prophets.

He proceeds to pronounce a blessing upon those who keep the sayings of the prophecy of this book. John then falls down to worship the angel, but is told not to do so; "for," said he, "I am thy fellow-servant," and (as I understand him to say,) I am fellow-servant of thy brethren the prophets, and of them which keep the sayings of this book. Jesus showed to his disciples before his crucifixion, by his humiliating acts, that he was not only fellow-servant, but servant of all. We read also that he is not ashamed to call them brethren.

In verse 12 he repeats what he had said before; "Behold, I come quickly," and adds, "my reward is with me, to give every man according as his work shall be." Now I suppose it is Jesus that is coming to give rewards, not the prophets, nor an angel. He continues, "I am Alpha and Omega, the beginning and the end, the first and the last." Can an angel or one of the prophets use this language in truth?

(16th verse). "I, Jesus, have sent mine angel to testify unto you these things in the churches." The reader will observe it is to the churches in the plural, that the [illegible] and the offspring of David, and the bright and morning star." Surely this can be no other than Jesus.

In 20th verse we read, "He which testifieth these things saith, Surely I come quickly;" and John was so sure it was our Savior, that he responds in a rapture, "Even so come, Lord Jesus." In the 1st chapter, the description given of the angel corresponds with this; his personal appearance is also given.

I should like to have some of the brethren write their views on this subject for truth's sake. E. A. BARTLETT.

Stafford Springs, Ct.

For the Crisis.

"Watchman, what of the Night?"

"The Union cannot be dissolved without bloodshed, and the first drop of blood that falls in the contest will be like a flash of powder. The Lord only knows where it will end."
—*A man of the world.*

Watchman, on the tower of Zion,
Tell us what these clouds portend:
Ye who hold the chart and compass,
Tell us, where will these things end?
Darkness gathers o'er our nation,
Ghastly shadows flit around,
Peace no longer waves her sceptre
O'er our broad, united land!
Hearts are quaking, strong men tremble,
Lips grow pallid while we hear,
Sounding over hill and valley,
Rumors of impending war.

Watchman, whither are we tending?
To those dark and troublous times,
Such as never have been numbered
In the annals of past time?
While with war the Eastern nations
Surge and swell in one vast flood,
Will our "happy," "free America"
Beat her ploughshares into swords?
Must our nation's pride and glory
Sink in an reby and strife,
Neighbor against neighbor rising,
Brother taking brother's life?

Watchman, seest thou 'mid the tumult
Michael, the anointed Prince,
Traveling in his power and greatness,
Coming for the saints' defense?
Do you hear his loved voice calling
To the trembling, scattered ones,—
"Come, my people, to thy chamber,
Hide thee while my anger burns.
I will tread them in my fury!
From the wine-press of God's wrath
Blood shall flow and mingle freely
With the slain upon the earth!"

Seest thou the dead arising,
Hearest thou a mighty swell
Of voluptuous music, floating
O'er the ruins of our world?
From the wreck and wild disorder
Seest thou a new earth spring,
Wherein dwelleth truth and beauty,
Free from each unholy thing?
Tell us, watchman, give us warning,
Sound the trumpet loud and long,
Cease not while the voice of Mercy
Pleadeth at the Father's throne!

MARY J. MASON.

Pownal, Vt.

For the Crisis.

Sonship of Christ.

DEAR EDITOR:—In the Essays of Andrew Fuller on various scriptural subjects, there is one on the "Sonship of Christ." The following extracts appear to me so scriptural and logical, that I beg leave to offer them for the consideration of your readers. Yours for the truth,

HENRY GREW.

"It has been frequently suggested, that the ground of Christ's Sonship is given us in Luke 1 : 35, and is no other than his miraculous conception: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God."

"It is true that our Lord was miraculously conceived of the Holy Spirit, and that such a conception was peculiar to him; but it does not follow that by this he became the *Son* or "only begotten Son of God." Nor does the passage in question prove any such thing. It may be a reason given why Christ is *called* the Son of God; but not why he *is* so. Christ is called the Son of God as raised from the dead, and as exalted at the right hand of God. Acts 13 : 33; Rom. 1 : 4. Did he then become the Son of God by these events? This is impossible; for sonship is not a progressive matter. If it arose from his miraculous conception, it could not for that reason arise from his resurrection or exaltation: and so, on the other hand, if it arose from his resurrection or exaltation, it could not proceed feom his miraculous conception. But if each be understood of his being hereby *proved, acknowledged*, or, as the Scriptures express it, *declared* to be the Son of God with power, all is easy and consistent. Whether the terms, *Son of God*, and *only begotten Son of God*, be not expressive of his divine personality, antecedent to all consideration of his being conceived of the Holy Spirit, in the womb of the virgin, let the following things determine.

"First: the glory of the "only begotten of the Father," and the glory of the "Word," are used as convertible terms as being the same; but the latter is allowed to denote the divine person of Christ, antecedent to his being made flesh; the same therefore must be true of the former. "The Word was made flesh, and we beheld his glory," that is, the glory of the Word, "the glory as of the only begotten of the Father, full of grace and truth." John 1 : 14.

"God is frequently said to have *sent* his Son into the world. John 3 : 17; 10 : 36; 1 John 4 : 9, 10; but this implies that he was his Son antecedent to his being sent. [illegible] not disciples, but in consequence of his sending them, or of some preparation pertaining to their mission.

"Christ is called the Son of God antecedently to his miraculous conception, and consequently he did not become such by it—"In the fullness of time God sent forth his Son, made of a woman; made under the law, that he might redeem them that were under the law."—"God sent his own Son, in the likeness of sinful flesh."—The terms "made of a woman, made under the law," are a parenthesis. The position affirmed is that God sent forth his Son to redeem the transgressors of the law. There is equal proof that Christ was "the Son of God" before he was "made of a woman," as that he was "the Word" before he was "made flesh." The phraseology is the same in the one case as in the other. If it be alleged that Christ is here called the Son of God *on account* of his being made of a woman; I answer, if so, it is also on account of his being *made under the law*, which is too absurd to admit of a question. Moreover, to say that "God sent his own Son in the likeness of sinful flesh," is equal to saying—that the Son of God assumed human nature: he must therefore have been the Son of God before his incarnation.

"Christ is called the Son of God antecedent to his being "manifested to destroy the works of the devil:" but he was manifested to destroy the works of the devil by taking upon him human nature; consequently he was the Son of God antecedent to the human nature being assumed."

Mr. Fuller was a trinitarian, and believed the contradictory dogma of eternal Sonship, and of his supreme Deity eternally begotten. An absurdity which he himself implicity repudiated in his concession that "in the order of nature, the Father must have existed before the Son;" which harmonizes with our Savior's own testimony, "I live by the Father," and can neither be reconciled with strict eternity or independence. His scriptural arguments, to prove his pre-existence as the Son of God, appear to me to be conclusive. H. G.

For the Crisis.

Questions for J. S. White.

1. Did "Christ that existed prior to his advent, as a separate person from the Father," suffer in the garden, expire on the cross, and lie three days and three nights in the heart of the earth?

2. We read in Gen. 1 : 1, "In the beginning God created the heaven and the earth." Also, in Isa. 44 : 6, 'Thus saith the Lord the King of Israel and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." Also, 8th verse; "Is there a God beside me? Yea, there is no God; I know not any." Does the God spoken of in these Scriptures refer to God the Father, or to Christ the Son?

3. If Christ is "from everlasting," is there any being older than the Son, or before him?

Please answer these few questions, and oblige one seeking after truth.

WM. CHAPIN.

For the Crisis.

My Experience.—No. 3.

Many passages in the sacred Book I found to strengthen and encourage me in seeking the Lord, such as the following: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that cometh to me I will in no wise cast out." "Look unto me, all ye ends of the earth, and be ye saved, "etc. Thus, by searching the Word and earnest, constant prayer, I at length obtained a *hope* that I might possibly some day obtain a pardon of my sins and that peace and rest I so much desired. I was a stranger to faith, to its power and utility. Could I have had right instruction with regard to this most important of the christian graces and especially in the work of regeneration, I might have avoided days, weeks, yea, months of almost hopeless sorrow and suffering. Hope, fear, and unbelief, only wait for the promised blessing, while faith claims, receives, and enjoys it.

Sept. 3d, 1827, a Methodist camp-meeting was commenced in the vicinity of my residence. I went with a strong desire to obtain mercy and find salvation, yet I did not expect or believe that I should, such were the doubts, fears and darkness of my youthful mind. In the evening, while prayer was being offered, some one observed my tender feelings which I was no longer careful to conceal, and inquired if I loved the Savior? To which I replied that I did not. They then inquired if I was willing to seek him?

"Yes," said I, "with all my heart."

"Will you kneel while I pray for you?"

I quickly fell upon my knees without waiting to be afraid or ashamed. Tears now flowed afresh and such a view of my lost condition, together with a view of the blessed Savior, his tender affection, love and mercy, manifested towards me, his willingness to save, now melted my heart and laid me at his feet. I tried to pray, to submit and give all to God as I had been told to do, but hardly knew how or what, and still found no comfort. I arose, they [illegible] ing relief. Still singing they come to the second verse—

"I've given all for Christ, he's my all, he's my all,"—

"Yes" said I, clear down in the very depths of my heart, "I will give all for Christ, if I can only find him. Here am I, Lord, all that I have, soul and body, time and talents, thine forever! I will be thine and thou art mine!" In an instant my burden of sin and guilt was removed, and it seemed not only a stream, but a flood of light and glory from heaven came flowing into my soul, filling me to overflowing while I refrained not to join in that glad song which once floated o'er Judah's hallowed plain, "Glory to God in the highest, peace on earth and good will to men." Glory to God for what he has done for my soul! O! the happiness I then enjoyed. The flowing stream from which I drank was love, pure love, and such were the ecstasies of heavenly joy which filled my soul, that for a long time I could not refrain from praising God aloud while many of the saints joined in the song. I could now sing from the heart—

"How précious is the name.
Of Christ our Paschal Lamb," etc.

who has borne my sin and shame, appeared my deliverer, and redeemed me from its bondage and power. O precious Redeemer, I could truly say—

"All over-glorious is my Lord,
Must be beloved and yet adored,
His worth, if all the nations knew,
Sure the whole earth would love him too."

D. N. K.

For the Crisis.

"I don't like it."

Talent must be buried, the Spirit grieved, God disobeyed, a soul lost,—all because you don't like a woman to "prophesy," thereby fulfilling Scripture. And yet a *man* can preach, through thick and thin, fire and water; no matter if he is not very gifted; perhaps his wife is three times as able as he is,—can exhort, teach, and influence others to come to Jesus,—but *she* happens to be a woman. Keep her down; she might eclipse you, husband. No matter about the strivings of the Spirit—force her to obey *you*; no matter how it stands with her Lord. Tell her it is immodest, etc., etc., and then pull good old Paul's harp-strings and make them tell lies to save you the trouble of being called *inventor*. Turn and twist, jump over, any way to get over the plain rights of women. Let their hearts break, and their light be extinguished, their peace in God die out, any thing to keep them starching for you, and make them pass respectfully in community.

Well, when Jesus comes, the question will be, "Where is the talent committed?" Sisters will say, "My husband tempted me." Serves you right. The blame falls where it belongs. We learned it from Adam, who laid the blame on Eve. But this is no trifling affair. Brethren, don't ask us to sing,

"His adorable will let us gladly fulfill,
Our talent improve,"

unless you consent for us to practice. Don't call on us to sing, for half of our hymns are prayers; we must not pray in public. Don't ask us to lead in singing at our social meetings. Just put us into the bonds of your will, make us slaves and done with it. For my part, if it is wicked to pray, it is wicked to sing; if this is right, it is right to preach. I want the sisters to see their privilege, and act as circumstances and abilities require. Remember to let man be foremost, . . . but don't you keep back out of sight. You, too, have a God to serve, a salvation to secure. Then stand up for Jesus. Never mind the cross. The crown will be weighed in the same scales. God is God.

M. MATHEWS.

Selections.

"The Hour is Coming."

"I believe in the resurrection of the dead!"

Philosophy, falsely so called, may scoff at this item of my faith, and ask me how it can be so, and I cannot tell; but my confidence staggers not, for it is founded upon the Omnipotence of God. I know that his word spoke the earth into existence, and the life that makes it beautiful; I know not that it will be harder for him to resurrect the dead. I grasp the promise, and expect its literal fulfillment.

"The hour is coming." See you that bright array of immortal ones upsprung from the dust of death? Hear you the music of their shout of victory? List you the first sweep of those golden harps? Behold you the whiteness of those priestly robes, the flashing of those kingly crowns? Note you the meeting of the parted—the child upon the bosom of the mother, and the wife clasped to the husband's heart?

Let the hour be welcome! Earth hath not known so glad a time!—*Independent.*

Hebrew Women.

The Hebrew woman in her love for her kindred soars above her christian sisters. The tender devotion which the daughters of Israel bestow upon their parents, especially upon their father, is full of beauty and pathos. In the dark alleys of the World's Ghetti, when the old Hebrew man toddles home from his daily strife with prejudice and lucre, a wondrous change transforms his face as he crosses the threshold of his weather-beaten house. The furtive glance expands, the crooked gait is made straight, the many wrinkles of his [illegible] things; the smile loses its sinister grin, and is clothed with genial beauty. Rebecca has kissed away the ugliness of the money changer, and to see him sit down at his table after having sent up to Jehovah a prayer for good luck and plenty of gain for the coming day, and chat with his daughter, who delights in humoring his jokes, is a treat for an artist in search of the picturesque, or for a poet in quest of the romantic. Rebeccas abound not only in the regions of the Ghetti, but in the middle and highest order of Hebrew abodes. Here we find the daughters, as a class, watching with Argus eyes fathers' and mothers' happiness and comfort. Here on the domestic shrine, all the fires of love and affection are burning so vigorously that unwittingly even the sympathies are consumed, which are wanted to kindle the great flames round the sacred altar of common humanity. Unless this drawback is constantly kept in view, our description of the Hebrew daughter's love for her parents would be calculated to surround the feelings with a too angelic atmosphere. —*Crayon.*

How am I to know whether I have the Holy Spirit?

If you have the Holy Spirit, you have seen the evil of sin; you have repented of sin; you have forsaken sin; you hate sin; you watch and pray against sin; you have received the spirit of love. If you have the Spirit of God, you love God supremely. You love the Father, who gave his Son to suffer and die. You love the Son, the Lord Jesus Christ, for what he hath done and suffered on your account. You love all the sincere followers of Jesus Christ, and confine not your regards to a party. You love the human race at large, as children of the same family, and you wish them to know the things that belong to their peace. You are of a forbearing and forgiving temper; you pity, and pray for sinners, who, through blindness and ignorance, oppose at present their own eternal interest; you are of a thankful spirit; you thank God for making you to differ, by his grace, from many others, and you praise him for every favor, both of a temporal and spiritual nature; you are zealous for the honor of God in the world; you desire to rejoice in Christ Jesus, and in all the duties of christianity; you esteem the applause, the pleasure and the wealth of the whole world as nothing, in comparison of the love and blessing of God, through Christ Jesus.

An Apostolic Preacher.

I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say that they respect themselves.
Would I describe a preacher such as Paul,
Were he on earth, would hear, approve and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain;
And plain in manner. Decent, solemn, chaste,
And natural in gesture. Much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too. Affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.

—*Cowper.*

A Swearer alone with God.

A carrier in a large town in Yorkshire heard his carter one day in the yard swearing dreadfully at his horses. The carrier was a man who feared God, spent his Sabbaths as a teacher in a Sunday school, and endeavored to promote the spiritual good of his fellow creatures. He was shocked to hear the terrible oaths that resounded through the yard. He went up to the young man, who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then added: "But if thou wilt swear, stop till thou get through the turnpike on S—— Moor, where *none but God and thyself can hear.*" He then put "The Swearer's Prayer" into his hand, and left him.

The poor fellow cracked his whip and pursued his journey; but he could not get over his master's words. Some time after, his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him which he had never seen before: and he often seemed as if he had something to say which he could not get out. At length his master was so much struck with his manner, that he asked him if he wanted anything. "Ah! master," said he, "do you remember what you said to me about swearing, and the tract you gave me?" I was thunderstruck. "I went on the road, and I got through the turnpike, and reached S—— Moor; and there I thought that though I was alone, *yet God was with me*; and I trembled to think how he had been with me, and had known all my sins and follies all my life long. My sins came to my remembrance; I was afraid that he would strike me dead; and I thank God that I have been aroused to seek after the salvation of my poor soul."

The master, as may be supposed, was overjoyed to hear the young man's confession; and it is gratifying to know that his subsequent conduct gave proof of his having ceased to be a slave to sin. "A word spoken in due season, how good is it!"

KINDNESS.—How much misery may be abated, how much suffering removed, by the simple tone and expression of the human voice! Upon the heart that is lone and desolate, how sweetly falls the voice of sympathy and consolation! Why is it, then, that each should be so sparing of that which costs nothing, but which might raise the drooping spirits of his neighbor, and cheer him on his journey—a few kind words and kindly looks?

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Reading for Youth.

For the Crisis.

The Goose that laid the Golden Eggs.

A FABLE FOR THE CHILDREN.

Once, a long time ago, I cannot tell when, While men acted like geese more than geese did like men, There lived a man who, his taste to please, Kept, sheltered and fed, one of those wise geese. And day by day as his goose he fed, For him in return, an egg she laid. The days went on and the man was content, Till as things fell out great riches were sent; For one day as he looked in the nest, behold! His goose had laid a great egg of gold. "What! a golden egg? Uncle L——, is it true?" Well, really, I don't know much better than you; It may be false, though it sounds quite fair, But when it happened I wasn't there. That's the way I heard it, you know, but you see, If it's true, geese are not as they used to be.

Well, this goose having got in a wealthy way, Laid eggs of gold almost every day, If at night she swallowed the golden corn, You might look for a golden egg in the morn. For a while the man was in perfect bliss,—Who would n't be with a goose like this? But at length his passion for gold so grew, That instead of one egg he must needs have two. (Thus passion when fed will ne'er abate, But rushes on till we strive too late To save ourselves from its rolling tide, Ere over the cataract's brow we glide.) Once a common egg was enough for a day, But now one of gold was so small 'twould n't pay. So he reasoned thus—"This goose I know, Must have lived in Ophir a long time ago; And there while she had to herself her time, She swallowed gold that she ever could find; And now she thinks for her board to pay By laying *one* paltry egg a day. But no, "I'm entirely too old," said he, "For her to play a goose game on me; I've bought the goose and she's all my own, All her quills and feathers and pads and down; All the gold within and the flesh without Is mine—and I know what I'm about." So at it he went with a furious will, His poor old goose for her gold to kill. He caught her first and he wrung her neck, Then he went her carcass to dissect; And he turned it over and twisted it round, But not a jot of gold in the goose he found. So the goose was dead and the work was done, And the fool of golden eggs had none. Then too late he did bitterly lament, And his foolish cruelty repent; But of no avail, for the goose was dead, And with her his hopes of wealth had fled.

Now learn from this, since my tale is done, This lesson—"Let well enough alone," Nor strive with covetous vain desire, To satisfy lust that burns like fire. Learn to be content with your present lot, Nor cast away what you now have got, That you may feed your love of gain, And something better far obtain. But if to heed me you do not choose, Why, just go ahead and kill your goose; And then you will learn in a sorrowful way, Not to kill the goose that such eggs does lay.

UNCLE LORENZO.

"We'll all meet again in the Morning."

Such was the exclamation of a dying child, as the red rays of the sunset streamed on him through the casement. "Good by, papa, good by! Mamma has come for me to-night; don't cry, papa! *we'll all meet again in the morning!*" It was as if an angel had spoken to that father, and his heart grew lighter under his burden; for something assured him that his little one was safe with Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." There is something cheerful to all who are in trouble in this, "We'll all meet again in the morning!" It rouses up the fainting soul like a trumpet blast, and frightens away forever the dark shapes thronging the avenues of the outer life. Clouds may gather upon our paths—disappointments gather around us like an army with banners, but all this cannot destroy the hope within us, if we have this motto upon our lips: "All will be right in the morning!" If you were to die to-night would it be well in the morning?

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

The Silent Lyre.

In Memory of our Sister, Fannie Parry.

We've listened to its music,
And it was sweet to hear;
Like gentle breath of evening
Its notes fell on the ear;
So heavenly too, we thought celestial fire
The heart must fill whose fingers swept that lyre.

She sang of themes most sacred—
Of Him who doth uphold
All things in earth and heaven,
Whose righteous acts unfold
The love and wisdom blended in each plan
To bless, redeem, ennoble fallen man.

Of Jesus our Messiah,
His wondrous, boundless love,
His death and resurrection,
And how He waits above
The time to be fulfilled, when once again
He will appear, even on earth to reign.

She sang of that blest promise,
And of the city bright,
With pearls and gems most precious,
All radiant with the light
Of Him upon the throne—He who once died,
But lives again, forever glorified.

Alas! that lyre is silent,
For she who gave it tone
In the cold grave is sleeping,
And we must now bemoan
The loss of those sweet notes, so pure and true,
For sacredness and worth surpassed by few.

Thanks to the God of heaven,
She will not slumber long,
But waken soon, immortal,
To pour forth sweeter song
Than any that delight the mortal ear,
Notes the angelic host will love to hear.

Grace for the stricken household
We fervently implore,
From whence has gone our sister,
Gone, to return no more;—
May this blest truth their sorrowing spirits cheer,
Christ is our Life, and He will soon appear.

A. C. Judson.

For the Crisis.

Faith.

"Without faith it is impossible to please God."—Paul.

The chief end of man in this life and the next is, to please God, his Maker. If any man please God, he does that which conduces most to his own temporal welfare. Man cannot please God without bringing to himself a great amount of happiness; for if any man please God, it is because he is doing as God has commanded him: therefore He accepts of him as his son, gives him the blessings of adoption, pours upon him the bounties of his grace, makes him a blessed man in this life, and insures him a crown of everlasting life in the world to come, which he shall wear, and which shall shine with unfading lustre when the wreaths of earth's glory have all been melted away; while, on the other hand, if a man does not please God, he inevitably brings upon himself sorrow and suffering in this life; he puts a worm and a rottenness in the core of all his joys; he fills his death-pillow with thorns, and he supplies the eternal fire with fagots of flame which shall consume him that he be no more forever! He that pleases God, is through divine grace journeying onward to the ultimate reward of all those that love and fear God: but he who is not pleasing to Him must, for he has declared it in his Word, "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"; consequently they must be as though they had not been!

If we are right in taking the position that the chief end of man should be to please God; then the important question follows, how can I please him? And there is something very solemn in the utterance of the text, which stands at the head of this article, "Without faith it is impossible to please God"; that is to say, do what you may, strive as earnestly as you can, live as excellently as you please, make what sacrifices you choose, be as eminent as you can for everything that is lowly and of good repute, yet none of these things can be pleasing to God unless they be mixed with faith. Faith in *the record* which God hath given of his Son, our elder brother and Savior, the Lord Jesus Christ, as being the *life-giver*, the rightful heir to the throne and kingdom of David, etc., etc. And *faith*, is taking God at his word, and only as we do this, can we do anything that will be pleasing unto Him!

Faith is an old law; it is as old as the first man. As soon as Cain and Abel were born into the world, and had attained to manhood, God gave a practical proclamation of this law, that "without faith it is impossible to please Him." Cain and Abel, one bright day, erected an altar side by side. Cain brought of the fruits of the trees, and of the abundance of the soil, and placed them upon his altar: Abel brought of the firstlings of the flock, and laid it upon his altar. It was to be decided which God would accept. Cain had brought his best, but he had brought it without faith: Abel brought his sacrifice, but he brought it with faith in what God had revealed. Now, then, which shall best succeed? The offerings are equal in value, for aught we know, and, so far as they themselves are concerned, they are alike good. Upon which will the fire descend? Which will the Lord God consume with the fire of his pleasure? O! I see Abel's offering burning, and Cain's countenance has fallen; for unto Abel and his offering the Lord has respect. And it will be the same until the great work of redemption is completed.

There will never be an acceptable *offering* which has not been seasoned with faith in the things concerning the kingdom of God and the name of Jesus! Good, though it may be, as apparently good in itself as that which has faith, yet unless faith be with it, or it be offered in faith, God never can, and never will accept it, for he here declares, "Without faith it is impossible to please God"! Amen. R. V. Lyon.

Spencerville, C. W.

For the Crisis.

The Lord is Coming!

All believe that the Lord is coming sometime, but the sometime is generally estimated to be somewhere beyond the power of human reason to calculate, it being so infinitely distant that it is useless for us to trouble ourselves about it. Thus the great mass of mankind are wont to look at this all important event, and in a like way will they be disappointed.

To say that all believe in the second advent of Christ, in one sense of the word, may be true, but that all believe it scripturally is equally untrue. There is a wide difference between believing that the Lord is coming in the sense that he always will be coming, yet never come, and believing that he will *actually* come. The difference is this virtually: 1. That Jesus never will come the second time according to the Scriptures. 2. That according to the Scriptures he will make his second advent, and that the time also will come when it shall no more be said that the Lord is coming.

The Lord will come, for thus it is written, and thus it must be. Prophets in ages past have predicted it, apostles have preached it, and angels have been summoned to bear witness to the same great and glorious truth, that the faith of true believers might be strong in God, who had purposed it ere time began or worlds were made. It is no idle dream or empty vision, no cunning fable, but the word of God.

That the Lord is coming, need not trouble you. They who believe it most earnestly are the least troubled about it. If their hearts are stirred they but vibrate with joy,—the emotions are those of gladness and rejoicing. If you are troubled because Jesus is coming, who is your very best friend, who died for you, it is because your heart is not right, because there is a wicked feeling of unbelief and sin that ought to be removed, and the sooner the better. Then your trouble will no longer be the fruit of fear and shame, but rather of satisfaction and peace. Let us be at peace with God, and in the fullness of his love and favor, and the tidings of Jesus' coming will cease to trouble us forever.

The Lord is coming. Do not let unbelief get the advantage of you. Say not, thousands of years hence he is coming, which is about the same as to say he never will come. Do not let this vain world deceive you in trying to satisfy your conscience in making you believe that it is far in the future, thereby persuading you that the pleasures of sin may be indulged and enjoyed yet a little longer. Beware! for the day of the Lord cometh as a thief in the night. Take heed! for as a snare shall it come upon all the wicked. The Lord is coming. The glorious news may greet your ear before you retire again to the pillow of repose, or ere you rise to witness the morning sun as its brilliant rays are seen shooting above the eastern horizon. But this need give you no terror, no more than the rising of the great luminary of light, for far more warm and congenial will be the light of the Sun of righteousness, and far more blessed will be his rising to the people of God. Nay, you need not be terrified, only let the conscience be purged from sin by the blood of him who was and is the sinner's Friend, and fear, shame and terror will be banished forever and all will be peace. Oh! begone, thou sin of unbelief, thou love of the world, thou pride of life, thou lust of the flesh, for the day is coming when the world, its follies, its pleasures, vanities, fashions, and all its wickedness, shall pass away.

The Lord is coming. The hearts of christendom bear witness to the truth. If there ever was a time when men's hearts were failing them for fear of the things coming on the earth, it is now. The boldest heart is now often made to quail, and the bravest man to shudder with fear. So many various systems have been invented by wicked selfishness, of so complicated a nature, the wisest, purest and bravest are at a loss to know what to do, or how to do it. Nations are distressed with perplexity, and the time of trouble has surely come. The spirit of war, one can observe and feel, is rising up in every breast, seeking to vent itself in the shedding of blood. One may ask what means all this confusion and perplexity, this fear and trembling, this heart-felt distress that pervades all nations? (for none can fail to realize that such a state of things has begun, but why is it?) Flesh and blood can no longer rule the world. Their trial has proved a failure. The more they experiment the deeper they get into trouble; so that, as says the prophet, the foundations of the earth are out of course, and the Lord must arise to judge the earth and settle the difficulty.

The Lord is coming. Soon the parting heavens will reveal him in all his glory coming to reap the harvest of the world. Soon the cry shall go forth, "Thrust in the sickle, for their wickedness is great and the harvest is ripe." Ere long shall the King be seen in his beauty, traveling in the greatness of his strength and in the majesty of his power. But the child of God has nothing to fear. The furnace of trouble, though heated seven-fold, will not even singe the garment of him who is clothed in the robe of righteousness. Those only are troubled who realize danger. Fear only enters the heart of him who is out of the ark of safety. While the world displays the signal of distress, the heart of the christian is made glad. While the world is in trouble and despair, the child of God rejoices in hope. While the one is convulsed with fear and trembling for fear of the things coming on the earth, the other is enjoying the greatest peace and quiet, knowing that redemption draweth nigh. While the one is groping in the darkness of night, the other is beholding the rising star, the morning dawn, the brilliant promise of eternal day.

The Lord is coming. Thou lukewarm christian, arouse from thy sleep of indifference, and draw near with a true heart and drink once more from the fountain of favor and love, lest you faint by the way. Let us all be watchful, lest He come and find us sleeping. Geo. Moyer.

For the Crisis.

Gathering of the Church.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalms 50: 5.

The apostle Peter declares that the times of restitution have been the subject of prophecy by all God's holy prophets since the world began; and although many prophecies would seem to have no such distant allusion, yet they are quoted by the writers of the New Testament, and connected with events concerning the second advent of our Lord; for example, Isa. 8: 18,—"Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel," etc. Who would have supposed, if the apostle had not called our attention to it, that the children of Isaiah had any significance further than the sign they were unto Ahaz, as explained by the prophet? Again, Hab. 2: 3,—"If the vision tarry"? etc. Who would suppose that the prophetic judgments on the Chaldeans or Babylonians, 2500 years ago, had anything to do with the restitution, if the apostle had not, in Heb. 10: 37, identified the tarrying of the vision with the tarrying of our Lord? Many more cases we might name, going to show that however often some prophecies may seem to have been fulfilled, they remain still for a more full and final accomplishment.

And it would thus seem with our text. While it may appear to have many, at least partial, fulfillments, such as the gathering at the dedication of the temple by Solomon, or the gathering after the captivity, to rear again the prostrate temple of God, or again at the Pentecostal gathering at Jerusalem, when God's elect of that age assembled together and formed a perfect church government, typical of a still future gathering,—viz., that of the first-fruits or church of the *first-born*, the 144,000 living, waiting ones redeemed from among men. That this gathering also precedes another still more important is plain from Rev. 14: 1. John sees them even before the fall of Mystical Babylon, which shows they are gathered first, if there is any order in point of time in his prophecy; the gathering of the righteous dead (which we think we have some reason to believe is seven years subsequent to the sealing of the first fruits) is the next gathering in order; and the last and final gathering is the general assembly of all God's people, after the times of restitution, in the New Jerusalem, on the new earth.

By examining the context, we think we may learn at what period our text more directly points. 1st verse: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun (he hath called first the Jews of the east) unto the going down thereof," (and lastly the Gentiles of the west.) 2d verse: "Out of Zion, the perfection of beauty, God hath shined." (We think also, in point of locality, this is in the west.) 3d verse: "Our God shall come, and shall not keep silence! a fire shall devour before him, and it shall be very tempestuous round about him." 4th verse: "He shall call to the heavens from above, and to the earth, that he may judge his people." Then come the words of our text, from which it is plain that no gathering short of one connected with the restitution having perfected beauty in Zion, (which agrees with Rev. 14: 1) could possibly fulfill this beautiful Psalm.* That there will be at least a partial preparatory gathering before the coming of the Lord, is plain from other passages.

Moses, in alluding to the birthright of Joseph, speaks prophetically of him as *pushing* (figurative of the power of the firstling of his bullock) the people together to the ends of the earth, (or the land afar off,) and calls them the ten thousands of Ephraim and the thousands of Manasseh (Deut. 33: 17), and at the second verse he connects the blessings he enumerates with the coming of the Lord. God has declared (Jer. 31: 9) that Ephraim is his first-born; he has also declared (Ps. 89: 27) he will make Christ his first-born; and as the title to the territory is vested in the first-born (see Gen. 49: 26) how are we to reconcile these passages? As we have shown heretofore, the promise of the earth was confirmed to Joseph, and to prove it referred to rulership, it is reserved to the line of Ephraim; but there is no way this promise can be fulfilled in its ultimate sense, except by a resurrection from the dead, and a change to immortal life; but although God has given to Ephraim and his constituents an unreserved title to territory, he has given him only a conditional one to immortality; and the only way God can consistently bestow this immortal life, is by giving it through his Son; he must be manifested in the flesh, and fulfill the spirit of the law in obedience, and die the just for the unjust to satisfy the law. He rises again the first-born from the dead, and becomes the author of eternal life to all who come to him as such. He stands to his people in the position of father, husband and brother. As the second Adam, he is at once the husband and father. As Eve was the flesh and bone of the first Adam, so the apostle declares the same mystical union exists between Christ and his church; and as he is the great head and fountain of life, he is the father of all the children of faith in the new covenant of unity and love. He is also the elder brother of Ephraim, inasmuch as he (the Son of the living God) assumed the brotherhood of Israel of the tribe of Judah. He became surety for the birthright of Joseph, who represents the seed of faith, the glorious Bride of the Son of God, and the Father gives her, with her glorious inheritance as her marriage portion, to his glorified, incarnate Son; while the last representative of this birthright assembles the first fruits of this favored multitude, and is granted by the fore-ordained favor of the Father to sit at the right hand of his Son; thereby fulfilling his ancient promise in its most literal sense. See Matt. 20: 21; Luke 12: 44; Rev. 3: 21; Ps. 60: 7.

Again we would remark, and we think the sense of the text rather favors the idea, that the gathering of the first-fruits is a distinctive and prior gathering to those of the resurrection; and from Rev. it would even seem prior to the fall of Babylon; and we know of no passage to conflict with the idea that Christ will appear to those of the first-fruits waiting in the holy place (Ps. 91) seven years prior to the general gathering and resurrection; unless it can be proved that the term, *the Lord himself*, in 1 Thess. 4: 16, is not the Father, but the Son; then we admit there is but little ground to look for the coming of the Son before the last event; but it would make it hard to reconcile Rev. 14: 1, with Matt. 24: 31, 40.

That there is a gathering of first-fruits, is evident from the Levitical types and Rev., and our only business is to harmonize God's word with the order of it, and to encourage the meek children of faith to assemble in unity and love, and hasten our coming Bridegroom to crown us with immortal life. We deem it a glorious privilege to live to see the King in his beauty, without passing through the dark portals of the grave. We may truly exclaim when we see the vail removing, and our King approaching, "Lo! this is our God; we have waited for him; he will save us, and we will rejoice in his salvation." Who cannot love Jesus? Who would not be willing to forego the fleeting, illusory pleasures of this short life for the glorious immortality our heavenly Father offers through Jesus to a perishing world, and now so soon to be revealed? Our blessed Lord is not only the resurrection and life of his sleeping dead, but he declares that those that live and believe on him shall never die. What a blessed assurance! truly "the lines are fallen unto (us) in pleasant places; yea, (we) have a goodly heritage."

Lastly, we will inquire, what is the covenant of sacrifice the Lord asks of us to fit us for gathering unto him? The context declares God will take from us no bulls or goats, for every beast of the forest is his, and the cattle on a thousand hills; but that we shall offer to him our thanksgiving and pay our vows to the Most High. Saith the Lord," "Whoso offereth praise glorifieth me; and to him who ordereth his conversation aright will I show the salvation of God." And Paul adds in view of our inheritance, "Let us offer the sacrifice of Jesus, in praise to God continually, that is, the fruit of our lips, giving thanks to his name." And further, "to do good, and *communicate*, forget not; for with such sacrifice God is well pleased." The covenant of sacrifice of the first church at Jerusalem was a *common equality* to fit them for gathering; they looked to God in faith that their wants would be supplied, and their covetous, selfish feelings vanished and prepared them for unity and love. This is the easy covenant of sacrifice, dearly beloved, our God requires us to subscribe to, to fit us for his gathering, and we deem it incumbent on those who desire to be gathered with the first-fruits, to cut themselves loose from every alliance with the world in its present order of things, and gather together as a unit, trusting in an all-sufficient God, and wait by faith and prayer for the revelation of his Son from heaven. P. E. Armstrong.

* Some have attributed this Psalm, as well as the 80th, which I have heretofore ascribed to David, to a certain Asaph of the Babylonish captivity, because the books of the Scriptures were not compiled till after that time by Ezra, while some events had transpired in the time which would seem to have given occasion for the penning of these and other Psalms, and further, because they do not bear the name of David in their title; but to these views I dissent. First, I find no Asaph named other than the one spoken of as one of the chief singers of David, and the composition is not necessarily in the text a psalm of Asaph, but, as the margin renders it, a psalm for Asaph. We frequently afterwards read of the son or sons of Asaph, but no individual as a writer of Psalms.

Again, I think if they had not been written by David, they would not have been mixed so indiscriminately with others bearing his name; and as to their speaking of the captivity which occurred so long after David, I consider, as no argument at all, for the 14th and 53d Psalms which bear David's name speak of a captivity, which shows he was a prophet, and could as easily speak of hanging harps on willows by the rivers of Babylon, as of parting the Savior's garments and casting lots on his vesture; and if the Old Testament books had not been compiled till the days of Christ, some of our great men would no doubt argue that the 22d Psalm must have been written by a certain David who witnessed the events named therein.

For the Crisis.

A Sixty Dollar Dress.

"Who for?" For a woman. "What kind of a woman? A gay worldling?" O no, a professor of religion—a minister's wife. "Where? In a city where men count their wealth by millions?" No, in the country where many are poor, and where some have hardly clothes to go to meeting, and where, as I was told, a colporteur labored and visited two days in one neighborhood and only *sold twenty-six cents' worth of books*; while such was the destitution of reading matter that he distributed freely a number of dollars' worth. "But a minister's wife?" Yes, an example to the flock. "Does *she buy* such a dress as that?" O no, it is *given* to her. "Who gives it, some rich lady?" No, they all contribute, and all get together once a week in a "ladies' social circle," to drink tea, do sewing, tell the news! (I presume), and work, to earn a sixty dollar dress for the minister's wife!

"A minister's wife? What kind? She must be a Universalist and believe all will be saved, or some one who had no faith in Him who wore the seamless robe and the thorny crown, and who said in his agony, 'They parted my garments, and for my vesture did they cast lots'! O no, my friend, the minister is orthodox after the straitest sect of New England orthodoxy, and believes that Christ was rich, yet for our sakes became *poor*, that we through his poverty might be rich.

"But do all the women who get together in that 'social circle' have sixty dollar dresses?" I presume not,—at least if they do I doubt if their husbands have paid for them. "What will be the tendencies and results of wearing such kind of dresses?" I should not think them good. "Will not every foolish girl want a sixty dollar dress?" I presume so. "Will they not covet the minister's wife's and envy her the use of it?" Possibly. "Will it not foster extravagance and that ungodliness that always attends it?" Perhaps so.

"But are the folks there so very benevolent as all that would indicate?" I judge not. Very benevolent people do not usually plan such enterprises. They see too many ways for money where it can do much more good, than it would there. They think of tract distribution, Bible circulation, missionary work and all local needs, and so use up their money in a far better way than that.

"I suppose sixty dollars must do a great deal of good if rightly applied?" Certainly. Let me see. It would buy *one thousand* NEW TESTAMENTS at *six cents* each, and these would supply a thousand families, or a thousand little boys and girls, with the words of everlasting life. SIXTY DOLLARS would, I think, hire a colporteur FOUR OR FIVE months, to visit from house to house to distribute books and tracts furnished by the Tract Society. SIXTY DOLLARS would purchase about *two hundred* and *forty Bibles* at 25 cents each, and so supply as many persons with the lively oracles. SIXTY DOLLARS would purchase ONE HUNDRED AND TWENTY THOUSAND PAGES of good christian tracts at 20 pages for a cent, (and they can be got in such quantities for that price,) and these would be enough to place a four page tract in the hands of every person in a city or community of THIRTY THOUSAND SOULS.

"Do ministers' wives generally wear sixty dollar dresses?" I cannot say, certainly, I hope not. I can testify of a truth concerning one minister's wife that she never had a sixty dollar dress, nor a fifty dollar dress, nor a twenty-five dollar dress, nor a ten dollar dress, nor, I think, a five dollar dress, with perhaps a single exception. SHE thinks that a shilling calico does very well for *her* to wear to meeting, and she wears such and cheaper ones so that her husband can go among the *poor*, and the NEEDY, and the RICH, and the 'STINGY, and preach salvation FREE, while they trust in the Lord for a support in doing it.

"What do you think ministers' wives should do in such cases?" I think they ought to say, "costly array is forbidden in the Bible and therefore I *will not wear* a sixty dollar dress. Give me something different from that or give me nothing;" and if she would circulate sixty copies of Judson's Letter on dress among her people at an expense of *sixty cents* it would probably cure them of all such notions. "Where can that minister's wife wear such a dress?" I don't know, I am sure. It would not do to wear at home or to work in. If she wears it at church all hands will be looking at the dress instead of hearing the sermon. And if her husband should be preaching from Isa. 3: 16—24, or 1 Tim. 2: 8—10, or 1 Pet. 3: 3—5, what would he say when he came to make the *application* of his text about costly array? Besides, a sixty dollar dress ought to be covered with a forty dollar shawl, a fifty dollar cloak, a thirty dollar bonnet, and other rigging enough to make up $200 worth at least. She could not wear such a dress to visit the poor and distressed, or standing beside the sick and sorrowing. It would'nt look well at a missionary meeting or a benevolent anniversary. It might do for a ball or wedding dress on some great occasion, but could it be worn at "THE MARRIAGE OF THE LAMB?" Pitt.

NOTE.—"Judson's Letter on Dress," referred to in the above article, can be had at this office, or of H. L. Hastings, Providence, R. I., at $1 per one hundred copies, *pre-paid*. Let it be widely circulated.

For the Crisis.

To G. W. Gillespie:

The difficulty in the way of a correct scriptural view respecting the Jewish or Mosaic Sabbath, I apprehend to be in erroneously regarding that Sabbath as a type of a thousand years, or millennium rest in the future.

Without attempting at this time, to present the argument that the thousand years of Rev. 20th, and which are connected with the dragon of chap. 12, are in the past, permit me to offer for your consideration the following from the pen of another, which was published some years ago, and which, I think, gives light on the question of what the Jewish Sabbath was typical, and of what the Sabbath or Rest of God is typical: for you will see that the author shows that the antitype of the Mosaic Sabbath is rest to believers in the gospel dispensation, and the Rest of Gen. 2: 2, is the future everlasting rest of the redeemed in the new creation. W. S. G.

"THE TYPE OF THE SABBATH UNDER THE LAW."

"The Sabbath ordained on Sinai was never designed as a type of a Millennium, or a thousand years' rest; nor was it a type of anything beyond the gospel dispensation.

"There are two rests typified in the plan revealed, as clearly as there are two ceremonies announced, or two tabernacles given. The first type is announced as follows, Gen. 2: 2;—'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.' Mark, this text does not read, nor does it teach that God rested just a day, but he rested on the seventh day, from all his work of creation, and from those works he has rested ever since, and will continue to rest until he shall create all things new; after which will come his final, his eternal rest from his work of creation so far as this world is concerned; the new creation shall abide forever.

"This rest of God, which commences on the seventh day of the creation, was and is a type of his endless rest and of the endless rest of his people in the new creation. But the Sabbath given on Sinai is not a type of the same rest, for God does not give two types to point to the same thing, under widely different circumstances. This Sabbath, however, was a type of rest, it was like all that pertained to the Sinai covenant, a shadow of good to come. The two cherubims, on each side of the mercy-seat shadowed forth in the holy place the two covenants of mercy; one represents the Sinai, the other the gospel covenant, while the mercy-seat represents the atonement made by Christ. The Sinai Sabbath was a type of the rest of every believer in Christ under the gospel covenant.

"To keep the Sabbath under the law every person must refrain from doing all manner of work; hence it was a rest from all manual labor, and a breach of it was punished with death. The law was a system of outward ceremonies, and this rest from manual labor was a type of a more important rest, and the penalty following a breach of it was a type of a more terrible punishment.

"In the gospel, believers are not required to refrain from lawful labor, but they are required to refrain from all the service of sin, to cease to serve self and sin, and to become the servants of righteousness. All persons when connected with God and the truth, from that point *cease from their own works* as God did from his works of creation and they begin to work the works of God: i. e., they obey the gospel, and the words of Christ are true in every case. Matt. 11: 28—30,—'Come unto me, all ye that labor and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.' The labor here is not manual labor, but is the service of sin and of self, and the *rest* is that which is experienced by every person who takes the yoke of Christ. His yoke is taken and the rest entered upon when we believe.

"Heb. 4: 3.—'For we which believe do enter into rest.' This rest is compared to a certain day pointed out by David in the 25th Psalm, and is quoted by the apostle, Heb. 4th, which day is the gospel day, as proved by chapter 3d where this quotation is pinned down to the gospel dispensation. This, however, is not the final rest, but it is the antitype of the Jewish Sabbath, and a failure to keep this rest or enter into it will be followed by a severer penalty than was a breach of the Sabbath. The fact that a desecration of the Jewish Sabbath was punished proves that it was a type of rest in probationary time, and that a desecration of the antitype would be followed by a greater punishment. A desecration of the type was punished with temporal, Adamic death; from this death they will have a resurrection; but such as decline to enter into and keep the gospel rest, that obey not the gospel, shall be punished with everlasting destruction (everlasting death) from the presence of the Lord,' etc. shall never have a resurrection from that death.

"But when God rested the seventh day from all his works, his rest was commenced where all was sinless and free, and no provision is made for a breach, for there were no element to desecrate it, there was no enactment in reference to it, [illegible] as a whole it looks like a natural result of closing up the works of creation. A creation in which there was not one element to disturb that rest. Not [illegible] there was no devil in all the universe of God. [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

The Silent Lyre.

IN MEMORY OF OUR SISTER, FANNIE PARRY.

We've listened to its music,
And it was sweet to hear;
Like gentle breath of evening
Its notes fell on the ear;
So heavenly too, we thought celestial fire
The heart must fill whose fingers swept that lyre.

She sang of themes most sacred—
Of Him who doth uphold
All things in earth and heaven,
Whose righteous acts unfold
The love and wisdom blended in each plan
To bless, redeem, ennoble fallen man.

Of Jesus our Messiah,
His wondrous, boundless love,
His death and resurrection,
And how He waits above
The time to be fulfilled, when once again
He will appear, even on earth to reign.

She sang of that blest promise,
And of the city bright,
With pearls and gems most precious,
All radiant with the light
Of Him upon the throne—He who once died,
But lives again, forever glorified.

Alas! that lyre is silent,
For she who gave it tone
In the cold grave is sleeping,
And we must now bemoan
The loss of those sweet notes, so pure and true,
For sacredness and worth surpassed by few.

Thanks to the God of heaven,
She will not slumber long,
But waken soon, immortal,
To pour forth sweeter song
Than any that delight the mortal ear,
Notes the angelic host will love to hear.

Grace for the stricken household
We fervently implore,
From whence has gone our sister,
Gone, to return no more;—
May this blest truth their sorrowing spirits cheer,
Christ is our Life, and He will soon appear.

A. C. JUDSON.

For the Crisis.

Faith.

"Without faith it is impossible to please God."—PAUL.

The chief end of man in this life and the next is, to please God, his Maker. If any man please God, he does that which conduces most to his own temporal welfare. Man cannot please God without bringing to himself a great amount of happiness; for if any man please God, it is because he is doing as God has commanded him: therefore He accepts of him as his son, gives him the blessings of adoption, pours upon him the bounties of his grace, makes him a blessed man in this life, and insures him a crown of everlasting life in the world to come, which he shall wear, and which shall shine with unfading lustre when the wreaths of earth's glory have all been melted away; while, on the other hand, if a man does not please God, he inevitably brings upon himself sorrow and suffering in this life; he puts a worm and a rottenness in the core of all his joys; he fills his death-pillow with thorns, and he supplies the eternal fire with fagots of flame which shall consume him that he be no more forever! He that pleases God, is through divine grace journeying onward to the ultimate reward of all those that love and fear God: but he who is not pleasing to Him must, for he has declared it in his Word, "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"; consequently they must be as though they had not been!

If we are right in taking the position that the chief end of man should be to please God; then the important question follows, how can I please him? And there is something very solemn in the utterance of the text, which stands at the head of this article, "Without faith it is impossible to please God"; that is to say, do what you may, strive as earnestly as you can, live as excellently as you please, make what sacrifices you choose, be as eminent as you can for everything that is lowly and of good repute, yet none of these things can be pleasing to God unless they be mixed with faith. Faith in *the record* which God hath given of his Son, our elder brother and Savior, the Lord Jesus Christ, as being the *life-giver*, the rightful heir to the throne and kingdom of David, etc., etc. And *faith*, is taking God at his word, and only as we do this, can we do anything that will be pleasing unto Him!

Faith is an old law; it is as old as the first man. As soon as Cain and Abel were born into the world, and had attained to manhood, God gave a practical proclamation of this law, that "without faith it is impossible to please Him." Cain and Abel, one bright day, erected an altar side by side. Cain brought of the fruits of the trees, and of the abundance of the soil, and placed them upon his altar: Abel brought of the firstlings of the flock, and laid it upon his altar. It was to be decided which God would accept. Cain had brought his best, but he had brought it without faith: Abel brought his sacrifice, but he brought it with faith in what God had revealed. Now, then, which shall best succeed? The offerings are equal in value, for aught we know, and, so far as they themselves are concerned, they are alike good. Upon which will the fire descend? Which will the Lord God consume with the fire of his pleasure? O! I see Abel's offering burning, and Cain's countenance has fallen; for unto Abel and his offering the Lord has respect. And it will be the same until the great work of redemption is completed.

There will never be an acceptable *offering* which has not been seasoned with faith in the things concerning the kingdom of God and the name of Jesus! Good, though it may be, as apparently good in itself as that which has faith, yet unless faith be with it, or it be offered in faith, God never can, and never will accept it, for he here declares, "Without faith it is impossible to please God"! Amen. R. V. LYON.

Spencerville, C. W.

For the Crisis.

The Lord is Coming!

All believe that the Lord is coming sometime, but the sometime is generally estimated to be somewhere beyond the power of human reason to calculate, it being so infinitely distant that it is useless for us to trouble ourselves about it. Thus the great mass of mankind are wont to look at this all important event, and in a like way will they be disappointed.

To say that all believe in the second advent of Christ, in one sense of the word, may be true, but that all believe it scripturally is equally untrue. There is a wide difference between believing that the Lord is coming in the sense that he always will be coming, yet never come, and believing that he will *actually* come. The difference is this virtually: 1. That Jesus never will come the second time according to the Scriptures. 2. That according to the Scriptures he will make his second advent, and that the time also will come when it shall no more be said that the Lord is coming.

The Lord will come, for thus it is written, and thus it must be. Prophets in ages past have predicted it, apostles have preached it, and angels have been summoned to bear witness to the same great and glorious truth, that the faith of true believers might be strong in God, who had purposed it ere time began or worlds were made. It is no idle dream or empty vision, no cunning fable, but the word of God.

That the Lord is coming, need not trouble you. They who believe it most earnestly are the least troubled about it. If their hearts are stirred they but vibrate with joy,—the emotions are those of gladness and rejoicing. If you are troubled because Jesus is coming, who is your very best friend, who died for you, it is because your heart is not right, because there is a wicked feeling of unbelief and sin that ought to be removed, and the sooner the better. Then your trouble will no longer be the fruit of fear and shame, but rather of satisfaction and peace. Let us be at peace with God, and in the fullness of his love and favor, and the tidings of Jesus' coming will cease to trouble us forever.

The Lord is coming. Do not let unbelief get the advantage of you. Say not, thousands of years hence he is coming, which is about the same as to say he never will come. Do not let this vain world deceive you in trying to satisfy your conscience in making you believe that it is far in the future, thereby persuading you that the pleasures of sin may be indulged and enjoyed yet a little longer. Beware! for the day of the Lord cometh as a thief in the night. Take heed! for as a snare shall it come upon all the wicked. The Lord is coming. The glorious news may greet your ear before you retire again to the pillow of repose, or ere you rise to witness the morning sun as its brilliant rays are seen shooting above the eastern horizon. But this need give you no terror, no more than the rising of the great luminary of light, for far more warm and congenial will be the light of the Sun of righteousness, and far more blessed will be his rising to the people of God. Nay, you need not be terrified, only let the conscience be purged from sin by the blood of him who was and is the sinner's Friend, and fear, shame and terror will be banished forever and all will be peace. Oh! begone, thou sin of unbelief, thou love of the world, thou pride of life, thou lust of the flesh, for the day is coming when the world, its follies, its pleasures, vanities, fashions, and all its wickedness, shall pass away.

The Lord is coming. The hearts of christendom bear witness to the truth. If there ever was a time when men's hearts were failing them for fear of the things coming on the earth, it is now. The boldest heart is now often made to quail, and the bravest man to shudder with fear. So many various systems have been invented by wicked selfishness, of so complicated a nature, the wisest, purest and bravest are at a loss to know what to do, or how to do it. Nations are distressed with perplexity, and the time of trouble has surely come. The spirit of war, one can observe and feel, is rising up in every breast, seeking to vent itself in the shedding of blood. One may ask what means all this confusion and perplexity, this fear and trembling, this heart-felt distress that pervades all nations? (for none can fail to realize that such a state of things has begun, but why is it?) Flesh and blood can no longer rule the world. Their trial has proved a failure. The more they experiment the deeper they get into trouble; so that, as says the prophet, the foundations of the earth are out of course, and the Lord must arise to judge the earth and settle the difficulty.

The Lord is coming. Soon the parting heavens will reveal him in all his glory coming to reap the harvest of the world. Soon the cry shall go forth, "Thrust in the sickle, for their wickedness is great and the harvest is ripe." Ere long shall the King be seen in his beauty, traveling in the greatness of his strength and in the majesty of his power. But the child of God has nothing to fear. The furnace of trouble, though heated seven-fold, will not even singe the garment of him who is clothed in the robe of righteousness. Those only are troubled who realize danger. Fear only enters the heart of him who is out of the ark of safety. While the world displays the signal of distress, the heart of the christian is made glad. While the world is in trouble and despair, the child of God rejoices in hope. While the one is convulsed with fear and trembling for fear of the things coming on the earth, the other is enjoying the greatest peace and quiet, knowing that redemption draweth nigh. While the one is groping in the darkness of night, the other is beholding the rising star, the morning dawn, the brilliant promise of eternal day.

The Lord is coming. Thou lukewarm christian, arouse from thy sleep of indifference, and draw near with a true heart and drink once more from the fountain of favor and love, lest you faint by the way. Let us all be watchful, lest He come and find us sleeping. GEO. MOYER.

For the Crisis.

Gathering of the Church.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—PSALMS 50: 5.

The apostle Peter declares that the times of restitution have been the subject of prophecy by all God's holy prophets since the world began; and although many prophecies would seem to have no such distant allusion, yet they are quoted by the writers of the New Testament, and connected with events concerning the second advent of our Lord; for example, Isa. 8: 18,—"Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel," etc. Who would have supposed, if the apostle had not called our attention to it, that the children of Isaiah had any significance further than the sign they were unto Ahaz, as explained by the prophet? Again, Hab. 2: 3.—"If the vision tarry"? etc. Who would suppose that the prophetic judgments on the Chaldeans or Babylonians, 2500 years ago, had anything to do with the restitution, if the apostle had not, in Heb. 10: 37, identified the tarrying of the vision with the tarrying of our Lord? Many more cases we might name, going to show that however often some prophecies may seem to have been fulfilled, they remain still for a more full and final accomplishment.

And it would thus seem with our text. While it may appear to have many, at least partial, fulfillments, such as the gathering at the dedication of the temple by Solomon, or the gathering after the captivity, to rear again the prostrate temple of God, or again at the Pentecostal gathering at Jerusalem, when God's elect of that age assembled together and formed a perfect church government, typical of a still future gathering,—viz., that of the first-fruits or church of the *first-born*, the 144,000 living, waiting ones redeemed from among men. That this gathering also precedes another still more important is plain from Rev. 14: 1. John sees them even before the fall of Mystical Babylon, which shows they are gathered first, if there is any order in point of time in his prophecy; the gathering of the righteous dead (which we think we have some reason to believe is seven years subsequent to the sealing of the first fruits) is the next gathering in order; and the last and final gathering is the general assembly of all God's people, after the times of restitution, in the New Jerusalem, on the new earth.

By examining the context, we think we may learn at what period our text more directly points. 1st verse: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun (he hath called first the Jews of the east) unto the going down thereof," (and lastly the Gentiles of the west.) 2d verse: "Out of Zion, the perfection of beauty, God hath shined." (We think also, in point of locality, this is in the west.) 3d verse: "Our God shall come, and shall not keep silence! a fire shall devour before him, and it shall be very tempestuous round about him." 4th verse: "He shall call to the heavens from above, and to the earth, that he may judge his people." Then come the words of our text, from which it is plain that no gathering short of one connected with the restitution having perfected beauty in Zion, (which agrees with Rev. 14: 1) could possibly fulfill this beautiful Psalm.* That there will be at least a partial preparatory gathering before the coming of the Lord, is plain from other passages.

Moses, in alluding to the birthright of Joseph, speaks prophetically of him as *pushing* (figurative of the power of the firstling of his bullock) the people together to the ends of the earth, (or the land afar off,) and calls them the ten thousands of Ephraim and the thousands of Manasseh (Deut. 33: 17), and at the second verse he connects the blessings he enumerates with the coming of the Lord. God has declared (Jer. 31: 9) that Ephraim is his first-born; he has also declared (Ps. 89: 27) he will make Christ his first-born; and as the title to the territory is vested in the first-born (see Gen. 49: 26) how are we to reconcile these passages? As we have shown heretofore, the promise of the earth was confirmed to Joseph, and to prove it referred to rulership, it is reserved to the line of Ephraim; but there is no way this promise can be fulfilled in its ultimate sense, except by a resurrection from the dead, and a change to immortal life; but although God has given to Ephraim and his constituents an unreserved title to territory, he has given him only a conditional one to immortality; and the only way God can consistently bestow this immortal life, is by giving it through his Son; he must be manifested in the flesh, and fulfill the spirit of the law in obedience, and die the just for the unjust to satisfy the law. He rises again the first-born from the dead, and becomes the author of eternal life to all who come to him as such. He stands to his people in the position of father, husband and brother. As the second Adam, he is at once the husband and father. As Eve was the flesh and bone of the first Adam, so the apostle declares the same mystical union exists between Christ and his church; and as he is the great head and fountain of life, he is the father of all the children of faith in the new covenant of unity and love. He is also the elder brother of Ephraim, inasmuch as he (the Son of the living God) assumed the brotherhood of Israel of the tribe of Judah. He became surety for the birthright of Joseph, who represents the seed of faith, the glorious Bride of the Son of God, and the Father gives her, with her glorious inheritance as her marriage portion, to his glorified, incarnate Son; while the last representative of this birthright assembles the first fruits of this favored multitude, and is granted by the fore-ordained favor of the Father to sit at the right hand of his Son; thereby fulfilling his ancient promise in its most literal sense. See Matt. 20: 21; Luke 12: 44; Rev. 3: 21; Ps. 60: 7.

Again we would remark, and we think the sense of the text rather favors the idea, that the gathering of the first-fruits is a distinctive and prior gathering to those of the resurrection; and from Rev. it would even seem prior to the fall of Babylon; and we know of no passage to conflict with the idea that Christ will appear to those of the first-fruits waiting in the holy place (Ps. 91) seven years prior to the general gathering and resurrection; unless it can be proved that the term, *the Lord himself*, in 1 Thess. 4: 16, is not the Father, but the Son; then we admit there is but little ground to look for the coming of the Son before the last event; but it would make it hard to reconcile Rev. 14: 1, with Matt. 24: 31, 40.

That there is a gathering of first-fruits, is evident from the Levitical types and Rev., and our only business is to harmonize God's word with the order of it, and to encourage the meek children of faith to assemble in unity and love, and hasten our coming Bridegroom to crown us with immortal life. We deem it a glorious privilege to live to see the King in his beauty, without passing through the dark portals of the grave. We may truly exclaim when we see the vail removing, and our King approaching, 'Lo! this is our God; we have waited for him; he will save us, and we will rejoice in his salvation." Who cannot love Jesus? Who would not be willing to forego the fleeting, illusory pleasures of this short life for the glorious immortality our heavenly Father offers through Jesus to a perishing world, and now so soon to be revealed? Our blessed Lord is not only the resurrection and life of his sleeping dead, but he declares that those that live and believe on him shall never die. What a blessed assurance! truly "the lines are fallen unto (us) in pleasant places; yea, (we) have a goodly heritage."

Lastly, we will inquire, what is the covenant of sacrifice the Lord asks of us to fit us for gathering unto him? The context declares God will take from us no bulls or goats, for every beast of the forest is his, and the cattle on a thousand hills; but that we shall offer to him our thanksgiving and pay our vows to the Most High. Saith the Lord," "Whoso offereth praise glorifieth me; and to him who ordereth his conversation aright will I show the salvation of God." And Paul adds in view of our inheritance, "Let us offer the sacrifice of Jesus, in praise to God continually, that is, the fruit of our lips, giving thanks to his name." And further, "to do good, and *communicate*, forget not; for with such sacrifice God is well pleased." The covenant of sacrifice of the first church at Jerusalem was a *common equality* to fit them for gathering; they looked to God in faith that their wants would be supplied, and their covetous, selfish feelings vanished and prepared them for unity and love. This is the easy covenant of sacrifice, dearly beloved, our God requires us to subscribe to, to fit us for his gathering, and we deem it incumbent on those who desire to be gathered with the first-fruits, to cut themselves loose from every alliance with the world in its present order of things, and gather together as a unit, trusting in an all-sufficient God, and wait by faith and prayer for the revelation of his Son from heaven. P. E. ARMSTRONG.

* Some have attributed this Psalm, as well as the 80th, which I have heretofore ascribed to David, to a certain Asaph of the Babylonish captivity, because the books of the Scriptures were not compiled till after that time by Ezra, while some events had transpired in the time which would seem to have given occasion for the penning of these and other Psalms, and further, because they do not bear the name of David in their title; but to these views I dissent. First, I find no Asaph named other than the one spoken of as one of the chief singers of David, and the composition is not necessarily in the text a psalm of Asaph, but, as the margin renders it, a psalm for Asaph. We frequently afterwards read of the son or sons of Asaph, but no individual as a writer of Psalms.

Again, I think if they had not been written by David, they would not have been mixed so indiscriminately with others bearing his name; and as to their speaking of the captivity which occurred so long after David, I consider as no argument at all, for the 14th and 53d Psalms which bear David's name speak of a captivity, which shows he was a prophet, and could as easily speak of hanging harps on willows by the rivers of Babylon, as of parting the Savior's garments and casting lots on his vesture; and if the Old Testament books had not been compiled till the days of Christ, some of our great men would no doubt argue that the 22d Psalm must have been written by a certain David, who witnessed the events named therein.

For the Crisis.

A Sixty Dollar Dress.

"Who for?" For a woman. "What kind of a woman? A gay worldling?" O no, a professor of religion—a minister's wife. "Where? In a city where men count their wealth by millions?" No, in the country where many are poor, and where some have hardly clothes to go to meeting, and where, as I was told, a colporteur labored and visited two days in one neighborhood and only *sold twenty-six cents' worth of books*; while such was the destitution of reading matter that he distributed freely a number of dollars' worth. "But a minister's wife?" Yes, an example to the flock. "Does *she buy* such a dress as that?" O no, it is *given* to her. "Who gives it, some rich lady?" No, they all contribute, and all get together once a week in a "ladies' social circle," to drink tea, do sewing, tell the news! (I presume), and work, to earn a sixty dollar dress for the minister's wife!

"A minister's wife? What kind? She must be a Universalist and believe all will be saved, or some one who had no faith in Him who wore the seamless robe and the thorny crown, and who said in his agony, 'They parted my garments, and for my vesture did they cast lots'"! O no, my friend, the minister is orthodox after the straitest sect of New England orthodoxy, and believes that Christ was rich, yet for our sakes became *poor*, that we through his poverty might be rich.

"But do all the women who get together in that 'social circle' have sixty dollar dresses?" I presume not,—at least if they do I doubt if their husbands have paid for them. "What will be the tendencies and results of wearing such kind of dresses?" I should not think them good. "Will not every foolish girl want a sixty dollar dress?" I presume so. "Will they not covet the minister's wife's and envy her the use of it?" Possibly. "Will it not foster extravagance and that ungodliness that always attends it?" Perhaps so.

"But are the folks there so very benevolent as all that would indicate?" I judge not. Very benevolent people do not usually plan such enterprises. They see too many ways for money where it can do much more good, than it would there. They think of tract distribution, Bible circulation, missionary work and all local needs, and so use up their money in a far better way than that.

"I suppose sixty dollars must do a great deal of good if rightly applied?" Certainly. Let me see. It would buy *one thousand* NEW TESTAMENTS at *six cents* each, and these would supply a thousand families, or a thousand little boys and girls, with the words of everlasting life. SIXTY DOLLARS would, I think, hire a colporteur FOUR OR FIVE months, to visit from house to house to distribute books and tracts furnished by the Tract Society. SIXTY DOLLARS would purchase about *two hundred* and *forty Bibles* at 25 cents each, and so supply as many persons with the lively oracles. SIXTY DOLLARS would purchase ONE HUNDRED AND TWENTY THOUSAND PAGES of good christian tracts at 20 pages for a cent, (and they can be got in such quantities for that price,) and these would be enough to place a four page tract in the hands of every person in a city or community of THIRTY THOUSAND SOULS.

"Do ministers' wives generally wear sixty dollar dresses?" I cannot say, certainly, I hope not. I can testify of a truth concerning one minister's wife that she never had a sixty dollar dress, nor a fifty dollar dress, nor a twenty-five dollar dress, nor a ten dollar dress, nor, I think, a five dollar dress, with perhaps a single exception. SHE thinks that a shilling calico does very well for *her* to wear to meeting, and she wears such and cheaper ones so that her husband can go among the *poor*, and the NEEDY, and the RICH, and the 'STINGY', and preach salvation FREE, while they trust in the Lord for a support in doing it.

"What do you think ministers' wives should do in such cases?" I think they ought to say, "costly array is forbidden in the Bible and therefore I *will not wear* a sixty dollar dress. Give me something different from that or give me nothing;" and if she would circulate sixty copies of Judson's Letter on dress among her people at an expense of *sixty cents* it would probably cure them of all such notions. "Where can that minister's wife wear such a dress?" I don't know, I am sure. It would not do to wear at home or to work in. If she wears it at church all hands will be looking at the dress instead of hearing the sermon. And if her husband should be preaching from Isa. 3: 16—24, or 1 Tim. 2: 8—10, or 1 Pet. 3: 3—5, what would he say when he came to make the *application* of his text about costly array? Besides, a sixty dollar dress ought to be covered with a forty dollar shawl, a fifty dollar cloak, a thirty dollar bonnet, and other rigging enough to make up $200 worth at least. She could not wear such a dress to visit the poor and distressed, or standing beside the sick and sorrowing. It would'nt look well at a missionary meeting or a benevolent anniversary. It might do for a ball or wedding dress on some great occasion, but could it be worn at "THE MARRIAGE OF THE LAMB?" PITH.

NOTE.—"Judson's Letter on Dress," referred to in the above article, can be had at this office, or of H. L. Hastings, Providence, R. I., at $1 per one hundred copies, *pre-paid*. Let it be widely circulated.

For the Crisis.

To G. W. Gillespie:

The difficulty in the way of a correct scriptural view respecting the Jewish or Mosaic Sabbath, I apprehend to be in erroneously regarding that Sabbath as a type of a thousand years, or millennium rest in the future.

Without attempting at this time, to present the argument that the thousand years of Rev. 20th, and which are connected with the dragon of chap. 12, are in the past, permit me to offer for your consideration the following from the pen of another, which was published some years ago, and which, I think, gives light on the question of what the Jewish Sabbath was typical, and of what the Sabbath or Rest of God, is typical: for you will see that the author shows that the antitype of the Mosaic Sabbath is rest to believers in the gospel dispensation, and the Rest of Gen. 2: 2, is the future everlasting rest of the redeemed in the new creation. W. S. G.

"THE TYPE OF THE SABBATH UNDER THE LAW."

"The Sabbath ordained on Sinai was never designed as a type of a Millennium, or a thousand years' rest; nor was it a type of anything beyond the gospel dispensation.

"There are two rests typified in the plan revealed, as clearly as there are two ceremonies announced, or two tabernacles given. The first type is announced as follows, Gen. 2: 2;—'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.' Mark, this text does not read, nor does it teach that God rested just a day, but he rested on the seventh day, from all his work of creation, and from those works he has rested ever since, and will continue to rest until he shall create all things new; after which will come his final, his eternal rest from his work of creation so far as this world is concerned; the new creation shall abide forever.

"This rest of God, which commences on the seventh day of the creation, was and is a type of his endless rest and of the endless rest of his people in the new creation. But the Sabbath given on Sinai is not a type of the same rest, for God does not give two types to point to the same thing, under widely different circumstances. This Sabbath, however, was a type of rest, it was like all that pertained to the Sinai covenant, a shadow of good to come. The two cherubims, on each side of the mercy-seat shadowed forth in the holy place the two covenants of mercy; one represents the Sinai, the other the gospel covenant, while the mercy-seat represents the atonement made by Christ. The Sinai Sabbath was a type of the rest of every believer in Christ under the gospel covenant.

"To keep the Sabbath under the law every person must refrain from doing all manner of work; hence it was a rest from all manual labor, and a breach of it was punished with death. The law was a system of outward ceremonies, and this rest from manual labor was a type of a more important rest, and the penalty following a breach of it was a type of a more terrible punishment.

"In the gospel, believers are not required to refrain from lawful labor, but they are required to refrain from all the service of sin, to cease to serve self and sin, and to become the servants of righteousness. All persons when connected with God and the truth, from that point *cease from their own works* as God did from his works of creation and they begin to work the works of God: i. e., they obey the gospel, and the words of Christ are true in every case. Matt. 11: 28—30.—'Come unto me, all ye that labor and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.' The labor here is not manual labor, but is the service of sin and of self, and the *rest* is that which is experienced by every person who takes the yoke of Christ. His yoke is taken and the rest entered upon when we believe.

"Heb. 4: 3.—'For we which believe do enter into rest.' This rest is compared to a certain day pointed out by David in the 25th Psalm, and is quoted by the apostle, Heb. 4th, which day is the gospel day, as proved by chapter 3d where this quotation is pinned down to the gospel dispensation. This, however, is not the final rest, but it is the antitype of the Jewish Sabbath, and a failure to keep this rest or enter into it will be followed by a severer penalty than was a breach of the Sabbath. The fact that a desecration of the Jewish Sabbath was punished proves that it was a type of rest in probationary time, and that a desecration of the antitype would be followed by a greater punishment. A desecration of the type was punished with temporal, Adamic death; from this death they will have a resurrection; but such as decline to enter into and keep the gospel rest, that obey not the gospel, shall be punished with everlasting destruction (everlasting death) from the presence of the Lord,' etc., shall never have a resurrection from that death.

"But when God rested the seventh day from all his works, his rest was commenced where all was sinless and free, and no provision is made for a breach, for there were no sinners to desecrate it, there was no enactment in reference to it, hence no penalty connected; as a whole it looks like a natural result of closing up the works of creation. A creation in which there was not one sinner to disturb the rest. Not even the old devil; there was no devil in all the universe of God. The gospel [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

The Silent Lyre.

IN MEMORY OF OUR SISTER, FANNIE PARRY.

We've listened to its music,
And it was sweet to hear;
Like gentle breath of evening
Its notes fell on the ear;
So heavenly too, we thought celestial fire
The heart must fill whose fingers swept that lyre.

She sang of themes most sacred—
Of Him who doth uphold
All things in earth and heaven,
Whose righteous acts unfold
The love and wisdom blended in each plan
To bless, redeem, ennoble fallen man.

Of Jesus our Messiah,
His wondrous, boundless love,
His death and resurrection,
And how He waits above
The time to be fulfilled, when once again
He will appear, even on earth to reign.

She sang of that blest promise,
And of the city bright,
With pearls and gems most precious,
All radiant with the light
Of Him upon the throne—He who once died,
But lives again, forever glorified.

Alas! that lyre is silent,
For she who gave it tone
In the cold grave is sleeping,
And we must now bemoan
The loss of those sweet notes, so pure and true,
For sacredness and worth surpassed by few.

Thanks to the God of heaven,
She will not slumber long,
But waken soon, immortal,
To pour forth sweeter song
Than any that delight the mortal ear,
Notes the angelic host will love to hear.

Grace for the stricken household
We fervently implore,
From whence has gone our sister,
Gone, to return no more;—
May this blest truth their sorrowing spirits cheer,
Christ is our Life, and He will soon appear.

A. C. JUDSON.

For the Crisis.

Faith.

"Without faith it is impossible to please God."—PAUL.

The chief end of man in this life and the next is, to please God, his Maker. If any man please God, he does that which conduces most to his own temporal welfare. Man cannot please God without bringing to himself a great amount of happiness; for if any man please God, it is because he is doing as God has commanded him: therefore He accepts of him as his son, gives him the blessings of adoption, pours upon him the bounties of his grace, makes him a blessed man in this life, and insures him a crown of everlasting life in the world to come, which he shall wear, and which shall shine with unfading lustre when the wreaths of earth's glory have all been melted away; while, on the other hand, if a man does not please God, he inevitably brings upon himself sorrow and suffering in this life; he puts a worm and a rottenness in the core of all his joys; he fills his death-pillow with thorns, and he supplies the eternal fire with fagots of flame which shall consume him that he be no more forever! He that pleases God, is through divine grace journeying onward to the ultimate reward of all those that love and fear God: but he who is not pleasing to Him must, for he has declared it in his Word, "be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"; consequently they must be as though they had not been!

If we are right in taking the position that the chief end of man should be to please God; then the important question follows, how can I please him? And there is something very solemn in the utterance of the text, which stands at the head of this article, "Without faith it is impossible to please God"; that is to say, do what you may, strive as earnestly as you can, live as excellently as you please, make what sacrifices you choose, be as eminent as you can for everything that is lovely and of good repute, yet none of these things can be pleasing to God unless they be mixed with faith. Faith in *the record* which God hath given of his Son, our elder brother and Savior, the Lord Jesus Christ, as being the *life-giver*, the rightful heir to the throne and kingdom of David, etc., etc. And *faith*, is taking God at his word, and only as we do this, can we do anything that will be pleasing unto Him!

Faith is an old law; it is as old as the first man. As soon as Cain and Abel were born into the world, and had attained to manhood, God gave a practical proclamation of this law, that "without faith it is impossible to please Him." Cain and Abel, one bright day, erected an altar side by side. Cain brought of the fruits of the trees, and of the abundance of the soil, and placed them upon his altar: Abel brought of the firstlings of the flock, and laid it upon his altar. It was to be decided which God would accept. Cain had brought his best, but he had brought it without faith: Abel brought his sacrifice, but he brought it with faith in what God had revealed. Now, then, which shall best succeed? The offerings are equal in value, for aught we know, and, so far as they themselves are concerned, they are alike good. Upon which will the fire descend? Which will the Lord God consume with the fire of his pleasure? O! I see Abel's offering burning, and Cain's countenance has fallen; for unto Abel and his offering the Lord has respect. And it will be the same until the great work of redemption is completed.

There will never be an acceptable *offering* which has not been seasoned with faith in the things concerning the kingdom of God and the name of Jesus! Good, though it may be, as apparently good in itself as that which has faith, yet unless faith be with it, or it be offered in faith, God never can, and never will accept it, for he here declares, "Without faith it is impossible to please God"! Amen. R. V. LYON.

Spencerville, C. W.

For the Crisis.

The Lord is Coming!

All believe that the Lord is coming sometime, but the sometime is generally estimated to be somewhere beyond the power of human reason to calculate, it being so infinitely distant that it is useless for us to trouble ourselves about it. Thus the great mass of mankind are wont to look at this all important event, and in a like way will they be disappointed.

To say that all believe in the second advent of Christ, in one sense of the word, may be true, but that all believe it scripturally is equally untrue. There is a wide difference between believing that the Lord is coming in the sense that he always will be coming, yet never come, and believing that he will *actually* come. The difference is this virtually: 1. That Jesus never will come the second time according to the Scriptures. 2. That according to the Scriptures he will make his second advent, and that the time also will come when it shall no more be said that the Lord is coming.

The Lord will come, for thus it is written, and thus it must be. Prophets in ages past have predicted it, apostles have preached it, and angels have been summoned to bear witness to the same great and glorious truth, that the faith of true believers might be strong in God, who had purposed it ere time began or worlds were made. It is no idle dream or empty vision, no cunning fable, but the word of God.

That the Lord is coming, need not trouble you. They who believe it most earnestly are the least troubled about it. If their hearts are stirred they but vibrate with joy,—the emotions are those of gladness and rejoicing. If you are troubled because Jesus is coming, who is your very best friend, who died for you, it is because your heart is not right, because there is a wicked feeling of unbelief and sin that ought to be removed, and the sooner the better. Then your trouble will no longer be the fruit of fear and shame, but rather of satisfaction and peace. Let us be at peace with God, and in the fullness of his love and favor, and the tidings of Jesus' coming will cease to trouble us forever.

The Lord is coming. Do not let unbelief get the advantage of you. Say not, thousands of years hence he is coming, which is about the same as to say he never will come. Do not let this vain world deceive you in trying to satisfy your conscience in making you believe that it is far in the future, thereby persuading you that the pleasures of sin may be indulged and enjoyed yet a little longer. Beware! for the day of the Lord cometh as a thief in the night. Take heed! for as a snare shall it come upon all the wicked. The Lord is coming. The glorious news may greet your ear before you retire again to the pillow of repose, or ere you rise to witness the morning sun as his brilliant rays are seen shooting above the eastern horizon. But this need give you no terror, no more than the rising of the great luminary of light, for far more warm and congenial will be the light of the Sun of righteousness, and far more blessed will be his rising to the people of God. Nay, you need not be terrified, only let the conscience be purged from sin by the blood of him who was and is the sinner's Friend, and fear, shame and terror will be banished forever and all will be peace. Oh! begone, thou sin of unbelief, thou love of the world, thou pride of life, thou lust of the flesh, for the day is coming when the world, its follies, its pleasures, vanities, fashions, and all its wickedness, shall pass away.

The Lord is coming. The hearts of christendom bear witness to the truth. If there ever was a time when men's hearts were failing them for fear of the things coming on the earth, it is now. The boldest heart is now often made to quail, and the bravest man to shudder with fear. So many various systems have been invented by wicked selfishness, of so complicated a nature, the wisest, purest and bravest are at a loss to know what to do, or how to do it. Nations are distressed with perplexity, and the time of trouble has surely come. The spirit of war, one can observe and feel, is rising up in every breast, seeking to vent itself in the shedding of blood. One may ask what means all this confusion and perplexity, this fear and trembling, this heartfelt distress that pervades all nations? (for none can fail to realize that such a state of things has begun, but why is it?) Flesh and blood can no longer rule the world. Their trial has proved a failure. The more they experiment the deeper they get into trouble; so that, as says the prophet, the foundations of the earth are out of course, and the Lord must arise to judge the earth and settle the difficulty.

The Lord is coming. Soon the parting heavens will reveal him in all his glory coming to reap the harvest of the world. Soon the cry shall go forth, "Thrust in the sickle, for their wickedness is great and the harvest is ripe." Ere long shall the King be seen in his beauty, traveling in the greatness of his strength and in the majesty of his power. But the child of God has nothing to fear. The furnace of trouble, though heated seven-fold, will not even singe the garment of him who is clothed in the robe of righteousness. Those only are troubled who realize danger. Fear only enters the heart of him who is out of the ark of safety. While the world displays the signal of distress, the heart of the christian is made glad. While the world is in trouble and despair, the child of God rejoices in hope. While the one is convulsed with fear and trembling for fear of the things coming on the earth, the other is enjoying the greatest peace and quiet, knowing that redemption draweth nigh. While the one is groping in the darkness of night, the other is beholding the rising star, the morning dawn, the brilliant promise of eternal day.

The Lord is coming. Thou lukewarm christian, arouse from thy sleep of indifference, and draw near with a true heart and drink once more from the fountain of favor and love, lest you faint by the way. Let us all be watchful, lest He come and find us sleeping. GEO. MOYER.

For the Crisis.

Gathering of the Church.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—PSALMS 50: 5.

The apostle Peter declares that the times of restitution have been the subject of prophecy by all God's holy prophets since the world began; and although many prophecies would seem to have no such distant allusion, yet they are quoted by the writers of the New Testament, and connected with events concerning the second advent of our Lord; for example, Isa. 8: 18,—"Behold, I and the children whom the Lord hath given me are for signs and wonders in Israel," etc. Who would have supposed, if the apostle had not called our attention to it, that the children of Isaiah had any significance further than the sign they were unto Ahaz, as explained by the prophet? Again, Hab. 2: 3,—"If the vision tarry"? etc. Who would suppose that the prophetic judgments on the Chaldeans or Babylonians, 2500 years ago, had anything to do with the restitution, if the apostle had not, in Heb. 10: 37, identified the tarrying of the vision with the tarrying of our Lord? Many more cases we might name, going to show that however often some prophecies may seem to have been fulfilled, they remain still for a more full and final accomplishment.

And it would thus seem with our text. While it may appear to have many, at least partial, fulfillments, such as the gathering at the dedication of the temple by Solomon, or the gathering after the captivity, to rear again the prostrate temple of God, or again at the Pentecostal gathering at Jerusalem, when God's elect of that age assembled together and formed a perfect church government, typical of a still future gathering,—viz., that of the first-fruits or church of the *first-born*, the 144,000 living, waiting ones redeemed from among men. That this gathering also precedes another still more important is plain from Rev. 14: 1. John sees them even before the fall of Mystical Babylon, which shows they are gathered first, if there is any order in point of time in his prophecy; the gathering of the righteous dead (which we think we have some reason to believe is seven years subsequent to the sealing of the first fruits) is the next gathering in order; and the last and final gathering is the general assembly of all God's people, after the times of restitution, in the New Jerusalem, on the new earth.

By examining the context, we think we may learn at what period our text more directly points. 1st verse: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun (he hath called first the Jews of the east) unto the going down thereof," (and lastly the Gentiles of the west.) 2d verse: "Out of Zion, the perfection of beauty, God hath shined." (We think also, in point of locality, this is in the west.) 3d verse: "Our God shall come, and shall not keep silence! a fire shall devour before him, and it shall be very tempestuous round about him." 4th verse: "He shall call to the heavens from above, and to the earth, that he may judge his people." Then come the words of our text, from which it is plain that no gathering short of one connected with the restitution having perfected beauty in Zion, (which agrees with Rev. 14: 1) could possibly fulfill this beautiful Psalm.* That there will be at least a partial preparatory gathering before the coming of the Lord, is plain from other passages.

Moses, in alluding to the birthright of Joseph, speaks prophetically of him as *pushing* (figurative of the power of the firstling of his bullock) the people together to the ends of the earth, (or the land afar off,) and calls them the ten thousands of Ephraim and the thousands of Manasseh (Deut. 33: 17), and at the second verse he connects the blessings he enumerates with the coming of the Lord. God has declared (Jer. 31: 9) that Ephraim is his first-born; he has also declared (Ps. 89: 27) he will make Christ his first-born; and as the title to the territory is vested in the first-born (see Gen. 49: 26) how are we to reconcile these passages? As we have shown heretofore, the promise of the earth was confirmed to Joseph, and to prove it referred to rulership, it is reserved to the line of Ephraim; but there is no way this promise can be fulfilled in its ultimate sense, except by a resurrection from the dead, and a change to immortal life; but although God has given to Ephraim and his constituents an unreserved title to territory, he has given him only a conditional one to immortality; and the only way God can consistently bestow this immortal life, is by giving it through his Son; he must be manifested in the flesh, and fulfill the spirit of the law in obedience, and die the just for the unjust to satisfy the law. He rises again the first-born from the dead, and becomes the author of eternal life to all who come to him as such. He stands to his people in the position of father, husband and brother. As the second Adam, he is at once the husband and father. As Eve was the flesh and bone of the first Adam, so the apostle declares the same mystical union exists between Christ and his church; and as he is the great head and fountain of life, he is the father of all the children of faith in the new covenant of unity and love. He is also the elder brother of Ephraim, inasmuch as he (the Son of the living God) assumed the brotherhood of Israel of the tribe of Judah. He became surety for the birthright of Joseph, who represents the seed of faith, the glorious Bride of the Son of God, and the Father gives her, with her glorious inheritance as her marriage portion, to his glorified, incarnate Son; while the last representative of this birthright assembles the first fruits of this favored multitude, and is granted by the fore-ordained favor of the Father to sit at the right hand of his Son; thereby fulfilling his ancient promise in its most literal sense. See Matt. 20: 21; Luke 12: 44; Rev. 3: 21; Ps. 60: 7.

Again we would remark, and we think the sense of the text rather favors the idea, that the gathering of the first-fruits is a distinctive and prior gathering to those of the resurrection; and from Rev. it would even seem prior to the fall of Babylon; and we know of no passage to conflict with the idea that Christ will appear to those of the first-fruits waiting in the holy place (Ps. 91) seven years prior to the general gathering and resurrection; unless it can be proved that the term, *the Lord himself*, in 1 Thess. 4: 16, is not the Father, but the Son; then we admit there is but little ground to look for the coming of the Son before the last event; but it would make it hard to reconcile Rev. 14: 1, with Matt. 24: 31, 40.

That there is a gathering of first-fruits, is evident from the Levitical types and Rev., and our only business is to harmonize God's word with the order of it, and to encourage the meek children of faith to assemble in unity and love, and hasten our coming Bridegroom to crown us with immortal life. We deem it a glorious privilege to live to see the King in his beauty, without passing through the dark portals of the grave. We may truly exclaim when we see the vail removing, and our King approaching, "Lo! this is our God; we have waited for him; he will save us, and we will rejoice in his salvation." Who cannot love Jesus? Who would not be willing to forego the fleeting, illusory pleasures of this short life for the glorious immortality our heavenly Father offers through Jesus to a perishing world, and now so soon to be revealed? Our blessed Lord is not only the resurrection and life of his sleeping dead, but he declares that those that live and believe on him shall never die. What a blessed assurance! truly "the lines are fallen unto (us) in pleasant places; yea, (we) have a goodly heritage."

Lastly, we will inquire, what is the covenant of sacrifice the Lord asks of us to fit us for gathering unto him? The context declares God will take from us no bulls or goats, for every beast of the forest is his, and the cattle on a thousand hills; but that we shall offer to him our thanksgiving and pay our vows to the Most High. Saith the Lord," "Whoso offereth praise glorifieth me; and to him who ordereth his conversation aright will I show the salvation of God." And Paul adds in view of our inheritance, "Let us offer the sacrifice of Jesus, in praise to God continually, that is, the fruit of our lips, giving thanks to his name." And further, "to do good, and *communicate*, forget not; for with such sacrifice God is well pleased." The covenant of sacrifice of the first church at Jerusalem was a *common equality* to fit them for gathering; they looked to God in faith that their wants would be supplied, and their covetous, selfish feelings vanished and prepared them for unity and love. This is the easy covenant of sacrifice, dearly beloved, our God requires us to subscribe to, to fit us for his gathering, and we deem it incumbent on those who desire to be gathered with the first-fruits, to cut themselves loose from every alliance with the world in its present order of things, and gather together as a unit, trusting in an all-sufficient God, and wait by faith and prayer for the revelation of his Son from heaven. P. E. ARMSTRONG.

* Some have attributed this Psalm, as well as the 80th, which I have heretofore ascribed to David, to a certain Asaph of the Babylonish captivity, because the books of the Scriptures were not compiled till after that time by Ezra, while some events had transpired in the time which would seem to have given occasion for the penning of these and other Psalms, and further, because they do not bear the name of David in their title; but to these views I dissent. First, I find no Asaph named other than the one spoken of as one of the chief singers of David, and the composition is not necessarily in the text a psalm of Asaph, but, as the margin renders it, a psalm for Asaph. We frequently afterwards read of the son or sons of Asaph, but no individual as a writer of Psalms.

Again, I think if they had not been written by David, they would not have been mixed so indiscriminately with others bearing his name; and as to their speaking of the captivity which occurred so long after David, I consider, as no argument at all, for the 18th and 22d Psalms which bear David's name speak of a captivity, which shows he was a prophet, and could as easily speak of hanging harps on willows by the rivers of Babylon, as of parting the Savior's garments and casting lots on his vesture; and if the Old Testament books had not been compiled till the days of Christ, some of our great men would no doubt argue that the 22d Psalm must have been written by a certain David who witnessed the events named therein.

For the Crisis.

A Sixty Dollar Dress.

"Who for?" For a woman. "What kind of a woman? A gay worldling?" O no, a professor of religion—a minister's wife. "Where? In a city where men count their wealth by millions?" No, in the country where many are poor, and where some have hardly clothes to go to meeting, and where, as I was told, a colporteur labored and visited two days in one neighborhood and only *sold twenty-six cents' worth of books*; while such was the destitution of reading matter that he distributed freely a number of dollars' worth. "But a minister's wife?" Yes, an example to the flock. "Does *she buy* such a dress as that?" O no, it is *given* to her. "Who gives it, some rich lady?" No, they all contribute, and all get together once a week in a "ladies' social circle," to drink tea, do sewing, tell the news! (I presume), and work, to earn a sixty dollar dress for the minister's wife!

"A minister's wife? What kind? She must be a Universalist and believe all will be saved, or some one who had no faith in Him who wore the seamless robe and the thorny crown, and who said in his agony, 'They parted my garments, and for my vesture did they cast lots'"! O no, my friend, the minister is orthodox after the straitest sect of New England orthodoxy, and believes that Christ was rich, yet for our sakes became *poor*, that we through his poverty might be rich.

"But do all the women who get together in that 'social circle' have sixty dollar dresses?" I presume not,—at least if they do I doubt if their husbands have paid for them. "What will be the tendencies and results of wearing such kind of dresses?" I should not think them good. "Will not every foolish girl want a sixty dollar dress?" I presume so. "Will they not covet the minister's wife's and envy her the use of it?" Possibly. "Will it not foster extravagance and that ungodliness that always attends it?" Perhaps so.

"But are the folks there so very benevolent as all that would indicate?" I judge not. Very benevolent people do not usually plan such enterprises. They see too many ways for money where it can do much more good, than it would there. They think of tract distribution, Bible circulation, missionary work and all local needs, and so use up their money in a far better way than that.

"I suppose sixty dollars must do a great deal of good if rightly applied?" Certainly. Let me see. It would buy *one thousand* NEW TESTAMENTS at *six cents* each, and these would supply a thousand families, or a thousand little boys and girls, with the words of everlasting life. SIXTY DOLLARS would, I think, hire a colporteur FOUR OR FIVE months, to visit from house to house to distribute books and tracts furnished by the Tract Society. SIXTY DOLLARS would purchase about *two hundred* and *forty Bibles* at 25 cents each, and so supply as many persons with the lively oracles. SIXTY DOLLARS would purchase ONE HUNDRED AND TWENTY THOUSAND PAGES of good christian tracts at 20 pages for a cent, (and they can be got in such quantities for that price,) and these would be enough to place a four page tract in the hands of every person in a city or community of THIRTY THOUSAND SOULS.

"Do ministers' wives generally wear sixty dollar dresses?" I cannot say, certainly, I hope not. I can testify of a truth concerning one minister's wife that she never had a sixty dollar dress, nor a fifty dollar dress, nor a twenty-five dollar dress, nor a ten dollar dress, nor, I think, a five dollar dress, with perhaps a single exception. SHE thinks that a shilling calico does very well for *her* to wear to meeting, and she wears such and cheaper ones so that her husband can go among the *poor*, and the NEEDY, and the RICH, and the 'STINGY, and preach salvation FREE, while they trust in the Lord for a support in doing it.

"What do you think ministers' wives should do in such cases?" I think they ought to say, "costly array is forbidden in the Bible and therefore I *will not wear* a sixty dollar dress. Give me something different from that or give me nothing;" and if she would circulate sixty copies of Judson's Letter on dress among her people at an expense of *sixty cents* it would probably cure them of all such notions. "Where can that minister's wife wear such a dress?" I don't know, I am sure. It would not do to wear at home or to work in. If she wears it at church all hands will be looking at the dress instead of hearing the sermon. And if her husband should be preaching from Isa. 3: 16—24, or 1 Tim. 2: 8—10, or 1 Pet. 3: 3—5, what would he say when he came to make the *application* of his text about costly array? Besides, a sixty dollar dress ought to be covered with a forty dollar shawl, a fifty dollar cloak, a thirty dollar bonnet, and other rigging enough to make up $200 worth at least. She could not wear such a dress to visit the poor and distressed, or standing beside the sick and sorrowing. It would'nt look well at a missionary meeting or a benevolent anniversary. It might do for a ball or wedding dress on some great occasion, but could it be worn at "THE MARRIAGE OF THE LAMB?" PHIL.

NOTE.—"Judson's Letter on Dress," referred to in the above article, can be had at this office, or of H. L. Hastings, Providence, R. I., at $1 per one hundred copies, *pre-paid*. Let it be widely circulated.

For the Crisis.

To G. W. Gillespie:

The difficulty in the way of a correct scriptural view respecting the Jewish or Mosaic Sabbath, I apprehend to be in erroneously regarding that Sabbath as a type of a thousand years, or millennium rest in the future.

Without attempting at this time, to present the argument that the thousand years of Rev. 20th, and which are connected with the dragon of chap. 12, are in the past, permit me to offer for your consideration the following from the pen of another, which was published some years ago, and which, I think, gives light on the question of what the Jewish Sabbath was typical, and of what the Sabbath or Rest of God, is typical: for you will see that the author shows that the antitype of the Mosaic Sabbath is rest to believers in the gospel dispensation, and the Rest of Gen. 2: 2, is the future everlasting rest of the redeemed in the new creation. [illegible]

"THE TYPE OF THE SABBATH UNDER THE LAW."

"The Sabbath ordained on Sinai was never designed as a type of a Millennium, or a thousand years' rest; nor was it a type of anything beyond the gospel dispensation.

"There are two rests typified in the plan revealed, as clearly as there are two ceremonies announced, or two tabernacles given. The first type is announced as follows, Gen. 2: 2;—'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.' Mark, this text does not read, nor does it teach that God rested just a day, but he rested on the seventh day, from all his work of creation, and from those works he has rested ever since, and will continue to rest until he shall create all things new; after which will come his final, his eternal rest from his work of creation so far as this world is concerned; the new creation shall abide forever.

"This rest of God, which commences on the seventh day of the creation, was and is a type of his endless rest and of the endless rest of his people in the new creation. But the Sabbath given on Sinai is not a type of the same rest, for God does not give two types to point to the same thing, under widely different circumstances. This Sabbath, however, was a type of rest, it was like all that pertained to the Sinai covenant, a shadow of good to come. The two cherubims, on each side of the mercy-seat shadowed forth in the holy place the two covenants of mercy; one represents the Sinai, the other the gospel covenant, while the mercy-seat represents the atonement made by Christ. The Sinai Sabbath was a type of the rest of every believer in Christ under the gospel covenant.

"To keep the Sabbath under the law every person must refrain from doing all manner of work; hence it was a rest from all manual labor, and a breach of it was punished with death. The law was a system of outward ceremonies, and this rest from manual labor was a type of a more important rest, and the penalty following a breach of it was a type of a more terrible punishment.

"In the gospel, believers are not required to refrain from lawful labor, but they are required to refrain from all the service of sin, to cease to serve self and sin, and to become the servants of righteousness. All persons when connected with God and the truth, from that point *cease from their own works* as God did from his works of creation and they begin to work the works of God: i. e., they obey the gospel, and the words of Christ are true in every case. Matt. 11: 28—30,—'Come unto me, all ye that labor and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.' The labor here is not manual labor, but is the service of sin and of self, and the *rest* is that which is experienced by every person who takes the yoke of Christ. His yoke is taken and the rest entered upon when we believe.

"Heb. 4: 3.—'For we which believe do enter into rest.' This rest is compared to a certain day pointed out by David in the 25th Psalm, and is quoted by the apostle, Heb. 4th, which day is the gospel day, as proved by chapter 3d where this quotation is pinned down to the gospel dispensation. This, however, is not the final rest, but it is the antitype of the Jewish Sabbath, and a failure to keep this rest or enter into it will be followed by a severer penalty than was a breach of the Sabbath. The fact that a desecration of the Jewish Sabbath was punished proves that it was a type of rest in probationary time, and that a desecration of the antitype would be followed by a greater punishment. A desecration of the type was punished with temporal, Adamic death; from this death they will have a resurrection; but such as decline to enter into and keep the gospel rest, that obey not the gospel, shall be punished with everlasting destruction (everlasting death) from the presence of the Lord,' etc., shall never have a resurrection from that death.

"But when God rested the seventh day from all his works, his rest was commenced where all was sinless and free, and no provision is made for a breach, for there were no sinners to desecrate it, there was no enactment in reference to it; hence, no penalty connected; as a whole it looks like a natural result of closing up the works of creation. A creation in which there was not one to disturb the rest. Not even the old devil; there was no devil in all the universe of God. The gospel

himself a devil by lying to the first pair. When God sabbatized, there was nothing to hurt or destroy in all the 'holy mountain,' in all the earth. As was the type in this respect, so will be the antitype; hence the apostle says, 'there remaineth therefore a rest to the people of God.'

"It is therefore proved that Christ came not to destroy the law, but to fulfill it; and that when he had established the gospel, and given the seal of the Holy Ghost on the day of Pentecost, the assurance that he had come out of the holy place, every shadow of the law had met its *substance*, every type had found its antitype, and hence the apostle says truly, Rom. 10 : 4,—'For Christ is the end of the law for righteousness to every one that believeth.' Christ in the gospel has become the end of every type, the substance of every shadow."

For the Crisis.

The Mission Sabbath School.

Here, in Providence, R. I., we find it established. It was my privilege to see quite a host of bright-eyed rosy-cheeked girls and boys seated in New Market Hall, yesterday, some repeating whole chapters from the Bible, others learning their A, B, C's. Eld. H. L. Hastings preached part of the day,—P. C. Rodman spoke in the afternoon. In the evening the Hall was *filled*, the devil's agents occupying the front seats and receiving their portion in "due season."

But the school. The children look happy. They are mannerly. They seem to appreciate their opportunity for learning. They *love* their teacher. They are as pretty a group of children as one need ask for. Some of them are *very poor*. I never thought a city in UNCLE SAM'S dominions was inhabited by such *extremely poor* people. I thought they all belonged to Canada

Came here the 7th inst. Found Sr. Hastings' hands and heart full of cares and wants of other mortals. She has labored *too much* for present good, and is "weary" in "well-doing," but not *of* it. Up stairs I find a dark, dark room, where we place all the clothing friends forward. There are some very good articles, which we can convert into coats and pants, dresses and capes, to great advantage. Here are shoes, a few, which will warm little feet and gladden youthful hearts. Again, I find garments too much worn, so that they cannot be made over. We duly appreciate the kindness of the donor, but it may be hoped no one will pay freight on worthless baggage. I've judged for myself, and speak for myself. Charge it to me.

Sister ——, of Hitchcocksville, Conn., is hereby notified that her blessed bundle arrived to-day, and was stored away in the sacred depository by myself, with tears of joy and thanksgiving. It caused rejoicing clear through the house, for our stock had begun to look scarce. Those skirts, etc., came just in time. It was altogether a welcome little package. Many sincere thanks to those "Congregational sisters" for their gifts. God bless them. As for your "Dorcas," tell her that we need *outer* garments and shoes more particularly. She can have work enough to do in the vineyard of the Lord, and there are lips and hearts ready to bless her. My love to her.

I noticed in the "*Crisis*," one sister who has "agreed with three others" to send us one half day's earnings occasionally. That's a noble plan; we hope it will be executed. Let us hear from you, dear sisters. Another sister inquires about that "poor African family." They have all been sick with the measles, and are not well yet. So let us work as for the Lord.

To those who may wish to write me, let me say, letters are welcome,—are a true comfort. Address me to Box 131 at any time. Will answer prompt as possible. May the Lord bless us all, and give us a right to the tree of life. M. MATHEWS.

Mission House, Providence, R. I.

For the Crisis.

Pre-Existence of Jesus.

Although Bro. White says he is "very sure" that he "did not overlook the point" in my inquiries, but "did directly reply to it"; I think I shall be able to show that he surely did overlook the point.

It appears that Bro. W. does understand my questions so as to state them plainly, but the reply does not appear to me to meet the case. He says the substance of my inquiries is this:—"Did Jesus exist before he was born of Mary, and is Jesus the Son of God more than eighteen hundred and sixty-five years old?" Then in his reply says: "The *name Jesus*, is about as old as Bro. Preble thinks. . . . And also, 'He shall be called the Son of God.'" Then my Bro. says: "These two names were applied to that child, born of Mary, about the time our brother supposes." Note this admission. These two names—Jesus and Son of God were applied *to that child* about the time I suppose, i. e., about eighteen hundred and sixty-five years ago.

Again, Bro. W. says:—"The age of a name, and the age of a person may be wide apart," etc. This statement in a general sense may be true, but here I, think, my brother "overlooks the point," for he labors to show that the name Jesus, and the person bearing it, are "wide apart." But, in [illegible] "the child" when circumcised was only "*eight days old*, when the *name Jesus* given to it. So we see that the *name*, and the *person* bearing it are not wide apart, only *eight days!* My brother appears to have overlooked this point, he taking the position that it was the *name* that was eight days old, when in fact it was "the child!" We see, therefore, that the *name*, when really given, was eight days younger than the child to whom it was given.

When my brother admits that the name Jesus, and Son of God, were two names "*applied to that child born of Mary about the time*" I suppose, I think he admits just what I take to be true, viz: that Jesus, the Son of God did not pre-exist before the world was, only in the Father's "*purpose*." (See 2 Tim, 1 : 9; Eph. 1 : 4, and 3 : 11; Tit. 1 : 2, and 1 Pet. 1 : 20.) Mark the term used at the head of my inquiries: Pre-existence of JESUS.

I know Bro. W. says, "Before the world was, he was not called by *these* names, but *other* names, such as God, the Word of God." But will our brother tell us where we can find the proof of this statement? I do not mean where such terms may be found which apply to our Savior, but where shall we find the proof that "*Jesus*,"—"that child,"—that "holy thing,"—was called by these names "before the world was"? True, we read that, "In the beginning was the Word," etc.; but the original, here rendered Word, is not *Theos*, but *Logos*. Will Bro. White please tell us the difference between the two words? T. M. PREBLE.

Concord, N. H., Jan 28th, 1861.

For the Crisis.

Do you want Books?

Then make a little effort and get some subscribers for the "*Crisis*," and you can soon secure a small, yet valuable library. You want tracts to scatter among your friends and others? a few subscribers will keep you in tracts continually.

Do you need a good English Bible? Do a little work in the line of persuasion, and you will put into the hands of those you wish to benefit a paper that will bless them, and receive a thousand thanks from them for your interest in their welfare. See notice in "*Crisis*." Who will commence the good work? W. PRATT.

The Church in Dansville, N. Y.

[From the Dansville Advertiser.]

TO THE PUBLIC.—At a meeting of the believers in the speedy and personal coming of the Lord Jesus Christ, held in Dansville, Dec. 23d, 1860, it was resolved, First, that we consider it both expedient and in accordance with the Scriptures, that we who are looking for the immediate advent of our Lord come into the New Testament order of his people and complete our organization. Second, that we adopt a church covenant, an article of association, make an enrollment of memberships, and appoint our church officers. Third, that hereafter we be known and recognized as "The church of Advent Christians" in Dansville, and as such, attend to all the ordinances of the Lord's house,

The following church covenant and article of association being drawn up, was then presented by Elder Daniel T. Taylor to the church for their consideration, which after an amicable and full discussion was unanimously adopted:

Church Covenant and Article of Association of the Advent Christian Church in Dansville, N. Y.

We, the undersigned, whose names are hereto appended, do hereby and henceforth agree to associate ourselves together in the order and form of a Christian church, to the end that we may mutually assist each other, in the cause of our coming Lord and Master, sustain the preaching of the gospel in our midst, and maintain all the ordinances of the church of Christ. We also agree to kindly and faithfully aid each other to watch over one another in christian love, admonish each other as brethren, and unitedly labor to promote the best interests and welfare of our common cause, that we may grow in grace and be ourselves the instruments in the salvation of sinners. And we do hereby solemnly agree to take the Scriptures of the Old and New Testaments as our divine rule and guide in all matters of discipline, doctrine, faith and practice, and to abide by our enlightened and conscientious understanding of their teachings, interpreted in their literal construction, in reason and sober judgment.

Signed by
WILLIAM BROWN, Sen.,
DANIEL COGSWELL,
and eight others.

For the Crisis.

Our Book.

The sixth edition of the "Voice of the Church" has just been issued by H. L. Hastings. This important work has never been answered, can never be answered, is unanswerable. It is still making its way in the community and doing immense good. I have one hundred copies now in Bro. Hastings' hands at Providence, R. I., and much desire to effect the sale of them in this the time of our need. Who will buy the book? It is well worth a dollar, to you, reader, to you, neighbor, or friend, or to the minister of your place. Write to the publisher and send orders to H. L. [illegible] Providence, R. I.

D. T. TAYLOR.

The World's Crisis.

BOSTON, FEBRUARY 6, 1861.

My Pilgrimage.

The last chat we had with our readers was at Castleton, Vt., Tuesday, Jan. 1st, at the close of a most interesting meeting, when several resolved to serve the Lord, and others who had been serving him took advanced ground. It was truly a heavenly place in Christ Jesus. The Lord sent showers of blessing upon us, that caused our cup of joy to overflow.

Wednesday, Jan. 2nd. Bro. Howell, pastor of Poultney church, called on us today. His health and hope good. In the afternoon, in company with Dr. Smith, one of the Elders of the Castleton church, we visited fifteen families, and urged them to be christians. We found them free to converse on the subject of religion. The work of the Lord is onward in this place.

Just before our evening meeting, we called to see a very sick man, who had attended our meetings during the summer, but neglected to give his heart to the Lord, though he felt it to be his duty. We found him very anxious in relation to his future interests, and free to talk on the subject of religion. We tried to point him to the Lamb of God, who loves to pardon the repentant sinner, and entreated the Lord to forgive him, and adopt him as his child. Friday morning he fell asleep in death, to await the resurrection at the last day. We learn that he indulged a hope in Christ before he died.

Our evening meeting was excellent. Nine requested prayers; most of whom seemed fully decided to follow Jesus. The prospects of this church are very encouraging.

Thursday evening, Jan. 3d. This evening closed our present series of meetings. Eight requested prayers, and took a bold stand for the truth. The hearts of christians were much cheered in this meeting by the comfort of the Holy Spirit, and the earnest testimonies of the Lord's children. We think we have never seen this church stand so well at any other time as now. Many are fast growing up into Christ. Just before we closed, one of the early converts at C. came in front of the audience and presented us with the largest tobacco box we ever saw, saying he had been in the habit of using it twice full in a week; but remarking. "I am now determined by the help of the Lord to quit it." Soon after his conversion, we said to him, "You will be a backslider in less than a year if you do not leave off your tobacco;" for he had admitted that he knew it was hurting him. He thought he should prove the remark a false prediction. But during the last series of meetings he sent a request for prayers as a backslider; but he could not get relief till he decided to give up his monstrous tobacco box, and quit the filthy habit. Others have followed his noble example, and feel a rich reward in physical and spiritual health.

Friday, Jan. 4th. This morning we took a reluctant leave of Bro. Sherman's kind family and pleasant home, where we ever find a hearty welcome, and hastened away on the early train for Sandy Hill, distance of about forty miles, and took breakfast with our dear Bro. and Sr. Mathewson, the pastor of the Sandy Hill church. We found this church in a very prosperous state under his faithful labors. We feel confident he will not be found sleeping at his post when Jesus comes, but among those who are giving "meat in due season."

In the evening we commenced our series of meetings in a large hall at Glens Falls, which is three miles from Sandy Hill. We found a very low state of religion in the place, and a great indifference to the truth of the Bible. We did not find *one* who appeared to sympathise with us. The church at Sandy Hill hired the hall, paying twenty-five dollars for its use one week, hoping to see an interest awakened in the minds of some, and were not disappointed. We trust that some of the seed sown will yet spring up and bear fruit to the glory of God. The sentiments of Spiritualists and Swedenborgians have poisoned the minds of many in this place; for backsliders are well prepared to embrace and follow the *ignes fatui* of these demon lights; and when once deluded by them, "it is easier for a camel to go through the eye of a needle" than to reach one of them with the truth of God. They came out to hear and oppose, but we hope, as a consequence of our meetings, some will be saved from being engulphed in these awful whirlpools of destruction.

MARTIN LUTHER'S BELIEF.—In an old work printed in 1772, entitled, "Historical View of the Intermediate State," on page 348, when speaking of Luther's belief in relation to the state of the dead between death and the resurrection, it is said, he held "That they lay in a profound sleep, in which opinion he followed many fathers of the ancient church."

☞ Elder Himes is still confined at home with the intermittent fever. Remember him in your prayers.

[illegible]

The Sabbath.

BRO. GRANT:—Is the keeping of the seventh-day Sabbath enjoined upon christians by the teachings of the New Testament? If not, why should they keep the seventh day, as mentioned in the Old Testament?—T. M. PREBLE.

The foregoing are two important questions, but we think they admit of plain and positive answers, which remove all room for doubt. In answer to the first question we would say, we have not yet found ourselves, neither have we conversed with any one who has been able to show us the passage in the New Testament that enjoins the keeping of the seventh day Sabbath; hence, the answer to the second question is at hand,—we know not any reason why we should "keep the seventh day as mentioned in the Old."

Lest these brief answers should not be satisfactory, we will proceed to examine the subject more critically. Says Paul, "For if that first covenant had been faultless, then should no place have been sought for the second."—Heb. 8: 7. What does Paul mean, when he refers to "that *first* covenant," which was improved in "the *second*"? We assume that he is speaking of the ten commandments, or the covenant made with the children of Israel upon Mount Sinai, as contrasted with the New Testament or covenant in Christ, which he calls "the second."

When writing to the Galatians, Paul says:—"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants: the one from the Mount Sinai, which gendereth to bondage, which is Agar."—Gal. 4: 22–24. That is, Agar, the bondwoman's son, represents the covenant "from the Mount Sinai, which gendereth to bondage," thus clearly intimating that this covenant is the one to be improved.

We will now pass to show that the ten commandments constitute the first covenant to which Paul refers. In 1 Kings 8: 9, 21, we read:—"There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." In Deuteronomy, we have the place specified where the covenant was made which was put into the ark, showing beyond all controversy that it consisted alone of the ten commandments. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire. (I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount,) saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me."—Deut. 5 : 2–7. The next fourteen verses of this chapter give the remaining nine commandments; then Moses says in the next verse, "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me."—Deut. 5 : 22. This passage shows that the covenant made in Mount Horeb, to which Paul refers, consisted of the ten commandments, and is the one "which gendereth to bondage," and was superseded by the second, or new covenant, confirmed by Christ. Moses said to the children of Israel: "The Lord . . . declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deut. 4: 13. Again Moses says:—"When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread nor drink water; and the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant."—Deut. 9 : 9–11. No language can make the point plainer that the ten commandments delivered on Mount Sinai constituted the "first covenant" which was afterwards changed for a better one.

We will now introduce further and positive evidence that this first covenant is done away. In Exodus we read:—"And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; [illegible] . . . And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh unto him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. And till Moses had done speaking with them, he put a vail on his face."—Ex. 34 : 27–33. Let us now turn to Paul's comment on this last portion of Scripture. He says:—"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished."—2 Cor. 3 : 7–13. It should be observed that the time when Moses' "face shone" was when he came down from the mount after he had received the "first covenant;" and that Paul is referring to the same event in what we have just quoted. But Paul calls that "the ministration of death," which was "written and engraven in stones." And yet says that "was glorious;" but remarks, "if that which is *done away* was glorious, much more that which *remaineth* is glorious;" implying, some part of what was "engraven in stones" "is done away," and a portion "remaineth." But there was nothing but the ten commandments, or "the first covenant" "engraven in stones;" hence, what "is done away" must be some portion of what was on the stones received from the Lord on Mt. Sinai. When we come to examine the new covenant, we shall see what part is "*done away*," or "*abolished*."

If it be said that by "the *ministration of death*," "which is *done away*," Paul means the death penalty imposed on Sabbath breakers, that would be positive proof that the law itself is abolished; for the enactment of the law always *precedes* the penalty, and is abolished *before* the penalty ceases. If it can be proved that the penalty attached to a law "is done away," then it follows as a sequence that the law itself is no longer in force. But Paul says, "that which is done away" was "written and engraven in *stones*." The *penalty* was not written upon the stones, but only the *law*; therefore he does not refer to the *penalty*, when he says "the ministration of death, written and engraven in stones," "is done away;" but to the *law* upon the stones.

It now appears evident that "the first covenant" "is abolished." As Paul says, we "are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid." We shall find the new covenant still more strict than the old. Many things condemned in the new covenant are not mentioned in the old. Things were allowed under the law that are not in the gospel. The Savior contrasts the two covenants, when he says:—"Ye have heard that it was said by them of old time, thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart."—Matt. 5 : 27–28. The old covenant, or the law, only condemned the outward act; but the new covenant, the intention, or desire.

Paul says, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are *no longer under a schoolmaster*," or the law.—Gal. 3 : 24–25. This is plain, and shows that christians are not under the law. Christ is now our teacher and law-giver; hence nothing is binding on us but what he has enjoined. Christ has nowhere enjoined the seventh-day Sabbath upon his disciples; therefore it is not their duty to keep it.

In our next we will answer our brother's question more fully.

European War.

It is becoming more and more apparent that war will open again in the spring upon a scale more alarming and bloody than ever. The preparations are being made upon the most extensive plan, and are being executed as fast as possible. The language of the prophet Joel seems to be fulfilling where he says, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks (margin, scythes) into [illegible] . . . is ripe," when "the wickedness is great." Jesus tells us, "The harvest is the end of the world." The work of beating up implements of husbandry into weapons of war has been carried on quite extensively in different parts of the world. In Russia a large number of scythes have been made into war instruments. Even in our own country the same work is going on. At Cabot, Mass., Mr. Ames has worked up many of Sweed's iron plowshares into swords. All the movements of the nations most clearly indicate that the end of the present dispensation is at hand.

A correspondent at Hamburg, Germany, writes, Dec. 31, 1860:—

"All the different governments of the North of Europe appear to be fully convinced that war between France and the German Confederation will be altogether unavoidable in the spring of next year. Under this moral certitude, the armaments are going on in Germany to a most formidable extent, and it is expected that in two months time all the ten corps, forming the Federal army, will be provided with rifled artillery according to the newest system.

Prussia, which, of all the German States, has most occasion to fear an invasion of her Rhenish Provinces, is employing a most prodigious activity in her military armaments and new organization of her troops, which will soon be raised to 700,000—infantry, cavalry and artillery. Such a number of soldiers at the command of a single state may appear extraordinary, but it must be remembered that in Prussia every man is liable to military services. . . .

It has also been decided that in the event, which appears very probable, of a second war between Austria and Sardinia next spring, for the possession of the Venetian territory, that the armies of Bavaria and Wurtemburg, at present completely organized, are to occupy the Grand Duchy of Tyrol, as far as the Italian borders. By this means the Austrian army, in case of defeat, will be safe from pursuit on its own territory—or at any rate, a serious obstacle will have to be encountered by the enemy in attempting to enter German dominions. It is feared that the conflict will assume tremendous dimensions, as it appears that the Emperor Napoleon meditates giving active assistance to the King of Sardinia.

Russia, fearing a revolution in Poland, is also making great military preparations, to the great prejudice of her finances, which were already very much crippled by the war with France and England in the Crimea. The fifth corps of the Russian army has been placed on a war footing, and numerous troops are marching into Poland, to the Prussian frontiers, as well as to the borders of Gallicia, where insurrectionary movements, which might easily spread to the Russian possessions in Poland, are expected—and for the suppression of which these military forces are being concentrated as above stated.

Altogether, very serious troubles are looked forward to in Europe, and a general uneasiness prevails, particularly in commercial circles."

The European Struggle.

The prospect of a general war in Europe is continually increasing, and is now so strong, that there is but little chance to avoid its immediate commencement. Their preparations for war are on a very extensive scale and are nearly completed. Says a close observer of the signs of the times:

"It is impossible to mistake the formidable character of the movements which are in preparation throughout Europe for the approaching spring. The silent energy with which they are being carried out shows the conviction that prevails, that diplomacy is powerless to forestall the events that call them into activity. . . . . It is evident that the ball of revolution cannot be again set in motion in Europe, and the integrity of a great empire menaced, without there being a general and long continued disturbance of those interests which depend upon the maintenance of peace for their prosperity. Between the prospect of anarchy and internecine strife in this country, and the probability of a general and perhaps protracted war in Europe, the trade and industry of the world will receive a shock from which it will take them a long time to recover."

Drying Up.

Before Cyrus took Babylon, the waters of the river Euphrates, passing into that great city, were dried up, or rather diverted from their channel, so that the bed of the river became a road into which he marched his army under the walls, and took the city the night of Belshazzar's feast.—In the Revelation given to John, we read of another Babylon, situated on "seven mountains" or hills, which has reigned "over the kings of the earth." She also, like old Babylon, "sitteth upon many waters." In verse fifteen we are informed that the "waters" of mystical Babylon, "are peoples, and multitudes, and nations, and tongues."

When describing the work of "the seven angels," John says, "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared."—Rev. 16 : 12. As the literal river Euphrates was connected with literal Babylon, by the law of analogy we may expect the mystical Euphrates to be associated with the mystical Babylon. As the waters of the literal river Euphrates were dried up just before the taking of the city, so we may expect that the drying up of the mystical river will be immediately followed by the overthrow of the Babylon of the Apocalypse. As the waters which sustain mystical Babylon represent peoples, multitudes, nations and tongues, when they are dried up in relation to Babylon, [illegible] of the harlot city—Rome, that those who have sustained her financially and politically will withhold their aid, and then the modern Cyrus and Darius will take possession of the city which was symbolized by a harlot, richly dressed, and drunken "with the blood of the saints, and with the blood of the martyrs of Jesus."

At present, nearly all that once sustained her have withdrawn their support; or, in the language of the prophet, her "waters" are "dried up;" consequently her end is at hand. A [illegible] correspondent of Jan. 1st, 1861, says:—

"All accounts represent affairs in Rome as in a state little better than dissolution. What the finances can be, with no revenue coming in from the lost provinces, and an army of idle employes to be supported, can be imagined. With no means of recruiting the life-blood issuing from every vein, but an occasional contribution from the faithful in the shape of Peter's pence, the surviving of the august patient cannot be an affair of more than months."

Correspondence.

From P. Tandy.

BRO. GRANT, AND ALL THE TRULY FAITHFUL:—Thinking that it may be interesting to some of the readers of the "*Crisis*" to know the whereabouts of this unworthy pilgrim, who has for a number of years been journeying for the "highlands of glory," through sunshine and storm, prosperity and adversity, sickness and health, with friends or foes, *my watch-word is*, "*Stand up for Jesus*," in the way of truth and righteousness. I calculate to make no compromises with error, sin, or the devil. I think it is high "time to awake to righteousness and sin not," that we as the professed and humble followers of Christ should "come out from the world, and touch not the unclean thing;" that is (as I understand it), we must come out from the ungodly spirit and practice of the world. Christ said to his disciples, "Ye cannot serve God and mammon," and it is as true now as it was then. I begin to feel the great importance of every christian being "steadfast, unmoveable, always abounding in the work of the Lord." May God help us to be such. There is no danger of our being too faithful in our Lord's blessed service, or of our doing too much for him. Now, "*do not err, my beloved brethren*."

The question is often asked, what can I do? The good Lord has truly said, "It is more blessed to give than to receive." He also says, "Let thy prayers and *alms* come up as a sweet memorial before God." Those who have money let them give money; and those that have no silver or gold, let them do as Peter did, who said, "such as I have give I thee; in the name of Jesus of Nazareth, rise up and walk." We can all give our earnest prayers; we can remember our dear brethren and sisters in tribulation; and we can remember those who know not God. Perhaps we can give books, or lend them, and do good in this way. We can give smiles to cheer the little children—we can speak kindly to each other. We can give kind words to those who err; we should be careful and condemn not,—we are sinners all. God help us to be kind even to the evil and to the unthankful, and thus imitate our heavenly Master.

I wish to be ready always to give an answer to every man that asketh a reason of the hope that is in me with meekness and fear. I do not hope for worldly riches. This hope is not well founded. I do not cherish the hope of worldly honors. Such honors often prove sources of real sorrow. Laurels soon wither and fade. I do not wish or hope for worldly ease, or worldly enjoyment. The pleasures of sin are but for a season. Earthly joys are very transitory.

My hope is not a hope of a long life in this world of deception and sin; nor of a "good time coming" in this present generation. My hope is no such hope as these. But, I do hope for eternal life when Jesus comes the second time without sin unto salvation. I hope for full, and final, and eternal salvation. But let us have on the whole armor of God; that we may fight manfully the battles of the Lord. I hope to come forth in the first resurrection, for on such the second death hath no power. I hope to sing the high praises of God eternally in glory. Yes, I hope for the glory of God. I hope to be like Christ, my dear Savior; I shall be pure then; I want to be *pure now*. I hope to see Jesus Christ soon coming in the clouds of heaven with power and great glory. I am looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ; may I be zealous of good works. Pray for me.

Mill Village, N. H.

From Eld. Sam. Chapman.

BRO. GRANT:—I have for some time thought when I had a leisure hour I would say a word through the columns of the "*Crisis*"; for I have many dear friends and some children in the gospel who read that paper but do not take the "Advent Herald," through which I am accustomed to speak, and have thus done, once in two or three months for the past eighteen years. During that time I have enjoyed almost perfect health; and being confirmed in the faith of the soon coming of the Lord, and having "a mind to work," have traveled through, and labored more or less in fifteen [illegible]

Canada. Think I have preached, and conducted meetings of religious worship about as often as once a day on an average, taking the whole time together; and by the grace of God have witnessed many interesting revivals of religion and the conversion of some thousands of precious souls; hundreds of whom have received baptism at my hands.

And although to the present time, we have failed to realize the consummation of "that blessed hope," Titus 2: 13, yet the signs are thickening, and the prophetic periods still remain in full force and will so remain (should time continue) for a few years to come, provided we leave Archbishop Usher and take other chronologists for our guide. But let us keep in mind that this great and solemn event is now liable to occur at any moment, and the only safety for us is, to be continually on our watch-tower; "waiting," "looking," and "watching" for the coming of the Lord. See Isa. 25: 9; Heb. 9: 28; Rev. 16: 15, etc.; and fail not to remember that none will be crowned in that day but those who "love his appearing."—2 Tim. 4: 8.

I have recently returned from a brief northern tour. Spent two weeks with the infant church in Haydenville, Mass. Had respectable gatherings at Bro Sheldon's Hall. Some mocked, but the more intelligent part received the word understandingly; two young ladies were hopefully converted and the church was truly revived. Bro. B., an intelligent young man, writes me that they have continued their meetings with thrilling interest since I left; and that he has now decided to give himself wholly to the work of striving to save souls. God speed him in the work, is my earnest prayer. From "H. Ville," I went to Vernon, Vt., (forty miles north,) where I spent two weeks to good advantage. Our brethren there have erected them a commodious chapel, 24 by 34 feet on the ground; but by being somewhat divided in their faith on certain points of doctrine, did not prosper as they would otherwise have done. Some Sabbatarians, some "perfectionists," some contending that the wicked will be utterly destroyed, and others, with equal zeal, that they will be everlastingly punished; and as each class were zealous in contending for their faith, when they came together for social worship, I found them in a confused and unhappy state; and, for the time being, regretted that I accepted their call. But being there, concluded to to enter upon our work. Had a good gathering at their chapel the first evening. (Christmas day eve.) Understanding the state of things there, I determined to know nothing among them save Jesus Christ once crucified, but soon coming again to bless and reward his "waiting people."

Used for a text on that occasion, "Wherefore comfort one another with these words." —1 Thess. 5: 18. Then repeated and considered the "words" contained in the preceding five verses. Some were "comforted" and responded aloud. Then spoke on Heb. 9: 28; Matt. 24th, and so on; confining myself chiefly to the coming of the Lord, the resurrection of the dead, and the final inheritance of the saints, urging vehemently a preparation of heart to meet the event, and scarcely alluded to the points on which they differed in faith, only as I entreated them to abandon strife on all such questions, and strive for peace among themselves; this they almost unanimously agreed to do. Before leaving, we celebrated the Lord's Supper, in which some forty to fifty participated. It was indeed a refreshing season. We had fifteen sermons and several meetings for social worship. The church was signally revived, and greatly strengthened in her faith; and we became so much attached to each other, it was really hard parting; and it is by their special request that I scribble these hasty lines for the paper which they, or most of them, patronize. The Lord bless and keep them, with us, steadfast in the faith (present truth,) unto the day of his coming, is my humble and sincere prayer.

Ardent love to the entire "household." Amen. Your brother in hope, expecting redemption soon.

Jan. 25th, 1861.

P.S. For the information of those who may be interested, I will say, my post office address for some weeks to come will be Hartford, Ct., care of Wm. R. Chapman, who is faithful to forward as I direct him. Shall ever be glad to hear from the friends.

S. C.

From B. R. York.

Bro. Grant:—As our protracted meeting has closed, I suppose you and others are expecting some account of the same. We labored under many disadvantages, but the meeting went through well. The frequent and heavy falls of snow just before the meeting, prevented many from attending who wished to be there; yet the attendance was good. Some ministers were expected who did not come, but the few who came labored well and faithfully to awaken an increased interest and to cheer up the "waiting ones." Bro. O. R. Fassett was with us the most of the time, and we were also favored with discourses from Brethren J. A. Libby, Jas. Hemenway, B. S. Emery and I. C. Wellcome.

Our little company here have been quickened and comforted, some wanderers reclaimed and a few impenitent ones led to manifest some interest in their own salvation. Some of our meetings were blessed ones indeed, especially our communion season. On Sunday afternoon a goodly number sat down to the table of the Lord, some of them members of other churches. After partaking of the emblems of our Savior's love, we had about *fifty* warm-hearted exhortations in about thirty minutes. This was truly a "love-feast." May all that were there be prepared to partake of that "feast of fat things" so soon to be given to all the faithful on Mount Zion. We are still praying and laboring for greater success, and hereby affectionately request the prayers of all "Father's children" in our behalf.

There are so many things presented in these last times to prevent the people from receiving the truth that the prospect is truly dark. But we must toil on if by any means we may save some. O how many are thronging the broad road to destruction! but they will be without excuse. The light is shining, the gospel trumpet sounding, mercy is calling, and "signs there is no mistaking" now appearing. *All*, ALL proclaim that the year of God's redeemed is at hand, and the day of vengeance about to burst upon a doomed world. Let us then "awake to righteousness and sin not," gird up the loins of our mind, and wait for the "*Coming One.*" Soon the faithful will hear the Master say, "well done." Your brother in love and tribulation.

Yarmouth, Me., Jan. 30th.

From Mary A. Seymour.

Bro. Grant:—I flatter myself that there are at least some among my old acquaintances among whom I tarried and preached the word during those fourteen years that were most exclusively devoted to so good a cause, who sometimes ask, What has become of M. A. Seymour? To such I reply, I have lost neither faith nor interest in Bible truth, and have at times a great desire to proclaim it still, so much so that I am robbed of nearly all enjoyment of mind in spiritual things; for it was indeed a pleasure to do what I knew (if I knew anything of the joys of pardoned sin,) God both bid and helped me do; but loss of teeth and increasing infirmities, have compelled me to be silent in the congregation of the saints. If my organs of speech were restored to their former healthful condition, I should not occupy my present position long, be assured; but almost every effort made in public now costs much suffering, and being compelled to toil incessantly through continual pain for my daily bread, I drag out a miserable existence, and life for my own sake has not been for several years a creature to be desired. If being a thorough dress reformer, and having good dietetic habits and frequent ablutions in pure water, and total abstinence from all medications, could have healed me, I should long since have been restored. Now if any good brother or sister desires a subject of prayer, or has any surplus of faith, I should be very grateful to be remembered at the throne of the all-healing fountain. I am a firm believer in prevailing prayer, but my prayers are not answered for my own recovery.

This will suffice to inform those who would know of my situation, and if you hear that after so long a struggle with disease I have succumbed to the grim, unfeeling conqueror, you may be assured that one weary of suffering and toil has found rest till the morning break which has no night, on whose breeze no sighs will be wafted, nor tears bedew the cheek of care. But lest I weary you, I would close by saying to all the church, "Let no man take thy crown." "Peace be with you all."

Reading, Mich., Jan. 20th.

☞ *Harbinger* please copy.

From J. J. N—.

Bro. Grant:—Allow me to say through the *Crisis* for the encouragement of God's dear children, that the Lord is doing his work here in a powerful manner. Six have been refreshed by his Spirit, backsliders reclaimed, sinners converted. We are looking for that blessed hope and the glorious appearance of our great God and Savior Jesus Christ.

Carolina Mills.

Obituary Notices.

Died, at Worcester, Mass., Jan. 14th, 1861, Etta Maria, youngest child of Wm. A. S. and Abbie B. Smythe, aged one year, four months and nine days.

Little Etta, the joy of her parents, the charm of the household, was indeed a bright and lovely flower, just opening its beauties to the light, while too soon, alas! in the morn of being, the mortal foliage folds over the budding life, that will wake to renewed bloom in the sphere of immortality.

"There seems a sacred presence here,
A gloom as of approaching night,
For one whose smile to us was dear,
Here bowed to death's remorseless blight.
The youngest of our household band,
Fair-browed and gay, and sunny-eyed,
Unclasped from ours her little hand,
And in her childish beauty died."

Suddenly she died. Her stricken parents weep; sadness and grief reign around their hearthstone, made desolate by the cruel, inexorable enemy of our peace and bliss on earth; but they sorrow not without alleviating hope, for they have laid that beautiful jewel—lovely even in death—away in the casket of promise, and the horrors of the tomb darken not the eye of faith in these afflicted children of God, whose bleeding hearts are solaced by the resurrection truth, and the development of being in the world to come, where parents will be united to their darling offspring, to know by the improvement and perfection of a child in heaven that life has not been in vain.

Rest, sweet babe! Thy struggle is past! Safe is thy Savior's keeping! W. S. C.

Fell quietly asleep, in Pleasant Valley, Ct., Howard Butler, son of Bro. and Sr. David Butler, aged five years.

The night previous to little Howard's death, he was apparently as well as usual. Those fond parents little thought they were bestowing their last caresses—that, ere another evening's shade had gathered, their little ambitious boy would be a lifeless corpse. Alas! thus it was. Who can tell the anguish that pierced the hearts of those parents? But the loneliness of heart will be afterwards felt, when they remember the innocent prattler's voice will no more be heard here, and the thousand little acts that made him so loveable will come afresh to the mind. How lonely, O earth! we long to bid adieu to thy changes. Welcome! thrice welcome! earth renewed, when the lost (for a season) will be forever restored. Sleep on, guileless one; thy fair little brow bears no trace of sorrow, no stain of sin upon thy garments. Thou wilt moulder to earth, yet thy precious dust will be gathered

Little Howard's intellect surpassed his years. His keen susceptibilities, his quick thought, combined with sweetness of temper, won not only the admiration, but the love of those who knew him. An interesting discourse was given in the Baptist church to a very attentive congregation, by Bro. D. A. Jones, from Ps. 17: 15,—"I shall be satisfied when I wake in thy likeness." The aged pastor of the church and also a Methodist preacher were present, both of which assisted in the exercises. May this circumstance show to the remaining children the frailty of earthly hopes, and wean them from things present, that their minds may be placed upon things eternal, and with their parents share the glories of that kingdom of which without doubt little Howard will be a participator.

Jennie D. Roberts.

Summary of News.

FOREIGN.

[Per Arabia. Advices of 19th ult.]

The following warlike announcement is from *Bullier's Lithographic Sheets*:

"Great activity prevails at this moment in our arsenals. Although there is no indication of war breaking out, preparations are being made for every contingency. All soldiers not considered capable of enduring a campaign are about to be sent to the depots of their regiments, and their places are to be filled with efficient men who have already served for six or seven months. The army will be ready to commence a campaign in the month of March I repeat, that these are merely measures of precaution which it is to be hoped, future events will render unnecessary."

It has been usual only to call out half the number of recruits annually voted, the remaining half being only liable to serve in case of extraordinary need, but the *Moniteur de l' Armee* publishes a circular from the Minister of War, giving directions that by the express command of the Emperor every man of the contingent voted is to be called to arms at once, and assigned to a particular regiment.

DENMARK.

The *Berlinske Tridende*, of Copenhagen, announces that the Minister of War has caused the whole of the Infantry to be supplied with rifled muskets, and that steps have been taken to increase the number of horses for military purposes, and for the speedy recalling of the soldiers on furlough. The same journal also says that preparations are being made for the evacuation of the arsenal of Rendsburg. The military corps of engineers has been ordered to submit to the government plans for the extension of the fortifications of Danenwick and of the redoubts of Frederica. The artillery is to receive several rifled batteries

A royal decree has been published calling out 6700 sailors from the kingdom of Denmark and the Duchy of Schleswig.

TURKEY.

Gen. Klapka was in the Principalities preparing for a rising in Hungary. The arms conveyed in Sardinian ships were to be landed in Montenegro, whence they would be despatched to the Banat.

It is stated that the Porte was forming an army of 50,000 men, exclusive of the reserve, on the Danube, to be commanded by Omar Pasha. This demonstration is directed equally against the Principalities and against Russia.

A letter from Naples says that Garibaldi had written to some of his friends there, saying that he should probably go to Constantinople before long.

DOMESTIC.

A Voice of Lamentation from Alabama.—The Huntsville (Ala.) *Advocate* publishes a private letter from Hon. Jeremiah Clemens, former U. S. Senator, who was a member of the Alabama Secession Convention. The letter is dated Jan. 11, the day the secession ordinance was adopted. It is full of gloomy forebodings. We make the annexed extract:

"God knows where all this is to end. I see very plainly the storms that are gathering, but I do not see how we are to pass through them. I resisted the passage of the ordinance to the last moment in every form, and then, when no more was to be accomplished, I did what I had pledged myself to do on every stump, and openly placed myself on the side of the State.

We are out; we have bid adieu to the stars and stripes, and abandoned the high privilege of calling ourselves American citizens—I am not ashamed to confess that I could not restrain my tears when the old banner which I have followed through so many dangers was torn down, and the flag of Alabama was raised in its place—I cannot restrain them now when I am writing, but the deed is done, a new era has dawned, and all that I can promise is that no effort shall be spared on my part to prevent it from becoming an era of disgrace. If we are not already involved in a war, we soon will be. There is no hope of peace, and he is but little better than a madman who dreams of a long exemption from invasion. I shall meet it when it comes as a soldier should, and fight through it as long as a hope remains; when everything is lost, as I fear it may be, unless wiser counsels should prevail than those which have heretofore directed us, I shall drag my body to the nearest battlefield, and lay down a life which has lost its value.

Do nothing to divide the people of our own State. Our only hope is in their union. Tell them so, and urge them as they love their families, as they love their country—as they love God and hope for heaven, to come out at once in the support of the action of the State. There is no other hope for us—no other chance for peace, and that is a poor one. Jere. Clemens."

New York, 30th. Special despatches state that the President has allowed three additional artillery companies to be stationed in Washington.

Mr. Mallory telegraphs to the President that if the Brooklyn appears off Pensacola, Fort Pickens will be immediately taken.

Gov. Hicks has informed Gen. Scott of the discovery of a plot to seize the capital.

Five thousand Minie rifles were received in Washington.

The President has countermanded the order for the Brooklyn to enter the harbor of Pensacola.

Wilmington, N. C., 30th. Prominent men, heretofore anti-secessionists, addressed a secession meeting last night.

Washington, 30th. Less than three hundred troops are here, but they can be concentrated at any point at short notice.

The President replied to the despatch of Mr. Mallory of Florida, last night, and stated that the Brooklyn had gone to the relief of Fort Pickens.

The Commander has orders to land the supplies of provisions, and to lay off with the troops, so as to assist, should the Fort be attacked.

There is intense anxiety at the White House, as important intelligence is hourly expected from Pensacola. All parties apprehend that a collision will take place near Fort Pickens to-day, and the result will be anxiously expected this afternoon and evening.

The correspondent of the World says the messenger from South Carolina brings the resolutions of the Legislature demanding the surrender of Fort Sumter. Col. Hayne will present the demand to the President, and if refused, an attack will follow immediately.

Washington, Feb. 2. Mr. Hayne presented a communication to the President last evening, demanding the surrender of Fort Sumter, first, on the ground of the right of a sovereign state to condemn to public use any property necessary for its own protection and independence, by paying therefor a fair compensation.

The document assumes the complete independence of South Carolina, and this assumption carries with it the first proposition under the second head; it argues that the position of the administration is absurd, if forts be regarded as property only, and their purpose be to protect; it considers the various ways of protecting property, and shows that a collision would not afford protection. Whether the fort was taken or not, the property would be injured. The injury can be avoided, and every dollar secured, as South Carolina pledges herself to pay its full value.

The communication proceeds to consider the result and settle the question as one of property, of dollars and cents, as Government based its whole idea on the action of protecting property. Mr. Hayne contends that the question should be considered as one involving property alone, as such could be easily arranged.

He says further that he is instructed to assure the President that any reinforcement will be considered a declaration of war.

Interesting from Charleston.—The Philadelphia Press publishes several letters from a Charleston correspondent. Writing on the 19th, he says:

"I have been with some members of the Calhoun Guard, to witness the large floating battery now in course of construction on the river in the upper part of the city.

This work has been carried on quietly, but with considerable energy. Its height will be sixty feet—considerable higher than Fort Sumter, which it is intended to attack. It is formed of cotton bales, and will be bound with iron. When complete it will be very formidable, and will enable the Palmettos to make the attack with comparatively little danger to themselves. Several large guns are lying ready to be placed in it, and the enthusiasm which is displayed in preparing a position for them shows pretty conclusively that equal ardor will be manifested in using them against the enemy.

I can assure you, most positively, not from what I have gained by listening to bar-room gossip, (for this I have studiously avoided) but from information derived almost directly from the very High Priests of Treason, that, in the course of a week or two, a well-organized attack will be made upon Fort Sumter, on all sides simultaneously. The people are fully aware that, should Major Anderson resist, considerable loss of life must ensue: but so persuaded are they of the importance of obtaining entire control of the harbor before the inauguration of Mr. Lincoln, that I do not think they will hesitate for a single day, after their *coup d'etat* is thoroughly arranged, to make the attempt. There are a large number of citizens here who believe that when the attack is made, Major Anderson will immediately evacuate, and spare the shedding of blood; and though I place a far higher estimate on the gallant Major's devotion to his country, and the honor of her flag, he could not be very severely censured if he terminated the difficulty in that way. He has been left in a garrison which, well manned, would be almost impregnable, with scarcely a corporal's guard to support him.

I have yet another conspiracy to mention, which, though by no means a new rumor, I have not, until to-day, had any good reason to believe was well-founded or reliable. I am, however, certain that negotiations are pending with secessionists in the states of Maryland, Virginia and Kentucky, to seize the Capitol, and prevent the inauguration of Mr. Lincoln, by force. This part of the rebellion has been intrusted to those three States. The matter is kept exceedingly secret, and, were I not myself, a member of a Vigilance Committee, I should have been in the dark upon the subject. I trust to be able to give you information in a day or two, in detail, as to the extent and ramifications of this plot, which I know is intended to be carried out, unless great precautions are taken to render it impossible."

Notices, &c.

Quarterly Conference.

The next session of the Western Central Quarterly Conference will be held in the Bean school-house, Mt. Vernon, about three miles east of the village, to commence Thursday, 1 o'clock, P. M., Feb. 21st, and continue over Sunday. I am instructed to say that the Christian church and friends will sustain the conference. We shall expect to see all our ministers present who belong to this conference, and hope to see those from other parts who can come. Also, as many brethren and sisters as can come to work for the Lord, that his cause may be revived and sinners converted. Behold the Judge standeth at the door; soon our work will be over and the end come. Let us work while it is day. Brethren from abroad will come into the place and find directions where to put up. We have not the names of persons to give.

I. C. Wellcome, Scribe.

Richmond, Me., Jan. 23d, 1861.

Life of Hiram Munger.

SECOND EDITION, WITH A PORTRAIT.

This book is now ready. Those who wish a copy (and every one should have one) will please send in the orders soon, in order to obtain a supply. In addition to what has been published in the first book, there is a large appendix, which contains some deeply interesting items regarding the trials and persecutions to which the pioneers of the Advent faith were subjected; beside a number of valuable recipes for various maladies. Also, a *life-like portrait* will accompany this edition. Owing to the extra expense, the price will be 50 cents; postage 8 cts.

Eld. M. Grant in Canada East.

In compliance with the earnest solicitation of the church in Danville, C. E., Eld. Miles Grant will commence a series of meetings on Sabbath, Feb. 10th, and continue over the following Lord's day.

In behalf of the church, J. Porter.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more new subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. Grant, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.63; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

L. D. Thompson will preach in
North Springfield, Vt. .... Feb. 10th
South Ashburnham, Mass .... Feb. 11th
Templeton .... Feb. 12th
Lowell .... Feb. 14th
Haverhill .... Feb. 15th
Lawrence .... Feb. 17th

D. A. Jones appoints to preach in
Cheshire Street, Ct. .... Feb. 17th

I will preach at
Natick, R. I. .... Feb. 11th
River Point .... Feb. 12th
Rocky Brook .... Feb. 13th
Danielsonville .... Feb. 15th
South Windsor .... Feb. 17th
Southington .... Feb. 24th
W. S. CAMPBELL.

C. Goodrich will preach in
Goshen, Mass. .... Feb. 10th
Plainfield Pond .... Feb. 13th
Savoy (Bro. Hadlock's) .... Feb. 14th
Griswoldville .... Feb. 17th

Geo. Champlin will preach at
Palmer Depot, Mass. .... Feb. 8th and 9th
and over the following Sabbath.

Eld. Chas. C. Stevens will preach in
East Columbia, N. H. .... Feb. 10th
Loudon Ridge .... Feb. 17th

We will preach in
Sandwich, N. H. .... Feb. 8th, 9th and 10th
Loudon Ridge .... Feb. 12th
Deerfield .... Feb. 13th
Hooksett .... Feb. 15th
Manchester .... Feb. 17th
Lawrence, Mass .... Feb. 19th and 20th
Haverhill .... Feb. 21st
Exeter, N H .... Feb. 22d
Lee .... Feb. 24th
East Northwood .... Feb. 26th
Dover .... March 1st
Berwick, Me. .... March 3d
J. G. SMITH,
J. PINKHAM.

Eld. T. M. Preble will preach at Canterbury, (Town-house, or Hall near by,) Feb. 10th.

I will preach in
Central Village, Coventry, R. I .... Feb. 10th
Exeter .... Feb. 13th
Lafayette .... Feb. 14th and 15th
Rocky Brook .... Feb. 17th

If any of these appointments conflict with previous arrangements, brethren will please notify me immediately by letter, directed to Worcester, Mass.
S. W. BISHOP.

I will preach in
Fitchburg, Mass. .... Feb. 9th and 10th
Athol, (where Bro. Sawtell may appoint) Feb. 11th and 12th.
Irving .... Feb. 13th and 14th
Northfield Farms .... Feb. 15th
Griswoldville, (where Bro. Houghtaling may appoint,) .... Feb. 16th and 17th
GEO. A. OTIS.

I will preach in
West Ossipee .... Feb. 10th
Merideth Village .... Feb. 15th
Loudon Ridge .... Feb. 17th
Pittsfield .... Feb. 19th
South Pittsfield .... Feb. 20th
North Barnstead .... Feb. 22d
Clark Meeting-House .... Feb. 24th
T. W. PIPER.

I will preach in the Sevey school-house in Vienna Feb. 8th, and Saturday evening and Sunday where Bro. Sevey may arrange. I shall give appointments from there at Rome, Belgrade and New Sharon, and remain and labor in that section three weeks if my health will permit.
J. A. KENNEDY.

I will commence a four days meeting at Manchester, N. H., Feb. 7th, and hold over the Sabbath.

Also, at East Boston, commencing Tuesday, the 12th, for one week or more.

At West Boylston Thursday, 28th, and hold over the Sabbath, as Bro. Ayres may arrange.
Lowell .... Feb. 17th
H. MUNGER.

Bro. J. K. Bellows will meet the brethren in
East Otis .... Feb. 10th
Chester Factories .... Feb. 17th
Round Hill .... Feb. 19th—20th
Dalton .... Feb. 24th
Cheshire, (as Bro. Cummins may arrange) Feb. 28th to March 1st.

H. B. Sevey will preach in
Belgrade, (Baptist M. H.) .... Feb. 10th
Augusta, (where Brn. may appoint) .... Feb. 17th

Business Matters.

To Correspondents.

☞ The Editor will not be able to visit Portland this winter.

M. A. Church.—Will answer when the Editor returns.

B. P. Manning.—All right.

C. W. Buringer.—We are out of No. 18.

Cash Receipts.

J. Crowley 301, 36 cts; Mrs. W C Bartlett 306, $2.50; do. for five new subscribers $4.50; Alfred Thompson six new subscribers, $33, $11.75; D Dudley 300, 33 cts; J Calder 296, $1.33; T Hardy, Jr., for Salem Brn., $10.00; E Braley 298, $2.46; S Broadhurst 280, $2.33.

A Wixon 292, Mrs. A E Smith 297, S Campbell 292,—50 cts. each.

J Sawyer 119, N Davis 305, Lyl. Hill 305, E C Swain 305, Jon. Pierce 290, E Slocum 293, F Beckworth 305, J Meader 306, S Woodruff 305, M A Perkins 286, E E Knight 290, B J Church 312, W H Bennett 305, G L Dale 293, W Morrill, Jr., 306, And. Edgerton 276, L P Fox 280, M M Markham 275, L E Sanders 306, Jon. Hall 288, W H Hacking 293, Mrs. Fabens 290, L Reimer 286, And. Vanderripe 299, B Morrell 306, S H Oatly 290,—$1.00 each.

J Brooks, Jr., 286, S T Johnson 331, G L Hodgdon 312, Miss Clapp 328,—$2.40 each.

W F Carpenter 333, N Miller 330,—$3 00 each.

Books and Tracts.

J Crowly 64 cts, T M Preble $7.00, W P Knightly $1.00, W W Buck $1.37, D Dudley 65 cts, W M Bassett 26 cts, J Calder 68 cts, L Record 12 cts, Eld. J Partridge $5.00, L Reimer $1.00, M A Church 71 cts, W A Fenn $3.49.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.
H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

The Soul—*what is it?* **or a careful ex**amination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

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"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

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The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 260 pp. 12mo. Price 50 cts. Postage 16 cts.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $2 00 per hundred.

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The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

Life and Religious Experience of Hiram Munger, including many singular circumstances connected with camp-meetings and revivals. Written by himself. This is a very entertaining work and will be read with interest by all. Price 40 cts. —postage 10 cents.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $3.00 per hundred,—5 cts. single. Postage 1 cent.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cents. Postage 1 cent. $3 00 per 100.

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200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Foster's Letter and Tract on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Genesee, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 3 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed: or Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove *endless* misery are explained, and two hundred for *destruction* quoted. By Eld. Jacob Blain. Price 3 cents single; $2.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 3 cts.—postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusion; Bible Hell; Great Controversy.

We have also on hand the following

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OF
H. L. HASTINGS,
PROVIDENCE, R. I.

Voice of the Church on the reign of Christ on Earth, by D. T. Taylor; edited with a preface by H. L. Hastings. 12mo. 420 pp. $1 00
The Great Controversy between God and Man: its Origin, Progress, and End; by H. L. Hastings. 12mo. 167 pp. 60
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Forever with the Lord, by H. L. Hastings 12mo. *Preparing* 00
Earth's Destiny, as revealed in Scripture, by H. L. Hastings 12mo. *Preparing* 00
Tracts on Prophecy, by H. L. Hastings. 12mo. 220 pp. 50
Tracts on Immortality, by H. L. Hastings. 12mo. 220 pp. 50
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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

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Selected for the Crisis.

Virtue.

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky;
The dew shall weep thy fall to-night,
For thou must die.

Sweet rose, whose hue, angry and brave,
Bids the rash gazer wipe his eye;
Thy root is ever in its grave,
And thou must die.

Sweet spring, full of sweet days and roses,
A box where sweets compacted lie,
My music shows ye have your closes,
And all must die.

Only a sweet and virtuous soul,
Like seasoned timber, never gives;
But, though the whole world turn to coal,
Then chiefly lives.

—*George Herbert.*

For the Crisis.

Bro. Peter Noka's* Exhortation.

IN PRAYER MEETING IN NEW MARKET HALL, PROVIDENCE, JAN. 8TH, 1861.

"I think we have used the time to-night just as the Lord would have us. Just exactly. It has always been my idea that it takes the *whole church* to preach the gospel. When they *do* you will always see a good effect. It isn't in the preachers particularly, though they are reckoned in with that body of people, I suppose, identified to be the head, but we have *all* got to be in that body in order to see God's work effectually. There has got to be a *oneness*, and I see that manifested here this evening. A oneness, so as to be one person, one intention. Well, God works by just such means. When they are willing to become anything and everything for the Lord, then he is willing to pour out his Spirit upon them.

Sometimes we feel very anxious; but I have thought before now, like children, we didn't know really *what* we wanted so well as the Lord knew *when* we wanted it. I have been around in protracted meetings considerably, seeing cold churches brought up to be warm, real, sanguine, God-loving people, where he would like to abide, and I have never but *once* seen one that started up (I believe I did once) where God worked among the *sinners* before he did among the chuch-members, (and they had to shuffle out of the way and let them pass); but *then* there was nobody to take care of the lambs: there were no mothers, they were children born into the kingdom of God without any parents, and, of course, we had to look around for some one to take care of them. After they had received salvation and been born into the kingdom, then we had to go to work and find fathers and mothers to take care of them, guide and aid them along. But God has his all-seeing eye upon us, and knows just what we ought to *be* in order to be directors to them that he will bring in by his almighty power.

Now when we get *just right*, God will send us along something to make merry over, he will. When you get just ready, just in that place where you can take care of what God gives you, then he will begin to give. I never knew it to fail in the world. If you get ready to-night he will give it to-night. If to-morrow, then to-morrow is the time. But whenever it is, just when you are ready, glory to God! he will give you something to be glad over, give you something to take care of. That is just as sure as you live.

Now don't you falter or shrink. God is only trying your faith. How was it in ancient times? See how he tried Abraham. Why? Because he was going to make unto Abraham a great promise. And true it was. He tried Abraham faithfully. He tried him, I think, about all he could stand; anyhow, God was satisfied with that trial, for Abraham came out bright, and he owned at the last that Abraham's *faith* was fixed in him beyond all things. Now he will try *us* just so. He has tried me, and he will try *you*. He is not partial to any, but they that will live godly have got to go down through the fire and have all their shackles *burnt off*. And as the shackles come off, God will send his power and blessing, and you will be ready to take care of it, and keep it, too.

Bro. Hastings wanted me to talk, but I had nothing to say when you began. No, sir, it takes the church, and when they get into working order then God will bless them. And these are just the means that God designed to work with; and I feel that you have taken a long step to-night, and God is at the head of it. You may depend upon it. You take one step to-night, to-morrow night take *another step*, and so on. I have seen little boys rolling a stick in the snow, and the more they rolled the bigger it grew, and when they stopped, it didn't grow any. So if we have got hold of faith to-night, we can peek through the dark veil that is over our eyes, and keep our eye fast upon it, and not take it off or fear we shall lose a glimpse of it, until he veil grows thinner and thinner, and when we get to praying, these worldly things don't come up into our minds. The *broom of faith* has swept them all out. When we get into the prayer-meeting bringing our concerns there, thinking of everything, some one of a new dress she had got at the dressmaker's, another of a bonnet at the milliner's, a brother of a debt he has got out somewhere,—the want of a little money,—all of these come up, and here they are *in the prayer meeting*. There is something between God and our souls. This wants to be *cleared out of the way!*

Now suppose every one of us comes up with a clean tenement, with no occupant but Jesus Christ, its rightful owner, everything else entirely banished, what would be the transaction of business on the Lord's side here amongst us to-night, or to-morrow night? I tell you, *try it*. *Try it*, and you will see just as sure as you live!

Down on old Warwick Plains it took about one month to clear out what we used to call 'the tinker's shop, old bits of tin, and iron, old stoves, etc., and we offended some; but we kept turning out till we cleaned the old house completely, nothing in the way, no hatred, animosity, bigotry, pride, or superstition, and the thousand crooked things that lie in the way and have got to be turned out,—lying, backbiting and slandering (I don't imagine they are here, yet there *might* be some little, crooked thing which you might as well let go and let God have the right of the place.

After about one month, we got cleaned out, and were just about right. Then the rest came in, and as they clean out they get into the *back seats*, and as they begin to warm up, they move up from seat to seat, till by and by, if they could, they would move up the old front pew clear to the pulpit. They cannot get close enough, —close to the fire where the great brand is burning. Now when we got into that position, we concluded we were in working order. Just as soon as we got into that position we had something to do, something to take care of. God gave some nights, two, sometimes three, and so on up to a dozen or twenty, till His work was done in that place.

Just so here with you. *Try it*. Don't shrink. The Lord is going to try you a little. We have got to be tried. It don't hurt us, does it, brethren? It seems rather crucifying, but the Lord says, 'I know when to give it to you.' You are going to clean up, and by the time that everything is in preparation, the Lord will be along with his gifts, just as sure as you live. But I will not take up your time. Somebody's else heart burns, I know."

Reported by E. P. W.

*Bro. Noka is a Narragansett Indian.

For the Crisis.

Christian Salutation.

BRO. GRANT:—As the weary, worn traveler, long exiled from his native home, feels the yearnings of his soul flow out after the beloved hearthstone, around which are gathered beneath the paternal roof the objects of his affection, where he may meet and mingle in the tones of unrestrained gladness, pouring out his full heart in regard and sympathy, sharing the tide of general joy, that clusters around the beings of his attachment: thus, after the tedious journeying of twice twenty years, sharing the cares and labors of life's devious and chequered pathway, enduring its sorrows and tribulations, engaging in many battles with the flesh, and securing some victories, do the aspirations of my longing heart go out after the "new heaven and the new earth, wherein dwelleth righteousness." O, how I love to dwell upon that holy promise, the glorious home and future abode of the saints here upon the earth after it shall be purified and made meet for the Master's use! I read with more than usual interest, the glowing description by John the Revelator, of the beautiful city, whose dazzling splendor is compared to pearly gates and golden streets, the light of which outshines our natural sun. But its greatest attraction to my present limited vision, is the "pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb," on either side of which is the tree of life, bearing twelve manner of fruits, and yielding her fruit every month, and even the leaves of this wonderful tree of Paradise are so efficacious as to be for "the healing of the nations." With what holy ardor do I look forward to the time when Jesus shall come, bringing with him the loved ones, that have so long slept in his sacred embrace, and shall unite us together within the divine enclosure of the holy city, and permit us to pluck the celestial fruit of the heavenly tree by which our spiritual life will be perpetuated.

These very pleasing, and to myself comforting, reflections have induced me to write this humble letter to the dear brethren and sisters, who are contributors from time to time to the columns of the *Crisis*. In reading their refreshing articles and letters, I have become acquainted with some, with whom in connection with many others of Christ's little ones my soul claims spiritual affinity. I discover around this common table of social blessings many sisters' names, as co-workers with strong-minded brethren, in the vineyard of the Lord. Among whom I trace with long and cherished regard, the name of Sister Willard, with whom I have often taken joyous counsel in the Lord, and sweetly conversed across the gulf of time for a long period of years, and through whose instrumentality and kind invitation, I was induced to add my humble name to the list of those who love to talk about the coming of their Lord. Go on, my dear sisters, one and all, in the work and labor of love, trying to win souls to the knowledge of the truth as it is in Jesus, and though you will often have to sow in tears, yet, if not weary in well doing, you will reap in joy; and soon our blessed Savior will come and gather his jewels together, where they will be his children, and he will be their Shepherd, going in and out before them, while his own soft hand shall wipe all tears from all faces, and sorrow and sighing shall flee away.

The Master has appointed me quite an outpost in his service, with nothing very cheering in the surroundings about me, and often as I try to press forward in the active discharge of duty, do I find myself much alone in pursuing the onward and upward steeps of Zion. Now and then I am taken into the large room of his grace by coming in contact with some dear child of God, who is thirsting for more than the vain and delusive world can give, and then oh! how sweet is the feast of spiritual joy, how rich the foretaste of the banquet which Jesus has gone to prepare; and often after it is over, in imitation of Elijah, does my pilgrim heart go many days on the strength of the spiritual and heavenly repast. O! how precious is christian fellowship and kindred association to every dear saint of the Lord, and though his usual way in dealing with his children, is by the mellow touch of affliction, in permitting them to fill up the measure of Christ's sufferings left behind for every true son and daughter to taste, yet he now and then takes them into his banqueting house of love, and with congenial spirits refreshes and prepares them for the further conflicts of their continual warfare, by the rich preludes of their future and blissful inheritance among the sanctified.

Then let us mid every trial gird up the loins of our mind and "hope unto the end;" comforted from the fact that the time is not far distant, when our journeying through an enemy's land will close, our conflicts cease, and our triumph in a Savior's love be complete. Till then with christian love I am one with every true disciple of the blessed Redeemer. MARY A. TIBBETS.

Neal's Creek, Ind.

All for Christ.

Thou, who didst stoop below
To drain the cup of woe,
Wearing the form of frail mortality;
Thy blessed labors done,
Thy crown of victory won,
Hast passed from earth, passed to thy throne on high.

Man may no longer trace
In thy celestial face
The image of the bright, the viewless one;
Nor may thy servants hear,
Save with faith's raptured ear,
Thy voice of tenderness,—God's holy Son!

Our eyes behold thee not,
Yet hast thou not forgot
Those who have placed their hope, their trust in thee;
Before thy Father's face
Thou hast prepared a place,
That where thou art, there they may also be.

It was no path of flowers,
Through this dark world of ours,
Beloved of the Father, thou didst tread;
And shall we in dismay
Shrink from the narrow way,
When clouds and darkness are around it spread?

O, Thou who art our life,
Be with us through the strife;
Was not thy head by earth's fierce tempests bowed?
Raise then our eyes above,
To see a Father's love
Beam, like a bow of promise, through the cloud.

E'en through the awful gloom
Which hovers o'er the tomb,
That light of love our guiding star shall be;
Our spirits shall not dread
The shadowy way to tread,
Friend! Guardian! Savior! which doth lead to Thee.

Selections.

Divine End of Suffering.

We make the following extracts from Beecher's sermon on John 11: 49–52, recently given in Brooklyn:—

"The second method in point of time, but first in importance, by which God inspires faith in the reality, value, and authority of invisible truths, is by the sublime manifestation of suffering. He does it first by miracles, and next by suffering. But more than by any other influence, has God pierced the opaque senses of men with the conviction of eternal, spiritual, invisible truth, by the potency of suffering. For as all men hate suffering, and flee from it, and dread it, so it is almost a spontaneous conviction, almost an instinct of the world, that suffering measures the value of anything for which it is endured. The whole world knows and feels that no man would willingly suffer for anything which he did not believe to have some value. There are some sufferings that men cannot help; but when a man goes into trying circumstances for the sake of a certain good, he manifests a willingness to bear whatever sufferings he will be subjected to by those circumstances. What a man is willing to endure, measures his estimation of the thing for which he endures. And how much a man will suffer, measures to his fellow-men how much he values the thing for which he suffers. We see this in lesser spheres. How much a man will suffer for money, measures the attraction which money has for him. How much a man will undergo and forfeit for the sake of gratifying ambition, measures the value which he sets upon the rewards of ambition. What a man will suffer for a friend, for a companion, or for a child, measures what is the hold of love upon him.

"You recollect, I presume, the case of a man who, being pursued by Indians, and endeavoring to escape with his family, found that he could not take with him all his children without running the risk of losing them all. It seemed plain to him that if he did not leave some of them behind, they would all be overtaken and killed. He tried to pick out those that he could best spare. He looked at the largest, at the smallest, and at each of the others, in succession, but there was none of them that he could make up his mind to part with. I would like to know which of your children you could spare better than the others. So he determined that he would not without a struggle spare any of them; and he put himself as a shield between them and the enemy, and driving the enemy back, escaped with the whole of them. His own life was nothing to him; he did not care for that; his willingness to sacrifice it for his children, measured what they were worth to him. What a man will do for those he loves, measures how much he loves. What a man will suffer for those he loves, measures the depth of the Divine element of love in him. What men will do and suffer, then, for moral principles, measures their estimation of the value of those principles. Now, God has, from the beginning, employed this measure to reveal to worldlings and the whole world the reality and grandeur of invisible moral truths. If there had been no man to suffer for truth, the truth to-day would have been no more esteemed than error. If there had been no man to suffer for justice, justice would have been no more revered than injustice. If there had been no man nor woman to suffer for purity, purity would have ranked upon the same level as impurity. If there is exaltation in the moral sentiments, it is because there has been a baptism of suffering upon them.

"Men who can discern great invisible realities clearly, and who value them so much that they are willing to suffer for their sake—such men are men of natural endowments so lofty and so imperial that they are ordained from their birth to be kings and priests to their fellow men. There are men that are kings all their life long, and priests all their life long, who were made so by the ordinances of birth. There are subsequent ordinations; but the great ordination is that which a man receives when he is born; and what God gives him then is a prophecy of all that he is going to receive to the end of his life. All prophets and martyrs and witnesses, then, of every age, have been great men by birth, and have been selected because they had a natural hold on faith, and a natural power upon the imaginations of men. When such men, being men upon whom the public gaze is fixed, and standing head and shoulders above those around them, take suffering for the sake of invisible truth, it produces a most profound impression upon the world.

"You look across the street into your neighbor's window—as you have no business to do—and see a spectacle of sorrow. You are not near enough to discern anything except this: that in the room, alone, is a fair woman in the extreme of suffering. She has abandoned herself to grief. Her hair is disheveled; at times she tears it with her hands; she is in convulsions; she falls to the floor; she seems to cry out with exclamations of despair; she springs to her feet again, and all her movements indicate intense anguish; and what do you know of the cause of her trouble? You look to see if she is tormented by anything outside of herself, and perceive that she is not. You instantly say, 'There is a person undergoing great suffering;' and as there is no visible cause for her suffering, you say, 'In her mind something has wounded her to the quick.' From her physical suffering you know that there is an invisible cause operating upon her; you know that there is something acting upon her heart, upon her soul. Since her body suffers, and since it does not suffer from any external cause, you know that its suffering must be caused by something internal. And that is the key of the suffering in the world.

"When a prophet suffers, and men see him bear bodily torment without complaint, they know that there must be something inside of him which sustains him, and they say, 'That man believes in something, or something is acting upon his imagination, which we do not know anything about.' They call it sometimes fanaticism, and sometimes enthusiasm. They know that there is an invisible something that enables him to calmly endure his suffering, while flames scorch him, while the axe gashes him, while lancets pierce him, and while thorns tear him, and that causes him under such circumstances to say, 'I cannot recant.' The fagot blazes and crackles about him, and he calls out to his God, and men say, 'Where is his God? What is it that he is calling out to?' They see him look up, and they look up, and see nothing, and feel mysterious, and say, 'There is something that we do not know and he does.' A profound impression is made upon their mind that he has commerce with the invisible spheres, and with an invisible power. And so human suffering well borne is the most powerful revelation to the world of a higher sphere of truth than that which ordinary men are accustomed to act by."

Muller's "Life of Trust."

Allusion was made to this devoted man last week. We now give below some extracts from his work:—

REASON FOR ESTABLISHING THE ORPHAN HOUSE.—Through my pastoral labors and my correspondence, and through brethren who visited Bristol, I had constantly cases brought before me which proved that one of the especial things which the children of God needed in our day was, *to have their faith strengthened.*

My spirit longed to be instrumental in strengthening their faith, by giving them not only instances from the word of God of his willingness and ability to help all those who rely upon him, but *to show them by proofs* that he is the same in our day. I well know that *the word of God ought to be enough;* but I considered that I ought to lend a helping hand to my brethren, if by any means, by this visible proof of the unchangeable faithfulness of the Lord, I might strengthen their hands in God; for I remembered what a great blessing my own soul had received through the Lord's dealings with his servant, A. H. Francke, who, in dependence upon the living God alone, established an immense orphan house, which I had seen many times with my own eyes. I therefore judged myself bound to be the servant of the church of Christ in the particular point on which I had obtained mercy; namely, in *being able to take God by his word, and to rely upon it.*

This, then, was the primary reason for establishing the orphan house. I certainly did from my heart desire to be used by God to benefit the bodies of poor children, bereaved of both parents, and seek in other respects, with the help of God, to do them good for this life. I also particularly longed to be used by God in getting the dear orphans trained up in the fear of God—but, still, the first and primary object of the work was and still is, that God might be magnified by the fact that the orphans under my care are provided with all they need, only *by prayer and faith*—without any one being asked by me or my fellow laborers, whereby it may be seen that God is faithful still, and hears prayer still. That I was not mistaken, has been abundantly proved since November, 1835, both by the conversion of many sinners who have read the accounts which have been published in connection with this work, and also by the abundance of fruit that has followed in the hearts of the saints, for which, from my inmost soul, I desire to be grateful to God, and the honor and glory of which not only is due to him alone, but which I, by his help, am enabled to ascribe to him."

Let the following increase your faith:—

"REMARKABLE ANSWERS TO PRAYER.—There was given by a brother one hundred pounds, fifty pounds of which were previously promised, to insure the rent for premises. It is a remarkable fact, concerning this donation, that I had, in December of last year, repeatedly asked the Lord to incline the heart of this brother to give this hundred pounds, and I made a memorandum of this prayer in my journal of December 12th, 1835. On Jan. 25th, 1836, fifty pounds were promised by him, and on November 5th, fifty pounds besides that sum were given; but it was not till some days after that I remembered that the very sum for which I had asked the Lord had been given: when it came to my mind that this prayer had been noted down in my journal, and I showed it to the donor, we rejoiced together; he, to have been the instrument in giving, and I, to have had the request granted. * * *

"This is, perhaps, of all days, the most remarkable as yet, so far as it regards the funds. When I was in prayer this morning respecting them, I was enabled firmly to believe that the Lord would send help, though all seemed dark as to natural appearances. At twelve o'clock, I met as usual with the brethren and sisters for prayer. There had come in only one shilling, which was left last evening anonymously at the Infant Orphan House, and which, except twopence, had already been spent on account of the great need. Lower we had never been, and perhaps never so low. We gave ourselves now unitedly to prayer, laying the case in simplicity before the Lord. Whilst in prayer there was a knock at the door, and one of the sisters went out. After the two brethren who labor in the Orphan Houses and I had prayed aloud, we continued for a while silently in prayer. As to myself, I was lifting up my heart to the Lord to make a way for our escape, and in order to know if there were any other thing which I could do with a good conscience, besides waiting on him, so that we might have food for the children; at last we rose from our knees. I said—'God will surely send help.' The words had not quite passed over my lips when I perceived a letter lying on the table, which had been brought whilst we were in prayer. It was from my wife, containing another letter from a brother with ten pounds for the orphans. The evening before last I was asked by a brother whether the balance in hand for the orphans would be as great this time when the accounts would be made up, as the last time. My answer was that it would be as great as the Lord pleased. The next morning this brother was moved to remember the orphans, and to send to-day ten pounds, which arrived after I had left my house, and which, on account of our need, was forwarded immediately to me. * * *

"This morning our poverty, which now has lasted more or less for several months, had become exceedingly great. I left my house a few minutes after seven, to go to the Orphan Houses to see whether there was money enough to take in the milk, which is brought about eight o'clock. On my way, it was especially my request that the Lord would be pleased to pity us, even as a father pitieth his children, and that he would not lay more upon us than he would enable us to bear. I especially entreated him that he would now be pleased to refresh our hearts by sending us help. I likewise reminded him of the consequences that would result, both in reference to believers and unbelievers, if we should have to give up the work because of want of means, and that he, therefore, would not permit its coming to naught. I moreover again confessed before the Lord that I deserved not that he should use me in this work any longer. While I was thus in prayer, about two minutes' walk from the Orphan Houses, I met a brother who was at this early hour to his business. After having exchanged a few words with him, I went on: but he presently ran after me and gave me one pound for the orphans. Thus the Lord speedily answered my prayer. Truly, it is worth being poor and greatly tried in faith for the sake of having day by day such precious proofs of the loving interest which our kind Father takes in everything that concerns us—and how should our Father do otherwise? He that has given us the greatest possible proof of his love which he could have done, in giving us his own Son, surely he will with him also freely give us all things. It is worth also being poor and greatly tried in faith, if but thereby the hearts of the children of God may be comforted and their faith strengthened, and if but those who do not know God, and who may read or hear of his dealings with us, should be led thereby to see that faith in God is more than a mere notion, and that there is indeed reality in christianity. In the course of this day there came in still further thirteen shillings."

A COMING ETERNITY.—And Paradise, Paradise lost, is awaiting you, and stands before you with unfolded gates; and time hasteneth past, and eternity prepareth itself to roll on for ever. And the body loseth its strength for labor, and its relish for sensual things; and both haste to an end; and rest cometh, and refreshment in the presence of God; and every blessing of our first parents, with every superadded blessing which arises from the sense of dangers past, from the glorious knowledge of redeeming love, and from the certainty of salvation, and deliverance, and eternal security.—*Irving.*

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

Baldness.

What makes baldness? Why are so many heads robbed of their covering? I will tell you.

The human hair has a *bulbous* root, some like the root of an onion. This root is bedded in the soft, fatty mass of flesh and integuments which cover the skull, underneath the outer skin. The orifice in the outer skin, through which the hairs protrude, is smaller than the *bulb* or *root* of the hair, and so the hair cannot be pulled out without causing pain, both in starting it from its place of growth and drawing the bulb through the narrow aperture in the outside scalp. Now when from any cause the roots of the hair become *dried* and *diseased*, they *shrink* and loose their hold beneath; and then the bulbs, having become smaller than they were, slip out *easily*, and so the hair pulls out or drops off, and the head becomes bald.

Fevers that dry and parch the skin shrink the roots of the hair, and so it comes out. General ill health frequently does the same. Great mental excitement, causing *heat* in the head and *headache*, produce similar results. Wearing heavy caps and close stove-pipe hats on the head, sweat and enfeeble it, and so cause the roots of the hair to be diseased and die. Even the *skull* is rendered fragile by over-dressing; and upon one ancient battle field history records that years after the battle you could distinguish the skull of a barbarian from that of a Persian, the skulls of the Persians being very soft and easily broken, in consequence of their wearing heavy felted caps upon their heads, while the skulls of the bareheaded barbarians were very hard.

In this country I presume you will find ten baldheaded *men* to one woman. Why? Because men wear hot and heavy caps nearly all their days, while women go bareheaded most of the time; and when they pretend to put any thing on their heads, it is a mere frame to stretch ribbon over, or to hang posies in, or to keep the sun off the *back* part of their *heads*, where they have tied, and rolled, and pulled, and twisted, and braided their hair up in a manner that must stop the circulation of blood in the back part of the head, rob the neck and spine of the protection God made for it, and so cause stiff neck, pain in the neck and back, spinal disease, and so make business for doctors, undertakers, etc., etc. But wearing the head uncovered preserves the *hair* to a great extent, nevertheless.

You will notice on bald heads there is a great lack of that soft, fleshy covering, that lies between the scalp and the skull. Their heads are smooth as an *egg shell*, and as hard as need be. No hair can grow on such a pate. It is like the stony ground, which has not much depth of earth, and so there is no growth of hair above it, so they have become bald.

Now what is the *cure* for baldness? One good thing for the hair is to go bareheaded. And if a man cannot do this for fear of being put in a mad-house, let him get a very light hat, and have four or five eyelets set in around it, so the air can pour in and circulate through it. Now don't start off on this advice and go bareheaded till you "catch your death cold," but use moderation and common sense, and especially don't sit around a roasting fire with a heavy cap on your head. I know a man who, winter or summer, goes to the field or the forest to work, lays his hat and his coat off together, and never puts them on till he has done his work. His head looks as if you could hardly *pull* a hair out.

Another good thing for the hair is to throw all your paltry perfumes and bottles of bear's grease and olive oil (made from western *hogs* fed on rattlesnakes and garbage,) to the bats and the moles, and lay aside your *fine* comb till "circumstances" demand its use, and then brush your hair well with a good stiff brush. A thorough brushing will impart a silky gloss to your hair, which no country boy ever attained by rubbing a tallow candle on his head, or by using up a bottle of Rowland's Macassar, or Mrs. Flannel's Flowery Flummery upon his unkempt locks.

If you have a humor in your scalp, abhor ointments, oils and embrocations, as Ancient Henry does holy water; and turn a deaf ear to every old lady (male or female) who offers to dose you with poisons inside, or with applications outside to drive it away. Get a band of linen long enough to go round your head, and wide enough to reach from your ear up nearly to the top of the head; make it two thicknesses, and sew an oval crown into the top; then dip it in soft water, put it on your head, and wear it day and night if your head feels bad; and if your head is covered with scabs, no matter, keep washing it out and cleaning them off, and when it has all come to the surface and is worked off, you will have a head that *is* a head, good for something besides to hang a hat on—a head that can do something besides ache and throb and torment you to death.

The great thing to prevent baldness is to get a healthy action in the scalp—not a mere *stimulation* caused by brandy, alcohol, essential oils, and such other things as form the basis of many hair medicines of the day, but a vital action which will be permanent. How shall we do it? *First*, if your hair falls off, *cut it short*—no matter if it is shingled down to an inch in length—then wash the head in warm water, or cold, or both, rub it thoroughly and wipe it dry. This, continued for a week or two daily, will often cure the hair from coming off.

If the scalp is too *thin*, that is, if it feels tight and *hard* on top of the head, no healthy growth of hair can exist. To remedy this, press the ends of the fingers firmly on the scalp, and move them from side to side. Don't rub the *outside* of the *scalp* merely, but rub the scalp round *on the skull* till it is *loose*; keep working at it often every day, and presently when the head has been worked over for some time in that way, the scalp will be found looser than before, there will seem to be more *flesh* and *fat* upon it, the head will not be so hide-bound, the arteries and blood vessels will be filled up, the roots of the hair will be nourished by the influx of blood, they will expand and fill their sockets, and so become fastened in; the outer orifice will be too small to let them easily escape, and so the hair will grow, will have color, and will stay in the head. And if a man lives like a christian, healthily and properly, he will have, even in age, not a shiny, greasy, bald pate, but that hoary head which is a crown of glory if it be found in the way of righteousness.

I wonder who will dislike *this* article and want to reply to it? I do as well as I know how, and then I can't please folks.

N. B. If any one finds this advice worth *more* than five dollars to them, they can give what they save from buying perfumery, hair dye and pomatum, to some of God's poor, or else send it on to the Tract Fund. The advice is *gratis*. H. L. H.

Providence, R. I., Jan., 1861.

"Naked Arms and Sore Throat."

The following words are taken from "Lewis' New Gymnastics." Let every mother read the truth, and then see whether the dresses of her little ones correspond: A distinguished physician, who died some years since in Paris, declared: "I believe that during the twenty-six years I have practiced my profession in this city, twenty thousand children have been carried to the cemeteries, a sacrifice to the absurd custom of exposing their arms naked."

I have often thought if a mother were anxious to show the soft white skin of her baby, and would cut out a round hole in the little thing's dress, just over the heart, and then carry it about for observation by the company, it would do very little harm. But to expose the baby's arms, members so far removed from the heart, and with such feeble circulation at best, is a most pernicious practice.

Put the bulb of a thermometer in a baby's mouth; the mercury rises to 99 degrees. Now carry the same bulb to its little hand; if the arms be bare, and the evening cool, the mercury will sink 40 degrees. Of course all the blood which flows through these arms and hands must fall from 20 to 40 degrees below the temperature of the heart. Need I say that when these cold currents of blood flow back into the chest, the child's general vitality must be more or less compromised? And need I add that we ought not to be surprised at its frequently recurring affections of the lungs, throat, and stomach?

I have seen more than one child with habitual cough and hoarseness, or choking with mucus, entirely and permanently relieved by simply keeping its hands and arms warm. Every observing and progressive physician has daily opportunities to witness the same simple cure.

HOW TO GET A GOOD FRAME CHEAP.—Live temperately, be abstemious, cultivate early hours, rise with the lark instead of going to bed after one, take plenty of exercise, avoid debt, draughts, bad company, bills, and wet feet, and you will soon get a good *frame* cheap, and it shall be a frame, moreover, worth more than its weight in gold, such as shall inclose the very picture of health.

FEVER SORE.—Syringe the sore every morning with the following liquid: White oak bark (inside) four ounces, boiled in a quart of water to a pint. When cold, bottle it, and add one ounce of borax, in small pieces. Use a little for each dressing of the sore.

THE CRISIS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truths; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Trust in Christ.

No more, my Lord, will I repel
The pleading of thy Spirit's voice,
O Savior! come and with me dwell,
And make my burdened heart rejoice.

No more, my Lord, no more I boast
Of works performed and duties done;
Ruined and helpless, sick and lost,
My only refuge is thy throne.

No more, my Lord, no more I strive
By eager toil thy love to seek:
Now, on thy mercy I believe,
And of thy proffered "fullness" take.

No more, my Lord, my changeful frame,
My doubts and fears, and cares and gloom
Affright my soul: in Jesus' name
I trust, till he shall bring me home.

H. L. M.

For the Crisis.

THE COMING STRUGGLE
Between the Church and the Powers of Darkness:
SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 1.

Spiritualism is now assuming an importance which demands something more than a mere passing notice, however plausible may have been the excuse for indifference in the past. Unless we would be in the condemnation of those who know not the things which belong to their peace, it becomes us to study well the character, policy and resources of the enemy which we *must meet*, whether we will or not. Nor does it become us to sport with its specious pretensions by such a childish opposition as "mere humbug"—"the work of tricksters"—"the wild vagaries of infatuated and deluded men," with other like harmless arguments. With all its infidel pretensions and unblushing immoralities, it has still indispensable elements of success, and we should look it full in the face. If its "glory" is really "its shame," it can boast of a success which no other professedly religious body can. (I use the term religion, here, as denoting *a* system of worship, not necessarily the *true* system, but which may be true or false.) Most other religious bodies, among the many in our country, fall below their hundreds of thousands in the course of a century or so; while but two, I think,—the E. Methodist and the Catholic—have as yet attained to a million; yet the Spiritualists, though they have been running but about fourteen years, now number, in our country alone, two millions of actual, and five millions nominal, believers, with an almost equal success in other countries, and a present rate of increase as surprising as its past achievements.

Nor is this unparalleled success to be attributed to any perfection in its religious system in the beginning, nor the advantage of having some acknowledged "great light," or lights, to introduce it to the world. On the contrary, it started with the "Mysterious Rochester Raps" for its religious system, and the obscure "Fox Family," for its first adherents. But its conquests are quite as remarkable for their permanence as their extent. The adherents of other religious bodies are frequently falling back; and there must be, according to Christ, the "stony ground" and "wayside" hearers, though the word is preached. But the instances are rare of individuals becoming freed from the influence of Spiritualism, who have once entered zealously into its defence. Though I once thought a Randolph, a Hatch and a Harris were examples of this kind, the sequel shows that they are not inclined to oppose, but regulate, the progress of Spiritualism.

Orthodoxy embraces in its theology, and guards with jealous care, the fundamental principles of Spiritualism; and though it does not yet openly acknowledge, in it the direct fruit of its own teachings, yet it has done it virtually, in that it has ceased its opposition so generally manifest a few years ago. They seemed to have learned that their neighbor's house is built on the same foundation, and is, also, closely interwoven with their own in the framework; insomuch that they cannot attempt to demolish it without equally endangering their own; hence they seem inclined to adjust the differences, and recognize them as rightful tenants; while the Spiritualists are congratulating themselves on their agreement, saying, "There are no people in the world so well prepared to receive Spiritualism as the Christian sects."—*Mrs. Spence.*

From what I have seen, I am well persuaded that there are more Spiritualists who do not know they are such,—men who have imbibed its essential principles, not knowing what Spiritualism is,—than there are of the avowed believers, and time will show that this is the case. Nor are its pretentions for the future behind its prospects.

The Spiritual Eclectic says:—"For ourselves we accept this new revelation as one which is utterly to revolutionize and destroy existing institutions of all kinds—political, social and religious—and that speedily." Says the Spiritual Telegraph:—"We feel that our advance will be irresistible and our conquests speedy and sure. To Spiritualists is committed the gospel of the present age." Says Mrs. A. M. Spence:—"Spiritualism has not done its work yet, it has a greater one to do. It will soon have a controlling power over government. Your government will never be elevated till your religion is revolutionized."—*Discourse at the Melodeon, Boston, April 15th,* 1860. Says A. J. Davis:—"The world is replete with evidences that Philosophy and Theology, Reason and Superstition, Religion and Republicanism, Liberty and Slavery, Truth and Error, are about to commence a fearful, a terrific, a sanguinary battle—a battle to be fought, first in men's souls and then in the sanctuaries and congressional halls of sects and nations. This change shall bring about the reorganization of society which will be a commencement of the kingdom of heaven on earth."—*Great Har., Vol.* 1, *p.* 211. Says Dr. B. P. Randolph:—"I believe there is a principle at work from one end of the world to the other, and the day is already dawned, when all society will be swept on by the rushing tide of truth and common sense to the ultimate belief in modern Spiritualism." Says John M. Spear:—"The hour is at hand when a revolution must come. . . . It will be a fearful crisis—an hour when the passions of men will be excited to an extent seldom if ever known before."—*Educator, p.* 408. Says Uriah Clark:—"Only eleven years and its journals are numbered by scores, its volumes and public evangels by hundreds, its mediums by thousands, its believers by millions. Conservative to all good, and radically revolutionary to all evil, beneath its angel (?) influences the church and state and society of to-day are rocking like stranded barks amid the ocean waves."—*Spiritual Register,* 1860, *p.* 10. Says H. B. Storer:—"Those who are now most cautious in the expression of their sentiments will soon become mouth-pieces for the utterance of sentiments the most radical and revolutionary."—*Spr. Register, p.* 11.

Other testimonies might be added, but the above—all from leading Spiritualists—must suffice as an expression of their hopes concerning the immediate future of Spiritualism. But this revolution and its results will be noticed in its proper place when these quotations will be noticed again, and their predictions will be more apparent. These sentiments, let it be remembered, are not the result of their observation merely, but they are the substance of communications daily received in every part of our land and throughout the world from invisible intelligences. We cannot, I think, contemplate its wonderful achievements in the past, its present character and miracles, with its arrogant yet plausible pretensions for the future, without feeling a conviction that a mightier than human power is directing this specious scheme of infidelity in its avowed design to overthrow christianity. If we consult the Scriptures in this matter, which we are assured shall be as "lamp to our feet and a light to our path," we find that we may expect to see men about this time, "depart from the faith and give heed"—as a substitute—"to" spirits—"seducing spirits" and—doctrines of like character—"doctrines of devils."—1 Tim. 4: 1. We find also that "unclean spirits"—"spirits of devils working miracles"—not spirits of the dead—shall a short time before "the battle of the great day" "go forth to gather the kings of the earth and the whole world to this battle." This shows a general spread of this religion of the spirits and an acceptance quite as general, since the kings of the earth and the whole world are persuaded to risk a battle with Christ in defence of it.—Rev. 16: 13—16; 19: 19, 20.

Seeing then that it is a scheme of Satan we cannot wonder at its success nor be too watchful of its movements, as embodying "the wiles of the devil" into a specious system of religion designed to counterfeit christianity in its promised introduction of Christ's reign upon earth, and so gain the confidence of the careless portion of the christian world and lead them to destruction.

Some brethren have been content with proving that the dead cannot communicate; others, embracing Adventists generally, have regarded it as a "sign of the times," simply, while there are but few who have given it the place which it demands as the great miracle-working and persecuting power so frequently alluded to in the Scriptures as acting a prominent part in the closing scenes of this age. By consulting the frequent allusions to miracle-working as we have them in the prophecies, as,—the false Christs, Matt. 24: 24; Luke 17; the man of sin, 2 Thess. 2 chap.; those men of corrupt minds, reprobate concerning the faith, who resist the truth among the "perilous times" of the last days, as Jannes and Jambres withstood Moses, 2 Tim. 3: 1—9; the two-horned beast of Rev. 13th; the "unclean spirits" of Rev. 15th, and the false prophet of Rev. 13th,—we shall learn 1, That in each case these miracles are wrought by a power opposed to God, supporting a false religion, and especially opposing the truth. 2, That in each case we find the world generally are deceived by these miracles and through them are persuaded to accept of this false religion. 3, That in several instances we find this opposing power spoken of as a persecuting power; and 4, that this miracle-working power is to do its work during a short period ending with the coming of Christ. 5, That having these several coincidences in character, design, policy, success, and time of fulfillment, they must severally refer to the same power.

L.

For the Crisis.

Immortality.

Our earth-life, though brief, is very beautiful. Sin, it is true, has cast a shadow deep and dark about us, but much of joy remains, and the ruins of the glorious speak to us of what might have been if primeval loveliness had remained undimmed. It is so sweet to live, to breathe the air, to see, to hear, to act.

When beauty and fragrance meet us everywhere, when the waters sparkle and leap joyously, and the air is filled with music, we look around on a great, living, glorious creation, and, forgetting for the moment the evil in the world, from our heart comes the utterance, "O, to live forever!"—In some quiet evening, when a holy influence pervades us, we gaze at the heavens and mark the gems that so far outshine a kingly coronet, and they almost seem to whisper to our awe-bound spirits that they are the finger-work of God. Then we remember that they are rolling worlds, and thought flies far away to where they are revolving in their course, and in seeking to follow them, we almost forget that we are upon the earth, till we are overwhelmed with incomprehensible vastness and grandeur, and we can only cry, "Great and marvellous are the works of God!" Then we long for an infinite life that will compare with the objects of thought.

In the pursuit of knowledge there is joy. We love to study the nature and properties of the little flowers that spring at our feet, as well as to watch their unfoldings; to know something of the lives and habits of the myriads of insects and birds with which earth teems. Even the soil on which we tread claims our attention and investigation, and the great curious globe which we inhabit furnishes inexhaustible material for examination and research. We long to try each path of science, to follow the windings and to delve deep in each mine of knowledge, and bring out hidden treasures. And more blessed than all this, is intercourse with friends. Like a part of ourselves they seem, and we joy in their joys, and interchange words of sympathy and love.

But the service of God is the crowning excellence of our existence. Pure and ennobling are the principles taught us by that perfect One who once walked among the people of earth. And so we find joy in obeying those precepts, and in loving Him whose life was given for us.

But ah! the truth that we must die forces itself upon us and life seems too short, too fleeting to allow us to accomplish what we would, and so we are humbled. We look into the coffin and see the forms of those we have loved—the hands we have clasped lying still and pulseless; eyes that have ever looked kindly upon us, and lighted with joy at our presence, now sightless and dull, and our tears fall fast as we remember that the worm will soon feed sweetly on its victim.

How great and wonderful and cheering is the voice that comes to us amid the gloom, telling us that though we die we may live again—where the eager desires of our hearts will be granted—our aspirations realized, and the footsteps of death will never be heard.

Will there be a bursting of the graves by and by? Will He who has the keys of death unlock the prison doors and raise the sleeping dead? Will the redeemed ones, clothed with vigor and beauty, shout with immortal voices, O, grave, where is thy victory? Dear Savior, we are thine. Thou hast bought us, not with silver or gold, but with thine own precious blood.

Can it be that a gift so precious—eternal salvation—is offered to some who reject it? They love life, but are dreaming. O, that we might awaken them. We will use loving persuasions, kind entreaties as our Master did, when he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

JULIA E. LLOYD.

Hartford, Ct.

For the Crisis.

Luke 23: 34.

"Then said Jesus, Father, forgive them, for they know not what they do."

It seems evident that the words "them" and "they" in the text refer to the principal party concerned in killing the Prince of life, who "derided him, saying, He saved others, let him save himself, if he be the Christ the chosen of God." The fact of their success in bringing him to death was that which to them thoroughly refuted his claim to the Messiahship, and here was manifest their ignorance in the matter. On a former occasion they said, "We have heard out of the law that Christ abideth for ever;" and at this they stumbled, supposing that it did not agree with his saying about being "lifted up"—John 12: 34. Thus we see the "veil was upon the heart" of the nation of Israel. God had "given them the spirit of slumber" (as a nation,) though individually they were at liberty to obey the call—and "as many as received him, to them gave he (privilege) to become sons of God." Thus "blindness in part has happened to Israel, until the fulness of the Gentiles be come in." (A mystery of which Paul was not willing his Roman brethren should be ignorant, lest they "should be wise in "their own conceits," and so all Israel (nationally) shall be saved. Concerning the gospel, they were enemies for the sake of the Gentiles: but as touching the election they were beloved (though now enemies) for the fathers' sakes, (to whom God made the promises.) For the gifts (or national blessings) and calling of God (the Jews, by virtue of the oath of God to Abraham,) are without repentance—(or unconditional, there being no condition in the original promise.) For as in times past the Gentiles have not obeyed God, yet now have obtained mercy through Israel's unbelief; even so have these also now not believed, that through the Gentiles' mercy, Israel also may obtain mercy. For God hath shut them all up (nationally) in unbelief, that he might have mercy on all. See Rom. 9, 10, and 11.

So we verily believe our Lord's prayer expressed in our text will be answered. "Father, forgive them, (why?) for they know not what they do." Peter afterwards tells them—Acts 3: 16—that "he knew that through ignorance they did it as did also their rulers." Paul testifies—"They have a zeal of God, but not according to knowledge." Paul himself, who verily thought he ought to do many things contrary to the name of Jesus of Nazareth, was a striking example of Jewish blindness,—"concerning zeal, persecuting the church;" but doing it ignorantly in unbelief, he obtained mercy. He could not have been more ignorant or excusable than his brethren; having been brought up at the feet of Gamaliel, and instructed out of the law and the prophets; yet not discovering his error until Jesus personally appeared to him.

This chief of the apostles, in reply to his own question—Have they stumbled that they should fall? answers,—"By no means; but rather through their fall is salvation come unto the Gentiles for to provoke them (Israel) to jealousy." But before they can be made jealous they must see what they have lost by rejecting God's Anointed, and the consequent blessings accruing to the Gentiles: and this cannot take place "until the fulness of the Gentiles be come in," and the "blindness" removed. "For a small moment have I forsaken thee; but with great mercies will I gather thee." See Isa. 54th chap.

When "the Deliverer shall come, . . . and shall turn away ungodliness from Jacob," then will they say, "Blessed is he that cometh in the name of the Lord." "I will praise thee, O Lord; though thou wast angry with me, thine anger is turned away, and thou comfortest me." Matt. 23: 39; Isa. 12: 1. Then imagine Israel's humiliation and grief as expressed in Zech. 12: 10–14,—"Then all the tribes of the land will lament." Matt. 24: 30.—"They who pierced him and all the tribes of the earth shall mourn because of him." Rev. 1: 7,—"Thy people shall be willing in the day of thy power." Amen.

Yours, Bro., for the "hope of Israel,"

W. L. STROUD.

Oshkosh, Jan., 1861.

For the Crisis.

Repent, for the Kingdom of Heaven is at hand.

Repent ye! repent ye! the kingdom's at hand!
Soon Jesus is coming to reign o'er the land,
To bring to his saints redemption and joy,
But the wicked, the sinful, he'll surely destroy!

Repent ye! repent ye! for soon ye shall hear
The loud trump of Gabriel resound through the air!
God's saints who are sleeping will then rise to greet him,
The living be changed, and *the sinner must meet him!*

Repent ye! repent ye! oh, do not delay!
Now bow at his feet and in penitence pray;
O! haste thee to profit by Christ's precious blood,
Which was shed to redeem thee, to bring thee to God.

Repent ye! repent ye! God's promise believe,
O! trust in his mercy, his blessing receive;
He kindly invites you,—then seek him by prayer,
That you in Christ's kingdom bright glory may share.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

Our Lord.

SCRIPTURAL QUESTIONS FOR BRO. PREBLE AND OTHERS.

"If David then call *Him Lord*, how is *He* his *Son?*"—John 22: 45. If Abraham called him "my Lord," who was "the Lord," and who said, "shall *I* hide from Abraham that thing which *I do*, for *I know* that he will command his household after him," etc., and whom Abraham addressed thus in respect to Sodom—"Shall not the *Judge of all the earth* do right?"—how is he "the seed of Abraham"? See Gen. 17: 1, 3, 17, 25; Heb. 2: 16. If Jacob had "power with God and with men," and saw "God face to face," and "life" was "preserved," Gen. 32: 28, 30, and "took his brother by the heel in the womb (literal), and by his strength had power with God: yea, he had power over the angel and prevailed: he wept and made supplication unto him—(literal, and was not a worshiper of angels)—even *the Lord God of hosts;* the Lord is his memorial," Hosea 12: 3–5;—"How was the saying fulfilled, "When Israel was a child, then *I* loved him, and called my son out of Egypt"? Hosea 11: 1. Or reconciled with the Scripture, "And Joseph took the young child and his mother by night, and departed into Egypt, that the saying might be fulfilled, Out of Egypt have I called my Son"?

If Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, "*saw the God of Israel*"—"*saw God* and did eat and drink," Exod. 24: 9–11, "and the Lord spake unto Moses face to face, as a man speaketh unto his friend"—and yet said to him, "Thou canst not see my face; for there shall no man see me and live,"—"My face shall not be seen," Exod. 33: 11; 20: 23; and Jesus said, "No man hath seen God at any time," (John 1: 18; 1 John 4: 12), "Ye have neither heard his voice at any time, nor seen his shape," John 5: 37; and "He dwelleth in light which no man can approach unto; whom no man hath seen, nor can see;" 1 Tim. 6: 16;—whom did these men see and hear if not Emmanuel, which, being interpreted, is, God with us"? Or, if he be the Father, how reconcile the Scriptures? Do you say they saw God's Minister Plenipotentiary? Is God's minister God himself?

Who is the God of Israel?

Who is "the angel of the Lord" who appeared unto Moses in the burning bush, and whom Moses "turned aside to see *God?*" and "the Lord" who addressed him, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob . . . I have surely seen the affliction of my people"? Who is the "God" who said unto Moses, "I am that I am"—"I am"? Exod. 3d chap.

Is "the God of Israel," "the angel of the Lord," and "the God" who said "I am," the same as the one to whom the Jews said in rage, "Thou art not yet fifty years old, and hast thou seen Abraham," and to whom the Lord replied, "Verily, verily, I say unto you, before Abraham was, *I am*"? If not, were not the Jews justified in rejecting him; and there was some cause for their endeavors to stone him? John 8: 57–59.

Who was the "angel," "My presence"? Exod. 33: 2; 14: 15; "Mine angel," of whom Israel was warned, "Beware of him and obey his voice; provoke him not, for he will not pardon your transgressions: for my name is in him"? Exod. 23: 20–23. Who "in all their affliction he was afflicted; and the angel of His presence saved them . . redeemed them . . and carried them all the days of old"? Isa. 63: 9. Who hath power on earth to forgive sins? Who is the Lord, Savior, and Redeemer of men? To whom did God refer? Job. 19: 25.

Whose voice did Moses hear in the mount when the Lord descended and God answered him by a voice? Exod. 19: 16–19. "Whose voice then shook the earth; but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12: 26. Who "was rich, yet for your sakes he became poor"? And when was he rich? 2 Cor. 8: 9. Who was in "the form of God" and "equal with God," yet "took upon him the form of a servant, and was made in the likeness of men"? Phil. 2: 5–11. Who is "the image of the invisible God" and by whom God "made the worlds"? Col. 1: 14–19; Heb. 1: 1–3.

What was the import of Christ's prayer? John 17: 4–5. But I forbear; question crowds upon question as I proceed upon this most important theme; the study of our divine Lord is a subject for the ages.

Finally, who constituted the *Elohim* who made the heavens and the earth in the beginning, and who said, "Let *us* make man in our image"? Gen. 1st chap.; John 1st chap. And who has been revealed since and adored as the Jehovah or Yahveh, or Lord of his people?

O. R. FASSETT.

Feb. 1st, 1861.

For the Crisis.

Is it Heresy?

Is it heresy to believe that "the first man is of the *earth* EARTHY"? and "that as is the earthy such are THEY also that *are* EARTHY"?—1 Cor. 15: 47, 48.

Is is heresy to believe that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of LIFE; and man became a living soul"?—Gen. 2: 7.

Is it heresy to believe that when man sinned "now LEST he put forth his hand and take also of the tree of life, and eat, and LIVE FOREVER; therefore the Lord God . . . DROVE OUT the man: and he placed at the east of the garden of Eden, cherubims, and a flaming sword that turned every way, to keep the way of the tree of LIFE"?—Gen. 3: 22—24.

Is it heresy to believe that "the King eternal, *immortal*, invisible, the only, wise God" . . . "is the blessed and only Potentate, the King of kings, and Lord of lords; who ONLY hath IMMORTALITY"?—1 Tim. 1: 17; 6: 16.

Is it heresy to believe that Christ "hath abolished death and hath brought life and IMMORTALITY to light in the GOSPEL"?—2 Tim. 1: 10.

Is is heresy to believe that God will render "to them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life"?—Rom. 2: 7.

Is is heresy to believe that "the dead praise not the Lord, neither any that *go down* into *silence*"? "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for *thy truth*"? "There is no work, nor device, nor *knowledge*, nor wisdom in (*sheol*) *the grave* whither thou goest"?—Ps. 115: 17; Isa. 38: 18; Eccl. 9: 10.

Is is heresy to believe that "As the waters fail from the sea, and as the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more, they shall not AWAKE, nor be *raised* out of their SLEEP"?—Job 14: 11, 12.

Is it heresy to believe that Christ took part of flesh and blood "that through death he might DESTROY HIM that had the POWER of DEATH, that is, the DEVIL"?—Heb. 2: 14. That "the last ENEMY that shall be *destroyed* is DEATH"?—1 Cor. 15: 26.

Is it heresy to believe what Jesus told his disciples, "Whither I go *ye cannot come*"?—John 13: 33; or, that "No man hath ascended up to *heaven*, but he that came down from heaven, even the Son of man"?—John 3: 13. "For David is *not ascended into the heavens*."—Acts 2: 34.

Is it heresy to believe that "If the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen *asleep* in Christ are PERISHED"?—1 Cor. 15: 16—18.

Is it heresy to believe "that there shall be a resurrection of the dead, both of the *just and unjust*? That "the hour is coming, in the which ALL that are in the *graves* shall hear his voice, and shall COME FORTH; they that have done GOOD to the resurrection of life; and they that have done EVIL to the *resurrection* of damnation"?—Acts 24: 15; John 5: 28, 29.

Is it heresy to believe that "The Son of man shall come in the glory of his Father, with his angels, and THEN shall he REWARD every man according to his works"?—Matt. 16: 27.

Is it heresy to believe that "The wages of sin is DEATH, but the gift of God is ETERNAL LIFE through Jesus Christ our Lord"?—Rom. 6: 23.

Is it heresy to believe that "Even as Sodom and Gomorrah and the cities about them . . . are set forth for an *example*, suffering the vengeance of *eternal fire*", so the wicked shall depart "into everlasting *fire*, prepared for the devil and his angels"?—Jude 7; Matt. 25: 41.

Is it heresy to believe that the wicked "shall go away into everlasting punishment," and "shall be punished with everlasting DESTRUCTION from the presence of the Lord and from the glory of his power, *when he shall* COME to be glorified in his saints and to be admired in all them that believe"?—Matt. 25: 46; 2 Thess. 1: 9, 10.

Is it heresy to believe that "The soul that sinneth it shall die"? "That he that converteth a sinner from the error of his way shall save a SOUL from DEATH and shall hide a multitude of sins"?—Ezk. 18: 20; James 5: 20.

Is it heresy to believe that "the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall *burn them up*, saith the Lord of hosts, that it shall leave them neither *root* nor *branch*. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ASHES under the soles of YOUR FEET, in the day that I shall do this saith the Lord of hosts"?—Mal 4: 1—3.

Is is heresy to believe that "God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, *hath not life*"?—1 John 5: 11, 12.

Is it heresy to believe that "the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the SECOND DEATH"?—Rev. 21: 8.

Is it heresy to believe that God's kingdom shall "come" and his "will be done in earth as it is in heaven"? That there shall be "a new heaven and a new earth wherein dwelleth righteousness"? That "The God of heaven shall set up a kingdom that shall never be destroyed"? That "the kingdom and dominion *under the whole heaven* shall be given to the people of the saints of the Most High"? That the "wickedness of the wicked" shall "come to an end"? That "transgressors shall be rooted out of the earth; that "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever," and that "all things shall be subject to him," that God may be all in all"?—Matt. 6: 10; 2 Pet. 3: 13; Dan. 2: 44; 8: 27; Ps. 7: 9; Prov. 2: 22; Rev. 11: 15; 1 Cor. 15: 28.

Is is heresy to believe that which Jesus spake when he said "*Thy word is truth*"? John 17.

If THIS be heresy then "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a RESURRECTION of the DEAD, both of the JUST and UNJUST. And herein do I exercise myself to have always a conscience void of offence toward God, and toward men."—Acts 24: 14—16.

E. L. E.

For the Crisis.

Life and Death.

"The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—Rom. 6: 23.

Oh! that this truth could be heralded throughout the world and engraven on the minds of all mankind. What a field of thought it opens up to look at it in its scriptural simplicity, divested of the traditions of men and spiritual mystification. How it displays the goodness of God and his glorious plan of salvation.

Friends and brethren, we have all sinned and earned the wages of our transgression—death; we are frail, corruptible, dying mortals, with no hope beyond this life except in the precious promise of our Friend and Savior, who brought life and immortality to light through the gospel. This precious gift, to live in perfect happiness and wear a crown of glory through the endless ages of eternity, [illegible] by all "them who by patient continuance in well doing [illegible] and immortality." "For he that soweth to the Spirit shall of the Spirit reap life everlasting. [illegible] well doing; for in due season we shall reap if we faint not." [illegible]

☞ Trust all with [illegible]

For the Crisis.

Revival Intelligence.

The following letter is from the pen of Mrs. Palmer, who has for quite a number of years been a faithful laborer in the vineyard. She is the wife of Dr. Palmer of New York, and well known by her excellent books, which have done much toward the revival of Bible christianity. She has traveled extensively the past few years, accompanied by her devoted and self-sacrificing husband, who sustains her, and co-operates with her in her public labors, and as the result of this entire devotedness to the work of God, thousands are redeemed from sin, and won to Christ. We extract the following letter from the "Guide to Holiness":

"Revival, Stroud, Gloucestshire, Eng.

DEAR BROTHER: The triumphs of the cross here are amazing. Yesterday was one of the days of the Son of Man, to a very extraordinary degree. He who is the Lord of the Sabbath drew great multitudes together from near and remote regions, and wondrous were the manifestations of convincing, healing and sanctifying power. Though the congregation was dense, and hundreds, I presume, went away for want of room, yet there was no confusion.

The solemnity of the felt presence of the High and Holy One seemed to be an outspoken realization depicted on every countenance. Would that I could with my pen give you a conception of the solemn, stupendous, penetrating influence that pervaded the congregations of yesterday afternoon and evening, but more particularly the evening. Said a christian lady about this, 'I opened my lips to sing, but I seemed so overawed with the solemnity of God's presence, that I paused.'

Others expressed themselves in a similar manner. . . . . As Dr. P. gave out the hymn commencing,

> 'Almighty Maker of my frame,
> Teach me the measure of my days,'

I presume there was not one in the house whose heart, if it had spoken out, would not have said in continuation of that solemn hymn,

> 'A little point our life appears,
> How frail at best is dying man;
> How vain are all his hopes and fears.'

. . . It is my belief that there was not an unconvicted sinner in the house; and Dr. P. desiring that not one might be permitted to leave without having an opportunity to strengthen their convictions by publicly acknowledging the work of the Holy Spirit on their hearts, asked that all in the house, who were resolved to seek the favor of God, and all who were enjoying his favor, would signify it by rising, when nearly all the people in the gallery and below, rose simultaneously to their feet.

He then asked all those who were seeking pardon, and those only who desired to go and help those seeking ones to the cross, would accompany them to the vestry. Immediately the vestry was crowded with seekers. Probably not more than three minutes had passed, before a person went to Dr. P. imploring him to ask the prayers of the congregation for the multitude of penitents in the vestry, and stating that doubtless as many as a hundred were there seeking mercy, and no more could be admitted, the crowd and heat being so great. Dr. P. then invited the seekers to the communion-rail, which was quickly filled, and many standing on the outside unable to find a place to kneel. Two seats were afterwards filled with persons seeking mercy, and others were taken to the upper vestry. Before the meeting closed, we have reason to believe that the largest portion of those who sought, obtained.

The work seemed only to be bounded by our want of room to meet the emergency, and laborers to point them to Christ, the crowd being so dense as to render it seemingly impossible to converse with all the seekers. We need scarcely tell you of the difficulty of bringing the service to a close, but many had come from miles distant, and we regarded it inexpedient, our own health also considered, to protract the services beyond half past ten. Since I have been writing, a lady who was present at the services from four miles distant, has come in. Her agony in view of her sins was so great that she was despairing of the mercy of God. She has now gone; Jesus spoke peace to her soul. The work is the more extraordinary in view of the fact that religion has been long in a low state in Stroud, and throughout the circuit. The Superintendent tells us that it seemed impossible to get the people enough aroused to say 'Amen' to any petition however fervent. These are the Lord's doings, and marvelous in our eyes. We are astounded at the magnitude of the work. I have heard no estimate of the number saved within the past eight days, but I am sure hundreds must have received pardon.

London, Oct. 27, 1860."

If we feel as we ought, we shall rejoice in the work of salvation among every denomination. At the yearly meetings of the Friends in Ohio and Indiana, in Sept. and Oct., there were unusual manifestations of the Divine Spirit. Many were led publicly to confess their sins, and give in their adherence to Christ. A remarkable outpouring of the Spirit was witnessed [at] the Sabbath evening meeting, Richmond, Ind. The day had been stormy, yet about a thousand persons crowded into the house, and about one thousand held meetings in the open air under umbrellas. "Before seven o'clock in the evening, some twenty-five hundred persons were assembled in the house at the young people's meeting; the gallery usually occupied by the ministers and elders, was almost entirely filled by the junior members, whose manner evinced the earnestness of their spirits. The meeting opened after a short season of 'silent waiting before God, by successive vocal supplications for special and large blessings, which were certainly answered that remarkable evening. It was said that more than one hundred and thirty persons either bowed the knee in prayer, or confessed themselves on the Lord's side, by far the larger portion of whom had never spoken before in public; many rejoiced that they had been made willing thus to acknowledge the Savior." The meeting continued with interest until midnight. The work went forward with interest from that time, and many were led to rejoice in Christ.

The prophecy of God respecting the outpouring of the Spirit, was not completed at the day of Pentecost. "All flesh" did not then receive the baptism. Thousands have been its recipients during the past ten years. The "latter rain" is preparing a glorious harvest for the angels to reap.

M. D. W.

For the Crisis.

Proposed Amendments to the Constitution of the R. I. Conference:

OFFERED BY BRO. J. P. BABCOCK.

The following amendments to the Constitution lay upon the table of the R. I. Conference to be acted upon at its next quarterly session the last Friday in March, at River Point, R. I.

"ART. 3d.—Churches are entitled to, and should send, Delegates as follows: one delegate if less than fifteen members. If fifteen members, two delegates. Thirty members, three delegates. Sixty members, four delegates. One hundred and twenty members, five delegates. Two hundred and forty members, six delegates. Churches failing to send delegates to this Conference should not fail to send letters.

"ART. 4th.—Officers of this Conference shall be a Moderator, Clerk, Treasurer and a Fund Committee of three, of which the Treasurer shall be one. All the officers shall be chosen yearly.

"ART. 7th.—The last evening of every quarterly Conference there shall be a collection taken up for the benefit of the Home Missionary Society.

"ART. ——. The business of the committee shall be, 1st, to dispose of the funds in tracts to such persons and in such quantities—to be distributed in such fields with or without money—as they together may think proper. 2d. The committee shall not pay for the transportation of tracts. 3d. Three dollars of the funds shall not be subject to draft of the committee but by the Conference. 4th. The treasurer shall keep a strict account of all business and report quarterly to the Conference.

"ART. ——. All persons receiving money for our tracts after paying for the transportation of those tracts shall send the remainder of the money to the treasurer. All persons receiving tracts from this Conference shall report of this distribution quarterly, in person or by letter.

ART. 10th.—(Amendment.) All proposed alterations or changes of this Constitution shall be offered at one of our quarterly Conferences to be acted upon and tabled until the next quarterly Conference, then to be received or rejected. No Article of this Constitution shall be altered or changed by less than a vote of two thirds of the members present at a regular meeting of this Conference."

The above amendments are not intended to impose stringent rules upon the churches to bring them under its jurisdiction. It is a matter of mutual interest between the Conference and *all the churches belonging to it*, because something of interest to all will be transacted at every Conference. Consolidation is success.

The Home Missionary Society has also been in a rather inactive condition. Shall it not be put in active operation, believing our time is short? Will not the churches belonging to this Conference, when they elect their delegates to the next Conference, instruct them how to vote on the above amendments, *pro* or *con*, or give their decision in letter as the case may be?

M. R. PHETTEPLACE, *Clerk.*

For the Crisis.

Queries.

Bro. J. M. Muhlig asks two questions on 2 Cor. 12: 2—5:

1. "Of the man Paul says he knew in Christ—does he mean himself or somebody else?"

Answer: I suppose he means himself personally, but not himself naturally.

2. "If he means himself in vers. 2 and 3, what meaning is there in verse 5, where he says, 'of such a one will I glory, yet of myself I will not glory'?"

Paul said, "By grace I am what I am." That is, by grace he was more than he was by nature. By nature he had nothing of which he would glory. But by grace he would glory to the honor of Him who had made him what he was, a servant of Jesus. He would glory of the man in what he was above nature, and who was accounted worthy to be taken up into paradise. But of himself a man without the grace of God, he would not glory. This is my view of the passage.

J. S. WHITE.

☞ He who rears one child in christian virtue or recovers one fallen creature to God, builds a temple more precious than Solomon's, or St. Peter's; more enduring than earth or sky.—*Channing.*

The World's Crisis.

BOSTON, FEBRUARY 13, 1861.

☞ We would request those interested, to rest their pens awhile on the subject of "Pre-existence." And we would suggest the same in reference to the "Sabbath" question. We think some other themes would be more profitable for the present.

Keeseville, N. Y.

At the close of our meetings at Glens Falls and vicinity, we started for Keeseville, stopping over night at Castleton, where we enjoyed one of their interesting prayer meetings. Here we met Bro. A. Ross, who is at present feeding the "flock of God" in that place. He is "a workman that needeth not to be ashamed, rightly dividing the word of truth." May the Lord give him great success in winning sinners to Christ. We found the church in a very prosperous condition, and reluctantly said farewell to our dear friends in Christ, to hasten on our way to another new field of labor, prepared to pass again through the gauntlet of public opinion, to receive a wound from the tongue of the slanderer, a joke from the witty, a jeer from the scoffer, scorn from the proud, contempt from the fashionable, and misrepresentation from prejudiced sectarians. But we can bear it all patiently for Jesus' sake, who endured much heavier crosses for us without a murmur. It is blessed to suffer for the sake of Christ.

On our way to Keeseville, we stopped a short time at Rutland, and called upon Bro. Batchelor and others. The church here is prospering under his faithful labors. He is one of those watchmen who ever keep upon the watch-tower, looking out for the first tokens of our approaching King; ready to respond to the inquiry, "Watchmen, what of the night?"

At three o'clock, P. M., we left R. for K. expecting to arrive in the evening; but when at Burlington, we learned that lake Champlain was not frozen so that we could cross; hence we were obliged to go around by Rouse's Point, stopping all night at St. Albans, thus traveling about one hundred miles to get nine. We finally arrived at Keeseville, on Saturday evening, Jan. 19th, and met a hearty welcome in Bro Weston's kind family. Knowing the uncertainty of our arrival, he had not considered it safe to make an appointment, consequently none was published; but with a worthy zeal, Bro. Weston, in company with Bro. Lansing, who is a printer, went at once to work and printed some handbills, which at two hours past midnight were posted up to be read by the next morning's light. It was thought not best to have a meeting Sabbath forenoon. This gave us an opportunity to attend the Baptist meeting.

In the afternoon, we occupied the Wesleyan meeting house,—our entire congregation numbered *ten*; but we felt free in presenting the word of truth; being satisfied that there would be more interest in a few days. We felt no disposition to despise the day of small things.

Keeseville is a pleasant village, sixteen miles south of Plattsburg, four miles west from lake Champlain, containing some two thousand inhabitants, doing a large business in iron work. The Ausable river runs through its midst, forming a valley for the shops, while the dwelling houses occupy a delightful position upon the surrounding elevated plain, beyond which is a range of snow-clad mountains, whose summits are often hid among the clouds. We think the place must be delightful in the summer.

At first, we found none to sympathize with us, but Bro. Weston and family, and Bro. Lansing, an interesting young man, who has been out a few times to preach the glorious truths of the gospel. Our meetings continued to increase in interest till many were unable to get seats. We were favored with a candid hearing from a large number of the first class of citizens, who were astonished at the amount of evidence in favor of our "blessed hope." The truth, accompanied by the Spirit of God, was welcomed by many honest hearts, and caused them to rejoice in the Lord. Several were converted, and five were buried with Christ in baptism. Others were almost persuaded to be christians, who, for years, had felt no interest in knowing the way of life, because they could not believe in a God that would torment men eternally. But when they were shown that the wicked are to be *destroyed*, instead of "preserved in indescribable agonies," as Mr. Benson says, they at once saw the goodness of God, and their hard hearts were softened. There is now a bright hope that many more will yield to obey Christ.

Sabbath evening, we enjoyed a delightful communion season at the house of Bro. Weston. There was the same number present as at the last supper, which Jesus eat with his disciples. A church of eight members was formed, who adopted "the Bible as their only rule of faith and practice, church order and discipline; making christian character the only test of fellowship and communion." They have established a prayer meeting, and by the help of the Lord, seem to be determined to endure to the end. They have entered heartily into the work of the Lord, and their peace is like a river. They appear to have counted the cost, and are willing to suffer reproach for Christ's sake. They are satisfied that christianity requires something more than what most of its professors are now doing. May the Lord help them to "stand up for Jesus" everywhere, till he comes to be admired by all those that love him.

Our visit to Keeseville will be remembered with pleasure, especially when we think of the delightful seasons enjoyed in Bro. Weston's kind family, their labor of love, and the rich blessings they received from the Lord. In tears we parted, hoping soon to meet again where partings are o'er, and all tears are forever unknown.

The Sabbath.

BRO. GRANT:—Is the keeping of the seventh-day Sabbath enjoined upon christians by the teachings of the New Testament? If not, why should they keep the seventh day, as mentioned in the Old Testament?—T. M. PREBLE.

In answering the foregoing inquiries in the last "Crisis," we endeavored to show from the Scriptures that the ten commandments given on Mt. Sinai constituted the "first covenant," which was "written and engraven in stones," but is now "done away" and "abolished," as Paul affirms, because it was not "faultless." In speaking of the work of Christ, Paul says, "He taketh away the *first*, that he may establish the *second*."—Heb. 10: 9. We cannot be living under two covenants at the same time. Only the old is abolished, but the new is *better*, as saith the Scripture:—"But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a *better covenant*, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second."—Heb. 8: 6–7. As we are now under the second, of course nothing that was in the old is binding upon christians, unless it is incorporated into the new. If a state or nation adopts a new constitution, there is nothing in the old one that is binding, excepting what is associated with the new. When the new one is ratified and adopted, the old has no more authority. It no longer condemns or acquits. If we are "Moses' disciples," then we are under the *law*; but as christians are Christ's disciples, they are free from the law of Moses; and as the fourth commandment is not in the new covenant, it appears certain that it is not binding upon the followers of Christ; if it is, then the new covenant must be faulty, in that it does not require us to keep the seventh-day Sabbath. But neither Christ nor the apostles have uttered a recorded word requiring christians to observe it, or rebuked any one for breaking it. In the days of the apostles a conference was held at Jerusalem to decide whether the Gentiles, who had become the disciples of Christ, should "keep the law" of Moses. By a vote of that conference letters were sent to the Gentile churches, in which it was said, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."—Acts 15: 28–29.

In Paul's letter to the Romans, he shows most conclusively that the law of Moses is "dead," and that we are now under the law of Christ. He says:—"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."—Rom. 7: 1–7. What law does he mean, when he says, "Wherefore, my brethren, ye are become *dead* to the law by the body of Christ, that ye should be married to another?" He gives the answer in the 7th verse, when he says, "I had not known lust, except the law had said, 'Thou shalt not covet.'" The law which says, "thou shalt not covet," is not a part of the *ceremonial*, but of the *moral*. In the sixth verse he says, "Now we are delivered from the law, *that being dead* wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." We have now learned that those who are "married" to Christ, have "become *dead* to the law," and that the law is *dead* also; then it certainly follows that we are free from its claims.

As the law is "dead," are we now free to sin? Or, as Paul inquires, "Shall we sin because we are not under the law, but under grace? God forbid." But how shall a man be condemned for covetousness, if the law is dead which says, "Thou shalt not covet"? He could not be, unless this part of the old covenant is incorporated into the new. But in the new we read, "Thou shalt not covet," hence the fault of the old was not in relation to this point. Let us now compare the two covenants in order to find what part of the old is omitted in the new.

The Old Covenant. 1st Commandment. "Thou shalt have no other gods before me."

New Covenant. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

O. C. 2d Com. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments."

N. C. 2d Com. "Wherefore, my dearly beloved, flee from idolatry."

O. C. 3d Com. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."

N. C. 3d Com. "But I say unto you, swear not at all."

O. C. 4th Com. "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

N. C. 4th Com. WANTING.

O. C. 5th Com. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

N. C. 5th Com. "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long upon the earth."

O. C. 6th Com. "Thou shalt not kill."

N. C. 6th Com. "Thou shalt not kill."

O. C. 7th Com. "Thou shalt not commit adultery."

N. C. 7th Com. "Thou shalt not commit adultery."

O. C. 8th Com. "Thou shalt not steal."

N. C. 8th Com. "Thou shalt not steal."

O. C. 9th Com. "Thou shalt not bear false witness against thy neighbor."

N. C. 9th Com. "Thou shalt not bear false witness."

O. C. 10th Com. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

N. C. 10th Com. "Thou shalt not covet."

If the keeping of the *fourth* commandment is the test of fellowship and salvation, as some believe, why is it not found in the New Covenant? If it be said, where is the proof that the seventh-day Sabbath is not binding now? We answer, in the fact that it is not found in the New Covenant; and besides, it was never enjoined upon the Gentiles, unless they happened to be living in Jewish families. The learned Selden, in his extensive historical researches, found no evidence that the Gentiles ever kept the seventh-day Sabbath. Wood, in his Bible dictionary says:—"The modern Jews still cleave to the seventh-day Sabbath, and boast of it as their spouse, GIVEN TO THEM BEFORE ANY OTHER NATION."

The Bible contains no law to man requiring him to keep the Sabbath, till the time of Moses; neither does it mention an example of any one who kept it till after the children of Israel left Egypt. The Sabbath was expressly for *Israel*, as may be seen from the following: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; *therefore* the Lord thy God commanded thee to keep the Sabbath day."—Deut. 5: 15. Here we have the reason specified why *they* were required to observe the Sabbath. This reason could never be applied to any people but Israel, because no other nation were thus delivered from Egypt. "Moreover also I gave *them* my Sabbaths, to be a sign between *me* and *them*, that they might know that I am the Lord that sanctify them."—Ezek. 20: 12. The Sabbath was a *sign* between the Lord and the children of Israel to commemorate their great deliverance. "It is a *sign* between me and the children of *Israel* forever."—Ex. 31: 17. For their Sabbath, or day of rest, the Lord appointed the day on which he rested at the close of the creation week. As the Gentiles were never thus delivered from bondage by the mighty hand of the Lord, no reason exists for them to keep the Sabbath to commemorate such an event; hence it is never enjoined upon them. But they look to a great Deliverer, our Lord and Savior Jesus Christ, who is to ransom us from a worse than Egyptian bondage; i. e., from the prison-house of *death*. But if *he* is not raised, "then they also which are fallen asleep in Christ are perished."—1 Cor. 15: 18. Christians observe the first day of the week, in commemoration of the deliverance of the Savior from the power of *death*. Should the Jews keep the first day, they would thereby acknowledge the resurrection of Christ, which they now deny.

Says *Eusebius*, the oldest church historian, "They [the christians] did not therefore regard circumcision, nor observe the Sabbath, neither do we; such things as these do not belong to christians."—*Euseb.* pp. 26–27. *Barnabus*, who was a fellow-laborer with Paul, says:—"For which cause we observe the eighth day with gladness, in which Jesus rose from the dead."—Barnabus 13: 10. *Mosheim*, a standard church historian, says:—"The christians of this [first] century assembled for the worship of God on the first day of the week, the day on which Christ reassumed his life."—Mos. Vol. 1, p. 85. Says *Ignatius*, one of the Apostolical Fathers; "*No longer observing Sabbaths, but keeping the Lord's day.*"

The foregoing are some of the reasons why it appears certain that the keeping of the seventh-day Sabbath is not enjoined upon *christians*.

☞ The January number of the "Voice of the Prophets" is received. The following are its contents:—1. Occupy till I come. 2. What is the Scriptural Principle of Prophetic Interpretation? 3. What is the Design of the Second Advent of the Savior? 4. The Morning dawns. 5. The Church Now and Then. 6. The Time of Blessedness. 7. The Reunion. 8. A Dialogue between an Adventist and Opponent. 9. A Sermon. 10. What should we expect? 11. The Life of Trust. 12. Publisher's Address to Friends. 13. A Charming Book. 14. Business Item.

A Salutary Alarm.

Said Isaac Taylor, (in "Wesley and Methodism," pp. 289, 290,) when speaking on "the future of Methodism," "we assume" it "will feel the need of, and will acquire for itself, under pressure of the most urgent motives, an incontrovertible exposition of the Scripture doctrine of the future adminstration of justice . . . . Whatever is further ascertained on this ground will come to stand in its true relationship to much beside, which, in the course of the argument, will have started to view, as the genuine sense of the inspired books. The doctrine of future punishment, as a belief drawn from Scripture, and so drawn as to dissipate prevalent illusions, and to spread on all sides a salutary and effective alarm."—*Debt and Grace*, p. 158.

We are satisfied that the doctrine of the destruction of the wicked has the very effect specified by Mr. Taylor; which is to produce "*a salutary and effective alarm.*" We find such to be the uniform effect of a belief in this doctrine. Let every believer stand firm in its defence, and present the truth in a kind manner to his neighbor, waiting patiently for the result.

Light Advancing.

In an editorial of the New York *Independent*, of Jan. 24th, 1861, we find an interesting article headed, "The better country." After speaking of the earth as it *is*, with its sorrows and tears, its perplexing cares and disappointments, recurring with an increased frequency, he goes on to say:—

"It would be well for us, as a growing *habit*,—and the wonder is, we are not all irresistibly tempted, if not for our *relief*,—to overleap all these limits, and think and speak often, not of this or that eligible region on the earth, but of 'a better country, that is, an *heavenly*.'

The word *country*, in this familiar Scripture, is borrowed, as being understood, from a foregoing use, where the Greek properly signifies fatherland, native country, or home. The writer says that the patriarchs whom he commemorates, in leaving their own land, and seeking that which God had promised, in faith, as 'strangers and pilgrims on the earth,' sought indeed a fatherland or home, but a better than that which they had known; and then, to show that this was not the land of Canaan, the literal subject of the Divine promise to Abraham, he adds, 'That is, an heavenly.' By so much, therefore, it was better, more desirable than any country on the earth.

The description is universally understood of the future condition of God's children. More particularly it is their final abode, after the resurrection, upon Christ's second coming, the 'place' which he told his disciples he went 'to prepare' for them, and which evidently they were to enjoy when he should 'come again' and 'receive them to himself;' for the sacred writer seems to have in view a condition to which not only the living apostles but the deceased patriarchs also still look forward, those ancient worthies, as he afterwards says, having 'received not the promise,' or all that was promised, 'God having provided some better thing for us, that they without us should not be made perfect.' And further, if we adopt the view always extensively held, which Dr. Chalmers among others has eloquently set forth, that this earth, purified and renovated at Christ's second coming, will then be made the abode of his people, we understand by the better country the 'new earth' of which other Scriptures tell us, and which, thus transformed in its condition and use, will *become heavenly*. Under any interpretation, the phrase denotes the future home, or what an ancient writer calls 'the blessed fatherland of the Just.'

And what theme is better fitted to cheer believing hearts amidst private anxieties and ills, or public agitations and calamities, even in 'perilous times'? Let us be *at home* in such thoughts."

For the Crisis.

Pre-Existence of Jesus.

Bro. Preble still thinks that I overlook the point. I am sorry to differ from Bro. P., not only on the being of our Savior, but in our understanding each other in this discussion. I do and have understood Bro. P., if he means what he says, and I suppose he does. If I have not directly replied to the point, it has been for the want of ability. I will *try* once more. Bro. P. says:

"Again, Bro. W. says:—'The age of a *name*, and the age of a *person* may be wide apart,' etc. This statement in a general sense may be true, but here I think my brother 'overlooks the point,' for he labors to show that the *name Jesus*, and the *person* bearing it, are "wide apart." But in this case they cannot be very wide apart, for 'the child' when circumcised was only '*eight days old*,' when the *name Jesus* was given to it. So we see that the *name*, and the *person* bearing it are not wide apart, only *eight days!* My brother appears to have overlooked this point, he taking the position that it was the *name* that was eight days old, when in fact it was 'the child!' We see, therefore, that the *name*, when really given, was eight days younger than the child to whom it was given.

When my brother admits that the name Jesus, and Son of God, were two names '*applied to that child born of Mary about the time*' I suppose, I think he admits just what I take to be true, viz: that Jesus, the Son of God did not pre-exist before the world was, only in the Father's '*purpose*.' (See 2 Tim. 1: 9; Eph. 1: 4, and 3: 11; Tit. 1: 2, and 1 Pet. 1: 20.) Mark the term used at the head of my inquiries: Pre-existence of JESUS."

I see that there may be some chance to play on the expression *eight days*. I will ask the reader to look at Luke 1: 31; 2: 11th and 21st verses. By the 21st verse we see that the name Jesus is at least nine months and eight days older than Bro. P. thinks.

In a former article our Bro. asked the question, "Is Jesus the Son of God more than eighteen hundred and sixty-five years old? In my reply I supposed that the name was *about* as old as Bro. P. supposes. I intended that the word *about* should include the difference of opinion about a few days or months, and so obviate any occasion for being taken up on this point.

Bro. P. thinks I have overlooked this point, viz: That it was the *name* that was eight days old, when it fact it was the child. Let me say again, I did not overlook this point. Now I say, that that child born of Mary, the seed of the woman, who was named Jesus several months before he was born, is about as old as our Bro. thinks; that this child was *eight days* old when he was circumcised. I think this is plainly stated; at least, I know not how to express it more plainly.

By saying what I have on this point our Bro. thinks I have admitted all he claims, viz: "that Jesus the Son of God did not exist before the world was, only in the Father's purpose." Now if he means by the name Jesus, only that child born of Mary—the seed of David, then, of course, I admit that he did not exist in this sense before he took on him the seed of Abraham. This I have admitted all through. On this I did not suppose we differed. He says, "Mark the term used at the head of my inquiries: Pre-existence of Jesus." If Bro. P. means by this term only what I have here stated, and does not mean by the term to include all the being embodied in the person of Jesus, then the argument is at an end, for we are agreed. He says:

"I know Bro. W. says, 'Before the world was, he was not called by '*these* names, but *other* names, such as God, the Word of God.' But will our brother tell us where we can find the proof of this statement? I do not mean where such terms may be found which apply to our Savior, but where shall we find the proof that '*Jesus*,'—'that child,'—that 'holy thing,'—was called by these names 'before the world was'? True, we read that, 'In the beginning was the Word,' etc.' but the original, here rendered Word, is not *Theos*, but *Logos*. Will Bro. White please tell us the difference between the two words? T. M. PREBLE"

I have supposed that Bro. P. thinks that Jesus as a being had no existence before he came in the flesh. If I am wrong, then I have overlooked the point; but if I am right, then I have not overlooked it. This is the point in the argument, I think. It may be thus stated: Did Jesus who was so called, have a being as an intelligent person before he was manifested in the flesh? If this is not the question in substance, then we have no question before us that requires any words.

Bro. P. says, the "Word in John 1: 1, is not *Theos*, but *Logos*." He asks "Will Bro. White please tell us the difference between the two words?" The passage in which these words occur reads, "In the beginning was the *Logos*, and the *Logos* was with *Theos* and the *Logos* was *Theos*." Bro. P. wishes me to tell the difference between these two words. I suppose he means as they are used here. I would say that I think there is the same difference there is between Simon and Peter, where these words are applied to one of the apostles. The Logos was Theos, and Theos

was Logos. As they are both applied to the same being they mean the same; hence I know of no difference between the two words. "The same was in the beginning with God. All things were made by *him*, and without *him* was not anything made that was made." *He* (the *Logos*) was in the world, and the world was made by *him*, and the world knew him not." And the Word (*he*, the Logos,) was made flesh," etc. *He*, the Logos, became flesh about eighteen hundred and sixty years ago. But this person, *he*, did exist before he became flesh. *This is the point*, Bro. Preble. See article in *Crisis* of the 7th inst. J. S. WHITE.

For the Crisis.

Maine Advent Mission.

I now wish to call the attention of those in Maine who are interested in this Mission, and inform them that we have now succeeded in obtaining the services of Eld. E. M. Haggett, of Livermore, who has entered upon the work of an evangelist. He is a faithful, devoted laborer, and will by God's blessing do good to those who are favored with his labors. Brethren and friends living isolated from the society of believers, who see prospect of good being accomplished in their places by preaching the word, will call on Bro. Haggett to come among them. Those who wish the word preached for the salvation of souls wherever doors may be opened for it, will make an effort to sustain the Mission, by devoting some of their substance to support the evangelist, and seek to awaken others to the same duty. Many have forgotten that it is a part of their duty to support those who preach the gospel. Let such be admonished and exhorted to duty. The committee of the "Maine Advent Mission" is composed of the following brethren: I. C. Wellcome, (Chairman and Treasurer,) Geo. Humphrey, Yarmouth, Ralph Herley, Sheepscott, I. Wight, Augusta, and E. M. Haggett, Livermore, all of whom will receive the free offerings of those who will contribute to the treasury for the support of an evangelist. A small amount has been paid in, and more pledged. We hope there will yet be a more general interest on this subject, which will call out the means for the support of not only one, but several evangelists, to be constantly occupying the vast field of labor in Maine. All our ministers will interest themselves in awakening brethren on this subject, and will receive whatever friends in their vicinities wish to give, and send it to some one of the committee.

Those wishing to send in their mites by mail, can send to I. C. Wellcome, the treasurer, or to either of the committee, who will give an account of the same. Come, brethren, let us do what we can in the cause of Christ while it is a day of mercy. Soon the Judge will come and reckon with us for the exercise of our stewardship. Come, you who "have buried your talent in" the interests of "earth," put it into the Lord's bank, and it will increase to your good. Come, you who used to pay much to aid the churches you have left, can you not do as much for Christ's soon coming? You who are doing all you can other ways, and you who have nothing to do with, can pray the Lord to bless our effort and bring good out of it. Yes, you can pray and God will bless. Christ told his disciples to "pray the Lord of the vineyard to send forth more laborers." And certainly it will be right to ask the Lord to show his stewards the duty of supporting them.—In behalf of the Mission,

I. C. WELLCOME, *Scribe.*

Richmond, Me., Feb. 5th, 1861.

For the Crisis.

Finding Fault.

We have a right to find fault with some things. First, with long sermons. They are tedious, if ever so good, to most of a congregation, after forty or fifty minutes. We may find fault with long exhortations, for they always kill the life of a meeting, be it ever so good. I will find fault with doting about questions of no profit, which engender strife. This is a meeting-killer also. Some have lost the Spirit of God, and instead accept some old bone that once had life in it, over which they growl, especially if you happen to hit it. This is carnal. I think if there was more fault found with these things, a partial reform might follow, and the life of many meetings be saved, and thus stop so many funeral services.

Brethren, do not be guilty of murdering a meeting. If you do not know when to speak, what to speak, and what time to speak, keep still. Some I have seen had a good testimony in its place. But if you get it out of its place, it proves a block forward of the wheel. I have been hurt many times when the meeting was prepared to call sinners forward for prayers, to have some one start off on a dry exhortation, or story, and lower down the meeting to zero. Such things ought to be found fault with. Quick time is needed in time of battle. Slow time in practising manual exercises. The "dead march" in time of execution. A time for all things is to have them at the right time. HIRAM MUNGER.

☞ Attend to your business; never trust to any one else. "A pot that belongs to too many is ill-stirred and worse boiled."

Correspondence.

From Geo. U. Lewis.

BRO. GRANT:—Up here amongst the hills of Vermont, surrounded by sectarianism, bigotry and superstition, is a little company of eight believers "of like precious faith" who are striving to "let their light shine," and whose daily cry is,

"Jesus, thou rightful heir, O come and reign."

Bro. S. Lamson, of W. Roxbury, preached to us once in four weeks, the spring and summer past. We esteem him as a faithful laborer in the Master's cause. Bro. L., assisted by Bro. Daniel Braley, of E. Roxbury, commenced a meeting with us Saturday, Dec. 29th, and closed with a watch-meeting Monday night. A few of the brethren and sisters from the neighboring towns came in and staid through the meetings.

Though we cannot speak as some of your correspondents have of a large number of broken-hearted penitents, yet, blessed be God, we were not left without the witness that the good Spirit was with us. Monday night five tearful ones arose and asked the prayers of God's children. Nor have we to encounter opposition to the extent of some of our brethren in other places. Yet we are not without this. Our Master's promise holds good—"In the world ye shall have tribulation," but, "in me . . . . peace."

Bro. Braley preached a powerful discourse on Monday evening from Gen. 2 : 7. He showed from the "Word" that man naturally has no immortality, that he was made of the dust, and that he would return to dust, that the immortal soul theory was of its "father, the devil." Some took offence and said, "if this was all there was to man they might as well serve the devil as any way." My God, should not the love wherewith thou hast loved the children of men lead them to repentance? Are there not inducements enough held out in thy Word to lead them to a life of holiness? Or must sermons be spiced with the immortality of the soul and the God-dishonoring doctrine of endless torment to get men into the kingdom? Bro. Braley preached to us again last Sunday (the 13th). He knocked the props from under the (imaginary) sky kingdom, and placed it firmly on the new earth with a literal city for its capital, a literal throne, a literal King and literal subjects. Yours looking for the return of the King.

Bethel, Jan. 16th, 1861.

From Sr. M. L. C——.

BRO. GRANT:—As I see by the *Crisis* that the sick are restored to health by the prayer of faith, permit me through its choice columns, to send a request to the general believers in Christ, for their prayers in my behalf, that I may exercise faith in God's word, venture out on his promises, and be restored to health, as I am now a sufferer by disease. I have tried various remedies, but do not get any lasting benefit from them; and I ask your prayers in my behalf that I may be restored to health by the great Physician, that I might spend my time in his service. How many of God's children will unite in prayer for my recovery every night at seven o'clock for two weeks, remembering the command is to "pray one for another, that ye may be healed"? "The effectual, fervent prayer of a righteous man availeth much."

Obituary Notices.

Died, of consumption, at Honeoye, Ont. Co., N. Y., Dec. 21st, 1860, Bro. CALVIN MILLER, formerly of Bristol, Ct., aged thirty-five years.

Bro. Miller was a pioneer in the cause of truth, but his work is done, and he awaits the sounding of the last trumpet to awake him to glory. A very large congregation assembled at his funeral, who listened attentively to a discourse by the writer from Job 19 : 25–27.

Also, at Honeoye, N. Y., Nov. 19th, 1860, Mrs. MARY BRIGGS, daughter of Ira and Lucy W. Allen, aged thirty-nine years. Funeral service by Eld. Justin, Baptist, assisted by the writer. Text, Hosea 13 : 14.

Also, at Honeoye, Dec. 15th, 1860, Mrs. BETSEY GARFIELD, sister of Mrs. Lucy Allen, aged seventy-one years. Sermon by the writer, from 2 Tim. 4 : 6–8.

Also, at Honeoye, Jan. 11th, 1861, Mrs. LUCY W. ALLEN, wife of Ira Allen, aged seventy-three years. Sermon by the writer, from Ps. 23 : 4. "These all died in faith, not having received the promises," etc. Heb. 11 : 13.

Thus death has been doing his work among us during the past two months, severing the fondest earthly ties, and laying our friends beneath the cold clods of the valley. The family of Bro. Allen is well known by all who are acquainted with the rise and progress of Advent truth and its kindred doctrines in Honeoye. Therefore they will find many sympathizers in their bereavement. Very many of the preaching brethren have had occasion to bless them for their kindness and hospitality, which has ever been manifested by them to all God's children. Their daughter Mary was taken sick suddenly in November, and after a short illness died, leaving a broken family circle of husband and seven children. During her illness her mother was taken with the same disease (inflammation of the lungs), which resulted in death. Sister Garfield, while nursing her, was seized with the same disease and died after a short illness. Her faith was strong in life, and we are persuaded that death shall not be able to separate her from the love of Christ. Sister Allen believed in Christ's soon coming and kingdom, possessed a firm faith in his power to save, and has gone down to the grave like a shock of corn fully ripe.

"Hope made for her a pillow,
And Faith a garment rare,
To wrap her in her slumbers
Till Christ her home prepare."

Her aged companion no longer enjoys the society of the gentle wife who has walked by his side thus far in life's toilsome journey. A son and two daughters are left to mourn the gentle guide of their youthful steps, and the sympathizing friend and companion of their maturer years. But hope bids them view the time not far distant when the voice of the Son of God shall pierce the tomb, the dead arise, and they with her shall shout, "O death! where is thy sting? O grave! where is thy victory?"

They would ask an interest in the prayers of all the pilgrims, that they may be sustained by the grace of God in this deep affliction. They would be glad to hear by letter from those friends and acquaintances who earnestly sympathize with them in their bereavement. FRANK BURR.

Fell asleep in Jesus, at Portland, Ind., Oct. 3d, 1860, Bro. TRUMAN FOX.

Our venerable brother was one of the pioneer Adventists of the West. Formerly of the M. E. Church, he became convinced not only of the doctrine of Christ's speedy advent to reign on the earth, but also of the truth that we are to seek for the precious gift of life and immortality through Christ if we ever obtain it. Upon reviewing these grand truths, he failed not to publish them to the utmost of his ability, not only in private, but frequently in public, when he often exhibited far more than ordinary talent, much to the discomfiture of our enemies.

No man can claim perfection in this life; but in christian zeal Father Fox was perhaps seldom surpassed; and to this he added great generosity and self-devotion. Many pilgrims who sought refreshing, never failed to find a hearty welcome under his roof. He was afflicted with paralysis, and saw many a long month of afflicting confinement, but which was borne with great christian fortitude—desiring to live, and yet willing to die if God so willed. I visited him in company with Bro. Harding during the summer, prayed with him, and endeavored to comfort him with the gospel, after which we enjoyed together the Lord's supper, and then parted to meet by and by and sit down and eat bread together in the kingdom of God, where sin and mortality are no more.

Feeling his end approaching, he bid all adieu, and without a struggle peacefully fell asleep in the all-consoling hope of blissful resurrection. An able discourse was delivered on the occasion of his death by Sr. M. Mansfield, from Job 19 : 56. He has left a deeply afflicted widow, numerous children and kin, with many warm friends, but who, thanks be to God! do not mourn without hope. "Blessed are the dead who die in the Lord." P. B. M.

Summary of News.

FOREIGN.

[Per Canada, from Liverpool the 26th ult.]

FRANCE.

There is great activity in the French arsenals and posts. A camp at Chalons will be formed early in the spring, consisting of 60,000 men, under command of Gen. McMahon.

ITALY.

Gaeta, Jan. 23d. The fire of the Sardinians is vigorously continued, while the enemy reply to it slowly.

The London Globe learns that Francis II. has resolved to hold out at Gaeta by advice of foreign ministers.

It is rumored that negotiations are progressing to replace the French troops in Rome by those of Sardinia.

The typhus fever is making great ravages at Gaeta.

AUSTRIA AND HUNGARY.

A Vienna correspondent of the *Times* says: "The prevalent opinion is that the ferment in Hungary will soon be so tremendous that it will be necessary to place the whole country in a state of siege. If the Emperor Francis Joseph understands his *metier*, he will give a liberal Constitution to the non-Hungarian provinces of the empire, as by so doing he will disarm his enemies, and prove to the world at large that he really does intend to change the system of government.

There is good reason for believing that preparations are being made for a general rising in Servia, Montenegro, the Herzegovina and Bosnia, and it is said that Prince Couza is aware of what is going on. Count Rechberg demanded the extradition of the Hungarian refugees who are in the Danubian Principalities, but Prince Couza, at the instigation of the Porte, flatly refused to surrender them."

The Paris correspondent of the *Times* writes:—"I have received a private letter from Toulon of the 21st inst, which says,—'I cannot tell you whether we shall have peace or war, but I can assure you that immense activity prevails in the French arsenals and military ports. At Toulon particularly shipbuilding is going on as rapidly as if the Government was going to send three or four fleets to sea, together with twenty steel plated frigates. Never under any Government has such activity been observed, and in order to provide officers for this increase in the war navy, one additional admiral, four vice-admirals, sixteen rear-admirals, thirty captains of line-of-battle ships (*capitaines de vaisseaux*), and twenty captains of frigates, are about to be appointed. All the troops of the new levy lately called out are being carefully drilled through the centre and south of France. The generals commanding divisions have received orders that the instruction of the troops must be completed by the 1st of March. This measure is applied to the entire army, infantry, cavalry, artillery and engineers. The latter have constructed a bridge on a new model, by which an entire division may cross a rapid river within an hour."

The Vienna correspondent of the *Times* writes: "In Venetia all the necessary preparations for defense have been made, and I repeat that the Sardinians will not have the shadow of a chance of success, should they attempt to obtain possession of the Quadrilateral by force of arms."

DOMESTIC.

THE REBELLION.—The Raleigh (N. C.) Standard predicts that if the difficulties between the North and South should not be settled within the next six months, war will be the result, three or four confederacies will be formed, and the consequences to slavery will be fatal. The Standard says:—

"If war once breaks out, it will rage in the interior, on our seacoasts, on the high seas, and on our frontiers. One section will let loose the Indians on another section. Twenty millions of Northern people will at once become our enemies. They will war upon us along a line of three thousand miles from the Atlantic to the Pacific. One section will call in foreign troops against another section. One confederacy will humble itself before the powers of Europe to get better commercial terms than the other confederacies. Meanwhile war will rage. Negro property will cease to be valuable, because the products of slave labor and of all other labor will be in a great degree cut off from the markets of the world. The negroes will know too, that the war is waged on their account. They will become restless and turbulent.

Heavy taxes will result from these wars. These taxes must be paid mainly out of slave labor. Strong governments will be established, and will bear heavily on the masses. The masses will at length rise up and destroy everything in their way. State bonds will be repudiated. Banks will break. Widows and orphans will be reduced to beggary. The sword will wave everywhere paramount to all law. The whole world outside the slaveholding States, with slight exceptions, is opposed to slavery; and the whole world, with slave labor thus rendered insecure and comparatively valueless, will take sides with the North against us. The end will be—Abolition!"

Washington, Feb. 8. The impression here among gentlemen well acquainted with the subject is, that no apprehension need be entertained of an immediate attack on Fort Sumter, as the question will be referred to the Southern Congress. In the meanwhile the South Carolina authorities will keep a stricter guard on the coast to intercept any attempt at reinforcement. All domestic supplies and mail facilities will be denied, and every possible means will be taken to weaken and starve out the garrison.

The committee of peace in Congress was engaged to-day with measures looking to adjustment.

Nearly all the commissioners to the Peace Convention have arrived, including Massachusetts and New York.

Large numbers of influential gentlemen from all parts of the country are constantly arriving, including many of the Virginia Legislature.

New York, Feb. 8. A special dispatch from Washington says that General Wool will demand guaranties that the Capitol will not be attacked before he will assent to any reconciliation.

Montgomery, Ala., Feb. 9. The Southern Convention last night unanimously agreed upon a Constitution and provisional government. A strong and vigorous government will go into immediate operation with full powers and ample funds. No proposition for a compromise or reconstruction will be entertained. The Convention will remain in session to make the necessary laws.

It is confidently declared by many that war will be declared by South Carolina against the United States, and an assault made on Fort Sumter, on the 17th.

Savannah, Ga., Feb 9. Gov. Brown seized yesterday five vessels owned in New York, viz: brigs R. W. Kibbey and Golden Lead; barques D. Murray and Adjuster, and schooner Julia A. Holbrook.

The Richmond Dispatch says if any one doubts that the South is in earnest, a visit to the Tredegar works in that city will dispel the illusion. Two ten-inch Columbiads, destined for Alabama, are nearly completed, and two fierce looking mortars, for South Carolina, will shortly be ready for the troops of that Republic. Shell and cannon shot lay about promiscuously and in heaps, and a large number of men are engaged in the manufacture of these destructive messengers. The manufacture of cannons, gun carriages, etc., is also actively prosecuted.

AFFAIRS AT WASHINGTON.—Private accounts from the Federal Capitol to the latest dates, represent the state of things to be as critical as ever. An uncertain fear pervades the very air of the governmental city. Those familiar with the condition of affairs would not be surprised at any violence. A prominent Senator from the North has said, within a day or two, the nation was going to inevitable destruction. Another has remarked that the capitol, to be perfectly safe, ought to contain ten thousand men. We are assured the atmosphere of Washington induces nearly every patriot, visiting the city, to modify his opinions, so as to consent to all but dishonorable sacrifices to avert impending dangers.—*Transcript.*

☞ Rocking chairs are an American invention, and a correspondent of the Historical Magazine asks, when they were introduced into use? Twenty-five years ago, they were sent to Europe as presents, and in France were then regarded as great novelties.

☞ The monarch tree of the Sierra Nevada, California, known as the "Miner's Cabin," was blown down by the hurricane of the 14th ult. It was thirty feet in diameter, and supposed to be 3000 years old.

Married.

In Champlain, N. Y., Sept. 6th, 1860, by Eld. C. P. Dow, Mr. HENRY CHURCHILL and Miss JANE ANN BARKER, both of C.

Notices, &c.

Editorial Notices.

☞ We would acknowledge the receipt of a lithograph of Bro. Edwin Burnham, from W. D. Reichner, Phil. We shall probably have copies on sale at this office, which friends desiring can obtain for 25 cts. per copy. They may also be had of W. D. Reichner, 339 N. Front St., Phil.

☞ Note from Eld. Himes was too late.

Conference at Kennebunkport, Me.

Several ministering brethren, and others in the western part of this State, think it best to have regular quarterly conferences in this region, and have decided to adopt such a plan. In accordance with such an arrangement, the first conference will (by request of Bro. W. H. Mitchell of Kennebunkport) be held with the church in *that* place, commencing Thursday evening, Feb. 28th, at half past six o'clock, and continuing over the following Sunday.

The object of these meetings is to awaken an increased interest in regard to the subject of the speedy coming of the Savior, and the preparation necessary to meet him in peace. The ministering brethren in this part of the State, and the brethren and sisters generally, are invited to attend. Let us meet and work together in love and harmony, for the salvation of ourselves and others. For the brethren and sisters favorable to such meeting,

R. R. YORK.

Yarmouth, Me., Feb. 7th, 1861.

Quarterly Conference.

The next session of the Western Central Quarterly Conference will be held in the Bean school-house, Mt. Vernon, about three miles east of the village, to commence Thursday, 1 o'clock, P. M., Feb. 21st, and continue over Sunday. I am instructed to say that the Christian church and friends will sustain the conference. We shall expect to see all our ministers present who belong to this conference, and hope to see those from other parts who can come. Also, as many brethren and sisters as can come to work for the Lord, that his cause may be revived and sinners converted. Behold the Judge standeth at the door; soon our work will be over and the end come. Let us work while it is day. Brethren from abroad will come into the place and find directions where to put up. We have not the names of persons to give. Brethren will call on Deacon Simeon Leighton. I. C. WELLCOME, Scribe.

Richmond, Me., Jan. 23d, 1861.

Life of Hiram Munger.

SECOND EDITION, WITH A PORTRAIT.

This book is now ready. Those who wish a copy (and every one should have one) will please send in the orders soon, in order to obtain a supply. In addition to what has been published in the first book, there is a large appendix, which contains some deeply interesting items regarding the trials and persecutions to which the pioneers of the Advent faith were subjected; beside a number of valuable recipes for various maladies. Also, a *life-like portrait* will accompany this edition. Owing to the extra expense, the price will be 60 cents; postage 8 cts.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. GRANT, per order of
Publishing Committee.

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English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
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Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

T. M. Preble appoints to preach in
Lowell, (Kirk St.)............Feb. 24th
and continue through the week, and perhaps longer.

Eld. J. Couch will preach in
Danielsonville............Feb. 17th

B. P. Manning will preach in
Chichester, (where Bro. Edmonds may appoint) Feb. 20th.
East Northwood, (where Bro. Garish may appoint) Feb. 21st.
Nottingham, (where Bro. Baker may appoint) Feb. 22d.
Dover............Feb. 23d and 24th
Berwick, Me., (where Bro. Dos may appoint) Feb. 26th.
Kennebunk, (where Bro. Mitchell may appoint) Feb. 23th.

George A. Otis will preach in
Goshen, Mass............Feb. 18th and 19th
Plainfield Pond............Feb. 20th, 21st and 22d
Savoy............Feb. 23d and 24th

George Champlin will preach at
Palmer Depot, Mass., Feb. 11th, and continue through the week and over the next Sunday. The meetings through the week will commence at seven o'clock, P. M.
Lynn Centre............Feb. 24th
Will some brother meet me at the depot on Saturday, the 23d?

L. D. Thompson will preach in
Lawrence............Feb. 17th

D. A. Jones appoints to preach in
Cheshire Street, Ct............Feb. 17th

I will preach at
South Windsor............Feb. 17th
Southington............Feb. 24th
W. S. CAMPBELL.

C. Goodrich will preach in
Griswoldville............Feb. 17th

Eld. Chas. C. Stevens will preach in
Loudon Ridge............Feb. 17th

We will preach in
Manchester............Feb. 17th
Lawrence, Mass............Feb. 19th and 20th
Haverhill............Feb. 21st
Exeter, N H............Feb. 22d
Lee............Feb. 24th
East Northwood............Feb. 26th
Dover............March 1st
Berwick, Me............March 3d
J. G. SMITH,
J. PINKHAM.

I will preach in
Griswoldville, (where Bro. Houghtaling may appoint,)............Feb. 16th and 17th
GEO. A. OTIS.

I will preach in
Loudon Ridge............Feb. 17th
Pittsfield............Feb. 19th
South Pittsfield............Feb. 20th
North Barnstead............Feb. 22d
Clark Meeting-House............Feb. 24th
T. W. PIPER.

I will be in East Boston, commencing Tuesday, the 19th, for one week or more.
At West Boylston Thursday, 28th, and hold over the Sabbath, as Bro. Ayres may arrange.
Lowell............Feb. 17th
H. MUNGER.

Bro. J. K. Bellows will meet the brethren in
Chester Factories............Feb. 17th
Round Hill............Feb. 19th—20th
Dalton............Feb. 24th
Cheshire, (as Bro. Cummins may arrange) Feb. 26th to March 1st.

H. B. Sevey will preach in
Augusta, (where Brn. may appoint)......Feb. 17th

Business Matters.

Cash Receipts.

Dean Fletcher 293, 50 cts; D Newton 284, 67 cts; J Stockwell, Jr., 293, 51 cts; J H Lord 261, $1.68; G W Gillespie 302, $2.62; J S Warren 278, 80 cts; H Dunn 269, 30 cts.

J Hall 309, D O Tom[illegible] 307, C Cottle [illegible]; F S Evans 309, W H Hurd 303, F G Terry 309, [illegible] Dunham 304, Car. Stone 306, L Stock 298, S B Stewart 296, H Hutchins 312, W Stark 300, Mrs. M M [illegible] 299, M F Taylor 278, B Clark Jr., 305, J E Roberts 312, A Durfee 306, F L Smith 301, I Ewell 298, Capt. D Taylor 309, Abg. Coffin 305, Miss A W Smith 314, M M Fliss 298,—$1.00 each.

D F Smith p. pd., 325, D Mandeville 280, J W Boswell 332,—$2.00 each.

Books and Tracts.

Eld. C P Dow 10 cts, A W Lansing 25 cts, N B Gould $5 40, G W Turner $6.00, B Snyder 25 cts, Eld. T M Preble $4.00, J H Lord 42 cts, D Newton 33 cts, H L Hastings per J K Lombard $1.50, Eli. Preble $1.00, Eld. J Hemenway $5.00, J F Eastman 13 cts.

To Correspondents.

☞ We cannot fill any orders at present for "Saint's Inheritance," by Wm. Shepherd, it being, we think, out of print, as we can get none.

J. K. B.—We believe J. P.'s address is Manchester, N. H.

D. A. Jones' P. O. address is Pleasant Valley, Ct.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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TRACTS FROM THE TRACT FUND.—Friends at the WEST can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

H. L. HASTINGS.

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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. B. BROOKS, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I.:—

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H. L. HASTINGS, 43 Weybosset St.,
Providence, R. I.

January, 1860.

☞ These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York, G. W. Young, 138 William st.; Philadelphia, [illegible] Ferrer, 775 [illegible] st., and they can be ordered of the publisher through all Booksellers.

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Original Contributions.

For the Crisis.

Lines.

[illegible] I send the enclosed stanzas, the outgushings of my heart's sympathy for those afflicted parents, who, in such quick succession, were bereft of their two eldest children. The affecting incident in the last hours of their son, John Wesley Parker, [illegible] touch a tender chord in every heart who reads it. In the obituary notice of him in your issue of Jan. 23d, is this touching paragraph: "The day he died he called for his violin, and with trembling fingers played a very touching melody, the sentiment of which was his farewell to his friends, and it was indeed, for in a few hours he was cold in death. His father asked him, a few moments before he died, how he felt. He whispered, 'All is well;' bade an affectionate good bye to all his weeping friends, and reclining upon the sofa with his head resting in his mother's arms, calmly and peacefully fell asleep."

Trembling he woke his dying dirge so sweet,
Tuning his lyre by a seraph's note,
Soft as the angel whispers by us float,
For heaven's adopted 't was a farewell meet.

Melody ne'er forgotten, soft and low,
As if 't were wafted from the heavenly sphere;
It was almost—his heart was there—scarce here;
'T was love's last effort to assuage grief's woe.

Echo reverberates with softest spell
Those notes unearthly, which will haunt the ear,
Bringing to mind the loved in death, still dear,
And sad expression of a last farewell.

Those hands, soon folded in the grasp of death,
Soft strike the chords of his own requiem;
His last, last work on earth all done, then he
Whispers, "All is well!" soon gently yields his breath.

Lovingly in arms beloved reclines to die,
After adieus were by him softly spoken—
That he "sleeps in Jesus" friends have token—
He surely needs no tears nor sorrow's sigh.

When in the Lord our dear ones fall asleep,
And memories sweet are round the path they've trod,
Cheerful in hope we give them up to God,
Nor will we ling r at the tomb to weep.

'T is "joy in grief" to know that dawn is near,
When joining "the new song" in union sweet,
We fall adoring at our Savior's feet,
And meet to shed no more the parting tear.

M. C. Allen.

Buffalo, Jan. 30th, 1861.

For the Crisis.

1860.

Leading events in the U. S.—Rail-road and Steamboat accidents—Fires—Earthquakes—Catastrophes—Storms—Explosions, etc., etc., in chronological order.

PREPARED BY D. T. TAYLOR.

Jan. 1st. Sunday.—The new-year came in cold: thermometer in New York down to within six degrees of zero. In the Eastern states and New York state the mercury went down below zero. At the White mountains, N. H., it sank to thirty-eight degrees below. Very cold weather in the South. A law expelling all free negroes from Arkansas went into effect in that state. 6th.—The steamer Northerner, Capt. Dall, bound from San Francisco to Portland in Oregon, was wrecked on the rocks near Cape Mendocino, and became a total loss. Thirty-eight of the passengers and crew were drowned. 10th.—An awful catastrophe occurred at Lawrence, Mass. The Pemberton cotton mills fell with a sudden crash, while some seven hundred operatives were at work in the building. About five hundred were buried in the ruins. After a large number had been taken out, and while the work of rescuing those who were still living was going on, the ruins caught fire, and those who were not crushed to death actually roasted alive. Eighty-eight dead bodies were dug out of the ruins and nearly three hundred others were more or less injured. Subscriptions for relief were started all over the country, the contributions amounting to $66,000. 17th.—A solemn day of fasting and prayer observed in Lawrence—all business was suspended. The awful catastrophe has no parallel on the continent and seemed to appall the whole nation. 19th.—Shocks of an earthquake felt at Charleston, S. C.; Augusta and Macon, Ga.; and at other places in the South. 30th.—Eighteen citizens expelled from Kentucky for holding anti-slavery opinions.

Feb. 1st.—The U. S. House of Representatives on the forty-fourth ballot elected William Pennington, Speaker. A long struggle, but a final Republican triumph. 3d.—A steam boiler exploded in the hat factory of Ames and Moulton in Brooklyn, demolishing a greater portion of the building, killing six persons instantly, and wounding fifteen others. 10th.—A tremendous gale occurred in New York, New Jersey, Penn., and the Eastern states, doing immense damage: $200,000 worth of property was destroyed along the Hudson river. 22d.—A great strike of the journeymen shoemakers occurred in Lynn, which soon spread all over New England, 20,000 persons being engaged in it. A great hurricane passed over New Orleans, extending all through the Mississippi and Ohio valleys, and destroying a vast amount of property.

March 1st.—While workmen were engaged in pulling down the old St. Xavier Catholic church in Cincinnati, a portion of the walls fell and instantly killed thirteen men. [illegible] The steamboat Alfred Thomas [illegible] her boiler near Easton, Pa., tearing the boat in pieces, killing thirteen persons and wounding fifteen others. 14th.—The shock of an earthquake was felt in [illegible] parts of Mass. 15th.—An earthquake [illegible] April 17th.—The Legislature of the State of New York adjourned after a session of one hundred and six days. Five hundred and twenty-one acts were passed. It was conceded by all parties that it had been the most corrupt legislative body that ever convened in this or any other country. 24th.—The shock of an earthquake felt at Spartanburgh, S. C. 28th.—Great excitement all over the country on hearing of the brutal fight between John C. Heenan and Thomas Sayers, which took place in England, April 17th.

May 5th.—A large boat on a mill pond near Camden, N. C., containing a pleasure party on a picnic, sunk, and twenty-five of the number on board, parents and children, were drowned. 14th.—The Japanese Embassy arrived at Washington, and were received with all the honors which their distinguished mission demanded. 21st.—The most disastrous hurricane ever experienced in this country, visited portions of the Western States. It swept along the Ohio river, from Marietta, Ohio, to Louisville, Ky. Not less than one hundred lives were lost, and a great many persons were injured in the ruins of buildings. Houses were blown down, trees uprooted, steamboats wrecked, coal barges sunk, railroad trains capsized, and in some cases whole forests were destroyed. It is impossible to estimate in dollars the amount of damage which the tornado occasioned, but it could not have been less than two or three millions. In Cincinnati alone half a million of dollars worth of property was destroyed. 22c.—The ceremony of signing treaties and exchanging ratifications between the United States government officers and the Japanese ambassadors took place in the city of Washington. 25th.—A slight shock of an earthquake was felt in the city of San Francisco. 30th.—A disease among the cattle in the New England States, called pleuro-pneumonia, having become so fatal, the people of Massachusetts became alarmed, and an extra session of the Legislature of that State was called and convened this day in Boston, to ascertain what measures could be taken to prevent the further spread of the disease.

June. Sunday, 3d.—A terrible tornado passed over part of Iowa and the north-west section of Illinois. It proved very destructive to both life and property in the towns of Clinton and Camanche, in Iowa, and Fulton, Morrison, Lynden and Albany, in Illinois. At the latter place eight persons were killed, and about fifty wounded. At Camanche twenty-four were killed, and a great number injured. The whole number of persons killed along the track of the tornado, is estimated at one hundred and fifty. Sunday, 17th.—A severe storm of wind, hail and rain occurred at Albany, which did considerable damage to property. A building was blown down, by which three or four persons were seriously injured. 21st.—The United States surveying steamer Walker, on her way to New York from her Southern station, which includes the coast of Alabama, Mississippi, and part of Louisiana, was run into by a schooner and sunk. The accident took place off Absecom, and in view of the light. Eighteen or twenty of the crew were lost.

July 6th.—A large four story building in St. Joseph, Mo., fell and buried beneath the ruins nine men, all of whom were killed. The ruins caught fire and were consumed. The loss was estimated at $150,000. 8th.—A number of disastrous fires occurred in various towns in Texas, which were supposed to have been the work of abolition incendiaries. Nearly a million dollars worth of property was destroyed. 20th.—At fifteen minutes to ten o'clock P. M., a brilliant meteor passed over N. York, which was seen in nearly all parts of the State, as well as in Philadelphia and other parts of Pennsylvania, and in Massachusetts, Rhode Island and Connecticut. The atmosphere at the time was very sultry, with no perceptible motion in the air. The meteor is thus described:—"A light cloud appeared in the west, from which a blue-tinted luminous globe shot out, which at the first glance suggested the idea of an artificial firework. Instantly it lost its globular form, bursting, like an immense sky-rocket, into four portions. The first two are represented as resembling brilliantly illuminated chandeliers, with innumerable jets of purple flame; the others were globular and comparatively small, appearing rather as the tail of the first. They maintained their relative distances as they flew athwart the sky from west to east, occupying in their flight something like a minute." The furthest points at which it was seen were Baltimore, Detroit, Mich., Portland, Me., and at a distance of about four hundred miles from New York at sea. 23d.—The British war steamers Hero and Ariadne arrived at St. John, N. B., with the Prince of Wales, eldest son of Queen Victoria, and heir to the throne of England.

August 2d.—A splendid meteor, similar in appearance to the one of the evening of the 20th July, was seen over a large region of the South and Southwest, at the same hour of the night that the previous one was seen. This last one was seen in Tennessee, Virginia, North Carolina, Ohio and Pennsylvania. [illegible] An earthquake in Kentucky; it was very severe in Henderson and Louisville. [illegible] A violent storm in the vicinity of New Orleans [illegible] the terminus of the [illegible] Gulf Railroad, the water rose over twelve feet, submerging the entire place and carrying away every house, with the exception of one. Between thirty and forty lives were lost.

Sept. 2d.—The steamship Lady Elgin, a Lake Michigan passenger boat, was run into by a schooner, near Chicago, while on her trip from that port to Milwaukie, and sunk in twenty minutes. She had on board nearly five hundred passengers, a large portion of whom were excursionists from Milwaukie, including a military company and two fire companies, with bands. One hundred and twenty were saved and three hundred and fifty lost. About two hundred bodies were recovered. 5th.—The lodging rooms of the Catholic Orphan Asylum at Toledo, Ohio, were destroyed by fire, and six persons perished in the flames. 15th.—A most disastrous storm swept over and along the shores of the Gulf of Mexico. At Mobile the tornado was terrific, and damaged property in the city to the amount of nearly a million of dollars. A number of vessels on the Gulf were lost and many others damaged. At the Balize and in Bolixi, La., the gale was terrific. The latter place was nearly destroyed and a number of lives were lost. 20th.—The Prince of Wales, after having a most brilliant reception and escort in and through the principal cities and towns of Canada, entered the United States at Detroit, Michigan, as Lord Renfrew. He was received with all the honors due his distinguished position. 21st.—By the falling of the wall of a burning building in New Orleans, fifteen men were killed and twenty wounded. 28th.—News received that Gen. William Walker, the leader of the Central American fillibusters, was shot at Truxillo on the 12th.

Oct. 2d.—Another disastrous hurricane swept over New Orleans and other parts of Louisiana. A number of lives were lost, buildings were blown down and unroofed, and vessels destroyed and damaged. 17th.—A severe shook of an earthquake, lasting nearly thirty seconds, was felt in nearly all of the New England States and in portions of Canada. 20th.—The Prince of Wales left the shores of the American continent, at Portland, Me. His reception, both in Canada and the United States, was most brilliant and satisfactory, and he left for England highly delighted with his trip. It was estimated that the demonstrations in the United States and Canada in honor of the Prince cost $3,600,000. $750,000 were spent in New York, $1,000,000 in Canada, $400,000 in Boston, and $100,000 in Philadelphia and Cincinnati each.

Nov.—A great national crisis approaching,—excitement in Kansas, murders and depredations. 22d.—Great and extensive suspension of banks both North and South in view of secession now threatened by South Carolina. 24th.—An earthquake at Helena, Ark. 25th. Sunday.—A great storm on lake Erie and Ontario, causing the loss of nearly a hundred vessels and over one hundred lives. 29th.—Twenty-four states observe Thanksgiving on this day.

Dec.—The month came in with great excitement on the threatened aspect of the nation. Congress much agitated with the idea of a breaking up of the union of the States. 14th.—The President in view of the dangerous condition of the country appoints Jan. 4th as a day of humiliation, fasting and prayer. 16th. Sunday.—An earthquake felt at Portland and all through Maine. 20th.—South Carolina passed an ordinance of secession dissolving all connection of that state with the federal government. 21st.—The secession of S. C. causes great rejoicing in all the South. 22d.—A great robbery of nine hundred thousand dollars in Indian Trust Funds at Washington. 24th.—South Carolina adopts her declaration of independence. 25th. Christmas.—The whole country depressed and alarmed. 31st.—Since the declaration of peace in 1783, which left this country free and independent, no year has closed upon the Union leaving the spirits of the people in such a depressed and crushed condition. South Carolina seceded from the confederacy, a prospect of five or six other States going out of the Union, confidence impaired, credit perished, trade at a stand still, workmen out of employ, and no hope of any change for the better, all combined to cast a gloom over the whole country. Two steamships were lost during the past year, the first of which was the Hungarian, belonging to the Liverpool and Quebec and Portland Company, which sailed from Liverpool on the 9th of February, and was dashed to pieces on the rocks at Cape Sable on the night of the 19th of the same month, and every soul on board, about 150 in number, found a watery grave. The other vessel lost was the new steamship Connaught, of the Galway, St. Johns, N. F., and Boston line, which sailed from Galway on her second voyage September 25th, and was destroyed by fire on the 7th of October when within 140 miles of Boston, but fortunately all her passengers and crew, numbering about 600 souls, were most miraculously saved by the brig Minnie Schiffer, a vessel of only 192 tons burthen, under the command of Captain Wilson. One great event of the year was the arrival at New York of the mammoth steamship Great Eastern, which sailed from Southampton June 17, at 10 A. M., and arrived at the Lightship at 8 A. M. on the 28th, and came up to the city at 5 P. M. same day. She sailed again on her return, on the 16th of August, at 4:30 P. M., arrived at Halifax at 4 P. M. on the 18th, and sailed from that port at 9 A. M. on the 19th, and reached Milford Haven August 26, at 6:30 P. M. The actual running time over was 8 days, 20 hours and 54 minutes, deducting the difference in time and detention by running into Halifax.

It is computed that over six hundred thousand persons have died in the United States during the year 1860: of these twenty were revolutionary soldiers. These deaths have been accompanied by sixteen millions, eight hundred thousand cases of sickness, or one million two hundred thousand years of sickness in all. Such is the estimate of Dr. Robinson.

The number of failures in business in 1860 amount to 3676, with liabilities amounting to not less than $79,807,845. This includes the failures in the British Provinces. Of all these failures, no less than 2014 were caused by speculating outside of legitimate business, 869 by lack of mercantile knowledge, fires, bad debts and the like, 754 by swindlers, 300 by dissipation, extravagance, gambling, looseness, and only 164 likely to pay. These figures strikingly exhibit the corruption in business and the faithlessness of the times; "not one," says the *Independent*, "but what has been a dishonest failure in some form." A startling record indeed!

There arrived at New York from foreign ports during the year 1860, steamers, war steamers, corvettes, ships, barks, barkentines, brigs, galliots, schooners, yachts, canal boats, to the number of 4451. Twenty-six nations were represented by these numerous vessels and they brought to this country 266,627 foreign passengers, while 10,710 more passengers arrived during the year from California. Probably as many persons as would people the city of Boston have come to our shores in 1860.

In 1859, there were seventy-nine railroad accidents in the country at which 411 persons were wounded and 129 persons killed. In 1860, there were seventy-four railroad accidents, when 315 persons were wounded and 57 killed. These enumerations do not include individual accidents caused by the travelers themselves, or deaths or injuries caused by the conduct of persons in crossing or standing on the track when cars were in motion. Railroad accidents have constantly diminished since seven years ago, and the killed and wounded are much less in number. In 1853 there were 234 killed. The total number of killed since Jan. 1st, 1853, amounts to 1166; the wounded to 3926. This is an awful slaughter of human life, but it must be remembered that millions have traveled on the roads, and that accidents are growing less.

Of steamboat accidents, there occurred in 1859 twenty-nine accidents, killing 597 persons, and wounding 134 others. In 1860 there were twenty-one accidents, killing 242 persons and wounding 146 others. There is no diminution of steamboat accidents in eight years past. Since Jan. 1st, 1853, there has occurred 242 steamboat accidents, which resulted in killing 3001 persons, and wounding 1090 others. All these took place on our inland waters and rivers.

Lake navigation opened on the 5th of March, 1860, and closed on the 14th of Dec. The aggregate of loss of life is fearfully large. It is larger than that of any previous three seasons. Five hundred and sixty persons met their death between the 23d of March and the 25th of Nov., a period of eight months, by water, steam and cold, and the casualities incident to working sail vessels. In this calculation the loss of the Lady Elgin is put at 400 souls. Seventy-eight lives, chiefly if not entirely those of seafaring men, were sacrificed to the demon of the waters and to the frost and snow in the terrific gale that swept the lakes on the 23d and 24th days of Nov. Twenty seamen, on nearly as many different vessels, while in the performance of their duty, were swept overboard during the season and drowned. Thirty-five persons met their deaths by being scalded, by violent concussions, or by being drowned, in consequence of explosion of boilers. Six entire crews were lost, not one being left to tell the tale.

In 1859 there occurred fifty-one fires with a loss of 122 lives. In 1860 there occurred seventy-five fires, when 186 lives were sacrificed to the burning flames. This does not include the victims at Lawrence. In seven years, since Jan. 1, 1854, there has been in the United States 490 fires, at which 1081 human beings perished. By far the greater number of fires have occurred in the month of March of each year than in any other month of the season.

The loss of property by fires is enormous. In 1860, two hundred and fifty-one fires occurred, destroying property to the value of $15,597,000. Add to the above the amount of property destroyed by fires, where the loss was less than twenty thousand dollars, and the aggregate would be increased to $22,000,000. It is estimated that in the past seven years, since Jan. 1st, 1854, the losses by fires in the U.S. where the damage has been put down at twenty thousand dollars and upwards, amounts to $173,794,000, while the total loss by all fires runs up to the enormous sum of $149,000,000.

Such is the awful record for our own country. The year 1861 opens with distress and perplexity on all faces—a great famine in Kansas—the fatal diphtheria destroying thousands of children in various parts of the country—corruption and treason widespread in the government—the slave states in a political frenzy—the idolized union of the confederate states crumbling in pieces—hate and strife rankling everywhere—wickedness insolent and rampant—an increasing thirst for blood—and the red flames of war kindling all along our Southern border.

If we turn to the old world, the following graphic picture, drawn by the pen of a Berlin correspondent of the New York *Herald*, gives at a stroke the aspect of things in Europe. Under date of Jan. 1st he says:—

"A great catastrophe is preparing: the ancient order of things is tottering to its fall, and Europe is about to pass through a baptism of fire to a new political and social system. Such is the general impression that prevails from the Mediterranean to the Gulf of Finland, and from the Golden Horn to the shores of the Atlantic. And assuredly we have had signs and wonders enough to herald the approaching crisis. On every side of us we behold powerful empires crumbling to pieces, and defunct nationalities rising into renewed existence. Austria, so strong and confident on the 1st of Jan., 1859, so unbending in her arrogance, and so stubborn in her adherence to the traditions of the past, is stricken with sudden paralysis; bankrupt in her finances, her finest provinces torn from her or in almost open rebellion against her authority, she endeavors in vain to allay the storm by concessions which she obstinately refused in the hour of her might, and which now only serve to hasten her dissolution. Turkey is in the last stage of political atrophy, and even before life is quite extinct the crows are gathering around her to feast upon the corpse.' The colossal empire of the Czar is heaving in the throes of a social revolution; and England, so long accustomed to play the leading part in Europe, is reduced to the defensive, and is anxiously fortifying her own coasts, which, for eight centuries, have been deemed unassailable. On the other hand, the Italian nation is slowly struggling into existence, and collecting its energies for a conflict with its hereditary enemy, who still holds the gem of Italy in his relentless grasp. Downtrodden Poland is shaking her chains, the clank of which strikes terror to the hearts of her oppressors; the forgotten nations of the East are arousing themselves from their lethargy, and even Ireland is dreaming of the days of Brian Boroihme, and indulging in visions of liberation from the yoke of the Saxons. And above all towers the impassable form of one man, who, Jupiter-like, shakes the world with his nod, and on whom the eyes of princes and peoples are fixed in breathless expectation. In fact, the history of Europe is now centered in the personal history of Louis Napoleon; he has made himself the incarnation of fate, and carries peace or war in the folds of his mantle."

The last signs begin to thicken—the Lord is at hand. Let the people of God LOOK UP AND LIFT UP THEIR HEADS, FOR THEIR REDEMPTION DRAWETH NIGH.

Selections.

Dr. Cumming on the Old Year.

Dr. Cumming delivered a lecture at the National Scotch Church, Crown Court, Covent Garden, on Tuesday, his subject being "A Retrospect of the Year." Having selected as his text the 13th chapter of St. Paul's Epistle to the Romans, 12th verse, "The night is far spent, the day is at hand," he proposed to inquire what were the symptoms that the night was passing away. Dr. Arnold, he said, had expressed conviction that we were approaching the end of the world, and the Lord-Lieutenant of Ireland (Lord Carlisle) that if the Book of Daniel were inspired, it was evident that we were on the eve of the most stupendous events the world ever witnessed. He himself had said that, looking to the various epochs mentioned by Daniel, it might be gathered that the world would be at an end in 1867 or 1868, and this seemed to be plain, for Christ was born, as they had the authority of many writers for saying, in the year 4132, to which, if 1860 were added, it would show that we had nearly completed the 6000th year spoken of by the prophet, and should be close on 7000, which was to be the period of rest. Referring to Palestine, he said that from the heights of Lebanon to the sea, during 1800 years, there had been nothing but darkness, and yet in the year 1860 it came before the world as the great crisis of the East. Far different things were evidently in store for that land. The Emperor of Russia had there 350,000 members of the Greek Church who were looking to him, while there were looking to the Emperor of the French 250,000 Roman Catholics. Considering the love he had for annexation, it was not improbable that the eldest son of the Church—a very naughty son the Pope frequently found him—would at no distant time consider that it would be well to annex Syria to France. This annexation, if attempted, would lead to a general war, for it would be instantly asked who was to have Palestine, which was the gangway to India. Another instance that the night was passing away might be found in Turkey, for in Turkey in Europe there were now 9,000,000 professing christians, while there were only 2 1-2 millions of Mahometans. Another evidence was to be found in China. Whatever might be their judgment of the policy or principle of the late war, they would all agree that the sword, terrible as it was, had opened up a path for missionaries of the Gospel; and access had been secured to a capital which for a thousand years had been pronounced unapproachable. With regard to the United States, the Rev. gentleman quoted from the New York Observer, and expressed an opinion that under the guidance of Mr. Lincoln, the new President, the States would get rid of that which was a fever in the heart of America. [illegible] evidence of the passing away of night was to be found in Italy. [illegible] at Exeter Hall not long since, [illegible] his conviction that the power of the Pope was on the [illegible] dissolution. Some of the newspapers made capital out of it, and ridiculed the idea that the mightiest Power in Europe was in danger; but now the poor old man, the Pope, in his allocution, was lifting up his hands in despair, and calling upon his foes as well as his friends for assistance. At present France appeared to be the protector of the Pope, but they might depend upon it that the French army was merely in Rome as a jailor to the Pope, the intention being to despoil him of his temporalities. The Pope certainly would not continue in Rome without temporal power, and the absence of the Pope from Rome would be the virtual dissolution of the whole Roman Catholic system. With regard to home affairs, the Rev. Doctor argued that "the day" is at hand, by evidences gathered from the revivals in Ireland, as well as the progress of religion in England and Scotland, from eminent men as well as unlettered persons being engaged in preaching in theatres, concert-rooms, from omnibuses and cabs, and from the corners of the streets, as well as from the general spread of education amongst all classes of the people.

Alone with God.

By request we again publish the following "devout utterance" of the sweet poetess, Mary C. Ames.

Alone with God! day's craven cares
Have crowded onward unawares;
The soul is left to breathe her prayers.

Alone with God! I bare my breast.
Come in, come in, O holy guest,
Give rest—thy rest, of rest the best.

Alone with God! how calm a calm
Steals o'er me, sweet as music's balm,
When seraphs sing a seraph's psalm.

Alone with God! no human eye
Is here, with eager look to pry
Into the meaning of each sigh.

Alone with God! no jealous glare
Now stings me with its torturing stare;
No human malice says—beware!

Alone with God! from earth's rude crowd,
With jostling steps and laughter loud,
My better soul I need not shroud.

Alone with God! he only knows
If sorrow's ocean overflows
The silent spring from whence it rose.

Alone with God! he mercy lends
Life's fainting hope, life's meagre ends,
Life's dwarfing pain he comprehends.

Alone with God! he feeleth well
The soul's past life that will o'erwell;
The life-long want no words may tell!

Alone with God! still nearer bend;
Oh, tender Father, condescend
In this my need, to be my friend.

Alone with God! with suppliant mein,
Upon thy pitying breast I lean,
Nor less because thou art unseen.

Alone with God! safe in thine arms,
O shield me from life's wild alarms,
O save me from life's fearful harms.

Alone with God! my Father, bless
With thy celestial promises
The soul that needs thy tenderness.

Alone with God! O, sweet to me
This covert to whose shade I flee,
To breathe repose in thee—in thee!

Faith and Prayer.

At all times and seasons faith and prayer find fullness of mercy to pardon, and of grace to sanctify, in Jesus Christ. The supply is inexhaustible. Mountains have been exhausted of their gold, mines of their diamonds, and the depths of ocean of their pearly gems. The demand has emptied the supply. Over once busy scenes silence and solitude now reign; the caverns ring no longer to the miner's hammer, nor is the song of the pearl-fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them no less to those who follow us. When they have supplied the wants of unborn millions, the last of Adam's race, that lonely man, over whose head the sun is dying, beneath whose feet the earth is reeling, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.—*Dr. Guthrie.*

Discovery of Faults.

Three things may be said truly of every fault in a professing christian, viz.: 1. It injures the christian himself. 2. It is displeasing and dishonoring to God. 3. It is likely to injure our fellow-creatures, especially those we love best. Therefore, it should be the earnest desire of every christian to discover all his faults and sins, that he may repent of and correct them.

It is difficult, very difficult to know one's self. Too many christians seem more concerned to discover the faults of others, than their own, and more sharp-sighted too; and yet their aim seems not to be the improvement of their brethren, but rather the pleasure of censuring them. David prayed earnestly to be enabled to discover his secret sins, and herein he was wise. Sins may be unknown to us whilst apparent to others; and all sins lie open to the eyes of God.

Our best friends are those who tell us of our faults for our good. The pious Baxter said:

"If ever you would have peace, resolve against sin to the amount of your power. Never excuse it, or cherish it, or favor it more. Confess it freely. Thank those that reprove you for it. Desire those about you to watch over you, and tell you of it, though it be evident. And if you do not see so much pride, worldliness, unpeaceableness, or other sins in yourself as your friends think they see in you, yet let their judgment make you jealous of your heart, seeing self-love doth so oft blind us, that [illegible] countenance not their plain dealing, lest you discourage them, and deprive your soul of so great benefit. Think best of those as your greatest friends, who are least friends to your sin, and do most for your recovery from it."

Wise suggestions are these; but obviously correct and important as they are, it requires considerable grace to make us willing to know our faults. Strange as it surely is, we have to proceed more cautiously in telling our friends of their faults than of their excellencies; although it is far more important that they should be made acquainted with the latter. Let us ask and pray to know ourselves.

Reading for Youth.

"Lord, Save; I Perish!"

In the year 1852 I was residing in C——, a small town on the bank of the Ohio, and on one occasion I joined a party of young men who, like myself, were without God and without hope in the world. We crossed the river, and spent the day in wild frolic in a village in Kentucky, which place we left at sundown to return home. When we were all on board our small boat, most of the party seemed the worse for liquor, and one man was so much intoxicated that we could not restrain him. We had reached the middle of the river when he jumped upon the gunwale, and capsized us all into the water. I immediately struck out for the Indiana shore, but soon turned and saw that my companions were plunging about in the stream; but a few had seized the boat, and were clinging to its sides as it lay keel upward.

I was rejoiced to see two boats approaching. First one, then the other came to my rescue; but, fool that I was, I rejected the offer, for I felt proud of my superior strength and skill, and I struck out boldly towards that part of the shore where steamboats stop for coal. Owing to the sudden rise and fall of the Ohio, permanent wharves would not at all times be accessible, and large boats are used as floating wharves; and in my blindness I was approaching this spot, where the water, passing under these boats, came out in a boiling flood.

There I found myself sinking, perishing almost within reach of the shore. My foolish pride was subdued. I felt my need of a strong hand to lift me from the yawning gulf. But God had not given me over to death. As soon as I threw up my arms and called for assistance, help was at hand, and I was taken to a place of safety. The two boats landed my companions. Thus we were all rescued from a watery grave.

The young who are out of Christ may learn a lesson from my story. You are now in the stream. You are relying on your own strength to stem the current. You are blindly refusing the aid of an almighty Savior. Cease struggling to save yourselves without him. Throw up your arms and cry, "Lord, save; I perish!" Oh, call now for mercy, and you will find that the Lord Jesus is able and willing to save you.—*Child's Paper.*

A Child's Application of Scripture.

In a Chinese christian family at Amoy, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young—that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply,—"Jesus has promised to carry the lambs in his arms. As I am only a little boy it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear child was ere long baptized. The whole family, of which this child is the youngest member—are all members of the Mission Church at Amoy.—*Pres.*

Washington's Filial Affection.

Washington, when a boy, was about going to sea as a midshipman, and his trunk had been taken to the boat, when, as he went to take leave of his mother, he saw the tears bursting from her eyes, and an expression of deep sadness on her countenance. Seeing the distress of his parent, he at once turned to the servant and said: "Go and tell them to bring back my trunk. I will not go away and break my mother's heart." His mother was struck with the spirit and manner of the decision, and at once said to him, "My son, God has promised to bless the children that honor their parents, and I believe he will bless you."

☞ "Don't worry, child; God knows about the poor better than we do, and will take care of them."

"Yes, father," said his little daughter; "but don't he send them food and clothing *by us?*"

☞ Little children, love one another.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

This Same Jesus.

He, who wept o'er Judah's plain,
Comes in time to earth again;
He, who in the grave was lain,
Who for sinful man was slain,
Soon in power divine shall come,—
Call the weary pilgrim home,—
This same Jesus.

That same form, whose words are true,
Soon shall make this earth anew,—
Those same lips, that pardon speak,
Shall confess the christian meek,—
Soon shall give them life and peace,—
Bid their weary wanderings cease,—
This same Jesus.

Firm our faith—*He will appear!*
Signs foretell Messiah near.
Vain attempts to disbelieve,
Wait we now our King t' receive:
Soon the royal greet we 'll give,—
Hail! O King, forever live!
This same Jesus.

Nov., 1860. M. MATHEWS.

For the Crisis.

The Great Commandment.

This commandment was given by Christ, the Captain of salvation, to us who profess to be his soldiers, who have been warned to appear at all times, armed and equipped as the law directs. See Eph. 6 : 14. Now if the soldiers wish to win the prize, they should remember that much depends on the obedience to this command of the Captain who will prove victorious; therefore there are great inducements to the faithful and there are no impossibilities required. This commandment is Love. Says Jesus, Jn. 15 : 12, "This is my commandment, that ye love one another as I have loved you." By this we learn that the subjects of Christ are to be known and distinguished among men by their mutual affection.

The dispensation of Jesus Christ is a system of most wonderful, most mysterious grace; it is the manifestation, commendation and perfection of divine love. It originated in the love of the Father, and is accomplished by the love of the Son. Hence it was natural that love should be the cardinal virtue in the character of his saints, and that it should be the law which regulates their conduct towards each other. And it is worthy of remark, that he has made his love to us not only the motive but the pattern of our love to each other. Says Jesus,—"Love one another as (the like) I have loved you." Now it is for us to obey it, and if it won't make us conspicuous, I do not know what will. There will be no need of asking the observers of this command whether their parents are respectable, or to show their papers of recommendation, or to inquire of their neighbors, to ascertain their character, and who they are. Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13 : 35.

Let us consider the love of Christ. His was real and great affection. So let us love, not in word and in tongue, but in deed and in truth. His was free and disinterested, without any regard to our deserts; so ours should be independent of any regard to our own advantage. His was fruitful, so should ours be in every thing that can establish the comfort of each other. His was a love of forbearance and forgiveness; so should ours be. His was unchangeable, notwithstanding our unkindness; thus we are bound to love one another, and continue unalterable in our affection to each other. The apostles echoed the language of their Master, and continually enjoined the churches which they had planted, to love one another, and to let brotherly love abound and increase. It is a grace so important that, like holiness, no measure of it is sufficient to satisfy the requirement of the Word of God. It is the bond deed to the whole earth in the world to come; those who have it in possession are rich, thank the Lord. It is the basis, and cement, and beauty of the christian union.

This love is of a very sacred nature, and is quite peculiar. It is operative, and will lead us to bear one another's burthens and so fulfill the law of Christ. When we see any oppressed, or in need of our help, we should cherish a tender solicitude to know and relieve their wants; in short, we should let them feel that the call for help reaches not only our ear but our heart. Love requires that we should visit the sick and afflicted; "I was sick and ye visited me; I was in prison (or bondage), and ye came unto me," etc. Here we see that something is done; not merely to call and see them and tell them you hope the Lord will pity and help them; that would add to sorrows already heavy. O christian love! bright image of the Savior's heart, whither hast thou fled? Think of the sick sufferer, to whom wearisome days and nights are appointed. Love will yield effectual relief, and administer the consolations of a hope full of immortality. Love is noble, honorable, and heroic, wherever it operates; it will circulate far and wide the praises of that dear Name which is the secret of the wonder. It was a proverb with pagans—"See how these christians love one another!" A finer eulogium was never pronounced on the christian church.

Again; pecuniary relief will be administered to those who are in need. How just, how forcible is the interrogation of the Apostle,—"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3 : 17. Nothing can be more absurd than those pretensions to love which are not supported by exertions to relieve the wants of the object beloved. It must be a singular affection which is destitute of mercy. Forbearance is a great part of love. We are surrounded with all gradations of intellect, and all varieties of temper, also a great diversity of character; some are forward and obtrusive, others are talkative; some are complaining and whining, others are abrupt, and so on. Now here is room for the exercise of love. Christ loved us while we were his enemies. So we should love, not only those who love us, but all.

Can we indeed love any one, and at the same time see them do that which we know will injure them, without entreating them to desist? Striking are the words of God to the Jews,—"Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke him, and not suffer sin upon him."—Lev. 19 : 17. Not to rebuke him, then, when he sins, is, instead of loving him, to hate him. This neglect is what the apostle means by being partakers of other men's sins. I am aware that it is a self-denying duty; but that cannot excuse its neglect. Love will enable us to perform it, and the neglect of it violates the law of Christ. Every christian should bear reproof with meekness. Few know how to give reproof with propriety, still fewer how to bear it. "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head." (I think it would the heart.) How small is the number who can adopt this language in sincerity! What wounded pride, what mortification and resentment are felt by many when their faults are told to them! When we have so far sinned as to deserve rebuke, we ought to have humility enough to bear it with meekness.

Besides what I have written, there is much more which love will constrain us to do, if we are the willing and obedient. It is the greatest commandment, and that which, indeed, seems to include every other. Now, dear readers, do you observe this commandment? Look well to yourselves, and be not deceived, God is not mocked. We shall reap as we sow. We are highly privileged to live to see the last jots and tittles of prophecy being completed. Time is about to expire; the political horizon gathers blackness!

Dear saint, be humble, watchful, faithful. We are in the furnace of affliction. The sorrows of earth are severe. Some of us have foes of our own household, who are not with us in the journey of love. From them we do not receive the consolations of divine love. But a few more trials, a few more battles, temptations, scoffs and ridicule; a few more groans, sighs and tears, and the kind hand of the dear Redeemer will wipe them all away.

ORRIN T. CLISBY.

Nottingham, N. H.

EVIL THOUGHTS.—Have a care of evil thoughts. Oh, the mischief they have done in the world! Bad thoughts come first, bad words follow after, and bad deeds bring up the close. Strive against them! watch against them! pray against them! they prepare the way for the enemy.

☞ As darkness comes before day, so trial comes before triumph; and death to sin must take place in order to become alive to God and righteousness.

For the Crisis.

"The Church—Her Calling, Position and Office.—London, 1845."

The neat little volume bearing this title was received from a friend in Philadelphia some years since. It was read with an interest that was as profound as it was abiding. Its savor, I trust, will never be lost. It brought together the titles, designations and prospects of "the called in Christ" from Holy Scripture, so that they could be contemplated, and in our measure appreciated connectedly. My purpose was to notice the work then. Nay, I was prompted to spread its teachings, because the subject possessed an absorbing interest to me. But as I approached the effort, I was restrained by a consciousness that something was not clear—that the Spirit's mind was not there fully expressed. The lapse of time and the good Lord's gracious leadings, I trust, have disclosed the subject to my view "more perfectly." Hence, I now venture to notice the work. To avoid misapprehension, I note:

1. My delight in appropriating all the title of honor and all the promises of good that the author quotes with such becoming earnestness and fervency of spirit. Bless the Lord for the benefit derived—for the christian fellowship enjoyed in reading his savory, inspiring and able work,—the very best of its kind.

2. My desire was, on such a theme—so full of grace to the christian and of glory to God—to echo the ideas and the very words of the author. And even now this sweet savor—this divine charm—as to the subject, will restrain, I trust, every word not needful to express a Scriptural reason for dissent in his application of a part of his quotations of the Word.

On page fourth our author quotes many of the descriptions of the church—its members and relations: "Regenerate or re-born men—new creatures in Christ—children of the resurrection—habitation of God through the Spirit—the bride of Christ—kings and priests unto God," etc. On page seventh, "Our election is out of and away from the earth." Page eighth, "We are saints or separated ones unto God, and RISEN ones with Christ—WE HAVE DIED," etc. These descriptions of the christian calling are all true, taken in their proper connections, "rightly dividing the word of truth;" but out of such relations they seem contradictory to experience, and impossible to all intelligent faith. The author seems here to take all the expanding glories of the ever opening "riches of the glory of the inheritance of the saints," and applies it too entirely *here*,—as if the resurrection were past already. As if the kingdom had come, and we had really somehow passed away from the earth. The Holy Ghost saith, "Buried with him into the *likeness* of his death (by *baptism, wherein* also ye are *risen* with him and raised up,") etc. Rom. 6: 3–5; Col. 2: 12; 3: 1–3. Hence, when we read, "if we *be dead* with Christ," or "*risen* with Christ," it applies, with its attendant faith and grace, to this fact—it hath transpired *so far and only* in this recorded form. No one is buried in faith, or hope, or the Holy Ghost; because these operate to enliven, enlighten and exalt. But faith in the burial and resurrection of Jesus prompts to this burial—this obedience "in baptism." "*Re born men*" applies properly to those who, like their Lord, are born again—*born from the dead.* There are two Adams, two begettings and two births. One is "earthly," the second is by the resurrection from death into "the image of the *heavenly*."—1 Cor. 15.

In the light of such Scriptural descriptions of the believer's burial and rising in baptism, as a present christian experience—such statements of the second birth at the resurrection as "born from the dead," the author appears to me to confuse the subject—to burden and embarrass the weary soul, and forestal faith as to "those without"; because universal observation fails, in every instance, to justify the application of such terms to our present christian endowments. The christian *is* indeed "*begotten* again to a lively hope"—he *is* "*buried* in baptism"—is also thus "raised up"—he *is* "an heir according to promise"; and in all this the facts justify the language. But all beyond what is expressed in "the Word," and applied to the present life, is mother of *faith* and hope, and to become reality only in the future "resurrection of the just" and kingdom of God.

The principle of my answer to each of these glowing terms as to the glory and honor, the sonship and kingdom of the saints, which our author applies to the present, is found in the prophetic style,—"Unto us a child is born," Isa. 9, (seven hundred years in advance of the fact.) "Whom he did foreknow, he *called*, justified and GLORIFIED." Rom. 8: 29. The prophetic tense is used, as if the glorifying of the saints had then passed, already, ere their calling to be christians was known at all. The principal terms employed by this writer are only true prophetically, to be realized in the future resurrection and immortalization of the saints. Then they will be enjoyed in fact and in its fullness.

Again, page tenth:—"He that saith he abideth in him, ought himself also to walk even as he walked. This is our *description* and *directory*—the lineaments and features of our character, and the laws and principles of our walk and life and being." In this, there is no distinction made between the obedience of Jesus to his human parents till about his thirtieth year; no distinction between his example of submission as the Son of man to social, as well as religious laws and ritual services, and his dispensational and miraculous action as the Messiah—the manifested "Son of God with power." Note this fact.

Moses, Joshua, Gideon, John the Baptist and the apostles of Christ were subject, like us, to social and religious law, (as are all God's people) until their divine commission exchanged their action from the duties of ordinary life to the miraculous, that became then as the special messengers of the Most High. THE EXAMPLE they all set us as to this *subject life* is that of fidelity to all the relations that God has appointed for us to fill, and await our "high calling," according to promise, at the coming and kingdom of Christ. 1 Thess. 4: 13–18; Phil. 3 : 13–21; Heb. 11. A like want of discrimination appears on pp. 17, 18:—"The law speaks to servants; the gospel speaks to sons. The law respects a nature prone to disobedience; the gospel respects a nature inclined to obedience; as if it were *above* law and free to live according to our own impulses—a law unto ourselves." Is not this assumption of superiority to law the bane of all ANTINOMIANS?—of all the erring High Churchmen?—nay, of all parts of the great apostasy? Do we not all know that "the whole law" is abbreviated and re-enforced by the Greater than Moses—"Thou shalt love the Lord thy God . . . and thy neighbor as thyself"? Are not all the precepts of the second table of the decalogue re-asserted by Jesus and Paul? Are we not "*under law* to Christ"? 1 Cor. 9 : 21; Rom. 13 : 9; Matt. 19 : 18. Is not this law to Christ more profound than that given by Moses, in its prohibition of even the covetous or murderous and impure purpose? Matt. 5 : 17–48. Antinomians and fanatics of various grades adopt the author's idea and language for the worst of purposes. Surely it is a grave error that suggests and *allows* of such flagrant abuses.

Once more he says: "We differ from that ancient nation . . . in our calling . . . (in) not seeking and desiring, however moderately, of present possessions, . . . but weanedness, mortifiedness," etc. Page 14. It is true "the called in Christ," the "church of the first-born," must differ from Israel. They differ as to dispensation, and as to their worship, and their relations both toward God and man. But the author does not hint to the uninformed reader that "the Israel of God" (like us) differed widely from themselves at the several stages of their incipient and established history. That their national worship was an example and shadow of the kingdom yet to *come*—that their ordinances, commemorative and prospective, were analogous to ours under the gospel, in that they were embodiments of gospel truth till He come in his kingdom.

The author anticipates the christian's development too much. He writes like those who bend back and selvedge up the great day (the one thousand years) into a literal day, at the beginning of that period. He seems at times to crowd all the far more exceeding and eternal weight of glory into the christian's incipient, only begotten and struggling state. Whereas, new wine must have new bottles,—resurrected, glorified bodies,—else the bottles break and both they and the wine be lost. The new creature is renewed only in God's order. The new heart and new spirit are enjoyed in this life; but the new creature complete is when this mortal puts on immortality, to bear the image of the heavenly. 1 Cor. 15 : 45–55; 1 John 3 : 1–3; 2 Thess. 1 : 7–9.

The author, in his zeal to distinguish the church from Israel, seems oft to ignore the higher distinction between the christian's state in grace and in glory. True, he quotes some Scripture as to the present; but *then* there can be no excuse for conforming *it* with the glorious future. The promise cannot be yea and nay. We cannot now be "the children of the resurrection" and yet be *groaning* for it, as was the apostle.—Rom. 8 : 19–23.

The element of evil, the confusion of ideas and of inspired statement in this work, is analogous to that which makes man immortal, while yet he is really *mortal*, and waiting to put on immortality at the last trump.—1 Cor. 15. In illustration, I remark, "It is written, ye are dead, . . . she is dead while she liveth;" because mortal—because death having "passed upon all," they "shall surely die," or having rejected life by Jesus and the resurrection, "death abideth on them." This obvious and accommodated meaning of death is made by many the only or proper meaning; and in consequence they make all the living all *dead*, as long as they *live!* yet if one *kill* another he is a murderer, to be hanged by the public hangman. Nay more, to crown the climax of contradictions, he does not kill, but only seems to slay, while he really raises the murdered ones to an higher sphere in life. With such, it is a grave heresy to think that the *dead* are not *alive* after they "*surely die!*"

This habit of confounding all language, and logic too, is oft applied to praying "Thy kingdom come;" while yet in some inexplicable mystery it did come, they say, long ago! Thus the *record* of the *birth*, life and death of Jesus is taken as in some sense true; but yet, in a like mystery, he always existed, and, in seeming to be born, only *altered* his appearance! Hence, his seeming to have been *promised* through one thousand years as the woman's seed—his seeming birth, etc., was all "a mystery"—an imposition on the understanding and faith of mankind. To me, no subject can be so confounded in Scripture. Only believe the promise as to the Virgin's conceiving and bearing a Son—believe the recorded fulfillment in Jesus' birth, (Luke 1) then we may also believe that "the word" (of promise), which was in the beginning, became flesh by its accomplishment. Let all such distinctions that God has made come out. Then there is coherency—then, faith is firm.

"THY WORD IS TRUTH."—John 17 : 17. This truth lies in its accordance with the facts in the case. Through near six thousand years, the facts that fulfill the word answer to the representation which the word contains. Thus the God of truth demonstrates the precise truthfulness of his own word. The tempter was the first to contradict it—to make its meaning a mystery, (like the real presence in the Lord's supper) which facts fail to sustain. Hence any man, on whatever subject, who applies the word against obvious facts—who applies "re-born men, children of the resurrection," etc., to the christian's present subject and suffering state, confounds things and states that are totally distinct both as to time and event. On all portions of divine truth this confusion of idea—this commingling of fancied and real fulfillments, obtains. It is always darkness.

The author does quote much Scripture most preciously. I have been edified by reading his delightful work—delightful as to its theme, its savor of Jesus, and its apparent earnestness to inspire us with becoming views of our present and prospective relations to God's glorious purpose in "the restitution of all things spoken." I can appreciate the work, while I aim to correct an error as to principle in it.

Let it then stand that the christian is already "*begotten* again to a *hope* of life." But that he is "under tutors and governors till the time appointed of the Father"; that *then* he will be "born from the dead" or "translated"—join the "church of the first-born"—be "like him, the King of kings"—in the glory of "kings and priests unto God"—to "reign with him a thousand years," etc. This makes the whole story straight. This openly justifies God's word. This maintained, confounds all the hosts of darkness. This demonstrates that the revealed judgment of God on the medley and babble of all "Babylon," is according to truth. The serpent lies only *in a coil;* he goes only in a crooked way, peculiar to himself. But the way of truth is made *straight.* The word of God, the ways of God, are equal and agreeable to the facts of christian experience. Amen.

J. B. C.

For the Crisis.

The Better Land.

All down through the long vista of years, which have passed away with their records of the mutability of all things of an earthly nature—amid those scenes of war and carnage which marked the destruction of the Jewish economy, those Jewish seers looked beyond the utter destruction of Jerusalem, whose splendor had reached the uttermost parts of the known earth,—and while uttering their bitter denunciations against their own people, they saw by an eye of faith a better land, with an heavenly Jerusalem, whose government will not be corrupt, but holy. There they longed to find a final rest from the sorrows of life. And all through the martyr age, that epoch of blood and despair [illegible] to God's chosen people, they marched forth to the stake with a glorious hope of that better land, crowns being in reserve for them when all things are made new.

In our own age of moral declension and infidelity, there are a few who are looking forward to a better land, where the sorrowing sons and daughters of Adam will meet those prophets and martyrs with robes and crowns of victory. Earth has no joys for the true follower of Christ. His affections are placed above, and he views this earth as one vast grave-yard full of dead men's bones; and as his friends, one by one are taken from his side, it seems but to draw him nearer to Him who is the only true source of all earthly comfort, to Him who has promised never to forsake. If faithful to his fellow men, he hopes to cross the stormy sea of time and anchor where—

"In that pure home of endless joy
Earth's parted friends shall meet,
With smiles of love that never fade,
And blessedness complete;
There, there adieus are sounds unknown,
Death frowns not in that scene."

Tuftonboro', Feb., 1861. J. L. H.

For the Crisis.

My Experience.—No. 4.

Everything now appeared different. The fields and groves, the birds and flowers, my heart and home, all were new and seemed to join in the grateful song of praise to God for the wonderful change. My Bible, too, instead of the fear and condemnation which had heretofore attended its perusal, I now received sweet, rich and heavenly comfort and instruction from its sacred pages. I learned that the path of humble obedience was the only path of safety, and I resolved to follow the teachings of the Holy Spirit and bear the cross daily; therefore I commenced by joining in the family devotion with my parents, which duty, while faithfully performed, greatly increased my courage and confidence.

In those days it was not deemed intrusive if young converts and elder saints took part in the more public services of the sanctuary on the Lord's day, as well as ministers, by publicly confessing Christ, and exhorting one another, and inviting sinners to come to the same full fountain and partake of the water of life freely.

The first Sabbath after my conversion, I attended meeting at the usual place. The same minister under whose faithful labors I had received my convictions, preached as he was wont to do, with such melting power and heavenly eloquence as seldom failed to reach and affect the hardest heart. Some two or three young converts were present.* During the discourse a sweet, heavenly peace, and the tender influences of the spirit of love and affection filled my whole soul. At its close, a certain undefinable feeling, or impulse, came over me, and while thinking upon its meaning, one after another of the converts arose and spoke of the joys of pardoned sin and the love of God that filled their souls. The next moment, as if some unseen hand had lifted me, I was standing up and joining in the same song of praise and glory to God for what he had done for my soul. Several followed in exhortation till the house seemed filled with the glory and power of God, which caused the saints to rejoice and sinners to weep and tremble.

Thus I went on obeying the teachings of the Spirit, rejoicing in God, growing in grace and in the knowledge of the truth. Some two months passed, when the duty of baptism presented itself. I had learned from the Book that Christ had lived our example and died our sacrifice, and one of the most glorious imitable examples which he had left on record for his children to follow was baptism. And again in his commission to his disciples after his resurrection, Mark 16 : 15, 16, he strictly enjoins this important duty. From several passages, such as Rom. 6 : 4, Col. 2 : 12, I believed immersion was the only right mode of water-baptism. Having now a desire and resolution to keep all the commands and follow the footsteps of my Divine Lord, I resolved to embrace the first opportunity of publicly acknowledging Christ in this ordinance.

D. N. K.

*During the campmeeting and the week following, it was judged that seventy-five souls were converted to God, mostly young people, in the vicinity. D. N. K.

IS RELIGION BEAUTIFUL?—It is always beautiful: in the child, maiden, wife and mother. Religion shines with a holy, benignant beauty of its own, which nothing on earth can mar. Never yet was the female character perfect without the steady faith of piety. Beauty, intellect, wealth! they are like pit-falls, dark in the brightest day, unless religion throw her soft beams around them to purify and exalt, making twice glorious that which seemed all loveliness before.

☞ The perfume of a thousand roses soon dies, but the pain caused by one of their thorns remains long after; a saddened remembrance in the midst of mirth is like that thorn among the roses.

For the Crisis.

The Two Hells from one Pulpit.

Some months ago a man preached in this place. After preaching, the minister in charge gave notice that the brother had a picture for sale. On Monday he found many buyers. It was placed in a window in one of our public streets. I cannot fully describe it; but it was a representation of a lake of fire; the "rich man" was there. On each end of the lake was to be seen a volcano throwing up its fire and smoke,—a descending road above the lake; many seemed to be running down this road and dropping off into the lake with the "rich man." Away above this, overlooking this horrible scene, was Paradise, or the place of the righteous. All this purported to be gathered from the 33d chap. of Ezek., 11th verse. Neither heaven or hell is found in the whole chapter.

Two weeks ago hell, Number 2. was taught from Luke 13: 34, and part of 35th verse; and perhaps I shall give his views better by quoting those of a writer in the "Wesleyan" some two years ago:—"The sinner will continue to sin in eternity, and sinning will increase and roll onward with ever increasing and resistless momentum. God will withdraw the restraints of his grace, and the influences of his divine Spirit, and leave the sinner to himself. No moral restraints will be put upon him, and he let alone to follow out during an eternity of existence his rebellion and hatred, cursing and blasphemy." He says, "the powers of the world to come are not to modify, but to deepen and intensify character formed in this life." Evidently it was the design of this teacher to fix up a hell worse than the hell of the picture number one.

I am an unlearned man, and it has not been my fault; therefore I have a right to ask Orthodoxy, in the best way I can, are either of these hells consistent, and is this the heaven you expect to have and enjoy; that is, to look over the battlements of heaven and see the wicked in despair? Can man enjoy perfect bliss in such a heaven? I have heard it from a learned divine, that the righteous have no real sympathy for the wicked; but I think this would make a saint in heaven worse than a sinner on earth, or even the "rich man" in hell.

WM. LUCAS.

For the Crisis.

An Important Principle.

"Behold, to OBEY is better than sacrifice, and to HEARKEN than the fat of rams."—1 Sam. 15: 22.

All true and acceptable worship consists in obedience to the commandments of the Lord. It is the rightful prerogative of the Giver of talent, to determine how it shall be occupied. Though we speak with the tongue of an angel, if it is not in accordance with the Divine will, revealed in the sacred Scriptures, it is a violation of the principle of love, which consists in keeping God's commands, and without which we are "nothing."

A sincere desire to serve God, is indeed the fruit of his own Spirit and acceptable in his sight; but this desire must be accompanied with the prayer, "Lord, what wilt thou have me to do?" God will be worshiped "*in truth*" as well as "*in spirit.*" It was well that David had it in his heart to build the house of the Lord, before he knew the will of the Lord that he was not to do it. It was right that the house should be built, but not that David should build it.

Neither are we to conclude that an act is right and approved of God, because its effects are good. Our Father overrules for good many things which are contrary to his word of truth. It was well that the ark was not thrown from the cart and broken to pieces; but this did not justify Uzza, though his desire was to do good. He violated the command of the Lord in his word.

It is a good thing, in the general, to prophesy, or to speak the word of the Lord, "to edification, exhortation and comfort," but for any persons to do so on any occasion, when, according to the plain word of the Lord, "it is not permitted unto them to speak," and when, according to that holy word, "it is a shame" for them to speak,"—1 Cor. 14 : 34–37; appears to be incompatible with the principle that "this is the love of God, that we keep his commandments." We are to "try the spirits," both our own and those of others, by the word of the Lord, which is *truth*.—John 17 : 17. We are not infallible. We may mistake our own spirit for the Spirit of God.

Dear brethren and sisters in our precious Redeemer, the King of Zion, whose word is our law; my heart's desire and prayer to God for you is, that you may stand perfect and complete in all the will of God.

"His adorable will let us gladly fulfil,
And our talents improve,"

according to his own word, which is to "judge (us) in the last day" at his coming. "To him be glory both now and forever."

Phila. Feb., 1861. [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

This Same Jesus.

He, who wept o'er Judah's plain,
Comes in time to earth again;
He, who in the grave was lain,
Who for sinful man was slain,
Soon in power divine sh ll come,—
Call the weary pilgrim home,—
This same J.sus.

That same form, whose words are true,
Soon shall make this earth anew,—
Those same lips, that pardon speak,
Shall confess the christian meek,—
Soon shall give them life and peace,—
Bid their weary wanderings cease,—
This same Jesus.

Firm our faith—*He will appear!*
Signs foretell Messiah near.
Vain attempts to disbelieve,
Wait we now our King t' receive:
Soon the royal greet we 'll give,—
Hail! O King, forever live!
This same Jesus.

Nov., 1860. M. MATHEWS.

For the Crisis.

The Great Commandment.

This commandment was given by Christ, the Captain of salvation, to us who profess to be his soldiers, who have been warned to appear at all times, armed and equipped as the law directs. See Eph. 6 : 14. Now if the soldiers wish to win the prize, they should remember that much depends on the obedience to this command of the Captain who will prove victorious; therefore there are great inducements to the faithful and there are no impossibilities required. This commandment is Love. Says Jesus, Jn. 15 : 12, "This is my commandment, that ye love one another as I have loved you." By this we learn that the subjects of Christ are to be known and distinguished among men by their mutual affection.

The dispensation of Jesus Christ is a system of most wonderful, most mysterious grace; it is the manifestation, commendation and perfection of divine love. It originated in the love of the Father, and is accomplished by the love of the Son. Hence it was natural that love should be the cardinal virtue in the character of his saints, and that it should be the law which regulates their conduct towards each other. And it is worthy of remark, that he has made his love to us not only the motive but the pattern of our love to each other. Says Jesus,—"Love one another as (the like) I have loved you." Now it is for us to obey it, and if it won't make us conspicuous, I do not know what will. There will be no need of asking the observers of this command whether their parents are respectable, or to show their papers of recommendation, or to inquire of their neighbors, to ascertain their character, and who they are. Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13 : 35.

Let us consider the love of Christ. His was real and great affection. So let us love, not in word and in tongue, but in deed and in truth. His was free and disinterested, without any regard to our deserts; so ours should be independent of any regard to our own advantage. His was fruitful, so should ours be in every thing that can establish the comfort of each other. His was a love of forbearance and forgiveness; so should ours be. His was unchangeable, notwithstanding our unkindness; thus we are bound to love one another, and continue unalterable in our affection to each other. The apostles echoed the language of their Master, and continually enjoined the churches which they had planted, to love one another, and to let brotherly love abound and increase. It is a grace so important that, like holiness, no measure of it is sufficient to satisfy the requirement of the Word of God. It is the bond deed to the whole earth in the world to come; those who have it in possession are rich, thank the Lord. It is the basis, and cement, and beauty of the christian union.

This love is of a very sacred nature, and is quite peculiar. It is operative, and will lead us to bear one another's burthens and so fulfill the law of Christ. When we see any oppressed, or in need of our help, we should cherish a tender solicitude to know and relieve their wants; in short, we should let them feel that the call for help reaches not only our ear but our heart. Love requires that we should visit the sick and afflicted; "I was sick and ye visited me; I was in prison (or bondage), and ye came unto me," etc. Here we see that something is done; not merely to call and see them and tell them you hope the Lord will pity and help them; that would add to sorrows already heavy. O christian love! bright image of the Savior's heart, whither hast thou fled? Think of the sick sufferer, to whom wearisome days and nights are appointed. Love will yield effectual relief, and administer the consolations of a hope full of immortality. Love is noble, honorable, and heroic, wherever it operates; it will circulate far and wide the praises of that dear Name which is the secret of the wonder. It was a proverb with pagans—"See how these christians love one another!" A finer eulogium was never pronounced on the christian church.

Again; pecuniary relief will be administered to those who are in need. How just, how forcible is the interrogation of the Apostle,—"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3 : 17. Nothing can be more absurd than those pretensions to love which are not supported by exertions to relieve the wants of the object beloved. It must be a singular affection which is destitute of mercy. Forbearance is a great part of love. We are surrounded with all gradations of intellect, and all varieties of temper, also a great diversity of character; some are forward and obtrusive, others are talkative; some are complaining and whining, others are abrupt, and so on. Now here is room for the exercise of love. Christ loved us while we were his enemies. So we should love, not only those who love us, but all.

Can we indeed love any one, and at the same time see them do that which we know will injure them, without entreating them to desist? Striking are the words of God to the Jews,—"Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke him, and not suffer sin upon him."—Lev. 19 : 17. Not to rebuke him, then, when he sins, is, instead of loving him, to hate him. This neglect is what the apostle means by being partakers of other men's sins. I am aware that it is a self-denying duty; but that cannot excuse its neglect. Love will enable us to perform it, and the neglect of it violates the law of Christ. Every christian should bear reproof with meekness. Few know how to give reproof with propriety, still fewer how to bear it. "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head." (I think it would the heart.) How small is the number who can adopt this language in sincerity! What wounded pride, what mortification and resentment are felt by many when their faults are told to them! When we have so far sinned as to deserve rebuke, we ought to have humility enough to bear it with meekness.

Besides what I have written, there is much more which love will constrain us to do, if we are the willing and obedient. It is the greatest commandment, and that which, indeed, seems to include every other. Now, dear readers, do you observe this commandment? Look well to yourselves, and be not deceived, God is not mocked. We shall reap as we sow. We are highly privileged to live to see the last jots and tittles of prophecy being completed. Time is about to expire; the political horizon gathers blackness!

Dear saint, be humble, watchful, faithful. We are in the furnace of affliction. The sorrows of earth are severe. Some of us have foes of our own household, who are not with us in the journey of love. From them we do not receive the consolations of divine love. But a few more trials, a few more battles, temptations, scoffs and ridicule; a few more groans, sighs and tears, and the kind hand of the dear Redeemer will wipe them all away.

ORRIN T. CLISBY.

Nottingham, N. H.

EVIL THOUGHTS.—Have a care of evil thoughts. Oh, the mischief they have done in the world! Bad thoughts come first, bad words follow after, and bad deeds bring up the close. Strive against them! watch against them! pray against them! they prepare the way for the enemy.

☞ As darkness comes before day, so trial comes before triumph; and death to sin must take place in order to become alive to God and righteousness.

For the Crisis.

"The Church—Her Calling, Position and Office.—London, 1845."

The neat little volume bearing this title was received from a friend in Philadelphia some years since. It was read with an interest that was as profound as it was abiding. Its savor, I trust, will never be lost. It brought together the titles, designations and prospects of "the called in Christ" from Holy Scripture, so that they could be contemplated, and in our measure appreciated connectedly. My purpose was to notice the work then. Nay, I was prompted to spread its teachings, because the subject possessed an absorbing interest to me. But as I approached the effort, I was restrained by a consciousness that something was not clear—that the Spirit's mind was not there fully expressed. The lapse of time and the good Lord's gracious leadings, I trust, have disclosed the subject to my view "more perfectly." Hence, I now venture to notice the work. To avoid misapprehension, I note:

1. My delight in appropriating all the title of honor and all the promises of good that the author quotes with such becoming earnestness and fervency of spirit. Bless the Lord for the benefit derived—for the christian fellowship enjoyed in reading his savory, inspiring and able work,—the very best of its kind.

2. My desire was, on such a theme—so full of grace to the christian and of glory to God—to echo the ideas and the very words of the author. And even now this sweet savor—this divine charm—as to the subject, will restrain, I trust, every word not needful to express a Scriptural reason for dissent in his application of a part of his quotations of the Word.

On page fourth our author quotes many of the descriptions of the church—its members and relations: "Regenerate or re-born men—new creatures in Christ—children of the resurrection—habitation of God through the Spirit—the bride of Christ—kings and priests unto God," etc. On page seventh, "Our election is out of and away from the earth." Page eighth, "We are saints or separated ones unto God, and RISEN ones with Christ—WE HAVE DIED," etc. These descriptions of the christian calling are all true, taken in their proper connections, "rightly dividing the word of truth;" but out of such relations they seem contradictory to experience, and impossible to all intelligent faith. The author seems here to take all the expanding glories of the ever opening "riches of the glory of the inheritance of the saints," and applies it too entirely *here*,—as if the resurrection were past already. As if the kingdom had come, and we had really somehow passed away from the earth. The Holy Ghost saith, "Buried with him into the *likeness* of his death (by *baptism*, *wherein* also ye are *risen* with him and raised up,") etc. Rom. 6 : 3–5; Col. 2 : 12; 3 : 1–3. Hence, when we read, "if we *be dead* with Christ," or "*risen* with Christ," it applies, with its attendant faith and grace, to this fact—it hath transpired *so far and only* in this recorded form. No one is buried in faith, or hope, or the Holy Ghost; because these operate to enliven, enlighten and exalt. But faith in the burial and resurrection of Jesus prompts to this burial—this obedience "in baptism." "*Re-born men*" applies properly to those who, like their Lord, are born again—*born from the dead*. There are two Adams, two begettings and two births. One is "earthly," the second is by the resurrection from death into "the image of the *heavenly*."—1 Cor. 15.

In the light of such Scriptural descriptions of the believer's burial and rising in baptism, as a present christian experience—such statements of the second birth at the resurrection as "born from the dead," the author appears to me to confuse the subject—to burden and embarrass the weary soul, and forestal faith as to "those without"; because universal observation fails, in every instance, to justify the application of such terms to our present christian endowments. The christian *is* indeed "*begotten* again to a lively hope"—he *is* "*buried* in baptism"—is also thus "raised up"—he *is* "an heir according to promise"; and in all this the facts justify the language. But all beyond what is expressed in "the Word," and applied to the present life, is mother of *faith* and hope, and to become reality only in the future "resurrection of the just" and kingdom of God.

The principle of my answer to each of these glowing terms as to the glory and honor, the sonship and kingdom of the saints, which our author applies to the present, is found in the prophetic style,—"Unto us a child is born," Isa. 9, (seven hundred years in advance of the fact.) "Whom he did foreknow, he *called*, justified and GLORIFIED." Rom. 8 : 29. The prophetic tense is used, as if the glorifying of the saints had then passed, already, ere their calling to be christians was known at all. The principal terms employed by this writer are only true prophetically, to be realized in the future resurrection and immortalization of the saints. Then they will be enjoyed in fact and in its fullness.

Again, page tenth:—"He that saith he abideth in him, ought himself also to walk even as he walked. This is our *description* and *directory*—the lineaments and features of our character, and the laws and principles of our walk and life and being." In this, there is no distinction made between the obedience of Jesus to his human parents till about his thirtieth year; no distinction between his example of submission as the Son of man to social, as well as religious laws and ritual services, and his dispensational and miraculous action as the Messiah—the manifested "Son of God with power." Note this fact.

Moses, Joshua, Gideon, John the Baptist and the apostles of Christ were subject, like us, to social and religious law, (as are all God's people) until their divine commission exchanged their action from the duties of ordinary life to the miraculous, that became then as the special messengers of the Most High. THE EXAMPLE they all set us as to this *subject life* is that of fidelity to all the relations that God has appointed for us to fill, and await our "high calling," according to promise, at the coming and kingdom of Christ. 1 Thess. 4 : 13–18; Phil. 3 : 13–21; Heb. 11. A like want of discrimination appears on pp. 17, 18:—"The law speaks to servants; the gospel speaks to sons. The law respects a nature prone to disobedience; the gospel respects a nature inclined to obedience; as if it were *above* law and free to live according to our own impulses—a law unto ourselves." Is not this assumption of superiority to law the bane of all ANTINOMIANS?—of all the erring High Churchmen?—nay, of all parts of the great apostasy? Do we not all know that "the whole law" is abbreviated and re-enforced by the Greater than Moses—"Thou shalt love the Lord thy God . . . and thy neighbor as thyself"? Are not all the precepts of the second table of the decalogue re-asserted by Jesus and Paul? Are we not "*under law* to Christ"? 1 Cor. 9 : 21; Rom. 13 : 9; Matt. 19 : 18. Is not this law to Christ more profound than that given by Moses, in its prohibition of even the covetous or murderous and impure purpose? Matt. 5 : 17–48. Antinomians and fanatics of various grades adopt the author's idea and language for the worst of purposes. Surely it is a grave error that suggests and *allows* of such flagrant abuses.

Once more he says: "We differ from that ancient nation . . . in our calling . . . (in) not seeking and desiring, however moderately, of present possessions, . . . but weanedness, mortifiedness," etc. Page 14. It is true "the called in Christ," the "church of the first-born," must differ from Israel. They differ as to dispensation, and as to their worship, and their relations both toward God and man. But the author does not hint to the uninformed reader that "the Israel of God" (like us) differed widely from themselves at the several stages of their incipient and established history. That their national worship was an example and shadow of the kingdom yet to *come*—that their ordinances, commemorative and prospective, were analogous to ours under the gospel, in that they were embodiments of gospel truth till He come in his kingdom.

The author anticipates the christian's development too much. He writes like those who bend back and selvedge up the great day (the one thousand years) into a literal day, at the beginning of that period. He seems at times to crowd all the far more exceeding and eternal weight of glory into the christian's incipient, only begotten and struggling state. Whereas, new wine must have new bottles,—resurrected, glorified bodies,—else the bottles break and both they and the wine be lost. The new creature is renewed only in God's order. The new heart and new spirit are enjoyed in this life; but the new creature complete is when this mortal puts on immortality, to bear the image of the heavenly. 1 Cor. 15 : 45–55; 1 John 3 : 1–3; 2 Thess. 1 : 7–9.

The author, in his zeal to distinguish the church from Israel, seems oft to ignore the higher distinction between the christian's state in grace and in glory. True, he quotes some Scripture as to the present; but *then* there can be no excuse for conforming *it* with the glorious future. The promise cannot be yea and nay. We cannot now be "the children of the resurrection" and yet be *groaning* for it, as was the apostle.—Rom. 8 : 19–23.

The element of evil, the confusion of ideas and of inspired statement in this work, is analogous to that which makes man immortal, while yet he is really *mortal*, and waiting to put on immortality at the last trump.—1 Cor. 15. In illustration, I remark, "It is written, ye are dead, . . . she is dead while she liveth;" because mortal—because death having "passed upon all," they "shall surely die," or having rejected life by Jesus and the resurrection, "death abideth on them." This obvious and accommodated meaning of death is made by many the only or proper meaning; and in consequence they make all the living all *dead*, as long as they *live!* yet if one *kill* another he is a murderer, to be hanged by the public hangman. Nay more, to crown the climax of contradictions, he does not kill, but only seems to slay, while he really raises the murdered ones to an higher sphere in life. With such, it is a grave heresy to think that the *dead* are not *alive* after they "*surely die!*"

This habit of confounding all language, and logic too, is oft applied to praying "Thy kingdom come;" while yet in some inexplicable mystery it did come, they say, long ago! Thus the *record* of the *birth*, life and death of Jesus is taken as in some sense true; but yet, in a like mystery, he always existed, and, in seeming to be born, only *altered* his appearance! Hence, his seeming to have been *promised* through one thousand years as the woman's seed—his seeming birth, etc., was all "a mystery"—an imposition on the understanding and faith of mankind. To me, no subject can be so confounded in Scripture. Only believe the promise as to the Virgin's conceiving and bearing a Son—believe the recorded fulfillment in Jesus' birth, (Luke 1) then we may also believe that "the word" (of promise), which was in the beginning, became flesh by its accomplishment. Let all such distinctions that God has made come out. Then there is coherency—then, faith is firm.

"THY WORD IS TRUTH."—John 17 : 17. This truth lies in its accordance with the facts in the case. Through near six thousand years, the facts that fulfill the word answer to the representation which the word contains. Thus the God of truth demonstrates the precise truthfulness of his own word. The tempter was the first to contradict it—to make its meaning a mystery, (like the real presence in the Lord's supper) which facts fail to sustain. Hence any man, on whatever subject, who applies the word against obvious facts—who applies "re-born men, children of the resurrection," etc., to the christian's present subject and suffering state, confounds things and states that are totally distinct both as to time and event. On all portions of divine truth this confusion of idea—this commingling of fancied and real fulfillments, obtains. It is always darkness.

The author does quote much Scripture most preciously. I have been edified by reading his delightful work—delightful as to its theme, its savor of Jesus, and its apparent earnestness to inspire us with becoming views of our present and prospective relations to God's glorious purpose in "the restitution of all things spoken." I can appreciate the work, while I aim to correct an error as to principle in it.

Let it then stand that the christian is already "*begotten* again to a *hope* of life." But that he is "under tutors and governors till the time appointed of the Father"; that *then* he will be "born from the dead" or "translated"—join the "church of the first-born"—be "like him, the King of kings"—in the glory of "kings and priests unto God"—to "reign with him a thousand years," etc. This makes the whole story straight. This openly justifies God's word. This maintained, confounds all the hosts of darkness. This demonstrates that the revealed judgment of God on the medley and babble of all "Babylon," is according to truth. The serpent lies only *in a coil;* he goes only in a crooked way, peculiar to himself. But the way of truth is made *straight*. The word of God, the ways of God, are equal and agreeable to the facts of christian experience. Amen.

J. B. C.

For the Crisis.

The Better Land.

All down through the long vista of years, which have passed away with their records of the mutability of all things of an earthly nature—amid those scenes of war and carnage which marked the destruction of the Jewish economy, those Jewish seers looked beyond the utter destruction of Jerusalem, whose splendor had reached the uttermost parts of the known earth,—and while uttering their bitter denunciations against their own people, they saw by an eye of faith a better land, with an heavenly Jerusalem, whose government will not be corrupt, but holy. There they longed to find a final rest from the sorrows of life. And all through the martyr age, that epoch of blood and despair to God's chosen people, they marched forth to the stake with a glorious hope of that better land, crowns being in reserve for them when all things are made new.

In our own age of moral declension and infidelity, there are a few who are looking forward to a better land, where the sorrowing sons and daughters of Adam will meet those prophets and martyrs with robes and crowns of victory. Earth has no joys for the true follower of Christ. His affections are placed above, and he views this earth as one vast grave-yard full of dead men's bones; and as his friends, one by one are taken from his side, it seems but to draw him nearer to Him who is the only true source of all earthly comfort, to Him who has promised never to forsake. If faithful to his fellow men, he hopes to cross the stormy sea of time and anchor where—

"In that pure home of endless joy
Earth's parted friends shall meet,
With smiles of love that never fade,
And blessedness complete;
There, there adieus are sounds unknown,
Death frowns not in that scene."

Tuftonboro', Feb., 1861. J. L. H.

For the Crisis.

My Experience.—No. 4.

Everything now appeared different. The fields and groves, the birds and flowers, my heart and home, all were new and seemed to join in the grateful song of praise to God for the wonderful change. My Bible, too, instead of the fear and condemnation which had heretofore attended its perusal, I now received sweet, rich and heavenly comfort and instruction from its sacred pages. I learned that the path of humble obedience was the only path of safety, and I resolved to follow the teachings of the Holy Spirit and bear the cross daily; therefore I commenced by joining in the family devotion with my parents, which duty, while faithfully performed, greatly increased my courage and confidence.

In those days it was not deemed intrusive if young converts and elder saints took part in the more public services of the sanctuary on the Lord's day, as well as ministers, by publicly confessing Christ, and exhorting one another, and inviting sinners to come to the same full fountain and partake of the water of life freely.

The first Sabbath after my conversion, I attended meeting at the usual place. The same minister under whose faithful labors I had received my convictions, preached as he was wont to do, with such melting power and heavenly eloquence as seldom failed to reach and affect the hardest heart. Some two or three young converts were present.* During the discourse a sweet, heavenly peace, and the tender influences of the spirit of love and affection filled my whole soul. At its close, a certain undefinable feeling, or impulse, came over me, and while thinking upon its meaning, one after another of the converts arose and spoke of the joys of pardoned sin and the love of God that filled their souls. The next moment, as if some unseen hand had lifted me, I was standing up and joining in the same song of praise and glory to God for what he had done for my soul. Several followed in exhortation till the house seemed filled with the glory and power of God, which caused the saints to rejoice and sinners to weep and tremble.

Thus I went on obeying the teachings of the Spirit, rejoicing in God, growing in grace and in the knowledge of the truth. Some two months passed, when the duty of baptism presented itself. I had learned from the Book that Christ had lived our example and died our sacrifice, and one of the most glorious imitable examples which he had left on record for his children to follow was baptism. And again in his commission to his disciples after his resurrection, Mark 16 : 15, 16, he strictly enjoins this important duty. From several passages, such as Rom. 6 : 4, Col. 2 : 12, I believed immersion was the only right mode of water-baptism. Having now a desire and resolution to keep all the commands and follow the footsteps of my Divine Lord, I resolved to embrace the first opportunity of publicly acknowledging Christ in this ordinance.

D. N. K.

*During the campmeeting and the week following, it was judged that seventy-five souls were converted to God, mostly young people, in the vicinity. D. N. K.

IS RELIGION BEAUTIFUL?—It is always beautiful: in the child, maiden, wife and mother. Religion shines with a holy, benignant beauty of its own, which nothing on earth can mar. Never yet was the female character perfect without the steady faith of piety. Beauty, intellect, wealth! they are like pit-falls, dark in the brightest day, unless religion throw her soft beams around them to purify and exalt, making twice glorious that which seemed all loveliness before.

☞ The perfume of a thousand roses soon dies, but the pain caused by one of their thorns remains long after; a saddened remembrance in the midst of mirth is like that thorn among the roses.

For the Crisis.

The Two Hells from one Pulpit.

Some months ago a man preached in this place. After preaching, the minister in charge gave notice that the brother had a picture for sale. On Monday he found many buyers. It was placed in a window in one of our public streets. I cannot fully describe it; but it was a representation of a lake of fire; the "rich man" was there. On each end of the lake was to be seen a volcano throwing up its fire and smoke,—a descending road above the lake; many seemed to be running down this road and dropping off into the lake with the "rich man." Away above this, overlooking this horrible scene, was Paradise, or the place of the righteous. All this purported to be gathered from the 33d chap. of Ezek., 11th verse. Neither heaven or hell is found in the whole chapter.

Two weeks ago hell, Number 2, was taught from Luke 13 : 34, and part of 35th verse; and perhaps I shall give his views better by quoting those of a writer in the "Wesleyan" some two years ago:—"The sinner will continue to sin in eternity, and sinning will increase and roll onward with ever increasing and resistless momentum. God will withdraw the restraints of his grace, and the influences of his divine Spirit, and leave the sinner to himself. No moral restraints will be put upon him, and he let alone to follow out during an eternity of existence his rebellion and hatred, cursing and blasphemy." He says, "the powers of the world to come are not to modify, but to deepen and intensify character formed in this life." Evidently it was the design of this teacher to fix up a hell worse than the hell of the picture number one.

I am an unlearned man, and it has not been my fault; therefore I have a right to ask Orthodoxy, in the best way I can, are either of these hells consistent, and is this the heaven you expect to have and enjoy; that is, to look over the battlements of heaven and see the wicked in despair? Can man enjoy perfect bliss in such a heaven? I have heard it from a learned divine, that the righteous have no real sympathy for the wicked; but I think this would make a saint in heaven worse than a sinner on earth, or even the "rich man" in hell.

WM. LUCAS.

For the Crisis.

An Important Principle.

"Behold, to OBEY is better than sacrifice, and to HEARKEN than the fat of rams."—1 Sam. 15 : 22.

All true and acceptable worship consists in obedience to the commandments of the Lord. It is the rightful prerogative of the Giver of talent, to determine how it shall be occupied. Though we speak with the tongue of an angel, if it is not in accordance with the Divine will, revealed in the sacred Scriptures, it is a violation of the principle of love, which consists in keeping God's commands, and without which we are "nothing."

A sincere desire to serve God, is indeed the fruit of his own Spirit and acceptable in his sight; but this desire must be accompanied with the prayer, "Lord, what wilt thou have me to do?" God will be worshiped "*in truth*" as well as "*in spirit.*" It was well that David had it in his heart to build the house of the Lord, before he knew the will of the Lord that he was not to do it. It was right that the house should be built, but not that David should build it.

Neither are we to conclude that an act is right and approved of God, because its effects are good. Our Father overrules for good many things which are contrary to his word of truth. It was well that the ark was not thrown from the cart and broken to pieces; but this did not justify Uzza, though his desire was to do good. He violated the command of the Lord in his word.

It is a good thing, in the general, to prophesy, or to speak the word of the Lord, "to edification, exhortation and comfort," but for any persons to do so on any occasion, when, according to the plain word of the Lord, "it is not permitted unto them to speak," and when, according to that holy word, "it is a shame" for them to speak,"—1 Cor. 14 : 34–37; appears to be incompatible with the principle that "this is the love of God, that we keep his commandments." We are to "try the spirits," both our own and those of others, by the word of the Lord, which is *truth*.—John 17 : 17. We are not infallible. We may mistake our own spirit for the Spirit of God.

Dear brethren and sisters in our precious Redeemer, the King of Zion, whose word is our law; my heart's desire and prayer to God for you is, that you may stand perfect and complete in all the will of God.

"His adorable will let us gladly fulfil,
And our talents improve,"

according to his own word, which is to "judge (us) in the last day" at his coming. "To him be glory both now and forever."

Phila., Feb., 1861. HENRY GREW.

For the Crisis.

Doubts Dispelled.

Concerning the opinions of the Adventists, as a religious body, I had been exceedingly skeptical; I did not go to hear them preach, nor had I read their writings to any extent, nor sought information respecting them. Filled with prejudice, I was led to think some visionist, having left the old, established paths, was wandering amid the mazes of conjecture in his attempt to play the prophet. But in Feb., 1860, Eld. I. C. Wellcome held a series of meetings at this place, during which I was almost persuaded to be an Adventist, but the good seed, falling among thorns, was soon choked out and lost.

About the beginning of September last, a young man called at my door leaving an appointment to preach at our school-house that evening, to which I replied, "I will endeavor to attend." His arguments were so replete with Scripture evidence as to preclude all attempts at refutation from me; I could only say, "You are too literal, or too material in your perceptions"; still, he was prepared to defend these accusations from that Word which is Truth. From that time to the present, he has continued to labor, for the most part, among us, and his labors have been blest.

Respecting the immortality of the soul, I was early taught to imbibe that sentiment, which has descended from the antique ages of heathen philosophy, adopted and fostered by the church, through almost every period of her rise and decline, since the time of the apostles, till it has become a dogma of gigantic proportions. Being early impressed with these and kindred views, I have found it exceedingly difficult to disengage my mind from what I had taken for granted, as among the fundamental truths of God's Word. I asked, "Are these things so? Have I, these many years, been laboring under the false impression, that the commandments of men are the doctrines of Divine Inspiration?" For a solution of these, and similar queries, touching the end of the finally impenitent, a distinctive resurrection, etc,, etc., I have found it necessary to revert "to the law, and to the testimony"; and here, thanks be to the Great Giver of every good and perfect gift, light has sprung forth from its unfailing source, expelling the misty vapors of the mind, until I see as I never saw before,—a new glass seems added to the telescope of eternal truth.

God and eternity seem no longer shrouded in awful mystery. The immutable truths of God's Word through Christ, open up a bright prospect beyond the grave to all his faithful followers, who are looking for that blessed hope, and the glorious appearing of the Great God and our Savior Jesus Christ.

W. A. Manning.

Stoneham, Me., Jan. 14th, 1861.

For the Crisis.

Questions for J. S. White by Wm. Chapin.

With reference to the Old Testament, it is said that "holy men spake as they were moved by the Holy Ghost." In the gospel, it is said, that Christ had the Spirit without measure; and that his apostles received the Holy Ghost. It follows, then, that what we have from these sources on the great question of man's salvation, comes from the Holy Ghost. I may therefore let W. C. hold the conversation with H. G.

W. C. 1. Did "Christ that existed prior to his advent, as a separate person from the Father," suffer in the garden, expire on the cross, and lie three days and three nights in the heart of the earth?

H. G. I have said of this being, who was in due time called Christ, that, "In the beginning he laid the foundation of the earth; and the heavens are the works of his hands." Heb. 1:10; Ps. 102:25. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by *him*; and without *him* was not anything made that was made." "He was in the world, and the world was made by him. He came unto his own and his own received him not. And the Word (*Theos*) was made flesh, and dwelt among us." I have also said that this being who became flesh died; that he poured out his soul unto death; that he was in the heart of the earth three days and nights; that he rose from the dead; that death has no dominion over him.

W. C. 2. We read in Gen. 1:1, "In the beginning God created the heaven and the earth." Also, in Isa. 44:6, "Thus saith the Lord the King of Israel and his Redeemer the Lord of host; I am the first, and I am the last; and beside me there is no God." Also, 8th verse; "Is there a God beside me? Yea, there is no God; I know not any." Does the God spoken of in these Scriptures refer to God the Father, or to Christ the Son?

H. G. I have used all this language and much more of the same import. It should be borne in mind, however, that in Gen. 1:1, I used God in the plural, which the translators have put in the singular.

In Isaiah 44th, I spoke of God in contrast with the idols, or false gods, which men worshiped. In this relation there is but one God—one Deity—one Divinity. This one Deity is that which is to be worshiped, in contrast with all other deities, so called. The Deity is in the Father and in the Son, still it is the same, it is a unit. When spoken of as God, it is the one God beside whom there is no other. Some of the language I used in Isaiah 44th, I have applied to Christ; such as "Redeemer," the "First and the Last." I have also repeatedly said, that the being called Christ is God. I have said that the Father is God, and that he made the worlds, and that he made them by his Son. Now in all that I have said on this subject, I am not aware that I have contradicted myself, but if you think otherwise, then we must agree to differ in our judgment.

W. C. 3. If Christ is "from everlasting," is there any being older than the Son, or before him?

H. G. The whole verse reads thus: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." It will be plainly seen that I here spake of Christ. The word everlasting is not exactly the word that I used. I used the word as it is in the margin,—"From *the days of eternity*." This is what I have said of the Savior, the Redeemer of Israel.

In view of what I have said, W. C. inquires, Is there any being older than the Son, or before him? Whether there is, or is not, what I have said, I have said, and it is true. If it therefore follows that there is no being older than the Son, then let it be so. But I have nowhere told how old that being is who became flesh and dwelt among men. I have said that he was in the beginning; that all things were made by him; that by him God made the worlds; that he had glory with the Father before the world was; and that *he* became poor, that we through his poverty might become rich.

If I have failed to make men see that the being who was called Christ had an existence before he came in the flesh, it has not been intentional, but rather for the want of an ability. I have used words so plainly, that all admit, who believe that I have spoken at all on this subject, that Christ did pre-exist in the *purpose* of God. True, I have not used the word "pre-existence," and if I had, it would have been said that I meant pre-existence only in purpose. I have said of the Savior's existence, as a being before he came into the world, that *he was* in the beginning. I have used the personal terms, in several forms, I, he, him, who, whose, etc. These terms and others, I have used in speaking of *him* who "became poor that we might become rich." I cannot make the subject any plainer than I have made it from the record.

J. S. White.

For the Crisis.

Notes by the Way.

On arriving at Portsmouth, I found that Sister Hanscomb died the day before I arrived, which was a disappointment, as the object of my visit was at that time to see her alive, which she so much desired. But she fell asleep in full hope of a speedy resurrection to eternal life. Held two meetings; and at Kennebunkport on Sunday, Jan. 6th, held three meetings. The third was a good breaking down time. Some six started to serve God. Some took the first step, to the great joy of Bro. Wm. Mitchell, who preaches to them. Back to Portsmouth the 8th. The brethren thought a protracted meeting was needed, and as Bro. Pratt's health forbade his laboring much, we commenced a bombardment, which resulted in three wounded the first day. The third day they gave up their weapons of warfare, and swore allegiance to the King of glory, and become submissive prisoners of hope. This stirred the enemy, and he sent in those that had familiar spirits to watch and report, and as I always hated the black flag of the Devil, I fired at it on my own hook to venture. This brought out more of the wizard company. They seemed very bold awhile, but soon got disgusted at our "calling sinners forward for prayers in a christian land," as they said. But that was not it. If God had not heard prayer, they would have kept their position in the front seats. But he did, for at every meeting the groans of the wounded sinner were heard; the Spirit of God searched hearts, and those wizards were affected to tears, and must yield or run. This is what disgusted them. God worked, and they could not help it. They retreated to the back part of the house, and had their influence among themselves; so much so that some of their captivated silly women went to sleep in our meeting. But the next bomb-shell woke them up, and some left suddenly. The young soldiers began to take their little slings and fight effectually. Their testimonies were as sharp as needles. They pricked many in the heart, whom bold professors could not touch. While we held the trowel in one hand and sword in the other, Bro. Pratt had loaded up a charge for wizards and demons, and Sabbath eve touched it off. This opened the eyes of many to see the power of the Devil to deceive, by tipping tables and rapping, etc. Among it all the rappers retreated to their own fort, got them a medium to repair up; but I think their leakey ship will go down, or never be a terror to that people again. Bro. Pratt is there with artillery enough for them, and he has fairly awakened to this subject, and as sick as he is will defend the fort.

Amid all this battle sinners kept coming in with a flag of truce, and laying down their weapons of warfare. Some fifteen were converted, besides backsliders that returned. The church is much encouraged. I baptized seven last Sabbath—three men, heads of families, all came out rejoicing. This set other denominations to work holding protracted meetings. I left for this place, Manchester, to stay a week.

Hiram Munger.

The World's Crisis.

BOSTON, FEBRUARY 20, 1861.

Leaves from my Journal.

Friday, Feb. 1st. This morning we left our kind friends at Keeseville for our next appointment, which was at Champlain. Although we left them weeping, we hope to see them soon in the kingdom, rejoicing around the throne. We think there is seed sown in K. that will yet germinate, grow and bear fruit to the glory of God.

From K. we went sixteen miles by stage to Plattsburg, expecting to take the cars for Champlain, a distance of twenty-seven miles; but at 3 o'clock, when preparing to go to the R. R., the conductor came in and gave us information that the engine was out of order, and would not leave till the next day. As we had an appointment at C. for the evening, we felt anxious to be there; for it is one of our principles to never disappoint a congregation, if possible to be present. Accordingly, we chartered a team, and started; but we never rode over so much snow in the same distance before. A very strong wind had blown from opposite directions across the road, and piled up vast quantities of snow, making it very difficult to get along, especially when we met any one with a team. But by the blessing of the Lord we arrived in safety. It was said to us as we started, that we should turn over half a dozen times before our arrival; but our careful driver avoided all upsettings. It was our privilege to ride in company with Eld. Wright, an intelligent Baptist minister, with whom we had a very interesting conversation on the sleep of the dead, the destruction of the wicked, and the immediate personal coming of Christ. We found him a candid man, a lover of truth, who manifested a true christian spirit. He seemed convinced that our views are in harmony with the Bible, and remarked, "If you are right, I am wrong;" and the manner in which he spoke, indicated that he thought his own position much weaker than he had supposed.

When we arrived at Champlain, we found a congregation anxiously waiting for our arrival, fearing a disappointment. We were glad to find the desire to hear had increased since we were there before. A prominent lawyer in the place has opened his office for weekly meetings, and is convinced of the truth; others of the same profession are very much interested. Although the weather was cold, and the traveling bad, some came several miles to hear. One Dr. and his wife came seven miles and returned every evening. We found him an ardent lover of truth, and willing to embrace it as fast as presented to his understanding. At the close of the first meeting one requested prayers.

Sabbath, Feb. 3d. This morning we met for a love feast, and enjoyed a pleasant season. At noon, three were buried with Christ in baptism, and others resolved to follow their example soon. In the evening four rose for prayers, being satisfied that what they do must be done quickly. We closed our interesting meetings around the table of the Lord, commemorating his death and sufferings. We shall expect to hear more good news from Champlain. Here we met Bro. C. P. Dow, a faithful watchman, who is sounding an alarm to a careless world.

Monday, Feb. 4th. The mercury this morning is twenty-five degrees below zero, with an abundance of snow, so that the cars have only run once or twice during the past week between Rouse's Point and Montreal. We had some hope of getting through to M. from Moore's station, on the Ogdensburg road, but we were obliged to back out and go to Rouse's Point, and wait till six o'clock in the evening, when we left for Montreal, a distance of forty-four miles, arriving after midnight.

After riding several hours, an English gentleman (?) pulled out his old pipe, deliberately filled and lit it, and then entertained us with his filthy stinking tobacco smoke, rendering the atmosphere unfit for any to breathe, unless it be the fabled monsters of the infernal regions. After enduring it for some time, we went out and stood in the cold to get some pure air that had not been polluted by the poisonous fumes of tobacco. When we returned, he was still puffing away in a very leisurely manner, as though all were delighting in what he was doing. We finally said to him, "This smoke is very disagreeable to some," as there were several ladies present. He very coolly replied, "If you do not choose to smoke, it is no sign that others should not." After this gentle hint to mind our own business, we made the best of it we could, and were very thankful when he got through offering incense to Bacchus, and allowed us again to breathe air that had not been contaminated with tobacco smoke. We expect to be obliged to bear such disagreeable and disgusting things from wicked men; but it astonishes us that any one professing godliness should persevere in such a filthy habit as the use of tobacco, when required in the Scriptures to "Cleanse ourselves from all filthiness of the flesh and spirit." We know of no habit so nasty as the one under consideration; and it is certain that its indulgence produces filthy imaginations and lustful desires, difficult to be resisted; and that those who use tobacco are not so easily reached with the gospel, and are much more likely to backslide after they have started. They have temptations to overcome, which do not trouble those who let this poisonous stimulant alone. Come, save your tobacco money and give it to the poor, and no longer encourage the boys to become tobacco chewers and smokers, by your example. Remember the habit is exceedingly disagreeable to those who do not use it, and your breath very offensive. When we meet a smoker in the street, we usually hold our breath when passing him, that we may not inhale his poisonous perfumes, with which he is polluting the surrounding atmosphere. May the Lord help all our readers, who are looking for the coming of Jesus, to resist and overcome this unfortunate habit.

When we arrived at the St. Lawrence river, the passengers were taken into some open stages for a three-mile midnight ride into the city. While crossing this noble stream, we fancied that we were having quite a life-like representation of Dr. Kane's arctic expedition. The snow, as we learned, was about five feet deep where it was not drifted. In order to get some idea of the road over the river, imagine yourself riding upon frozen ocean waves, covered with snow. We found it difficult to sit upon the seat, and finally yielded to the force of circumstances, and sat, or rather rolled, upon the bottom of the sleigh. In addition to this, we were obliged to face a cold, biting air. On either side of the road were small icebergs of various shapes and sizes. We were glad when we reached the city. As we rode through the streets, we noticed that we were frequently some three or four feet above the sidewalk; and when we arrived at the hotel, we had to look out a place to get down the snow bank, in order to enter the house, where, at about one o'clock in the morning, we were rejoiced to find a rest for the remainder of the night.

Tuesday, Feb. 5th. At five o'clock, our usual hour of rising, we aroused again to our morning duties. At early dawn we took a walk through the city, stepping in for a few moments to the great Catholic Cathedral; a very costly structure of stone, that will hold some seven thousand people. The wax candles were burning by the great altar, and the worshipers of the Virgin Mary were continually coming and going, crossing themselves with their holy water, and passing on to say their prayers. We admired their zeal but pitied their blindness. Montreal is a well built city, containing about one hundred thousand inhabitants. It is the largest in British America. The principal buildings are of granite, and present a fine appearance. It is a pleasant place in the summer, but quite different in the winter.

At half past eight o'clock, we started for the cars, leaving the depot at fifteen minutes past nine, one half hour behind time, and arrived safely at Richmond, a distance of seventy-three miles, between one and two o'clock. We then crossed the St. Francis river to Melbourne, and found a home at Bro. Gilman's. We remained here till Saturday noon, when we left for Danville, a distance of twelve miles.

When we left Montreal, we passed through the noted Victoria bridge, some two miles in length, built wholly of iron and stone. It is covered, and is the most remarkable work of the kind in the world. When at Melbourne, we became acquainted with Prof. J. H. Graham, teacher of mathematics in St. Francis College at Richmond. He came over to meeting, and was much interested in the evidences of the Lord's coming. He is an amiable man, and appears to be a lover of truth. Our meetings at Melbourne were very much interrupted by a terrible snow storm, said to surpass any for more than twenty years. It usually snows some every day, but on the 7th and 8th insts. we had the king of snow storms. The snow drifted very badly, and on Friday morning the mercury was said to be *forty-five degrees below zero!* We thought we had been acquainted with winter weather before; but this capped the climax. We learned that a lady school teacher froze her feet badly while in her school room. In the evening a few assembled at Bro. Gilman's, and we had a good meeting. Two requested prayers.

During the winter, we learn that the weight of snow upon the houses has broken through the roofs of some, and killed some of the people within. During this last storm, eight trains of cars were stuck fast in the snow between Island Pond and Montreal. We heard that some of them were without food for twenty-four hours, and were obliged to burn up the fences for wood. If we had been any later, we should have been in the same company. We felt thankful to the Lord for providing us a good home during the storm.

As no trains had broken through for several days, we were obliged to go to Danville on Saturday by private conveyance, walking a good part of the way, on account of the snow; but we arrived in safety at Bro. Porter's happy pilgrim home, Feb. 11th, where we now are.

☞ We learn that Bro. Himes has had a relapse, and has concluded finally to go to the "Cure" in Dansville. May the Lord bless and give him health. Letters on business for the "Voice" may be sent to Boston as usual, but personal communications to Dansville, N. Y. He will be glad to hear from old friends.

Bible Doctrine on the Old and New Covenant: The Superiority of the New. By A. W. Sibley, Horn's Mills, N. H. Just received. A pamphlet of nineteen pages. For sale by the author. Also by D. Lothrop & Co., Great Falls, N. H.

The Holy Spirit.

What is the Holy Spirit? How are we to be filled with it? How can we tell the difference between the operation of the Holy Spirit and the spirit of Mesmerism?

T. M. Preble.

The foregoing are important questions. We may not be able to give an answer satisfactory to all, but will endeavor to give our own views in as plain a manner as we can, praying the Lord to direct us in harmony with his word. The subject is one that has had no small share of our attention for several years, and one on which our mind is now at rest. Some years since we were much perplexed on this point, and thrown into doubts and darkness through fear of being influenced by Mesmerism, in religious meetings; but through the mercy of God we experienced a joyful relief, and have not been troubled any since. We often find people in the same perplexing state of mind we felt at the time to which we have referred. If we can say any thing to aid them in escaping from "Doubting Castle," we shall be thankful for the privilege."

Holy Spirit and Holy Ghost mean the same thing; but the former is the better form of expression, and is adopted in the new translation by the American Bible Union. We would remark in passing, that the word *ghost* occurs eleven times in the Old Testament, nine of which are from a word which signifies, "wasted away,"—literally, *expired*, and is thus rendered in the new translation by the American Bible Union. The other two examples are from words which mean, "breathed out the breath." All of these relate to death, with no intimation that when a man gives "up the ghost," any thing more is meant than that he *died*. The word rendered spirit in the O. T. is *ruach*, and in the N. T. is *pneuma*. These words are used in four senses:—1, a being; 2, a state of mind; 3, the atmosphere we breathe; 4, an influence. Angels are examples of the first; but they are tangible, literal organisms, as are all intelligent beings. As examples of the second use, we read of the "proud in spirit," and those who have a "haughty spirit." When used in the third sense, the words denote the atmosphere we breathe, and is then denominated "the breath of lives;" as when David says;—"Thou hidest thy face, they are troubled; thou takest away their *breath*, they die, and return to their dust."—Ps. 104:29. Again, when speaking of man, he says:—"His *breath* goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146:4. The fourth use, which is the one we are to consider, we assume represents an *influence* or *power* proceeding from a being. The *first* and *third* uses represent material agents; the *second* and *fourth* only *results* arising from active beings.

In answer to the question, "What is the Holy Spirit?" we would remark,

1st. *It is not the word, or Bible*, because the receiving of the *word* and the Holy Spirit are spoken of as separate things. In Acts 8:14–15, we read:—"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost." In this case, they "*had received the word*," but after this, "Peter and John" prayed for them, that they *might receive the Holy Ghost*." This shows clearly that the reception of the Holy Spirit may be separate from the word, and be subsequently received; otherwise, this passage appears to be meaningless. Again, in 2 Pet. 1:21, Peter says:—"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." This passage forever settles the point that the Spirit and word are wholly independent of each other; or are in no sense identical; but, as we shall find, *agree* with each other.

It is very evident that what *moves* a man to write is not that which he *writes*. In other words, the man who writes is not the book written. He is a person by himself; the book written is an object distinct from the man, and may exist as such when he is dead; and that which "moved" him to write is neither the man nor the book, and may exist and act independent of either, as well after their destruction, as before their existence; for no one who believes the Bible would claim for a moment that this Holy Spirit did not exist till after the Scriptures were written; for in such a case, there would be no Spirit to move "holy men of God" to write; consequently, the word could not be written by its influence, and then it would follow that there is neither word nor Spirit. Without pursuing this point further, we think all can see plainly that the Spirit is an independent agent moving holy men to write that which God would speak to the inhabitants of this world.

Another office of this Spirit is to comfort the saints after they have obeyed his commandments. Says the apostle, "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that *obey* him."—Acts 5:32. Says Jesus, "I will pray the Father, and he shall give you *another* Comforter, that he may abide with you for ever; even the Spirit of truth."—John 14:16–17. This passage shows again that the Spirit is something distinct from the *word*; for Jesus had already spoken the word to his disciples; but this Spirit is "*another* Comforter," promised to his children. This point is so clear, that we do not see how additional testimony can make it plainer.

In our next, we will continue the examination.

The Epistle to the Laodiceans.

In Col. 4:16, Paul gives the following instruction to the Colossians:—"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."—This shows that there was an epistle from Laodicea, which Paul desired to be read to the Colossians, as well as the one written to them. In Dr. Clarke's commentary may be found a translation of what purports to be the epistle to which Paul refers. Dr. C. says in reference to it:—

"I give it here from the best [Latin] copies; and add a literal translation, that the curious, whether learned or unlearned, may have what some have believed to be authentic, and what has doubtless existed, in one form or other, from a very remote antiquity."

"The Epistle of Paul the Apostle to the Laodiceans.

"1. Paul an apostle, not from men, nor by men, but by Jesus Christ, to the brethren which are in Laodicea.

"2. Grace to you and peace from God our Father, and from the Lord Jesus Christ.

3. I give thanks to Christ in all my prayers, that ye continue and persevere in good works; waiting for the promise in the day of judgement.

"4. Be not troubled with the vain speeches of certain who pretend to the truth, that they may draw away your hearts from the truth of the gospel which was preached by me.

5. And may God grant that those who are of me, may be led forward to the perfection of the truth of the gospel, and perform the benignity of works which *become* the salvation of eternal life.

"6. And now my bonds are manifest, which I suffer in Christ; and in them I rejoice and am glad.

"7. And this shall turn to my perpetual salvation, by means of your prayers, and the assistance of the Holy Spirit, whether they be for life or for death.

"8. For my life is to live in Christ; and to die will be joyous.

"9. And may our Lord himself grant you his mercy; that ye may have the same love, and be of one mind.

"10. Therefore, my beloved, as ye have heard of the coming of the Lord, so think and act in the fear of the Lord, and it shall be to you eternal life.

"11. For it is the Lord that worketh in you.

"12. Whatsoever you do, do it without sin, and do what is best.

"13. Beloved, rejoice in the Lord Jesus Christ, and beware of filthy lucre.

"14. Let all your prayers be manifest before God.

"15. And be firm in the sentiments you have of Christ. And whatsoever is perfect, and true, and modest, and chaste, and just, and amiable, that do.

"16. And whatsoever ye have heard, and received, retain in your hearts, and it shall tend to your peace.

"17. All the saints salute you.

"18. Salute all the brethren with a holy kiss.

"19. The grace of our Lord Jesus Christ be with your spirit. Amen.

"20. And cause this epistle to be read to the Colossians; and that to the Colossians to be read to you.

To the Laodiceans, written from Rome, by Tychicus and Onesimus."

For the Crisis.

Melchisedec.

A friend wishes for an answer to the following questions through the "*Crisis*":—

1st. Who was Melchisedec?

3d. Did he exist before the foundation of the world?

Various have been the conjectures advanced in regard to the first question. Some have supposed that it was Enoch; others that it was Shem, the son of Noah, and others that it was the Son of God; but all these suppositions prove nothing. The only reliable answer that can be given must be in harmony with the Scripture. The question undoubtedly arises from the account of him as given by Paul in Heb. 7:3. "Without father, without mother, without descent, having neither beginning of days nor end of life: but made like unto the Son of God, abideth a priest continually." If this text teaches that Melchisedec had no father or mother, and that he had no beginning of days, or end of life, then the second question is answered; he not only existed before the foundation of the world, but coeternal with God; and yet he is called a man,—"without end of life,"—then he will live as long as God lives; and we must come to the legitimate conclusion from the premise, there are two self-existent Gods, or beings that never had a beginning, and never will cease to live. "He abideth a priest continually," that is, as long as he lives; hence we have two priests officiating at the same time, and will continue to all eternity.

The above conclusions are absurd, and grow out of a false premise in relation to Melchisedec's having no father, or mother, or beginning of days. To get a right understanding of this, it is necessary that we take into consideration the subject under discussion by the apostle. The subject properly commences with the first verse of the fifth chap: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: and no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but He that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec." By this we learn that the subject that Paul is discoursing upon, is the calling and ordaining of priests; and that Christ was called of God and made a priest after the order of Melchisedec, and not after the order of Aaron. The argument of Paul in his discourse goes to show, first, that if the priesthood is changed there must be a change of the law. Chap. 7:11—12,—"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Second, that the priesthood is changed from the order of Aaron to that of Melchisedec, chap. 7:21, 22,—"For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, thou art a priest forever after the order of Melchisedec: by so much was Jesus made a surety of a better testament." In the first verse of the 8th chapter we have the whole argument summed up:—"Now of the things which we have spoken this is the sum: we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." This gives us a view of what Paul was trying to prove; namely: that the priesthood was changed from the Aaronic order to that of Melchisedec.

Now we are prepared to examine in relation to Melchisedec and his order of priesthood in contradistinction to the Aaronic. The claim to the office of priest, under the Aaronic order, was in the pedigree. The Jewish priests were obliged to produce an exact genealogy of their families, showing that they were of the tribe of Levi, before they were allowed to officiate as priests. When this was produced they could act as priest, whether they were righteous or not. To show that the order of Melchisedec is more perfect than that of Aaron, Paul commences by giving us the signification of the name of Melchisedec. Chap. 7:1, 2,—"For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first, being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace." This man was king of Salem. His name interpreted, signifies, "First, king of righteousness, and after that king of peace." It was a name given to a man to signify the position that he occupied; as Abraham was given in place of Abram, to signify that he was a father of many nations; and as Israel was given to Jacob, to signify one of faith; so Melchisedec was a name given to signify one that was king of righteousness, and a priest of God at the same time. Then to show that this order of priesthood is not dependent upon the tribe of Levi, he says, that Melchisedec was priest of the Most High God, "Without father, without mother, without descent, (Margin, pedigree,) having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

Paul explains what he means by saying without father, or mother, beginning of days, or end of life; when he says he is "without descent," or as the margin reads, without pedigree, or genealogy; that is, this man was called to be priest of God, without proving that he was of some special tribe, for he had no genealogy, or pedigree, by which he could show who his father or mother were, consequently he could not tell when he began life, and there is no account of the man to show when he died. Hence, so far as his genealogy is concerned, he is without father or mother, beginning of days or end of life.

Now we notice the last clause of the verse: "But made like unto the Son of

For the Crisis.

Doubts Dispelled.

Concerning the opinions of the Adventists, as a religious body, I had been exceedingly skeptical; I did not go to hear them preach, nor had I read their writings to any extent, nor sought information respecting them. Filled with prejudice, I was led to think some visionist, having left the old, established paths, was wandering amid the mazes of conjecture in his attempt to play the prophet. But in Feb., 1860, Eld. I. C. Wellcome held a series of meetings at this place, during which I was almost persuaded to be an Adventist, but the good seed, falling among thorns, was soon choked out and lost.

About the beginning of September last, a young man called at my door leaving an appointment to preach at our school-house that evening, to which I replied, "I will endeavor to attend." His arguments were so replete with Scripture evidence as to preclude all attempts at refutation from me; I could only say, "You are too literal, or too material in your perceptions"; still, he was prepared to defend these accusations from that Word which is Truth. From that time to the present, he has continued to labor, for the most part, among us, and his labors have been blest.

Respecting the immortality of the soul, I was early taught to imbibe that sentiment, which has descended from the antique ages of heathen philosophy, adopted and fostered by the church, through almost every period of her rise and decline, since the time of the apostles, till it has become a dogma of gigantic proportions. Being early impressed with these and kindred views, I have found it exceedingly difficult to disengage my mind from what I had taken for granted, as among the fundamental truths of God's Word. I asked, "Are these things so? Have I, these many years, been laboring under the false impression, that the commandments of men are the doctrines of Divine Inspiration?" For a solution of these, and similar queries, touching the end of the finally impenitent, a distinctive resurrection, etc., etc., I have found it necessary to revert "to the law, and to the testimony"; and here, thanks be to the Great Giver of every good and perfect gift, light has sprung forth from its unfailing source, expelling the misty vapors of the mind, until I see as I never saw before,—a new glass seems added to the telescope of eternal truth.

God and eternity seem no longer shrouded in awful mystery. The immutable truths of God's Word through Christ, open up a bright prospect beyond the grave to all his faithful followers, who are looking for that blessed hope, and the glorious appearing of the Great God and our Savior Jesus Christ. W. A. Manning.

Stoneham, Me., Jan. 14th, 1861.

For the Crisis.

Questions for J. S. White by Wm. Chapin.

With reference to the Old Testament, it is said that "holy men spake as they were moved by the Holy Ghost." In the gospel, it is said, that Christ had the Spirit without measure; and that his apostles received the Holy Ghost. It follows, then, that what we have from these sources on the great question of man's salvation, comes from the Holy Ghost. I may therefore let W. C. hold the conversation with H. G.

W. C. 1. Did "Christ that existed prior to his advent, as a separate person from the Father," suffer in the garden, expire on the cross, and lie three days and three nights in the heart of the earth?

H. G. I have said of this being, who was in due time called Christ, that, "In the beginning he laid the foundation of the earth; and the heavens are the works of his hands." Heb. 1:10; Ps. 102:25. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by *him*; and without *him* was not anything made that was made." "He was in the world, and the world was made by him. He came unto his own and his own received him not. And the Word (*Theos*) was made flesh, and dwelt among us." I have also said that this being who became flesh died; that he poured out his soul unto death; that he was in the heart of the earth three days and nights; that he rose from the dead; that death has no dominion over him.

W. C. 2. We read in Gen. 1:1, "In the beginning God created the heaven and the earth." Also, in Isa. 44:6, "Thus saith the Lord the King of Israel and his Redeemer the Lord of host; I am the first, and I am the last; and beside me there is no God." Also, 8th verse; "Is there a God beside me? Yea, there is no God; I know not any." Does the God spoken of in these Scriptures refer to God the Father, or to Christ the Son?

H. G. I have used all this language and much more of the same import. It should be borne in mind, however, that in Gen. 1:1, I used God in the plural, which the translators have put in the singular.

In Isaiah 44th, I spoke of God in contrast with the idols, or false gods, which men worshiped. In this relation there is but one God—one Deity—one Divinity. This one Deity is that which is to be worshiped, in contrast with all other deities, so called. The Deity is in the Father and in the Son, still it is the same, it is a unit. When spoken of as God, it is the one God beside whom there is no other. Some of the language I used in Isaiah 44th, I have applied to Christ; such as "Redeemer," the "First and the Last." I have also repeatedly said, that the being called Christ is God. I have said that the Father is God, and that he made the worlds, and that he made them by his Son. Now in all that I have said on this subject, I am not aware that I have contradicted myself, but if you think otherwise, then we must agree to differ in our judgment.

W. C. 3. If Christ is "from everlasting," is there any being older than the Son, or before him?

H. G. The whole verse reads thus: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." It will be plainly seen that I here spake of Christ. The word everlasting is not exactly the word that I used. I used the word as it is in the margin,—"From *the days of eternity*." This is what I have said of the Savior, the Redeemer of Israel.

In view of what I have said, W. C. inquires, Is there any being older than the Son, or before him? Whether there is, or is not, what I have said, I have said, and it is true. If it therefore follows that there is no being older than the Son, then let it be so. But I have nowhere told how old that being is who became flesh and dwelt among men. I have said that he was in the beginning; that all things were made by him; that by him God made the worlds; that he had glory with the Father before the world was; and that *he* became poor, that we through his poverty might become rich.

If I have failed to make men see that the being who was called Christ had an existence before he came in the flesh, it has not been intentional, but rather for the want of an ability. I have used words so plainly, that all admit, who believe that I have spoken at all on this subject, that Christ did pre-exist in the *purpose* of God. True, I have not used the word "pre-existence," and if I had, it would have been said that I meant pre-existence only in purpose. I have said of the Savior's existence, as a being before he came into the world, that *he was* in the beginning. I have used the personal terms, in several forms, I, he, him, who, whose, etc. These terms and others, I have used in speaking of *him* who "became poor that we might become rich." I cannot make the subject any plainer than I have made it from the record. J. S. White.

For the Crisis.

Notes by the Way.

On arriving at Portsmouth, I found that Sister Hanscomb died the day before I arrived, which was a disappointment, as the object of my visit was at that time to see her alive, which she so much desired. But she fell asleep in full hope of a speedy resurrection to eternal life. Held two meetings; and at Kennebunkport on Sunday, Jan. 6th, held three meetings. The third was a good breaking down time. Some six started to serve God. Some took the first step, to the great joy of Bro. Wm. Mitchell, who preaches to them. Back to Portsmouth the 8th. The brethren thought a protracted meeting was needed, and as Bro. Pratt's health forbade his laboring much, we commenced a bombardment, which resulted in three wounded the first day. The third day they gave up their weapons of warfare, and swore allegiance to the King of glory, and become submissive prisoners of hope. This stirred the enemy, and he sent in those that had familiar spirits to watch and report, and as I always hated the black flag of the Devil, I fired at it on my own hook to venture. This brought out more of the wizard company. They seemed very bold awhile, but soon got disgusted at our "calling sinners forward for prayers in a christian land," as they said. But that was not it. If God had not heard prayer, they would have kept their position in the front seats. But he did, for at every meeting the groans of the wounded sinner were heard; the Spirit of God searched hearts, and those wizards were affected to tears, and must yield or run. This is what disgusted them. God worked, and they could not help it. They retreated to the back part of the house, and had their influence among themselves; so much so that some of their captivated silly women went to sleep in our meeting. But the next bomb-shell woke them up, and some left suddenly. The young soldiers began to take their little slings and fight effectually. Their testimonies were as sharp as needles. They pricked many in the heart, whom bold professors could not touch. While we held the trowel in one hand and sword in the other, Bro. Pratt had loaded up a charge for wizards and demons, and Sabbath eve touched it off. This opened the eyes of many to see the power of the Devil to deceive, by tipping tables and rapping, etc. Among it all the rappers retreated to their own fort, got them a medium to repair up; but I think their leakey ship will go down, or never be a terror to that people again. Bro. Pratt is there with artillery enough for them, and he has fairly awakened to this subject, and as sick as he is will defend the fort.

Amid all this battle sinners kept coming in with a flag of truce, and laying down their weapons of warfare. Some fifteen were converted, besides backsliders that returned. The church is much encouraged. I baptized seven last Sabbath—three men, heads of families, all came out rejoicing. This set other denominations to work holding protracted meetings. I left for this place, Manchester, to stay a week. Hiram Munger.

The World's Crisis.

BOSTON, FEBRUARY 20, 1861.

Leaves from my Journal.

Friday, Feb. 1st. This morning we left our kind friends at Keeseville for our next appointment, which was at Champlain. Although we left them weeping, we hope to see them soon in the kingdom, rejoicing around the throne. We think there is seed sown in K. that will yet germinate, grow and bear fruit to the glory of God.

From K. we went sixteen miles by stage to Plattsburg, expecting to take the cars for Champlain, a distance of twenty-seven miles; but at 3 o'clock, when preparing to go to the R. R., the conductor came in and gave us information that the engine was out of order, and would not leave till the next day. As we had an appointment at C. for the evening, we felt anxious to be there; for it is one of our principles to never disappoint a congregation, if possible to be present. Accordingly, we chartered a team, and started; but we never rode over so much snow in the same distance before. A very strong wind had blown from opposite directions across the road, and piled up vast quantities of snow, making it very difficult to get along, especially when we met any one with a team. But by the blessing of the Lord we arrived in safety. It was said to us as we started, that we should turn over half a dozen times before our arrival; but our careful driver avoided all upsettings. It was our privilege to ride in company with Eld. Wright, an intelligent Baptist minister, with whom we had a very interesting conversation on the sleep of the dead, the destruction of the wicked, and the immediate personal coming of Christ. We found him a candid man, a lover of truth, who manifested a true christian spirit. He seemed convinced that our views are in harmony with the Bible, and remarked, "If you are right, I am wrong;" and the manner in which he spoke, indicated that he thought his own position much weaker than he had supposed.

When we arrived at Champlain, we found a congregation anxiously waiting for our arrival, fearing a disappointment. We were glad to find the desire to hear had increased since we were there before. A prominent lawyer in the place has opened his office for weekly meetings, and is convinced of the truth; others of the same profession are very much interested. Although the weather was cold, and the traveling bad, some came several miles to hear. One Dr. and his wife came seven miles and returned every evening. We found him an ardent lover of truth, and willing to embrace it as fast as presented to his understanding. At the close of the first meeting one requested prayers.

Sabbath, Feb. 3d. This morning we met for a love feast, and enjoyed a pleasant season. At noon, three were buried with Christ in baptism, and others resolved to follow their example soon. In the evening four rose for prayers, being satisfied that what they do must be done quickly. We closed our interesting meetings around the table of the Lord, commemorating his death and sufferings. We shall expect to hear more good news from Champlain. Here we met Bro. C. P. Dow, a faithful watchman, who is sounding an alarm to a careless world.

Monday, Feb. 4th. The mercury this morning is twenty-five degrees below zero, with an abundance of snow, so that the cars have only run once or twice during the past week between Rouse's Point and Montreal. We had some hope of getting through to M. from Moore's station, on the Ogdensburg road, but we were obliged to back out and go to Rouse's Point, and wait till six o'clock in the evening, when we left for Montreal, a distance of forty-four miles, arriving after midnight.

After riding several hours, an English gentleman (?) pulled out his old pipe, deliberately filled and lit it, and then entertained us with his filthy stinking tobacco smoke, rendering the atmosphere unfit for any to breathe, unless it be the fabled monsters of the infernal regions. After enduring it for some time, we went out and stood in the cold to get some pure air that had not been polluted by the poisonous fumes of tobacco. When we returned, he was still puffing away in a very leisurely manner, as though all were delighting in what he was doing. We finally said to him, "This smoke is very disagreeable to some," as there were several ladies present. He very coolly replied, "If you do not choose to smoke, it is no sign that others should not." After this gentle hint to mind our own business, we made the best of it we could, and were very thankful when he got through offering incense to Bacchus, and allowed us again to breathe air that had not been contaminated with tobacco smoke. We expect to be obliged to bear such disagreeable and disgusting things from wicked men; but it astonishes us that any one professing godliness should persevere in such a filthy habit as the use of tobacco, when required in the Scriptures to "Cleanse ourselves from all filthiness of the flesh and spirit." We know of no habit so nasty as the one under consideration; and it is certain that its indulgence produces filthy imaginations and lustful desires, difficult to be resisted; and that those who use tobacco are not so easily reached with the gospel, and are much more likely to backslide after they have started. They have temptations to overcome, which do not trouble those who let this poisonous stimulant alone. Come, save your tobacco money and give it to the poor, and no longer encourage the boys to become tobacco chewers and smokers, by your example. Remember the habit is exceedingly disagreeable to those who do not use it, and your breath very offensive. When we meet a smoker in the street, we usually hold our breath when passing him, that we may not inhale his poisonous perfumes, with which he is polluting the surrounding atmosphere. May the Lord help all our readers, who are looking for the coming of Jesus, to resist and overcome this unfortunate habit.

When we arrived at the St. Lawrence river, the passengers were taken into some open stages for a three-mile midnight ride into the city. While crossing this noble stream, we fancied that we were having quite a life-like representation of Dr. Kane's arctic expedition. The snow, as we learned, was about five feet deep where it was not drifted. In order to get some idea of the road over the river, imagine yourself riding upon frozen ocean waves, covered with snow. We found it difficult to sit upon the seat, and finally yielded to the force of circumstances, and sat, or rather rolled, upon the bottom of the sleigh. In addition to this, we were obliged to face a cold, biting air. On either side of the road were small icebergs of various shapes and sizes. We were glad when we reached the city. As we rode through the streets, we noticed that we were frequently some three or four feet above the sidewalk; and when we arrived at the hotel, we had to look out a place to get down the snow bank, in order to enter the house, where, at about one o'clock in the morning, we were rejoiced to find a rest for the remainder of the night.

Tuesday, Feb. 5th. At five o'clock, our usual hour of rising, we aroused again to our morning duties. At early dawn we took a walk through the city, stepping in for a few moments to the great Catholic Cathedral; a very costly structure of stone, that will hold some seven thousand people. The wax candles were burning by the great altar, and the worshipers of the Virgin Mary were continually coming and going, crossing themselves with their holy water, and passing on to say their prayers. We admired their zeal but pitied their blindness. Montreal is a well built city, containing about one hundred thousand inhabitants. It is the largest in British America. The principal buildings are of granite, and present a fine appearance. It is a pleasant place in the summer, but quite different in the winter.

At half past eight o'clock, we started for the cars, leaving the depot at fifteen minutes past nine, one half hour behind time, and arrived safely at Richmond, a distance of seventy-three miles, between one and two o'clock. We then crossed the St. Francis river to Melbourne, and found a home at Bro. Gilman's. We remained here till Saturday noon, when we left for Danville, a distance of twelve miles.

When we left Montreal, we passed through the noted Victoria bridge, some two miles in length, built wholly of iron and stone. It is covered, and is the most remarkable work of the kind in the world. When at Melbourne, we became acquainted with Prof. J. H. Graham, teacher of mathematics in St. Francis College at Richmond. He came over to meeting, and was much interested in the evidences of the Lord's coming. He is an amiable man, and appears to be a lover of truth. Our meetings at Melbourne were very much interrupted by a terrible snow storm, said to surpass any for more than twenty years. It usually snows some every day, but on the 7th and 8th insts. we had the king of snow storms. The snow drifted very badly, and on Friday morning the mercury was said to be *forty-five degrees below zero!* We thought we had been acquainted with winter weather before; but this capped the climax. We learned that a lady school teacher froze her feet badly while in her school room. In the evening a few assembled at Bro. Gilman's, and we had a good meeting. Two requested prayers.

During the winter, we learn that the weight of snow upon the houses has broken through the roofs of some, and killed some of the people within. During this last storm, eight trains of cars were stuck fast in the snow between Island Pond and Montreal. We heard that some of them were without food for twenty-four hours, and were obliged to burn up the fences for wood. If we had been any later, we should have been in the same company. We felt thankful to the Lord for providing us a good home during the storm.

As no trains had broken through for several days, we were obliged to go to Danville on Saturday by private conveyance, walking a good part of the way, on account of the snow; but we arrived in safety at Bro. Porter's happy pilgrim home, Feb. 11th, where we now are.

☞ We learn that Bro. Himes has had a relapse, and has concluded finally to go to the "Cure" in Dansville. May the Lord bless and give him health. Letters on business for the "Voice" may be sent to Boston as usual, but personal communications to Dansville, N. Y. He will be glad to hear from old friends.

Bible Doctrine on the Old and New Covenant: The Superiority of the New. By A. W. Sibley, Horn's Mills, N. H. Just received. A pamphlet of nineteen pages. For sale by the author. Also by D. Lothrop & Co., Great Falls, N. H.

The Holy Spirit.

What is the Holy Spirit? How are we to be filled with it? How can we tell the difference between the operation of the Holy Spirit and the spirit of Mesmerism? T. M. Preble.

The foregoing are important questions. We may not be able to give an answer satisfactory to all, but will endeavor to give our own views in as plain a manner as we can, praying the Lord to direct us in harmony with his word. The subject is one that has had no small share of our attention for several years, and one on which our mind is now at rest. Some years since we were much perplexed on this point, and thrown into doubts and darkness through fear of being influenced by Mesmerism, in religious meetings; but through the mercy of God we experienced a joyful relief, and have not been troubled any since. We often find people in the same perplexing state of mind we felt at the time to which we have referred. If we can say any thing to aid them in escaping from "Doubting Castle," we shall be thankful for the privilege."

Holy Spirit and Holy Ghost mean the same thing; but the former is the better form of expression, and is adopted in the new translation by the American Bible Union. We would remark in passing, that the word *ghost* occurs eleven times in the Old Testament, nine of which are from a word which signifies, "wasted away,"—literally, *expired*, and is thus rendered in the new translation by the American Bible Union. The other two examples are from words which mean, "breathed out the breath." All of these relate to death, with no intimation that when a man gives "up the ghost," any thing more is meant than that he *died*. The word rendered spirit in the O. T. is *ruach*, and in the N. T. is *pneuma*. These words are used in four senses:—1, a being; 2, a state of mind; 3, the atmosphere we breathe; 4, an influence. Angels are examples of the first; but they are tangible, literal organisms, as are all intelligent beings. As examples of the second use, we read of the "proud in spirit," and those who have a "haughty spirit." When used in the third sense, the words denote the atmosphere we breathe, and is then denominated "the breath of lives;" as when David says;—"Thou hidest thy face, they are troubled; thou takest away their *breath*, they die, and return to their dust."—Ps. 104:29. Again, when speaking of man, he says:—"His *breath* goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146:4. The fourth use, which is the one we are to consider, we assume represents an *influence* or *power* proceeding from a being. The *first* and *third* uses represent material agents; the *second* and *fourth* only *results* arising from active beings.

In answer to the question, "What is the Holy Spirit?" we would remark,

1st. *It is not the word, or Bible*, because the receiving of the *word* and the Holy Spirit are spoken of as separate things. In Acts 8:14–15, we read:—"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost." In this case, they "*had received the word*," but after this, "Peter and John" prayed for them, that they *might receive the Holy Ghost*." This shows clearly that the reception of the Holy Spirit may be separate from the word, and be subsequently received; otherwise, this passage appears to be meaningless. Again, in 2 Pet. 1:21, Peter says:—"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." This passage forever settles the point that the Spirit and word are wholly independent of each other; or are in no sense identical; but, as we shall find, *agree* with each other.

It is very evident that what *moves* a man to write is not that which he *writes*. In other words, the man who writes is not the book written. He is a person by himself; the book written is an object distinct from the man, and may exist as such when he is dead; and that which "moved" him to write is neither the man nor the book, and may exist and act independent of either, as well after their destruction, as before their existence; for no one who believes the Bible would claim for a moment that this Holy Spirit did not exist till after the Scriptures were written; for in such a case, there would be no Spirit to move "holy men of God" to write; consequently, the word could not be written by its influence, and then it would follow that there is neither word nor Spirit. Without pursuing this point further, we think all can see plainly that the Spirit is an independent agent moving holy men to write that which God would speak to the inhabitants of this world.

Another office of this Spirit is to comfort the saints after they have obeyed his commandments. Says the apostle, "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that *obey* him."—Acts 5:32. Says Jesus, "I will pray the Father, and he shall give you *another* Comforter, that he may abide with you for ever; even the Spirit of truth."—John 14:16–17. This passage shows again that the Spirit is something distinct from the *word*; for Jesus had already spoken the word to his disciples; but this Spirit is "*another* Comforter," promised to his children. This point is so clear, that we do not see how additional testimony can make it plainer.

In our next, we will continue the examination.

The Epistle to the Laodiceans.

In Col. 4:16, Paul gives the following instruction to the Colossians:—"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea."—This shows that there was an epistle from Laodicea, which Paul desired to be read to the Colossians, as well as the one written to them. In Dr. Clarke's commentary may be found a translation of what purports to be the epistle to which Paul refers. Dr. C. says in reference to it:—

"I give it here from the best [Latin] copies; and add a literal translation, that the curious, whether learned or unlearned, may have what some have believed to be authentic, and what has doubtless existed, in one form or other, from a very remote antiquity."

"The Epistle of Paul the Apostle to the Laodiceans.

"1. Paul an apostle, not from men, nor by men, but by Jesus Christ, to the brethren which are in Laodicea.

"2. Grace to you and peace from God our Father, and from the Lord Jesus Christ.

3. I give thanks to Christ in all my prayers, that ye continue and persevere in good works; waiting for the promise in the day of judgement.

"4. Be not troubled with the vain speeches of certain who pretend to the truth, that they may draw away your hearts from the truth of the gospel which was preached by me.

5. And may God grant that those who are of me, may be led forward to the perfection of the truth of the gospel, and perform the benignity of works which *become* the salvation of eternal life.

"6. And now my bonds are manifest, which I suffer in Christ; and in them I rejoice and am glad.

"7. And this shall turn to my perpetual salvation, by means of your prayers, and the assistance of the Holy Spirit, whether they be for life or for death.

"8. For my life is to live in Christ; and to die will be joyous.

"9. And may our Lord himself grant you his mercy; that ye may have the same love, and be of one mind.

"10. Therefore, my beloved, as ye have heard of the coming of the Lord, so think and act in the fear of the Lord, and it shall be to you eternal life.

"11. For it is the Lord that worketh in you.

"12. Whatsoever you do, do it without sin, and do what is best.

"13. Beloved, rejoice in the Lord Jesus Christ, and beware of filthy lucre.

"14. Let all your prayers be manifest before God.

"15. And be firm in the sentiments you have of Christ. And whatsoever is perfect, and true, and modest, and chaste, and just, and amiable, that do.

"16. And whatsoever ye have heard, and received, retain in your hearts, and it shall tend to your peace.

"17. All the saints salute you.

"18. Salute all the brethren with a holy kiss.

"19. The grace of our Lord Jesus Christ be with your spirit. Amen.

"20. And cause this epistle to be read to the Colossians; and that to the Colossians to be read to you.

To the Laodiceans, written from Rome, by Tychicus and Onesimus."

For the Crisis.

Melchisedec.

A friend wishes for an answer to the following questions through the "*Crisis*":—

1st. Who was Melchisedec?

3d. Did he exist before the foundation of the world?

Various have been the conjectures advanced in regard to the first question. Some have supposed that it was Enoch; others that it was Shem, the son of Noah, and others that it was the Son of God; but all these suppositions prove nothing. The only reliable answer that can be given must be in harmony with the Scripture. The question undoubtedly arises from the account of him as given by Paul in Heb. 7:3. "Without father, without mother, without descent, having neither beginning of days nor end of life: but made like unto the Son of God, abideth a priest continually." If this text teaches that Melchisedec had no father or mother, and that he had no beginning of days, or end of life, then the second question is answered; he not only existed before the foundation of the world, but coeternal with God; and yet he is called a man,—"without end of life,"—then he will live as long as God lives; and we must come to the legitimate conclusion from the premise, there are two self-existent Gods, or beings that never had a beginning, and never will cease to live. "He abideth a priest continually," that is, as long as he lives; hence we have two priests officiating at the same time, and will continue to all eternity.

The above conclusions are absurd, and grow out of a false premise in relation to Melchisedec's having no father, or mother, or beginning of days. To get a right understanding of this, it is necessary that we take into consideration the subject under discussion by the apostle. The subject properly commences with the first verse of the fifth chap: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: and no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but He that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec." By this we learn that the subject that Paul is discoursing upon, is the calling and ordaining of priests; and that Christ was called of God and made a priest after the order of Melchisedec, and not after the order of Aaron. The argument of Paul in his discourse goes to show, first, that if the priesthood is changed there must be a change of the law. Chap. 7:11–12,—"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law." Second, that the priesthood is changed from the order of Aaron to that of Melchisedec, chap. 7:21, 22,—"For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, thou art a priest forever after the order of Melchisedec: by so much was Jesus made a surety of a better testament." In the first verse of the 8th chapter we have the whole argument summed up:—"Now of the things which we have spoken this is the sum: we have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." This gives us a view of what Paul was trying to prove; namely: that the priesthood was changed from the Aaronic order to that of Melchisedec.

Now we are prepared to examine in relation to Melchisedec and his order of priesthood in contradistinction to the Aaronic. The claim to the office of priest, under the Aaronic order, was in the pedigree. The Jewish priests were obliged to produce an exact genealogy of their families, showing that they were of the tribe of Levi, before they were allowed to officiate as priests. When this was produced they could act as priest, whether they were righteous or not. To show that the order of Melchisedec is more perfect than that of Aaron, Paul commences by giving us the signification of the name of Melchisedec. Chap. 7:1, 2,—"For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first, being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace." This man was king of Salem. His name interpreted, signifies, "First, king of righteousness, and after that king of peace." It was a name given to a man to signify the position that he occupied; as Abraham was given in place of Abram, to signify that he was a father of many nations; and as Israel was given to Jacob, to signify one of faith; so Melchisedec was a name given to signify one that was king of righteousness, and a priest of God at the same time. Then to show that this order of priesthood is not dependent upon the tribe of Levi, he says, that Melchisedec was priest of the Most High God, "Without father, without mother, without descent, (Margin, pedigree,) having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."

Paul explains what he means by saying without father, or mother, beginning of days, or end of life; when he says he is "without descent," or as the margin reads, without pedigree, or genealogy; that is, this man was called to be priest of God, without proving that he was of some special tribe, for he had no genealogy, or pedigree, by which he could show who his father or mother were, consequently he could not tell when he began life, and there is no account of the man to show when he died. Hence, so far as his genealogy is concerned, he is without father or mother, beginning of days or end of life.

Now we notice the last clause of the verse: "But made like unto the Son of

God, abideth a priest continually." Under the Aaronic order they must prove their genealogy, and were not allowed to commence until they were thirty years old, hence they must prove when they commenced life, and then they were not allowed to continue as priests after they were fifty years old.—Num. 8: 24, 25. "But this man abideth a priest continually"; that is, as long as he lives. Christ being made a priest after this ORDER shows:—

1st. That there was no necessity of his being of the tribe of Levi. Thus Paul answers an objection that might have been in the minds of some as to Christ being priest.

2d. Being of the order of Melchisedec, he could, or must be priest and king at the same time. The priests under the Aaronic order could hold but one office.

3d. Under the Aaronic order at the age of fifty they must cease to officiate, but under this order they remained in office without any regard to age. So Christ can continue priest without any regard to his age.

Who Melchisedec was cannot be told from the fact that Paul says there is no pedigree or genealogy of the man, his father or mother, or when he began his days, or ended his life; but this we know, that he was a man; for Paul says, "Now consider how great this MAN was, unto whom even the patriarch Abraham gave the tenth of the spoils." It was not Enoch, Shem, or Christ, for we have the genealogy of those, and of their fathers and mothers, and the beginning of their lives. Melchisedec was a king, but there is no genealogy of Melchisedec, from the fact that the name signifies one that is both king and priest, and is not a family name. He did not exist before the foundation of the world any more than any other man. The text does NOT teach the man had no father or mother, that he was without beginning of days or end of life; for that would prove too much; hence, it must have reference to his having no genealogy of father or mother, beginning of days or end of life, yet he was priest of the Most High God.

If we find out who Melchisedec was, we must be before Paul, and be able to tell his genealogy, age and death; at what age he was called to be priest, and many other things of which there is no account.

J. H.

Correspondence.

From Bro. Wm. Shepherd.

BRO. GRANT:—I wish to say through the *Crisis*, by your permission, that I am now prepared to deliver a course of four lectures, accompanied with a chart, on the Seven Churches of Asia, showing the process of Christ's kingdom, both in its first or *spiritual* aspect, and also its second or *literal* aspect, from his first appearance on earth, his final triumph and gloriousconsummation in the restored paradise of God. Any of the churches or brethren desiring to hear upon this interesting and important subject, please address me at Newark, New Jersey, stating *where* and *when*, and I will endeavor to comply with their desires so far as God gives me ability so to do. Yours truly in Christ.

Feb. 13th.

From Eld. Wellcome.

BRO. GRANT:—We have some good news to communicate from Richmond. The Lord still works here. During the winter several wanderers have come back to the Lord and found mercy. Three have been converted to God, and several others are in trouble with their sins, and want salvation. One of the last year's converts has commenced preaching, and the Lord is blessing him in obedience. There is much to do, and few faithful ones to do it. I am out in the highways and hedges most of the time. Find an attentive ear, and much inquiry everywhere. The midnight cry still accomplishes its specific work. It wakes up the virgins. The Lord is soon coming; let us be ready. Yours still waiting.

Richmond, Feb. 14.

From I. K. Lombard.

BRO. GRANT:—Though I am without experience, and in a new field, I find encouraging fruit appearing in several localities where I have labored. I love to see that any labor has not been in vain in the Lord, in that some dozen or more seem decided to have Christ and his truth in these days of fables, as the fruits of my labors during the fall and winter thus far. I find, however, that there is a special demand in these days of coldness and spiritual barrenness, for more of such preaching as used to characterize the primitive Methodists, as well as the Freewill Baptists of thirty or forty years ago. How sweet were the visitations of divine love on the occasions of their preaching, and their praying seasons. I am glad to be able to worship God in the truth, but I want to worship him in the Spirit also. I love to sing scriptural hymns with the understanding, but I would not fail of singing them in the Spirit also.

We have had some prayer meetings in this vicinity where the power of God was present, sometimes in solemnity and sometimes in love. I am glad to hear of the work of God in converting sinners to Christ and his truth, as communicated through the letters to the *Crisis*. Let us, while we would contend for the truth, in these days of fables, remember that we should also contend for the power of godliness in these days of the "form," merely; and for spirituality and love, in these days of barrenness and coldness.

It seems strange to me that among so many good teachers of the truth, as there are among us, we should have so few physicians for the "sin-sick soul." But the church is growing in this respect, and may the Lord bless this feature of his work to his glory and our encouragement.

East Stoneham, Me., Feb.

From Eld. M. Batchelor.

BRO. GRANT:—The great day of the Lord hasteth greatly.—Zeph. 1: 14. The great day in which the Lord will call the world to a reckoning, is just before us. We have had our day for trial, with every means and advantage to prepare us for that solemn day, if rightly improved, so that God is clear, if we are condemned. His long-suffering has waited long. Truly, that day is a solemn time for those who have slighted God's mercy and rendered themselves unworthy of everlasting life. Such have only the fearful looking for of judgment and fiery indignation that shall devour the adversaries.—Heb. 10: 27. But to those who have secured their life in Christ by complying with the holy requirements of the gospel of Christ, it is to them the day of grand release from all evil, and all the future is glorious. No change that shall take place after that day begins, but will open to them new glory and blessedness. Such ever say amen to the voice of God that is saying, "Behold, I come quickly!

That day truly hasteth. The events that are transpiring in all parts of the earth speak loudly. Time is short. Nearly all Europe, a great part of Asia, and a great part of this continent, are preparing for battle. Rome, the seat of the beast, is almost in the lake of fire and brimstone. It is only to put the match, and the flames must burst out and her smoke will be seen to ascend up.—Rev. 19: 3. Then the song of triumph will be heard. Read Rev. 19: 1—9. Sinner, brethren and friends, when Rome falls, the work for this age is about done. Then whatever the work for the next age shall be, we shall understand. Jesus, the Captain of our salvation, will be here to give us direction. Our greatest concern ought to be to carry out the great commission given by the Lord.—Matt, 24: 19, 20; Mark 16: 15, 16. These passages contain the work to be done and pursued until He comes whose right it is to reign. Let us be prepared to receive the kingdom of God as little children. I am as ever yours expecting the kingdom soon. Amen and amen.

Rutland, Vt.

Obituary Notices.

Died, in Granville, Jan. 22d, 1861, FRANK J., son of Joseph and M. C. Phelon, aged nine years. The funeral was attended by D. Bates of Blandford. S. H. O.

At Enfield, Ct., Jan. 24th, 1861, CHARLES, son of Julius and Amanda King, aged fifteen years and five months.

Charley had been a patient sufferer for more than two years. His disease was consumption. For the last few weeks much of his time was spent in secret prayer. The Sabbath before he died he bade farewell to the members of the family, exhorting them to meet him in the kingdom. This is the fourth time that the family circle of Bro. and Sr. King has been invaded by the ruthless hand of death, and their jewels snatched from their embrace—their hearts riven with anguish; but they "sorrow not as those without hope," for they "believe that Jesus died and rose again, and them also which sleep in Jesus will God bring with him."

We hope all the good who may read this notice will in a special manner remember the surviving family in their fervent prayers to the throne of grace. May parents and children all meet in the kingdom, where there shall "be no more death, neither sorrow, nor crying."

"When will the morning come?"

J. H. HALL.

Died, at Portsmouth, Jan. 9th, 1861, ISABELLA F., only child of Burnham C. and Harriet A. Dennett, aged four years and six months.

Little Isa was one of those lovely children possessed of those gentle, affectionate dispositions which attract wherever they are known. Although very young, she seemed to understand all about Jesus' coming and the glories of the everlasting kingdom. She frequently astonished people by her remarks about Jesus and his coming to give her a crown; and often when her father and mother were absent, and she was put to bed by some one who was not accustomed to pray, she would remain awake until they returned, and spring from her little bed and kneel to pray, saying she could not go to sleep because she had not prayed; and always after saying the Lord's prayer she would pray for dear father and mother, and grandpa and grandma, and repeat, "Lord, save us all in the kingdom." Suddenly she died of that disease that has robbed so many parents of their dear children—diphtheria. And how they miss the melody of that voice and the patter of those little feet and hands; and the gushing tears will flow as they come in contact with the numberless mementoes which she has left, each of which has a silent speech peculiar to itself. But they sorrow not as others that have no hope. They can take balm to their bleeding hearts, for they know that the triumph of death is short, and little Isa will be redeemed from the tomb, never to suffer again. They feel that they are weaned from this world, and will meet their darling, and share with her the glories of that beautiful kingdom she loved to talk about.

O come, Lord Jesus, quickly come!
And raise to life our sleeping one;
Restore to life, to health, to bloom,
Our lovely one now in the tomb.

H. A. D.

Summary of News.

FOREIGN.

The Paris correspondent of the Daily News says there is no doubt whatever that extraordinary naval and military preparations are being made in France. The reason given for them is the menacing attitude of Germany toward Denmark, and the speech of the King of Prussia.

ITALY.

Official dispatches announce that on the morning of the 22d the batteries at Gaeta unexpectedly opened a heavy fire against the Sardinians. The latter promptly replied. Fourteen war vessels were before Gaeta on the 22d, and at noon on that day they got into line. The Sardinians were actively engaged in erecting new batteries.

Garibaldi, in a letter to the Vigilance Committee in Italy, dated Jan. 13th, calls for fresh donations to procure the necessary means to enable Victor Emmanuel to enfranchise the rest of Italy. The committee is urged to penetrate every Italian with the idea that in the spring of this year, Italy must have a million of patriots under arms. He also says a journal should be established to inculcate upon the electors the choice of Deputies, who, having as their first thought the enfranchisement and integrity of Italy, shall obtain from government the arming of the nation.

DENMARK.

The minister of Marine has ordered the equipment of a steam squadron of twenty vessels, including gun and mortar boats. He has also announced that a certain number of Captains of merchant vessels can be received into the Navy, if prepared to undergo a course of instruction in the Government training schools, which will be opened in February.

A reserve force of eight hundred and ninety sailors has been ordered to assemble on the first of March. A committee has been appointed to purchase gun boats.

Immense activity was exhibited at the arsenal at Toulon, as if the Government intended to send three or four fleets to sea, together with twenty steel-plated frigates.

It was said that Francis Second had received a letter from the French Emperor, counseling him to cease resistance.

The King's reply was not known.

It is said that Prince Carignan has gone to Gaeta to negotiate for the surrender of the fortress.

The Italian troops are pursuing the reactionists and had entered the Roman States.

Sardinia has demanded the restoration of the soldiers made prisoners by the Papal Zouaves, and seized the Bishop of Sabine as hostage.

Rome, Jan. 29. Schiavori, one of the chiefs of the reactionary band in the Abruzzi, has surrendered. The fighting continues, and the spirit of revenge is strong on both sides. Villages have been set on fire, and Sardinian officers cut to pieces.

Naples, Jan. 29. Popular demonstrations have occurred, during which the presses of the two newspapers were broken up.

WARLIKE RUMORS.

Warlike rumors are still in the ascendant. The Daily News' correspondent says that in Paris the belief is assiduously cultivated that Prussia is preparing for war with France under the guise of a dispute with Denmark. Prussia and Austria, it is given out, are on the eve of an anti-French alliance, and Saxony and Bavaria will join them.

Austria and the German States continue their warlike preparations. Russia is also getting her armies in readiness for the eventful 1st of March. The soldiers on furlough have been recalled, and three *corps d' armee* are to be placed on a war footing, one of which is to march to the Pruth, another to the frontiers of Poland, and the third to any other destination which may be dictated by the march of events.

DOMESTIC.

WASHINGTON, Feb 13. Owing to the apprehensions of a conspiracy to seize the public buildings, they have been privately guarded, though not in large force, for some weeks. The blowing up of the Capitol was regarded as not impossible, hence every night a thorough examination of its cellars and vaults was made by the Capitol police. To day officers of the Artillery were on duty for the purpose of immediately communicating with Congress should any attempt be made to attack the Capitol, and the military forces were ready to march at a moment's warning. Nothing was visible to excite the least apprehension, and perfect good order was preserved.

WASHINGTON, Feb. 13. Lieut. Gilman, one of the officers in command of Fort Pickens, arrived here this evening with dispatches from Lieut. Slemmer and the commanders of vessels off Pensacola to the government. He left Pensacola on Saturday evening, having received a passport from Major Chase, who is in command of the Florida troops. He says the following vessels are off the harbor: The Brooklyn, Sabine, St. Louis, Macedonian and Wyandotte. The Brooklyn did not land her supplies for Fort Pickens, Lieut Slemmer having notified them that he had ample supplies for three months.

There are twelve hundred troops at Pensacola, and they are threatening every hour to make an attack on Fort Pickens. It is all that Major Chase and others in command can do to restrain them.

Lieut. Gilman says he would not be surprised if an attack was made at any moment, and it is very probable, owing to the limited number in the fort, that they would take it before the Brooklyn could throw her troops into the fort. If they take it at all, he says, they can take it in thirty or forty minutes; but there will be fearful loss of life even at that. The health of the officers and men on board of the vessels is good. Lieutenants Gilman and Slemmer are the only officers who took and are now in command of Fort Pickens.

New Orleans, Feb. 12. A message has been received from Montgomery, stating that a permanent government will be established by the 3d of March.

New York, Feb. 13th. Three boxes of amunition, one containing 2000 boxes percussion caps, and the other two 5000 cartridges with ball attached, designed for the Minie rifle, were seized to-day by the police on board the steamer Huntsville, destined for Savannah.

New York, Feb. 14th. The Herald Washington correspondent says that Lieut. Gilman, from Fort Pickens, has dispatches from Lieut. Slemmer and the commanders of the Brooklyn, Sabine, St. Louis, Wyandotte and Macedonian, which vessels are off Pensacola, to the Government. He reports that 1200 Florida troops are threatening Fort Pickens, and an attack was expected any moment. The health of the troops and the forces of the fleet was good. Lieut. Slemmer has plenty of provisions.

A letter from Capt. Doubleday of Fort Sumter, states that a railroad iron battery has been erected at Cummings Point, only an eighth of a mile from Fort Sumter.

FROM WASHINGTON. We copy the following from the correspondence of the New York Times:—

"The scene in the House to-day was very impressive. Thousands of people were present, filling every available spot. As many more left, being quite unable to reach the galleries. The arrangements for keeping the peace at the Capitol, and avoiding obstruction of the passage from one House to the other, were perfect.

When the Senate entered the hall of the House of Representatives, Vice President Breckinridge took a seat with the Speaker, and assumed the chair. Senators Seward, Douglas and Lane occupied the centre of the front row of Senators. From the moment the Senators took their seats, and throughout the proceedings, the audience looked on with almost breathless interest and silence, appreciating fully the grave solemnity of the occasion, and the decorum belonging thereto. There were no manifestations of applause, disapprobation or uneasiness in the audience, and when the Vice President had announced the result, and that Lincoln and Hamblin were elected, the vast audience, satisfied that the interesting event was consummated in peace, arose silently and withdrew in an orderly manner from the chamber. Vice President Breckinridge bore himself in the proceedings with marked dignity and courtesy.

SUFFERING IN SOUTHERN KANSAS.—Atchison, Feb. 14. A message from Hunter county reports the winter in South-western Kansas the most severe yet experienced. The snow is eighteen inches deep and the cold is intense. Stock is dying with fearful rapidity, and most all the inhabitants are reduced to buffalo meat. Teams are unable to get through the snow. The messenger walked twenty-six miles before finding the track, and seventy before reaching the stage at Emporia. The mail on the route has not been carried for three weeks. Horses and cattle were dying along the route. Many goods were abandoned in the middle of the prairies, in consequence of the teams having died or given out, and the drivers with frozen limbs had to seek the nearest settlement for refuge. One driver lost both legs, and another both hands. The Osage Indians had attacked a hunting party and killed two. Another messenger makes most urgent appeals for aid, which will be sent immediately. Urgent appeals for food have been made from the North-western settlements, and aid sent.

☞ Mr. Lincoln was fifty-two years of age on Tuesday, 12th.

Notices, &c.

Notice.

Some brethren have signified their desire to have a special meeting of the A. C. Association the coming spring, and to then so amend the constitution of the Association that the subject of missions, preacher's aid, etc., may receive the attention it is thought they demand. It may be well to suggest to all concerned, that no amendment to the constitution can be effected in a special meeting except by a request of ten preachers or delegates, and then not until after two months notice.

B. P. MORGAN,
Pres. of the Association.

East Boston, Mass.

☞ As some who have subscribed for my contemplated book are expecting it, supposing it is published, I wish to say to those who have sent in their names, that the number of subscriptions is too limited to authorize its publication. Some who suggested and encouraged the effort, have not been heard from.

MARY D. WELLCOME.

Richmond, Me.

NOTE.—I am happy to inform brethren and sisters abroad that my health, by the blessing of God, is improved. I was able to meet with my flock Sunday, Feb. 10th, and speak to them for the first time for over a month. My health is not firm, but I hope by the blessing of God I may be soon restored fully both for enjoyment and labor. There is so much to be done, and the time so short, I agonize to be in the field, in full strength and health. But as God wills.

J. V. HIMES.

Boston, Feb. 12th, 1861.

Second Advent Conference

In Worcester, to commence Wednesday evening, March 13th, and continue through the week and over the following Lord's day. An invitation is extended to all, and the ministering brethren in particular to attend. The Lord willing, the probable order of exercise will be as follows: Prayer meeting from 9 till 10 o'clock A. M. Bible class from 10 till 12. Preaching at 2 and 7 P. M.

In behalf of the committee of arrangements,
A. ROSS.

☞ If any brother or sister knows the hymn commencing,

"Among the Judah captives,
One Daniel there was found,"

please send it to the Crisis office.

Especial Notice.

We wish to have it distinctly understood by the preaching brethren that if they wish to visit our place, they must first make known their desire to us before putting their appointments in the paper. Also that all letters must be directed to CHARLES F. DIXON, our corresponding Secretary. By order of the church at Rocky Brook, R. I.

Conference in Maine.

There will be a general conference held in Hermon, Me., to commence March 14th and continue over the 17th. Having learned the feelings of the brethren generally, we deem it important to call the attention of all the friends of God and lovers of the truth to make a renewed exertion to comfort and strengthen each other, and give the solemn alarm to a wicked world. The brethren are anxious to have Bro. James Hemenway attend, also Bro. Jones, if possible. All other preaching brethren are invited.

In behalf of the brethren in Maine,
ISRAEL DAMMAN,
JOHN BILLINGS,

☞ I am to be in Warren Co., Ill., as long as my labors are needed. If any wish them, address me at Tonica, Warren Co., Ill, care of G. W. Hurd.

ROBT. CHOWN, Evangelist.

Notice.

Wm. H. Wild wishes to obtain six or seven copies of the "Jubilee Harp," by S. S. Brewer. He will pay for them their price as when new, soon as received. His address is Pleasantville, N. Y.

Conference at Kennebunkport, Me.

Several ministering brethren, and others in the western part of this State, think it best to have regular quarterly conferences in this region, and have decided to adopt such a plan. In accordance with such an arrangement, the first conference will (by request of Bro. W. H. Mitchell of Kennebunkport) be held with the church in *that* place, commencing Thursday evening, Feb. 28th, at half past six o'clock, and continuing over the following Sunday.

The object of these meetings is to awaken an increased interest in regard to the subject of the speedy coming of the Savior, and the preparation necessary to meet him in peace. The ministering brethren in this part of the State, and the brethren and sisters generally, are invited to attend. Let us meet and work together in love and harmony, for the salvation of ourselves and others. For the brethren and sisters favorable to such meeting,

R. R. YORK.

Yarmouth, Me., Feb. 7th, 1861.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. GRANT, per order of
Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
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Pearl, do. do. morocco, $1.61; postage 15 cts.
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Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ B. P. Manning withdraws his appointments on account of illness.

Providence permitting, I will preach at Bryant's Pond, Me., Thursday evening, Feb. 26th, and perhaps through the week. MILES GRANT.

L. C. Glazier appoints to preach in Cornish, N. H., Feb. 28th, and over the Sabbath, near Bro. Deming's.

Eld. M. Batchelor will preach in
Champlain, N. Y., (evening)............Feb. 28th
Masseua.............Sundays, March 3d and 10th

The Lord willing, I shall try to fulfill the requests of brethren in South Waterford, Me., to preach there Sunday, March 3d, and several evenings following.

At East Stoneham on Friday and Saturday evenings, and on Sunday, March 8th, 9th and 10th.

I will preach in South Paris on the evening of March 1st, if brethren will provide a place and appoint. I. C. WELLCOME.

Providence permitting, C. H. Leverton will visit the following places: having on hand the second edition of "The Life and Experience of Hiram Munger," together with other valuable books. And if agreeable to the minds of the brethren, will preach as follows:—

Kennebunk.....................Sunday, March 10th
Kennebunkport..................Sunday, March 17th
Biddeford......................Sunday, March 24th
Portland.......................Sunday, March 31st
Yarmouth.......................Sunday, April 7th
West Poland....................Sunday, March 14th

Bro. W. Pratt kindly offers the following:—"Bro. Leverton is a worthy young brother, and will do you good in the name of the Lord."

Eld. J. Hemenway will preach in
Portland, Me.....Sundays Feb. 24th and March 3d
Swanville, Me...........................March 6th
and continue over the Sabbath.
Frankfort Mills..............Sunday, March 17th
Starks, Me., (at Sawyer's Mills)........March 22d
and continue over the following Sabbath.

Letters may be directed to me at North Searsport, Me., until March 15th, and then to Starks', Me., until the 30th.

George A. Otis will preach in
Savoy.............................Feb. 23d and 24th
Northfield Farms..........................Feb. 26th
Brattleboro, Vt., (where Bro. Miller may appoint) Feb. 27th.
North Sutton, N. H., (where Bro. Andrews may appoint,)..........................March 2d and 3d

George Champlin will preach at
Lynn Centre...........................Feb. 24th
Will some brother meet me at the depot on Saturday, the 23d?
Portsmouth, N. H., (Advent Chapel).....March 3d
Kennebunk, Me.........................March 7th
and remain over the following Lord's day.

Bro. B. Robberts will preach in
Mantonsville, R. I.....................Feb. 24th

S. W. Bishop will preach in
Clinton, Mass..........................Feb. 24th

T. M. Preble appoints to preach in
Lowell, (Kirk St.).....................Feb. 24th
and continue through the week, and perhaps longer.

Bro. J. K. Bellows will meet the brethren in
Dalton.................................Feb. 24th
Cheshire, (as Bro. Cummins may arrange) Feb. 26th to March 1st.

I will preach at
Southington............................Feb. 24th
W. S. CAMPBELL.

We will preach in
Lee....................................Feb. 24th
East Northwood.........................Feb. 26th
Dover..................................March 1st
Berwick, Me............................March 3d
J. G. SMITH,
J. PINKHAM.

Business Matters.

To Correspondents.

T. W. Smith.—Hammonton is in Atlantic Co., N. J., forty-two miles south of Trenton.

T. W. Smith's P. O. address is Monroe Corners, Sussex Co., N. J.

Cash Receipts.

W Baker $12, $1.23; D O Corey for East Killingly Brn., 308, $17.25; S G Edgerly 335, $3.00; L Wetherell 296, 60 cts; J C Foster 282, $1.44; Or. Lewis 282, $4.13; W Fish 282, $1.62; W B Wild 302, 96 cts; H Gibbs 296, 55 cts; Wm. Davis, p. pd., 306, $1.12.

Al. Arnold 282, F Hale 282, M I Pease 282, Mrs. S M Clark 290,—50 cts. each.

J Parker 306, I Jillison 290, Al. Smith 306, G Dillabaugh 307, J Thorpe 306, Capt. M Burke 306, J Bowen 306, B Landin 306, S A Kanealing 316, J S Libby 308, E Dodge 306, S Glidden 308, Etv. Jillson 306, Miss A D Tholts 302, E G Kenmouse 312, M A Mathews 290, M L Morgan 306, Mrs. L Howard 312, G A Barker 302, E E Bettis 307, T F Farnsworth 316, S Hammond 307, Mrs. W C Bartlett 331, W Gilman p. pd., 301, W Sprague 304, Jon. Spencer 301, L Dudley 312, J. Holder 277, L C Glazier 302, J Dill 328, Dr. B W Warner 308, J Dunbar 296,—$1.00 each.

E Pritchard 291, B F Brown 312, J C Wheeler 286, H Crippen 338, C Robinson 409, Mrs. S Rogers 312, J M Andrews 306, N L Robie 296, M C Philbrick 330, S Case 338, J Stoddard 318, J B White 327, J Wilber 325, C Brownell 330, J Pay 330, Sol. Clark 312,—$2.00 each.

Books and Tracts.

D Q Kent $3.00, W Baker 78 cts, J O Woodruff $3.00, Mrs. S M Clark 24 cts, E E Mayhew $1.00, P S W Deyo 28 cts, W Brayton $1.71, J B White $2.00, J P Babcock 50 cts, H Gibbs 45 cts, Ann $1.00.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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TRACTS FROM THE TRACT FUND.—Friends at the WEST can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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H. L. HASTINGS, 43 Weybosset St.,
Providence, R. I.

January, 1860.

* These publications can be obtained in Boston, of Miles Grant, 167 Hanover st.; New York, G. W. Young, 138 William st.; Philadelphia, A. P. Porter, 725 Erie st., and they can be ordered of the publisher through all Booksellers.

[illegible]

Original Contributions.

For the Crisis.

Endless Day.

What buoys our struggling spirits up,
What cheers us on our way?
What makes life's burdens to us light?
'T is hope of endless day.

What makes us smile as tempests rage,
And earthly hopes decay?
What makes us feel such joy and peace?
'T is hope of endless day.

What causes us to cling to truth,
'Mid darkness and dismay?
What makes us feel its force and power?
'T is hope of endless day.

What makes us calm 'mid scenes of death,
When loved ones pass away?
It is the resurrection life,—
'T is hope of endless day.

What makes us look beyond the scenes
Of this our mortal stay?
It is the bright, the future life,—
'T is hope of endless day.

What makes us meek, what makes us mild,
And bear what others say?
What makes us love our enemies?
'T is hope of endless day.

What makes our longing hearts to look,
And wait, and watch, and pray?
What makes us sing deliverance near?
'T is hope of endless day.

What makes us feel the power of death
Must ere long lose its sway?
It is the hope that Christ will come,
And bring an endless day.

Boston, Mass. J. McC.

For the Crisis.

THE COMING STRUGGLE
Between the Church and the Powers of Darkness:
SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 2.

THE FALSE CHRISTS.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."—Matt. 24: 23—27.

A false Christ is not, as some would conclude in their application of this Scripture, any person who teaches false doctrine, but a person who falsely claims that he is Christ. It may be said that "such have arisen to the number of fifty, or more, since this prophecy was given." Very likely. But why should you say that just fifty, or any other definite number, should arise? Shall we base an argument for the fulfillment of this Scripture on the ground that a great many, or any definite number, have already arisen professing to be Christ? The question is not, have *any* arisen professing to be Christ, but have these particular ones described in the portion of Scripture before us? Since these appear on the earth where Christ is not expected till his second coming; since Christ gives their appearance as signs of his immediate coming; and since he cautions us against accepting them when they come for him and his coming, taking special pains to contrast the manner of his appearance with theirs: I conclude that their appearance at this time must be designed by the arch deceiver as a counterfeit for Christ's second advent. No other pretensions to the appearance of Christ on earth could gain the confidence of men; much less could they gain the reception of those who so far succeed as to "deceive if it were possible, even the elect."

It will be observed that two false Christs are here noticed. One appears visibly—"in the desert, "the other, invisibly—"in the secret chambers." The adherents of the former will tell us to "go forth" (where he is) that we may behold his "great signs and wonders"; but Christ says, "go not forth." The adherents of the latter will tell us to "believe" that he is already come and "in the secret chambers"; but Christ says, "believe it not." For he shall appear not "in the secret chambers" nor "in the desert," but "in the clouds of heaven with power and great glory" and "in flaming fire." Nor shall his arrival be made known to his friends first and afterwards to others by their proclamation, as is the case with the false Christs; but his coming shall be manifest to the world as sudden as the lightning, and be seen as universally as that flash which extends "from the east even unto the west," in such a manner that "every eye shall see him." And while he is coming, before he descends to the earth, his enemies will know him, and "all the tribes of the earth shall mourn because of him, and they shall see the Son of man coming in the clouds of heaven with power and great glory." And before he descends to the earth he sends forth his angels with a great sound of a trumpet and gathers his elect from the four winds, from one end of heaven to the other.—Matt. 24 : 30. Or as Paul says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them . . . in the air."—1 Thess. 4 : 16.

Thus, while Christ is in the air, and all tribes of the earth mourn because of him, his saints, having their bodies fashioned like unto his glorious body, shall like him be able to move through the heavens, and being assembled unto him in the air will soon descend with him to the earth.—1 Thess. 3 : 13; Rev. 19 : 11—14; Jude 14; Zech. 14 : 5.

Whatever false Christs we may have had in the past, if the past would answer as a time for the fulfillment of this prophecy, we have had none which could "show great signs and wonders"; much less have their signs and wonders been so surprising that the elect alone have power to escape their deception. For the assurance that they "shall deceive, if it were possible, even the elect," implies that others generally will not escape the deceptions, but become his victims. We cannot conceive of a Christ without a religion, nor of a false Christ advocating the true system. We may therefore expect a false system of religion associated with the false Christ, and as generally received.

That there will be persecution in this time it is evident from Luke's account of the same:—"The days will come when ye shall desire to see one of the days of the Son of man and ye shall not see it. And they shall say unto you, 'see here' or 'see there,' go not after them nor follow them. For as the lightning that lighteneth out of one part under heaven and shineth even unto the other part under heaven, so shall also the Son of man be in his day."—Luke 17 : 22—24. And also, "shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh shall he find faith on the earth?"—Luke 18 : 6—8.

From the above we learn that when it shall be said, "see here, or see there" is Christ, urging that he has already come, the church will be earnestly desiring his coming; or according to the second quotation, it will be when they shall "cry day and night unto him." This seems to foreshow a time of persecution immediately preceding Christ's coming. It must be so, since to avenge his elect implies ill treatment toward them, as also their crying day and night unto God; while the assurance that they shall not see that day, (as they desire,) and the intimation, "though he bear long with them," imply that their patience and faith will be tried. From this account of false Christs as given in Matt. and Luke we learn: 1. That immediately before the coming of Christ, there will arise two false Christs; one appearing visibly, the other invisibly. 2. That the one appearing visibly does not first show himself coming in the clouds of heaven, as the true Christ does, but "in the desert." 3. That he does not show himself at his first manifestation so that every eye shall see him, as the true Christ does, but having a location is seen only by those who "go forth" where he is. 4. That all tribes of the earth will not "mourn" because of him, as is the case when they behold the true Christ; but showing great signs and wonders he will gain the admiration of the world generally, and allure them into an acceptance of his mission, but not the elect. 5. That this will bring upon the elect a sore persecution when they will cry day and night for deliverance; while their infidel persecutors will be continually pressing upon them to receive the false Christ, saying to them, Lo! here is Christ, or there.

Of the two false Christs mentioned by our Lord, only one seems to be noticed in other places; the one appearing invisibly seeming of but little note. That one appearing visibly—"in the desert"—seems evidently to be the same as Paul's "Man of Sin," which we will now consider.

THE MAN OF SIN.

"Let no man deceive you by any means, for that day shall not come (the day of Christ's appearing,) except there come a falling away first, and that Man of Sin be revealed, the Son of perdition, who opposeth and exalteth himself above (Hendrick's trans. *against*) all that is called God or is worshiped: so that he as God sitteth in the temple of God, showing himself that he is God (or according to Hendrick's trans. *"declaring himself to be God)*. . . . And then shall that Wicked (one) be revealed, whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming. Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, (or, according to Dr. Cumming, instead of "lying wonders," read, *"miracles which prove a lie,"*) and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness."

That this Man of Sin is the false Christ of Matt. which appears visibly, is evident, 1. From the prominence here given to him as the most important sign of Christ's coming. 2. From his being seated in the temple of God, showing himself that he is God, or declaring himself to be God. 3. From his opposing and exalting himself above or against all that is called God or is worshiped. 4. From his being pointed out individually as the "Man of Sin"—the "Son of Perdition"—the "Wicked One," rather than as a body of opposers. 5. From his coming like the false Christ of Matt., "with all power and signs and lying wonders." 6. From the fact that all "who love not the truth" become the victims of his deceivableness of unrighteousness. 7. And because he is doing his work when Christ comes, and is at that time the special object of his judgment.

All these things might apply to the false Christ in Matt. better than to any other character; and may be expected from Spiritualism rather than from any other source. Besides, it would be difficult to harmonize the demands of the two accounts as referring to two different characters, since they must have their fulfillment at the same time—during a short period ending with the coming of Christ. But Paul says when speaking of his coming "there shall come a falling away first." This falling away must be the falling away so frequently alluded to in the Scriptures as coming in the last days and a short time before the coming of Christ. This time is noticed by Paul in his first letter to Tim. 4 : 1,—"In the latter times some shall depart from the faith." In his second letter, 3d. chap., he says,—"In the last days perilous times shall come." The perils are that men having a form of godliness, yet guilty of a violation of every law of God, apparently, shall abound. We are assured also that when the evidences of Christ's coming are being manifest, the church—the wise virgins as well as foolish—all slumber and sleep.—Matt. 25 : 1. And if the addresses to the seven churches mentioned in the Apocalypse, mean, as some think, seven different stages of the church reaching down to the coming of Christ, the last—Laodicean state—would represent a striking departure from the purity of the church in the last days preceding Christ's coming.

L.

For the Crisis.

A Question.

"Did any of the early christian writers teach the total unconsciousness of man in death? If so, who? and in what language?" W.

ANSWER.

"The soul, O Grecians, is *not* IMMORTAL in its *nature*, but MORTAL. For it *dieth* and IS DISSOLVED *with the body*, if it be ignorant of the truth. But riseth again in the consummation of the world, together WITH THE BODY, suffering death in immortality itself by way of penalty and torment."—TATIAN, A. D. 172. *Oatio. Contra Grecos. Sec.* 13, *p.* 59.

"He (Tatian) fancied that the soul was dissolved with the body, and rose again with it at the resurrection. For as he makes *all* souls to die with the body, so he makes them all to rise again with it also." —*Dr. S. Clarke Letter to Dodwell.*

About A. D. 245, the Arabian Christians, where Paul had preached, were found to be entirely out of the line of false philosophy. "These asserted that, the *human soul as long as the present state of the world existed*, perished at death and *died with the body*, but was *raised again at the time of the resurrection*." And as a considerable COUNCIL was held on account of THIS, Origen being *again* requested, likewise here discussed the point in question.—*Eusebius' Eccl. Hist. B.* 4, *ch.* 37. Observe:

1. These were called *heretics*, men who, like Paul, who had preached salvation in *Arabia*, worshiped after the way that men called "heresy."

2. This doctrine prevailed so much that "a considerable council" was held about it.

3. Origen had met the question *before*, for here "being *again* requested" he discussed the point in dispute.

4. The champion brought to teach the Arabian brethren to reject Christ's truth and receive heathen philosophy, was an old, half-converted *heathen philosopher*, who believed in the PRE-EXISTENCE of souls, (I think also their transmigration)—in the *restoration* of all *wicked men* and DEVILS; who brought more fooleries into the church than any other man who had lived, who interpreted one scripture so literally that he made *himself* an *eunuch* in his holy fanaticism, and who interpreted other scriptures so figuratively as to spiritualize, not only almost all the Old Testament but even the *Egyptian midwives*! Exod. 1. *He* of course would be just the man to "spoil" the Arabians "through philosophy and vain deceit after the rudiments of the world and not after Christ," and of course on the spiritualizing principle could prove that life was death, and death life; sleep waking, and waking sleep; curse was blessing, and blessing curse; light darkness, and darkness light; good was evil, and evil good; sweet was bitter, and bitter sweet.

Enough. This is only a scrap from Old Paths, Part II. If the rest of that work is ever finished, more upon this subject will perhaps appear. Meanwhile I forbear, lest I should provoke the ire of some who are wiser than fourteen men that can render a reason; who deny all facts that they have not searched for enough to know; who teach the consciousness of the dead and prove it by quotations from *pseudo-Josephus*; who demonstrate that Luther taught consciousness in death (contrary to his own words) by large extracts from books that he never *wrote, saw,* or *sanctioned*; who give us slices of bad translation from Justin Martyr, to prove that souls never die, and who settle forever the question as to the character of *demons* by constant repetitions of a rash and *mistaken* ASSERTION of ALEXANDER CAMPBELL'S. From all such critics, "good Lord, deliver us."

H.

HAPPINESS.—The foundation of domestic happiness is faith in the virtue of woman. The foundation of political happiness is faith in the integrity of man. The foundation of all happiness, temporal and eternal, is faith in the goodness, the mercy, and the love of God.—*Guesses at Truth.*

☞ When the thrones of earth have crumbled to a heap of ruins, when all governments have been dissolved, and their records and monuments are forgotten, the dignity and worth of the christian ministry will shine in the glory of those who have been guided by its light to "honor and immortality."

Selections.

The Reunion of the Saints.

But there is reunion. And one of the joys of the morning is this reunion among the saints. During the night they had been scattered, in the morning they are gathered together. In the wilderness they have been separated, but in the kingdom they shall meet. During this age they have been like the drops of the fitful shower; in the age to come they shall be like the dew of Hermon, the dew that descended upon the mountains of Zion, one radiant company, alighting upon the holy hills, and bringing with them refreshment to a weary earth. Then shall fully be answered the prayer of the Lord,—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and has loved them, as thou hast loved me." John 27 : 21–23.

"I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." Matt. 26 : 31. Such is our present position,—a smitten Shepherd and a scattered flock! But the day is at hand when "he that scattered shall gather," and there shall be a glorified Shepherd and a gathered flock; not merely one flock, one fold and one Shepherd, but one flock gathered, into the one fold around the one Shepherd, the scattering ceases, the wandering at an end, the famine exchanged for the green pastures, the danger forgotten, and the devouring lion bound. Then shall fully come to pass the prophecy regarding the issues of the Surety's death, "that he should gather together in one the children of God that were scattered abroad." John 11 : 52. Then what is written of Israel shall, in a higher sense, be fulfilled in the church: "Behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." And as the ingathering of Israel is to be a blessing diffusing itself on every side, so is the reunion of the scattered church to be to the world; so that we may use Israel's promise here also: "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing." Ezek. 34 : 11–26—*Bonar.*

Veracity.

The groundwork of all manly character is veracity. That virtue lies at the foundation of everything solid. How common it is to hear parents say, "I have faith in my child so long as he speaks the truth. He may have many faults, but I know he will not deceive me. I build on that confidence." They are right. It is a lawful and just ground to build upon. And that is a beautiful confidence. Whatever errors temptation may betray a child into, so long as brave, open truth remains, there is something to depend on, there is anchor-ground, there is substance at the centre. Men of the world feel so about one another. They can be tolerant and forbearing so long as their erring brother is true. It is the fundamental virtue. Ordinary commerce can hardly proceed a step without a good measure of it. If we cannot believe what others say to us we cannot act upon it, and to an immense extent that is saying that we cannot act at all. Truth is a common interest. When we defend it, we defend the basis of all social order. When we vindicate it, we vindicate our own foothold. When we plead for it, it is like pleading for the air of health we breathe. When you undertake to benefit a lying man, it is like putting your foot into the mire.—*F. D. Huntington.*

The Church Now and Then.

The tree in winter is not what it appears,—dead; nay, it is what it appears not,—alive; full in every part, root, stem, and branch, of vigorous, though hidden vitality, a vitality which frosts and storms are maturing, not quenching. All summer life is there; all autumn fruitfulness is there; though neither visible. It wraps up within itself the germs of future verdure, and awaits the coming spring. So is it is with the church in this age of wintry night; for it is both night and winter with her. Her present condition ill accords with her prospects. No one, in looking at her, could guess what she either is or is to be; could conceive what God has in store for her. For eye has nothing to do with the seeing of it, nor ear with the hearing of it. No one, in observing her garb or her deportment, or the treatment she meets with at the hands of men, or the sharp, heavy discipline through which she is passing could take the measure of her hopes. Faith finds difficulty in realizing her prospects, and she can hardly at times credit the greatness of her heritage, when thinking of what she is, and remembering what she has been.—*Ex.*

"You have omitted One."

The Rev. Mr. Fisch, of France, in a discourse recently delivered in the First Presbyterian church in New York, as we learn from *The World*, stated that in France permission must be obtained to hold religious meetings, or those assembling are liable to be fined. Where the districts are entirely under Roman Catholic influence, it is sometimes impossible to obtain a permit. In such cases the Protestants meet, and, having set a sentinel to watch the coming of the police officer, they proceed with their worship. One very rainy day they were worshiping under a tree, with umbrellas over their heads, when suddenly a policeman came upon them and ordered them to remain while he took down their names. They gave them readily, and he wrote them to the number of forty. Then he said:

"Have I not overlooked any; is there any one else here?"

"Yes," answered one of the company, "you have omitted ONE."

"Who is he?"

"He is One who has said, 'Where two or three are gathered in my name, there am I in the midst of them.'"

The next day forty-four other Protestants in the village wrote a letter signing all their names, and sent it to the police, requesting their names to be added to the forty taken down before, as they were very sorry they were prevented by the rain from attending, and wished to be fined with the rest.

Short Sayings.

John Wesley's ordinary sermons were not more than half an hour long. We have seen the same statement made of Whitefield, though we know not on what authority, as none of his sermons were exactly reported. Many of the most eminent New England pastors, of the last two or three generations, were briefer in all their public services than is now commonly supposed. It was a common practice to divide one sermon between the two parts of the day, as in the instance of Dr. Emmons. Rev. Dr. Strong, of Hartford, often preached only twenty-one minutes, and never, it is said, over thirty. Professor Stuart, during his effective ministry in New Haven, was noted as well for the brevity as for the perspicuity and directness of his discourses. Our readers can multiply examples for themselves. We have heard it remarked by a competent judge, himself a successful pastor, that as far as he had observed, in general, the ministers who best held their place in the affections of the same congregation, had been characterised for brevity in their ministrations.—*Independent.*

Resignation.

Stricken, smitten, and afflicted,
Savior, to thy cross I cling;
Thou hast every blow directed,
Thou alone canst healing bring.

Try me till no dross remaineth,
And, whate'er the trial be,
While thy gentle arm sustaineth,
Closer will I cling to thee.

Cheerfully the stern rod kissing,
I will hush each murm'ring cry;
Every doubt and fear dismissing,
Passive in thine arms will lie.

And when through deep seas of sorrow
I have gained the heavenly shore,
Bliss from every wave I'll borrow,
And for each will love thee more.

HORSE RACING.—Horse racing is a cruel, wicked abuse of one of the noblest animals the Lord gave for the use of man. "The merciful man is merciful to his beast." Again, wherever you see horse racing, there you behold the works of the flesh, iniquity in high places, intemperance, licentiousness, drunkeness, gambling, swearing, taking God's name in vain; every thing hateful and abominable. Young man, keep away from these haunts of vice; shun them as the plague! "If sinners entice thee, consent thou not."—Prov. 1 : 10. "Enter not into the path of the wicked, and go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away."—Prov. 4 : 14, 25. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time.—Eph. 6 : 15.—*Golden Rule.*

HOW TO REPROVE.—A late eminent judge of Virginia said, that the most cutting reproof he ever received for profaneness was without words. He happened to be crossing a ferry with the late John H. Rice. On account of shallows the boat could not be brought to land, and they were carried to the shore by the black ferrymen. One of these was so careless as to suffer Judge H.'s clothes to become wet, and the latter expressed his anger by an imprecation. Dr. Rice without saying a word, turned on him his large, speaking eye with a sorrowful expression. "I never so felt a reproof," said the judge, "in my life, and instantly begged his pardon. 'Ask pardon of God,' said Dr. Rice. I shall never forget it." At this time Judge H. was entirely ignorant who his reprover was.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

Doctrine of Crisis.

Although I do not often write for your excellent paper, yet for the benefit of your readers, and some of which have spent most of their living on the physicians, and are nothing better but rather grow worse, and are now turning their attention to the laws of life, bathing, exercise and diet, I venture to write a few lines upon the Doctrine of Crisis in medical science.

Allow me to express the opinion that if every religious newspaper of the land had, like this paper, affixed to it a health department, it would save thousands from years of pain, sickness, and an early grave.

The doctrine of crisis originated with Hippocrates, "the father of medicine," born 460 B. C. He observed that there is a tendency in all diseases to a cure by some eruption or evacuation. Webster, in defining crisis, says, "It is sometimes used to designate the excretion of something noxious from the body, or of the noxious fluids in a fever." A person attacked with scarlet fever, for instance, on or about the third day, will throw to the surface (if not maltreated) a scarlet rash with an eruption. This is called a crisis; but if maltreated, the eruption does not appear, in which case the crisis does not appear; and although the patient may and does so far recover as to be able to walk about, and in some cases to do a little work, yet he can never be well, for the reason that his disease is secreted in his blood, until this crisis is brought about by some means—it may be by nature, or it may be by agencies. I have known persons remain in this state for from three to five years, and after that, under hydropathic treatment, come to a crisis having all the form and effect produced by scarlet fever five years before. The effect is, after the crisis has subsided, a speedy and permanent cure, and that without discontinuing the treatment, only changing its mode of application. Drs. Trall, Jackson, Gleason, Halstead, and others, report a large number of cases treated at their Cures, hydropathically, with similar results, only their diseases might have been different, such as measles, chicken pox, etc.

It is perfectly certain that some cases of chronic diseases are cured without any appearance of crisis; and I am convinced that some bad cases cannot be cured without it; and I am also convinced that many cases of crisis are injudiciously brought about by excessive hydropathic treatment. This shows the necessity of being well posted in what is to be done.

But what is a real crisis? may be asked. It is not necessary to go back to Hippocrates, or to the London College of Physicians. I will give a few testimonies of some of our own physicians of the present day. Dr. J. Weiss says of crisis: "This natural vital process is not to be regarded as morbid, for with the existing disease it has nothing in common. While it lasts, therefore, no crisis can ensue. The appearance of the crisis announces a return of the vessels in the diseased parts to their normal activity, ... the emancipation of the organism, or its organs, from disease. This is the sole signification of crisis, according to experience and nature." Dr. E. Johnson: "The system, by virtue of its own inherent energies, sometimes purges itself of morbid matters by a crisis; that is, by establishing some temporary outlet through which such morbid matters may and do escape, is perfectly certain. The Aleppo boil, small pox, measles, and many other well known diseases, prove this to demonstration, and beyond the possibility of question. In all these cases the crisis is clearly the means of cure. Without such the patient must die. Whether the water treatment has the power of urging nature to the establishing of such temporary outlet, is another question, to which I can only reply, I believe that it has." Dr. Johnson is an old school drug doctor. Dr. Gully testifies to the same in substance. Dr. I. H. Rausse very nearly the same thing.

Dr. Shew, in his Manual says: "A crisis may be said to be a visible effort on the part of nature to rid it of some morbid matters in it, or expelling them at some of the natural outlets of the system. . . . . The true philosophy of these apparent aggravations of disease is this; as the living power, or that which we call nature, becomes invigorated, a greater antagonism against disease is set up; the disease then makes a greater effort to remain, and, in the commotion thus caused, there appears to be an increase of the same."

I might cite others, but it is not necessary. Thus we see that crisis is the effort of nature to throw off disease. Nature may be assisted by means of a hydropathic course of treatment, and by a proper regard to diet.

My family experience in crises is as follows. In 1852 I sent my wife to a hydropathic establishment. Her disease was chronic scrofula. After four weeks of judicious water treatment of two baths daily, and once in two days a wet sheet pack, nature was assisted to make a desperate effort to throw off disease, and on came the crisis in the form of a rash on the neck, throat and chest. The treatment was not suspended, only changed. The result was, she was thoroughly and permanently cured; not even have the three children, born since, shown any signs of it in them, so that it may be said to be cured. But our oldest child, born before this crisis, broke out with scrofula swelling, and I was obliged to send her to a Water Cure, and she was cured in the same way; so that now not a vestige of disease remains in the family.

Another case, James T. Cornell, of Plymouth Hollow, Ct., about a year and half since was thought to be incurable of consumption. A water cure physician told him that five weeks would be sufficient to put him on his legs again. The trial was made at an establishment for that purpose. The result was, his treatment, with his diet, assisted nature to bring on a crisis in the form of diarrhea, which alarmed him; but his physician told him it was customary to have such a crisis in cure of consumption, and that it would result in his good. It did so, and he is and has been at work ever since, supporting his family like an honest man. Before he went, he said, and we expected in a very few days, to hide him with his fathers; but since then he has always said that no other means could have saved his life.

But I say to you all who wish to get well and keep well, if you cannot afford the means to go to a Water Cure, do not try to take home treatment unless you are well informed; and in order to inform yourself, send for Trall's *"Hydropathic Encyclopedia*, in one volume, and it will direct you how to treat every known disease. It will teach you how to get well and keep well. You will thus save your aches and pains to a great extent, and your doctor's bills. Yours truly, G. W. DENNY.

Waterbury, Ct.

For the Crisis.

Scrofula.

Dr. Ira Warren, in his late great Medical work, under this head remarks:

"This disease was once thought to be peculiar to swine, and hence derived its name from scrofa, a sow."

The Doctor does not suppose this opinion to be correct. Neither does he intimate that any person of any note, in latter times has had any such opinion. He further says:

"It is contended by some, that scrofula is in all cases inherited; that we receive it from our progenitors, as we do their other constitutional peculiarities; that the disease is everywhere, and in all time, one and the same, which shows it to come from within, and not from without; that were it dependent on external causes for its existence, it would be generally modified by temperature, climate, and the peculiarities of the races effected by it. They assert that though the causes which are usually assigned for scrofula, such as living in cold, damp, and impure air, and the lack of sufficient food, connected with filthy habits, often have a powerful effect in developing scrofula already existing in the constitution, and aggravating it when already developed; it never produces it."

According to these writers, this disease is *everywhere*, one and the same thing, is not confined to any class of the races, is not modified by temperature or climate, and is not dependent on external causes, and consequently, does not depend on the food or drink. Dr. Warren adds:

"My own strong suspicion that scrofula arises from the animal poison of syphilis, filtered through the blood of many generations, inclines me to the adoption of the above views."

So far then as this authority is reliable scrofula in its origin has nothing to do with eating swine's flesh, or any flesh at all. And the argument against eating swine's flesh, because the word scrofula is derived, from scrofu, meaning sow, has no foundation in truth. But admitting it has, strictly speaking, it would only apply to *female* of the swine, leaving the *male* free to be eaten without the fear of being tainted by scrofula for so doing.

Dr. Shew says that scrofula is no more in the swine than in the cow and horse. Now if we admit that scrofula is in the swine, and admit that Dr. Shew is correct in saying that it is no more there than in the cow, it will follow that those who reject the swine but eat the cow, only make it a matter of choice through which kind of flesh to receive the poison. And it would also follow that those who reject the swine, and cow flesh too, but who drink the milk, only make it a matter of choice whether to eat the poison or drink it.

We are sometimes referred to certain unnatural appearances about the swine, which are taken as evidence of scrofula. If we should admit what is here claimed, we would say in reply, these signs exist in the cow and ox over the swine, two to one.

It is said that certain persons have been challenged to produce a *Jew* who had scrofulous taint. This challenge is with regard to the fact that Jews do not eat pork. If Dr. Warren, and the writers to whom he refers, are correct, the Jew has his share with the rest of the races in the taint of scrofula. And if he has not, it is not because he eats no swine's flesh, but because he has not inherited it from a corrupt ancestry. We might as well challenge such persons to produce an instance of scrofulous taint among the Irish, who make a great part of their living of swine's flesh, and the poorest kind too. We do not say that the Irish are free from the taint, but we do say that there may be as many instances of scrofula among the Jews produced, as can be produced among the Irish in proportion to their number.

J. S. WHITE.

REMEDY FOR PUTRID SORE THROAT.—This fatal disease may be speedily checked by giving the following prescription—a teaspoonful every hour until it operates as a cathartic. Keep it always on hand, to be given upon the first symptoms: One teacupful of strained honey; one tablespoonful of gunpowder, and a piece of freshly burnt alum, of the size of the end of your thumb; mix well together. Simple remedies, taken in time, often effect the most marvellous cures.—*Ex.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Watchman, what of the Night?

"The morning cometh, and also the night."—Is. 21: 11.

Watchman! tell us of the night,
For thick darkness gathers round,
Black, mysterious clouds affright
Those who fear the trumpet's sound.
Traveler! these harbingers of woe to thee are peace and life,
They speak Messiah near, and end of Gentile strife.

Watchman! will no light appear
The narrow pathway to disclose?
Will not arise some glimmering star,
To guide my feet to sweet repose?
Traveler! from yon mountain's height, a light is rising to divide
The votaries of life from those who trust the surging Gentile tide.

Watchman! does God's word assure
A place of safety for his flock,
From pestilence and wrath secure,
Through faith upon his promised rock?
Traveler! o'er such the gates of death shall never close,
They 'll live to greet their King, triumphant o'er their foes.

Watchman! my faith within me dies,
I'm in a wilderness shut in;
Dark clouds before obscure my skies,
Behind me press the hosts of sin.
Traveler! look up; the cloud shall fall behind upon thy foes,
While morning breaks on thee, the night shall rest on those;
Worn traveler, urge thy way, thy perils are well nigh o'er,
God's sea of wrath shall close, thy foes thou 'lt see no more.

P. E. Armstrong.

Celesta, Pa.

For the Crisis.

Living to the Glory of God.

How important that we are living continually for God; having his glory in view; seeking to promote his cause, to advance in knowledge of things pertaining to our eternal welfare. How essential that our hearts are continually filled with the love of God, and with the blessed influence of the Holy Spirit. Yes, this is of VITAL importance. If we have not this sweet comforter, our peace is gone, our confidence in prayer has ceased; and we are desolate and sad, unless we turn to the world, and then all is anxiety and care, nothing *satisfying*; all there is uncertain, and doubt and gloom reign supreme. How *vast* the contrast if we are living for God—seeking to do his will—knowing no will but his. All is then joy and peace. Come what may, his promises we can claim, can *rely* upon. He is our "Rock" and our "Fortress," a "stronghold", in time of trouble, a "present help in time of need." O how vain to trust in the vanities, the riches, and the wisdom of this world. How vain to trust in the puny arm of man. But upon the "arm of God" we can with confidence lean, trusting in Him who is all-wise and powerful, and who "doeth *all things* well."

Dear Brn. and Srs., who may read these lines, may we by the grace of God be enabled to live wholly to his glory. May we realize that we are not our own, but we are bought with a price. The precious blood of Jesus flowed for us; he was led as a lamb to the slaughter; he groaned and bled, suffered and died—yielded up his life for us, and now, blessed be God, he has ascended on high, and is there interceding with the Father in our behalf. O may it not be in vain! May we not trample under foot the blood of Jesus! May we not despise the great atoning sacrifice, but yield our hearts and all we have and are to him; seeking continually to possess his Spirit (for without it we are none of his), that we may be guided in all our walks and ways, and prove what is the acceptable and perfect will of God. Thus our peace will be "like a river;" and joyfully will we hail the dear Savior at his coming, and receive from him the welcome greeting, "Well done, good and faithful servant, enter into the joy of thy Lord."

Martha A. Moore.

Geneseo Centre, N. Y.

☞ Live up to your engagements.

For the Crisis.

Millennium.

Much is said of the Millennium, and many opinions are held by different orthodox churches. And some of them so very different from what I gather from the Book, that it seems proper to investigate. The word millennium is not in the Bible; but the term "a thousand years" is found in several places. As the word milennium is derived from too Latin words, *mille*, a thousand, and *annus*, year, signifying a thousand years, we shall not object to the term. Our inquiry then will be to learn what particular thousand years is spoken of. And first, we quote 2 Peter 3: 8;—"One day is with the Lord as a thousand years, and a thousand years as one day." Some appear to understand by this, that the Lord is regardless of time, counting it all one eternal present. But we think it will help to understand this passage, to consider how the Lord has divided time. God created the world in six days, and rested on the seventh. Thus he divided time into sevens,—a very odd number, and as man seldom divides. But God, as though to rivet it on the mind of man, made to the Jews six working years, and then a Sabbath year. Moreover, the Jubilee, or great Sabbath year, which occurred after seven year weeks, all show that seven is God's number; and naturally suggests to the mind of man, that having made six thousand working years, there will be a Sabbath of a thousand years. And then we are told by Peter that "one day is with the Lord as a thousand years; or, that one day answers to a thousand years"; thus, six days in the week should represent six thousand years of common time, and then the Sabbath day is a type of the seventh thousand years, or the millennium.

Secondly. Let us examine the proof of this great Sabbath. Rev. 20: 2;—"And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Verse 4;—"And they lived and reigned with Christ a thousand years." V. 5,—"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." 1 Thess. 4: 15, 16;—"For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (anticipate, or go before,) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God! and the dead in Christ shall rise first." This evidently includes all of the dead in Christ. Rev. 20: 6;—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." 1 Cor. 15: 51;—"Behold, I show you a mystery," says Paul, "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall be changed."

It appears from the foregoing, that all the righteous dead shall rise in the first resurrection; that all the righteous living shall, at the same moment, be changed; so changed, as to be like the righteous who shall be raised from the dead. Next, let us consider the unrighteous dead. Rev. 20: 5;—"But the rest of the dead lived not again until the thousand years were finished." Now this class being disposed of by good authority, we have only the wicked living to dispose of. Matt. 24: 40, on the coming of Christ, says:—"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left." Now it being declared, that at the coming of Christ, one shall be taken and the other left; we are led to infer that the one is taken to his kind, to the company of christians who are raised from the dead; while the other is left with his kind, to sleep with the unrighteous dead a thousand years. Now that this is one and the same thousand years, is made very plain by reading Rev. 20, entire.

The sumum of the whole then is: That at the end of the week, of six thousand years, the great Sabbath will commence. At what particular time this week closes is not now my purpose to say; others have said; but that the Sabbath will commence at its close: that the trumpet of the archangel shall sound: that as the disciples saw Christ ascend into heaven, so, in like manner shall Christ descend from heaven; and as none but believers saw him go up, so none but believers shall see him come down: that all the righteous, from Abel to the present coming of Christ, shall be with him: that he shall sit upon the throne of his father David in Jerusalem: that the saints shall reign with him a thousand years. Herein shall be fulfilled what is spoken in numerous passages in the prophets, of the return of Israel to Jerusalem. Spiritual Israel, embracing all believers. Zech. 2: 12;—"And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. And many nations shall be joined to the Lord in that day. And on the horses' bells shall be, Holiness unto the Lord."

Has this day come? Will it come in time? Will it be in eternity? Evidently it has not been, nor will be under the present dispensation. Neither does it savor of the things of eternity. But a thousand year Sabbath is to be, when all this evidently will be. "And the rest of the dead lived not again until the thousand years were finished. And when the thousand years are expired, Satan shall be loosed for a season, out of his prison." Mark, here, a thousand years cannot be in eternity, but in time, where day and night are continued, and years measured. Yet not under the present dispensation, for the righteous dead will be raised, and no wicked alive. For the earth shall be full of the knowledge of the Lord, as the waters cover the deep. And they shall not hurt nor destroy in all my holy mountain. Then we conclude: that the millenninm has not commenced; that it will not till Christ shall come, and the dead rise; that it is not to be brought forward by human agency; that it is near at hand; that we have not to look for a gathering of the Jews previous to Christ's coming; that it is wise to be watching and ready, so that we may have part in the first resurrection; for, on such, the second death hath no power.

M. Cawkins.

For the Crisis.

Notes by the Way.

(Continued.)

Manchester. Here are a few desolate sheep calling for food of the right kind to gather the flock and strengthen the weak things that remained, which had been weakened and scattered by ignorant and designing men, that pretended to feed the sheep when they had nothing but goat's feed to give. This always did make the flock sick, and some have died in this place, as in many others; but what few there were alive, came together. My visit was looked for with interest. There were some few hobby jockeys that had rode every hobby that had come along. This I anticipated, and tried to feed the humble, which they appreciated. The gathering spirit prevailed the six days I was with them, and it seemed that the Lord blessed the effort. All took courage. Some backsliders came out strong. Two come five miles in the snow to attend the meeting, a man and his wife, and led their little son nine years old, and returned Monday on foot.

One of the committee, who was very anxious for God to work some way to save the few, rose the first evening after I got through, and said he thanked God for that privilege. He related a singular presentiment of a few nights before. He had been praying for some time for the Lord to send some one there to help them. He saw the man, how he looked, and what he preached, and the effect it produced, etc.; and then turned, and pointing to me said, "That is the man, and the very subject;" and he never saw me before nor I him. This strange incident worked for the good of us all.

This is the third time I have had my coming anticipated. Once, every article of my clothing described, fashion and color of each garment, and height, and the very text I took. This man was a backslider at the time, and told his wife and neighbors what he dreamed, if it was a dream. "This was a man," said he, "that took me out of a place where I was dying." This was some time before he ever saw me. Bro. Pease will recollect this circumstance, as he was in the desk with me when the man told this fact, and pointed to his wife and neighbors then present, and said, "This is the man, you all see, I told you about helping me," etc. He then asked all to pray for him for he was a wicked backslider, and pointed to Eld. Pease and said, "You know how wicked I am; but I am going to turn about." After prayer he rejoiced that God had forgiven him. I left the next morning and have never seen him since. He followed me to the wagon as I started for Bangor, and gave me sixteen cents, all the money he had.

But to return to Manchester. The brethren want me to say their doors are open for the preaching brethren who have a disposition to gather with Christ and feed the flock of God; but hobby pedlers will not be invited, nor welcome if they come. Brethren, remember Manchester. There is some good wheat left among the chaff yet; it only wants winnowing out to show itself.

I left Wednesday for a three days meeting in East Kingston. Here is a remnant of Adventists, Methodists and Freewill Baptists, that meet together, and have agreed with Bro. White to preach to them for the present. We had a good time. The work began the first evening, and the three evenings I stayed all these different classes labored together for the salvation of sinners, which resulted in the conversion of some five or six, and a general waking up of the cold-hearted. When I left it bade fair for an extensive, thorough work of God. Bro. White was much encouraged, and is competent, with the help he has got, to carry on the work.

Next to Lowell. Found the brethren steady on their course, but rather moderate this cold weather. Was glad to see the old, tried friends, especially Bro. Daniel Churchill, who has just recovered from a severe illness. I think the people will still hear his trumpet sound the alarm of the gospel of the soon coming kingdom. We had a good congregation out and good attention all day, and signs of a revival, if the means are used. The Lord is on the giving hand. Let us keep at work while the day lasts.

Hiram Munger.

For the Crisis.

A Dream.

I dreamed I died, and mixed with fellow clay,
Close by a common beggar's side I lay;
And as so mean a creature shock'd my pride,
Thus, like a corpse of quality I cried:
"Away! away! thou scoundrel! touch me not;
More manners learn, and at a distance rot."
"Thou scoundrel," in a louder tone, cried he,
"I scorn thy very words, and more scorn thee;
We are equal now, I'll not an inch resign;
This is my rotting place, and *that* is thine."
"Alas! too true; the sickening thought," I cried;
"The beggar and the prince are side by side."
Trembling with horrors dire of such a scene,
I woke, and glad to find it but a dream.
And musing still, in solemn mood, I prayed,
"Great God, whose hand the earth's foundations laid,
And spanned the seas, and curb'd the headlong wave,
Tell me, is there no hope beyond the grave?"
Then faith sublime, with heaven-plumed pinions, smiled,
With golden anchors cast, "Ah! yes, my child,
See yonder, midst the gloom of night forlorn,
A brilliant star of resurrection morn."
Then Hope sprang up, who seemed a youth divine,
And 'gan to paint the golden view sublime!
First in the scene, the angelic trump of God
Breaks on the ear of those beneath the sod.
The earth casts out her dead; nor more the slain
In dusty beds—they break the monster's chain,
And forth anew to life immortal spring—
Victory o'er death, and loud hosannahs sing.
With rapturous awe sublime I viewed the scene,
Nor dreaded more of death's dark vale to dream,
But triumph'd in the hope of victory won
Through Him who bid me pray "Thy kingdom come."

Z. Campbell.

Eld. Miles Grant:—Dear Sir,—If you please, you can publish the above. The *dream* was an actual fact, and the author has, I think, ably and scripturally put it in verse. I copied it some years ago, it having appeared in the *Harbinger*. . . . Bishop Heber has well expressed the sentiment of the above, and also of my own heart, that "the grave hath *no* terrors since the Savior hath died." I believe death is an enemy; but the prerogative of Messiah is to destroy not only death, but he who once had the power of death, insomuch that had not Jesus died and rose again, the *eternal* sleep of the dead would have been as accomplished a fact as *that* which gives *all* who are in Christ the cheering hope that though they die—fall asleep—they shall arise—awake and put on glorious strength.

I fully realize the importance of being *in* Christ a new creature. I fully realize the importance of *knowing* whereof we affirm of a doctrine, *especially* that doctrine which is of a purifying character, viz., believing *all* things written in the law of Moses and the prophets and the psalms concerning Messiah. Query. If we do not believe *their* testimony, how can we believe the words of Him who speaks the dead to life, and is the Judge of all the earth? I tremble when I think how little, ah! how *very* little, there is thought of the words of the Holy Spirit coming from the worthies of old. How openly the people ignore *their* testimony for Jesus, and do so by calling their writings "the letter that killeth," and professing to hope for glory, honor and incorruptibility when Jesus comes; *this*, I am well convinced, is putting darkness for light,—and woe, woe to such; *so* saith the Word.

The prophets are a cloud of witnesses, and for what?—for Jesus and his kingdom; they tell us of an age to come, in the which there shall be justice and judgment distributed to the inhabitants of earth. The Judge of all the earth will do right. And we are taught by this Judge to pray, "Thy kingdom come, thy will be done *on* earth as it is in heaven"; and to pray this prayer *intelligently*, we must believe in a kingdom to come, and in believing this, we have to *believe* what we read in Isaiah chap. 9, verses 6 and 7; also, Luke chap. 1, verses 31 to 33 inclusive; and not only to believe this, but also the "all things"; *then*, in order to be a participator in these things, we have several things to do; first, *believe*; then *obey*, "do justly, love mercy, and walk humbly before God"; and the reward is not, as is the too common belief—the inheritance of a kingdom *above* the *stars*, and *beyond* the bounds of time and space; but the reward is life and incorruptibility under the righteous administration of the King of kings and Lord of lords, when he sits as King in Mount Zion in Jerusalem, and when he scatters the cloud of darkness that *now* envelops the earth and mind of the people,—*then*, and *not* till then, will the victory be gained; *then*, and *not* till then, can the song of deliverance be sung; *then*, and *not* till then, will the gracious words of Messiah sound in the ears of the sleeper and those who are changed, "Come! ye blessed of my Father," and "Depart! ye workers of iniquity, I *never* knew ye," will be the *ungracious* words to the wicked.

O. W. Y.

New York.

For the Crisis.

The Sinner rebuked of God.

A christian brother who was converted to God about two years ago, after having lived a life of ungodliness for eighteen to twenty years, and who, since the time of his wondrous conversion, has worked hard to bring sinners to Christ, a few days ago, while earnestly engaged in prayer, his mind was at once impressed by the Spirit of God that he should go about in his entire neighborhood, to warn the people of the coming wrath of God. To obey God's commandment, he went from house to house, from door to door, and told the people to repent, and thereby escape the terrible judgments of God being poured out over the nations. While earnestly engaged in this business, he came to one poor widow, who was at the point of starving for want of bread; he gave her as much as she wanted, and she, being a christian, praised the Lord for his goodness towards her, a poor sinner. After this, he passed by a house where he heard some one playing the violin in a way which is generally done in low places of intoxication, etc. Without a moment's hesitation he rushed in and told the fiddler to repent and give his heart to Christ. The fiddler in return cursed his rebuke, ridiculed and scoffed him, and told him to clear his house, as he had no business to tell him any thing of the kind. The next evening the fiddler, with his fiddle, went to the same place of amusement to pursue his ungodly business. On his way home, between one and two o'clock in the night, he suddenly stumbled over something, his fiddle flying some distance from him, his head knocking violently on the ground, and, after a half hour's groaning and agonizing, he gave up the ghost. The whole neighborhood is startled at this wondrous judgment of God. O! who can tell what the result may be of this one fact? Let every christian be earnestly engaged in bringing sinners to Christ. Many a soul may be saved from death.

Phil. L. Reimer.

The Time of Blessedness.

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. . . . And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—Dan. 12: 7, 11—13.

We call attention to these three periods, as being fraught with special interest to the waiting church at this time.

1260,—1290,—1335.

1. They have a common commencement, and are parts of one and the same great period, which is divided into three parts. At the termination of each there is a marked event. The 1290 being an addition of thirty years to the 1260, and the 1335 an additional period of forty-five years to the 1290.

2. They relate to three lines of history. The 1260 relates to the papal power. The 1290 to the Eastern Antichrist. The 1335 to the time of universal blessedness.

3. The period of commencement. They commenced in A. D. 533. The best authorities sustain this position. Among those who have taken this view is the late Geo. Croley, D. D., LL. D., of the Church of England. We will give the substance of his argument on this point, mostly in his own language, and giving his words *verbatim* where the argument is involved. We quote from his work on the Apocalypse, published in 1827.

He says: "Some years since, in a casual reading of the Apocalypse, I was struck with the apparent reference of the eleventh chapter, that of the "two witnesses," to one of the most extraordinary events of our time, or any other, the abjuration of religion by government and people! a circumstance perfectly alone in the history of the world. But I further found that this event was declared to *mark* the conclusion of an era, on which the whole chronology of the Apocalypse was fixed, the well known '1260' years, which in their turn were declared to mark the *papal supremacy*, from the time of its commencement until the cessation of its 'power over the saints,'—its power of persecution.

"This abjuration occurred in 1793, the first year of the French Republic; reckoning 1260 years back led to their commencement in A. D. 533. On referring to Bishop Newton's work, to ascertain whether this date had been noticed, I found a note mentioning the opinion of Dr. Mann, of the Charter-house, then deceased, that the year 533 was to be considered as the true epoch of the papal supremacy. On reference to Baronious, the established authority among Roman Catholic annalists, I found the whole detail of Justinian's grant of supremacy to the Pope, formally given."

His statement "received an unanswerable support from the books of the imperial laws, in which the grant of the 'primacy and precedency over all the bishops of the Christian world,' is registered and repeated in a variety of forms. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer."

The removal of the seat of empire from Rome to Constantinople greatly increased the influence of the Roman bishop. He became the mediator of barbarians of the West, and the representative of the emperor of the East. Constantinople, the imperial residence, claimed the *primacy of Christendom*. But Rome disputed this claim, from its ancient sovereignty. The spirit of ambition spread, and after long and factious struggles, the Council of Chalcedon recognized five patriarchates,—of Rome, Constantinople, Alexandria, Antioch, and Palestine. Leo, bishop of Rome, protested against this equality of the other sees; but the emperor for the time sided with the council. But the papal power was fixed on a foundation not to be shaken by councils or emperors.

The *fifth century* had been one of fierce convulsions, and the northern barbarians had broken in upon the empire of the West, and taken it into their own hands. The emperor was perplexed with his loss of power in the West, and with the quarrels of his people in the East, and in this state of things Rome urged her claim to the primacy, and did not rest till the guilty title was conferred by Justinian, in 533.

"In the beginning of this memorable year, Justinian sent two of the eastern bishops as his envoys, to state his case before John, 'the most holy archbishop and patriarch of Rome.' They were furnished with an imperial rescript detailing the controversy, expressing 'the emperor's anxiety in all instances to communicate touching the general church, to his holiness,' and declaring 'that for the purpose of preserving the unity of the apostolic see, and the existing establishment of the holy churches of God, he had lost no time in subjecting and uniting all the priesthood of the entire East to his holiness.' The rescript further declared the Roman bishop '*head of all the churches*,' and concluded by making the 'knowledge of the doctrine held by his holiness, the standard of the faith, and source of unity to all the Christian world.' The act was done, and sanctioned by all the forms of state, and never abrogated,—the act of the first potentate of the world.

"From this era the church of Rome dates the *earthly acknowledgment of her claim*. Its *heavenly* authority is referred to the remoter source of the apostles. . . . . . Fifty years had scarcely passed before the patriarch of Constantinople dared to assume the name of 'Universal Bishop.' . . . But Gregory, the bishop of Rome, protested. And a successor, Boniface III. obtained from the emperor Phocas the recognition of the original title. And the bishop of Constantinople was consigned forever to the *second rank*.

4. *The reception and confirmation of this title, by the pope, or bishop of Rome.*

The emperor's letter must have been sent before the 25th of March, A. D. 533. For in his letter of that date to Epiphanius, he speaks of it as having been sent, and of its contents, viz., that the bishop of Rome was made "head of all bishops, and the *true and effective corrector of heretics*."

In the same month, in 534, the following year, the pope returned an answer, repeating the language of the emperor, applauding his homage to the see, and adopting the titles of the imperial mandate in the following words. He calls the emperor a "shining star, and approves his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all, as was testified by the rules of the fathers, the laws of princes, and the declarations of the emperor's piety."

In other words, he expressed himself thus: "I have accordingly received with my habitual reverence, the letter of your serenity. . . . . The consent of my brothers and fellow-bishops having been given to it in the interval; which edict, *since* it is *conformable to apostolic doctrine*, I CONFIRM WITH MY AUTHORITY."

The following decree of the emperor, under the head of ecclesiastical titles, in the "Novella" of the Justinian code, confirms the whole transaction:—

"We therefore decree that the most holy pope of the *elder* Rome is the *first of all the priesthood*, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome."

It is true that the patriarch of Constantinople did after this claim the *primacy*, or "universal bishop." But Gregory the Great, then bishop of Rome, spurned his claim of supremacy. And on the accession of Phocas, the question was decided. In A. D. 606, Boniface III. obtained from the emperor Phocas the *original title*. It was *confirmed*, not given anew. "The highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year A. D. 533."

We thus establish the date of these *times*, by historic testimony of the clearest and most reliable nature.—A. D. 533.

Next, we notice the events that are to take place at the termination of each period.

1. The 1260 years terminated in A. D. 1793. The pope was to hold the saints in his hand, and persecute, kill, and carry into captivity, and take by spoil, 1260 years. At the end of this period, "the judgment was to set, and they (the ten kingdoms) were to take away his dominion, (as given by Justinian,) to consume and destroy his power till the end."—Dan. 7: 25, 26.

The fulfillment of this period took place in 1793. The judgment sat in that year, and they began to take away and to consume and destroy this power. For sixty-seven years this work has been going on, and it is now almost accomplished. We only wait for the coming of the Son of Man from heaven, to destroy him by the brightness of his coming.

The 1290 relate to the Mohammedan power, that was broken and began its decadence in 1822, the argument for which will be given in another number.

The 1335 relate to the time of universal blessedness. Daniel is to "stand in his lot in the end of the days." In the end of the thirteen hundred and thirty-five days. 533 added to 1335, makes 1868.

How glorious the prospect of deliverance to the waiting people of God. Just as these times are being filled up, the Great Tribulation has commenced, and the signs in heaven and on earth all declare that the kingdom of God is at hand.

Church of the living God, awake! and behold your glorious prospects! Behold your king cometh, in the resurrection of the dead, and the restitution of the earth, to the Eden of eternal blessedness.

A few years at most will bring the Sabbath of rest and blessedness.

Church of the living God! Do not treat these things as "idle tales." They are solemn realities. Let us not be among the foolish virgins, and perish in our slumbers. Awake! arise, and be ready.—J. V. Himes.—*Voice of the Prophets.*

For the Crisis.

Tried.

Was that all? only got *tried*, did you say? Well, what did the trial prove? Did it prove that a "soft answer turneth away wrath," or show "how great a fire a little matter kindleth?" Which did it prove?

Only got "tried," sister; still your face grew red, your hands restless, your eyes out of place, your voice robbed of sweetness, and really, I thought you acted queer for a christian. Only tried, sister? You was *mad*, vexed, angry, passionate, wrathy, and if you only had been a man, blows would have come in showers. There, now, next time govern your temper; do not let it get control over you, and then call it a "trial from the Lord." It was only a trial from your evil nature, and it proved so. Own right up; there,—say you *was* mad, and done with it. If you have to own every time you are cross and ugly, your husband will have a pleasanter wife, your children a more affectionate mother, and the world a better inhabitant.

"Only got tried!" Indeed! so the whole host of backsliders might plead; but what a long trial they're having. Ah! Sister, these are excuses. Your trial is only a fit of natural ugliness. [illegible] down, pray the Lord, for grace, and [illegible]

M. [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 284. BOSTON, WEDNESDAY, FEBRUARY 27, 1861. VOL. XII. NO. 25.

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Watchman, what of the Night?

"The morning cometh, and also the night."—Is. 21: 11.

Watchman! tell us of the night,
For thick darkness gathers round,
Black, mysterious clouds affright
Those who fear the trumpet's sound.
Traveler! these harbingers of woe to thee are peace and life,
They speak Messiah near, and end of Gentile strife.

Watchman! will no light appear
The narrow pathway to disclose?
Will not arise some glimmering star,
To guide my feet to sweet repose?
Traveler! from yon mountain's height, a light is rising to divide
The votaries of life from those who trust the surging Gentile tide.

Watchman! does God's word assure
A place of safety for his flock,
From pestilence and wrath secure,
Through faith upon his promised rock?
Traveler! o'er such the gates of death shall never close,
They'll live to greet their King, triumphant o'er their foes.

Watchman! my faith within me dies,
I'm in a wilderness shut in;
Dark clouds before obscure my skies,
Behind me press the hosts of sin.
Traveler! look up; the cloud shall fall behind upon thy foes,
While morning breaks on thee, the night shall rest on those;
Worn traveler, urge thy way, thy perils are well nigh o'er,
God's sea of wrath shall close, thy foes thou'lt see no more.

P. E. ARMSTRONG.

Celesta, Pa.

For the Crisis.

Living to the Glory of God.

How important that we are living continually for God; having his glory in view; seeking to promote his cause, to advance in knowledge of things pertaining to our eternal welfare. How essential that our hearts are continually filled with the love of God, and with the blessed influence of the Holy Spirit. Yes, this is of VITAL importance. If we have not this sweet comforter, our peace is gone, our confidence in prayer has ceased; and we are desolate and sad, unless we turn to the world, and then all is anxiety and care, nothing *satisfying*; all there is uncertain, and doubt and gloom reign supreme. How *vast* the contrast if we are living for God—seeking to do his will—knowing no will but his. All is then joy and peace. Come what may, his promises we can claim, can *rely* upon. He is our "Rock" and our "Fortress," a "stronghold" in time of trouble, a "present help in time of need." O how vain to trust in the vanities, the riches, and the wisdom of this world. How vain to trust in the puny arm of man. But upon the "arm of God" we can with confidence lean, trusting in Him who is all-wise and powerful, and who "doeth *all things well*."

Dear Brn. and Srs., who may read these lines, may we by the grace of God be enabled to live wholly to his glory. May we realize that we are not our own, but we are bought with a price. The precious blood of Jesus flowed for us; he was led as a lamb to the slaughter; he groaned and bled, suffered and died—yielded up his life for us, and now, blessed be God, he has ascended on high, and is there interceding with the Father in our behalf. O may it not be in vain! May we not trample under foot the blood of Jesus! May we not despise the great atoning sacrifice, but yield our hearts and all we have and are to him; seeking continually to possess his Spirit (for without it we are none of his), that we may be guided in all our walks and ways, and prove what is the acceptable and perfect will of God. Thus our peace will be "like a river;" and joyfully will we hail the dear Savior at his coming, and receive from him the welcome greeting, "Well done, good and faithful servant, enter into the joy of thy Lord."

MARTHA A. MOORE.

Geneva Centre, N. Y.

☞ Live up to your engagements.

For the Crisis.

Millennium.

Much is said of the Millennium, and many opinions are held by different orthodox churches. And some of them so very different from what I gather from the Book, that it seems proper to investigate. The word millennium is not in the Bible; but the term "a thousand years" is found in several places. As the word millennium is derived from too Latin words, *mille*, a thousand, and *annus*, year, signifying a thousand years, we shall not object to the term. Our inquiry then will be to learn what particular thousand years is spoken of. And first, we quote 2 Peter 3: 8;—"One day is with the Lord as a thousand years, and a thousand years as one day." Some appear to understand by this, that the Lord is regardless of time, counting it all one eternal present. But we think it will help to understand this passage, to consider how the Lord has divided time. God created the world in six days, and rested on the seventh. Thus he divided time into sevens,—a very odd number, and as man seldom divides. But God, as though to rivet it on the mind of man, made to the Jews six working years, and then a Sabbath year. Moreover, the Jubilee, or great Sabbath year, which occurred after seven year weeks, all show that seven is God's number; and naturally suggests to the mind of man, that having made six thousand working years, there will be a Sabbath of a thousand years. And then we are told by Peter that "one day is with the Lord as a thousand years; or, that one day answers to a thousand years"; thus, six days in the week should represent six thousand years of common time, and then the Sabbath day is a type of the seventh thousand years, or the millennium.

Secondly: Let us examine the proof of this great Sabbath. Rev. 20: 2;—"And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Verse 4;—"And they lived and reigned with Christ a thousand years." V. 5,—"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." 1 Thess. 4: 15, 16;—"For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (anticipate, or go before,) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God! and the dead in Christ shall rise first." This evidently includes all of the dead in Christ. Rev. 20: 6;—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." 1 Cor. 15: 51;—"Behold, I show you a mystery," says Paul, "we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible; and we shall be changed."

It appears from the foregoing, that all the righteous dead shall rise in the first resurrection; that all the righteous living shall, at the same moment, be changed; so changed, as to be like the righteous who shall be raised from the dead. Next, let us consider the unrighteous dead. Rev. 20: 5;—"But the rest of the dead lived not again until the thousand years were finished." Now this class being disposed of by good authority, we have only the wicked living to dispose of. Matt. 24: 40, on the coming of Christ, says:—"Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left." Now it being declared, that at the coming of Christ, one shall be taken and the other left; we are led to infer that the one is taken to his kind, to the company of christians who are raised from the dead; while the other is left with his kind, to sleep with the unrighteous dead a thousand years. Now that this is one and the same thousand years, is made very plain by reading Rev. 20, entire.

The sumum of the whole then is: That at the end of the week, of six thousand years, the great Sabbath will commence. At what particular time this week closes is not now my purpose to say; others have said; but that the Sabbath will commence at its close: that the trumpet of the archangel shall sound: that as the disciples saw Christ ascend into heaven, so, in like manner shall Christ descend from heaven; and as none but believers saw him go up, so none but believers shall see him come down: that all the righteous, from Abel to the present coming of Christ, shall be with him: that he shall sit upon the throne of his father David in Jerusalem: that the saints shall reign with him a thousand years. Herein shall be fulfilled what is spoken in numerous passages in the prophets, of the return of Israel to Jerusalem. Spiritual Israel, embracing all believers. Zech. 2: 12;—"And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. And many nations shall be joined to the Lord in that day. And on the horses' bells shall be, Holiness unto the Lord."

Has this day come? Will it come in time? Will it be in eternity? Evidently it has not been, nor will be under the present dispensation. Neither does it savor of the things of eternity. But a thousand year Sabbath is to be, when all this evidently will be. "And the rest of the dead lived not again until the thousand years were finished. And when the thousand years are expired, Satan shall be loosed for a season, out of his prison." Mark, here, a thousand years cannot be in eternity, but in time, where day and night are continued, and years measured. Yet not under the present dispensation, for the righteous dead will be raised, and no wicked alive. For the earth shall be full of the knowledge of the Lord, as the waters cover the deep. And they shall not hurt nor destroy in all my holy mountain. Then we conclude: that the millennium has not commenced; that it will not till Christ shall come, and the dead rise; that it is not to be brought forward by human agency; that it is near at hand; that we have not to look for a gathering of the Jews previous to Christ's coming; that it is wise to be watching and ready, so that we may have part in the first resurrection; for, on such, the second death hath no power.

M. CAWKINS.

For the Crisis.

Notes by the Way.

(Continued.)

Manchester. Here are a few desolate sheep calling for food of the right kind to gather the flock and strengthen the weak things that remained, which had been weakened and scattered by ignorant and designing men, that pretended to feed the sheep when they had nothing but goat's feed to give. This always did make the flock sick, and some have died in this place, as in many others; but what few there were alive, came together. My visit was looked for with interest. There were some few hobby jockeys that had rode every hobby that had come along. This I anticipated, and tried to feed the humble, which they appreciated. The gathering spirit prevailed the six days I was with them, and it seemed that the Lord blessed the effort. All took courage. Some backsliders came out strong. Two come five miles in the snow to attend the meeting, a man and his wife, and led their little son nine years old, and returned Monday on foot.

One of the committee, who was very anxious for God to work some way to save the few, rose the first evening after I got through, and said he thanked God for that privilege. He related a singular presentiment of a few nights before. He had been praying for some time for the Lord to send some one there to help them. He saw the man, how he looked, and what he preached, and the effect it produced, etc.; and then turned, and pointing to me said, "That is the man, and the very subject;" and he never saw me before nor I him. This strange incident worked for the good of us all.

This is the third time I have had my coming anticipated. Once, every article of my clothing described, fashion and color of each garment, and height, and the very text I took. This man was a backslider at the time, and told his wife and neighbors what he dreamed, if it was a dream. "This was a man," said he, "that took me out of a place where I was dying." This was some time before he ever saw me. Bro. Pease will recollect this circumstance, as he was in the desk with me when the man told this fact, and pointed to his wife and neighbors then present, and said, "This is the man, you all see, I told you about helping me," etc. He then asked all to pray for him for he was a wicked backslider, and pointed to Eld. Pease and said, "You know how wicked I am; but I am going to turn about." After prayer he rejoiced that God had forgiven him. I left the next morning and have never seen him since. He followed me to the wagon as I started for Bangor, and gave me sixteen cents, all the money he had.

But to return to Manchester. The brethren want me to say their doors are open for the preaching brethren who have a disposition to gather with Christ and feed the flock of God; but hobby pedlers will not be invited, nor welcome if they come. Brethren, remember Manchester. There is some good wheat left among the chaff yet; it only wants winnowing out to show itself.

I left Wednesday for a three days meeting in East Kingston. Here is a remnant of Adventists, Methodists and Freewill Baptists, that meet together, and have agreed with Bro. White to preach to them for the present. We had a good time. The work began the first evening, and the three evenings I stayed all these different classes labored together for the salvation of sinners, which resulted in the conversion of some five or six, and a general waking up of the cold-hearted. When I left it bade fair for an extensive, thorough work of God. Bro. White was much encouraged, and is competent, with the help he has got, to carry on the work.

Next to Lowell. Found the brethren steady on their course, but rather moderate this cold weather. Was glad to see the old, tried friends, especially Bro. Daniel Churchill, who has just recovered from a severe illness. I think the people will still hear his trumpet sound the alarm of the gospel of the soon coming kingdom. We had a good congregation out and good attention all day, and signs of a revival, if the means are used. The Lord is on the giving hand. Let us keep at work while the day lasts.

HIRAM MUNGER.

For the Crisis.

A Dream.

I dreamed I died, and mixed with fellow clay,
Close by a common beggar's side I lay;
And as so mean a creature shock'd my pride,
Thus, like a corpse of quality I cried:
"Away! away! thou scoundrel! touch me not;
More manners learn, and at a distance rot."
"Thou scoundrel," in a louder tone, cried he,
"I scorn thy very words, and more scorn thee;
We are equal now, I'll not an inch resign;
This is my rotting place, and *that* is thine."
"Alas! too true; the sickening thought," I cried;
"The beggar and the prince are side by side."
Trembling with horrors dire of such a scene,
I woke, and glad to find it but a dream.
And musing still, in solemn mood, I prayed,
"Great God, whose hand the earth's foundations laid,
And spanned the seas, and curb'd the headlong wave,
Tell me, is there no hope beyond the grave?"
Then faith sublime, with heaven-plumed pinions, smiled,
With golden anchors cast, "Ah! yes, my child,
See yonder, midst the gloom of night forlorn,
A brilliant star of resurrection morn."
Then Hope sprang up, who seemed a youth divine,
And 'gan to paint the golden view sublime!
First in the scene, the angelic trump of God
Breaks on the ear of those beneath the sod.
The earth casts out her dead; nor more the slain
In dusty beds—they break the monster's chain,
And forth anew to life immortal spring—
Victory o'er death, and loud hosannahs sing.
With rapturous awe sublime I viewed the scene,
Nor dreaded more of death's dark vale to dream,
But triumph'd in the hope of victory won
Through Him who bid me pray "Thy kingdom come."

Z. CAMPBELL.

ELD. MILES GRANT:—Dear Sir,—If you please, you can publish the above. The *dream* was an actual fact, and the author has, I think, ably and scripturally put it in verse. I copied it some years ago, it having appeared in the *Harbinger*.... Bishop Heber has well expressed the sentiment of the above, and also of my own heart, that "the grave hath *no* terrors since the Savior hath died." I believe death is an enemy; but the prerogative of Messiah is to destroy not only death, but he who once had the power of death, insomuch that had not Jesus died and rose again, the *eternal* sleep of the dead would have been as accomplished a fact as *that* which gives *all* who are in Christ the cheering hope that though they die—fall asleep—they shall arise—awake and put on glorious strength.

I fully realize the importance of being *in* Christ a new creature. I fully realize the importance of *knowing* whereof we affirm of a doctrine, *especially* that doctrine which is of a purifying character, viz., believing *all* things written in the law of Moses and the prophets and the psalms concerning Messiah. Query. If we do not believe *their* testimony, how can we believe the words of Him who speaks the dead to life, and is the Judge of all the earth? I tremble when I think how little, ah! how *very* little, there is thought of the words of the Holy Spirit coming from the worthies of old. How openly the people ignore *their* testimony for Jesus, and do so by calling their writings "the letter that killeth," and professing to hope for glory, honor and incorruptibility when Jesus comes; *this*, I am well convinced, is putting darkness for light,—and woe, woe to such; *so* saith the Word.

The prophets are a cloud of witnesses, and for what?—for Jesus and his kingdom; they tell us of an age to come, in the which there shall be justice and judgment distributed to the inhabitants of earth. The Judge of all the earth will do right. And we are taught by this Judge to pray, "Thy kingdom come, thy will be done *on* earth as it is in heaven"; and to pray this prayer *intelligently*, we must believe in a kingdom to come, and in believing this, we have to *believe* what we read in Isaiah chap. 9, verses 6 and 7; also, Luke chap. 1, verses 31 to 33 inclusive; and not only to believe this, but also the "all things"; *then*, in order to be a participator in these things, we have several things to do; first, *believe*; then *obey*, "do justly, love mercy, and walk humbly before God"; and the reward is not, as is the too common belief—the inheritance of a kingdom *above* the stars, and *beyond* the bounds of time and space; but the reward is life and incorruptibility under the righteous administration of the King of kings and Lord of lords, when he sits as King in Mount Zion in Jerusalem, and when he scatters the cloud of darkness that *now* envelops the earth and mind of the people,—*then*, and *not* till then, will the victory be gained; *then*, and *not* till then, can the song of deliverance be sung; *then*, and *not* till then, will the gracious words of Messiah sound in the ears of the sleeper and those who are changed, "Come! ye blessed of my Father," and "Depart! ye workers of iniquity, I *never* knew ye," will be the *ungracious* words to the wicked.

G. W. T.

New York.

For the Crisis.

The Sinner rebuked of God.

A christian brother who was converted to God about two years ago, after having lived a life of ungodliness for eighteen to twenty years, and who, since the time of his wondrous conversion, has worked hard to bring sinners to Christ, a few days ago, while earnestly engaged in prayer, his mind was at once impressed by the Spirit of God that he should go about in his entire neighborhood, to warn the people of the coming wrath of God. To obey God's commandment, he went from house to house, from door to door, and told the people to repent, and thereby escape the terrible judgments of God being poured out over the nations. While earnestly engaged in this business, he came to one poor widow, who was at the point of starving for want of bread; he gave her as much as she wanted, and she, being a christian, praised the Lord for his goodness towards her, a poor sinner. After this, he passed by a house where he heard some one playing the violin in a way which is generally done in low places of intoxication, etc. Without a moment's hesitation he rushed in and told the fiddler to repent and give his heart to Christ. The fiddler in return cursed his rebuke, ridiculed and scoffed him, and told him to clear his house, as he had no business to tell him any thing of the kind. The next evening the fiddler, with his fiddle, went to the same place of amusement to pursue his ungodly business. On his way home, between one and two o'clock in the night, he suddenly stumbled over something, his fiddle flying some distance from him, his head knocking violently on the ground, and, after a half hour's groaning and agonizing, he gave up the ghost. The whole neighborhood is startled at this wondrous judgment of God. O! who can tell what the result may be of this one fact? Let every christian be earnestly engaged in bringing sinners to Christ. Many a soul may be saved from death.

Phil. L. REIMER.

The Time of Blessedness.

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. . . . And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—Dan. 12: 7, 11—13.

We call attention to these three periods, as being fraught with special interest to the waiting church at this time.

1260,—1290,—1335.

1. They have a common commencement, and are parts of one and the same great period, which is divided into three parts. At the termination of each there is a marked event. The 1290 being an addition of thirty years to the 1260, and the 1335 an additional period of forty-five years to the 1290.

2. They relate to three lines of history. The 1260 relates to the papal power. The 1290 to the Eastern Antichrist. The 1335 to the time of universal blessedness.

3. The period of commencement. They commenced in A. D. 533. The best authorities sustain this position. Among those who have taken this view is the late GEO. CROLEY, D. D., LL. D., of the Church of England. We will give the substance of his argument on this point, mostly in his own language, and giving his words *verbatim* where the argument is involved. We quote from his work on the Apocalypse, published in 1827.

He says: "Some years since, in a casual reading of the Apocalypse, I was struck with the apparent reference of the eleventh chapter, that of the "two witnesses," to one of the most extraordinary events of our time, or any other, the abjuration of religion by government and people! a circumstance perfectly alone in the history of the world. But I further found that this event was declared to *mark* the conclusion of an era, on which the whole chronology of the Apocalypse was fixed, the well known '1260' years, which, in their turn were declared to mark the *papal supremacy*, from the time of its commencement until the cessation of its 'power over the saints,'—its power of persecution.

"This abjuration occurred in 1793, the first year of the French Republic; reckoning 1260 years back led to their commencement in A. D. 533. On referring to Bishop Newton's work, to ascertain whether this date had been noticed, I found a note mentioning the opinion of Dr. Mann, of the Charter-house, then deceased, that the year 533 was to be considered as the true epoch of the papal supremacy. On reference to Baronious, the established authority among Roman Catholic annalists, I found the whole detail of Justinian's grant of supremacy to the Pope, formally given."

His statement "received an unanswerable support from the books of the imperial laws, in which the grant of the 'primacy and precedency over all the bishops of the Christian world,' is registered and repeated in a variety of forms. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer."

The removal of the seat of empire from Rome to Constantinople greatly increased the influence of the Roman bishop. He became the mediator of barbarians of the West, and the representative of the emperor of the East. Constantinople, the imperial residence, claimed the *primacy of Christendom*. But Rome disputed this claim, from its ancient sovereignty. The spirit of ambition spread, and after long and factious struggles, the Council of Chalcedon recognized five patriarchates,—of Rome, Constantinople, Alexandria, Antioch, and Palestine. Leo, bishop of Rome, protested against this equality of the other sees; but the emperor for the time sided with the council. But the papal power was fixed on a foundation not to be shaken by councils or emperors.

The *fifth century* had been one of fierce convulsions, and the northern barbarians had broken in upon the empire of the West, and taken it into their own hands. The emperor was perplexed with his loss of power in the West, and with the quarrels of his people in the East, and in this state of things Rome urged her claim to the primacy, and did not rest till the guilty title was conferred by Justinian, in 533.

"In the beginning of this memorable year, Justinian sent two of the eastern bishops as his envoys, to state his case before John, 'the most holy archbishop and patriarch of Rome.' They were furnished with an imperial rescript detailing the controversy, expressing 'the emperor's anxiety in all instances to communicate touching the general church, to his holiness,' and declaring 'that for the purpose of preserving the unity of the apostolic see, and the existing establishment of the holy churches of God, he had lost no time in subjecting and uniting all the priesthood of the entire East to his holiness.' The rescript further declared the Roman bishop '*head of all the churches*,' and concluded by making the 'knowledge of the doctrine held by his holiness, the standard of the faith, and source of unity to all the Christian world.' The act was done, and sanctioned by all the forms of state, and never abrogated,—the act of the first potentate of the world.

"From this era the church of Rome dates the *earthly acknowledgment of her claim*. Its *heavenly* authority is referred to the remoter source of the apostles. . . . . Fifty years had scarcely passed before the patriarch of Constantinople dared to assume the name of 'Universal Bishop.' . . . But Gregory, the bishop of Rome, protested. And a successor, Boniface III. obtained from the emperor Phocas the recognition of the original title. And the bishop of Constantinople was consigned forever to the *second rank*.

4. *The reception and confirmation of this title, by the pope, or bishop of Rome.*

The emperor's letter must have been sent before the 25th of March, A. D. 533. For in his letter of that date to Epiphanius, he speaks of it as having been sent, and of its contents, viz., that the bishop of Rome was made "head of all bishops, and the *true and effective corrector of heretics*."

In the same month, in 534, the following year, the pope returned an answer, repeating the language of the emperor, applauding his homage to the see, and adopting the titles of the imperial mandate in the following words. He calls the emperor a "shining star, and approves his reverence for the apostolic chair, to which he has subjected and united all the churches, it being truly the head of all, as was testified by the rules of the fathers, the laws of princes, and the declarations of the emperor's piety."

In other words, he expressed himself thus: "I have accordingly received with my habitual reverence, the letter of your serenity. . . . . The consent of my brothers and fellow-bishops having been given to it in the interval; which edict, *since it is conformable to apostolic doctrine*, I CONFIRM WITH MY AUTHORITY."

The following decree of the emperor, under the head of ecclesiastical titles, in the "Novella" of the Justinian code, confirms the whole transaction:—

"We therefore decree that the most holy pope of the elder Rome is the *first of all the priesthood*, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome."

It is true that the patriarch of Constantinople did after this claim the *primacy*, or "universal bishop." But Gregory the Great, then bishop of Rome, spurned his claim of supremacy. And on the accession of Phocas, the question was decided. In A. D. 606, Boniface III. obtained from the emperor Phocas the *original title*. It was *confirmed*, not given anew. "The highest authorities among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian as the only legitimate source, and rightly date the title from the memorable year A. D. 533."

We thus establish the date of these *times*, by historic testimony of the clearest and most reliable nature.—A. D. 533.

Next, we notice the events that are to take place at the termination of each period.

1. The 1260 years terminated in A. D. 1793. The pope was to hold the saints in his hand, and persecute, kill, and carry into captivity, and take by spoil, 1260 years. At the end of this period, "the judgment was to set, and they (the ten kingdoms) were to take away his dominion, (as given by Justinian,) to consume and destroy his power till the end."—Dan. 7: 25, 26.

The fulfillment of this period took place in 1793. The judgment sat in that year, and they began to take away and to consume and destroy this power. For sixty-seven years this work has been going on, and it is now almost accomplished. We only wait for the coming of the Son of Man from heaven, to destroy him by the brightness of his coming.

The 1290 relate to the Mohammedan power, that was broken and began its decadence in 1822, the argument for which will be given in another number.

The 1335 relate to the time of universal blessedness. Daniel is to "stand in his lot in the end of the days." In the end of the thirteen hundred and thirty-five days. 533 added to 1335, makes 1868.

How glorious the prospect of deliverance to the waiting people of God. Just as these times are being filled up, the Great Tribulation has commenced, and the signs in heaven and on earth all declare that the kingdom of God is at hand.

Church of the living God, awake! and behold your glorious prospects! Behold your king cometh, in the resurrection of the dead, and the restitution of the earth to the Eden of eternal blessedness.

A few years at most will bring the Sabbath of rest and blessedness.

Church of the living God! Do not treat these things as "idle tales." They are solemn realities. Let us not be among the foolish virgins, and perish in our slumbers. Awake! arise, and be ready.—J. V. HIMES.—*Voice of the Prophets.*

For the Crisis.

Tried.

Was that all? only got *tried*, did you say? Well, what did the trial prove? Did it prove that a "soft answer turneth away wrath," or show "how great a fire a little matter kindleth?" Which did it prove?

Only got "tried," sister; still your face grew red, your hands restless, your eyes out of place, your voice robbed of sweetness, and really, I thought you acted queer for a christian. Only tried, sister? You was *mad*, vexed, angry, passionate, wrathy, and if you only had been a man, blows would have come in showers. There, now, next time govern your temper; do not let it get control over you, and then call it a "trial from the Lord." It was only a trial from your evil nature, and it proved so. Own right up; there,—say you was mad, and done with it. If you have to own every time you are cross and ugly, your husband will have a pleasanter wife, your children a more affectionate mother, and the world a better inhabitant.

"Only got tried." Indeed! so the whole host of backsliders might plead; but what a *long* trial they're having. Ah! friend, there are causes. Your trial is only a fit of natural ugliness. Go down, pray the Lord for grace, and [illegible]

M. [illegible]

The World's Crisis.
BOSTON, FEBRUARY 27, 1861.

For the Crisis.

Important Items.

In my various reading I occasionally meet with items which interest me, and some which I would like to have other persons and parties see and remember. Here is one, an *admission*, or a *testimony*, by the late eloquent Stephen Olin, who died saying, "I rest on the old foundations," found in an address delivered before a missionary meeting, the theme of which was "The duty of the church to evangelize the world." In noticing obstacles, he says:—

"The great error—the error of thinking the gospel not quite indispensable to the salvation of the heathen, leads naturally enough to another of a like paralyzing tendency, to the error of doubting whether, after all, God really designs the conversion of the world to christianity. The *new views* and interpretations of Scripture to which the existing discussion about Christ's second coming and personal reign has given birth, have *greatly increased* the incredulity, and with it the supineness and indifference of the churches on this subject. Those predictions of the universal triumph of christianity, the bright visions of millennial glory, which were wont to exert on the pious heart, an influence so strong and hallowing, *have lost with multitudes* their significance and power. They no longer admonish us of duty, nor ensure victory to the militant church, but rather prefigure revolutions above the sphere of human agencies, and ulterior to the catastrophe of the existing dispensation. As in other great errors in religion, the mischiefs of the new system have far outrun its actual progress, and it has shed the blight of a chilling scepticism on many minds, by far too sane and enlightened to give credit to its dogmas."

The above *testimony* to the wide-spread influence and reception of what is characterized above as "*new views* and interpretations of Scripture," coming from such a source is really flattering, showing the recent wide diffusion of the "Gospel of the kingdom," or pre-millennialism; and if it can be shown by an equally *able* and *impartial* witness to have been in reality the ancient faith of apostolic time, we may well be sceptical with reference to the world's conversion; a scepticism without a "chill" or "blight." Let us now turn to a work on the millennium, published in 1832, by Prof. Bush, while he was a Presbyterian. He as a faithful historian states:

"The millennarian hypothesis, as it respects the patronage which it has at different periods received, has been remarkable for a series of waxings and wanings. During the *first ages of the church*, (mark,) when the style of christianity was to believe, to love, and to suffer, *this sentiment* seems to have obtained a prevalence *so general as to be properly entitled all but* ABSOLUTELY CATHOLIC. After the lapse of *the first three centuries* (when the man of sin arose), a gradual change was wrought in public opinion in regard to this doctrine—a change effected (mark how!) by the combined influence of secular prosperity in the church, and of the controversial opposition of great names against the tenet itself."

Among these were Origen, that prince and leader of spiritualizers, Augustine and Jerome. Our faith was well nigh lost during the dark ages, and now that it is exhumed, Stephen Olin calls it a "*new view*." Let us hear Bush again, while he gives his opinion, which is quite novel and interesting. He says:—

"Even though we suppose their (the first christians) views *erroneous*, yet the error was in itself an innocent one, and with the fires of martyrdom kindling around them, and every species of torture devised to aggravate their sufferings, *what could* buoy up the spirits of such a class of men in the hour of mortal agony, but the promises and prospects of a glorious reward such as their rude and simple, but honest minds saw *disclosed in the letter of the Scriptures?* And is it any disparagement to the wisdom of the Most High, that he should have so framed (notice the insinuation) the word of truth that certain portions of it might be susceptible of an interpretation, which, *though natural*, was not necessary, *though fallacious*, was yet feasible, and adapted to minister at particular seasons and under peculiar circumstances, *the most solid support and consolation* to its disciples?" How like the maxim "Let us do evil that good may come"; no wonder that Bush became an enthusiastic Swedenborgian, and adopted their lax principles of interpretation. But we quote again:—

"For ourselves we have no difficulty in supposing that the millennarian scheme was in a peculiar manner *winked at* in the early ages of christianity, and that a belief of it was *calculated to produce* and *did produce* results of a *most auspicious character*, which, under the circumstances, a different and even a *more correct* construction of the sacred oracles would have failed to effect." And to cap the climax, he says, "For aught we know, *in fact the apostles themselves might have been of the* [illegible]." Very likely, since they taught it, and the early church believed it, and the mother of harlots rejected it, we may well embrace it as the true and certain hope of the gospel. [illegible]

[illegible] "may" of Adventism. It may be so, since Paul's time of "peril" has arrived, and "iniquity abounds."

Indeed, that description given by Scotland's sublime and beautiful poet is applicable now, while many cry "peace and safety," the time for the triumph of the gospel at hand, and blame those who proclaim Christ's advent for its delay.

"Meanwhile the earth increased in wickedness,
And hasted daily to fill up her cup.
Satan raged loose, sin had her will, and death
Enough. Blood trod upon the heels of blood;
Revenge in desperate mood, at midnight met
Revenge; war brayed to war; deceit deceived
Deceit; lie cheated lie; and treachery
Mined under treachery; and perjury
Swore back on perjury; blasphemy
Arose with hideous blasphemy; and curse
Loud answered curse; and drunkard, stumbling fell
O'er drunkard fallen; and husband, husband met,
Returning from each other's bed defiled;
Thief stole from thief; and robber on the way,
Knocked robber down; and lewdness, violence,
And hate met lewdness, violence and hate.
Oh, earth! thy hour was come! the last elect
Was born, complete the number of the good:
And the last sand fell from the glass of time."

Let no one be deceived, the times are perilous, and what makes them peculiarly so, is the fact that multitudes have the form of godliness without the power, a piety that will tolerate the theatre; this reminds me of what Pollock wrote; he says:—

"The theatre was, from the very first,
The favorite haunt of sin, though honest men,
Some very honest, wise, and worthy men,
Maintained it might be turned to good account;
And so perhaps it might, *but never was*."

The mass of those that preach are heralding the world's conversion, some with real eloquence, though I must, in the language of another, characterize it as "mean eloquence that wanted sacred truth," or, at least, dangerous eloquence; because it has power to put the church asleep, while the nations "are angry and the time of the dead that they should be judged" is at hand, now to be expected. Let us watch and be sober, for the times are ominous in whatever aspect viewed. Let us heed their warning voice, and be captivated by the eloquence of truth—Bible truth.

C. P. Dow.

For the Crisis.

Consistency.

I often read in our different Advent papers of a "church covenant," or "articles of association," in which brethren agree to take the Scriptures of the Old and New Testaments as our divine rule and guide in all matters of discipline, doctrine, faith and practice," etc., or something to this effect. Now, the point is this,—it is of the greatest importance that our *profession* should never exceed our *practice*. The harmony between our *words* and *actions* should never be interrupted. We should ever *live* as we *profess*. *Practice* has a thousand-fold more effect upon community than *profession*. Now, then, the Old Testament requires (did require) sacrifices, (literal) circumcision, resting upon the seventh-day Sabbath, with many other ceremonies and rites. Again, it requires (required) the *hating* of enemies, the *reverse* of what the *New* Testament requires. If I should accept the *Old Testament* as still binding, and declare it as my "rule and guide" in *all* matters of discipline, *doctrine*, *faith* and *practice*, how *could* I avoid a compliance with its requisitions? Why do not our brethren *practice* in this respect as well as to *profess?* I think our Sabbatarian brethren are more consistent than we are. I am a lover of consistency. The relation existing between the *Old* and *New* Testaments I fear is but little understood. *I* accept the *New* Testament as my rule of faith and practice. "For till John appeared, all the prophets and the law were your instructors."—Matt. 11: 13.

Timothy Wheeler.
Waterbury Centre, Vt., Feb. 16, '61.

For the Crisis.

Did Cain have Faith?

AN INQUIRY.

Bro. Grant:—I noticed in the present Vol. of the *Crisis*, No. 22, an article upon the subject of "Faith," by R. V. Lyon, I think the subject one worthy of attention, and I admire much of that letter, but there being to me some views therein presented which I do not understand, and Bro. Lyon being an old friend, with your permission, through the *Crisis*, I will ask him how he will reconcile his views with the Word? In speaking of the offerings which Cain and Abel brought and laid upon the altar, the brother says they both "brought of their best, but Cain's without faith; Abel's was with faith." Now I would like to ask where he obtained his testimony that Cain had no faith? Why was that altar erected, and Cain's best brought and laid thereon as a sacrifice, if he had no faith? What did our kind heavenly Father design to teach Cain when he said to him, "If thou doest well, shalt thou not be accepted?"—Gen. 4: 7. As the brother acknowledges the offerings to be equal in value, for aught we know, at all events each brought his best, will he be so good as to give me a little information on the subject?

A. L. Crosby.

Erratum.—In my reply to Wm. Chapin of the 20th, I am made to say, "The Word (Theos)" it should read, "the Word (Logos)" [illegible]

☞ [illegible]

Publish Good Tidings.

We think much good would result from the publication of the Lord's doings in different places. We wish all would send brief accounts of the fruits of their labors in the different parts of the vineyard of the Lord. It is very cheering to every friend of Jesus and his word to hear that sinners are being converted, and backsliders reclaimed. Such tidings are eminently calculated to arouse others to more activity in the cause of Christ, while they cheer the desponding and fainting one to hold out still longer without yielding to the surrounding discouragements. As the reading of accounts of murders, piracies, and other deeds of darkness tends to make murderers, pirates and other wicked men; so the reading of revival accounts incline christians to more activity in well doing. Such reports carry with them a very healthy stimulus. Come, brethren, tell us the good news, that all may share in your rejoicings, and that others may be aroused to labor still more earnestly during the little time that remains before the coming of Christ.

The Holy Spirit.

What is the Holy Spirit? How are we to be filled with it? How can we tell the difference between the operation of the Holy Spirit and the spirit of Mesmerism?

T. M. Preble.

In the first part of our answer to these inquiries, we endeavored to show from plain Scriptures, that the Holy Spirit is not the written word, or enveloped in it; but was an active agent before the Bible had any existence; and consequently would continue such, if the Bibles were all destroyed. We also found it was given as a "Comforter" independent of the word.

In continuing the answer to the question, "What is the Holy Spirit?" we would remark again, negatively, that it is not a *being*. In Acts 10: 45, we are informed that the Holy Spirit was "*poured out*" upon the Gentiles as it had been on the day of Pentecost upon the church at Jerusalem. But it is not proper to say a *being* is "poured out." On the day of Pentecost we read, "they were *all filled* with the Holy Ghost." If it is a *being* by itself, it could only fill *one* person at a time; because every personal entity must proceed entire in all its parts, or else each part must become a separate being, in which case there would be as many Holy Spirits as there were different individuals who were filled; but there is only *one*; therefore, when *all* were filled with the *same* Spirit, it seems clear that it was not a *being*. Again, we read that Jesus was "*anointed* .... with the Holy Ghost and with power."—Acts 10: 38. We can conceive how Christ could be anointed *by* the Father, but not *with* a *being*. The *power* with which he was anointed certainly was not a *being*. Again, says Paul, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God."—1 Cor. 6: 19. It is not reasonable to suppose that there is a *being* in every child of God, which is called the Holy Ghost, for then of necessity there must be as many Holy Ghosts as there are christians, which is contrary to the plain teaching of the Scriptures. Hence we come to the conclusion that the Holy Spirit is not a *being*. To this conclusion it may be objected, that it is often represented by the pronoun *he*, in the masculine gender. This point will be duly considered in its place.

Before we pass to consider *what* the Holy Spirit is, let us notice some of its offices, or works. We have already learned that it moved holy men to write prophecy.

Secondly. It keeps us in prayer:—"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." It does not look consistent to say that it is the *word* that helps our infirmities when we pray. Besides the word rendered Spirit is *never* rendered *word*; consequently they are not used interchangeably. The Spirit never means the *word*, and the word never means the *Spirit*. The latter preceded the former and prompted men to write it.

Thirdly. The Spirit may be *resisted*: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."—Acts 7: 51.

Fourthly. It may be taken from us. Says David, "Take not thy Holy Spirit from me."—Ps. 51: 11. The *word* may remain when the Spirit is gone.

Fifthly. The Holy Spirit becomes our companion and comforter in answer to prayer. Says Jesus, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke 11: 13. When our heavenly Father gives us the Holy Spirit, he does not give a new revelation, or supplement to the Bible. It is also evident, from the passage just quoted, that the Spirit is not our Father himself in [illegible]

Sixthly. The Spirit bears witness that the christian is a child of God. Says John, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."—1 John 4: 13. Says Paul, "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8: 15–16. We do not know that we dwell in the Lord, "because he hath given us of his" *word*; for thousands have that, who have no "witness" of their acceptance. As we have before found, it is "given to them that *obey*" the Lord, and abides with them as a "comforter."

We now come back to the inquiry, "*What is the Holy Spirit?*" As we have found that is not the *word* nor a *being*, what is it? We answer, an emanation or influence proceeding from God; or as one has expressed it, "*God's working power.*" Said the Savior to the disciples:—"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."—Matt. 10: 19–20. From this we learn that it is the Spirit of our Father, or our Father's Spirit. Again, we read, "And when he had said this, he *breathed* on them, and saith unto them, Receive ye the Holy Ghost."—John 20: 22. We read of Christ, that "God giveth not the Spirit by *measure* unto him;" implying that others have a limited amount. But a *being* is not given by *measure*; we have the whole or none. When Jesus "breathed" on his disciples, and said, "Receive ye the Holy Ghost," he did not breathe the *word* nor a *being* upon them, but a holy *influence* or power. When the Savior was about to leave the world, he said to his disciples, "Tarry ye in the city of Jerusalem, until ye be endued with *power* from on high." On the day of Pentecost the promise was fulfilled, when they were baptized in the Holy Spirit, at the time it filled the room where they were gathered. They then received the *power* needed to go and preach the word. Jesus instructs us that the Holy Spirit,—"the Spirit of truth .... *proceedeth from the Father*."—John 15: 26. He does not say it *is* the Father; but it "proceedeth *from* the Father." That "which proceedeth *from*" a being is not the person from whom it proceeds; and still it may partake of his nature, act as his agent, and be properly represented by the same pronoun that would stand for the name of the individual from whom the power issues.

Let us now consider some facts, in order that we may obtain light on this interesting subject. It is well known that even the lower animals exert a spiritual influence over each other. Take the serpent for instance, and observe its powers to charm birds and other animals. In these cases, there is a controlling *power* proceeding from the snake to the object; otherwise he could not influence them only by actual personal contact. The following account of a man charmed by a snake, which was published in the Syracuse *Standard*, illustrates the point under consideration:—

"A few days since, while Mr. Northrop and several friends connected with the Central Road were examining the bridges on the road, the party passed under a bridge, on one of the abutments of which a bird had built her nest. A large black snake lay on the stone, opposite the nest, charming the birds, when Mr. Northrop passed between the snake and the birds. The charm was so strong that the moment he caught sight of the snake he stopped involuntarily, and stood perfectly motionless, until his friends, discovering his position, approached and killed the reptile, and relieved both Mr. Northrop and the birds from their unpleasant predicament."

In this example, as in all other similar ones, it is evident that an unseen power proceeded from the serpent to the birds and the man, which could be detected only by its *effects*. It is not the serpent in the primary sense, neither is that influence a *being*, while at the same time it produces material results; and when the man, or the birds are filled with it, they are then under the control of the serpent.

The same is true in mesmerism. There is a power, or spiritual influence, which proceeds from the operator, by means of which he controls both the physical and mental abilities of his subject. When the mesmerised person is filled with the spiritual influence of the mesmerizer, he is then controlled with ease; so when we yield to obey the Lord, and are filled with his Holy Spirit, then by means of it God can prompt every action and emotion in harmony with his word. When a person yields to be mesmerised, in one sense the operator is in him, or else he could not control him mentally and physically; but he is not in him *personally*; in a similar way, we understand that God dwells in the saints by means of the Holy Spirit, "which proceedeth from him." As the rays of the sun illumine the vast space surrounding it in all directions, imparting light and heat to all within its influence; so the Spirit of God radiates from him to all the inhabitants of the world; and by means of this he is present with all his children at once, while he himself is in heaven; for he says, "Where two or three are gathered together in my name, there am I in the midst of them."—Matt. 18: 20. When we yield to obey him, then we become temples for the Holy Spirit, and by means of this Christ dwells in us, while *personally* he is with the Father in heaven. The apostle says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. 3: 16. As this Spirit is "God's working power," and is, in one sense, God present with us, it seems proper that it should be represented at times by the pronoun *he* in the masculine gender, as properly as wisdom by the pronoun *her*. The word *spirit* occurs first in Gen. 1: 2. "The Spirit of God moved upon the face of the waters." Here we find God exerting his *power* by means of his Spirit; so when the Savior was raised, as well as on the day of Pentecost. By means of this he is omnipresent, and comforts every saint at the same time. Says Paul, "But the manifestation of the Spirit is given to every man to profit withal."—1 Cor. 12: 7. The Syriac reads:—"And to each man there is given a manifestation of the Spirit, that it may aid him." But many "resist the Holy Ghost," and thereby deprive themselves of the benefits of its illumination, and continue in sin and darkness. It is given us for our "profit," but when continually resisted, men are left to go their own way, and to be filled with their own doings.

We think the point is clear that the Holy Spirit is not the *word*, nor a *being*, but a holy influence or emanation from God, by means of which he exerts his *power* in all parts of the universe, convicting sinners and comforting saints.

"Owe no Man any thing."

The following valuable hints to preachers are from "The American Christian Review," published at Cincinnati. The writer enumerates the following reasons for keeping out of debt:—

"1. Because some, at least, of those with whom you are in arrears will complain of you and thus cripple your influence. No matter whether your misfortune is for want of prudence or in spite of it, so uncharitable are they, poor fellow creatures.

2. Because thy misfortune in the hands of infidels will be turned against the cause you plead, and thus it will be disparaged.

3. Because your sense of honor and religious pride forbid that you should be happy in debt and without the means to pay it; and,

4. Because we are commanded to '*owe no man any thing*, but to love one another.'"

The writer gives the following rules and remarks to be observed by those who would keep out of debt:—

"1. Live within your *income*, be it great or small. 2. Labor only where your labors will be *appreciated*.

If thou hast elaborated thy views of the gospel of Christ in the schools, and clothed them in the broadcloth of learning, unless you can lay off this scholastic exterior and clothe the word of life in a home-spun habiliment, then go thou not to the humble in literature; they will not appreciate thy labors, and God has not called thee there. But if thy views have been elaborated in the lowly cot, and thou hast staid away from the pathway of the learned, then go thou not to the refined, whose ears have been accustomed to the salute of a chaste and fascinating style, for they will not hear thee nor reward thee, nor has God called thee there: or if thou canst be learned or unlearned as the occasion may require; if thou canst be humble among the humble, and exalted among the exalted; if thou canst be 'all things unto all men,' then thou mayest go whithersoever thy will inclines thee, for thy labors will be appreciated and rewarded alike, beneath the clapboard roof of the forest, and the lofty spire of the city; provided in either case thou hast a well defined *sympathy*, and canst make thy lost brother *feel* that thou lovest him and art anxious for him to go with thee to the skies. But it may be after all, my brother, that God, thy Father, has not called thee to this work by giving thee the proper *endowments*. If so, be not thou the last to find it out; and having made the discovery, go thou and seek another calling, for it is from thence thy bread must come. Be thy lot what it may, the Lord bless thee, my brother, and keep thee and finally save thee, is thy brother's prayer.

A word to my private brethren: To what class does your preacher belong? Is he involved beyond his means to pay? or if out of debt, is he barely able to keep soul and body together? Does his lean support compel him to wear a worse hat than thou? Does his coat bear marks of age upon it? Is he restrained to a coarse and scanty diet? and does his family appear at a disadvantage in society, whilst the reverse of all this is true in thine own case? If so, very well. He will not complain of thee, for he has learned in 'whatever condition he is placed, therewith to be content.' Phil. 4: 11. But know thou, O, my brother, that for all these things God will bring thee into judgment. He will send his angel shortly and lay thee down in death, and the lowing herd shall salute thy ear no more, and thy merchandise shall be taken from thee, and the sun shall quit his shining, and the stars their twinkling and their rolling; then shall God, thy Father, send a messenger for thee, and thou shalt answer this question: *Why didst thou thus treat thy poor brother, who showed thee the way of life?* Canst thou answer it?

F. W. Hodson.

☞ It often happens that christians, when they resort in faith to prayer and the word of God, feel very much cast down because they can get no consolation therefrom. When, in times of distress and temptation, they go to God for help, they seem to themselves to be forgotten and forsaken. And yet, when our Savior bowed in Gethsemane, he, too, seemed to himself to be forgotten and forsaken of his Father. In that extremity of our Savior's life God hid his face from him. [illegible]

For the Crisis.

Bro. Grant:—Since the publication of the article on "Faith and Prayer," I have received quite a number of letters from invalids, giving a brief statement of their trials and sufferings, and soliciting prayer for their recovery. Two requested me to send a request for prayer to the "*Crisis*." With your permission, I will address these individuals through the paper.

To my Invalid Correspondents.

I am glad to receive your letters, though I feel that too much is expected of a weak and unworthy sister. Could I in return pour balm into your wounded hearts, could I soothe your troubled minds, could I remove your heavy burdens, could I lead you out of your perplexities, with what joy would I seize my pen and write the words which would bring to you such blessings, and could my prayers prevail on your behalf and bring the healing balm to those aching heads and enfeebled bodies, how quickly would they secure to you the boon you crave. If it afford you any degree of comfort to know that my heart sympathizes with you in your sorrow, and that the individual wants of each one who addresses me, are borne at the twilight hour on the wings of prayer to the throne of God, then be this consolation yours.

But while it affords encouragement and strength to know that we are specially remembered by christian friends in their supplications, there is still far greater consolation derived from the knowledge that there is One who has "borne our griefs and carried our sorrows." One who has partaken of our humanity and formed an acquaintance with its infirmities, pains and temptations, and who can therefore be touched with the feeling thereof, and not only is he qualified by *personal experience* to sympathize with us in our varied sorrows and trials, but possessed also of *divinity*, he has the ability to succor. Spiritual deliverances are fully pledged in the covenant, and these we may claim with perfect confidence. Deliverance from sin, from temptation, from bondage and burdens which weigh the spirit down, strength made perfect in weakness, grace sufficient for the day, and wisdom to those who lack, are all pledged on the part of Christ, and for the reception of these blessings we may come with assurance of faith to the throne.

But there are *physical sufferings* from which we have no promise of exemption until the resurrection morn shall bring a glorious and immortal body. "We that are in this tabernacle do groan, being burdened" with the thousand ills resulting from sin and its death-penalty, and it is not to be expected that God will vouchsafe unto us, because we are christians, an exemption from these evils. Pains must needs be experienced in these frail bodies, subject to mortality. Tears will flow over the return to dust of loved ones, so long as the atmosphere, now pregnant with disease and death, remains unchanged. Suffering is the lot of all, to a greater or less degree.

Sometimes our heavenly Father, for wise purposes, perhaps to reveal his power, to afford striking illustrations of the efficacy of prayer to strengthen faith, or to prepare the individual for greater usefulness, doth rebuke for a season the invader's approach, and by the power of the Holy Spirit, re-invigorate the frail tabernacle, and restore to health an afflicted disciple. But this is the exception to a general rule. It will not do, therefore, because some have been miraculously healed, to cherish the hope that *all invalids* may thus be restored. While we fully believe that such cases might be greatly multiplied, yet we do as fully believe that very many who are subject to constant suffering physically, will not have the cup removed, however great their desire, or earnest their supplications. We would not, however, by these remarks, hinder or discourage one from applying to God for a cure, or even pressing their suit with importunity. We would not have one refrain from calling upon the elders, receiving the anointing oil, and offering united prayer for recovery, for the needful faith may be inspired, and the sick raised up to health.

We would say to you who are seeking unto God for healing, be sure that you are actuated by right motives. Is it merely to get rid of suffering, or is it for the glory of God, and the good of others? It will not do to seek for renewed strength in order that you may lavish it upon worldly things, or consume it upon your fleshly lusts. If you ask it in order to be better prepared to labor in the cause of God your request will not be disapproved, even though not granted.

Many there are who have experienced spiritual blessings beyond what they ever attained in health, and have glorified God more in the midst of the fires, than when in prosperity. The spirit exhibited by the "Man of Sorrows," ought to be diligently sought and cultivated. Our hearts ought to be disposed at all times to acquiesce in the Divine will, whether it be for us to do or to suffer. It is our blessed privilege to cast all of our burdens on the Lord, and realize his sustaining grace.

To Sister W. I would say, be assured that whatever God requires of you, he will give you ability to perform. When Christ required the withered arm to be stretched forth, power sufficient was imparted at the moment. The man helpless for thirty-eight years, could rise, take up his bed and walk, at the command of Jesus. Our heavenly Father will never require of us impossibilities. Let not your will rebel, nor a consciousness of inability prevent your obedience to the voice of the spirit. Whatsoever the Master saith unto thee, *do it*, if it is to present wine from vessels containing, seemingly, nothing but water.

May the blessing of the Lord rest upon you all, and may you be the recipients of all that health which he sees best to bestow on you. Write me as often and as freely as you will, and be assured, you will ever find in me an unworthy, but true friend.

Mary D. Wellcome.

Correspondence.

From Z. Whiting.

Bro. Grant:—Although of late I have had a pretty large share of earth's trials and embarrassments, I have still been enabled by grace divine to hope in the mercy of God through Christ Jesus, my refuge and my Redeemer, and to look forward with longing, joyful expectation to speedy redemption. And I trust through that grace and mercy the trials through which I have been called to pass have had the effect of bringing me nearer to God and the mercy-seat, and to a deeper sense of my own utter weakness and dependence on that arm which is Omnipotent, and of the importance of living, not for myself or for this world, which as a shadow is passing away, but for that kingdom which shall stand forever, feeling and confessing myself but a pilgrim and stranger, having no abiding place or continuing city here. * * * *

I would say for the encouragement of the waiting ones, that it does appear to me we now see the rapid advance of the last tokens of Christ's speedy approach. We are told in Luke 21: 25, 26, "There shall be on earth distress of nations with perplexity, the sea and waves roaring, men's hearts failing them for fear and for looking after those things that are coming on the earth, for the powers of heaven shall be shaken." I do not think this has yet been accomplished, but I do believe that in the present commotions, dissolution and distress in our own country, and the threatening aspect of Europe, we hear the rumbling of its approach, and may well look up and lift up our heads.

In reference to the idea advanced by some that antichrist is to be developed after the downfall of the Papacy, I would say that to my mind the prophetic chart teaches that when mystic Babylon is overthrown, apostles and prophets are called upon to rejoice over her, the marriage of the Lamb having come. And in Rev. 19: 1, 2, we find the two events celebrated in one loud and long continued strain of hallelujahs and praise, "for the Lord God omnipotent reigneth." Also from the fact that in her, Rev. 18: 24, was found the blood of saints and prophets, and of all that were slain upon the earth, she must be the last, great persecuting power, as she could not inherit the blood which should be shed after she had passed away. Also, according to Dan. 7, that same horn, into whose hands the saints were to be given until a time, times and the dividing of a time, was to make war with the saints and prevail against them until the Ancient of days came, and judgment was given to the saints of the Most High. Therefore let us not sleep as do others, but let us watch and be sober.

Bridgeport, Ct.

From J. T. Ongley.

Bro. Grant:—The truth is gaining ground in this region, notwithstanding the opposition there is against us. Sinners have been led to fall in love with Jesus and his blessed Word, backsliders are reclaimed, church members converted to the truth of the nearness of the coming of Jesus. As one brother said the other evening, he had exchanged nothing for something; also, that God is love, instead of a tyrant, as is presented by the popular teaching of the day, though just in the destruction of those that will not come to him that they might have life. I frequently hear some brother or sister say, my Bible seems like a new book.

The presentation of the one body, one spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all, makes the devil mad, and some professing to be preachers of the gospel take particular pains to speak evil of "*this way*," and of those who endeavor to act the watchman. Others having a little power in their hand, play the Pope by keeping the key. But private houses are opened, and by non-professors. The result is already manifested in favor of truth. Blessed be the name of God, for his mercy in giving Jesus as a ransom for man. We have seen the scalding tears flow, and the tongue speak forth the confession of the heart. [illegible]

Aug. 16th, 1860, [illegible] here, of twelve members. Twenty-two have [illegible]

Others are coming along. I have baptized four different times in this place. There is quite an interest to hear in other places, where I have been endeavoring to preach the Word, and some have already come out on the blessed truth. One brother who was a Methodist class-leader, has gone to work presenting the same truth. He says he wants to do as much good as he has hurt, if he can. Two other class-leaders have come out and united with us. To God and his Word be all the glory.

Dear brethren and sisters in Christ, let us work while it is called day. The conflict will soon be over. Jesus will come and give the saints the kingdom. "Who shall be able to stand?" Stand fast, watch ye, quit you like men, have the faith of Jesus, be like unto men that wait for their Lord.

Ripley Hill, N. Y.

From Sr. A. Mussey.

Bro. Grant :—In a late number of the *Crisis*, I read your appeal for communication from friends of the cause: so I hasten to cast in the widow's mite. I am a friend of Jesus, and all we are brethren, and *we* have the promise that in the world we shall have tribulation, but in him we shall have peace. What a promise! Do we not find it so? Peace in Jesus. Peace like a river, and the righteousness thereof like the waves of the sea. Although the stormy winds are blowing without, and upon earth distress of nations with perplexity, and men's hearts are failing them for fear, and for looking after those things that are coming on the earth, the child of God feels peace within. God's word must be fulfilled, and we must wait the final issue, which brings the king in his beauty, the kingdom in its Eden glory, and the final deliverance of all God's people; the resurrection of the dead, the translation of the saints and a shout in glory. How glad I am God's Word reveals to us a glorious future, a quiet habitation, a resting place for the weary ones. I mean to be there; God's saints will all be there out of every nation. Yes, the poor, down-trodden African who loves his God, (now groaning under the lash,) will be there. Father Abraham will be there, the prophets, the apostles, and all the martyrs will be there; and our own loved friends that now sleep in Jesus, who will greet us as we walk through the pearly gates into the city of the New Jerusalem; and best of all, Jesus will be there, and we'll crown him Lord of all. * * * * * Although we have been disappointed in the past, the church of God is destined to triumph in the end, and I believe a few short months or years will tell the story, and the kingdom will be ours.

Sugar Hill, N. H.

From Bro. G. Dillabaugh.

Bro. Grant :—It is some time since I have communicated anything through the *Crisis*. I love to peruse its pages and hear from the scattered members of my Father's family. It is cheering to hear from friends we know are friends in deed and *truth*. Jesus said to those who ought to have been his friends, "Ye are my friends if ye do whatsoever I command you." How very essential it is for *all* learners in the school of Christ, to learn what he has commanded, and then willingly obey, so that we can be the friends of Jesus; for all such will share in the covenanted promises made by God unto the fathers, and *willed* unto his Son; when he (the Son) comes he will divide the inheritance.

And now the cheering news is, the time has about come when the Elder Brother of the household who left some eighteen hundred years ago, is about to come, and will any of his friends not love to hear of his coming? Will they show so little respect for him as not to make every necessary preparation to greet him with joy? Can any be the friends of Jesus who do not love to hear of his coming—who get angry when the message is brought to them, and any amount of evidence is given to prove that he *will* come in a very few years at most?

All you who are the friends of Jesus, lift up your heads, your redemption is near at hand. The political and moral condition of the world is unmistakeable proof of the nearness of that day; but more than all this we have the SURE prophetic word of the Lord—the old chart that maps out the history of this world, and gives the *landmarks* all along the coast of time; and we now KNOW we have nearly past ALL such as indicated. Who cannot see the fulfillment of God's Word in the late news from Jerusalem concerning the work that is going on there? Read Ezek. 38th, and you will see that things are rapidly moving on there, and soon the inducement will be sufficient for the king of the north to move on with his mighty army to take a spoil and to take a prey. But there he will come to his end and none to help him, and he and his army will fall on the mountains of Israel, to be food for the fowls of heaven to feed on. Our only safety is to have our life hid with Christ in God. Ye friends of Jesus, watch and pray always, that you may escape the things that are rapidly spreading over the earth. I want to see my Elder Brother; I want to be ready to meet him.

Seneca Falls, N. Y.

Extracts from letters of young converts, under the labors of Bro. Munger in London, Vt. :—

"Dear Bro.:—I am happy in God to-night, and in the choice I have made to suffer with the people of God rather than live in sin. I am not sorry that I gave my heart to God. . . . We had a glorious meeting to-night. The Spirit was with us. . . . Some of my friends are coming to Christ. . . I cannot express what my soul enjoys. I hope to gain a seat in the kingdom."

Another.—"We prosper well in the cause of the soul. I have seen eight truly converted. . . . We are not afraid to stand up for God."

Another.—"We seem to have a heaven to go to heaven in. I wish you could hear our converts in our meetings. It would do you good. . . I believe with all my heart that Jesus is soon coming. We are going to meet him. I long for him to come."

Another.—"I have good news to tell you. God is at work here. In spite of opposition eight have joined our number, all young. . . I am happy in God's love."

Obituary Notices.

Died, at Brush's Mills, Moira, Franklin Co., N. Y., Dec. 21st, 1860, of consumption of the bowels, my honored father, Zenas Dow, aged sixty-nine years, seventeen months and seventeen days.

I trust my respected parent sleeps in Jesus. In early life, and during some seventeen of his married years he was a Universalist, and educated me during my juvenile years, intending me for the ministry of that denomination; but at the mature age of forty his opinions became changed, and he professed a living faith in Christ, and united with the M. E Church, and was for several years a class-leader in that church. In 1843-4 he became interested in, and a believer of, the pre-millennial and speedy advent of Christ to "reign on the earth," which faith he cherished until his death. I visited him twice during his short illness, and conversed with him very freely upon his "hope of eternal life," and was cheered by an assurance from him, as he stood all emaciated and wasted by disease on the margin of death's chill river, his feet already bathed with its waters, that he saw the bright glory of the resurrection on the other shore, where he should emerge from death's oblivion to meet his scattered family; for all with him was peace. Surely "the righteous hath hope in his death." What a surpassingly glorious victory shall be achieved when "death is swallowed up in victory."

"Oh! scenes surpassing fable, and yet true!
Scenes of *accomplished* bliss! which, who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretastes of the joy?"

C. P. Dow.

Fell asleep in Christ, in Edinboro, Erie Co., Pa., of consumption, Jan. 12th, 1861, our beloved Sister Ross.

She was formerly a member of the M. E. church until she heard the doctrines of the speedy coming of our blessed Lord. She and her companion embraced them with all the heart, and were baptized into Christ's death, that they might be also in the likeness of his resurrection; and have borne testimony to the truths they loved and cherished. But she is gone, and her voice is locked up in the silence of the grave, until her Savior comes and unlocks the prison house, and bids the prisoners go free, and sing that triumphant song,

"O death! where is thy sting?
O grave! where is thy victory?"

May the Lord bless her companion and children in their affliction, and give them the consolation that they will soon meet her again in a clime where death can divide them no more. Her funeral was attended on Sunday in the Presbyterian Chapel. Sermon by Eld. Gardner Dean, from Rev. 14 : 13.

L Whitaker.

Died, in Mattapoisett, Jan. 22d, 1861, of diphtheria, James Shaw, eldest son of Bruce F. and Eliza Ann Shaw, aged four years and eleven months.

The story of little James is an interesting one. He was a child of prayer. Though young indeed, he seemed to be acquainted with God. After doing wrong, he was often overheard in some retired room praying, in his own child-like but well-chosen words, that God would forgive him; and then with much assurance and humility he would come to his parent and say, "*God* has forgiven me; now *you* must forgive me too." At one time he neglected prayer for some months. When asked why he did not pray, he replied that "he felt so wicked he could not;" afterwards resumed praying again. A few days before he died he urged his parents not to feel bad, adding that "he loved God, and God would take care of him and raise him up again." Such a knowledge of divine things as he often exhibited is most remarkable. *His* is the experience of many older persons, and affords lessons for all. Too pure for earth, he now rests secure from its foul atmosphere till Jesus comes to wake him out of sleep. Bro. and Sr. Shaw can say, as did the woman of Shunem, "*It is well.*" In such a child, much was entrusted to their care, and the fear that they have been unfaithful to their charge adds to their sorrows; but their hope is in Him who hath said to the upright "there ariseth light in darkness." Soon may they say, "It is good for me that I have been afflicted, that I might learn thy statutes."

H. R. C.

A Good Prescription.—The *Nashville Advocate* has this seasonable and valuable prescription:

"Read the Bible before you look in the papers. The soul can't live on sensation despatches; the bread of heaven is better for its health than telegrams. Of political talk, and of crises, you will have enough, anywhere, and to surfeit. Seek the company of those who fear the Lord and think upon his name. Make the most of every religious conversation. Lose no opportunity of assembling with those whose conversation is in heaven. You need it just now. Use the means of grace diligently, lest you be swept away by the current that is bearing all things upon its bosom. Keep yourself in the love of God."

Summary of News.

FOREIGN.

[Advices of 8th instant.]

France.—The *Independence Belge* says:—"We are informed from Paris that on the 4th a convention was signed which definitely cedes Mentone and Roquebrune to France. The sum paid to the reigning Prince is 4,000,000 francs. He, moreover, retains the town of Monaco and its 3000 inhabitants."

The death of Marshal Bosquet is announced. His career, though short, was one of the most brilliant among the French celebrities. He was but fifty-one years of age. He never completely recovered a wound he received in the Crimea.

Austria continues in Venetia its preparations for war. There have just been presented to the Emperor plans of defence to be adopted in case of invasion by an enemy, whether on the side of the Mincio and the Po, or on that of the Adriatic. A letter from Venice states that the plain enclosed by the Tagliamento and the Livenza is selected for the formation of a camp of observation, which will extend from the mountain slopes on the Aviano side and descend to the level lands of the Caorlo.

Syria. The Paris papers publish a telegram from Marseilles, announcing that letters had been received from Beyrout stating that the agitation was increasing. Twelve hundred Druses were assembled at Moktara, and intended to prevent the execution of those who had been condemned to death for taking part in the massacres. Fuad Pasha had returned from Moktara.

The Times regards the vote of the Prussian Chambers in favor of Italy as calculated to give a check to the warlike inclinations of the courts of Germany, great and small.

Turin, Feb. 7. At Gaeta, within the last thirty-six hours, the besiegers have blown up three powder magazines and destroyed the side curtain of the Citadel. The garrison has asked an armistice of forty-eight hours to bury the dead. This has been granted by General Cialdini, who has, besides, sent to the place necessaries for the wounded.

The Russian Ambassador in Turkey has presented to the Porte a strong note in reply to the Grand Vizier's report. The note reiterates the sentiments of Russia, that the Christians are oppressed, and the Porte continues to refuse assent to the prolongation of the French occupation in Syria.

Drafts of treaties of commerce, about to be concluded between England, Turkey and France, have been sent home for approval of the French and English governments.

Mostar, Feb. 4th. On the 28th of January a band of insurgents from the neighboring villages, which they had kept in a state of revolt, surprised several villages and the district of Nicesset, and behaved with the utmost cruelty and atrocity toward the peaceable Musselmen, killing altogether forty-one persons, of whom ten were children, and three women. The second band attacked the chief town of Cartazatz, assassinated several people, burnt many houses, and acted with the greatest ferocity and cruelty.

England has been invited by France to stop Garibaldi's career, but she declined on the plea that the Neapolitans ought to be left to settle the matter themselves.

A letter from Genoa states that while the election was proceeding in one of the communes of the Province of Messina, a party of Bourbonists entered the hall and butchered in cold blood the President of the Electoral College and his two sons.

DOMESTIC.

A Washington dispatch to the New York Express says:

"The Montgomery Southern Congress is to be ignored by the people and government of South Carolina, or by the majority of them South Carolina insists upon free trade, and is particularly opposed to the proposed payment of duties on imported goods. The highest rates which she will consent to pay, is six and a quarter cents on imports. Any thing beyond this, will be disowned and opposed."

The N. Y. Advertiser makes the following statement relative to Southern outrages upon the mails:

"We learn at the post office in this city, that letters frequently arrive from the South, torn open and carelessly closed again; sometimes wantonly mutilated, showing spite as well as curiosity; not only letters from which valuable information might be gleaned, but epistles dated at points in the South, and directed to places at the North, which show at once that they could neither contain 'incendiary sentiments' or valuable intelligence. Letters, even, that simply pass through the Southern offices, are torn open and meanly mutilated."

Washington, Feb. 21. Positive information has been received here of a plan to induce soldiers to desert from the army and enter the force of the Southern Confederacy under their old officers.

A letter from the former Congressmen of South Carolina says that Fort Sumter will be taken, at whatever cost of life, before the 4th of March; also that South Carolina will demand a guaranty for free trade in the Montgomery Congress; and that the other cotton States will oppose any tariff on imports higher than 6 1-4 per cent.

Nebraska City, Feb. 19. Old Fort Kearney was taken possession of last night by a party of secessionists, and the Palmetto flag waved over it this morning. An attack was made by the Union men at 10 o'clock this morning, the Palmetto flag was torn down and rent into shreds, and the stars and stripes hoisted amid intense excitement.

Nebraska City, Feb. 20. The chief and warriors of the Atoe Indians arrived here last evening, and made a peremptory demand for the annuities due in November last, stating that their women and children were starving, and declaring that they would have the money—peaceably if they could, and forcibly if necessary. The agent secreted the money. A large meeting of citizens has been held to concert measures for defense, if necessary.

Washington, Feb. 24. The Charleston Courier of Friday says a steamer, supposed to be the Daniel Webster, with troops on board, was seen outside of the harbor on Thursday night. The Governor was promptly notified and immediately took precautionary measures.

New York, Feb. 24. Steamer Columbia arrived from Charleston to-night. The Mercury of the 22d states that dispatches from Fort Moultrie to Governor Pickens say that a pilot had seen steamer Daniel Webster off Cape Romaine Thursday noon. Gen. Dunnovan and Capt. Hamilton immediately proceeded to Fort Moultrie and Major Stevens repaired to Morris Island.

The batteries and everything was got in readiness for the expected visitors, but up to four o'clock, on the morning of the 22d, no steamer or boats had entered the harbor. A strict lookout was being kept.

New York, Feb. 23. Bark Adjuster, seized at Savannah, was loaded with cotton belonging to an English gentleman there, who has left for Washington to consult Lord Lyons, the British Minister.

New Orleans, Feb. 25. The Government property in Texas was quietly surrendered to the State authorities, and the federal troops were allowed to leave the State. The property seized was saluted, and is worth $1,300,000.

It is reported that eight or nine hundred men have been enrolled in the San Francisco Knights of the Golden Circle, whose object is to favor a Pacific republic.

The whites and Indians in the vicinity of Humboldt Bay are at war. Thirteen Indians had been killed in one onslaught.

Charleston advices state that a portion of the State troops have withdrawn from Morris Island, and there will be a general abandonment of the harbor defences.

Three thousand Southern troops are believed to be en route to Fort Pickens, and are expected to arrive on Wednesday.

Capt. Hazzard has arrived from Pensacola. Every thing is quiet, but he does not know how long affairs will remain so. The Government vessels were still there, also about one thousand Alabama and Florida troops.

The Charleston Courier says—"Fort Sumter belched forth its saucy salute of thirty-four guns on Washington's birthday."

Interview with Mr. Lincoln.—Washington, Feb. 24. Various propositions are yet to be voted on by the Peace Conference. Last night the first branch of the pending proposition prohibiting slavery North of 36 30, and recognizing it South of that line was agreed to, receiving a decided affirmative vote. It is asserted that this is satisfactory to nearly all the members from the border States.

The Conference will not probably adjourn before Tuesday. Four Commissioners were received to-day from Kansas. After the adjournment last night, the Commissioners had a brief interview with Mr. Lincoln, and several of them say that the presence of the President elect has already had a good effect in political circles.

After the interview with Mr. Buchanan, yesterday, Mr. Lincoln was introduced to all the members of the Cabinet. General Scott returned Mr. Lincoln's call at 3 o'clock, and was warmly greeted. The Illinois delegation, headed by Mr. Douglas, paid their respects at 4 o'clock.

Mr. Lincoln dined at 7 o'clock Saturday evening with Mr. Seward, and at 9 received the members of the Peace Congress in the parlor at Willard's. Ex-President Tyler and all the delegates were introduced by Gov. Chase. After the interview a large number of citizens were presented, including many ladies. Mr. Buchanan's Cabinet called at 10 o'clock and were pleasantly received.

Harrisburg, Pa., Feb. 23. People were astounded this morning by the announcement that Mr. Lincoln had gone to Washington on a special train, dispatches having been received here requiring his presence in Washington.

It is reported that there was a plot to assassinate him while passing through Baltimore. The Baltimore Committee were here, but will not have an interview with him.

Statements made by prominent members of the Republican party justify the belief that fears of assassination on the part of his friends was the sole cause of Mr. Lincoln's flight.

The Lafayette (Ind.) Journal notices an attempt which was made on the railroad near that place to throw off the Presidential train. The engineer discovered the obstruction in time to prevent damage. A machine used for placing cars in position had been fastened upon the track, so that if it had been struck by the engine while under full headway the consequences would have been disastrous. The perpetrator of the deed was not discovered.

Mr. Blake, Commissioner of Public Buildings, has received anonymous letters stating that two fellows were hired to assassinate Mr. Lincoln. The parties named in the letters were arrested on Saturday, and made affidavit that there was no truth in the charge.

The following is an extract from a letter written by a South Carolina planter to his daughter, living near New York:

"Your dear brothers have joined the South Carolinian army. William was not over anxious to go, but because Henry would go, William thought he must; so they are both off now. I did all in my power to prevent them taking up arms against their country, but it was all in vain. I am sure if the people would only think, it would be all differently; but the fact is they are not allowed to use their voices, no matter how much they should wish to. It is a perfect reign of terror. I would sell all if I could. Cannot say more on this subject for fear of being called an abolitionist."

ITEMS.

The Pope and New Year's Day.—*Cor. of Independent.*—It is the custom for the corps diplomatic and other distinguished functionaries to pay their respects officially to His Holiness. When affairs are disturbed, all that the Pope says or fails to say is noted and becomes the object of interest and discussion. A year since, when the representative of Napoleon presented himself, the Pope spoke in bitter complaint of the Emperor of France. This year the Pope maintained the most profound silence, never making the slightest reference to the Emperor. He said he blessed the French troops in Rome, also those in Syria and China, but no blessing for Napoleon. What does this mean? Has his ire cooled, or has it passed the power of words, and is best set forth by silence—contemptuous silence? All agree that there is no love lost between them. Each acts his part.

Destitution in Rome.—There is now great distress at Rome. Every article of food is at famine prices. A few weeks ago the chapter of the Church of San Lorenzo assembled for the purpose of opening the box placed at one of the entrances to receive the "Peter's Pence," when they found it filled with slips of paper containing the words, "We desire Victor Emmanuel King of Italy," and similar sentences. Beggars assail the passers at every step. A French soldier, who refused to give up his soup to a beggar, a week or two ago, was run through the body by the latter; and Bishop Melier, on quitting the doorway of his palace, was set on by a group of robbers, and stripped of everything he had about him, even to his Episcopal ring.

Married.

At Plainfield, Feb. 17th, by Eld. S. S. Brazee, William M. Cleaveland, of Windsor, and Abby M. Taylor, of Plainfield.

Notices, &c.

☞ We are already supplied with several copies of the hymn which we advertised for,—"Among the Judah captives," etc. We thank the friends who forwarded them, and require no more at present.

Second Advent Conference

In Worcester, to commence Wednesday evening, March 13th, and continue through the week and over the following Lord's day. An invitation is extended to all, and the ministering brethren in particular to attend. The Lord willing, the probable order of exercise will be as follows: Prayer meeting from 9 till 10 o'clock A. M. Bible class from 10 till 12. Preaching at 2 and 7 P. M.

In behalf of the committee of arrangements,
A. Ross.

Conference in Maine.

There will be a general conference held in Hermon, Me., to commence March 14th and continue over the 17th. Having learned the feelings of the brethren generally, we deem it important to call the attention of all the friends of God and lovers of the truth to make a renewed exertion to comfort and strengthen each other, and give the solemn alarm to a wicked world. The brethren are anxious to have Bro. James Hemenway attend, also Bro. Jones, if possible. All other preaching brethren are invited.

In behalf of the brethren in Maine,
Israel Damman,
John Billings,

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. *For instance*, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. Grant, per order of
Publishing Committee.

ESPECIAL BOOK NOTICE.
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Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in Portland, Me., Saturday evening and Sabbath, March 2d and [illegible]

I will also [illegible] at Blackstone, Mass., Wednesday [illegible] to continue every evening through the week [illegible] over the following Lord's day.

MILES GRANT.

Providence permitting, I will preach at
Vernon, Vt.......................Sunday, March 17th
North Springfield.......................March 19th
Rutland.......................March 21st
Poultney..........Sundays, March 24th and 31st

Will the brethren meet me at South Vernon on the arrival of the 4 o'clock train Saturday? Also at Gasset's Station Tuesday, first afternoon train?

I will be in Springfield, Mass., the second week in March. At liberty the two first Sabbaths in April.

HIRAM MUNGER.

APPOINTMENTS FOR BRISTOL.

Bro. C. Goodrich will preach............March 3d
Bro. Ralph Williams............March 17th
Bro. Daniel A. Jones............March 31st

If the Lord will, I will meet with the brethren in
Providence, R. I..............Sunday, March 10th
Warwick Plain..............March 17th
Lafayette..............March 20th and 21st

C. GOODRICH.

The Lord will, I will preach in
South Windsor, (Pleasant Valley school-house) Sabbath..............March 10th

S. P. BABCOCK.

Eld. M. Batchelor will preach in
Massena..........Sundays, March 3d and 10th

The Lord willing, I shall try to fulfill the requests of brethren in South Waterford, Me., to preach there Sunday, March 3d, and several evenings following.

At East Stoneham on Friday and Saturday evenings, and on Sunday, March 8th, 9th and 10th.

I will preach in South Paris on the evening of March 1st, if brethren will provide a place and appoint.

I. C. WELLCOME.

Providence permitting, C. H. Leverton will visit the following places: having on hand the second edition of "The Life and Experience of Hiram Munger," together with other valuable books. And if agreeable to the minds of the brethren, will preach as follows:—
Kennebunk..............Sunday, March 10th
Kennebunkport..............Sunday, March 17th
Biddeford..............Sunday, March 24th
Portland..............Sunday, March 31st
Yarmouth..............Sunday, April 7th
West Poland..............Sunday, March 14th

Bro. W. Pratt kindly offers the following:—"Bro. Leverton is a worthy young brother, and will do you good in the name of the Lord."

Eld. J. Hemenway will preach in
Portland, Me...............March 3d
Swanville, Me...............March 6th
and continue over the Sabbath.
Frankfort Mills..........Sunday, March 17th
Starks, Me., (at Sawyer's Mills)..........March 22d
and continue over the following Sabbath.

Letters may be directed to me at North Searsport, Me., until March 15th, and then to Starks', Me., until the 30th.

George A. Otis will preach in
North Sutton, N. H., (where Bro. Andrews may appoint,)..............March 2d and 3d

George Champlin will preach at
Portsmouth, N. H., (Advent Chapel).....March 3d
Kennebunk, Me..............March 7th
and remain over the following Lord's day.

Bro. J. K. Bellows will meet the brethren in Cheshire, (as Bro. Cummins may arrange) Feb. 26th to March 1st.

We will preach in
Berwick, Me..............March 3d

J. G. SMITH,
J. PINKHAM.

Business Matters.

To Correspondents.

A. H. Bolton.—J. W.'s P. O. address is Reading, Mass.

N. D. Babcock.—Paid to No. 331.

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H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the [illegible] 1 cent.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.
January, 1860.

* * These publications can be obtained [illegible] of Miles Grant, 167 Hanover st.; New York, G. W. Young, 138 William st.; Philadelphia, A. [illegible] [illegible], and they can be ordered [illegible] [illegible] through all Booksellers.

[illegible]

Original Contributions.

For the Crisis.

The Pilgrim's Voyage.

[illegible]
Faithfully plying his oar,
A lone mariner, toil-worn and weary,
[illegible] the shore.

He cared not for the storms that were beating
On the deep ocean's floor;
For his eyes intently were gazing
On the pure light that ever was blazing,
On yon distant shore.

But when darkness was gathering o'er him,
In vain did fond nature implore him
To rest on his oar;
[illegible] "We're wasting,"
He sighed, "for I must be hasting
To yonder bright shore."

Now vessels around him were wrecking,
And angry waves o'er him were breaking
In terrific roar;
Just then as his faith seemed to weaken,
With joy he beheld the bright beacon,
On yon blissful shore.

The black winds but hastened him onward,
As he guided his frail bark homeward,
The rough waves o'er;
When the tempest was raging most fearful,
He was singing in accents cheerful—
"I'm nearing the shore."

At length the gray dawn is appearing,
The house he has toiled for is nearing,
His perils are o'er;
Then rocked on a cradling billow,
He fell back and slept on his pillow,
To awake on the shore.

Mrs. G. H. White.
Shelburne Falls, Mass.

For the Crisis.

THE COMING STRUGGLE Between the Church and the Powers of Darkness:

SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 3.

But we need no prophecy to learn our present condition. I do not care whether you take one religious body, or another, or all, that fervor, zeal, spirituality and love, which has in former [illegible] marked the [illegible] now almost extinct. Never was the professed church more inclined to infidelity than now—both preachers and people. And never was infidelity, yes, bold atheism, more arrogant in its pretensions. It is well known that Spiritualism, though infidelity unmasked, finds more favor in the eyes of the mass of the professors of christianity, than the plain teachings of the Bible. Hence I conclude that we are now having a falling away in these last days, and that it is probably worse than any other since this language was spoken; and since it answers to the time of "falling away" which should introduce the Man of Sin, I regard it as a fulfillment, and expect to see him come up soon in Spiritualism.

In order that the false Christ may be received by the people, their ideas of Christ's coming must be suited to the manner in which he will appear, and proceed to counterfeit the work of the true Christ. We should look, therefore, for a disposition among men to question the personal appearance of Christ at his second coming in the clouds of heaven with power and great glory, and a tendency to substitute something else for that coming. The christian world is in this state at present. I do not believe there is one now who fully believes and will frankly confess the personal coming of Christ, where there were ten such twenty years ago.

It is not necessary that they should be generally agreed and firmly persuaded as to many of the particular phases of the substitute. A general feeling of doubt and uncertainty with regard to particulars, will as readily secure their deception, provided they look for a "good time coming," but despise the coming of the Lord himself to introduce it. This looking for something, they hardly know what, will lead them to receive the false Christ, as he comes first; especially, since he comes showing "great signs and wonders, insomuch, that if it were possible, they shall deceive the very elect." While those who are instructed in the future arrangements of the arch deceiver, as the Spiritualists are, will receive him as especially their own.

But let us consider the teachings of the Spiritualists concerning the true and false Christs. I will quote first to show that they deny the true Christ as such.

Says a spirit as published in the *Banner of Light*:—"If Jesus Christ was the Son of the Most High God, so are you." Says another,—"You are your own Saviors." Another,—"Christ was a natural man." Another,—"Jesus of Nazareth was a good man, but by no means infallible—no more divine than you are, no more the special child of God than you are." In answer to the question, "Did not Christ die that through his death we might inherit eternal life?" A spirit answers, "No! Christ did not die that through his death we might live. . . . His death has no more to do with the remission of sins than any of your martyrs. Says another, "No man should rely on any Savior outside of himself. . . . Jesus Christ was not the Savior of the world more than any one before us. . . . Each and every one is a Savior as he is a judge, a God." A writer in the *Herald of Progress* in answer to the question,—"Jesus is not your Savior, then?" Says, [illegible] God." Another, in answer to the question, "What is Christ?" says, "Christ is any sent spirit of God." In other words, any sent spirit of God is a Christ. Says Gibson Smith,—"I do not believe that the person called Jesus Christ was or is God's only Son. . . . He . . . . is no more the Son of God than was John Howard or George Washington."—*Spirit Guardian, June 30th*, 1860. Says Mrs. Henderson, "Jesus had natural parents. . . . We cannot believe that there was anything marvelous, neither in his birth, his life, nor in his death. . . . Christ never died."—*Discourse at Melodeon, Boston.* Says a writer in the *Spirit Guardian*, in speaking of the churches in a certain village, "They are doing a successful business saving souls through the humbug of Christ's blood—their whole foundation being a huge lie—the fall of Adam and redemption through Christ's blood."

Says H. C. Wright,—"His (Jesus) sufferings could be no more to us to affect our character and destiny than the sufferings and death of Michael Servetus, or Mary Dyer." The Bible says, 'look to Jesus on the cross'; nature says, 'look to your own selves.' The Bible says, 'seek and find eternal life in the blood of Christ'; nature says, 'seek and find it in obedience to the laws of your own soul.'—"*Errors of the Bible*," p. 27. "The doctrine that men can be saved from the consequences of their evil doing by the blood of Christ is a great and fearful delusion," p. 28. "Each man and woman may be and ought to be a Savior, a Lamb of God, to take away the sin of the world, as truly and in the same sense that he was. . . . . Man's only Redeemer is in him," p. 29. "Whence is this superior claim of Jesus upon us? Like us he was a human being, nothing more, He came into existence as we did. He held no other relations to the physical or spiritual universe than are held by every human being. . . . . By nat[illegible] has no more than [illegible]," p. 83. Christ was a man, nothing more," p. 86. This must be sufficient to show that they deny the true Christ. I will now quote from them to show that they regard Spiritualism in its development to answer to the state of things to be introduced at the coming of Christ, which they call a New Dispensation.

Says Leo Miller, "We behold in the advent of Spiritualism, the second coming of the spirit of Jesus of Nazareth."—*Dis. at Melodeon, Boston, June 2d*, 1860. Says Mrs. Henderson, "Spiritualism may be termed the second spiritual coming of the Son of God and the Son of Man."—*Melodeon, Boston.* Says Mrs. Spence, "As Christianity took the place of Judaism, so Spiritualism will take the place of Christianity, and Christianity having had its day will go and lie down in the tomb." I have other testimonies pointing to a state of things answering as they claim to the kingdom to be set up by Christ at his coming, which I will notice in speaking of the time of its development. But in the development of Spiritualism it will have its head, which will probably answer to the false Christ. Says Mrs. Henderson, "You claim that there may not be another Christ on earth; but we see no reason why there may not be myriads of them."—*Melodeon, Boston.* In the *Spiritual Age* for Jan. 7th, 1860, under the heading, "The Coming Man," we find the following:—"I believe that God always shows himself at the very moment when all that is human has proved to be insufficient—when man confesses that of himself he is nothing. The world is in this state at present. I believe therefore in a Messiah not far distant from our epoch; but in this Messiah I do not see a Christ who has nothing to add to the wisdom, the virtue and the truth that he has already taught us; but I expect one whom Christ has said should come after him." (It must then be the false Christ, for he has assured us of no other till he comes himself.) This term, "The Coming Man," is very common among the Spiritualists; and an expected personage, answerable, in their view, to the second coming of Christ, is generally understood by the term.

In the *Christian Spiritualist* we find a more particular description of this "Coming Man," which reads as follows:—"A youth is now living upon earth unknown to man and to those spirits who are at this time most generally in communication with us. He is the type of a perfect man. He is a sample to which the race shall ultimately attain. He is under the guardianship of celestials, and is in process of developing his physical nature by due and appropriate exercises. He has a brain with new organs, affording a broader forehead and a higher reverence. . . . . He will possess powers of which men have now no conception. The wonders wrought by Jesus will be thrown into the shade by the more wonderful which shall be witnessed from this person, and his twelve principal mediums, who are also in the process of preparation for the work assigned them. These twelve are also as yet in obscurity. The youth will be prepared to act in the time of the greatest need. He will restore order from the confusion that shall arise."

Spiritualists, as we have seen, claim that this spiritual movement is to introduce a [illegible]

Christian dispensation its head in Christ, so this new dispensation also must have its head or leader in this "Coming Man," who will prove to be the "false Christ," "man of sin," etc., as prophesied of in the Bible. But this man of sin, or the false Christ of the Bible, "opposeth and exalteth himself above or against all that is called God or is worshiped." Let us inquire further, whether Spiritualism is preparing the minds of the people for the reception of a leader, or head of this new dispensation with such arrogant and blasphemous pretensions.

I will first quote to show that they deny the Bible. Dr. Lyon says,—"I do not receive the Bible as testimony on anything. 'Tis time to throw away the Bible."—*Discussion with Eld. Grant.* In a convention with Spiritualists held at Ravenna, Ohio, in July, 1857, it is reported that "Mr. Kellog of Newton Falls was exceedingly desirous to have it understood that he believed nothing in the Bible; that it was all a lie, and that only knaves and fools would pay any attention to its commands."—*Boston Bee, July* 25th, 1857. Dr. Hatch says that the Spiritualists regard the Bible as a "libel on common sense." Dr. Randolph speaks of Spiritualism as "The anti-Bible, anti-God, anti-Christian, Spiritualism."—*Discourse at Clinton Hall, New York.* A convention was held in Rutland, Vt. commencing June 25th, 1858, styled the "Reformers' Free Convention," but reported by the New York *Tribune* as a "gathering of Freelovers and Spiritualists." According to the *Tribune's* report, their resolution on the Bible reads:—"7.—Resolved, That nothing is true or right, and nothing is false or wrong, because it is sanctioned or condemned by the Bible—therefore our Bible is powerless to prove any doctrine to be true or any practice to be right; and it should never be quoted f[illegible] purpose." A. J. D[illegible] says, "I acknowledge and commend no authority but nature and reason."—*Great Har. Vol. 1., p.* 18. Says H. C. Wright,—"I wish to destroy all reverence for institutions as such; for Bibles, for governments, for constitutions."—*Discourse in Buffalo as reported by the Buffalo Commercial.* "I believe that nature is God's only revelation to man."—*Errors of the Bible, p.* 16. "Consult not God in Moses, nor in Jesus, nor in the Bible, nor in any other man or book; but consult God in your own nature, and sternly obey that ever-true and ever-speaking Word."—*Errors of the Bible, p.* 22. Says Gibson Smith,—"I do not believe that the Bible is the Word of God. . . . . I believe that ministers of all orders, who hold up to us the Bible as the Word of God, and as being infallible authority in matters of faith and practice, are the dead weights of society, and serve as clogs under the wheels of the car of progress."—*Spirit Guardian.*

But with the denial of the Bible they deny also the existence of a God. Some denying God's personality, speak of nature as God, which is the same, being only atheism with a mask on. But I will quote:

At a Spiritualist convention lately held for the purpose of "Inquiring into the cause and cure of evil," Dr. R. T. Hallock, is reported to have said when speaking of the sentiments of another:—"Now we may cheerfully sympathize with his mirthful explosion of the popular Divinity; no merciful man will object even to his expunging from his vocabulary the three hateful, little letters (G-o-d) which express it." Thus we have it from Dr. Hallock that believing in a God is "hateful," and he "cheerfully sympathizes with" what he regards an "explosion" of such an idea as his existence. Says Gibson Smith,—"I do not believe in the personality of God."—*Sp. Guardian.* Says Mrs. Spence,—"We refuse to make use of the term God because it has been falsely applied as significant of personality." A spirit, claiming to be Joseph Foster, as published in the *Banner of Light*, says,—"Ah! there is no God, there can be none. . . . . What is the use of telling them of a God when there is none?" Another spirit calling himself Orlando Jenks, says,—"If I were coming back to preach, I should say, don't believe in God."

Another spirit, avowing that a certain prominent doctrine of the Bible is not to be relied upon, says,—"All nature, our God, tells us so." Says H. C. Wright,—"Oh! this system of God-worship,—how has it desolated the earth!"—*Discourse at Buffalo.* Dr. Harris says that, "The Spiritualists of America are not only as a body Pantheists, rejecting alike the idea of the Scriptures as a Divine Revelation and of the existence of a God, but that they are gross sensualists, and utterly immoral in their conduct in all the relations of life; and that this was not only true of them as a body, but that it was true of nine hundred and ninety-nine out of every thousand of their number."—*London Advertiser, as quoted in N. Y. Tribune.* Says Joel Tiffany,—"Spiritualism, in a large class of minds, tends to beget a kind of moral and religious Atheism."—*Oberlin Evangelist, Apr. 28th*, 1860. Dr. Lyon says,—"God is a positive principle."—*Discussion with Eld. Grant.* Mr. I. N. Underwood says,—"When defining Deity, we must regard him as a central principle, but not as a Being . . . a principle existing in matter in all conditions and in all relations . . . . a part of everything." Dr. Hatch, in speaking [illegible] personality and becomes simply a permeating principle."—*Letter to the N. Y. Herald.* Dr. Randolph says,—"Harmonialism robs God of personality, converts him into a rarified gas, many million times finer than electricity, according to Davis, and elevates reason to the throne of the universe by deifying the human intellect. God, nature, love, panthea, rarified gas, sublimated oxygen and ether, are by this lexicon convertible terms and essences."—*Discourse at Clinton Hall, N. Y.* A. J. Davis asks, "What principle is it that shapes the mighty Orb? and what causes all these mechanical and geometrical motions which take place in the planetary bodies?" and says, "I answer, it is a principle of Universal Vitality, which we term the Divine Mind."—*Great Har. Vol.* 1., *p.* 47. Says Mr. Spear,—"God is man, and man is God. . . . No clearer idea of the divine existence can possibly be communicated to mind than in the statement that he is One Grand Universal Man."—*Educator, p.* 526.

All of the above authorities, except four, are in full fellowship with the doctrines of Spiritualism; these, Harris, Hatch, Randolph and Tiffany, have been among the foremost in their zeal in the cause of Spiritualism, and even now are not opposed to it, but are more cautious than the mass of them, seeing, as they avow, that they are tending to Atheism in all its gross licentiousness. Denying the existence of God they claim that every man is at liberty to do as he sees fit. Mr Spear says,—"Each man and each woman, if you please, has a perfect right, under all circumstances, in all conditions, and in whatever locations, to do as he or she pleases."—*Educator, p.* 412. At the convention held at Rutland, Vt. (noticed before), a resolution was passed, which reads as follows:—"Resolved, That the authority of each individual soul is absolute and final in deciding all questions as to what is true or false in principle, or right or wrong in practice; therefore, the church or the state that attempts to control the opinions or the practice of any man or woman, by authority or power outside of his or her own soul, is guilty of a flagrant wrong." Says Dr. T. L. Nichols,—"These spirits are not only demolishing the old, as no ordinary agencies could demolish it, but they are teaching a *new philosophy* of individual sovereignity."—*Monthly Magazine, Nov.* 1854, *p.* 66. A spirit says,—"Within the bosom of every man and woman, there is a judgment-seat, a throne of God; and before that, and that alone, should men bow down and worship. By that alone they are to be guided." In answer to the question, "Is it right to obey the civil law?" the spirits say, "Call in thine own judge, thine own law of right, and allow him to be thy God, and when he decides abide by the decision, no matter what it may be." A prominent actor in a Spiritualist convention lately held at Plymouth, Mass., is reported to have said,—"The authority that was absolute with him was not up yonder in the sky—not in the dead past, but in his own heart. The God that spoke in his own soul was his sole authority."

L.

For the Crisis.

Sectarianism.

All good things are liable to abuse. Philosophers tell us that the extreme of *virtue* is *vice*; and some of our greatest crimes originate in an exaggerated idea and caricature of some well-known truth or virtue. The laws of God are so constituted as to control and modify each other, and keep the mind in an equal balance on all practical subjects, so as not to suffer any doctrine or precept to preponderate over or derange others of equal value. Hence the necessity of "rightly dividing the word of truth," and giving to each christian duty its legitimate place and character in the church of Christ.

Patriotism, or the love of our country, is a virtue most essential to every good citizen, yet how it is abused, in these days, when it degenerates into party spirit, or love of place and power. The love of truth or principle is never dreamed of when self-interest stands in the way, or a political opponent is to be smashed.

Our party, right or wrong, good or bad, regardless of consequences; this is the order of the day in matters of state. Would it were better in church affairs; but I fear it would not be safe now to affirm, as it was in former days; "the children of this world are wiser in their generation than the children of light." The nominal church has become so amalgamated with the world, as to lose much of her spirituality; and, in the place of it, has borrowed the maxims and customs of this degenerate age, and thus brought a reproach on the cause she professes to advocate.

This charge may be thought uncharitable, and calculated to prejudice men's minds against religion. It is useless to try to disguise what is so palpable to every one who is an unprejudiced observer of society in and out of the churches, and will compare it with what it was in the days of the apostles, or in the primitive church. The church has set up creeds, traditions and ceremonies, as party lines and boundaries, to distinguish her from all other sects, and professes to adhere to the Bible as her rule of faith and practice. [illegible] it is made evident to some of [illegible] members and ministers that their church has departed from the simplicity of the gospel, and added to, or taken from, God's word, they still adhere to the creed and the party, in opposition to what they know to be true; thus showing to the world around them that they are willing to sacrifice truth and honesty for the promotion of their own sectarian interest or advancement.

Brethren, let me tell you, in all friendship, you tread on dangerous ground. To whom much is given, more is required. Christ says, "he that loveth father or mother, wife or children, more than me, is not worthy of me." If we are not willing to leave all for Christ, we cannot be his disciples. And again, he says, "He who is ashamed of me and of my words, before this wicked and adulterous generation, of him will the Son of man be ashamed before his Father and the holy angels."

Now this is a serious matter, to hold the truth in unrighteousness; and to hide the light God has given us, is to refuse to use the talent intrusted to us, and to judge ourselves unworthy of eternal life. I leave the application to those only to whom conscience says, "thou art the man!"

J. Parry.

For the Crisis.

The Morning Dawns.

Dawn of morning! is it near?
Night so long, the way is drear;
Do the signs of day appear?
Yes, morning dawns.

Time declares Earth's years grow old,
That the last is nearly told;
Signals mark night's hours enrolled;
The morning dawns.

Lo, the "worse and worse of sin,"
Speaks the truth in battle din;
Darkest hour when day begins,
And morning dawns.

Justice will not always wait;
Truth is knocking at the gate;
Judgment day! Sinner, too late;
But morning dawns.

Voyagers make their reckoning tell,
Skilful pilots show it well,
Time foretold to thoughts impel,
Of morning dawn.

Sounds come from the watchman's tower,
Heralding the coming hour;
Gospel heralds speak with power,
Of morning dawn.

War-clouds gather,—nations rage,—
But the last they soon shall wage,
Filling up the sacred page;
The morning dawns.

Come, Lord Jesus, quickly come,
Gather thine elect ones home,
Never more in sin to roam.
Bright morning dawns.

S. Batchelor.

Selections.

Extracts of a Sermon by Beecher.

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14: 17.

Joy is not only a high christian attainment, but joyfulness is a duty. You *ought* to be joyful. Joy is not to be made a luxury. It should not be considered as a mere grace or embellishment; as a permissible thing which one may seek or let alone, as he pleases. It is a state springing from reasons which make it obligatory. It is to be sought for; the obstacles to it are to be removed: its benefits and uses are to be explored; and its instrumentality for good upon others is to be understood and employed: * * * * *

When other men are full of fear, trouble, and apprehensions, and God's people abide in peace and joyfulness, then the christian example is eminently powerful as a moral instrumentality.

When losses really come on men, and their condition is so changed that everybody says, "It it more than human nature can do to be cheerful under such circumstances," if then christians *are* so, their testimony is beyond all testimony in this matter. * * * * *

All the institutions of the primitive church and its celebrations, were conceived in a spirit of joy. Many of the things that we administer in the most somber spirit, or at least in the gravest spirit, were originally instituted and administered in the spirit of joy in its highest key.

The christian Sabbath we have been taught to observe as a day of vailing and seclusion, and often of positive sadness; as a day stripped of everything like enjoyment. Not so was the Sabbath observed in primitive times. It was observed as a day of festivity and high joy. The assembling together of christians for worship was always, in one part or another, an occasion for great joyfulness, which at times became tumultuous.

The celebration of the Lord's Supper, strange as it may seem to us, was meant to be joyful, and originally was joyful. It was on the side of joyfulness that the earliest defections in this matter took place. Unregulated natures took it up and carried it to excess. And if you study Paul's directions to the Corinthian Church, you will find, not that he rebuked joyfulness, but that he recognized it as having been so employed as to lead to irregularities. These he pruned off, but he did not rebuke the joyfulness. It was not till three hundred years after it was instituted, that the Lord's Supper was celebrated as a sad rite.

The social meetings of christians, from house to house, are spoken of as having been joyful festivals, where they broke bread and ate meat with gladness.

All the way through, you shall find that the early christians were joy-bearing men. They were taught that religion was a joyful thing, that its office was to inspire them with noble, holy joys, and that they should exhibit these joys before men. The spirit of joy was a part of the power and significance of the early church. * * *

Any christian sentiment that it is worth our while to have at all, it is worth our while to have at concert-pitch—at a pitch so high that it cannot but be joyful.—Many persons play on their hearts as a man plays on a violin who knows nothing about chording it. The strings are all loose, and he tries to play while they are in that condition, till his intolerable screeching distracts the whole neighborhood, and they come to him, and say, "If you must have music, do, for heaven's sake, tune your violin!" If it is worth your while to play at all, it is worth your while to play with your instrument at concert-pitch. Many persons keep their soul all unchorded, and within that state try to evolve a christian life; but with all their sawing, they fail to produce any sweet melodies. Now if it is worth your while to have christian experiences at all, it is worth your while to have them so in harmony with the laws of your own mind, and so accordant with God's commands, that they shall be joyful experiences. * * *

Now there are many things in religion that stand connected with the process of education and of healing, which make it necessary for us to bear the cross, to deny ourselves, to suffer more or less pain; but these things belong to the negative side, and it is wrong to put that side in such prominence that men of the world shall take their idea of religion from these instrumental processes.

There is also a positive side to religion. There is joy connected with it; joy in God; joy in trust and hope; joy in conscience; joy in love; joy in the Providence which overrules and watches all men's interests; joy in redemption; joy in the Holy Spirit; joy in the anticipation of heaven; joy on every side. These belong to every real christian, in a greater or less measure; and it is the side of religion to which they belong that ought to be exhibited. * * *

The spectacle of joy in the life and experience of a christian, as the fruit of the Spirit, also honors God. Men will be inclined to draw near to a God the fruit of whose Spirit in the soul is joyful. If the soul is pure, if it is gentle, if it is loving, if it is radiant, if it is hopeful and trustful and courageous, and if wherever it goes it is sweeter than flowers, brighter than light, and more inspiring than music, do you suppose that men will not understand it? "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." When a man has learned at any school to do anything well, the first inquiry is, "Who taught you? Where did you learn this?" If a man is a christian as some men are prisoners, men feel, "I do not want his experience. If that is religion, I would rather be without it." But if a christian is full of gracious affections and joyfulness, men say, "Where did he get them?" and they begin reverently to long that they, too, may become christians. It was not hard for the old prophet to say, "Let me die the death of the righteous;" and it is not hard to say, now, "Let me live the life of a christian," if the soul is full of purity, and aspiration, and strength, and courage, and joyfulness therein. * *

And now, my christian brethren, if such be the nature of christian joyfulness, and if such be its instrumentality, is it not, as I said it was in the beginning, a duty? It is not a pleasure nor a luxury, merely. It is not from a selfish motive that we are to seek it. There is the glory of God in it. There is the salvatian of souls in it. There is our own victory in it.

You may ask me, "Can every man be joyful?" Yes, every man. "Can all men alike be joyful?" No. There will be gradations in joy, as in every other christian grace; but every man, in his own measure, may be joyful, and every man may strive to increase in joyfulness. If you refuse it; if you thrust it from you; if you make up your mind that you cannot attain it before you begin to seek it; if you say, "It is a grace that belongs to saintship, and not to ordinary christian experience," then there will be no participation in it for you. But if you feel that it does belong to ordinary christian experience, that it is a radiant circle which God puts about the soul as its crown, and that you have a right to your crown, as every other man has a right to his; if you seek for it as a thing to be desired, then it shall be yours. And you will take notice that in those ministrations where teaching is for cheerfulness, for joyfulness, there the experience grows.

Among the things which I have to admire in other churches is this very joyfulness. Our Methodist brethren, especially, make fervidness of feeling a great feature of their mode of worship, and the result is that we see in that denomination a greater proportion of joy and triumph than perhaps in any other. Though there may be other desirable things in which that church may be excelled by others, yet in the matter of joyfulness, of praising God, of bearing abroad their witness and testimony, they are eminent, showing that where joy is held up before the minds of men, where truth is employed to encourage this trait, where men are inspired to develop it, it is possible to maintain it. And although there are, and ever will be, variations in this, as in other things, according to the nature and circumstances and conditions of men, yet it is a heritage to every man that is to be sanctified. And you that are called of God, you that have a hope in Jesus Christ, have not only a duty, but a right of joy. It is a part of that treasure which God has given you. And you should be increasingly joyful. The older you grow, and the nearer you come to the kingdom of heaven, the more your heart should shine, and the more your tongue should bear witness to the goodness of Him that has redeemed you.

Verbal Vices.

Indulgence in verbal vice soon encourages corresponding vices in conduct. Let any one of you come to talk about any mean or vile practice with a familiar tone, and do you suppose, when the opportunity occurs for committing the mean or vile act, he will be as strong against it as before? It is by no means an unknown thing that men of correct lives talk themselves into crime, into sensuality, into perdition. Bad language easily runs into bad deeds. Select any iniquity you please; suffer yourself to converse in its dialect, to use its slang, to speak in the character of one who approves or relishes it, and I need not tell you how soon your moral sense will lower down its level. Becoming intimate with it, you lose your horror of it. This obvious principle of itself, furnishes a reason for watching the tongue.—*Dr. F. D. Huntington.*

☞ There cannot be complete fullness until there is complete emptiness.

A Warning to Young Men.—In nearly all the large towns and cities, young men form themselves into clubs, of various kinds, to enable them to pass away the hours of the long winter evenings socially and pleasantly. An old merchant related in our hearing his own experience and observation in regard to this matter. A friend invited him to join a social club. They spent their time in song and jest, eating and drinking and general jollity. He kept a list of all who belonged to the club during his connection with it, and has traced their histories since. Of forty-nine, but three now remain enjoying a green old age. Most of the others went to early graves, the victims of intemperance. Within few of them were ever successful in business, though some were young men of [illegible] business capacity. He said, with great emphasis, had I an iron voice, which I could ring through our whole country, I would say to every young man, beware of the club room, and especially the room of a drinking club. Many a young man is ruined there before he is aware of his danger.—*Presbyterian Herald.*

Four good Habits.—There are four good habits—punctuality, accuracy, steadiness and despatch. Without the first of these, time is wasted; without the second, mistakes the most hurtful to our own credit and interest, and that of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.

Reading for Youth.

"Myself will see Me."

Once, in a Sabbath-school, a very little girl repeated the twenty-third Psalm very well, and so pleased a visitor who was present and heard her, that he kindly took a shilling from his pocket, and said, "This is for your little lesson, my child." The child's eye flashed with delight on what she had never, perhaps, had in her possession before; and she clasped her hand tightly over her prize. "Now," said he, further: "I see a great many shops open in this quarter, though it is God's day. You must, on no account, spend that coin in any of them to-day, but keep it till tomorrow. You understand, I won't be with you to see you, but there is One who will see you, and will find out at once if you break the Sabbath day." The child was silent, but kept looking up in the speaker's face with a dark, thoughtful eye. "Who will see you?" he asked, after a pause. "*Myself will see me!*" said the child in an instant, and with a gesture of pride. She did not know how noble her answer was; but she gave it clearly and promptly. She would disdain to lie or to deceive, even when alone. She could never disgrace herself, though it was only in her own eyes. That was the simple answer, full of truth and honor. Of course the visitor expected her to reply—"God will see me!" Perhaps, after all, it came to this, that God was so at home in the poor little heart, that she knew no difference between His eye and her own eye. Can each person who reads this say so? Is God at home in your heart, and making it so pure and holy, that you think it the most solemn thing to say, when you are tempted to sin, as that ragged child said, "*Myself will see me!*"

Origin of the Upas Tree Story.

A real valley of death exists in Java: it is termed the Valley of Poison, and is filled to a considerable height with carbonic acid gas, which is exhaled from crevices in the ground. If a man or any other animal enters it he cannot return; and he is not sensible of his danger until he feels himself sinking under the influence of the atmosphere which surrounds him, the carbonic acid, of which it chiefly consists, rising to the height of eighteen feet from the bottom of the valley. Birds which fly into this atmosphere drop down dead; and a fowl thrown into it dies before reaching the bottom, which is strewed with carcasses of various animals that have perished in the disastrous gas.—*Tropic.*

Children,—

If wisdom's ways you wisely seek,
Five things observe with care:
To whom you speak, *of whom* you speak,
And *how* and *when* and *where*.

Reading the Sky.—"Come here, Patty," said uncle Philip; "and come here, Peter. You have read your books, and now I will teach you how to read the sky."

"When the sky is clear, it says, 'Love God;' when it is stormy, it says, 'Fear God;' when it is lit up with the sun, it says, Praise God;' and when one part is clear and shining, and another part cloudy, then it says, 'Love God, fear God, and praise God,' all at the same time."—*Golden Rule.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 285. BOSTON, WEDNESDAY, MARCH 6, 1861. VOL. XII. NO. 26.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection; and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Parting.

"What mean ye to weep and break my heart?"

What mean ye, weeping pilgrims,
To break my bleeding heart?
Why fill the air with sighings
When we are called to part?
I go on glorious errands,
To prison or to death,
To tell of God's salvation
Till my last fleeting breath.

Oh think not that the crosses
Of Christ are hard to bear,
Or that the pains and losses
I scorn with Him to share;
I count my bonds as pleasure
So I may Jesus g[illegible]in,
And death is but a conflict
Where I a crown obtain.

Cheer up, ye trembling soldiers,
I dread no scourge or rod,
My life is not in peril
Wh[illegible] hid with [illegible] in God.
[illegible] [illegible]arnful sighing,
[illegible] r's words,
[illegible] [illegible]ough dying,
[illegible] Lord's. W. L. H.

[illegible] Ho[illegible]ville, N. Y., May 4, '60.

For the Crisis.

Affliction.

When necessitated to drink large potations from sorrow's cup, it is truly a great blessing to have the sympathy of our fellow beings. As a distinguished writer remarks, "Weeping with those that weep, does nor *dry their tears*, it is true, but it may serve to *dilute* them." Yea, who of us have not proved that it does greatly assuage the poignancy of the bitter draught, especially, when *superiors* so far doff their stoical dignity as to make demonstrations of grief in sobs and tears, and plaintive moans? Then, how should our sad hearts be comforted, while receiving assurance from the high authority of inspiration that He who spake the world into existence, and then was adequate to "measure the waters" thereof "in the hollow of his hand," and mete out heaven with a span, and comprehend the dust of the earth in a measure, and "weigh the mountains in scales and the hills in a balance"; "that sitteth upon the circle of the earth, and stretcheth out the heavens for his curtain and taketh up the isles as a very little thing";—when such a Being condescends to dilute our tears with his blessed sympathy, will it not so sweeten the bitter draught that we can drink it without a murmur? Yea, when we recollect that it is administered for our spiritual convalescence, will it not even remove the *frown* that nature could not forbear manifesting?

But how and why is this, that God should allow the cup of sorrow to be proffered to his "dearly beloved" and chosen people? Why use the rod on those who try to do his will? Because by this process there is hope of making something of them, or, in other words, by this means he elicits their virtues and makes them shine before the world with undimmed lustre. It may properly be denominated the crucible, in which he refines them and purges away their dross.—Isa. 48:10; Ps. 66; 10. He plainly tells us "he does not *willingly* afflict or grieve the children of men," but for their "profit." How often have we seen people go astray, like David, before they were afflicted, but when they felt the rod, they bethought themselves of their wanderings, and arose to return to their Father's house. Just let the mind's eye run over our own circle of acquaintance, and see how many more have drawn near to God in affliction, than in prosperity.

It must be acknowledg[illegible] few, *very* few, ever become *eminent* fo[illegible] without passing through sorrow's vale. [illegible] were necessary for the Captain of our [illegible]vation to be *perfected* through *suffering* [illegible] we [illegible] some strange thing has ha[illegible] [illegible] we pass the same ordeal [illegible] [illegible]ciple be *as* his [illegible]? [illegible] God more *especially* chas[illegible] [illegible] *very* wi[illegible] [illegible] above the ordinary heat instead of those who are trying to do his will? It may be there is no chance to benefit them, and you know he does not *willingly* afflict, that is, he takes no *pleasure* in afflicting, unless it be for our "profit." When he sees that chastisements avail nothing, he ceases to use the rod, saying as he did to Ephraim, "Let them alone," until the time appointed for retributive justice!

And can we not find something like this existing among our own race? I think most of us could find a precedent without a long search, where parents have continued to restrain by chastisement, those children of whom they had hope, while those they despaired of benefiting they have given up to take their own course, with the understanding they may lay no more claims to paternal privileges or restraints. If we were to visit the Five-Points' house of Industry, Mr. Barlow, the successor of Mr. Pease, could lead us into one of those dismal garret rookeries, and point us to the mere wreck of a once beautiful daughter of a millionaire, lying on the bare floor, huddled together with thieves, beggars, prostitutes, of every age, sex and color, indiscriminately, as the inhabitants of a sty, while her father masters a palace in uppertendom! Do you ask why this disparity? It seems her friends despaired of reforming her, such was her unconquerable thirst for the intoxicating cup, therefore they ceased to chasten or use the bridle of restraint, seeing it was to no purpose—her case a hopeless one. But while they entertained hope of her reform, think you not they restrained her with chastisement?

Then is it not safe to premise th[illegible], while our heavenly Fath[illegible] [illegible]ns us, there is [illegible] our case? "But if we be without chastisement whereof all are partakers, then are ye bastards and not sons." Furthermore, "whom the Lord loveth he chasteneth, and *scourgeth every son whom he receiveth*." But he cautions us against "fainting" or becoming discouraged, while passing through the fiery ordeal. But he does not forbid nature's relief, or love us the less, or consider us wanting christian magnanimity because we may possess temperaments the most ardent and give the honest expressions of such temperaments. Because we may be extremely sensitive to the sore chastisement, it does not argue rebellion, by any means; but, as the tender and affectionate child grieves more sorely when receiving chastisement, than the one of the opposite character, so the dear child of God may shed his tears in profusion, and give expression of his deep agony without incurring culpability, or indulging one idea of "fainting" or drawing back from God. Tears are nature's sweet relief to the bereaved and agonized heart, then why seek to restrain them? What if some, who might be denominated a kind of wooden people, deprecate them, and think it not quite in keeping with their stoical dignity to weep? We have many an example from high authority to the contrary. "The ancient Hebrews were not of opinion that courage and greatness of soul consisted in seeming to be insensible in adversity, or in restraining their tears. It was looked upon as a great disrespect for any one not to be bewailed at his funeral. So says the historian. Job says in speaking of the wicked, "His widow shall not weep." And the Psalmist, speaking of Hophni and Phineas says "their priests fell by the sword and their widows made no lamentation."

Well, when I thus suffer and weep, does Heaven take cognizance of my wounded spirit? Or if I, like the wounded deer, seek a covert from my fellows, does the Eternal interest himself in my behalf? Some of the royal family of the court of heaven, whose tearful fountains have often been opened in consequence of sore bereavements, have been exceedingly annoyed by a certain usurper, that is often prowling around, "worrying whom he can't devour," and often assuming the garb of an angel of light, using *some* Scripture, just as he did more than eighteen hundred years since, and so blending it with his deep machinations as to make some of them feel they were unnoticed by their heavenly Father. He suggests the truthful idea that God is a *great Being!* That "the inhabitants of the earth are as grasshoppers in his sight." That even "nations are as the drop of a bucket, and are accounted as the small dust," and, "that *all nations* are less than nothing before him." And then adds, do you think he takes special cogninance of one isolated individual, because such an one is bereaved? Your bereavement is merely the effect of natural laws; and you should never have the audacity to claim the great "I AM" as managing or having anything in particular to do with your individual case, that is altogether too small a matter for Jehovah, whose ways are as much above ours, as the heavens are higher than the [illegible] somewhat formidable were not heaven's courtiers armed with potent weapons. They might be induced, were it not for this, to conclude that *human* sympathy was all they could lay claim to.

But, thank heaven, it is far otherwise. Great, though he is, his clemency keeps pace with his magnanimity. At a time when his children had departed from him, and the rod of correction was necessary to move them, as soon as they relented, he says "his soul was grieved for the misery of Israel." And when at another time they had provoked the Lord very sore by their rebellion, and had to be brought low for the same, "he regarded their affliction when he heard their cry." And then behold his lenity as he bemoans backsliding Ephraim: "Since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord."

Therefore, backslidden one, you need not despair, but let hope plume her golden pinions seeing that Deity himself yearns over you with bowels of compassionate sympathy. And if such affectionate interest is manifested for the backslidden, what may we expect for those who are really trying to do his will? Then to show his attentive interest in his people, and that none of their sorrows are beneath his notice he says, "In *all* their affliction he was afflicted." Now whatever the affliction may be, moral, mental, or physical, his sympathy for them is sufficient to afflict himself. And further he says, "whoso toucheth them toucheth the apple of his eye." Yea, and such are his terms of intimacy with his [illegible] [illegible] so solicitous is he for their [illegible]are, that he numbers the very hairs of their head; therefore they have no occasion to fear or credit the usurper's story, that because of God's greatness he will not condescend to sympathize with puny man. Nay, verily; for "like as a father pitieth his children, so the Lord pitieth them that fear him." Blessed be the name of the Lord, he pitieth the bereaved family and the bereaved church. Look at the little church when John Baptist's head was immolated on the altar of vile Herodias' ambition. Few in number and mostly illiterate, despised by the proud Pharisee, and spoken against everywhere, how could they spare so excellent and talented a man as to be denominated "a burning and shining light?" But the poor fishermen did not murmur at their loss, but paid every mark of decorum to the lifeless form they had so loved in life, and then went and conferred with Jesus relative to their bereavement who was competent to administer the balm of consolation to their bleeding hearts, and soothe all their misgivings.

And shall not the little flock of 1861 go and do likewise? When death robs us of our brightest gems, our sweetest flowers, let us talk with Jesus and he will administer a cordial, the efficacy of which none can appreciate saving those that have partaken of it. We may with the apostolic church make "great lamentation" over such, fearing no charge of impropriety from the *Master*, even if we "make ado and weep," whatever may be the charge of wooden stoics and modern Gehazis.

When the noble Shunamitess saw her dear and only child embraced by the monster death, some might have construed her deep, maternal affection into fanaticism, as she laid the lifeless form upon the bed of the prophet and shut the door upon him and bade her servant drive to the utmost speed possible, until they arrived at Mount Carmel, where, meeting the man of God, she instantly and tenaciously clasped his feet, at which time her grief was too big for utterance; upon which the cold, uninterested Gehazi tried to coerce her to *propriety*, as he might denominate it, but immediately the lenient, affectionate Elijah interposed, and peremptorily forbade the rash act, saying, "Let her alone, for her soul is vexed within her." Job also gave deep manifestations both in deed and word, while experiencing his physical and mental agony; and while others censured, God exculpates him from every charge of culpability, seeing no stubbornness or spirit of murmuring, but simply nature's throes or groans, which he was not obligated to suppress.

BEULAH MATHEWSON.

Sandy Hill, N. Y., Feb. 1861.

☞ Let us take the sacred truth into our inmost hearts, and it will aid us to attain that holiness which should be the soul's warmest desire. We must pray for it, strive for it, and it will not elude us. Earthly treasures vanish even in our grasp, but holiness is a sure possession, guarded by God himself, and only changing that it may increase unto perfection.

☞ Duty is to all a word of solemn import. Its requirements are not to be avoided without sin, or fulfilled without the approbation of conscience, which is the divine law in the heart. However distasteful in prospect, in performance it carries its own compelling great reward.

For the Crisis.

Importance of Prophecy.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 Pet 1: 19.

This is the language of the apostle, immediately after alluding to that sublime symbolic scene on the mount of transfiguration, as proof of the coming and kingdom of Christ. Yet he declares the word of prophecy to be more sure than that magnificent display of the excellent glory. But in what respect is the word of prophecy more sure than the transfiguration of Christ, the kingdom of heaven in miniature? It is not more sure evidence of his second Advent, but a more sure guide to the weary pilgrim, pressing his way through this dark, stormy, tempestuous life, to the haven of eternal rest. The transfiguration of Christ is as sure evidence of his second coming as could have been given. But it does not serve as a light, by which the Church may understand whereabouts in the economy of God they are, nor by which they can understand how to act, so as to be in harmony with the divine plan. But the word of prophecy, as it describes all the developments of God's arrangement, serves as a *sure* light concerning the obligations we owe to Him. Hence the necessity for taking heed to it, as unto a light that shineth in a dark place. That the word of prophecy is one of the greatest blessings ever bestowed upon man, is a fact worthy of his most candid consideration.

No sooner had man, by transgression, [illegible] the dominion which his Maker had conditionally given him, yea, and the right to life also, than his future release from the grasp of death became a subject of prophecy. Yea, the abolition of death, the gift of eternal life, and the dominion regained through Christ, are all embodied in the same prophetic declaration.

The light of the prophetic word was life to Noah; for by it he foresaw the approaching dissolution of his fellow race, and, foreseeing the evil, he hid himself, and provided for the safety of his household. By the light of prophecy Abraham, together with a host of ancient worthies, foresaw the purposes of God relative to man's salvation, and by faith embraced the promises, being persuaded that what God had promised, He would faithfully perform. By the light of prophecy, Joseph foresaw that the children of Israel would, at some future time, depart out of the land of Egypt and settle in the land of Canaan; he therefore commanded them to carry thence his bones. The light of prophecy enabled those who looked for redemption in Israel, to recognize the babe of Bethlehem as the true Messiah, and to hail his advent with joy.

The light of prophecy enabled the eastern Magi to understand that the peculiar star which they saw, attested to the fact that the King of the Jews was born. And, by the light of prophecy, the pathway of all holy men has been illuminated. But time would fail me to particularize. Were it not for the light of the prophetic word, man could know nothing of the future; all beyond the present would be to him darkness and death. But by the light of prophecy he can see, by faith, a day of future retribution, and, by the aid of the Spirit of truth, he may prepare himself to enjoy a scene of everlasting bliss. But in order to do this, he must *take heed* to the sure word, for it was given for the express purpose of illuminating the dark road over which he must travel, in passing from Paradise lost to Paradise restored.

The light of prophecy shines on the past, on the present, and on the future; and by taking heed to it, we can know what is in the past relative to the plan of salvation; we can discern what is present, and we can discover what is imminent. And that we may be prepared to act in accordance with the will of God, it is necessary that we understand what portions of his word are now in process of fulfillment. We may meditate continually upon those prophecies which relate to Christ's first advent—to his death, resurrection and ascension; and even to all prophecy that has become matter of history; but from these alone we can obtain no light as to what our present action should be.

That we may be co-workers with God, it is necessary that we act in harmony with the present fulfillment of prophecy, for here is where he works. Although he once worked marvelously around the cross of Christ, and still more marvelously around Joseph's new tomb; yet he is not at work there now. He is at work down here, in these last fragments of time, filling up the last jots and tittles of his word, almost ready to perform his last work in the graves of the dead; and it is the duty of his people to act in concert with him; to proclaim to the world the present developments of his economy; thus letting their light shine before men.

That we may be the light of the world, it is necessary that we take heed to the sure word of prophecy, so that we may discern which ray of the prophetic light shines out most prominently, and put that in the most conspicuous place on the lampstand, that others may see, and by it be led to glorify their Father which is in heaven. That we may have fellowship with Christ, we must act in harmony with present truth; and present truth consists in the present fulfillment of prophecy. Therefore, that we ourselves may receive any special benefit from the prophetic light, and by it be able to benefit others, it behooves us to take heed thereto; and as we discern prophetic developments, hold fast whereunto we "have already attained."

But there are two classes of prophecy to which we must take heed, in order to have the full light of revelation, viz., that which relates to the action of the political world, and that which relates to the church. As the condition and action of the governments of earth are clearly delineated in the book of prophecy for the benefit of the church, we, who occupy the last fragments of probationary time, shall do well to contemplate those prophecies.

We discover, by the light of prophecy, that the nations are fast accomplishing their last work of rebellion against the Omnipotent Ruler of the universe. We see that government symbolized by the eighth form of the leopard beast, *alias* the beast that was, is not, and yet is, acting in [illegible] accordance with the prophetic delinea[illegible], and ma[illegible] [illegible] strides toward perdition. We see, also, thos[illegible] [illegible] represented by the ten horns, hati[illegible] the "harlot," and employing all the means in their power to make her desolate and naked; that they are in vehement haste to devour her, ardently longing for the time to arrive when it can only be said respecting her existence, she *was*. We see that the time has arrived when we may be in constant expectation of witnessing the barbarous deeds of that government symbolized by the two-horned beast of Rev. 13. I am aware, however, that the position is taken by some that the two-horned beast has had his day. But for several reasons—a few only of which I will name, as it is not my purpose to dwell on this subject—I consider this to be a wrong position. Respecting the leopard beast, John says: "And I saw one of his heads as it were wounded to death, and his deadly wound was healed; and all the world wondered after the beast." The world wondered after the beast, when they saw that his deadly wound was healed; and the healing of his deadly wound brings him into his eighth and last form; and the two-horned beast is represented as acting cotemporaneously and amicably with the leopard beast in his eighth or revived form, for the two-horned beast "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Now mark: the phrase, "*The first beast, whose deadly wound was healed*," can represent nothing else than the *eighth* or *last form* of the first beast. And this *eighth form* of the first or *leopard beast*, is that which the *two-horned beast* causes the earth and them which dwell therein to worship.

Again, the two-horned beast caused an *image* to be made to the beast which *had the wound by the sword*, AND DID LIVE. That is, when the beast lived in his *eighth form*, after having been slain by the sword. The two-horned beast invested the image with authority to speak, and to command the inhabitants of the earth to worship him (the image), on pain of death; and that all, of every cast, should receive a mark, either in their right hands or in their foreheads. And this act of authority, on the part of the image, will invite the "third angel," (Rev. 14: 9), to deliver his message, "Saying with a loud voice, If any man" (does) "worship the beast and his image, and receive his mark in his forehead, or in his name, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." But, as the *first beast* did not assume his *eighth form* until A. D. 1848, when he ascended out of the "pit," we must look for the appearing of the image this side of that date, as the leopard beast must have assumed his eighth form before the image could be made. But I am fully confident that the two-horned beast is, at this moment, preparing to clothe the image with authority to act, according to the inspired prediction. I am also persuaded that the United States of America are destined to fulfill the prophecy relative to the two-horned beast.

H. ROBINSON.

Willington, Ct.

For the Crisis.

Humility.

Humility is work to be performed on the part of man and is not an attribute of God whatever. He reigns on the throne of his glory, Almighty Sovereign of all. He holds the fate of nations and the destiny of worlds at his pleasure. Before such a Potentate all our actions are scrutinized—all our thoughts discerned. And it is not man's duty alone to bestow that reverence due his majesty and power, but he stands an outlawed culprit before his offended justice. He has no claim upon the mercy of his Maker. He can give no ransom to redeem himself from the penalty of a holy law. Jesus Christ pays the penalty on certain conditions. He again brings the favor of God within the grasp of man.

One of these conditions is humility. As man had nothing which could redeem hi[illegible] from the curse of the law, Christ [illegible] deeming him from its weightier pen[illegible] offers to reinstate him, if he will hu[illegible] himself in acknowledgment of the ra[illegible] already paid for him and the continual [illegible] jection of his body a living sacrifice to God. It is no more than his reasonable duty. As far as his own works are concerned he is a culprit after he has performed all that lies within his power. And shall not man acknowledge the Redeem[illegible] who has purchased his eternal salvatio[illegible] Shall he not humble himself in the low[illegible]st insignificance before the power that has raised him from the death pit of unending destruction? It is no more than a requisite and unpardonable duty of ma[illegible] t[illegible] give the hearty acknowledgment o[illegible] [illegible]ithout which he must forever h[illegible] [illegible] [illegible]ence [illegible] [illegible] your-selves therefore under the mighty [illegible] God that he may exalt you in due ti[illegible]."—1 Pet. 5: 6.

1. True humility acknowledges God as the omnipotent ruler of the universe and director of the destinies of the human family, before whom alone he is morally responsible. Man must believe there is a God or else he could not humble himself before him. And the very act of humiliation proves that he feels a guilty violation of some high and uncontrollable law, if he does not prostrate himself in humble veneration of its requisitions and commands. God cannot impose an unreasonable requirement, for it is entirely out of and beneath his nature, and man as a moral and intellectual being could not obey such a requisition if made. Hence if God has required humility, it must be righteous, and man must submit to it as the reasonable requirement of a just God. While man recognizes the power of the Almighty and at the same time that it is this Being whom he has offended, he sinks into the deepest contrition before him and implores the forgiveness of unmerited mercy.

2. True humility implies living faith in the promises of God. Christ promises that he who humbleth himself shall be exalted. And that "God resisteth the proud but giveth grace to the humble." Man grasps the promise as the only refuge from the impending storm of divine justice. It is the only bulwark behind which he can hide in safety. If a person did not believe the promises they would not rest upon them for their salvation. Consequently they would not submit to the requirements of those promises in order to obtain the blessings they contain. But faithful obedience can only be prompted by an unwavering confidence in the verity of the promise to escape the evil and obtain the good. From confidence springs up expectation. Desire entwines them together and hope springs up in the sunless caverns of destruction. Faith makes them heirs of God and joint heirs with Jesus Christ, through whom they shall receive redemption from the curse of the law and salvation from the thraldom of sin, and joys ineffable shall light up their pathway to glory.

3. True humility must be held towards God, not man—an inward principle, not external manifestations. The Jews had a very expensive kind of humility, who, for pretence, made long prayers, looked sad when they fasted and made the essential point of salvation the strict observance of outward forms and ceremonies. But Christ reprimanded their hypocrisy and commanded his disciples when they fasted to "anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."—Matt. 6: 17. True humility seeks to obey the commandments of God, not to gratify the approbation of men. Within the secluded retreat of devotion's shrine it prostrates all its desires and aspirations, its hopes and its affections to the service of God. It shuns the display of pretending emoluments—the approbation of short-sighted mortals, and asks for that glory and honor and immortality which is bestowed by the Sovereign of heaven alone. It is true, that becoming modesty will shine forth in every society in which they may mingle; but these deep indwelling springs of humility are seen alone by the eye of heaven.

4. If man will not *humble himself* in probation, God will humble him in the day of judgment. He has sworn: "As I live, saith the Lord, every knee shall bow to me and every tongue confess to God. So then every one of us shall give account of himself to God."—Rom. 14: 11. If we will humble ourselves in deep contrition to him before the age of mercy closes, he will exalt us in the day of judgment to sit upon thrones of glory, wearing crowns of unfading brightness and bearing palms of eternal triumph. But if we will not humble ourselves before him we shall be found among those who will call for the mountains and rocks to "fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb. "For the great day of his wrath is come and who shall be able to stand." This will be their humiliation. It will end in the lake of fire which is the second death. I tremble [illegible] that person who prays for God to hum[illegible] him. If the Almighty should an[illegible] that prayer, condemnation, with all [illegible] terrible consequences, would be poured [illegible] unmixed with mercy upon his guilty [illegible]. But if man will *humble himself*, an exaltation to angelic equality and more than angelic glory will be the priceless boon of unmerited favor; and he will reap a rich harvest of eter[illegible] [illegible]lessedness, [illegible]mortality and une[illegible] [illegible]

For the Crisis.

To the Weak in Faith.

In the year 18— there lived in the village of B—— a family whose *unwavering faith* in God had separated them from the society of the popular and the gay, and for whose integrity and christian fortitude the devil sought to heap upon them afflictions and sorrows in every possible way. It seemed as though the devil was enraged because he could not get them to give up their hope of *life through Christ*, and join with the world and popular church, and be "hail, fellows, well met." But in spite of the sneers of popular professors, scoffs of the wicked, and afflictions of the devil, they maintained their steadfastness, "always abounding in the work of the Lord." The husband and father was a man like the most of God's children that had to work to support his family—a wife and six children. The adversary saw this, and doubtless thought, if he could manage to have him thrown out of employment, he would be forced to abandon his christian firmness. So by his intriguing, using men for his agents, the "enemy of all righteousness" caused him to be thrown out of employment. What should be done now? What would the family do for daily bread? They had no fears. They believed the same God that fed Elijah in the wilderness would feed them if they trusted in him. The eldest daughter was taken severely ill, and many long and dreary weeks in that severe winter she was upon the sufferer's couch. The father could get no employment, unless it was to *sell rum*, or do something he *knew* to be wrong. Should he yield? Now came the trial of their faith. Would God not answer prayer now as well as *many* times before? They believed he would, and had perfect confidence.

The Lord directed the steps of two of his children to their dwelling to remain over night, and they saw something of their condition; but left them nothing but a "God bless you," and "don't yield to the enemy," and went away without even saying "good bye." Time rolled on, and ere many weeks had passed, they received a letter from these two men with on[illegible] [illegible] enclosed, and soon another with three, and another with eight, etc., until in all they received *twenty-six dollars*, I believe; and their wants were all supplied, and they yielded not to the enemy, and in due time the father got employment, and they were made to rejoice, knowing that it is not in vain to trust in the Lord.

I do not write this to convince infidels or cavilers that God hears and answers prayer, and supplies the wants of his people, but to try to strengthen the faith of the weak. O! my brother or my sister, in the hour of trial, when all seems dark before you, and famine may seem to stare you in the face, be not terrified. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." "Have faith in God." The same God that said to the faithful in Elijah's day, when famine was in the land, "and it rained not on the earth for the space of three years and six months," "Fear not," "the barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Parting.

"What mean ye to weep and break my heart?"

What mean ye, weeping pilgrims,
To break my bleeding heart?
Why fill the air with sighings
When we are called to part?
I go on glorious errands,
To prison or to death,
To tell of God's salvation
Till my last fleeting breath.

O! think not that the crosses
Of Christ are hard to bear,
Or that the pains and losses
I scorn with Him to share;
I count my bonds as pleasure
So I may Jesus g[a]in,
And death is but a conflict
Where I a crown obtain.

Cheer up, ye trembling soldiers,
I dread no scourge or rod;
My life is not in peril
Wh[illegible] in God.
[illegible] [mo]urnful sighing,
[illegible] [Savio]r's words,
[illegible] though dying,
[illegible] Lord's. H. L. H.

[illegible] Hou[se] [illegible]sville, N. Y., May 4, '60.

For the Crisis.

Affliction.

When necessitated to drink large potations from sorrow's cup, it is truly a great blessing to have the sympathy of our fellow beings. As a distinguished writer remarks, "Weeping with those that weep, does nor *dry their tears*, it is true, but it may serve to *dilute* them." Yea, who of us have not proved that it does greatly assuage the poignancy of the bitter draught, especially, when *superiors* so far doff their stoical dignity as to make demonstrations of grief in sobs and tears, and plaintive moans? Then, how should our sad hearts be comforted, while receiving assurance from the high authority of inspiration that He who spake the world into existence, and then was adequate to "measure the waters" thereof "in the hollow of his hand," and mete out heaven with a span, and comprehend the dust of the earth in a measure, and "weigh the mountains in scales and the hills in a balance"; "that sitteth upon the circle of the earth, and stretcheth out the heavens for his curtain and taketh up the isles as a very little thing";—when such a Being condescends to dilute our tears with his blessed sympathy, will it not so sweeten the bitter draught that we can drink it without a murmur? Yea, when we recollect that it is administered for our spiritual convalescence, will it not even remove the *frown* that nature could not forbear manifesting?

But how and why is this, that God should allow the cup of sorrow to be proffered to his "dearly beloved" and chosen people? Why use the rod on those who try to do his will? Because by this process there is hope of making something of them, or, in other words, by this means he elicits their virtues and makes them shine before the world with undimmed lustre. It may properly be denominated the crucible, in which he refines them and purges away their dross.—Isa. 48:10; Ps. 66; 10. He plainly tells us "he does not *willingly* afflict or grieve the children of men," but for their "profit." How often have we seen people go astray, like David, before they were afflicted, but when they felt the rod, they bethought themselves of their wanderings, and arose to return to their Father's house. Just let the mind's eye run over our own circle of acquaintance, and see how many more have drawn near to God in affliction, than in prosperity.

It must be acknowledg[illegible] few, very few, ever become *eminent* for [illegible] without passing through sorrow's vale. [illegible] were necessary for the Captain of our [illegible]vation to be *perfected* through *suffering* [illegible] [illegible]lude some strange thing has hap[pened] [illegible] we pass the same ordeal; [illegible] [dis]ciple be as his [Mas]ter? [illegible] God more *especially* chas[illegible] [illegible] very wicked and not [illegible] above the ordinary heat instead of those who are trying to do his will? It may be there is no chance to benefit them, and you know he does not *willingly* afflict, that is, he takes no *pleasure* in afflicting, unless it be for our "profit." When he sees that chastisements avail nothing, he ceases to use the rod, saying as he did to Ephraim, "Let them alone," until the time appointed for retributive justice!

And can we not find something like this existing among our own race? I think most of us could find a precedent without a long search, where parents have continued to restrain by chastisement, those children of whom they had hope, while those they despaired of benefiting they have given up to take their own course, with the understanding they may lay no more claims to paternal privileges or restraints. If we were to visit the Five-Points' house of Industry, Mr. Barlow, the successor of Mr. Pease, could lead us into one of those dismal garret rookeries, and point us to the mere wreck of a once beautiful daughter of a millionaire, lying on the bare floor, huddled together with thieves, beggars, prostitutes, of every age, sex and color, indiscriminately, as the inhabitants of a sty, while her father masters a palace in uppertendom! Do you ask why this disparity? It seems her friends despaired of reforming her, such was her unconquerable thirst for the intoxicating cup, therefore they ceased to chasten or use the bridle of restraint, seeing it was to no purpose—her case a hopeless one. But while they entertained hope of her reform, think you not they restrained her with chastisement?

Then is it not safe to premise th[at], while our heavenly Fath[er chast]ens us, there is [illegible] our case? "But if we be without chastisement whereof all are partakers, then are ye bastards and not sons." Furthermore, "whom the Lord loveth he chasteneth, and *scourgeth every son whom he receiveth.*" But he cautions us against "fainting" or becoming discouraged, while passing through the fiery ordeal. But he does not forbid nature's relief, or love us the less, or consider us wanting christian magnanimity because we may possess temperaments the most ardent and give the honest expressions of such temperaments. Because we may be extremely sensitive to the sore chastisement, it does not argue rebellion, by any means; but, as the tender and affectionate child grieves more sorely when receiving chastisement, than the one of the opposite character, so the dear child of God may shed his tears in profusion, and give expression of his deep agony without incurring culpability, or indulging one idea of "fainting" or drawing back from God. Tears are nature's sweet relief to the bereaved and agonized heart, then why seek to restrain them? What if some, who might be denominated a kind of wooden people, deprecate them, and think it not quite in keeping with their stoical dignity to weep? We have many an example from high authority to the contrary. "The ancient Hebrews were not of opinion that courage and greatness of soul consisted in seeming to be insensible in adversity, or in restraining their tears. It was looked upon as a great disrespect for any one not to be bewailed at his funeral. So says the historian. Job says in speaking of the wicked, "His widow shall not weep." And the Psalmist, speaking of Hophni and Phineas says "their priests fell by the sword and their widows made no lamentation."

Well, when I thus suffer and weep, does Heaven take cognizance of my wounded spirit? Or if I, like the wounded deer, seek a covert from my fellows, does the Eternal interest himself in my behalf? Some of the royal family of the court of heaven, whose tearful fountains have often been opened in consequence of sore bereavements, have been exceedingly annoyed by a certain usurper, that is often prowling around, "worrying whom he can't devour," and often assuming the garb of an angel of light, using *some* Scripture, just as he did more than eighteen hundred years since, and so blending it with his deep machinations as to make some of them feel they were unnoticed by their heavenly Father. He suggests the truthful idea that God is a *great Being!* That "the inhabitants of the earth are as grasshoppers in his sight." That even "nations are as the drop of a bucket, and are accounted as the small dust," and, "that *all nations* are less than nothing before him." And then adds, do you think he takes special cognizance of one isolated individual, because such an one is bereaved? Your bereavement is merely the effect of natural laws; and you should never have the audacity to claim the great "I AM" as managing or having anything in particular to do with your individual case, that is altogether too small a matter for Jehovah, whose ways are as much above ours, as the heavens are higher than the [illegible] somewhat formidable were not heaven's courtiers armed with potent weapons. They might be induced, were it not for this, to conclude that *human* sympathy was all they could lay claim to.

But, thank heaven, it is far otherwise. Great, though he is, his clemency keeps pace with his magnanimity. At a time when his children had departed from him, and the rod of correction was necessary to save them, as soon as they relented, he says "his soul was grieved for the misery of Israel." And when at another time they had provoked the Lord very sore by their rebellion, and had to be brought low for the same, "he regarded their affliction when he heard their cry." And then behold his lenity as he bemoans backsliding Ephraim: "Since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him, I will surely have mercy upon him, saith the Lord."

Therefore, backslidden one, you need not despair, but let hope plume her golden pinions seeing that Deity himself yearns over you with bowels of compassionate sympathy. And if such affectionate interest is manifested for the backslidden, what may we expect for those who are really trying to do his will? Then to show his attentive interest in his people, and that none of their sorrows are beneath his notice he says, "In *all* their affliction he was afflicted." Now whatever the affliction may be, moral, mental, or physical, his sympathy for them is sufficient to afflict himself. And further he says, "whoso toucheth them toucheth the apple of his eye." Yea, and such are his terms of intimacy with his [illegible] [an]d so solicitous is he for their [welf]are, that he numbers the very hairs of their head; therefore they have no occasion to fear or credit the usurper's story, that because of God's greatness he will not condescend to sympathize with puny man. Nay, verily; for "like as a father pitieth his children, so the Lord pitieth them that fear him." Blessed be the name of the Lord, he pitieth the bereaved family and the bereaved church. Look at the little church when John Baptist's head was immolated on the altar of vile Herodias' ambition. Few in number and mostly illiterate, despised by the proud Pharisee, and spoken against everywhere, how could they spare so excellent and talented a man as to be denominated "a burning and shining light?" But the poor fishermen did not murmur at their loss, but paid every mark of decorum to the lifeless form they had so loved in life, and then went and conferred with Jesus relative to their bereavement who was competent to administer the balm of consolation to their bleeding hearts, and soothe all their misgivings.

And shall not the little flock of 1861 go and do likewise? When death robs us of our brightest gems, our sweetest flowers, let us talk with Jesus and he will administer a cordial, the efficacy of which none can appreciate saving those that have partaken of it. We may with the apostolic church make "great lamentation" over such, fearing no charge of impropriety from the *Master*, even if we "make ado and weep," whatever may be the charge of wooden stoics and modern Gehazis.

When the noble Shunamitess saw her dear and only child embraced by the monster death, some might have construed her deep, maternal affection into fanaticism, as she laid the lifeless form upon the bed of the prophet and shut the door upon him and bade her servant drive to the utmost speed possible, until they arrived at Mount Carmel, where, meeting the man of God, she instantly and tenaciously clasped his feet, at which time her grief was too big for utterance; upon which the cold, uninterested Gehazi tried to coerce her to *propriety*, as he might denominate it, but immediately the lenient, affectionate Elijah interposed, and peremptorily forbade the rash act, saying, "Let her alone, for her soul is vexed within her." Job also gave deep manifestations both in deed and word, while experiencing his physical and mental agony; and while others censured, God exculpates him from every charge of culpability, seeing no stubbornness or spirit of murmuring, but simply nature's throes or groans, which he was not obligated to suppress. BEULAH MATHEWSON.

Sandy Hill, N. Y., Feb. 1861.

☞ Let us take the sacred truth into our inmost hearts, and it will aid us to attain that holiness which should be the soul's warmest desire. We must pray for it, strive for it, and it will not elude us. Earthly treasures vanish even in our grasp, but holiness is a sure possession, guarded by God himself, and only changing that it may increase unto perfection.

☞ Duty is to all a word of solemn import. Its requirements are not to be avoided without sin, or fulfilled without the approbation of conscience, which is the divine law in the heart. However distasteful in prospect, in performance it car[illegible]

For the Crisis.

Importance of Prophecy.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."—2 PET 1: 19.

This is the language of the apostle, immediately after alluding to that sublime symbolic scene on the mount of transfiguration, as proof of the coming and kingdom of Christ. Yet he declares the word of prophecy to be more sure than that magnificent display of the excellent glory. But in what respect is the word of prophecy more sure than the transfiguration of Christ, the kingdom of heaven in miniature? It is not more sure evidence of his second Advent, but a more sure guide to the weary pilgrim, pressing his way through this dark, stormy, tempestuous life, to the haven of eternal rest. The transfiguration of Christ is as sure evidence of his second coming as could have been given. But it does not serve as a light, by which the Church may understand whereabouts in the economy of God they are, nor by which they can understand how to act, so as to be in harmony with the divine plan. But the word of prophecy, as it describes all the developments of God's arrangement, serves as a *sure* light concerning the obligations we owe to Him. Hence the necessity for taking heed to it, as unto a light that shineth in a dark place. That the word of prophecy is one of the greatest blessings ever bestowed upon man, is a fact worthy of his most candid consideration.

No sooner had man, by transgression, [illegible] the dominion which his Maker had conditionally given him, yea, and the right to life also, than his future release from the grasp of death became a subject of prophecy. Yea, the abolition of death, the gift of eternal life, and the dominion regained through Christ, are all embodied in the same prophetic declaration.

The light of the prophetic word was life to Noah; for by it he foresaw the approaching dissolution of his fellow race, and, foreseeing the evil, he hid himself, and provided for the safety of his household. By the light of prophecy Abraham, together with a host of ancient worthies, foresaw the purposes of God relative to man's salvation, and by faith embraced the promises, being persuaded that what God had promised, He would faithfully perform. By the light of prophecy, Joseph foresaw that the children of Israel would, at some future time, depart out of the land of Egypt and settle in the land of Canaan; he therefore commanded them to carry thence his bones. The light of prophecy enabled those who looked for redemption in Israel, to recognize the babe of Bethlehem as the true Messiah, and to hail his advent with joy.

The light of prophecy enabled the eastern Magi to understand that the peculiar star which they saw, attested to the fact that the King of the Jews was born. And, by the light of prophecy, the pathway of all holy men has been illuminated. But time would fail me to particularize. Were it not for the light of the prophetic word, man could know nothing of the future; all beyond the present would be to him darkness and death. But by the light of prophecy he can see, by faith, a day of future retribution, and, by the aid of the Spirit of truth, he may prepare himself to enjoy a scene of everlasting bliss. But in order to do this, he must *take heed* to the sure word, for it was given for the express purpose of illuminating the dark road over which he must travel, in passing from Paradise lost to Paradise restored.

The light of prophecy shines on the past, on the present, and on the future; and by taking heed to it, we can know what is in the past relative to the plan of salvation; we can discern what is present, and we can discover what is imminent. And that we may be prepared to act in accordance with the will of God, it is necessary that we understand what portions of his word are now in process of fulfillment. We may meditate continually upon those prophecies which relate to Christ's first advent—to his death, resurrection and ascension; and even to all prophecy that has become matter of history; but from these alone we can obtain no light as to what our present action should be.

That we may be co-workers with God, it is necessary that we act in harmony with the present fulfillment of prophecy, for here is where he works. Although he once worked marvelously around the cross of Christ, and still more marvelously around Joseph's new tomb; yet he is not at work there now. He is at work down here, in these last fragments of time, filling up the last jots and tittles of his word, almost ready to perform this last work in the graves of the dead; and it is the duty of his people to act in concert with him; to [illegible] ments of his economy; thus letting their light shine before men.

That we may be the light of the world, it is necessary that we take heed to the sure word of prophecy, so that we may discern which ray of the prophetic light shines out most prominently, and put that in the most conspicuous place on the lampstand, that others may see, and by it be led to glorify their Father which is in heaven. That we may have fellowship with Christ, we must act in harmony with present truth; and present truth consists in the present fulfillment of prophecy. Therefore, that we ourselves may receive any special benefit from the prophetic light, and by it be able to benefit others, it behooves us to take heed thereto; and as we discern prophetic developments, hold fast whereunto we "have already attained."

But there are two classes of prophecy to which we must take heed, in order to have the full light of revelation, viz., that which relates to the action of the political world, and that which relates to the church. As the condition and action of the governments of earth are clearly delineated in the book of prophecy for the benefit of the church, we, who occupy the last fragments of probationary time, shall do well to contemplate those prophecies.

We discover, by the light of prophecy, that the nations are fast accomplishing their last work of rebellion against the Omnipotent Ruler of the universe. We see that government symbolized by the eighth form of the leopard beast, *alias* the beast that was, is not, and yet is, acting in [per]fect accordance with the prophetic delinea[tion], and ma[illegible] strides toward perdition. We see, also, thos[e] [illegible] [re]presented by the ten horns, hati[ng] the "harlot," and employing all the means in their power to make her desolate and naked; that they are in vehement haste to devour her, ardently longing for the time to arrive when it can only be said respecting her existence, she was. We see that the time has arrived when we may be in constant expectation of witnessing the barbarous deeds of that government symbolized by the two-horned beast of Rev. 13. I am aware, however, that the position is taken by some that the two-horned beast has had his day. But for several reasons—a few only of which I will name, as it is not my purpose to dwell on this subject—I consider this to be a wrong position. Respecting the leopard beast, John says: "And I saw one of his heads as it were wounded to death, and his deadly wound was healed; and all the world wondered after the beast." The world wondered after the beast, when they saw that his deadly wound was healed; and the healing of his deadly wound brings him into his eighth and last form; and the two-horned beast is represented as acting cotemporaneously and amicably with the leopard beast in his eighth or revived form, for the two-horned beast "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Now mark: the phrase, "*The first beast, whose deadly wound was healed,*" can represent nothing else than the *eighth* or *last form* of the first beast. And this *eighth form* of the first or *leopard beast*, is that which the *two-horned beast* causes the earth and them which dwell therein to worship.

Again, the two-horned beast caused an *image* to be made to the beast which *had the wound by the sword*, AND DID LIVE. That is, when the beast lived in his *eighth form*, after having been slain by the sword. The two-horned beast invested the image with authority to speak, and to command the inhabitants of the earth to worship him (the image), on pain of death; and that all, of every cast, should receive a mark, either in their right hands or in their foreheads. And this act of authority, on the part of the image, will invite the "third angel," (Rev. 14: 9), to deliver his message, "Saying with a loud voice, If any man" (does) "worship the beast and his image, and receive his mark in his forehead, or in his name, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." But, as the *first beast* did not assume his *eighth form* until A. D. 1848, when he ascended out of the "pit," we must look for the appearing of the image this side of that date, as the leopard beast must have assumed his eighth form before the image could be made. But I am fully confident that the two-horned beast is, at this moment, preparing to clothe the image with authority to act, according to the inspired prediction. I am also persuaded that the United States of America are destined to fulfill the prophecy relative to the two-horned beast. [illegible] Robinson.

[illegible], Ct.

For the Crisis.

Humility.

Humility is work to be performed on the part of man and is not an attribute of God whatever. He reigns on the throne of his glory, Almighty Sovereign of all. He holds the fate of nations and the destiny of worlds at his pleasure. Before such a Potentate all our actions are scrutinized—all our thoughts discerned. And it is not man's duty alone to bestow that reverence due his majesty and power, but he stands an outlawed culprit before his offended justice. He has no claim upon the mercy of his Maker. He can give no ransom to redeem himself from the penalty of a holy law. Jesus Christ pays the penalty on certain conditions. He again brings the favor of God within the grasp of man.

One of these conditions is humility. As man had nothing which could redeem hi[m] from the curse of the law, Chris[t] [re]deeming him from its weightier pen[alty] offers to reinstate him, if he will hum[ble] himself in acknowledgment of the ran[som] already paid for him and the continual [sub]jection of his body a living sacrifice to God. It is no more than his reasonable duty. As far as his own works are concerned he is a culprit after he has performed all that lies within his power. And shall not man acknowledge the Redeemer who has purchased his eternal salvation? Shall he not humble himself in the lowest insignificance before the power that has raised him from the death pit of unending destruction? It is no more than a requisite and unpardonable duty of man to give the hearty acknowledgment of [illegible] without which he must forever ha[illegible] Hence [illegible] and prop[illegible] your-selves therefore under the mighty [illegible] God that he may exalt you in due t[ime]. —1 Pet. 5: 6.

1. True humility acknowledges God as the omnipotent ruler of the universe and director of the destinies of the human family, before whom alone he is morally responsible. Man must believe there is a God or else he could not humble himself before him. And the very act of humiliation proves that he feels a guilty violation of some high and uncontrollable law, if he does not prostrate himself in humble veneration of its requisitions and commands. God cannot impose an unreasonable requirement, for it is entirely out of and beneath his nature, and man as a moral and intellectual being could not obey such a requisition if made. Hence if God has required humility, it must be righteous, and man must submit to it as the reasonable requirement of a just God. While man recognizes the power of the Almighty and at the same time that it is this Being whom he has offended, he sinks into the deepest contrition before him and implores the forgiveness of unmerited mercy.

2. True humility implies living faith in the promises of God. Christ promises that he who humbleth himself shall be exalted. And that "God resisteth the proud but giveth grace to the humble." Man grasps the promise as the only refuge from the impending storm of divine justice. It is the only bulwark behind which he can hide in safety. If a person did not believe the promises they would not rest upon them for their salvation. Consequently they would not submit to the requirements of those promises in order to obtain the blessings they contain. But faithful obedience can only be prompted by an unwavering confidence in the verity of the promise to escape the evil and obtain the good. From confidence springs up expectation. Desire entwines them together and hope springs up in the sunless caverns of destruction. Faith makes them heirs of God and joint heirs with Jesus Christ, through whom they shall receive redemption from the curse of the law and salvation from the thraldom of sin, and joys ineffable shall light up their pathway to glory.

3. True humility must be held towards God, not man—an inward principle, not external manifestations. The Jews had a very expensive kind of humility, who, for pretence, made long prayers, looked sad when they fasted and made the essential point of salvation the strict observance of outward forms and ceremonies. But Christ reprimanded their hypocrisy and commanded his disciples when they fasted to "anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."—Matt. 6: 17. True humility seeks to obey the commandments of God, not to gratify the approbation of men. Within the secluded retreat of devotion's shrine it prostrates all its desires and aspirations, its hopes and its affections to the service of God. It shuns the display of pretending [illegible]—the approbation of short-sighted mortals, and asks for that [illegible] glory and honor and immortality which is bestowed by the Sovereign of heaven alone. It is true, that becoming meekness will shine forth in every society in which they may mingle; but those deep indwelling springs of humility are seen alone by the eye of heaven.

4. If man will not *humble himself* in probation, God will humble him in the day of judgment. He has sworn: "As I live, saith the Lord, every knee shall bow to me and every tongue confess to God. So then every one of us shall give account of himself to God."—Rom. 14: 11. If we will humble ourselves in deep contrition to him before the age of mercy closes, he will exalt us in the day of judgment to sit upon thrones of glory, wearing crowns of unfading brightness and bearing palms of eternal triumph. But if we will not humble ourselves before him we shall be found among those who will call for the mountains and rocks to "fall on us and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb. "For the great day of his wrath is come and who shall be able to stand." This will be their humiliation. It will end in the lake of fire which is the second death. I tremble [fo]r that person who prays for God to hum[bl]e him. If the Almighty should an[swer] that prayer, condemnation, with all [its t]errible consequences, would be poured [out] unmixed with mercy upon his guilty [illegible]

[5]. But if man will *humble himself*, an [ex]altation to angelic equality and more than angelic glory will be the priceless boon of unmerited favor; and he will reap a rich harvest of eter[nal b]lessedness, [im]mortality and une[illegible] [illegible]

For the Crisis.

To the Weak in Faith.

In the year 18— there lived in the village of B—— a family whose *unwavering faith* in God had separated them from the society of the popular and the gay, and for whose integrity and christian fortitude the devil sought to heap upon them afflictions and sorrows in every possible way. It seemed as though the devil was enraged because he could not get them to give up their hope of *life through Christ*, and join with the world and popular church, and be "hail, fellows, well met." But in spite of the sneers of popular professors, scoffs of the wicked, and afflictions of the devil, they maintained their steadfastness, "always abounding in the work of the Lord." The husband and father was a man like the most of God's children that had to work to support his family—a wife and six children. The adversary saw this, and doubtless thought, if he could manage to have him thrown out of employment, he would be forced to abandon his christian firmness. So by his intriguing, using men for his agents, the "enemy of all righteousness" caused him to be thrown out of employment. What should be done now? What would the family do for daily bread? They had no fears. They believed the same God that fed Elijah in the wilderness would feed them if they trusted in him. The eldest daughter was taken severely ill, and many long and dreary weeks in that severe winter she was upon the sufferer's couch. The father could get no employment, unless it was *to sell rum*, or do something he *knew* to be wrong. Should he yield? Now came the trial of their faith. Would God not answer prayer now as well as *many* times before? They believed he would, and had perfect confidence.

The Lord directed the steps of two of his children to their dwelling to remain over night, and they saw something of their condition; but left them nothing but a "God bless you," and "don't yield to the enemy," and went away without even saying "good bye." Time rolled on, and ere many weeks had passed, they received a letter from these two men with [illegible] enclosed, and soon another with three, and another with eight, etc., until in all they received *twenty-six dollars*, I believe; and their wants were all supplied, and they yielded not to the enemy, and in due time the father got employment, and they were made to rejoice, knowing that it is not in vain to trust in the Lord.

I do not write this to convince infidels or cavilers that God hears and answers prayer, and supplies the wants of his people, but to try to strengthen the faith of the weak. O! my brother or my sister, in the hour of trial, when all seems dark before you, and famine may seem to stare you in the face, be not terrified. "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." "Have faith in God." The same God that said to the faithful in Elijah's day, when famine was in the land, "and it rained not on the earth for the space of three years and six months," "Fear not, the barrel of meal shall not waste, [illegible]

rain upon the earth," knows that we "have need" of "food and raiment," and will supply our needs. And you, dear friends, that had your wants supplied as above, "be strong in God." O! may your faith grow stronger and stronger from day to day, and as you think how the Lord has fed and guided you, may you live nearer to him, and be wholly consecrated to his service [illegible] in the hour when trials are severe—"when friends (?) forsake and foes assail," lean upon that God that careth for you. May we all that love Jesus be strong in faith, and fear not "what man shall do unto us." And though the meal in the barrel and oil in the cruise may get low, THEY WILL NOT FAIL. The Lord God will supply our needs in these "perilous times," and soon send Jesus for our eternal salvation, and then, blessed be God, we shall live by sight and not by faith, and dwell forever in the kingdom, and "eat of the good of the land."

A. P. M.

Oneonta Centre, N. Y.

For the Crisis.

Notes by the Way.

BRO. GRANT:—That beautiful city, described by the holy seers of old is full in my view! Its glory beams upon my soul, its odor is wafted to me—its sounds salute mine ear,—its spirit I inhale into my soul, and my longing heart is there! Amen.

I am trying to do what appears to be duty, to win a bride for my MASTER, by presenting the things concerning the kingdom of God and the Christ. I have just been favored with the privilege of spending about four weeks in the States; having received an invitation from the [illegible] of God at Addison, Vt., through their beloved pastor, Eld. D. T. Ross, to come among them and hold a protracted meeting. Consequently, on the morning of Jan. 26th, I left my friend Buck's, being conveyed by him over an unbeaten road lined deep with snow to Prescott, a distance of eighteen miles. Then I crossed the noble waters of [illegible] bridge, took the chariots of Nahum, stop[illegible] Chateaugay, N. Y., where I met as u[illegible] th a warm reception. Gave eleven sermo[ns] to respectable congregations, who gave good attention to the doctrine preached. Good was done, for saints were comforted, a number decided to be baptized, and some of the Cain family were a little stirred up by the strange doctrine presented.

Feb. 1st, reached Vergennes, Vt., where I found Brn. Ross and Smith in readiness to convey me to A. In the evening I met a respectable congregation (as to intelligence and size) in their beautiful house of worship, who listened with profound attention, while I gave them a talk upon Luke 10: 42. I remained with them until I gave them fifteen sermons; and, although the roads were bad, and the weather changeable, mercury down to 38 below Zero, our meetings continued to increase in interest until the close. And when it was possible for the people to get there, our house was full. A deep interest was created by the strange doctrine preached. Fifteen started for the highlands of glory. Amen.

The church at A. are favored with the efficient labors of Eld. D. T. Ross. Bro. R. was formerly a Methodist preacher but embraced the truth under my labors in the spring of 1850, with his amiable companion, whom I had the pleasure of burying beneath the swelling flood, in the likeness of the death of Christ. Bro. R. wields a powerful influence in the church and out of it. And my prayer is, that he may be successful in making up the bride, the Lamb's wife—the queen of the coming age—who is jointly to reign with him in his kingdom, and share in its glory.

My visit at A. and C. I have recorded among the things which I wish to remember forever. The Lord reward them for their *great* liberality in the aid which they rendered me in my work of mercy to *mortal man*. Amen.

R. V. LYON, *Evangelist.*

Spencerville, C. W.

For the Crisis.

Mt. Vernon Conference.

This Conference was one of much interest. Many brethren and sisters came in [illegible], Rome, Belgrade, Vienna, [illegible]more and Hartford, ready to work for the spread of the gospel of the kingdom of God. Our social meetings were deeply interesting. The preaching was calculated to awaken a greater interest in the gospel hope, the evidences of Christ's immediate coming and the duty of faithfulness to God. The community showed us great kindness, and treated us with much hospitality. It was the first meeting of the kind ever held in the place. Some of the people did not attend, but those who did seemed interested, and many of them were benefited by it. Several wanderers felt their condition most deeply, and resolved to return to God. Also, several unconverted ones seemed very penitent, and almost determined to submit to God. We believe God will bring much good out of this effort, notwithstanding the efforts of one James Hall to pervert and do mischief. Sunday, P. M., Mr. Hall claimed it as his right to occupy the time, and declared he would do so, interrupting the opening service of the meeting, but was [illegible] for the [illegible]. We then stated to the audience that we did not countenance him as a gospel minister, and asked him to refrain; but he contested. Eld. E. M. Haggett attempted to commence his discourse, Hall continuing to interrupt, calling several of us liars, and opened a strain of blackguardism most disgusting, and finally of blasphemous sayings. One of the citizens of the place advised that we clear the house, and we concluded to leave; nearly all did so, under the sound of boisterous screamings, yellings and groanings from Hall, calling us liars, hypocrites, and other bad names.

Previously, I, with many other brethren, have looked upon this man with much charity, believing his misdoings should be attributed to mental derangement; but we are now fully convinced that they are the fruits of a turbulent, unsubdued will, from a hypocritical heart, bent on doing mischief to those who will not support his blasphemous pretensions and honor him as an inspired messenger of God. The man who brought him to the meeting knew the part Mr. H. was to act, and the time he was to act it, and notified some in the community beforehand that Hall would preach or make trouble, at the same time recommending him as a good man, and good minister. The part he has acted for some time causes our brethren generally to feel satisfied that he is no better than Hall, but secretly aids [him] and others in their efforts to pervert [and] ruin the cause of God in which we [wor]k. I am counselled by many brethren [to m]ake this public report of these men for the benefit of others, and a sense of duty prompts me to do it.

Sunday evening we came together again and had an excellent meeting to close our conference, then parted, not all to meet again until Jesus comes. We much regretted that those happy disciples could not [ha]ve partaken of the Lord's Supper. All th[in]gs had been provided, but the uproar of [th]at disturber made it improper to do so. We hope soon to meet around the table o[f th]e Lord where no wicked person can e[nter].

H. B. SEVEY, *Chairman.*

I. C. WELLCOME, *Sec'y.*

Ri[illegible] Feb. 27th, 1861.

For the Crisis.

Pencilings by the Way.

Sunday, Jan. 27th, preached in Compton to a full house. Subject—the everlasting kingdom of God. Showed from the Scriptures that the kingdom of Christ possesses all those essential elements that go to constitute any other or human kingdom. The kingdom spoken of was a subject of promise in the time of the patriarchs, prophets, and as late as the days of the apostles. Therefore the message of salvation cannot be the kingdom, as some suppose: it is the proclamation of the kingdom; it proclaims the character and nature of Christ's kingdom, and the terms by which it may be enjoyed. Hence it is called the gospel, the good news or good tidings of the reign of the Son of man. His kingdom has various aspects, and the Scriptures relating to it are expressive of this fact. For instance. The Savior likens the kingdom of heaven to tares growing with the wheat, and to good and bad fish caught in a net, referring to the kingdom in its imperfect or embryo state. The king is personally absent, gone into a far country. Many of his subjects who are heirs, are under the dominion of death and the grave; therefore, the constituent parts are not all here present, and by parables it is thus represented. Some seemed anxious to know the truth, the fruit of which we expect to see in the day of eternity.

Sunday, Feb. 3d, by request, spake twice at the Carr school-house to attentive congregations. Thought the meeting would finally result in the conversion of some to God. My calls for labor are numerous and urgent upon all sides. Many laborers could be employed here if they could be supported; but the idolatrous spirit of covetousness prevails, as a general thing, and the great want of some system in church economy.

Feb. 6th, by special request attended meeting at Compton Centre. This place has been a real Sodom for years, but God has in answer to prayer begun a glorious work. Thirty-five were forward for prayers in the meeting, most of them youth. Some were blest. Thank the Lord, for his great work in this wicked place. There is a large field in the Canadas for labor; ears and doors are opened on every hand. The spirit of inquiry is wakened up in all this region of country, also the spirit of opposition, as might be expected. Many have embraced the truth of the soon coming of Jesus, sleep of the dead and destruction of the wicked. Others are inquiring in that direction, and a great interest is felt all through the land.

Feb. 23d, arrived home. Thus ended four months' labor. Can safely say that I have seen more than a score converted to God; hence I am led to exclaim, Not unto me, not unto me, but to God's name be all the glory.

CHAS. C. STEVENS.

Exeter, N. H.

☞ Blue birds made their appearance this week, and on Wednesday turtles were singing in the swamps. On the same day we noticed crocuses above ground in a warm spot, though not in bloom. At the same time the ice at Lake Wenham was a foot or more in thickness.—*Salem Observer.*

The World's Crisis.

BOSTON, MARCH 6, 1861.

Danville.

Our meetings in Danville, C. E., commenced Sabbath, Feb. 10th, and continued two weeks. We found this church in quite a healthy state, loving the appearing of our Savior. Danville is a thriving village, on the Grand Trunk R. R., about midway between Montreal and Quebec. It contains seven stores, two public houses, an academy, and five meeting-houses.

In all our travels, we have never labored where the people take so much pains to get to meeting as at Danville. They seem willing to make a *sacrifice* for the sake of the truth. We love to visit them on this account; for we expect to see something accomplished. Whenever we have been among them, we have found that they had observed a day of fasting and prayer, before our arrival, entreating the Lord to bless the effort; and they have not been disappointed in their expectations. They act as though they thought christianity of some importance, and that it should occupy the first place in their affections. Quite a number of the brethren and sisters live from two to five miles from the meeting-house; but it is seldom that they are absent a single evening. When the traveling is so bad that they cannot come with their teams, they go on foot; and some that have none, come from two to four miles and back about every evening, let the weather be even very cold and stormy. Nights when it would seem but very few could get out, our house would be full; and at other times, when circumstances were only moderately favorable, it would be crowded to its utmost capacity. Women bring their infant children with them these cold winter nights, but receive no injury; the only inconvenience being an occasional baby song; but in such cases, we have only to talk a little louder and faster, and thus keep the attention [of the] people. We n[illegible] to stay at home [on] account of their children. Come and bring them with you, rather than be deprived of the meetings. We wish some of the city people, who think it a great task to go a mile or two on nice side-walks, could go to Danville and see them turn out in cold, stormy, winter weather, and travel through deep snow three and four miles on foot and back to evening meeting. They might then prize their own privileges higher, and improve them better. It can hardly be otherwise than that those who make such sacrifices to meet for the worship of the Lord, should not have good meetings, and be advanced in divine life.

The meetings just closed at Danville have been our best in this place. The church took advanced ground at once, and as a result, the unconverted were awakened to see their dangerous situation, and a goodly number sought and obtained pardon from the Lord, and went on their way rejoicing to the land of glory. The number who requested prayers every evening during the two weeks, varied from one to thirty. Between twenty and thirty were converted, and eighteen were baptized. Others are seeking the Lord.

Sabbath morning, Feb. 24th, we met at 9 1-2 o'clock for a love-feast, during which eighty-five spoke in fifty minutes. It was a heart-cheering time. In the evening the same number gathered around the table of the Lord to commemorate the sufferings of our dear Savior. It was a heavenly scene, worthy a choice place upon memory's tablet. We parted, firmly resolved to meet in the kingdom, where no fears of parting will ever sadden the lonely heart.

Our visit to Danville has been a pleasant one; although the snow was deep and the weather cold, we found warm hearts to greet us, that spared no pains to make our stay with them very agreeable, in Bro. Porter's pilgrim home. The church in Danville is a living and growing one.

The Holy Spirit.—No. 3.

BRO. GRANT:—What is the Holy Spirit? How are we to be filled with it? How can we tell the difference between the operation of the Holy Spirit, and the spirit of mesmerism?

T. M. PREBLE.

Having considered the first question among the foregoing series, we pass to the second inquiry,—"*How are we to be filled with it?* It is certain that we are required to be filled with the Spirit, which clearly shows that we are not naturally, or constitutionally, filled. In Eph. 5: 18, we read, "Be filled with the Spirit." We should not be required to be filled with it if it were impossible, or if it were to be accomplished without any action on our part. In the Scriptures, we read of many who were filled with it. When Paul was converted, Ananias entered into the house where he was, and laid his hands on him, and said, "The Lord . . . hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."—Acts 9: 17. At another time, the apostles requested the brethren to look out "seven men of honest report, full of the Holy Ghost and wisdom," who were to see that the poor were provided for. As a matter of course, those who are filled with the Spirit will be prompted to feel and act like the Lord from whom it proceeds. It leads them to love what he loves, and dislike what is disagreeable to him; in short, it makes us Christ-like.

But *how* shall we be filled with it? The answer is readily found in the Scriptures. Said Peter and "the other apostles, God giveth the Holy Ghost "to them that *obey* him;" hence it follows that those who are disobedient cannot be filled with the Spirit. Whoever will give up all to Christ, and do all to his glory, as every one of his followers should do, may know what it is to be filled with his Spirit, which will produce the perfect love that "casteth out fear," producing a clear witness of acceptance by the Lord. This is what removes every doubt, and makes the pathway bright and plain that leads to eternal life. We can be filled with the Spirit of the Lord no longer than we aim to do his will in all things. No cross should be shunned; no unkind words be spoken, or evil imaginations indulged, if we expect to "be filled with the Spirit." No matter what our professions are, if we have not "*love*, joy, peace, long-suffering, gentleness, goodness" and "temperance," it is certain we are not filled with the Spirit, because these are invariably its fruits; and where we do not see the fruits, of course the Spirit is wanting. But if we *obey* the Lord in all things, so far as we know, then we become temples for the indwelling of the Holy Spirit, which causes us to love God and one another.

The following extract will give the reader a very correct idea of one who has the Holy Spirit dwelling within him:—

"If you have the Holy Spirit, you have seen the evil of sin; you have repented of sin; you have forsaken sin; you hate sin; you watch and pray against sin; you have received the spirit of love. If you have the Spirit of God, you love God supremely. You love the Father, who gave his Son to suffer and die. You love the Son, the Lord Jesus Christ, for what he hath done and suffered on your account. You love all the sincere followers of Jesus Christ, and confine not your regards to a party. You love the human race at large, as children of the same family, and you wish them to know the things that belong to their [illegible] [for]giving temper; you pity and pray for sinners, who, through blindness and ignorance, oppose at present their own eternal interest; you are of a thankful spirit; you thank God for making you to differ, by his grace, from many others, and you praise him for every favor, both of a temporal and spiritual nature; you are zealous for the honor of God in the world; you desire to rejoice in Christ Jesus, and in all the duties of christianity; you esteem the applause, the pleasure and the wealth of the whole world as nothing, in comparison of the love and blessing of God, through Christ Jesus."

We will now attend to the last inquiry; "*How can we tell the difference between the operation of the Holy Spirit, and the spirit of mesmerism?*" We answer, by the *fruits*. To illustrate this point, let us suppose four men lying before us, whose physical and mental powers are prostrated, so that they are unconscious. The first was knocked down in a fight, the second is drunk, the third is mesmerized, and the fourth lost his self-possession in a religious meeting. We will call the physician, and inquire of him what ails these men, and see if he is skilled in his profession. After examining them carefully, he says, "I can't tell so long as they remain unconscious and inactive. The present condition of them all is very similar, and the same cause may have brought them all where they are; we will watch for symptoms of consciousness, when we may be able to ascertain the cause of their prostration." In a little season, the first man recovers from the blow of his antagonist, sufficient to know how he came there, and begins to curse and swear, calling for awful judgments upon him, while anger flashes from every feature. All beholders are now satisfied relative to the cause of this man's prostration. By this time, the second one shows some degree of animation, and no difficulty is felt in deciding what produced his unconsciousness. The effects of his intemperance are seen in every movement.

We now come to the most interesting part of our examination. The third has arisen from his stupid state, and with a peculiar expression is looking around for the one to whose influence he has been subjected. There is a peculiar sympathetic feeling between the two, causing an ardent desire to be with the mesmerizer; which in some instances is so strong as to cause the mesmerized individual to go directly to the operator, though at the time considerable distance away. In one sense he is *in* his subject, controlling his mental and physical powers. This third man has been overpowered and directed by the spirit of another, so that he lost his self control, for the time being.

By this time the fourth, who has lain for several hours in a stupid state, begins to recover his strength sufficient to utter a faint sound, when the first we hear is the word, "*glory! glory!*" As he regains his strength he shouts it louder and louder, and would if all the world stood gazing. Sometimes men have been thus prostrated who went to the meeting in a state of wickedness, even taking the lead of a mob; but in answer to the earnest prayers of the children of the Lord, all at once they have fallen to the ground like a log of wood. When their consciousness returned, like Saul of Tarsus, they inquired, "Lord, what wilt thou have me to do?" From that time they became followers of Christ, being active in every good work,—really new creatures. Mesmerism *never* produces such fruits. In this last example, the physical constitution is prostrated by the Holy Spirit, as the result shows; and when in that dormant state, their *external* appearance is the same as that of a man under the control of a mesmerizer; but when their strength returns, the fruits are as different as the Spirit of the Lord and the devil. One causes us to love God and his truth, the other to hate both. The one leads to eternal life, the other to eternal death."

DISCUSSION.—We have made arrangements for a discussion with Mr. Baker, a Universalist minister, to be held at Ashburnham Depot, Mass., commencing March 19th. *Question:—"Does the Bible teach that any of the human family shall finally cease to exist?*

ERRATA.—In article on "The church" of Feb. 20th, for "mother of faith," read *matter of faith*. For "selvedge" read *swedge*. For "conforming" read *confounding*.

For the Crisis.

"Reasons for my Hope."

Have you ever read this book? If you have not, and have fifty cents that you don't want to buy *tea* or *coffee* with, then send and get one, or if you have a few dollars more to spare send and get a number of them and let your friends have them to read, and if you have no friends, give them to your enemies. It is the most comprehensive little work you ever read. It embraces more historical facts concerning the Bible, when it was first published, the war that has been waged against it, its onward progress and glorious triumph, until it has been spread like autumn leaves among the nations of earth, than you could probably obtain in any other work. In this work there are historical gleanings from various publications. It is a rich mine of treasure. In it the christian['s] hope is beautifully set forth. It is well calculated to instruct those living without hope, that they may lay hold upon the hope set before them in the gospel, and to encourage those who love it, to endure the toils and trials of this life a little longer, for we are near *home*; a few years at most, and the long *night* of watching, mourning and sorrow, will be past, and all those who have loved the blessed hope, will rest in peace forever, where sorrow's tears will be all wiped away.

Brethren, if you have any money to invest in a good cause, my word for it, you cannot do better than to buy some of the Reasons for H. L. Hastings' Hope; they ought to be scattered by thousands all over the land. Also the "Voice of the church on the reign of Christ."

G. DILLABAUGH.

Seneca Falls, N. Y.

For the Crisis.

"Go ye into the World."

Yes, christian, that's where the Master bids you go. Then why do you cling to the *church?* You have preached there till they feel safe enough to sleep while you spin out theory after theory. They have heard that same old song for years. No sooner than you are down to breathe, another "big gun" bursts, and thus it goes. Instead of letting the church "edify *itself*" they must be hammered and drilled by some "foreign power." Now the Lord wants you to feed them well, leave a loaf, and then go and disciple-ize a few of those Gentiles out in the highways and hedges. Do not ask, "are there any *brethren* there?" Thine is the work to *make* them such. Glory in that work.

But I often see people out there in the hedges crying because they tear their clothes so easily. Then their hands don't work well. Now, then, first of all, get a good suit of coarse stout material, make it plain, without fringes or laces, or the thorns will tear them. Use more Bible than Boston or Paris for a pattern. Have sense enough not to have it dragging in the ditches. As for those delicate hands, keep them exposed more to the sun and air; then they will stand weather equal to your face. Be sure to avoid wearing gloves. All sorts of cloth gloves get torn in those thorny hedges. As for kid, it makes your fingers too slippery.

There's your work. There's your dress. You must work hard, for it is dark early in there. Talk loud, pray much, and work all the time. For food, God will provide. Trust in him for all things. You are his child, he has set you to work, and will care for you. Trust him.

O lovely sight! Mortal man employed to get subjects for an immortal King! No wonder he prays loud, weeps long, even while others sleep. No wonder he looks like a "pilgrim and stranger." Man! thy mission will end soon. The Master will come and give thee a crown of glory. Trust on. Hope on. Move on. Rejoice evermore. Thou wilt have a home soon. Gold thou hast not, but in that city thou shalt *walk* on gold, the streets being paved therewith. Under foot, on the head, in the hand will be gold. Then thou wilt sing. Then know what MINSTRY means. Then know more of the love, joy, mercy and justice of God. Then know what "spiritual bodies" are. Know what immortality is.

With such hopes let us be content to work in the highways of the world, and glean glory and honor for God.

M. MATHEWS.

Correspondence.

From D. R. and M. S. Mansfield.

DEARLY BELOVED BRETHREN AND SISTERS:—As some of you are inquiring, where are Bro. and Sr. Mansfield, and what are they doing? we thought we would say a few words through the "*Crisis*," to all. At present we are sick with cold and general nervous prostration. Mrs. M. is also suffering from a loss of voice, having been twice before attacked with the same this present winter, but never so severe as now. This is the result of much travel, hard labor, and much exposure. During the past year we have held eight tent and grove meetings in the state of Illinois, occupying in all eight weeks. Several weeks in the state of Indiana, also about five weeks in Jonesville, Reading and vicinity. Besides we have devoted three-fourths of our time to our brethren in Buchanan and vicinity, where we now reside.

The winter commenced here very pleasant, with early snows, which made it comfortable getting to meeting. We took advantage of the first sleighing, and made our brethren in Laporte Co., Indiana, a visit; after that, spent about three weeks in a new field at Jonesville, Mich. During this meeting much prejudice gave way, truth took effect, infidels and sceptics believed, and many others commenced searching the Scriptures to know the truth of these things. It was at this meeting that Mrs. M. lost the use of her voice for several days. We returned home very much worn down with constant labor and travel, found our brethren anxiously waiting our return (which was delayed one week longer than we anticipated, owing to the interest manifested at Jonesville), to commence a protracted meeting, for which arrangements had been previously made. We commenced without any [illegible] a turn about speaking every evening [and] two or three times on each Lord's day. God has blessed our efforts with seventeen new additions to the church, and several others having professed faith in Christ who are now waiting an opportunity to be baptized.

The church here has suffered much for some months in the past from unhappy influences The majority of the church, determined not to be moved by speculative notions and side issues, have stood firm in Christ, searching for the "old paths."

We commenced our protracted meeting under somewhat favorable circumstances. The church began to make arrangements some four weeks before the appointment, realizing the necessity of taking high ground, and seeing the world asleep and the near approach of judgment, daily implored the help of One who is able to save to the uttermost all who come unto him. On the third evening, one who had been investigating the truths contained in the Scriptures, volunteered to confess with the mouth what the heart did believe. This new testimony had its effect. Some of the members who had been on the background, began to confess their coldness, and drew near to the throne of grace in solemn prayer with others, which made every meeting, (as was truly remarked by many), "the best." On Sunday, one who had been connected with the M. E. Church, and who had been sprinkled, having been convinced that this was not a scriptural mode of baptism, was *buried* with Christ to *rise* with him, as we trust, to walk in newness of life. The second week commenced with increasing interest. Bro. and Sr. Redding, Sister Fox, and others from South Bend, came over to help. Their ardent prayers and stirring exhortations seemed to move everybody around them. Second Sunday, baptized two. Third week commenced with increasing interest. A more perfect reliance on our heavenly Father for help, we never saw in any meeting; the influence of the same being felt all around, with steady increasing congregations. Third Sunday Mrs. M. has all the preaching to do, as Mr. M. is at home sick. But gaining strength enough by 3 P. M., has to baptize three. After evening preaching, six received the right hand of fellowship, three more confessed faith in Christ, and are ready to follow him by baptism into death when an opportunity presents. Here we announced to the congregation that we must be absent one week to meet appointments previously made at Albion and Jonesville, one hundred miles east, with the promise of continuing the meeting on our return. Monday morning Mrs. M. cannot speak a loud word, besides is sick with prostration and general debility.

And here we are, confined at home sick, and our brethren at Albion and Jonesville disappointed. How can we spare time to be sick seeing so much to be done and so few to help? The church now numbering about eighty with the harness on, together with the oar of prayer, are keeping up evening meetings. Truly, this is a working church and dearly beloved by us. We never enjoyed in all our travels in the West a better revival interest, its love seemed to be the ruling element that moved each one to act. We desire the prayers of those who frequent the throne of grace, that we may recover soon. Farewell.

Expositor please copy.

From Eld. W. Sheldon.

BRO. GRANT:—In preaching the unpopular truths of the Bible in this new field, I occasionally encounter a feeble attempt upon the part of the clergy, to bring the truth into disrepute. The following is an instance in which an attempt at opposition reacted upon my opponent. In preaching a sermon upon the time of reward, I repudiated the idea that

"Death is the gate to endless joy,"

and proved that the inspired servants of the Lord even *prayed to have death deferred*, which they would not have done if they regarded death the gate into Paradise. A minister arose and asserted that Paul affirmed: "Christ was made perfect through DEATH," claiming this as a proof that death perfected the righteous by sending them to glory. I replied that there was not such a passage of Scripture in the Bible, stating that the text referred to read, "Made perfect through *sufferings*." The minister, seeing his blunder, and wishing to make his objection good, confessed that he had misquoted the text, stating that it read, "Made perfect through *suffering*," and *that suffering was death*, so the argument was in his favor. I remarked that he had made another mistake—that the text did not read, "made perfect through *suffering*," but "through *sufferings*;" a continued chain of sufferings—that "he suffered, being tempted." At first he contended that the text did read suffering, instead of "sufferings." But the Bible was against him. Truth took deep root in the place. After my last sermon there, seventeen witnesses for Jesus arose and testified, including several who had long been backsliders, [and] now have started for the kingdom of God. I then requested those who had resolved to seek the Lord, to manifest it by rising, when eight arose, two of them being backsliders. The cause is onward. We have many glorious times in the West.

W[illegible], Jan. 30th.

Fro[m] W. Green.

BRO. GRA[NT]:—I have not lost my zeal for the cause of Ch[ris]t. Though beset [by] sectarians, the world, [the] flesh, and the [dev]il, I am not discourag[ed], a[nd] [in]tend [by] the help of the Lord, t[o] [illegible] cause of our blessed Master. [illegible] fall upon me thick and heavy, but I expect them, because Paul says, "All that will live godly in Christ Jesus *shall* suffer persecution." I am almost alone; there are but few of "like precious faith" in this vicinity; but I hope we will soon have others. Light is spreading, and I know of several who are "almost persuaded," and I think they will soon come out upon the Lord's side. Let us be faithful.

Memphis, Ind.

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Summary of News.

FOREIGN.

The Duke of Newcastle, in a letter to a gentleman in this country, says that the English are very anxious to see a happy termination to our difficulties; and adds, that accounts from America are now watched in England with an intensity of interest scarcely less than that which three years ago was attached to every mail from India.

Ledru Rollin means to return to France, under Napoleons III.'s act of grace. It must be a very hard state of things indeed that could keep any Frenchman long out of France. Times have changed since that day when M. Rollin issued an order to arrest "Citizen Louis Bonaparte."

The French clergy don't like Napoleon III.'s speech to the Chambers; but they can't help themselves, and so must submit to the master of 750,000 men, and of a navy that is worthy to be classed with his army. Clerical ascendancy never lasts long in France, and the Emperor having squeezed the priests now throws them aside, like so many used up oranges. They have met with their deserts, and are treated as all "dishonored tools" should be treated.

The Syrian question is beginning to assume a very serious aspect. The French and Russians support the continued occupation of the country by the troops of Napoleon III., while Austria, England, and Turkey would have those troops withdrawn. Their withdrawal would be tantamount to a resumption of the Mussulman murder-of-Christians business. The point is to be settled at a Conference of the Great Powers, to be held in Paris.

Garibaldi was quiet at the last accounts from Southern Europe.

Cuba is suffering terribly from drought.

Quebec has 62,000 inhabitants.

The English are ordering cotton largely from Bombay.

DOMESTIC.

☞ The inauguration of Abram Lincoln, as President of the United States for the next four years, passed off quietly. His inaugural address was warmly applauded by both parties at the North.

THE NATIONAL TROUBLES.—Ex-Senator Benjamin delivered an address to the Washington Artillery of New Orleans on the 22d ult. on the occasion of a flag presentation, in which he declared that there would be war between "North and the South, and counseled his military hearers to be prepared for it." He said:

"Already from the distant North are heard the first sullen mutterings of the coming storm; men, alien to you in feeling and hostile to your interest, assert the insolent pretension of enforcing foreign laws upon your soil, and of reducing you to vassalage under their sway. With haughty assumption they claim the unrestricted right of governing you as inferiors, and with an arrogance as insane as it is insulting, they affect to deride your stern assertion of your rights as the petulant contumacy of disobedient dependants. I speak, gentlemen, in the belief that our independence is not to be maintained without the shedding of our blood."

A portion of the Alabama troops who recently returned home from Pensacola, took with them five hundred barrels of powder, which was taken with the Navy Yard and Forts.

The Richmond Enquirer and Richmond Dispatch both state that large numbers of the largest slaveholders in Virginia are making preparations to leave the State. It is believed that some of the most flourishing agricultural districts will be left as desolate as the wildernesses of Jamaica. So much for merely agitating secession. A similar condition of things exists in Kentucky. The Louisville Journal says:

"A great many are making arrangements to quit Kentucky with their slaves in the [illegible]

Washington, March 2. All Washington is on tiptoe for the coming Inauguration. No fear is expressed of any violent proceedings, and preparations are making for a magnificent demonstration.

The arrivals from all quarters of the country are enormous. To-day's trains are literally loaded down with visitors. The crowd here on Monday will be, from present indications, twice as large as at the inauguration of Mr Buchanan.

The accounts from Washington indicate the existence of better feeling than has prevailed there for some time past.

Washington, March 3. It is positively asserted from Virginia that if Congress adjourns without passing some plan of adjustment, she will join the Southern Confederacy in less than thirty days.

A dispatch to the Herald, from Norfolk, says some alarm is felt in consequence of the Mayor receiving intelligence from the Mayor of Petersburg that an outbreak will soon follow the inauguration of Lincoln.

Volunteers have been ordered to patrol the city, and other measures have been taken to ensure the preservation of the peace. Much indignation prevailed owing to the discharge of all the workmen in the Navy Yard known to be in favor of secession, and the appointment of Northern men to fill the vacancies.

The Herald's Washington dispatch says that intelligence from Montgomery represents that the new Government is proceeding with great vigor, and that the entire $15,000,000 loan would be taken by the 4th inst. Thirty thousand volunteers were drilling or under orders. Large army provisions and supplies have recently been purchased in Chicago, St. Louis and Cincinnati, and sent to New Orleans and Mobile for distribution. The new postal arrangements were to go into effect on the 4th inst. A die for new stamps had been made, and old contractors were continued in the service of the Confederate States. The present tariff is merely provisional, and soon as practicable a new system will be adopted.

Trade between the *nation* of South Carolina and the city of Boston has been resumed.

A court martial has been ordered in the case of Capt. Armstrong for surrendering the Pensacola Navy Yard.

Advices from Charleston state that the floating battery was launched on Monday last. Dahlgren guns were hourly expected. All the troops on furlough are ordered to return by Wednesday.

It is said that Jefferson Davis recently visited Major Anderson at Fort Sumter. The interview is represented to have been an earnest and prolonged one, but all not immediately in the secret were left wholly to conjecture as to what took place between him and Major Anderson. It has, however, been knowingly given out at Charleston that there will be no fight at Fort Sumter—great stress evidently being placed upon the fact that these two old acquaintances in the army cannot be brought into bloody conflict with each other. On the other hand, it is believed that if the alleged visit had elicited any particular comfort for the leader of the secession movement, such good news would not have been kept for private consumption merely.

☞ Gaeta has one memorable circumstance connected with its history. It was there that Cicero was assassinated.

Married.

In East Kingston, N. H., March 2d, by Eld J. W. White, Mr. CHARLES S. RAMSELL, of Salisbury, Mass., and Miss ABBY L. PIERCE, of East Kingston, N. H.

Notices, &c.

General Conference.

It is proposed to have a General Conference in Boston, commencing Tuesday evening, April 9th, and continuing over the Lord's day. Particulars hereafter.

Meetings in Charlestown.

Providence permitting, the Editor will preach in the City Hall, Charlestown, Mass., March 12th, 13th, 14th and 15th, commencing at 7 1-2 P. M. SUBJECTS:—Tuesday evening, "The end of Rome and Napoleon as seen in prophetic light." Wednesday eve, "The cause of modern Spiritualism as viewed from a Bible stand-point." Thursday eve, "The resurrection of the dead." Friday, "The end of the wicked."

Notice.

A discussion will be held in South Ashburnham, at Union Hall, between Eld. Miles Grant of Boston, and Rev. J. Baker of Westminster, to commence Tuesday, March 19th, at 11 o'clock, A. M.

Question for discussion—1. *Does the Bible teach the final salvation of all men?* 2. *Does the Bible teach that any of the human family shall finally cease to exist?*

Friends from abroad are invited to attend, and may the Lord give us *the truth*.

In behalf of others, J. D. MERRIAM.

Conference in Maine.

There will be a general conference held in Hermon, Me., to commence March 14th and continue over the 17th. Having learned the feelings of the brethren generally, we deem it important to call the attention of all the friends of God and lovers of the truth to make a renewed exertion to comfort and strengthen each other, and give the solemn alarm to a wicked world. The brethren are anxious to have Bro. James Hemenway attend, also Bro. Jones, if possible. All other preaching brethren are invited.

In behalf of the brethren in Maine,
ISRAEL DAMMAN,
JOHN BILLINGS,

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. GRANT, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.62; postage 15 cts.
[illegible]

Second Advent Conference

In Worcester, to commence Wednesday evening, March 13th, and continue through the week and over the following Lord's day. An invitation is extended to all, and the ministering brethren in particular to attend. The Lord willing, the probable order of exercise will be as follows: Prayer meeting from 9 till 10 o'clock A. M. Bible class from 10 till 12. Preaching at 2 and 7 P. M.

In behalf of the committee of arrangements,
A. ROSS.

Appointments.

We would say to our preaching Bro. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Geo. A. Otis will preach in Sandwich, N. H., (where Bro. Mason may appoint) March 9th and 10th.

Bro. J. K. Bellows will meet the brethren in
Griswoldville ..... March 10th
Shelburn Falls ..... March 17th
Goshen ..... March 24th
Baner ft ..... March 31st
Wells' Forge ..... April 7th

Providence permitting, I will preach at
Vernon, Vt ..... Sunday, March 17th
North Springfield ..... March 19th
Rutland ..... March 21st
Castleton ..... Sundays, March 24th and 31st
Will the brethren meet me at South Vernon on the arrival of the 4 o'clock train Saturday? Also at Gasset's Station Tuesday, first afternoon train?
I will be in Springfield, Mass., the second week in March. At liberty the two first Sabbaths in April. HIRAM MUNGER.

APPOINTMENTS FOR BRISTOL.
Bro. Ralph Williams ..... March 17th
Bro. Daniel A. Jones ..... March 31st

If the Lord will, I will meet with the brethren in
Providence, R. I. ..... Sunday, March 10th
Warwick Plain ..... March 17th
Lafayette ..... March 20th and 21st
C. GOODRICH.

The Lord will, I will preach in South Windsor, (Pleasant Valley school-house) Sabbath ..... March 10th
S. P. BABCOCK.

Eld. M. Batchelor will preach in
Massena ..... Sundays, March 10th

Providence permitting, C. H. Leverton will visit the following places: having on hand the second edition of "The Life and Experience of Hiram Munger," together with other valuable books. And if agreeable to the minds of the brethren, will preach as follows:—
Kennebunk ..... Sunday, March 10th
Kennebunkport ..... Sunday, March 17th
Biddeford ..... Sunday, March 24th
Portland ..... Sunday, March 31st
Yarmouth ..... Sunday, April 7th
West Poland ..... Sunday, April 14th
Bro. W. Pratt kindly offers the following:—"Bro. Leverton is a worthy young brother, and will do you good in the name of the Lord."

Eld. J. Hemenway will preach in
Frankfort Mills ..... Sunday, March 17th
Starks, Me., (at Sawyer's Mills) ..... March 22d
and continue over the following Sabbath.
Letters may be directed to me at North Searsport, Me., until March 15th, and then to Starks', Me., until the 30th.

Business Matters.

To Correspondents.

Eld. Kennedy.—Could not understand your appointments this week. If you wish them inserted, please send them written distinctly.

S. J. Parsons.—It was published by Jewett and Co. Price $1.00.

M. W. Corliss' P. O. address is Presque Isle, Me.

Cash Receipts.

G L Corliss 283, 80 cts; W A Fenn, 10 copies, 308, $8.00; L Wetherell 305, 40 cts; W H Hill 335, $2.26; T A Barnes 310, $1.13; John Wilson 335, $2.26; Hach. Bailey, 7 copies, 308, $6.30.

Mrs. S. Rice 299, J P Fasker 297, W Peabody 297, B Fletcher 297, A J Batchelor 299, A M Hodgdon 298,—50 cts. each.

B F Millard 309, H Barnard 337, J Daniels 280, W Adkinson 280, D Gilson 256, T T Farrel 280, W Richardson 288, F D Field 288, H Nichol 308, N Walters 309, Dr Robinson 309, L Haskill 312, G R Baker 312, J Emery 288, Alf. Whitten 309, E T Gilson 309, J Haresign 260, A K Morse 303, W P Wentworth 314, Mrs C Staples 303, A P Ellis 300, W Davis 309, S Tibbetts, Jr., 309, W Gilmore 286, T Lee 260, R V Lyon 338, D B Rogers 312, Mrs L M Plummer 312, A W Devenport 310, J M Worthing 312, H Littlefield 309, E M Hogan 310, L A Walker 310, A Hitchcock 286, L Jones 298,—$1.00 each.

G B Keach 331, J Hutchins 312, W Harvey 286, Alex. Thompson 326, G S Brewster 344, O W Brewster 330, L Spencer 308, J D Chester 335, J Lantze 335, A M Curdy 335, S Lozee 335, J R Hall 305, P J Stacy 286, S Brownell 286, Syd. Allen 336, C Fairservice 300, J Campbell 329, S B Ensign 312,—$2.00 each.

Books and Tracts.

D R Mansfield $5.00, A S Whitney $1.00, R R York $6.20, Alx. Thompson $1.00, H A Arnold 50 cts, A W Lansing 5 cts, S J Parsons 68 cts, S Vickery $1.36, Hach. Bailey $1.70.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

☞ Bro. ISAAC L. ALLEN, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of immortality through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

TRACTS FROM THE TRACT FUND.—Friends at the West can get bundles of Tracts for distribution *free* by sending to [illegible]

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Original Contributions.

For the Crisis.

Lines.

COMPOSED ON THE DEATH OF MARY J. MESQUIER.

Can I forget thee, Mary, and cease to love thee now,
Because stern death has claimed thee, and paled thy lovely brow?
Because thy form is missing, and laid in the cold tomb,—
Shall I then cease to love thee, or regret thy early doom?

Ah, no! I'll not forget thee, thy memory still is dear;
Those parting words, those gentle tones, are ringing in my ear;
That calm, sweet smile, thou gavest me, I seem to see it now,
While standing, by thy dying bed, my hand upon thy brow.

"O Etta!" said the dying girl, "when I am call'd away,
Wilt thou not visit my lone grave, and learn thy sure decay?
Wilt thou not plant fair flowers there, that they may o'er me bloom,
And when they wither, fade and die, with Mary find their tomb?"

And then she drew me nearer, and took me by the hand,
She said, "prepare to meet me in that holy, happy land;
Where friends shall never part, where sorrow cannot come,
Where we shall live forever in our own eternal home."

And then she gently kissed me, and bade me weep no more,
She pressed my hand and said, "Farewell! we'll meet on Canaan's shore."
O! may I heed her counsel, and for that world prepare,
For I shall surely meet my dear friend Mary there.

West Poland, Me. ERRIETTA.

For the Crisis.

THE COMING STRUGGLE

Between the Church and the Powers of Darkness:

SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 4.

Says Henry C. Wright, "If I obtain the approbation of Henry C. Wright, I can withstand the opposition of God and the world." He says in another place,—"True, man must give account to God for all his deeds; but how? Solely by giving account to his own nature—to himself."—*Errors of the Bible*, p. 24. Says Leo Miller, "The God within us shall bring us into judgment, and if we stand acquitted before that inward tribunal, no other judgment-seat shall have power over the happiness and destiny of the soul."—*Spiritual Register*, 1860. Says A. J. Davis,—"No one need fear the sovereignty of individualism; the right of each to act in accordance with his highest intuitions. For should one man transcend his boundaries, another will let him know it."—*Spir. Register.*

What does such a restraint as this amount to, that when a man has committed one of the worst of crimes, perhaps to murder a whole family, "another will let him know it?" And yet this sentiment is from the best authority they have among them. They not only deny the existence of all power higher than man—these spirits being regarded by them as advanced men,—but they make men Gods, practically adopting the lie of Satan,—"Ye shall not surely die,"—"Ye shall be as Gods." But I will quote from the *Banner of Light* as coming from the spirits,—"The spirit of man, the God, the individual, is responsible for its every act, and will surely be judged for the deeds done in the body as he has a mortal existence. Again, he is to be judged by himself as a spirit; he is to come before no other tribunal; if acquitted by self he is indeed acquitted. . . . . Look within yourself and behold yourself a God responsible for the acts of the spirit that alone shall judge or save you . . . . learn that thou art a God in thyself and thine own judge." Says another,—"The kingdom of heaven is within you, and the King of Glory is thine own soul. . . . . The God of olden times, such as was once worshiped by a Moses or Elias, is not the God for you to serve. . . . . You have a kingdom of your own, a God of your own, and there are as many kingdoms of heaven and as many different Gods as there are individuals."

Says another spirit,—"When man became a living soul he became a God. All living souls are Gods. They die not. So living souls rejoice in thy wisdom . . . . be a king, a God, a Jehovah." Says another,—"Each and every one is a Savior, as he is a judge, a God. Says another,"—Ye are all Gods, every one of you." Says another,—"Every one of you are Gods manifest in the flesh." Says H. C. Wright,—"I have done with all that—(the christian salvation)—I point the world to another salvation, man to find his salvation in the God-woman, and woman to find her salvation in the God-man."—*Discourse at Buffalo.* He says further,—"The husband will abide in his wife, and in doing so will dwell in God and God in him."—*Errors of the Bible*, p. 84.

With such a system of doctrines as a platform for the false Christ, I have no difficulty in anticipating in him their recog- [illegible]

supernatural origin, nothing from his lips nor by his authority will be too extravagant for the acceptance of his intoxicated admirers. But there is one important feature in this prophecy concerning the Man of Sin that remains to be noticed. It is the lie and the strong delusion which apparently confirms it.

THE LIE AND THE STRONG DELUSION.

We are told that "because they received not the love of the truth that they might be saved; for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. 2: 10—12. From Paul's account of the matter we learn—

1. That there will be one fundamental "lie" in this counterfeit scheme of religion, on which the whole system hangs. Or perhaps the "lie" embraces the whole scheme as a counterfeit religion, introducing a counterfeit coming of Christ. 2. That this religion will be attended with a strong delusion apparently confirming this "lie." 3. That "those who receive not the love of the truth (Bible truth), that they might be saved," shall become the victims of this strong delusion and be dammed. 4. That those who do receive and cherish a love for the truth as God has revealed it, in spite of the prevailing lies, will "be saved;" and 5. That in God's giving to the christian world their choice between popular lies and unpopular truth, he will stand acquitted when they come to the judgment. Especially, since he has taken particular care to first provide us all with the Bible in these last days, which will faithfully expose these "lies," however well dressed.

I think we may properly regard the whole scheme as the "lie," for truly it is such, and its miracles and wonderful success as the delusion; but perhaps it refers to a popular fundamental lie or error on which the whole is based, and which has a strong apparent support in these "miracles which prove a lie."

Let us now inquire what is this lie, and what the strong delusion that apparently confirms it and so leads the faithless and unwatchful to believe it? Let the Spiritualists themselves answer as to what is their fundamental doctrine.

In answer to the question,—"What does modern Spiritualism teach?" a spirit says,—"The first, the greatest, and the grandest truth (?) coming through modern Spiritualism, is the immortality of the soul." Mrs. Elmer says,—"We have no proof of immortality aside from spiritual communications." In the report of a Spiritual Convention held at Plymouth, Mass., we read the following:—"The phenomena of modern Spiritualism, by their startling significance and world-wide diffusion, have assumed, in the opinion of this Convention, an importance worthy the earnest consideration of all rational minds, *demonstrating as they do, the immortality of the soul.*" Judge Edmunds says,—"This New Dispensation comes to supply the want to the countless thousands who are now slumbering in indifference or toiling in infidelity; to convict man of his immortality," etc.—*Spir. Register*, p. 14. At a Spiritual Convention held in Rockford, Ill., 1858, the following resolution was passed:—"Resolved, that Spiritualism, according to the modern acceptation of that term, embraces all those who believe in the immortality of the soul. . . . . Beyond this common faith there is no doctrine or creed necessarily incident to Spiritualism."

George Beckwith says,—"The backbone of the whole theory of spiritual existence in every school is, that there is immanent with man a spiritual essence, which, while the body exists, forms a part thereof, and when it decays, still remains and continues to exist under such change of conditions as the death of the body has induced."—*Spir. Register*, p. 21. A writer in the *Spiritual Telegraph* says, that Spiritualism is "the generation of a new, a broader and more living conviction of the truth of immortality" (the immortality of the soul). Says Dr. Lyon,—"Spirits come to convince us of the great truth (?) of immortality." It must be remembered that their ideas of immortality are always through the immortality of the soul, hence, all sneer at the Bible immortality through a resurrection from the dead. This distinction should be borne in mind when we read the word immortality in their writings as expressing their hope. A spirit claiming to be the spirit of J. C. Calhoun, as published by Dr. T. L. Nichols, says, the object of these spiritual communications is "to draw mankind together into harmony, and convince sceptics of the immortality of the soul."—*Monthly Magazine, Nov.* 1854. He published with the above another communication from a spirit claiming to be the late W. R. Channing, who says the object of these communications is "to unite mankind and convince sceptics of the immortality of the soul."

Dr. Cumming ("The End,") p. 34, translates the phrase, "lying wonders," "miracles which prove a lie." The above extracts prove that the spirits and Spiritualists regard the immortality of the soul as [illegible]

tem as a whole. But whether the lie is the scheme as a whole, or the fundamental doctrine on which it is based, it demands the same weight in the consideration of this point.

These spiritual communications are certainly from the invisible world, and they purport to be from our friends and relatives who were once here with us on earth; perhaps a loved brother, or sister, or parent. And when we reflect that these spirits claiming to be our friends are constantly revealing secrets which none but these friends with ourselves knew, we behold in it a "strong delusion" to those who believe in the immortality of the soul. But if we are persuaded of the Scripture doctrine that the dead are asleep, we can see at once that they are lying spirits in pretending to be our friends who have died.

These communications, attended with other miraculous power, are abundantly manifest through mediums taken from the high and low, rich and poor, old and young, learned and unlearned. It has appeared in all parts of our land and throughout the world, and is rapidly increasing. And wherever it appears and whoever may be the medium, it purports to come from those who were once here with us on earth—our own friends and relations. There are individual exceptions where these spirits, when commanded in the name of Christ to tell the truth, have acknowledged that they were not our friends as they claim; but such cases are very rare and are contradictory to that manifest harmony which everywhere characterizes their teachings on this point.

If these spirits are what they purport to be, they ought generally to be truthful and their teachings reliable. But if they tell us the truth, our Bible is a lie, our religion a delusion, and our God a myth. Had we no Bible to flee to here, we should find it a strong delusion; but going to the Bible we find that it has furnished us with abundant proof that these spirits were to appear at this particular time, and described minutely their work and infidel character. Hence our Bible is more firmly established in their appearance now; they are found deceivers, and their teachings lies. Thus while they are a "strong delusion" to "those who love not the truth" (Bible truth), they are a source of encouragement to those who give heed to the Bible and regard especially the "sure word of prophecy as a light that shineth in a dark place." Let us beware, then, how we take it for granted that the soul is immortal, when the Bible tells us that the dead are asleep in their graves awaiting a resurrection to life when Jesus comes. Especially should we be jealous of this doctrine when we discover that these spirits, whom I have abundantly proved to be rank Atheists, lay claim to it as especially their own—"The first, greatest and grandest truth (?) coming through Modern Spiritualism." We will now proceed to show what instruction the Bible has for us concerning these spirits.

THE SEDUCING SPIRITS.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats," etc.—1 Tim. 4: 1—4

From this Scripture we learn:—

1. That seducing spirits shall teach religion to men in the latter times. 2. That their doctrines will not be doctrines of God, but doctrines of devils. 3. That notwithstanding the character of their doctrines, some shall depart from the faith and give heed to them. 4. That those who accept the religion of those spirits shall be addicted to speaking lies in hypocrisy, forbidding to marry and abstaining from meats.

These seducing spirits are evidently the same as the unclean spirits of Rev. 16: 13—16. Those unclean spirits are said to be "the spirits of devils"; these are said to teach the "doctrines of devils." Here they are said to appear in the latter times; there they appear a short time before the battle of the great day. Here their religious character is noticed especially, but not the miracles; there their miracles are expressly declared. But since the work of devils is at all times and in all places to lead men away from the things of God, their mission among men must always be rather religious than political; hence these two allusions to the work of spirits, having their accomplishment at the same time, must refer to the same mission which results in the stirring up of the kings of the earth and the whole world to make war against Christ, by whom they are destroyed in the battle of the great day of God Almighty.

Again, these seducing spirits, called also unclean spirits, and explained to be "the spirits of devils," are the same as possessed men in the days of Christ's ministry; then called by various names, as "spirits"—"unclean spirits"—"foul spirits"—"devils"—"spirits of devils," etc. These spirits were not diseases, as some have thought, for the passages are frequent where their distinction is necessarily implied; as, "when he had called unto him his twelve disciples he gave them power against unclean spirits, to cast them out and to heal all manner of disease."—Matt. 10: 1. Also, "Heal the sick, cleanse the lepers, raise the dead, cast out devils."—Matt. 10: 8. Also, "And he healed many that were sick of divers [illegible] and cast out many devils, and [illegible]

him."—Mark 1: 34. Besides, the phraseology used in each case is peculiar. We may say of Christ, that he healed or cured diseases, but not devils; we read also that he cast out devils, but not diseases.

Again, these devils possessed a man by the legion. Do diseases? We read of the children of the devil. Shall we understand the children of diseases? We read that the Gentiles sacrifice to devils. Do they sacrifice to diseases? We read that Christ was tempted by the devil. Was it a disease? We read of the devils beseeching Christ; that he suffered them not to speak because they knew him,—Mark 1: 35; that they "believe and tremble,"—James 2: 19; that they have "doctrines"; that they have a prince or leader called Beelzebub, or Satan,—Matt. 12: 24; that they work miracles,—Rev. 16: 13—16: that men shall give heed to them as religious teachers,—1 Tim. 4: 1; and that they shall persuade the kings of the earth and the whole world to array themselves in battle against Christ. They said to Christ while on earth, "Why hast thou come to torment us before the time?" And knowing that the time of their "torment" is now just upon us they have come down in great wrath, knowing that their time is short, and are persuading the people to accept of their doctrines, that their mission may be successful when they shall come to allure them into battle with Christ.

All these things may be attributed to invisible, supernatural emissaries of Satan, seeking to turn the minds of the people away from the truth of God, by introducing another God, another Christ, another salvation, another system of doctrines, other miracles, and another consummation of all things; but they cannot be attributed to diseases nor to anything except invisible intelligences. L.

For the Crisis.

Petition.

O Lord of love,
Look from above
On all thy saints below;
For in this age
It's all the rage
To make an outward show.

North Andover, Mass. M. MATHEWS.

Selections.

Reverence.

"Without natural affection."—PAUL.

Where is the reverence of the olden time? Men with gray hairs, women with wrinkled faces, and some who have not so far advanced in life, speak of it as a thing that was, and they mourn that they do not see it now-a-days. Once age was respected because it was age without regard to titles or riches; the very children in the street paused as the old man tottered by them, leaning on his stick, his long white hair fluttering in the wanton breeze, and his dim eyes lighting up at the sight of their pleasant smile.

We were visiting lately in a family where were several pretty girls. Beautifully attired, well educated, literally loaded with accomplishments, for they could sing, dance, play, embroider, chatter French, translate Latin, sing Italian, and withal were very handsome. The door opened and in came an old lady—very old. She looked about her as she slowly moved forward; not a head bowed in token of her presence—no one moved to give her a seat.

"Louise," whispered one, "give grandmother a chair."

"I shan't; she might as well stay up stairs," was the ungracious reply.

Presently one of them (ashamed at our disapproval, for we immediately arose and conducted the aged woman toward our own chair) offered her the seat with rockers, but she declined it, preferring to take what was given ungrudgingly. During all her stay, these very genteel ladies noticed her no more than if she was not in the room, except when she made an odd or ungrammatical expression, they tittered and ridiculed it among themselves.

O, it was thoroughly revolting to see this crown of gray hairs despoiled of its glory, mocked by these thoughtless creatures. And soon those trembling feet would be treading the verge of the grave, and the mold would crumble and fall on a coffin, and they would think of her as the old woman whose presence was a nuisance—a check upon their pleasure—one who was always quoting old-fashioned songs, or singing them through her nose, whose homely gown, with its crossed handkerchief, was distasteful to their fashionable eyes, and of whom even the matron would say—"Well, really, mother was growing so very childish, I could hardly mourn that she was gone."

Thus it is and in this way that many of the aged are treated at the present day. Their sorrows, their tears, their sacrifices, their humble, hard toils, for children who have grown to manhood, are all forgotten, and those to whom they have given birth are ashamed of them. Alas! that it should be so—that while God, the great being to whom we owe all that we are, treats the gray hairs with reverence, calling them crowns of glory, we insult them in our conduct toward them, both in public and in private. Let no one who has any regard for his own character, his own purity and integrity, treat the aged with irreverence—they stand very near God.—*New York Tribune.*

☞ When in middle life the burdens of care press most heavily, man is never forsaken unless voluntarily he puts help far from him. The same yearning and embracing love is offered unto his acceptance, the same helping hand is stretched out; but neither is intruded upon him, he can accept or reject, and the responsibility [illegible] himself.

☞ Always and ever when pursuing the path of duty we may be sure of God's [illegible]

Always a Hypocrite.

Yes, that is the cry; he has sinned and fallen, and you now say, "he was always a hypocrite."

I do not believe it. I cannot believe that through all the years in which he professed to follow Christ he was a traitor to his master. I pity the heart that can readily credit such a tale.

The poor old man has sinned and fallen; God pity him, for man's sympathy is full of scorn. How eagerly they whisper the sad story, and gloat over the shameful details, as though a brother's fall was a cause for rejoicing! The angels, the pure angels, weep while frail man looks on with scorn.

True, they close the tale with "I pity him," yet their sympathy goes no further; and they add, "but I believe he was always a hypocrite."

Is not his present shame enough, that all the good of his past life should be counted as naught, or as the cunning acting of a confirmed villain?

"Always a hypocrite!" David fell, Solomon sinned, and Peter denied his Master thrice; yet who will say these were "always hypocrites?"

I do not know this poor old man, though I have seen him often, as he served in the church of God; and now, when the story of his shame is on every tongue, my heart bleeds to think of him as, disgraced and deserted, he hides in the solitude of his home, moaning and weeping impotent remorse for the sin which has stamped the Cain-mark on his brow. God help thee, brother; and in thine agony find room for gratitude, that though thy sinful, erring brethren cast thee off, God, the pure, the almighty, heeds thy repentance, and will forgive thy sin. "For I am not come to call the righteous, but sinners to repentance."

And you who join in this hiss, which pierces the lacerated heart, pause and look at yourself. What has kept you from falling? Perhaps you were not tempted. Then thank God for that, and strive to help those who were. Or, being tempted, you fled to the great Source of Strength, and found power to resist. Then be grateful, and assist those of weaker faith.

Proud Pharisee, despise not thy brother. Look deeply into the recesses of thine heart, and mark well the points of weakness, which, if attacked in an unguarded hour, might prove vulnerable; and humble thyself in the dust, thanking God, not that thou art "not as other men," but that he has supported thee from "the sin which doth so easily beset."

And ye young lambs of the flock, who, in your innocent purity, can scarcely believe that such iniquity abounds, and penetrates even into the church of Jesus, while tears and prayers are fervently offered for the sinning and suffering, nestle closely to the Shepherd's bosom, and entreat that he will "lead us not into temptation, but deliver us from evil."—*Presbyterian.*

Fear Not.

"Fear not, for I have redeemed thee."—Is. 43: 1.

Deeper, Father, grow the shadows,
Darker still the night comes on;
Every human help departing,
Now I look to thee alone.

Hopes that I had fondly cherished,
Thou hast laid in ruin low—
Props on which I leaned, have failed me,
Like a broken reed I bow.

Father, wilt thou surely lead me
Through these days of fear and gloom?
May I *know* that thou wilt keep me,
Till I reach my heavenly home?

Over all the distant moorland,
Stretching dark and cold away,
Say, my Father, wilt thou lead me?
Shall I never lose my way?

Hark! I hear a voice of cheering,
Sounding through the gathering night,—
"Fear not, for I have redeemed thee—
I will be thy Guide and Light.

"Only follow where I call thee;
Let no fear turn thee aside—
Not a foe shall dare to harm thee
While I am thy constant Guide."

Father, full of all compassion,
I will take thee at thy word,
Meeting danger and temptation,
In the strength of Christ my Lord.

—*Tract Journal.*

A Mother's Influence.

In England, some years ago, a man presented himself before a body of clergymen to be examined, that he might be licensed to preach the gospel. His advantage for study had not been very great, and he had fears that he could not sustain himself, and answer the numerous questions which he knew would be proposed. With a trembling heart he stood up before his fathers and brethren, and one of them asked him with whom he had studied divinity.

The young man was somewhat confused at this question, for he knew well that he had not enjoyed the instruction of any distinguished divine; and he replied, with hesitation—

"My mother taught me the Scriptures."

"Ah," said the minister who had asked the question, "mothers can do great things."

The examination proceeded, and the result was a delightful proof that mothers may be good teachers of theology: that the truth implanted by their early instruction, watered by their pious tears, and sanctified, in answer to their precious fruit after many days.

This candidate for the ministry was found to be mighty in the Scriptures, and most gladly was he commissioned to go forth and preach the word to his fellow men.

Woman and the Family Altar.

How many christian women are sighing from day to day because no family altar exists beneath their roof. Yet how few have the courage to assemble their households, and in the presence of an irreligious companion offer themselves the morning and evening incense. Still, one thus situated should consider prayerfully whether such is not her duty—whether it is not [illegible]

CO-OPERATION OF THE WIFE.—No man ever prospered in the world without the co-operation of his wife. If she unites in mutual endeavors, or rewards his labor with an endearing smile, with what confidence will he resort to his merchandise or his farm, fly over lands, sail upon seas, meet difficulty and encounter danger, if he knows that he is not spending his strength in vain, but that his labor will be rewarded by the sweets of home! Solitude and disappointment enter the history of every man's life; and he is but half provided for his voyage, who finds not an associate for his happy hours, while for his months of darkness and distress, no sympathizing partner is prepared.—*American.*

☞ When age creeps on, and the light of the eye is dimmed, and the ear is slow to catch even the accents of the dearest voice, and the once elastic step is feeble and uncertain, when the hand is tremulous and weak, and the heart is bereft and desolate, then there is but one solace left, the love and help of God; and through the gathering twilight and along the shadowy way, His voice, more precious than the sweetest music, is heard saying to faltering faith, "Fear not, I will help thee!"

HONESTY.—To one who said, "I do not believe there is an honest man in the world," another replied, "It is impossible that any one man should know all the world, but quite possible that one may know himself."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

Short Dress.

BRO. GRANT:—I heartily rejoice to read from time to time communications for the "Crisis" in favor of the "short dress," and I have felt for a long time that I would add my testimony to the few that dare be independent enough to practice as well as preach, in behalf of this costume. I have worn it for a year. I consider it a modest, healthy, convenient and common-sense dress, in every place, and under every circumstance. I would not resign it for any price. There is a feeling of lightness and [illegible] a short dress, of which those who have always worn long dresses know nothing. Those who are laboring to open new avenues to self-support for women, ought first to consider the subject of dress. Those who wish women to be sea-captains and rail-road conductors, must advocate greater changes still in their dress, or their petition for the new occupations is nonsense.

If women would do anything *worthful* they must have liberty to dress for the work. Fettered as they generally are, they do not even take exercise enough to keep in any tolerable health. The lives and health of the female sex are oppressed beyond endurance, and worn out by their burden of clothing. What could a man do, so shut in with corsets, so beleaguered with long, heavy, and trailing garments? I look upon a change in woman's dress as being necessary to her health, and salvation from the evils of her lot. It is folly and vain for America to boast that she is free, with all her slaves, and all her women.

I look upon the "American Costume" as a point gained for the masses, of incalculable value—though there are thousands of poor hard-working women who will never be benefited by it. Still from Maine to California thous[illegible] Costume," and every [illegible] converts are made to its usefulness and convenience. The change at first strikes people as unfeminine. If, to be feminine, we must be weak, sickly, and useless, it were, perhaps, better to lose a little of the grace of femininity, and secure a small amount of masculine strength, comfort and usefulness. Women have been parasites so long that freedom is a stern, strange thing to them. They are horror-struck at the idea of losing protection, of taking care of themselves, of being accountable to God and not to public opinion.

Conservatism may well oppose a change in woman's dress. Few women comparatively will ever have strength or courage to step out of their (so called) sphere, while the present fashions continue. Women have so long acted, and almost existed by leave, granted by the majority, that they have little idea of independent action. The public puts its mold upon us, and we come out as nearly alike as peas: our waists and feet just so small and "delicate," our minds just so dull and stupid, our bodies *bagged*, and our whole lives belittled into "feminine propriety." Mind, health, beauty and happiness are all sacrificed in this process of molding; but, then, woman has the comfort of keeping in her "proper sphere" till her brief and terrible misery is over, and she dies out it. Those who are not men and women enough to stand alone by themselves, must be bolstered up by their fellows, and if *very weak*, by a majority of their fellows. We have become so used to the doctrine that the majority must rule, that we forget that it may be a great wrong. Are a thousand tyrants better than one? We seem to forget minority rights altogether.

Women who sweep the streets with their skirts, consider a skirt within four inches of the ground as *vulgar*; while those who [illegible]

Her long garments make her as [illegible] owned, as a rule; for the avenues of support are closed against a being so manacled. I know women can live, [illegible] by sewing, and teaching, and house-work; but to do the active work of life, in all its variety,—to be healthy, and enterprising, and self-sustaining as man is, women must dress more like men. They must have freedom to wear what taste and convenience dictate. Honesty and individuality are the great wants of women.

Let us earnestly labor and pray that the little independence of woman may be increased. I often think, when will christians live to the glory of God, or, in other words, live in harmony with the laws of their being, in eating, in drinking, and dressing? R. E. WOOD.

Cheshire, Mass.

For the Crisis.

The American Costume.

As several communications have appeared in the *Crisis* lately, showing the advantages of the American Costume, it has occurred to me that some of its readers might desire to learn more about that style of dress. At the solicitation of numerous persons, I have lately published a description of the costume as worn by the ladies in our Institution, and will be happy to mail a copy of it to any person who will enclose a penny stamp to prepay postage, and address MISS HARRIET M. AUSTIN, M. D., "*Our Home,*" *Dansville, Livingston Co., N. Y.*

BRO. GRANT:—I send the following precious gem, for the special edification of Bro. H. L. H. M. R. W.

Salt.

Some modern agricultural writers have doubted the necessity of giving animals salt. The following remarks as to the effect of salt upon health, by Prof. James F. Johnston of Scotland, may be relished by those who still put salt in their own puddings, and allow their cattle a little now and then.

"The wild buffalo frequents the salt-licks of North-western America; the wild animals in the central parts of Southern Africa are a sure prey to the hunter, who conceals himself behind a salt spring; and our domestic cattle run [illegible] hand that [illegible] them a taste of this delicious luxury. From time immemorial it has been known that without salt man would miserably perish; and among horrible punishments, entailing certain death, that of feeding culprits on saltless food is said to have prevailed in barbarous times. Maggots and corruption are spoken of by ancient writers as the distressing symptoms which saltless food engenders; but no ancient, or unchemical modern, could explain how such sufferings arose. Now we know why the animal craves salt; why it suffers discomfort, and why it ultimately falls into disease if salt is for a time withheld. Upwards of half the saline matter of the blood (57 per cent,) consists of common salt; and as this is partly discharged every day through the skin and the kidneys, the necessity of continued supplies of it to the healthy body becomes sufficiently obvious. The bile also contains soda as a special and indispensable constituent, and so do all the cartilages of the body. Stint the supply of salt, therefore, and neither will the bile be able properly to assist the digestion, nor the cartilages be built up again as fast as they naturally waste."

Neuralgia.

A writer in the *The Lancet*, Dr. C. H. Jones, states that in a majority of cases, neuralgia essentially implies a lowering of the vital power and functional action of the nerve, and not an increase—an opinion which is also supported by the well-known experiment of Dr. du Bois Raymond, in which a diminution of the nerve current was found to be co-existent with the [illegible] of pain in the nerve. The writer thinks it may be fairly argued, that when the symptoms of debility, and especially of nerve debility, are so apparent, and have so distinct a relation to the particular symptom, this must be itself of like essential character; it can hardly be that the morbid state of the nerve affected can be greatly different from that which prevails so generally throughout the system, especially when the means which avail for the cure of both are considered. The nutrition of the nerve being ill performed, its structure undergoes some molecular alteration which conditionates pain. What is true of neuralgia from this cause, Dr. J. believes to be true of all cases belonging to the non-organic class. Thus, electrical disturbances, damp, cold, malaria, all seem to act in the like way, so far as can be judged—[illegible] by deranging the molecular [illegible] tions of the nervous structur[illegible] pairing its function.

THE CR[illegible]

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[illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Angel and Saint.

Oh! I would be an angel,
And kneeling at his feet,
Would wait my message given,
And then, on pinions fleet,
I'd haste to weary mortals,
The care-worn, troubled soul,
I'd bid them look to Jesus,
Who makes the wounded whole;

And round my sister spirits,
(Earth angels though they be,)
I'd linger till they whispered
Of heaven, O Lord, and thee.
Oh! blessed are those harpers
Who stand around the throne,
And day and night, unceasing,
Make all his glories known.

But, oh! when earth and heaven
Are mingled into one,
And saints and angels waken
A universal song,
The loudest, sweetest songsters
Of all that crowd, I ween,
Will be earth's suffering martyrs,
Who ministered, unseen;—

Whose prayers were ever rising
Up to the throne of light,
For grace to keep them holy,
And fitted for the fight.
Oh! when that morning dawneth
Which ushers in the day
That turneth earth to heaven,
May I be Christ's, I pray.

MAY.

For the Crisis.

Ministerial Rascality.

Among the crying evils that beset the churches of Jesus Christ in these last days of peril, one of the most grievous is the presence of a class of ministerial rascals; men who serve the devil under the cloak of religion, and who fleece the flock of God because they are too lazy to earn their own bread. Societies and churches are at present greatly dependent upon preachers and preaching. They must have *preaching*, not merely for their own edification, but to tickle the itching ears of a lot of religious loafers, who spend their time "in hearing or telling some new thing"; and who, though they will not themselves serve God, will pay something for "divine service," if some one else will perform it.

A minister of the gospel, unlike an ordinary man, is respected, reverenced, confided in, trusted, flattered and beloved. He comes at once by virtue of his position to have the freedom of the place where he goes. The brethren kill their fattest calves, [illegible] and chickens for him, and the sisters prepare their sweetest cakes and their most dyspepsia-making pies, their costliest dinners and their most elegant viands, for "the minister." His coat is fine, his credit good, his standing high, and his position enviable. If a man in this position will set himself to do good, to visit the distressed and afflicted, to lift up the bowed down, to warn the unruly, to instruct the inexperienced, to counsel the perplexed, to defend the downtrodden, to comfort the mourners, to be a father to the orphan and a friend to the friendless, then he is a great blessing to a people even in temporal things, and a guide to them to the glory that is to come. But if he pursue a different course, woe to the church or people who have warmed a viper in their bosom. For if he set himself to work iniquity, he can plunder the poor, oppress the humble, debauch the virtuous, [illegible] the simple, browbeat the good, mislead the unwary, disgrace religion, discourage christians, and lead a host to ruin after him, while God's flock are scattered, frightened, disheartened and destroyed.

There are various classes of these pernicious individuals, which demand our attention. We will not waste time to describe a class whose qualities are merely negative; men who are always ready to [illegible] while others are ready to pay, who [illegible] around a church treasury as constantly as [illegible] do about a candle,—who do [illegible] good, [illegible]; who are too lazy to work and too distrustful of God to push out into "the regions beyond," but who follow in the [illegible] of others, who never break up a rod of new ground themselves, but who are generally on hand about the time "the thing begins to pay,"—who go and come, and come and go, taking snuff with the women, chewing tobacco with the men, smoking cigars with the boys, taking a drop of liquor for very slight ailments, and setting an example which benefits no one, and only injures those that follow it.

This class are usually assigned their proper place, and when they keep in a genial mood, do not throw out hints and sneers at all the preachers who do, or try to do, more than they do; do not peddle gossip, tattling and slander from one church to another, and so all over the land; perhaps the evil they do is balanced by the good they may accomplish, and so they stand as mere ciphers in the grand account. But, aside from these, there are instances where the character of preachers is positive for evil and corruption. Among these we may enumerate

First, The Amorous Minister. This man's easily besetting sin is *love*,—not "brotherly love," but "*sisterly love*." He is a ladies' man. He makes himself particularly at home among women. He is familiar, and sometimes, perhaps, gross and even vulgar in his behavior. His magnetic eye watches and scans every "susceptible" lady in the congregation. He finds among them his "affinity" and his "affinity" *never* seems to be his own *wife*. He makes the acquaintance of good-looking *sisters*,—especially those whose lives are rendered burdensome by the presence of husbands who do not sympathize with them in all their feelings, whether normal or morbid. Such husbands, failing to love their wives as their *own bodies*, leave their hearts unlocked. Our gentleman takes possession. He sympathizes, he visits, perhaps he doctors, or he magnetizes; he knows the family secrets. He comes and stays. The wife invites him, and he comes. He holds the woman under his *will*. He creeps into houses thus, leads captive silly women laden with sins, led away with divers lusts. Thus he pursues his course till gossip arises, he persists in feeling that he is injured until he takes some fatal step, upon which follows exposure, ruin and disgrace; and *he* is wrecked, leaving, perhaps, some other one to shudder at the consequences of such a course, and shrink back from a path that leads to the depths of sheol. Such a man as I have described will, by disgusting the pure and exciting the vicious, by disgracing the truth and insulting the moral sense of community, do more than ten vile seducers can to ruin souls and hinder the work of the Lord.

Next may be mentioned the Dishonest Preacher. He is sly sometimes and sometimes open. Sometimes mean, then audacious. He wants more money than he can earn. He will have it if he can get it. So he goes to work. He begs all he can, misrepresenting his circumstances, pleading his poverty and robbing widows of their shillings and orphans of their pence to fill his pockets, or rather his lusts. Failing in this he *borrows*, and woe be to the man who lends him a "*five*" or a "*ten*." If he tries to borrow "*ten*" of you, you had better *give* him "*five*," if you choose. He never *pays*. It is against his principles, or at least it is contrary to his *practice*. If you entrust money to his hands to be conveyed, it never reaches its destination. If the contents of a collection are handed to him to be divided, he forgets it and takes the whole himself. He trades when he can make good bargains. Sometimes he trades with his brethren and afterwards they feel "*tried*" with him; at other times he trades with outsiders, and *they* swear that he is a scoundrel. These men are not trustworthy. They forget their butcher's bill, don't pay their grocer's, cheat their boarding mistress, borrow money of maiden sisters, wear off clothes which belong to their tailor, and finally leave town perhaps "between two days," leaving everybody fleeced, abused and discouraged. It takes a long time to undo the mischief one such man will accomplish, if once he gets at his work.

Another minister whose very breath is pestilence and death, is the Dram-drinking Preacher. He has exalted opinions of the value of ardent spirits. He needs no *special* direction of an inspired apostle to induce him to take a "*little wine*" for his "stomach's sake" and his "often infirmities." His infirmities are very *often*, and his stomach clamors loudly for wine from day to day. At length wine seems very weak. He forgets that it is "a mocker" and that "strong drink is raging." His health gets worse. Alcohol always *helps*, but never cures him. It is like the yankee's medicine "warranted to cure if taken according to the directions,—externally, internally, and *eternally*." So he tries it;—"Holland gin," "French brandy," "high wines," "sherry rum," all these contribute to his health. He proceeds to "fancy brands." "Schiedam schnapps," and "Old Bourbon whiskey," go to complete the assortment, while cider is used to dilute them. A change comes over him. He is variable in his temperaments, up and down, gloriously elated or horribly depressed; terribly misused and abused and furiously earnest to right his wrongs. Time passes on. Tobacco, cardiman seeds and cloves, fail to take the smell out of his breath. He speaks of his ill-health to excuse his liquor drinking—he sometimes, when accused, braves it out, and claims the privilege of taking all the medicine he *pleases* when and where he chooses. He grows worse. He keeps jugs in his barn and visits it oftener than his closet. He sends his hired man to low groggeries to get his bottles filled. He gets tipsy. He denies it. He is often taken suddenly sick away from home and nothing cures him but a little "spirits." With a draft from his bottle and a text from his Bible he is prepared to deny the existence of any "spirit" except "the word" and brandy, and to mock at the experiences of any who know more of the leadings of God's spirit than his stimulated, jaded, rum-benumbed senses can apprehend. So he goes on. He waxes pot-valiant. He rails at others. His eyes and nose get red, his face becomes "liver-colored." He sees "snakes in his boots." He has delirium and perhaps dies. Men have been afraid to interfere with him or impeach him, and so he has made terrible havoc with temperance, righteousness and sound morality.

One more character may be named. The Ministerial Rascal. He is the product of all the others added up—the quintessence of them boiled down. He lies, cheats and steals. He changes his name as often as his coat and goeth about like his master "seeking whom he may devour." He does all the bad things that bad men do. He is a liar, an adulterer and a reprobate. He leaves his wife, goes into a new place, walks into the affections of some young dunce of a girl, mesmerizes her, marries her, borrows money or steals a horse, travels off when his true character is beginning to be developed, and plays his game in another quarter, leaving his poor dupes to foot his bills, apologize for his absence, and pick up the pieces the best way they know how. He goes on till he finds a home in the penitentiary, or dies as the fool dieth, having prostituted the noblest cause to the basest of ends.

I shall not stop to enumerate more—the subdivisions—the smaller fry of these before mentioned races. Having pointed out in brief the existing evil, I propose to allude to

THE REMEDY.

First. Churches must be more independent. They *must* keep the rod in their own hands. It is utterly absurd to think that a stranger, who came last week and goes away next, should acquire such control over any church as to swing it away from the guidance of faithful men to whom the charge of the flock has been committed. Churches must learn to live *without* preaching, or preach and pray themselves. *Then* they will not be driven to employ Simon Magus, Baalam, or Judas Iscariot to *talk to them*, rather than to worship God themselves. Then they can *live* if preachers die, or backslide or fight. In this way they can be partially secure, for if they watch and stick together, they can guard against "grievous wolves" who enter in, "not sparing the flock" of God. Churches *must* attend to this or *suffer* by being scattered, rent and torn by these "wolves in sheep's clothing." The evil is in the land. Some propose to remedy it by putting a settled pastor over *every church*, but this makes the church lazy, and warps its talent, and only secures a supply to a *few* churches which have the most money, while the rest are left destitute and still more exposed; the field is robbed of evangelists, the gospel ceases to be preached "in the regions beyond," and there is an end of growth and vitality and self-denial for the work and cause of God. A dozen or so of preachers can roll themselves into snug berths, draw their pay and make themselves as comfortable as possible, leaving the whitening harvest ungathered, and the Macedonian cry unheeded, but this course can never properly remedy the evil complained of.

The local church must have in it strength and *back-bone*. Its talent *must* be developed; and then it must be a settled principle that the humblest testimony of a feeble saint is worth more to the true church of Christ, than the most high sounding oration from some sanctimonious lecher, swindler, drunkard or rascal. Let it be understood and adopted as a line of policy and principle that dishonesty, sin, or rascality, is an absolute disqualification for usefulness in God's work, and, that no matter how glib or how smooth the tongue of a wheedling villian is, he cannot be allowed to wag it in the church of God, till he breaks off his sin, his dishonesty, and his rascality; rights his wrongs and undoes his evil doings, and then a great part of the evil will be removed at once.

Second. Churches must exercise great care in the ordaining of ministers to the work of God. Not every man that can *talk* will answer the purpose. Is he a *good* man? Is he blameless? Has he a good report of them that are without? Will he *preach*, or will he back out in a month? *Can* he preach? Is his purpose a transient impulse or a settled principle? Will he preach if the business does not *pay*? Is he too lazy to work and is he looking to the ministry for fat living and easy labor? Will he be forever whining over his hardships and his troubles? Will he quit work when he can make more money at something else? Will he sow more tares than wheat, and spread error, darkness and division wherever he preaches? Will he deny the Lord that bought him? Will he count the blood wherewith he was redeemed as an unholy thing? Will the ministers who ordain him be forced to warn people against his doctrine, his example, his influence? Can we trust him in our families, in our houses, in our churches? Will he go about belieing the men who aid him, kicking down the ladder on which he has climbed up? Will he destroy spirituality, introduce bad habits, weaken conscience, and shipwreck the church?

These questions the *church* should answer; hence the propriety of ministers being ordained at *home*, or in the immediate circle of their own acquaintance. And no person should ever present himself for ordination to preachers of the gospel, without the assent and recommendation of the local church where he belongs, or the testimony of good, reliable, honest brethren, who fear God and will tell the *truth*, even at the risk of displeasing some one who wants to be a minister. It is no time for temporizing. Unfaithfulness in this matter is treason against God and Christ. It ordins the interests of his church. God will hold a man accountable for it.

Thirdly. Christians must be jealous *who* they receive as ministers of Christ. They are to entertain strangers. They may properly say to the traveler, upon a bare profession of his faith in the Lord, "if any have a word of exhortation, say on." If nothing suspicious appears in his behavior they may extend to him all needful courtesy and send him on his way. But if he proposes to tarry, to be a teacher, to take a *job* of preaching to do, to be a pastor going in and out among a people, having access to our houses, our families, and the society of our wives and daughters; and standing as the representative of Christ's cause, then it is our *right*, our privilege and our *duty* to *know* more about him.

Who are you, sir? Where do you belong? What is your business? Where have you lived and labored? You say you are a *preacher*, how do *I* know that you are not a play-actor? You say you are a Methodist, how do *I* know but you are a Mormon? You pretend to be an honest man, how can I tell but you are an adulterous, lying, swindling impostor and vagabond. You can find out *my* reputation here in *town*. How can *I* find out *yours*? Where did you preach last? Why did you leave? Who knows you? Who will recommend you? Give us the *proof* of your honesty and then we will go with you heart and hand. No *honest* man can find fault with these questions. A *rascal* will most commonly stand upon his dignity, and decline to answer such improper interrogations. He wants time to preach, borrow money, make a party, get the sympathies of a few silly women, run in debt for his board, get a new suit of clothes, beg what cash he can, and then, as exposure approaches, give him one day's start of you on the cars, and he will not tread down the grass in your door-yard again for a long time, I assure you. You will get pay for your credulity by being disgraced, taunted and abused, and will find the work of years laid prostrate by the operations of such a villain in a very short time.

Fourthly. Local churches *must act* promptly in such a case. A church that *allows* a miserable toper, loafer or blackleg to preach for them, is responsible to God and man for his sins and his influence. Stop it. Tell him he must quit preaching or mend his ways. Look him in the eye. Do not wait till he has fooled half the church and got them on his side. Do not delay and send him off to a "Conference" to tell his own story and get whitewashed over by a lot of ministers who know nothing about him. Do not hold back for fear of a fuss. Do not wait hoping he will move away, and so pitch into some other church and play the same game and ruin them. Do not shrink from duty. Do not sneak around behind his back and stab him there. Come up and face him. Let the elders that are ordained in every church come to the rescue. If a private interview does not settle him, then tell it to the church. Meet him in public. Let a rogue see how an honest man's eye looks. Tell him what he is. *Prove* it to him. Expose him. Let the church require him to repent. If he does it you may save him; if not, let him be as an heathen man and as a publican. He will wilt like a cabbage plant in the sunshine. You will have trials, abuse, and impudent reproach, but you will save your flock and be approved of God.

Such are my views of the matter. One such experience and exposure seals a man's doom unless he repents. I heard of one vagabond who was an infidel and adulterer and hypocrite. He still kept preaching. No one brought him to account. He was going away from home and wanted a recommendation from the *church* where he *lived*. His wife (God bless her!) got up in the meeting and said, "I object to giving it. He is not a fit person to preach the gospel." His case was settled—henceforth he was an infidel *openly*; before, as I heard him say, he was one secretly; a rascally hypocrite, living on the flock of God and serving the devil with all his might. May God spare his people and give not his heritage to reproach, is the prayer of an unworthy servant of Christ. H. L. HASTINGS.

Westfield, Mass.

Suffering.

Though sharpest anguish hearts may wring,
Though bosoms torn may be,
Yet suffering is a holy thing;
Without it what were we? —*T. ench.*

For the Crisis.

My Experience.—No. 5.

Soon after this decision the opportunity was given. The minister, to whose faithful labors I was so much indebted, called at my father's, stopping over night. After spending the time in religious conversation and prayer with regard to these things, the next morning being Sabbath, I decided to go forward in baptism that day, though not without fear and trembling, for I had not as yet related my experience and been accepted by the church, as was the custom, which, however, I must do that day. It was a great cross for me, being so young and going forward alone, yet He who had thus far marked my path and guided my feet, would still sustain me. We went to the meeting, and after listening to two excellent discourses, by request I arose in the congregation, declaring what great things God had done for my soul; my determination to love and serve him by keeping his commandments, and following his example, was then received by the church; after which we repaired to a beautiful lake, where, being led down into the water and laid beneath its yielding wave, rose again rejoicing in God, and inviting my youthful friends and associates to come and go with me. I was now happy in the Lord, and went on my way rejoicing. This closed my thirteenth year.

My religious privileges, as well as others, were rather limited; yet, after walking two or three miles over hills and through vallies, we were glad to meet in schoolhouses, barns, and in the groves, to hear the preached word, and endeavored to improve them aright, receiving much sweet comfort and enjoyment, and remembering them still as our happiest days.

It was not till the latter part of the next summer, in one of these meetings, that I took my first lesson in disobedience. Somehow, while I had kept a willing heart to work, it had been accepted, and a small portion assigned me to do, which, in my youthful simplicity, I had not imbibed as yet the least idea of neglecting.

But one Sabbath afternoon, near the close of a discourse, feeling as usual the movings of the Spirit to testify for God, something seemed to say, "it is a great cross for you to do this, it does but little if any good, and there are others here that are as good christians as you are, and they don't do as you do! It is more of a habit than anything else; you can live a good christian life just as well without this ceremony; others do. You need not break off all at once—omit it to-day, but resume it at the next meeting." While I was listening to these insinuations, so plausible and apparently so truthful, the meeting closed. A wound and a burden was now fixed upon my poor heart unknown to it before. D. M. K.

"I will never dare to think," says Justin Martyr, "nor speak, that the Scriptures can be adverse to themselves, but if any Scripture seem to be so, and has a color as though it did contradict some other Scripture, I will rather confess that I understand not the things there spoken, being certainly persuaded that no part of Scripture can be opposite to any other part thereof."

For the Crisis.

Deliverance to the Captives.

We have been called to fasting and prayer, by the supreme executive of the nation, that God would avert the calamities that seem to be impending, hush the discordant elements, and smile upon us as heretofore; that our Union may be perpetuated, and remain a constellation of brightness among the nations of the earth. We love our country, and we pray for its peace and prosperity, and that God would give wisdom to our rulers, that they may so steer the ship of state as that she may finally enter the port of rest. But if we would fast as God requires, we must "loose the bands of wickedness; undo the heavy burdens, and let the oppressed go free, by breaking every yoke."—Isa. 58: 1–6. Such a fast as this God will approve; for we shall demonstrate that our obedience to God is the supreme object of our heart, rather than supreme selfishness; and without complying with these requirements, how can we mock God by asking him to give us success in fraud and oppression? As a nation, we are verily guilty; as a nation, we should be clothed in sackcloth, and come up to the obedience of his most holy commandments, and not hypocritically appear before God with a lie in our right hand.

Christ came to preach "deliverance to captives" and "opening of the prison doors to them that are bound"; and also, "to set at liberty them that are bruised"; and it is the solemn duty of every member of his mystical body to pray for the deliverance of the captives; and while we do so, we are to relieve the oppressed, as far as in us lies; and where it is not possible to give the relief which we desire, to express our sympathy for them in their distress, and kindly remonstrate with their oppressors on the absurdity and wickedness of holding their fellow men in bondage. But when attempting to do this, we are gravely told, even from the sacred desk, that there is no prohibition in the sacred volume against one man's holding another in involuntary servitude, but rather that it sanctions it. The authority for this assertion is supposed to rest on a portion of the book of Leviticus, which book, being altogether typical, was nailed to the cross on the death of Christ—the great antitypical High Priest. But if this passage, relative to servants of the Jews at that time, proves any thing in favor of bondage now, it proves too much; for it gives all our neighboring nations, with whom we sojourn, the same power to enslave us all that it does us to oppress the Assyrian. The same book says, "He that blasphemeth the name of the Lord shall surely be put to death, and all the congregation shall certainly stone him;" and is there a man now in this country that would justify an assembly of men in putting any man to death because he had blasphemed the name of the Lord? There is a great difference between the moral law of God, and that which is merely typical. The former binds us on all occasions; the latter was superceded by the gospel. We have tolerated the vile and abhorrent practice of enslaving our fellow men, and if a fugitive escapes from oppression our Constitution says, *Return him to his master*. But God says, "Thou shalt not deliver to his master the servant that has escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best; thou shalt not oppress him."—Deut. 23: 15, 16. And as long as our Constitution contains an injunction so diametrically contrary to the moral law of God, how can we ask him to bless us? As long as man oppresses his fellow man, so long will God be angry till we are consumed.

Gloom and darkness surround us in view of the future prospects of this nation; and it is time to "cry aloud, spare not," "lift up the voice like a trumpet," to convince the people of their transgressions. "Behold, the hire of the laborers that have reaped down your fields, *which is of you kept back by fraud, crieth*; and the cries of them that have reaped are entered into the ears of the Lord of Sabaoth." Can the church of God throw off her responsibility, if she looks on the sinful state of the nation unmoved? And though there are many honest and good men, who are so anxious for the preservation of the Union that they seem to think they have no duty to do for God in this matter; and that the poor slave, if he flees here for a refuge against oppression, must be handed over to a cruel master to keep peace; and there are public teachers, and even ministers of the gospel in the midst of the land of bondage, who will stand up, and without a blush justify slavery as an institution of benevolence. But are there not some at least, servants of God, who "despise the gain of oppression"? To such I would send an earnestly appeal. Are you doing by others as you would that they should do by you? Can you love your neighbor as yourself, and not utter one word in behalf of the suffering slave? Remember "God hath made of one blood all nations to dwell on the face of the whole earth." This proves that, as creatures of God, we are all brethren. But there is a closer, holier brotherhood among believers in Christ, many of whom will one day be found to have worn out a dreary life in painful toil, unpaid—in gushing tears, unconsoled—in flowing blood, unavenged; and well indeed might he cry, "O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself,"—"Lift up thyself, thou Judge of the earth; render a reward to the proud."

Every generous, humane heart must forever feel a just abhorrence to the system of slavery in any form, much more so as it now exists in America. And though I would make every allowance that justice requires for the habits, circumstances and instructions of those who have been brought up with, and inherited, them as property, yet slavery in its best dress is a species of fraud and robbery. Some masters are kind to their slaves, and have a feeling of sympathy for them, and all such know and feel that it is wrong for them to hold them in bondage; but they are borne away on the tide of popular feeling to either resist all scruples, or remain in a state of masterly inactivity; and thus the serpent lives, till he becomes a dragon, untamed and untamable. Thus it may be seen that the kindness of those good masters cannot counterbalance the cruelty of those that are hardened in extortion and wickedness. Every just man deplores the abuses of slavery; and as long as the system exists, he will have to mourn over the sufferings of the innocent, but friendless brethren, writhing under the lash of the tyrant. Behold, for a moment, the merciless oppressor, gloating over his victim with a fury and fierceness scarcely outdone by diabolical spirits! Solomon had a view of the oppressions that were done under the sun, and beheld the tears of such as were oppressed, and they had no comforter; and well indeed might he praise the dead which are already dead, more than the living which are yet alive in such a state. Job also congratulates the dead by saying, "There the servant is free from his master;" "there they hear not the voice of the oppressor." The first law of our nature is freedom, and many a helpless brother would choose "strangling and death," rather than such unheard of injuries, accompanied with insults.

In view of morality and religion both, slavery has a most deleterious influence; it has a most hardening effect, which is often contagious. Let a man go from the land of freedom and enter the precincts of bondage, where it presents the least objectionable features, and by a familiarity with its customs he will soon say: Slavery, after all, is not so bad as it has been represented. Let this same man enter the arena of a second class, where brutal masters tyrannize daily over their victims, and he will alter his mind, and at first shudder at the cruelty inflicted by tyrants, and endured by the poor, unheeded, unbefriended African, who has been stolen away from his native country, and doomed to perpetual bondage—not for crime, but to gratify the insatiable avarice and infernal rapacity of plunderers hardened in iniquity and barbarism. Let this man become inured to these sights daily, and they will soon become a matter of course; which he cannot only look upon with the utmost indifference, but he will become a participator, and even an inflicter of tortures which disgrace humanity; wring from christianity the bursting tears of sympathy, and baptize the land in blood. Can the spirit of the meek and holy Jesus exist in such a land as this? He who came to preach "deliverance to captives," came also "to proclaim the acceptable year of the Lord, and the day of the vengeance of our God"—yes, "the great day of God Almighty." "He hath appointed a day in the which he will judge the world in righteousness." It hastens, it hastens; the day is at hand when "God will break the arm of the wicked," and "set at liberty them that are bruised."

Shall we fall on our knees and beseech God to preserve our glorious Union, while our Constitution abrogates one of the plainest precepts of God's moral law? Nay, verily, we cannot do this thing; for "If I regard iniquity in my heart, the Lord will not hear me"; who may justly retort, "Why call ye me Lord, Lord, and do not the things which I say?" If we cannot persuade the slaveholder to [illegible], instead of pleading against God and our brother, we ask him to [illegible] abhorrent system that ever [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Angel and Saint.

Oh! I would be an angel,
And kneeling at his feet,
Would wait my message given,
And then, on pinions fleet,
I'd haste to weary mortals,
The care-worn, troubled soul,
I'd bid them look to Jesus,
Who makes the wounded whole;

And round my sister spirits,
(Earth angels though they be,)
I'd linger till they whispered
Of heaven, O Lord, and thee.
Oh! blessed are those harpers
Who stand around the th one,
And day and night, unceasing,
Make all his glories known.

But, oh! when earth and heaven
Are mingled into one,
And saints and angels waken
A universal song,
The loudest, sweetest songsters
Of all that crowd, I ween,
Will be earth's suffering martyrs,
Who ministered, unseen;—

Whose prayers were ever rising
Up to the throne of light,
For grace to keep them holy,
And fitted for the fight.
Oh! when that morning dawneth
Which ushers in the day
That turneth earth to heaven,
May I be Christ's, I pray.

MAY.

For the Crisis.

Ministerial Rascality.

Among the crying evils that beset the churches of Jesus Christ in these last days of peril, one of the most grievous is the presence of a class of ministerial rascals; men who serve the devil under the cloak of religion, and who fleece the flock of God because they are too lazy to earn their own bread. Societies and churches are at present greatly dependent upon preachers and preaching. They must have *preaching*, not merely for their own edification, but to tickle the itching ears of a lot of religious loafers, who spend their time "in hearing or telling some new thing"; and who, though they will not themselves serve God, will pay something for "divine service," if some one else will perform it.

A minister of the gospel, unlike an ordinary man, is respected, reverenced, confided in, trusted, flattered and beloved. He comes at once by virtue of his position to have the freedom of the place where he goes. The brethren kill their fattest calves, pigs and chickens for him, and the sisters prepare their sweetest cakes and their most dyspepsia-making pies, their costliest dinners and their most elegant viands, for "the minister." His coat is fine, his credit good, his standing high, and his position enviable. If a man in this position will set himself to do good, to visit the distressed and afflicted, to lift up the bowed down, to warn the unruly, to instruct the inexperienced, to counsel the perplexed, to defend the down-trodden, to comfort the mourners, to be a father to the orphan and a friend to the friendless, then he is a great blessing to a people even in temporal things, and a guide to them to the glory that is to come. But if he pursue a different course, woe to the church or people who have warmed a viper in their bosom. For if he set himself to work iniquity, he can plunder the poor, oppress the humble, debauch the virtuous, [illegible] the simple, browbeat the good, mislead the unwary, disgrace religion, discourage christians, and lead a host to ruin after him, while God's flock are scattered, frightened, disheartened and destroyed.

There are various classes of these pernicious individuals, which demand our attention. We will not waste time to describe a class whose qualities are merely negative; men who are always ready to [illegible] while others are ready to pay, who [illegible] around a church treasury as constantly as moths do about a candle,—who do [illegible] good, and none converted or saved; who [illegible] too lazy to work and too distrustful of [illegible] to push out into the "regions beyond," [illegible] who follow in the [illegible] of others, who never break up a rod of new ground themselves, but who are generally on hand about the time "the thing begins to pay,"—who go and come, and come and go, taking snuff with the women, chewing tobacco with the men, smoking cigars with the boys, taking a drop of liquor for very slight ailments, and setting an example which benefits no one, and only injures those that follow it.

This class are usually assigned their proper place, and when they keep in a genial mood, do not throw out hints and sneers at all the preachers who do, or try to do, more than they do; do not peddle gossip, tattling and slander from one church to another, and so all over the land; perhaps the evil they do is balanced by the good they may accomplish, and so they stand as mere ciphers in the grand account. But, aside from these, there are instances where the character of preachers is positive for evil and corruption. Among these we may enumerate

First, The Amorous Minister. This man's easily besetting sin is *love*,—not "brotherly love," but "*sisterly love*." He is a ladies' man. He makes himself particularly at home among women. He is familiar, and sometimes, perhaps, gross and even vulgar in his behavior. His magnetic eye watches and scans every "susceptible" lady in the congregation. He finds among them his "affinity" and his "affinity" *never* seems to be his own *wife*. He makes the acquaintance of good-looking sisters—, especially those whose lives are rendered burdensome by the presence of husbands who do not sympathize with them in all their feelings, whether normal or morbid. Such husbands, failing to love their wives as their *own bodies*, leave their hearts unlocked. Our gentleman takes possession. He sympathizes, he visits, perhaps he doctors, or he magnetizes; he knows the family secrets. He comes and stays. The wife invites him, and he comes. He holds the woman under his *will*. He creeps into houses thus, leads captive silly women laden with sins, led away with divers lusts. Thus he pursues his course till gossip arises, he persists in feeling that he is injured until he takes some fatal step, upon which follows exposure, ruin and disgrace; and *he* is wrecked, leaving, perhaps, some other one to shudder at the consequences of such a course, and shrink back from a path that leads to the depths of sheol. Such a man as I have described will, by disgusting the pure and exciting the vicious, by disgracing the truth and insulting the moral sense of community, do more than ten vile seducers can to ruin souls and hinder the work of the Lord.

Next may be mentioned the Dishonest Preacher. He is sly sometimes and sometimes open. Sometimes mean, then audacious. He wants more money than he can earn. He will have it if he can get it. So he goes to work. He begs all he can, misrepresenting his circumstances, pleading his poverty and robbing widows of their shillings and orphans of their pence to fill his pockets, or rather his lusts. Failing in this he *borrows*, and woe be to the man who lends him a "*five*" or a "*ten*." If he tries to borrow "*ten*" of you, you had better *give* him "*five*," if you choose. He never *pays*. It is against his principles, or at least it is contrary to his *practice*. If you entrust money to his hands to be conveyed, it never reaches its destination. If the contents of a collection are handed to him to be divided, he forgets it and takes the whole himself. He trades when he can make good bargains. Sometimes he trades with his brethren and afterwards they feel "*tried*" with him; at other times he trades with outsiders, and *they* swear that he is a scoundrel. These men are not trust-worthy. They forget their butcher's bill, don't pay their grocer's, cheat their boarding mistress, borrow money of maiden sisters, wear off clothes which belong to their tailor, and finally leave town perhaps "between two days," leaving everybody fleeced, abused and discouraged. It takes a long time to undo the mischief one such man will accomplish, if once he gets at his work.

Another minister whose very breath is pestilence and death, is the Dram-drinking Preacher. He has exalted opinions of the value of ardent spirits. He needs no *special* direction of an inspired apostle to induce him to take a "*little wine*" for his "stomach's sake" and his "often infirmities." His infirmities are very *often*, and his stomach clamors loudly for wine from day to day. At length wine seems very weak. He forgets that it is "a mocker" and that "strong drink is raging." His health gets worse. Alcohol always *helps*, but never *cures* him. It is like the yankee's medicine "warranted to cure if taken according to the directions,—externally, internally, and *eternally*." So he tries it;—"Holland gin," "French brandy," "high wines," sherry rum," all these contribute to his health. He proceeds to "fancy brands." "Schiedam schnapps," and "Old Bourbon whiskey," go to complete the assortment, while cider is used to dilute them. A change comes over him. He is variable in his temperaments, up and down, gloriously elated or horribly depressed; terribly misused and abused and furiously earnest to right his wrongs. Time passes on. Tobacco, cardiman seeds and cloves, fail to take the smell out of his breath. He speaks of his ill-health to excuse his liquor drinking—he sometimes, when accused, braves it out, and claims the privilege of taking all the medicine he *pleases* when and where he chooses. He grows worse. He keeps jugs in his barn and visits it oftener than his closet. He sends his hired man to low groggeries to get his bottles filled. He gets tipsy. He denies it. He is often taken suddenly sick away from home and nothing cures him but a little "spirits." With a draft from his bottle and a text from his Bible he is prepared to deny the existence of any "spirit" except "the word" and brandy, and to mock at the experiences of any who know more of the leadings of God's spirit than his stimulated, jaded, rum-benumbed senses can apprehend. So he goes on. He waxes pot-valiant. He rails at others. His eyes and nose get red, his face becomes "liver-colored." He sees "snakes in his boots." He has delirium and perhaps dies. Men have been afraid to interfere with him or impeach him, and so he has made terrible havoc with temperance, righteousness and sound morality.

One more character may be named. The Ministerial Rascal. He is the product of all the others added up—the quintessence of them boiled down. He lies, cheats and steals. He changes his name as often as his coat and goeth about like his master "seeking whom he may devour." He does all the bad things that bad men do. He is a liar, an adulterer and a reprobate. He leaves his wife, goes into a new place, walks into the affections of some young dunce of a girl, mesmerizes her, marries her, borrows money or steals a horse, travels off when his true character is beginning to be developed, and plays his game in another quarter, leaving his poor dupes to foot his bills, apologize for his absence, and pick up the pieces the best way they know how. He goes on till he finds a home in the penitentiary, or dies as the fool dieth, having prostituted the noblest cause to the basest of ends.

I shall not stop to enumerate more—the subdivisions—the smaller fry of these before mentioned races. Having pointed out in brief the existing evil, I propose to allude to

THE REMEDY.

First. Churches must be more independent. They *must* keep the rod in their own hands. It is utterly absurd to think that a stranger, who came last week and goes away next, should acquire such control over any church as to swing it away from the guidance of faithful men to whom the charge of the flock has been committed. Churches must learn to live *without* preaching, or preach and pray themselves. *Then* they will not be driven to employ Simon Magus, Baalam, or Judas Iscariot to *talk to them*, rather than to worship God themselves. Then they can *live* if preachers die, or backslide or fight. In this way they can be partially secure, for if they watch and stick together, they can guard against "grievous wolves" who enter in, "not sparing the flock" of God. Churches *must* attend to this or *suffer* by being scattered, rent and torn by these "wolves in sheep's clothing." The evil is in the land. Some propose to remedy it by putting a settled pastor over *every church*, but this makes the church lazy, and warps its talent, and only secures a supply to a *few* churches which have the most money, while the rest are left destitute and still more exposed; the field is robbed of evangelists, the gospel ceases to be preached "in the regions beyond," and there is an end of growth and vitality and self-denial for the work and cause of God. A dozen or so of preachers can roll themselves into snug berths, draw their pay and make themselves as comfortable as possible, leaving the whitening harvest ungathered, and the Macedonian cry unheeded, but this course can never properly remedy the evil complained of.

The local church must have in it strength and *back-bone*. Its talent *must* be developed; and then it must be a settled principle that the humblest testimony of a feeble saint is worth more to the true church of Christ, than the most high sounding oration from some sanctimonious letcher, swindler, drunkard or rascal. Let it be understood and adopted as a line of policy and principle that dishonesty, sin, or rascality, is an absolute disqualification for usefulness in God's work, and that no matter how glib or how smooth the tongue of a wheedling villian is, he cannot be allowed to wag it in the church of God, till he breaks off his sins, his dishonesty, and his rascality; rights his wrongs and undoes his evil doings, and then a great part of the evil will be removed at once.

Second. Churches must exercise great care in the ordaining of ministers to the work of God. Not every man that can *talk* will answer the purpose. Is he a *good* man? Is he blameless? Has he a good report of them that are without? Will he *preach*, or will he back out in a month? *Can* he preach? Is his purpose a transient impulse or a settled principle? Will he preach if the business does not *pay*? Is he too lazy to work and is he looking to the ministry for fat living and easy labor? Will he be forever whining over his hardships and his troubles? Will he quit work when he can make more money at something else? Will he sow more tares than wheat, and spread error, darkness and division wherever he preaches? Will he deny the Lord that bought him? Will he count the blood wherewith he was redeemed as an unholy thing? Will the minister's who ordain him be forced to warn people against his doctrine, his example, his influence? Can we trust him in our families, in our houses, in our churches? Will he go about belieing the men who aid him, kicking down the ladder on which he has climbed up? Will he destroy spirituality, introduce bad habits, weaken conscience, and shipwreck the church?

These questions the *church* should answer; hence the propriety of ministers being ordained at *home*, or in the immediate circle of their own acquaintance. And no person should ever present himself for ordination to preachers of the gospel, without the assent and recommendation of the local church where he belongs, or the testimony of good, reliable, honest brethren, who fear God and will tell the *truth*, even at the risk of displeasing some one who wants to be a minister. It is no time for temporizing. Unfaithfulness in this matter is treason against God and Christ. It ruins the interests of his church. God will hold a man accountable for it.

Thirdly. Christians must be jealous *who* they receive as ministers of Christ. They are to entertain strangers. They may properly say to the traveler, upon a bare profession of his faith in the Lord, "if any have a word of exhortation, say on." If nothing suspicious appears in his behavior they may extend to him all needful courtesy and send him on his way. But if he proposes to tarry, to be a teacher, to take a *job* of preaching to do, to be a pastor going in and out among a people, having access to our houses, our families, and the society of our wives and daughters; and standing as the representative of Christ's cause, then it is our *right*, our privilege and our *duty* to *know* more about him.

Who are you, sir? Where do you belong? What is your business? Where have you lived and labored? You say you are a *preacher*, how do *I* know that you are not a play-actor? You say you are a Methodist, how do *I* know but you are a Mormon? You pretend to be an honest man, how can I tell but you are an adulterous, lying, swindling impostor and vagabond. You can find out *my* reputation here in *town*. How can *I* find out *yours*? Where did you preach last? Why did you leave? Who knows you? Who will recommend you? Give us the *proof* of your honesty and then we will go with you heart and hand. No *honest* man can find fault with these questions. A *rascal* will most commonly stand upon his dignity, and decline to answer such improper interrogations. He wants time to preach, borrow money, make a party, get the sympathies of a few silly women, run in debt for his board, get a new suit of clothes, beg what cash he can, and then, as exposure approaches, give him one day's start of you on the cars, and he will not tread down the grass in your door-yard again for a long time, I assure you. You will get pay for your credulity by being disgraced, taunted and abused, and will find the work of years laid prostrate by the operations of such a villain in a very short time.

Fourthly. Local churches *must act* promptly in such a case. A church that *allows* a miserable toper, loafer or blackleg to preach for them, is responsible to God and man for his sins and his influence. Stop it. Tell him he must quit preaching or mend his ways. Look him in the eye. Do not wait till he has fooled half the church and got them on his side. Do not delay and send him off to a "Conference" to tell his own story and get whitewashed over by a lot of ministers who know nothing about him. Do not hold back for fear of a fuss. Do not wait hoping he will move away, and so pitch into some other church and play the same game and ruin them. Do not shrink from duty. Do not sneak around behind his back and stab him there. Come up and face him. Let the elders that are ordained in every church come to the rescue. If a private interview does not settle him, then tell it to the church. Meet him in public. Let a rogue see how an honest man's eye looks. Tell him what he is. *Prove* it to him. Expose him. Let the church require him to repent. If he does it you may save him; if not, let him be as an heathen man and as a publican. He will wilt like a cabbage plant in the sunshine. You will have trials, abuse, and impudent reproach, but you will save your flock and be approved of God.

Such are my views of the matter. One such experience and exposure seals a man's doom unless he repents. I heard of one vagabond who was an infidel and adulterer and hypocrite. He still kept preaching. No one brought him to account. He was going away from home and wanted a recommendation from the *church* where he *lived*. His wife (God bless her!) got up in the meeting and said, "I object to giving it. He is not a fit person to preach the gospel." His case was settled—henceforth he was an infidel *openly*; before, as I heard him say, he was one secretly; a rascally hypocrite, living on the flock of God and serving the devil with all his might. May God spare his people and give not his heritage to reproach, is the prayer of an unworthy servant of Christ. H. L. HASTINGS.

Westfield, Mass.

Suffering.

Though sharpest anguish hearts may wring,
Though bosoms torn may be,
Yet suffering is a holy thing,
Without it what were we? —*T. ench.*

For the Crisis.

My Experience.—No. 5.

Soon after this decision the opportunity was given. The minister, to whose faithful labors I was so much indebted, called at my father's, stopping over night. After spending the time in religious conversation and prayer with regard to these things, the next morning being Sabbath, I decided to go forward in baptism that day, though not without fear and trembling, for I had not as yet related my experience and been accepted by the church, as was the custom, which, however, I must do that day. It was a great cross for me, being so young and going forward alone, yet He who had thus far marked my path and guided my feet, would still sustain me. We went to the meeting, and after listening to two excellent discourses, by request I arose in the congregation, declaring what great things God had done for my soul; my determination to love and serve him by keeping his commandments, and following his example, was then received by the church; after which we repaired to a beautiful lake, where, being led down into the water and laid beneath its yielding wave, rose again rejoicing in God, and inviting my youthful friends and associates to come and go with me. I was now happy in the Lord, and went on my way rejoicing. This closed my thirteenth year.

My religious privileges, as well as others, were rather limited; yet, after walking two or three miles over hills and through vallies, we were glad to meet in school-houses, barns, and in the groves, to hear the preached word, and endeavored to improve them aright, receiving much sweet comfort and enjoyment, and remembering them still as our happiest days.

It was not till the latter part of the next summer, in one of these meetings, that I took my first lesson in disobedience. Somehow, while I had kept a willing heart to work, it had been accepted, and a small portion assigned me to do, which, in my youthful simplicitly, I had not imbibed as yet the least idea of neglecting.

But one Sabbath afternoon, near the close of a discourse, feeling as usual the movings of the Spirit to testify for God, something seemed to say, "it is a great cross for you to do this, it does but little if any good, and there are others here that are as good christians as you are, and they don't do as you do! It is more of a habit than anything else; you can live a good christian life just as well without this ceremony; others do. You need not break off all at once—omit it to-day, but resume it at the next meeting." While I was listening to these insinuations, so plausible and apparently so truthful, the meeting closed. A wound and a burden was now fixed upon my poor heart unknown to it before. D. M. K.

☞ "I will never dare to think," says Justin Martyr, "nor speak, that the Scriptures can be adverse to themselves, but if any Scripture seem to be so, and has a color as though it did contradict some other Scripture, I will rather confess that I understand not the things there spoken, being certainly persuaded that no part of Scripture can be opposite to any other part thereof."

For the Crisis.

Deliverance to the Captives.

We have been called to fasting and prayer, by the supreme executive of the nation, that God would avert the calamities that seem to be impending, hush the discordant elements, and smile upon us as heretofore; that our Union may be perpetuated, and remain a constellation of brightness among the nations of the earth. We love our country, and we pray for its peace and prosperity, and that God would give wisdom to our rulers, that they may so steer the ship of state as that she may finally enter the port of rest. But if we would fast as God requires, we must "loose the bands of wickedness; undo the heavy burdens, and let the oppressed go free, by breaking every yoke."—Isa. 58: 1-6. Such a fast as this God will approve; for we shall demonstrate that our obedience to God is the supreme object of our heart, rather than supreme selfishness; and without complying with these requirements, how can we mock God by asking him to give us success in fraud and oppression? As a nation, we are verily guilty; as a nation, we should be clothed in sackcloth, and come up to the obedience of his most holy commandments, and not hypocritically appear before God with a lie in our right hand.

Christ came to preach "deliverance to captives" and "opening of the prison doors to them that are bound"; and also, "to set at liberty them that are bruised"; and it is the solemn duty of every member of his mystical body to pray for the deliverance of the captives; and while we do so, we are to relieve the oppressed, as far as in us lies; and where it is not possible to give the relief which we desire, to express our sympathy for them in their distress, and kindly remonstrate with their oppressors on the absurdity and wickedness of holding their fellow men in bondage. But when attempting to do this, we are gravely told, even from the sacred desk, that there is no prohibition in the sacred volume against one man's holding another in involuntary servitude, but rather that it sanctions it. The authority for this assertion is supposed to rest on a portion of the book of Leviticus, which book, being altogether typical, was nailed to the cross on the death of Christ—the great antitypical High Priest. But if this passage, relative to servants of the Jews at that time, proves any thing in favor of bondage now, it proves too much; for it gives all our neighboring nations, with whom we sojourn, the same power to enslave us all that it does us to oppress the Assyrian. The same book says, "He that blasphemeth the name of the Lord shall surely be put to death, and all the congregation shall certainly stone him;" and is there a man now in this country that would justify an assembly of men in putting any man to death because he had blasphemed the name of the Lord? There is a great difference between the moral law of God, and that which is merely typical. The former binds us on all occasions; the latter was superceded by the gospel. We have tolerated the vile and abhorrent practice of enslaving our fellow men, and if a fugitive escapes from oppression our Constitution says, *Return him to his master*. But God says, "Thou shalt not deliver to his master the servant that has escaped from his master unto thee. He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best; thou shalt not oppress him."—Deut. 23: 15, 16. And as long as our Constitution contains an injunction so diametrically contrary to the moral law of God, how can we ask him to bless us? As long as man oppresses his fellow man, so long will God be angry till we are consumed.

Gloom and darkness surround us in view of the future prospects of this nation; and it is time to "cry aloud, spare not," "lift up the voice like a trumpet," to convince the people of their transgressions. "Behold, the hire of the laborers that have reaped down your fields, *which is of you kept back by fraud, crieth*; and the cries of them that have reaped are entered into the ears of the Lord of Sabaoth." Can the church of God throw off her responsibility, if she looks on the sinful state of the nation unmoved? And though there are many honest and good men, who are so anxious for the preservation of the Union that they seem to think they have no duty to do for God in this matter; and that the poor slave, if he flees here for a refuge against oppression, must be handed over to a cruel master to keep peace; and there are public teachers, and even ministers of the gospel in the midst of the land of boasted [illegible] age, who will stand up, and without a blush justify slavery as an institution of benevolence. But are there not some at least, servants of God, who "despise the gain of oppression"? To such I would most earnestly appeal. Are you doing by others as you would that they should do by you? Can you love your neighbor as yourself, and not utter one word in behalf of the suffering slave? Remember "God hath made of one blood all nations to dwell on the face of the whole earth." This proves that, as creatures of God, we are all brethren. But there is a closer, holier brotherhood among believers in Christ, many of whom will one day be found to have worn out a dreary life in painful toil, unpaid—in gushing tears, unconsoled—in flowing blood, unavenged; and well indeed might he cry, "O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself,"—"Lift up thyself, thou Judge of the earth; render a reward to the proud."

Every generous, humane heart must forever feel a just abhorrence to the system of slavery in any form, much more so as it now exists in America. And though I would make every allowance that justice requires for the habits, circumstances and instructions of those who have been brought up with, and inherited, them as property, yet slavery in its best dress is a species of fraud and robbery. Some masters are kind to their slaves, and have a feeling of sympathy for them, and all such know and feel that it is wrong for them to hold them in bondage; but they are borne away on the tide of popular feeling to either resist all scruples, or remain in a state of masterly inactivity; and thus the serpent lives, till he becomes a dragon, untamed and untamable. Thus it may be seen that the kindness of those good masters cannot counterbalance the cruelty of th[illegible] that are hardened in extortion and wickedness. Every just man deplores the abuses of slavery; and as long as the system exists, he will have to mourn over the sufferings of the innocent, but friendless brother, writhing under the lash of the tyrant. Behold, for a moment, the merciless oppressor, gloating over his victim with a fury and fierceness scarcely outdone by diabolical spirits! Solomon had a view of the oppressions that were done under the sun, and beheld the tears of such as were oppressed, and they had no comforter; and well indeed might he praise the dead which are already dead, more than the living which are yet alive in such a state. Job also congratulates the dead by saying, "There the servant is free from his master:" "there they hear not the voice of the oppressor." The first law of our nature is freedom, and many a helpless brother would choose "strangling and death," rather than such unheard of injuries, accompanied with insults.

In view of morality and religion both, slavery has a most deleterious influence; it has a most hardening effect, which is often contagious. Let a man go from the land of freedom and enter the precincts of bondage, where it presents the least objectionable features, and by a familiarity with its customs he will soon say: Slavery, after all, is not so bad as it has been represented. Let this same man enter the arena of a second class, where brutal masters tyrannize daily over their victims, and he will alter his mind, and at first shudder at the cruelty inflicted by tyrants, and endured by the poor, unheeded, unbefriended African, who has been stolen away from his native country, and doomed to perpetual bondage—not for crime, but to gratify the insatiable avarice and infernal rapacity of plunderers hardened in iniquity and barbarism. Let this man become inured to these sights daily, and they will soon become a matter of course; which he cannot only look upon with the utmost indifference, but he will become a participator, and even an inflicter of tortures which disgrace humanity; wring from christianity the bursting tears of sympathy, and baptize the land in blood. Can the spirit of the meek and holy Jesus exist in such a land as this? He who came to preach "deliverance to captives," came also "to proclaim the acceptable year of the Lord, and the day of the vengeance of our God";—yes, "the great day of God Almighty." "He hath appointed a day in the which he will judge the world in righteousness." It hastens, it hastens; the day is at hand when "God will break the arm of the wicked," and "set at liberty them that are bruised."

Shall we fall on our knees and beseech God to preserve our glorious Union, while our Constitution abrogates one of the plainest precepts of God's moral law? Nay, verily, we cannot do this thing; for "If I regard iniquity in my heart, the Lord will not hear me"; [illegible] "Why call ye me Lord, Lord, and do not the things which I say?" If we cannot persuade the slaveholder to lay down his weapons of rebellion against God and his brother, we ask him to [illegible] abhorrent system that ever cursed the na-

tion within his own limits, and let it be extended no further. But an inordinate desire to plunder his neighbor of his liberty, his strength and his life, that he may prey upon him, cannot be far out of the neighborhood of the cannibal; for the latter, after he has devoured the flesh, will leave the bones and skin of his victim; and what does the slaveholder leave more? for he eats up the hard earnings, the strength, activity, life, and often the flesh, by forced overlabor in cruel bondage. And for all these evils we are brought to the very verge of ruin; and shall we pursue this course till it is accomplished? The slave code would better befit the lower regions than a race of civilized men. Truly, "the tender mercies of the wicked are cruel."

We love peace, and would rejoice to see it restored, and the government based on the word of God. We cherish no hostile feelings towards our common brotherhood at the South. But the principle of slavery is so abhorrent to humanity, and so antagonistic to the spirit of the gospel, that we cannot but look upon it with reprobation. Talk not of childish sympathy, nor sickly sentimentalism; these have no place here: but a stern and uncompromising regard for humanity; not one particular class, but the whole family; though the weak and defenceless, especially when groaning under the oppressor's rod, are subjects of our supreme commiseration. We cannot lay the subject down, so long as the monster is raising his hydra-head, and aspiring to grasp the reins, and rule the nation. Remove the nuisance, and the offence will cease; but till the day of judgment opens, the faithful brother will fearlessly stand forth in defence of his helpless brother, of the same holy family, whether white or black. The command to "defend the poor and fatherless," has more weight with him than the threats of a lawless mob. Those who wish to cherish this serpent in their bosom should be careful to nurse it in their own domains; for should it be allowed to stalk abroad over the land, it may receive a death-blow.

But the day of avenging justice is at the door; yes, "the day of the vengeance of our God" is at hand, when the Lord Jesus will be revealed from heaven, in flaming fire, taking vengeance on them that obey not the gospel. "But who may abide the day of his coming? and who shall stand when he appeareth?" "I will come near to you to judgment; and I will be a swift witness against the adulterers, and against false accusers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God, are even delivered." But the tables will be turned. Already a wo is gone out against "the oppressing city." "She obeyed not the voice; . . . she drew not near her God." "Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow." "Her prophets are light and treacherous persons; her priests have polluted the sanctuary; they have done violence to the law." . . . Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." "Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler; for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land."

O ye merchandizers of "slaves and souls of men," "gather yourselves together; before the decree bring forth; before the day pass as chaff; before the day of the Lord's anger come upon you:" "undo the heavy burdens; let the oppressed go free; break every yoke." "Seek the Lord, seek righteousness; it may be ye shall be hid in the day of the Lord's anger."

B. P. Hildrath.

For the Crisis.

The Work of an Evangelist.

"Do the work of an evangelist."—2 Tim. 4: 5.

What an important work, when entered into understandingly; what sacrifices of everything that earth holds dear does it cost; and yet how readily and cheerfully these primitive evangelists gave themselves to the work. Read Paul's account of himself in Acts 20: 18—36. Note especially the 22d and 24th verses. Also, 2 Cor. 11th chap., Phil, 3d chap. Then notice his instructions to Timothy all through the two Epistles. In a word, he wished Timothy to follow him as he had followed Christ; and he had *confidence* in him as a genuine christian. Phil. 2: 19—22; 2 Tim. 1: 5. Now what made these men so dead to this world? I *answer*, their unwavering confidence in God and all his great and precious promises. Timothy, like Paul, died a martyr, in the firm belief of a glorious resurrection.

But my object was not to describe the work of an evangelist. God's heralds *ought to know* what it is and *feel* it; and I think some do *fully*. I hope *all* do. I wish briefly on one or two points to state what I do *not* think is the work of an evangelist.

First. One who instead of going forth, east, west, north and south, filled with love for the perishing, breaking into new places, preaching in barns, school-houses, out doors, when weather permits, footing it when they cannot ride, not stopping to count cost or even their "own lives dear," cheerful or depressed, just in proportion as they are successful in winning souls to Christ; one who instead of doing this makes his preaching a means of getting a *living* (and I believe God's ministers ought to be sustained), sending all appointments to old established churches, always aiming to get most of them where they *pay best*, where there is good, congenial society to spend a week or more between Sundays, in idling away time, feasting and pampering these frail bodies, careful not to preach doctrines to which the church where you are for the time being is opposed; surely, I see no cross in this. Such seem not like toil-worn pilgrims to me; they look to me as though their movements generally must be in harmony with the fleshly desires. I *see no difference* between such and the pampered priesthood of other sects. In a word, they do not seem to me to be doing the work of an evangelist.

Second. When a preacher goes into a place, instead of doing the work of an evangelist, he goes from house to house, listening with greedy ears to every tale of scandal instead of reproving them, and then retails it from house to house, no matter how it may injure his brother or sister, and then, when he leaves, peddles it all through the regions where he travels, and when he returns he comes with some horrid story of some ministering brother's moral delinquency, who like him visits the place, they both professing to be brother pilgrims; thus, instead of being engaged entirely in the promulgation of the gospel of peace, he is unwittingly becoming a tool of Satan, continually filling the ears with the shortcomings of his brethren in the ministry. Such persons, I apprehend, are not doing the work of an evangelist.

The Lord help us all to see to it that we are all we profess to be, especially all who go forth bearing this last message of mercy to a doomed world. O! may their influence be like a constant flowing stream through some barren waste, imparting verdure and life while all is barren beyond; and not like desolating streams of lava, pouring down the green, sunny sides of Vesuvius, withering and blighting all that with which it comes in contact.

John T. Dixon.

Rocky Brook, R. I.

For the Crisis.

Notes by the Way.

I arrived at East Boston Tuesday. Found most of the church ready to take hold and work. An interest was soon manifested among sinners and a good work began, which resulted in about a dozen desiring prayers during the week, mostly heads of families; and some of the old fashioned, cutting conviction that caused the convict to cry for mercy so loud as to be heard above everything else. Some came out clear in a short time and began to exhort their friends. Others that had become cold in consequence of neglecting duty, saw their position, after looking into the gospel glass, and had to go miles to perform duties that could have been done a short time before without going a rod. But God blest those that did it. Others had heavy crosses, and took them up and got blest as they never did before. The blessing is always a step or two beyond the cross. I rejoiced to see Sr. Cottle there from Scituate, with the armor on, willing to do her duty in a city among strangers. East Boston is a favorite spot with me. I have many good friends there and would like to have stayed longer, but duty called me to West Boylston, to a new field among strangers, and knowing Bro. White and wife to be the best of nurses, I felt that the convert would be cared for.

Had much perplexity in getting to Boylston. First meeting but few out, sectarianism opposing, and the devil scoffing. Second meeting, difficulty about the key of the school-house. Got into the window and took the lock off. Third meeting, the committee demanded the key, but the old Pharisee let us have it for that time, saying that he had rather have Universalism preached than our doctrine. After this squall was over we were admitted to preach, and the devil commenced his work by two old colored Methodists who had troubled the Advent meeting before. The old woman said I had preached a lie, and we were a set of liars, etc. I called her to order when her husband interfered, as he did the evening before. They said they were Methodists. I told them the devil was in them if they were. This tapped the fountain of the bitter waters of hypocrisy, and they commenced cursing, and a real bedlam began. Some were scared and cried. I closed the meeting, and appointed another the next day, Sunday. This is a great change in my situation in three days, from a good, peaceable time in East Boston among the best of friends, a good congregation of attentive listeners. Imagine the change—up here among strangers, roads all mud, very few out, school-house small and poorly lighted with candles, rowdies cutting up the candles near them and scoffing; professors getting mad and swearing, our brethren and sisters crying. I said to myself, I am glad Bro. White did not come in my stead, as proposed. I don't wonder Bro. Ayers thought it was a hard place, and wanted me to go and hew out some crooked sticks. As you agreed to go and pick up chips, there is a chance now. I was sorry that you was not with me in the battle. Saturday evening you would have seen the elements secretly holding the work of God. But calling for the names of the disturbers scattered the foes, and we had peace on Sunday. Now, Bro. Ayers, you must not think strange, if, when you go there, you find some of those crooked sticks out in two. They were so very crooked I could not get along without. There are a few good children struggling for the truth.

I have been out nine weeks this trip, and it is the worst job I have had,—building water wheels is far preferable. I am going home to work awhile to get breath before I try it again.

H. Munger.

For the Crisis.

Report of Conference at Kennebunk.

This meeting commenced according to appointment, Thursday eve., and although the weather was unfavorable and the traveling very bad during the entire meeting, yet the attendance was good, exhibiting a marked interest in the meeting. There were no new cases of conversion, but a deep conviction was apparent upon the minds of some of the unconverted, and the church was much revived and comforted. Preaching Brn. present were O. R. Fassett, R. R. York, J. A. Libby and N. Smith. The preaching was good and well calculated to strengthen the weak, arouse the backslidden, alarm the sinner and cheer the faithful. The prayer meetings were very interesting. Sunday P. M., after services, about fifty partook of the emblems of the broken body of our Savior, after which there were twenty-five warm exhortations in about eighteen minutes. In the evening, though the traveling was so very bad, the house was filled with attentive listeners, who paid marked attention to a very interesting sermon, preached by Bro. O. R. Fassett from Rev. 4: 1, which closed our very interesting and profitable meeting, and we trust the effort made will result in the upbuilding of the cause in this place and the salvation of souls.

During this meeting the brethren and sisters met to consider the subject of quarterly conferences in the western part of Maine. After a free expression upon the subject, it was unanimously agreed that such conferences would be beneficial to the cause, and that they be hereafter continued, and that W. H. Mitchell send a report of this conference to the "*Crisis*," and a request that any church desiring the next conference make known such desire to him, a due notice of which would be published in the "*Crisis*." W. H. Mitchell.

Kennebunkport, March 6th, 1861.

For the Crisis.

Berlin Falls, N. H.

Bro. Grant:—Having just left Berlin Falls where I have spent the last two weeks, I write by request of brethren there, to give some notice of the cause with them. Berlin Falls is on the Grand Trunk R. R., six miles west from Gorham. Bro. Lord, of Frankfort, Me., went there about five or six years ago, and for a year or two, said but little on the subject of our "blessed hope," but he became dissatisfied with this manner of life, and I guess his Lord did too, and he began to speak upon the hope set before us as he had opportunity. Finding an ear to hear and encouraging fruit appearing, he commenced to hold meetings, and soon one after another began to confess the faith. Fifteen or more have embraced the truth there. Some have moved away, and some have died, leaving about ten in the vicinity, who are striving to live amidst opposition and prejudice, though not so strong as I have found in *some* places. Bro. Lord says that he is not called to preach, but the fruit manifest there as arising from his efforts shows that he is called to do just as he has done since he began to do. It matters not what wonderful "visions," or "woes," one may have as evidencing their call to preach, a genuine call must be attended with genuine fruit, and where this fruit appears it demands a continuation of the efforts which produce it, call it "preaching," "teaching," "exhorting," or what we will.

He has been assisted by Bro. York, who paid them one visit, and Bro. Howard, who has visited them twice. And now, by the writer, who spoke to them ten times, besides two funeral occasions. The brethren take eight copies of the "*Crisis*," in the place; and, though poor in this world, are anxious to have brethren visit them and dispense the word of life, and share with them their temporal blessings as the Lord prospers them. I. K. Lombard.

E. Stoneham, Me.

"Reasons for my Hope."—"I have sold quite a number of 'Reasons for my Hope.' We call them first rate."

D. R. Mansfield.

☞ How barren a tree is he that lives and spreads and cumbers the ground, yet leaves not one seed, one good work to generate after him! I know all cannot leave alike; yet all may leave something, answering their proportions, their kinds.

☞ Never speak evil of any one.

The World's Crisis.

BOSTON, MARCH 13, 1861.

New Volume.

With this number commences a new volume of the Crisis. We hope our subscribers will forward as soon as possible, the *advance* pay for it, and make an earnest effort to get new subscribers. Let us try to do more this year for our heavenly Master than ever before, by way of spreading the evidences of his coming. Let no child of his be idle. Our work is evidently nearly done, and oh! let it be "*well done.*"

"They were Terrified."

An inquirer wishes to know the meaning of Luke 24: 37–39,—"But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

The questioner says, "Would not Christ's answer imply that a spirit has not corporeal being?" We think not; but simply that a spirit, or angel is not made of *dust* as we are. Angels are called "spirits," hence a single one would be "a spirit." But they are corporeal beings, as is shown by their visit to Lot before the destruction of Sodom. He said to them, "Behold now, my lords turn in, I pray you, into your servant's house, and tarry all night, and wash your *feet* . . . . And they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did *eat*."—Gen. 19: 2–3.

At the resurrection of Christ, an "angel of the Lord descended from heaven, and came and rolled back the stone and *sat* upon it."—Matt. 28: 2. This angel talked with the women who came to the sepulchre.

After the angel had instructed John upon the isle of Patmos, the revelator says, "I fell down to worship before the *feet* of the angel which showed me these things."—Rev. 22: 8. These and many other passages prove that an angel, or spirit, is a corporeal being, as truly as man, or our Savior; but they are not "flesh and bones" as we are. The Savior "took not on him the nature of angels; but he took on him the seed of Abraham."—Heb. 2: 16.

We do not know of what the angels are made, only that they are not "flesh and bones;" but we do know that they are *corporeal* beings, because they are thus revealed in the Bible.

"What is that to Thee?"

A correspondent wishes to know the meaning of John 20: 22–23, which reads: —"Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?"

This passage appears to afford positive proof that the disciples did not believe in the doctrine that Christ comes at *death*, as many hold at the present day; because the ground on which they predicated the belief that John "should not die," was the remark of the Savior, "If I will that he tarry till I come." The Lord had taught them that the *believers* who were alive at his *coming* should "never die;" hence if John lived till that time, he would "not die." But if he was pleased to let him live till his return, it was not Peter's business, to be over anxious about the matter, but to continue following Christ.

Had the disciples believed Christ comes at death, all can see the absurdity of the report that John "should not die" if he lived till the coming of the Lord.

Again, if Christ comes at death, he must have come many millions of times before his *first* advent!

The Apocrypha.

The following extracts from the Apocrypha show the faith of those who wrote it, and are in harmony with the Bible; thus giving evidence that the writers received their theology from the Scriptures. In 2 Maccabees, chap. 7, is an account of the cruel torture of a mother and seven sons, who were finally put to death for refusing to eat swine's flesh, as commanded by king Antiochus. After the first had been maimed in a shocking manner, causing his death, the tormentor commenced on the second, who, when he was at the last gasp, said, "Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life." After him, the third was tortured and maimed, but he said, when speaking of his severed parts, "These I had from heaven; and for his laws I despise them; and from him I hope to receive them again." When the fourth was ready to die, he said, "It is good, being put to death by men, to look for hope from God to be raised up again by him."

It is said of the mother, "When she saw her seven sons slain within the space of one day, she bare it with good courage, because of the hope that she had in the Lord. Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them, ... I neither gave you breath nor life, neither was it I that formed the members of every one of you; but doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again."

It appears plain that this mother and her devoted sons had not adopted the heathen notion that dead men are still alive, but believed in harmony with the Bible, that their future life depended on the resurrection of the *dead*.

Conversation with an Atheist.

During our late tour in Canada, we happened to be stopping where we fell in company with an avowed Atheist. He was a strong-minded, intelligent man, who once enjoyed religion, as in the case with most of this class. He appeared to be kind-hearted, but pronounced our "blessed hope" "a humbug." In the early part of our conversation, he said, "You do not know me; I am an Atheist."

Then you believe there is no God?

"Yes."

Will you admit that wherever there is evidence of *design*, it is proof of a designer?

"Yes."

And that the existence of a law is proof that there is a law-giver?

"Yes."

You must allow that there is evidence of *design* and of *laws* beyond the power of man to execute?

"Yes."

Well, with *your* position, who is the designer and law-maker?

Although the question was frequently pressed home upon him, he could give no answer, only that there was a "mystery" about it. He afterwards remarked, "I am a miserable man, but there is no hope for me." When exhorted to be a christian, he replied, "It is impossible. You might as well dig gold out of this floor." We felt sorry for the man, and urged him to return to the Lord and be saved. The Holy Spirit seemed to be striving with him, but he said his infidel objections kept coming in against the good influences of the Spirit. May the Lord have mercy on him.

Garibaldian Song.

In Italy, the people are enthusiastic in anticipating the events of the coming year. They take delight in singing of Garibaldi, the modern Cyrus. The following, though losing some of its force when translated in English, will give the reader some idea of their feelings and expectations:—

"In the month of April he will mount his horse,
And every one will then be ready for the grand ball;
Our enemies cannot resist
This man sent by Jesus Christ."

☞ We give below the closing paragraphs of President Lincoln's Inaugural Address. The whole was worthy of the man.

"My countrymen, one and all, think calmly and well upon this whole subject. Nothing valuable can be lost by taking time. If there be an object to hurry any of you in hot haste to a step which you would never take deliberately, that object will be frustrated by taking time, but no good object can be frustrated by it. Such of you as are now dissatisfied still have the old Constitution unimpaired, and on the sensitive point—the laws of your own framing under it, while the new Administration have no immediate power, if it would, to change either. If it were admitted that you who are dissatisfied hold the right side in the dispute, there is still no single good cause for precipitate action.

Intelligence, patriotism, christianity and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust, in the best way, all our present difficulties.

In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The Government will not assail you. You can have no conflict without being yourselves the aggressors.

You have no oath registered in heaven to destroy the government; while I shall have the most solemn one to preserve, protect and defend it.

I am loth to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection.

The mystic chords of memory, stretching from every battle-field and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again touched, as surely as they will be, by the better angels of our nature."

Courage.—The world calls that man courageous who dares face any of his fellows in open fight; let no one decide his valor until it has been proved that he is brave enough to face that strongest enemy—self. That is the test! how few could stand it! how many would be stripped of their blood-earned laurels and tracked with the reproach of cowardice! Whoso gains a victory over self is a conqueror indeed! It matters not what road we take; self is always lying in ambush ready to attack us with some "easily besetting sin." Rarely are we on our guard; often put to flight; often vanquished!—*Ex.*

☞ Remember the poor in thy prosperity.

For the Crisis.

My Journal.

From August 19th, 1860, to January 1st, 1861, I have continued to supply the Advent church in Hudson street, Boston—part of the time in person, and when absent by other ministers. The church is happily united and enjoys a good degree of spirituality, though we are among the poor of this world, yet I hope rich in faith and heirs of the kingdom. We share, in common with our fellow men, in what may be called hard times. In this state of things we look forward to the better land with cheerful hope—

"No poverty there;
No, the saints are all wealthy."

In the last five months I have said little or nothing of my labor; but I have not been altogether idle in the vineyard of my Master. During this time I have visited and labored, more or less, in the following places: Wilbraham, Westford, Lowell, Lawrence, Worcester, Springfield, West Townsend, Newburyport, and other places in Mass.; Albany, Syracuse, Homer, Auburn, Seneca Falls, Rochester, Lockport, Lewiston, Buffalo, Springwater, Conesus, Wayland and Dansville, in N. Y.; Cleaveland, East Liverpool, Oberlin, Columbus and Cincinnati, in Ohio; Louisville, Ky.; Jeffersonville, Ind.; and Philadelphia, Pa. A brief narrative of these visits and labors might be given, but they are sealed up for another day to reveal. I hope a good report may come from Him that judgeth righteously in that day, which is soon to break upon us.

I have also thought it a duty to speak out on the definite time of the advent, both by lectures and the press. And it has pleased God to sustain me in this matter, so that the doctrine of Christ's coming in or about 1867–8 has had a wide circulation. I am fully persuaded that the pious and learned expositors of the chronological prophecies, both European and American, are correct in their calculations of this time. And as neither of the publications devoted to the Advent movement advocated this view, and as my object was not controversy, but to give a full and faithful testimony, I commenced a quarterly journal, entitled the "Voice of the Prophets." Twenty-five thousand copies have been published, and scattered in this country and in Europe. In addition to the paper, about ten thousand tracts have been published and circulated; and from extensive correspondence with the waiting people of God, I am assured of the best and happiest results, both from the papers and tracts. A large number of persons not before reached have been enlightened on the subject of the personal and near return of Christ, while others have been quickened, and more deeply interested in the subject.

In the accomplishment of this work, I am happy to know that no other paper or institution with which I am connected, has been injured. I did not expect they would be. I had no such design. Neither have I violated any obligation to God or man in what I have done. As a watchman on the walls of Zion, I never bartered away my right or liberty to speak the truth, by voice or press, in any proper way. Neither have I sought the approbation of men, as to what or how, when or where, I should speak out the honest convictions of my heart on the last message of God to man. And in my relations to other papers and institutions, I have been faithful, and have done all in my power, in the position I occupy, for their prosperity, and would have been glad to have done more, if it had been practicable. As an honest believer in the definite time, I could do no less than to proclaim it, free from perplexities, doubts and sophisms. I had always said to the Advent people, whenever new light should break on the subject of the time, I should speak out. I have done so. I could do no less, and maintain my integrity with God and his church. I know that my motives have been assailed. I expected it. It was because I was misunderstood. But all will be set right in God's good time. I fear not. I have sought to do my humble part to arouse the church and the world to the subject of the speedy coming of Christ. The work is well begun, and its continuance and success is in the hand of that Divine Providence which will do all things well. I may fail in resources to carry it forward, or in my present feeble state of health, I may be laid away to rest till Jesus comes; but this work will go on. God's faithful people will walk up to the light they have, and be ready when the Master comes. We have, as Adventists, labored and suffered too much and too long, and have sacrificed too much, to think of giving up our faith now. Now that we are on the threshold of the promised land, we cannot give up our faith in the time or the event. We cannot and will not cast ourselves upon vague generalities. We have light, and we shall walk in it by the help of God. Let us take heed, and watch against an evil heart of unbelief.

Monday, Dec. 31, 1860, we held a watch-meeting at the Advent chapel. Elders Hale and Morgan assisted in the service. A goodly number of both the Advent societies were in attendance. The signs of the times, and the evidences of the closing up of the times and seasons were given, to cheer the hearts of the waiting [illegible]. We closed by singing the inimitable hymn of Wesley—

"Come let us anew our journey pursue,
[illegible] round with the year."
[illegible]

It never sounded more sweet and precious [illegible] to this time.

Since the first of January to this time (Feb. 20) I have been afflicted with the dumb ague and intermittent fever, most of the time. Some days I have felt comfortable, and have been able to go out; but most of the time confined. I am as a broken reed. The least effort breaks me down. I now despair of health, unless obtained in some way not yet tried. The disease is inwrought in my whole system, and nothing, as yet, has seemed to reach it. It is now about five years since I inhaled the miasma on the banks of the Mississippi. Since that time, I have had shakes, and chills, dumb ague and fever enough to break down the strongest constitution, and shatter almost any mind. I have suffered beyond expression. None can sympathize with me fully, except they have had a similar experience. I have hoped and prayed for deliverance, but up to this time in vain. Remedies that reach other cases, fail in mine.

Some time since Elder. D. T. Taylor called my attention to the Dansville Water Cure, and also mentioned my case to Dr. Jackson, of that establishment. The Doctor, being an old friend, sent me an invitation to visit his institution, and try the water treatment, with a view to restoring my health. But I had so much to do, I thought it best to keep at work as long as possible. Since that time, I have visited the institution, and both Doctors Jackson and Hurd repeated the invitation to come. But still I thought I could not take the time. But now, after a sickness of about two months, and no sign of improvement, I have concluded to "go and wash in Jordan," to speak in a figure, or literally, to try the water cure.

While writing the above, I received the following note, by post, from Elder Taylor:

"I exceedingly regret your constant illness, and the pressure and want it occasions. I am confident you will never be well and will utterly break down, unless you come here for six months and make a radical change in your habits, and especially your diet. If you could eradicate that fever miasma from your system, where it burrows deep and like a pent up fire, and be washed here as I have been, be simple in your diet—avoiding all stimulants, which only patch up for the time, you would be able to do more in one year than you now do in three. And if it be among the possibilities, I pray you do it."

Well, Bro. Taylor, I shall try. I have just made the resolution, and pray that God will strengthen me to carry it out. In dependence upon God, I hope, by the simple remedies of the water cure, to get my health again. And if so, the best portion of my life for usefulness in the cause of God is before me. I shall rejoice in the hour that I am able to gird on the armor anew for the battle. Much is to be done, and the time is short. Many souls are to be gathered out of the world for the kingdom. I hope to share in this work, and witness the end of earthly labors about 1867–8, and the return of Jesus, to reign over a redeemed universe. But if, in the providence of God, I am destined to sink under fell disease, and finally grapple with the monster Death, and sleep in Jesus, it will be well. I submit, and as an old soldier shall lay off my armor, in the hope of living again in the resurrection of the just. Brethren and sisters, pray for me.

My post-office address will be Dansville, Livingston county, N. Y., and I shall be glad to hear from my friends. On business of the "Voice," etc., send to Boston, as usual. J. V. Himes.

Boston, Feb., 1861.

Correspondence.

From C. S. Emerson.

Bro. Grant:—I would say for the encouragement of the brethren who labor for the salvation of sinners, that the Lord has blessed the preaching of the word in the east part of this town at the Pond. Some twenty have been converted and reclaimed from a backslidden state; eight have been baptized, and the work is going on notwithstanding the opposition. Glory to God, there is power in the truth to save all that will believe. Some of the old Pharisees think if we would leave these non-essential points, the coming of the Lord, the unconscious state of the dead, and the destruction of the wicked, we might do much more good; but we labor to get men converted to God and his truth. I never more saw the importance of having on the whole armor of God, that we may be able to stand against the wiles of the devil. The battle is coming; the fields are white and ready for harvest. Faithful laborers are few. Who will volunteer?

Pittsfield, N. H.

From S. Case.

Bro. Grant:—The question is asked occasionally, "Are there any Adventists in North Canton?" I answer yes; a few, "like sheep," are scattered in the wilderness, without any shepherd. The place is not left without witnesses, saying, "The Lord is at hand." My memory goes back nine years this winter, when Brn. Ripley and Fox were laboring in the place, and numbers of us were searching the Word to see what was truth [illegible] the summer after, of

your labors here, and the number of brethren and sisters we could count, and then contrast with the present,—it is like the beautiful garden becoming a wilderness. They are scattered; some in the far West, and in other places, and some whose heads are pillowed in the dust. Others, because the Lord did not come when they looked for him, laid down their cross and become like the people about them, with no hope of seeing the King in his beauty.

I never loved the appearing of Jesus any better than during the past year. The sweetest music I hear is, "Behold the Bridegroom draweth nigh, go ye out to meet him." If we can see no signs of the last days now, we must be blinded or have failed to search the Scriptures as commanded. I value our paper next to the Bible. I hear a little preaching through that. It is a feast once a week.

No. Canton, Ct.

From J. Buswell.

I am still looking for my Master and trying to be ready to meet him. I hope to hear it said to me, "She hath done what she could." Are we doing all we can for our friends and neighbors? Do we love them as we ought? If so, we talk with them about Jesus' coming, and because we love him. As we want eternal life, we desire them to have it also. I could lay down my life, if that would be the means of bringing some friends to Christ. Brothers and sisters, let us be faithful to God, to each other, and to our friends that have no hope in Christ, and when Jesus comes to raise the dead and change the living, we shall have a crown of never-fading glory in his kingdom.

Bradford, Mass.

From T. W. Smith.

BRO. GRANT:—To-day, for the first time since I left Philadelphia, I have had the pleasure of reading the "*Crisis.*" I have been much refreshed in reading over a few of the many gems with which the *Crisis* is always so richly laden. Here among the mountains of N. J., Second Adventism, or as I hold it to be, true "Bibleism," is but little thought of; as business men would say, it is "below par." The people here have all got

> "Never-dying souls to save,
> And fit them for the sky;"

and if they fail so to do they

> "Will forever die."

I vainly imagined that I would find in the country more thoughtfulness, more vital piety, more earnest living than I discovered in the city, which is constantly agitated by political questions. None ask us, is the day of our redemption nigh; none hail us with the cry, "Watchman, what of the night?" Their thoughts, their time, all, everything is limited to the present moment. They care but little about the future. The mistake that our friends made in 1843, has caused many to refuse to listen to any calculations on the "time," indeed, some have gone to the opposite extreme and seem to think that the world will be converted prior to the millennium. "When the Son of man cometh shall he find faith on the earth?" I shall not cease to warn all to "flee from the wrath to come." I feel that the "end draweth nigh." I do not look for peace; when the world becomes *pure* then will it be *peaceable*. I hear men often pray for the restoration of peace, for the conversion of the world, etc., but I cannot consistently say, Amen. If the Scriptures would favor such ideas I would pray for them, but it does not.

I meet with many here who cannot believe the repulsive and unscriptural dogma of eternal misery, and for want of knowledge or research, or from its adaptation to their desires, have embraced the other extreme, and swallow with delight the sugar-coated pill called Universal Salvation. There are opportunities presented often, of publishing the truth by means of tracts, much more so than by preaching. The people will read small publications, such as tracts and pamphlets, or papers. Indeed, they are anxious to get them. I have given away what few I brought with me, and they were received gladly. I could distribute hundreds of tracts with success. The people up here among the mountains are generally honest and candid, they seem willing to give up error and embrace the truth as soon as they are convinced that what we teach is *truth*. They say, "Show us a 'thus saith the Lord' to your teachings and we will believe them." Tracts on the "signs of the times," the new heavens and the new earth, the coming of Christ, etc., I would like to have very much. Can any of the brethren send me a few? Bro. Hastings has been so kind in sending me tracts so often while I was in the city, that I feel that it would be imposing on his liberality and goodness to ask for more. I cannot afford to purchase any. If there are any of your readers living near this place (Monroe-Corners, Sussex Co., N. J.), I should be happy to see them. I expect to preach here for a few months, and if any of the ministerial brethren should pass this way I would like them to speak for us.

☞ Kind words bless him that uses them. A sweet sound on the tongue tends to make the heart mellow. Kind words re[illegible] upon the kind feelings which prompted them, and make them more kind. They add fresh fuel to the fire of benevolent emotion of the soul.

Obituary Notices.

Died, in Shefford, Jan. 5th, Betsey Neal, widow of the late Henry Allard, aged eighty years, eight months and three days.

The subject of this notice was born in the state of New Hampshire, and her early history is unknown to the writer. She moved to Canada with her husband and family forty-two years ago last March; and the trials of those early settlers can only be imagined by a mind prolific in the marvellous. But with all her disadvantages, it seems that in her were found some good things; and after living until about the year '43 or '44, the teachings of a better kingdom were sent to Canada, and most gladly received by our now departed mother, and she had the bliss of seeing the most of her family brought to participate in the blessed hope of a soon coming and reigning Christ. Among her children was an only son, with whom she has spent the last years of her life, which have been characterized by much debility and mental derangement; yet while her reason remained, the sounds of the coming kingdom were exceedingly precious to her.

It was an affecting sight, and told volumes for gospel christianity, to see that only son in the prime of manhood cherishing the fond remembrance of a mother's love by providing for every want while the feeble lamp yet glimmered in its socket; and when the last conflict was over, like a patriarch of old, call together his kinsfolks to mourn and to bury his dead out of his sight, as did they, expecting like them to come to the time of the promise that God made to the fathers when the Redeemer shall stand again on the earth, "when there shall be no more thence an infant of days, neither an old man that hath not filled his days." Yet in this life, if there is one spot hallowed above another, it is the verge of a mother's grave. Here a mother's frailties are forgotten. To this spot the full power and glory of a mother's past anxiety, unwearied toil, unchanging love, comes up from the closing grave, and mingled with her unceasing prayers in the past of her life, say to the christian hearts of mourners, be comforted, "For I heard a voice from heaven saying unto me, Write, from henceforth blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Her funeral was attended by the writer. Text,—"Thy dead men shall live, together with my dead body shall they arise; awake and sing, ye that dwell in dust," etc.

PERE H. LAWRENCE.

Lawrenceville, C. E.

Fell asleep in Geneva, N. Y., Feb. 25th, FREDDIE BRONSON, son of C. H. and Mary Jane Mead, aged ten months and seventeen days.

> This infant bud, so young and fair,
> Called hence by early doom,
> Just came to show how sweet a flower
> In Paradise would bloom.

It was hard to part with our little one, but we feel to say, "It is the Lord; let him do as it seemeth him good." How consoling is the doctrine of the resurrection to the believer; that at the last trump the dead in Christ shall come forth and receive their reward. Bro. Grant, I believe that our little one will not sleep long, for the signs of the times show that the hour is at hand when the dead shall be judged. I love this doctrine of the resurrection. On this hangs my hope. If the dead rise not, then we are of all men most miserable. "But now is Christ risen from the dead, and become the first fruits of them that slept." Our prayer is that we may live near to God day by day, and be able to enter into that blessed kingdom which is soon to be set up in the earth.

C. H. MEAD.

Died, in Gorham, N. H., Feb. 21st, 1861, SAMUEL B. ROBBINS, aged seventy-six years and seven months.

Bro. Robbins went to the post-office on Tuesday, (19th) to get a letter from his daughter, (Sr. Whitney of Frankfort, Me.) The office was at Berlin Falls, about one mile from his house. While returning home on the railroad track, he observed a freight train coming, and turning hurriedly to get off the track he fell. He made an effort to get up, but finding himself unable to rise, he crawled off the track and escaped the train. After the train had passed he made further efforts to rise; but failing, he attempted to crawl to his house, which was in sight. He exhausted his strength in these efforts, and was unable to drag himself off the track; but was compelled to lie there four hours on the snow, in a chilly air, lying on his back, with one leg across the rail and his body inside. He knew his perilous position, and that the train would soon be due; but he had no power to help himself, nor arouse others to his relief. Who can describe the horrors which must have rent his mind while he lay there anticipating the freight train, which was to approach him in such a position that they could not discover him till too late? But in the providence of God the freight train was delayed till after the passenger train passed, which approached from the other way, and had time to stop and avert that dread fate which seemed to await him. He was picked up and carried to his home, where he died the second day after. It is generally thought that he had a shock of the palsy, which with the chill induced by his lying there inactive so long upon the snow, rendered him almost senseless, and he was therefore unable to communicate but a little after he was found. While he was lying there, a human form—*perhaps* he should be called a *man*—crossed the track with his team three times, and saw him twice at least, but chose to follow the example of him who "passed by on the other side."

Bro. Robbins came from Beverly, Mass., about forty years ago, and settled in this vicinity, where he has remained ever since. He was a member of the Methodist church for upwards of thirty years; but when Bro. Lord of Frankfort, Me., came here, he began to spread the truth, and Bro. Robbins was the first to embrace it. He loved the truth, and often blessed God for sending Bro. Lord here. He frequently remarked to Bro. L. that he never understood the Bible before. Aged as he was, he often went four miles to an evening prayer meeting. He fervently watched the Lord's coming, and often expressed a hope that he should live to witness that event, but it has been otherwise ordered. He sleeps in peace awaiting the resurrection when Jesus comes.

A discourse was preached by the writer from Job 14: 15, and his remains were followed to the grave by his mourning companion and fatherless children. May the blessing of God rest upon the bereaved family, sanctifying this affliction to their spiritual good, and prompting them to meet him with joy when God shall make up his jewels, where parting will be known no more.

A. K. LOMBARD.

Died, at Bristol, Conn., Jan. 28th, Sister ALMIRA L. WHITING, wife of Bro. John W. Whiting, after a lingering and painful illness of several months.

In 1840 Sister W. gave her heart to God and consecrated herself to his service. She united with the M. E. Church, and continued a member of their communion until 1847, when she embraced the faith of the speedy coming of the Savior. Since that time, until the hour of her death, she has shown by precept and example the power of this truth to sanctify and prepare a people for the coming of the Lord. From the first of her illness, she seemed to be conscious that her work was almost done; and then, as step by step she neared the dark valley, the grace of God enabled her, with clear, unwavering faith, to triumph in him to the last. In July the physician gave her up to die, and with calmness and composure she gave directions to her companion in regard to her burial; she called the writer to her bedside, and named the text from which she wished him to preach her funeral sermon; John 11: 25. But after having been brought apparently near the grave, she began slowly to amend, so that her family and friends entertained hopes of her recovery. But in December she began rapidly to decline, and human skill was unable to save her. She would have been forty years old the day that she was buried.

Sister W. was a woman of amiable manners, and of deep evangelical piety. To the service of God she devoted her youth and maturer years. Her conscience was very scrupulous, her morality properly rigid, and her life unblemished. A life spent in the service of God could not but end in peace and happiness. Brother Whiting is inconsolable for the loss of his companion. As a wife or mother, but few were her equal; ever pleasant and agreeable to her family, ever courteous and kind to others, and to the last conscious of the relation she sustained to her fellow men as a christian.

RALPH WILLIAMS.

Fell asleep in Jesus, at Springfield, Mass., Feb. 21st, CARRIE E., wife of G. L. Rice.

Her disease was consumption and chronic diarrhea. She suffered intensely during the last of her sickness, but was very patient and resigned to the will of God; a most amiable companion and humble, consistent follower of Christ.

> Asleep in Jesus, gentle Carrie,
> Heavenly, peaceful, quiet rest;
> Soon he'll come, he will not tarry,
> Then we'll meet with all the blest.
>
> Little Franky sleeps beside thee,
> Safely in the cold, cold ground;
> In the morning he'll be with thee,
> When the last loud trump shall sound.
>
> Then together, father, mother,
> With our darling boy will be;
> By the peaceful flowing river
> Of Life's water, we'll be free;
>
> No more sorrow, no more weeping,
> No more parting hand of death;
> Soon will come the heavenly greeting
> In the restituted earth.

Died, in Fiskville, R. I., Nov. 17th, 1860, ABBY FOSTER, wife of William Foster, in the fifty-sixth year of her age.

Our Sister died in the triumphs of faith, in hope of a better resurrection. She was no sectarian. She loved all that bore the christian character, of all orders. She delighted in entertaining the ministers of the gospel, and in doing for their comfort, of which the writer can testify. In her death our brother has lost a kind companion, and the children an affectionate mother. Her funeral was attended by Eld. B. Cottrel, of the Sixth principal Baptist order. Text, Heb. 6: 18.

E. BELLOWS.

Died, in Bridgeport, Ct, Jan. 4th, 1861, of diphtheria, IDA G., daughter of Rufus and Mary Way, aged three years and six months.

This is the third time death has entered our family in the space of two years, and taken our loved ones from our embrace. We truly feel to cry,

> "How long shall death the tyrant reign?"

But we sorrow not as those who have no hope, for we believe Jesus is soon coming to raise our sleeping ones. Ida would very often inquire when Jesus was coming to bring back her little brother and sister. We little thought she was so soon to sleep by their side. Our home is desolate now, and our wounded hearts bleed when we remember her winning ways. O cruel death! why couldst thou not have spared us this one? But thy triumph will be short, for soon we trust He who has the keys of death and the grave will unlock the prison house and bring her forth to life again; then with what joy will we embrace our darling Ida, where farewells and partings are no more. O Lord! hasten that glad day, and grant us grace to live so that we may hail it with joy.

> This blooming flower was clipped at morn,
> By death's resistless power,
> From parents' fond embraces torn,—
> Thus fades the loveliest flower. M. W.

Summary of News.

FOREIGN.

[Advices of the 20th ult.]

The Italian Parliament was opened by Victor Emmanuel in person on the 18th.

The proclamation for the emancipation of the serfs in Russia will be issued on the 3d of March.

Fresh disturbances had commenced against the Christians in Cochin China.

A conspiracy in favor of Prince Murat had been discovered at Naples.

The Papal Zouaves had invaded the Sardinian territory, but were repulsed by the volunteers.

Pontifical soldiers had fortified themselves at Narnesi.

The Journal of Rome denies that any arrangement has been made between the Holy See and Piedmont.

Turin, Feb. 20. The number of troops made prisoners at Gaeta was eleven thousand, and seven or eight hundred cannon, and sixty thousand muskets were found there. Three Generals accompanied Francis II. to Rome, and twenty-five are prisoners. Gen. Cialdini had been ordered to summon the Commander of the Fortress at Messina to surrender.

It has been decided that the armaments of the war vessels Warrior and Black Prince shall consist of hundred pounders, Armstrong guns, on main deck, and seventy pounders on upper deck.

The Daily News says the Great Eastern will leave the first week in March for Norfolk, Va., where she has been guarantied a cargo, chiefly of cotton, for England, the freight of which will amount to $75,000.

DOMESTIC.

Fort Sumter. The Washington correspondent of the New York Commercial Advertiser telegraphs as follows:

"One thing is certain, that Fort Sumter will be reinforced within a few days, but the plan by which it shall be accomplished is not at present known.

Several prominent citizens of New York have offered to reinforce the force with men and provisions at all hazards, provided the government will pay for the vessels if lost or sunk under the guns of the South Carolinians.

A prominent plan discussed, has been to land troops in the small boats of one of the war ships, say the Brooklyn. With a propitious night, it was suggested that from one to two hundred men and provisions for them could be landed without any risk, as a dark night would cover their ingress and muffled oars would propel them to Fort Sumter, and the boats could return to the ship unnoticed. This plan was probably the most feasible presented, but as the Brooklyn is off Fort Pickens, she could not be removed without causing suspicion, and of course the guards would be increased and the guard boats would not allow anything to pass them without alarming the various garrisons.

Several other propositions were discussed, but at the time no decision was arrived at as to which of them should be adopted. All the gun-boats are awaiting orders, and quite a number are now reported as being ready for service.

It is said that a naval commission will be appointed to ascertain the practicability of finishing the Stephens water battery at once. This work was commenced by R. L. Stephens at Hoboken, about eighteen years ago, and a portion of it built, but for several years past nothing has been done upon it."

New York, 7th. Despatches from Montgomery state that war preparations were proceeding on a large scale.

It is understood that Gen. Scott has two light draught steamers ready to start at an hour's notice, to take supplies or reinforcements to Fort Sumter. They are probably the Mohican and Pawnee.

Some of the naval officers have volunteered to lead the expedition, and will return all the compliments that may be received from the shore batteries.

A circular was recently addressed by our government to foreign powers, protesting against any acknowledgment of the government of the Southern Confederacy.

Senator Douglas expresses the belief that the President has the nerve to determine what is right, platform or no platform, and believing him to have the brain and heart of a patriot, he shall stand by him.

WILL THE POPE REMOVE THE PAPAL SEAT TO JERUSALEM?—A correspondent of the Liverpool Mercury, writing from Rome, states that French officers have latterly been very busy in obtaining information respecting Jerusalem and the state of things in that quarter. He adds that they had been taking measurements in several localities, particularly the ground that lies about the Mosque of Omar, on Mount Moriah. From Jerusalem they had gone on to Hebron, Gaza and other points, for the like purpose. It was also currently reported that a body of French troops was shortly to come to Jerusalem, while another would be stationed at Jaffa, and a third on Mount Carmel. At Beyrout, he says, the French officers openly affirmed that their government had no intention of withdrawing the force sent out, but were about to employ them shortly on a new and very different errand to that for which they ostensibly came. The French were also actively employed in making a road from the Holy City to Damascus, along which they were erecting houses at certain intervals. It is said that such a scheme as this intelligence shows to be in the course of development, points to the realizing of Pio Nono's favorite plan of removing the seat of the Papacy to Jerusalem.

THE LAST THROE OF MOHAMMED.—The Krim Tartars are continuing steadily to evacuate the Crimea *en masse*. They are said to be actuated by a fierce religious enthusiasm, led on by their Mohammedan priests, and their object is a grand slaughter of the Christians. It is thought by many that the Indian mutiny and the Syrian massacres are only the preliminary outbreaks, giving warning of the last final blazing out of Moslem fanaticism and fury against Christianity. If so, there will be bloody work in the East ere long.

☞ The Steamship Empire City has been chartered by the Government, and is now loading at New York large quantities of army stores. Her destination is kept a profound secret, but there are good reasons for the belief that she is bound for Texas, where she will take on board the troops discharged from service by the treacherous surrender of the various military posts in that State. She is loaded very deep, and it will at least take a fortnight for her to reach Indianola or Brazos.

RELIEF FOR KANSAS.—Atchison, Kansas, 5th.—Seventy tons of provisions have been shipped for Wyandotte and Topeka, in both of which places supplies will hereafter be kept. The rush for a few days past has been tremendous. Little seed wheat, compared with the wants of the country, has as yet been received, and it has to be distributed in small quantities.

"IRON DUKE."—According to Rev. G. R. Gleig, author of a life of the late Duke of Wellington, this sobriquet had not its origin in poetic invention, as is generally supposed. The term was first applied to a steamboat, called the "Duke of Wellington," and by and by, rather in jest than in earnest, transferred to the Duke himself. So we learn by the Historical Magazine.

ANNUAL FAST.—His Excellency Gov. Andrew, with the advice and consent of the Council, has appointed Thursday, April 4th, as a day of fasting, humiliation and prayer.

☞ Ninety species of bones of quadrupeds have been found, which are now unknown.

Notices, &c.

Special Notice.

Our meetings at the City Hall, Charlestown, Mass., advertised to begin Tuesday evening, March 12th, are postponed till further notice, on account of the death and funeral of my mother.—ED.

☞ Just published a second edition of the January number of the "Voice" for distribution. Terms, 30 cts. per dozen; $3 per 100; $25 per 1000. Orders promptly attended to. Address J. V. Himes, Boston, Mass.

Notice.

A discussion will be held in South Ashburnham, at Union Hall, between Eld. Miles Grant of Boston, and Rev. J. Baker of Westminster, to commence Tuesday, March 19th, at 11 o'clock, A. M.

Question for discussion.—1. *Does the Bible teach the final salvation of all men?* 2. *Does the Bible teach that any of the human family shall finally cease to exist?*

Friends from abroad are invited to attend, and may the Lord give us *the truth*.

In behalf of others, J. D. MERRIAM.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. GRANT, per order of
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We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

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Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, the Editor will preach at Chapman Hall, Boston........March 17th

Providence permitting, I will preach at
Lawrence, Mass........March 24th
Kennebunkport, Me........March 31st
CHAS. C. STEVENS.

Eld. George Champlin will preach in Lynn on Saturday evening, March 16th, and over Sunday.

Eld. L. Boutell will preach in
Lawrence, Mass........Sunday, March 17th
Nashua, N. H........March 21st
Concord, N. H........March 24th
Northwood Narrows........March 27th–28th
Lee, N. H........March 31st

S. W. Bishop will preach in
Clinton, Mass........March 17th

Eld. Thos. Smith will preach in
Sebec, Me., (Harriman school-house)....March 17th
Milo, or Ornsville........March 24th

Bro. J. K. Bellows will meet the brethren in
Shelburn Falls........March 17th
Goshen........March 24th
Baner ft........March 31st
Wells' Forge........April 7th

Providence permitting, I will preach at
Vernon, Vt........Sunday, March 17th
North Springfield........March 19th
Rutland........March 21st
Castleton........Sundays, March 24th and 31st

Will the brethren meet me at South Vernon on the arrival of the 4 o'clock train Saturday? Also at Gasset's Station Tuesday, first afternoon train?

I will be in Springfield, Mass., the second week in March. At liberty the two first Sabbaths in April.
HIRAM MUNGER.

APPOINTMENTS FOR BRISTOL.
Bro. Ralph Williams........March 17th
Bro. Daniel A. Jones........March 31st

If the Lord will, I will meet with the brethren in
Warwick Plain........March 17th
Lafayette........March 20th and 21st
C. GOODRICH.

Providence permitting, C. H. Leverton will visit the following places: having on hand the second edition of "The Life and Experience of Hiram Munger," together with other valuable books. And if agreeable to the minds of the brethren, will preach as follows:—
Kennebunkport........Sunday, March 17th
Biddeford........Sunday, March 24th
Portland........Sunday, March 31st
Yarmouth........Sunday, April 7th
West Poland........Sunday, April 14th

Bro. W. Pratt kindly offers the following:—"Bro. Leverton is a worthy young brother, and will do you good in the name of the Lord."

Eld. J. Hemenway will preach in
Frankfort Mills........Sunday, March 17th
Starks, Me., (at Sawyer's Mills)........March 22d
and continue over the following Sabbath.

Letters may be directed to me at North Searsport, Me., until March 15th, and then to Starks', Me., until the 30th.

Business Matters.

Cash Receipts.

M Shewan 304, $1.06; J Gregory 426, 90 cts; H Woodward 312, $1.13; H Bailey $1.50; L R Gilman 274, 81 cts; R Taylor 298, 27 cts.

Mrs. S E Walker 299, N Fiskett 299, J C Dennen 297,—50 cts. each.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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TRACTS FROM THE TRACT FUND.—Friends at the WEST can get bundles of tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.
H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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H. L. HASTINGS, [illegible] Providence, R. I.

January, 1861.

☞ These publications can be obtained at the Office of Miles Grant, 167 Hanover st.; New York: G. W. Young, 138 William st.; Philadelphia: A. B. Parker, 715 Brk st., and they can be ordered of the publishers through this Office.

[illegible] of the British and Foreign Bible Society. [illegible] references between the verses, $1.25 to $2. [illegible] between verses, $1.50 to $2.13. [illegible] between verses, $1.75. [illegible] to $3.75. [illegible] Bindings, Roan, Calf and Morocco. [illegible] the difference in prices.

Original Contributions.

For the Crisis.

Going Home.

A little child was going home,
The way was lonely, bleak and drear,
But tired and faint he still pressed on,
Because his Father's voice he'd hear.

He passed the grave-yard, where was laid
A brother and a sister dear;
"Although benighted, I'm not afraid,
My Father's land is very near."

A storm was raging all this time,
And beat upon our traveler lone;
"I'll not give up," the poor child cried,
"Soon I shall reach my own dear home."

He sank exhausted on the ground,
The cold and grief had him o'ercome;
He knew not that he had been found,
And borne unto his Father's home.

The morning's rosy beams broke in,
And lighted up his little room;
He woke, he rose, he sang for joy,
For he had reached his Father's home.

So with the pilgrim. Toiling on,
Through dangers, toward his promis'd home,
He learns to suffer grief and pain,
And death soon lays him in the tomb.

The last bright morning soon will dawn,
And bring him from his dusty bed,
No more to suffer grief or pain,
No more to slumber with the dead.

ARMENIA M. WOODWARD.

S. Falls, Mass.

For the Crisis.

THE COMING STRUGGLE Between the Church and the Powers of Darkness:

SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 5.

They are said to be "seducing spirits." Their pretensions to being our friends are seductive; for certainly if our friends have reached "home," as claimed by those who believe in the immortality of the soul, they can inform us what will be our condition when we get there. Nor would we ask for better authority than some loved brother, sister, parent, friend or companion, in whom we had all confidence while with us. Nothing could be more seductive and successful in destroying our confidence in the teaching of the Bible, if we believe in the immortality of the soul, than this pretension of the spirits.

But while it is so alluring to those who believe their friends have entered, and are now enjoying the invisible world, it is a sure evidence that they are lying spirits, to such as believe the Bible doctrine that the dead, saint and sinner, are asleep in their graves awaiting a resurrection at the judgment. When they have gained your confidence as being your friend who has died—but this they can never do while you do not believe your friend has gone to glory—it is then they are able by their seductive arts and flattering prospects to make you yield gradually all teachings of the Bible and trust to them, till they lead you through infidelity and atheism, in all its licentiousness, and finally, "off the plank." Hence, beware of the first step—the immortality of the soul. Cling to your Bible which teaches you that "the dead praise not the Lord."—Ps. 115 : 17; that man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146 : 3, 4; that when the Lord himself shall descend from heaven with the voice of the archangel and the trump of God, then the dead in Christ shall rise, and we which are alive shall be caught up together with them to meet the Lord, etc.—1 Thess. 4 : 13.

Perhaps it may be a query with some, how these spirits can possess and control men? But I see no difficulty here, when I reflect that the mesmerizer can so far control the mind of his subject as to cause him to assume his thoughts, his will, his hopes and his fears, and lose all control of his own mind during the time. If man has this power over man, certainly these supernatural beings should be able to transmit to man their emotions, thoughts and wisdom, with equal power.

That the doctrines of Spiritualism are the doctrines of devils and not of God, the quotations already given abundantly show. But I will quote further in support of this point. Says a spirit, whose communication was published in the *Banner of Light*, "No law of God was ever broken—no law was ever violated." Says another, "Is God controling the murderer when he lifts his hand against his brother? Yes; we answer he is, and every stone in nature proves us true." Says another, "We believe our God to be the author of sin as of good. If we give him his due we must give him this." In the *Herald of Progress*, edited by A. J. Davis, we find the following question: "If there is any wrong in the universe, (moral wrong, I mean,) who is the author of it?" The Editor answers:—"Not only of course, but of necessity, nature and its central power, Deity, must be its author." But as he has ever defined Deity to be "a principle" without intelligence—"a principle of universal vitality," I cannot look upon this allusion to Deity [illegible] their definitions of God are generally uniform,—atheism, perhaps a little guarded.

Says a spirit as published in the *Banner of Light*,—"We say, as we have said a thousand times before, there is no such thing as sin; no such thing as evil. . . . Now, then, if there is any sin anywhere, God is the author of it." Says another,—"Every thought, word and deed, is of God, and therefore modern Spiritualism is of Divine origin." Another says,—"Every thought that ever has been, or ever will be, is an immutable decree of God. . . . . . It is vain for a man to talk about disobeying the law of God; he can at no time disobey it. . . . . You may curse the author of your being, do you sin? No; you are but casting off the gross of your nature—obeying your God."

At the "Speaker's Convention" of Spiritualists, lately held at Quincy, Mass., Oct. 30th, 31st, 1860, the following resolution was offered:—"Resolved, That man is not totally depraved, as taught by some, neither is he part good and part bad, having an antagonism within himself. But he is wholly and absolutely good and morally pure, and consequently needs no regeneration, but only development in true wisdom." The above, as well as other quotations previously made, being all from Spiritualists, show that their doctrines are the doctrines of devils. That some are departing from the faith, giving up the Bible, through the teachings of these seducing spirits, must be manifest to every reader and needs no proof here; while it is as clear that they cannot speak of the Bible and the christian religion (I mean most of them,) without speaking lies in hypocrisy, and showing us that their conscience is seared as with a hot iron. As a specimen, they tell us that "Christ never was begotten of the Holy Ghost," that he "never performed a miracle," that "his body never was raised," and that he is "never coming again to earth," without pretending to any better evidence than their guesses, and a desire that it may be so.

That they are guilty of forbidding to marry, all must be aware, but I will quote: At a Convention held in Rutland, Vt., June, 1858, as reported by the *N. Y. Tribune*, they resolved,—"That the only true and natural marriage is an exclusive conjugal love between one man and one woman." A speech from Mrs. Julia Branch delivered at that Convention and reported by the *Tribune*, contains the following passage concerning marriage,—"When her (woman's) love has died out for the man who has taken her to his heart, she is a living lie to herself, her own nature, and to him, if she continues to hold an intimate relation with him. And so is man's relative position to woman. When his love has died out and he continues to live with his wife on any consideration, he strikes a blow to the morality of his nature, and lives a life of deception, not only to her and society, but he is responsible for all the crimes that his children born under those circumstances are liable to commit." And in concluding her attack on marriage, she read the following resolution, which she affirmed would bear more directly on the marriage question,—"Resolved, That the slavery and degradation of woman proceed from the institution of marriage; that by the marriage contract she loses control of her name, her person, her property, her labor, her affections, her children, her freedom." Joel Tiffany on the same occasion said,—"Thus marriage becomes a matter of her gain and sale. Men and women are not married in a true sense. This is what the marriage relation undoubtedly is, and yet the community uphold the system." Dr. Hatch says in a letter to the New York *Herald*, that among the Spiritualists, (and he is one, though not so ultra as the mass,) "Prostitution is believed to be fidelity to self; marriage an outrage on freedom; love evanescent, and like the bee should sip the sweets wherever found; bastards are claimed to be spiritually begotten." At a Convention of Spiritualists held at Ravenna, Ohio, Mrs. Lewis of Cleaveland is reported to have said,—"That she was in favor of universal freedom, and that loving whomsoever she chose was a part of that freedom; and to confine her to love one man was an abridgement of her rights." She said that although she had one husband in Cleaveland, she considered herself married to the whole human race. All men were her husbands and she had an undying love for them. She said also, "what business is it to the world whether one man is the father of my children or ten men are? I have the right to say who shall be the father of my offspring."—*Boston Bee, July 25th, 1857.* At a Spiritualist Convention in Kiantone Valley, Chatauque Co., N. Y., Sept. 1st, 1858, Mr. Codding is reported to have said, while under spiritual influence, that, "The marriage institution was slavery and should be abolished. Those groaning beneath the galling fetters of matrimony should be freed at once and be left to bestow their affections when and where they pleased." A lady said,—"Free love is God's law, it is heaven's command." The *Buffalo Commercial* in noticing a lecture delivered in that city about two years ago by H. C. Wright says,—"The speaker [illegible] be attributed to the reporter.) He says further,—"It is a violation of law for men and women to become fathers and mothers without marriage. I speak of marriage, or love between one man and one woman; not of a civil contract or bargain before witnesses and according to human enactments."—*Errors of the Bible, p. 64.* Dr. Harris says,—"The marriage vow imposes no obligation in the views of Spiritualists."—*London Advertiser.*

The originator of a society denominated the Progressive Union, a Society for Mutual Protection in Right says, in a letter to the *New York Herald* a few years since,—"All advanced Spiritualists, though few may have the courage to confess, repudiate marriage in its legal sense, and believe in the doctrine of affinities." They have since found courage to confess it pretty generally. Says Amanda B. Spence, "The ideas of the past have brought us in our social relations to monogamy and into legalized libertinism. . . . . . Marriage has been legal instead of spiritual."—*Spiritual Regr.* Another writer says,—"The marriage of the spirit is the only marriage to abide in any condition. The marriage institution of man is wrong, and must be annulled ere the race is redeemed."

The above quotations, all from Spiritualists, show that they deny the marriage law as they do the Bible, God's existence, etc., and we may soon expect them to "command" us to "abstain from meat" as there is among them a general inclination to use vegetable food alone. This feature being mentioned last, will evidently be developed last in order. Hence, we may say in concluding this point, already we see seducing spirits teaching a religion to men answering to the prediction as the doctrine of devils; already we see some departing from the faith and giving heed to these seducing spirits and their doctrine of devils; already they are forbidding to marry, and shall we be in doubt as to the application of this prophecy? We shall next consider the Scripture in 2 Tim. concerning the men of corrupt minds.

L.

For the Crisis.

The Attitude of Loving Faith.

"And unto them that look for him, shall he appear the second time without sin unto salvation."

As the weary and care-worn traveler, long exiled from his native home, desires to behold the objects of his affection, and again fold them in his embrace of love, so do the real and true disciples of the Lord Jesus long for the coming of their Savior, that they may behold him in his beauty, and where he is to be also. Not only in these last days, when the fulfillment of prophecy concerning the coming of the blessed Redeemer seems well nigh expired, is love for his appearing roused up afresh, as though it were something new, but upon this glorious event have the saints of all ages fixed their hope as with a death grasp never to be released, till Gabriel's trump shall summon them to banquet at the marriage feast of the Lamb. Even the Psalmist David, amid all the splendors of earthly luxury with which he was surrounded, could cry out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" This was the great and crowning desire of the Psalmist, to appear before God; and for our joy and comfort the apostle tells us that all who possess this class of feelings, to those who look for him, shall he appear the second time without sin unto salvation. And to the christian, the object for which he is coming is of the greatest importance, and constitutes his highest joy.

Another apostle tells us that those whose conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ, "that when he does come, he shall change our vile body, that it may be fashioned like unto his glorious body." This, then, in the christian's hope, is paramount to everything else, to get rid of this vile body, that has so long been a clog and hindrance to our spiritual joys. O! who has not mourned over it, sorrowed and sighed at its unlikeness to the divine image, pressed down with the painful thought that it would never be wholly otherwise while clothed in the robe of flesh? But when Jesus comes, we are not only to see him, with all the bright retinue of holy angels, descending in the clouds of heaven with power and great glory, bringing with him the glorified saints, attired in their new and beautiful resurrection dress, but we ourselves are to be of the happy number thus changed and fashioned like unto the blessed Redeemer. O! we have often thought with wonder and admiration of that glorious period, that time of introduction, when the saints on earth, at the coming of our blessed Lord and Savior, shall be presented to those who have long slept in Jesus, and whom he will bring with him. Does not the very anticipation of this long prayed for event fill the soul with holy rapture at its contemplation, and determine us to break away from everything that would prove a hindering cause to our meeting the Holy One with joy and not with grief? And now that our redemption is nearer than when we first believed, it is important that we wake up out of sleep, and gird our heavenly armor more closely around us, that thus we may be truly ready and waiting for the approaching footsteps of our Lord and Master.

It may be we shall have to endure the warfare a little longer, engage in a few more conflicts, battling with sin and sinners; maintaining the right against the wrong, standing up for liberty over oppression, declaring a life of love and holiness, instead of worldly mindedness, ease and indifference. Perhaps our Master designs that we shall bear some humble part in establishing all these points of truth and justice, in doing something to bring about the nation's jubilee, when the yoke of oppression shall be severed from the groaning millions in our midst, and in its room the tie of universal brotherhood prevail. Let this be the object of our endeavors, leaving the result of success or failure in the hands of Him who hath said, "Occupy till I come." When it will be said to us, "Blessed is that servant, whom his Lord when he cometh shall find so doing; of a truth I say unto you, that he will make him ruler over all that he hath."

Neal's Creek, Ind.

M. A. T.

For the Crisis.

The Inquiry.

Tell me! ye soft breezes that fan the glad brow
Of beauty and youth with a gentle hand,
Lightly lifting the curls from necks of snow,—
Tell me! have ye spied on the desert sands,
Or where icebergs heedlessly float around
The north pole, is there not a quiet spot?
Ah! is there not some little nook can be found
Where turmoil and deadly strife enter not?

"Aye! we've brushed the locks of the angel child,
Fanned the fairest brow the dark earth can boast;
And have kissed as softly the savage wild,
And borne up the flag for the fighting hosts;
We've swept o'er the cold, sparkling icebergs too,
And the burning sands with our wings of air;—
There are loving hearts wherever we go,
But turmoil and deadly strife too are there."

Tell me! ye soft breezes, ah! have ye not been
By the streams, that o'er silvery pebbles stray;
On whose banks are meadows of emerald green,
With spicy groves where the lambkins play;
Or in the city, that great busy mart,
In the templed domes, where they meet for prayer,
On the ocean wave, in the gallant barque,—
Do turmoil and deadly strife linger there?

"The restless sea with its mountain wave,
Bears on her bosom hearts brave and true;
The martyr sleeps in his coral grave,
And by him nestles the pirate crew;
Some on the mountain, some by the stream,
Some in the city, aye, bright gems are there,
But where the sun shineth and bright stars beam,—
Aye, turmoil and deadly strife breathe everywhere."

VESTA N. CUDWORTH.

For the Crisis.

Is any part of Man Immortal?

No. 1.

1st. Does Reason teach man's immortality?

We are told that reason as well as the Bible teaches the immortality of the soul. But we inquire, what reason? Whose reason? Educated or uneducated; enlightened or unenlightened reason? We affirm neither. *As to unenlightened reason*, what does it know of the truth of any matter of science or revelation of which it is ignorant? What does a child know of mathematics that has never studied the science of numbers? Or a native, of philosophy or chemistry, who is ignorant and uninstructed? Persons must first avail themselves of information from the true sources of knowledge before they can know of the things of which they are ignorant. They must become scholars before they can be teachers. Uneducated reason therefore can know nothing of the things of God until it receives information from the true sources of Divine knowledge. Untaught reason may utter her oracles for the belief of the world and gain credulity among the ignorant; but she cannot declare nor determine anything satisfactory to the wise. She must first be instructed in the knowledge of the things of which she would teach before she can gain credulity among thinking and educated men.

Nicodemus, "a ruler of the Jews," was a man of natural ability and information, and possessed considerable influence among his own people in the days of Christ (John 3 : 1; 7 : 40—53), yet he was exceedingly ignorant of divine things, as is seen in his night conversation with our Lord, and from the language of Christ to him:—"Art thou a Master of Israel, and knowest not these things?" He came to the right source for information, and that for his own profit and of his people, as we have reason to conclude from the history subsequently given of him. Human intellect, natural ability and worldly wisdom, do not make one wise in the things of God; and not until that intellect, ability and wisdom sit at the feet of Jesus and become instructed there, can it know the things of God. There is many a master in the christian church who knows as little of the things of the kingdom of God as did Nicodemus, and happy would it be for the church if they had the humility even by night to be instructed in the way of God more perfectly. The apostle says: "What man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God." A man must have the intellect and mind of a man (not that of an idiot) to understand and gain human knowledge; and to know "the things of God," he must have the "spirit of God." For, as says the apostle, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. 2 : 11—16.

However intelligent men may be,—however superior their minds, and wise in their judgments,—however profound in knowledge and in all human science, they cannot know or comprehend divine revelation until they in meekness and sincerity come to the sources of divine information. This is evident from the whole history of our race, and the declarations of God's Word.—Dan. 12 : 10; 1 Cor. 1 : 20—29; also 2 : 7—9; Acts 13 : 27. As we put into the hands of our children and youth books containing knowledge and information needful for after life, and also place them under a competent instructor to teach them in the knowledge contained in their books; so must human reason take in her hand the *Holy Scriptures* and "search" them as did the noble Bereans, and place herself in communication and under the influence of the *Holy Spirit* as her "teacher," to be "guided into all truth" and shown "things to come." "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." But the verse follows, "Great men are not always wise."—Job 32 : 8, 9. In order for the greatest and wisest among men to be truly wise, they must be taught of God, who is the great fountain and source of all wisdom, and who giveth to all who ask him "liberally, and upbraideth not."

"The ancient theories of the universe," says Buck, "had as great names to sustain them as can be found on the historic page:—Pythagoras, and Thales, and Ptolmey, were master spirits of a splendid age. But since the days of Copernicus and Newton, who thinks of receiving the once orthodox and popular theories and conclusions of former ages, simply because they had the sanction of great names? "Great men are not always wise." They may be great in some things, and far from great in other things. Great men are at variance in respect to a thousand things; and by the greatness of names we can never ascertain a doubtful truth. Truth is greater than great men; and sometimes God reveals to "*babes*" what he hides from "the wise and prudent."

O. R. FASSETT.

Selections.

The Future Reign of Christ.

In framing any suitable conception of the "better country" reserved for the true Israel of God, we must remind ourselves of its government. The accounts given of various nations include their political institutions, or the different frames of society among them, whether rude and simple, or complex and elaborate. We distribute all the modes of government known under such names as patriarchal superintendence, despotisms, limited or constitutional monarchies, aristocratic and popular representations, and pure democracies. Much account is made of these forms as related to the well-being of the people. We boast, even excessively, of that under which we live. From our national self-congratulations, one might infer that this alone is what other lands need, and then, upon comparison, he might doubt if this be on the whole any considerable advantage, or more than a desirable exchange of evils—a mitigation of the abuses found in all political institutions. We only wonder that the contemplation of these differences does not oftener lead devout minds to brood over the conception of a government immeasurably superior to any yet maintained on the earth, and one that must make any part of the universe a better country than ours or all others. In a company where the conversation turned on the different forms of government, a thoughtful man sat silent, till, on being asked which he preferred, he answered, "A monarchy, with the Lord Jesus Christ at its head." We confess that no other method of administering the affairs of mankind, no other scheme for ordering and ruling society, satisfies our desires or kindles our enthusiasm, but this. No regal, no popular sovereignty, fills its office without as much to censure as to praise. No people can manage their own affairs, can devise and execute their own laws, so well as it can be done by such a monarch.

The subordination of reason, conscience, and God's word to transient interest, mercenary calculation, and blind passion; the neglect and even contempt of vows to God and covenants with men; the indifference of the many to all grievances and all rights but their own; the strife and bitterness of faction, the misrule of corruption, imbecility and violence; the reckless ambition of demagogues, and popular stupidity or madness,—these are among the evils from which a government we have reckoned the best does exempt us. "Why do the heathen rage, and the people imagine a vain thing?" "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." The earth needs her returning Lord, "the Lord of lords and King of kings." This revolted realm of sin and woe will never know perfect peace and unqualified prosperity till he shall "come to his own." His people individually enter into rest, being with him in Paradise, "his pavilion," "the secret of his tabernacle;" but their final abode will have this preëminence, that they will all be compacted into one commonwealth under his perfected and glorious reign. Their country will be the consummated, visible kingdom of God, of Christ, of heaven, the restored realm of Messiah the Prince, David's Son and Lord, seated on the throne of David established forever, whose name is "wonderful Counselor, mighty God, everlasting Father, the Prince of Peace." His reign alone has the strength and the gentleness of God, alone realizing the fond dream among monarchists of a paternal government, never oppressing the weak nor succumbing to the strong, inaccessible to corruption, favoritism, fear, or caprice, incapable of wrong or error, originating not from beneath, in the ambition of a usurper, or the zeal of a populace, but from above, [illegible] subject to his kingdom, that is not of this world, that all the monarchies or republics that mankind have hailed with admiration, and then seen go down in the ruins of time; and better not only in itself, but in its duration—for his kingdom, and his alone, shall endure forever.—*Independent.*

Evening Hymn.

The shadows of the evening hours
Fall from the darkening sky;
Upon the fragrance of the flowers
The dews of evening lie;
Before Thy throne, O Lord of heaven,
We kneel at close of day;
Look on thy children from on high,
And hear us while we pray.

The sorrows of thy servants, Lord,
Oh, do not thou despise;
But let the incense of our prayers
Before thy mercy rise;
The brightness of the coming night
Upon the darkness rolls;
With hopes of future glory chase
The shadows on our souls.

Slowly the rays of daylight fade;
So fade within our heart
The hopes in earthly love and joy,
That one by one depart;
Slowly the bright stars, one by one,
Within the heavens shine;—
Give us, O Lord, fresh hopes in heaven,
And trust in things divine.

Let peace, O Lord, thy peace, O God,
Upon our souls descend;
From midnight fears and perils, Thou
Our trembling hearts defend;
Give us a respite from our toil,
Calm and subdue our woes;
Through the long day we suffer, Lord,
Oh, give us now repose!

—*Adelaide Anne Proctor.*

Dull Discourses.

If the speaker is not eloquent, it by no means follows that he is not instructive. Eloquence adds beauty to instruction; but instruction may be useful without beauty. In this case, the work of the hearer may be shorn of some pleasures, but may be equally well, if not better rewarded. A regular attention, systematically given, will discover beauties, where a careless and wandering mind can perceive none.

Even a dull discourse can be greatly improved by a close, intelligent attention. The hearer is not so entirely dependent upon the speaker as he commonly thinks. If he finds himself in a condition where he cannot do otherwise than remain in the audience, his most profitable effort will be that of severe attention to the matter in hand. He will thereby very likely improve upon the words of the speaker. The hearer thinks faster than the speaker can speak; and if he will only constrain his thinking into the same channel with his hearing, he will enrich all that he hears with additional arguments and illustrations of his own. A simple piece of music, if well performed on a powerful instrument, is best in its simplicity; but, on one of feeble tones, a good performer will exercise his judgment, inserting many an unwritten beauty, as expository of his fuller conception of the meaning of what is written. So the plainest and flattest speech may receive beauty and variety and deeper meaning to the hearer, from the activity of his own mind.—*S. S. Times.*

Great Swelling Words.

"That was a most masterly performance," said Mr. Balloon to his friend Jones, as they emerged from the church where Rev. Mr. Gassmann had been discoursing on the Relation of the Infinite to the Impossible. "Yes—no," replied Mr. Jones, "I suppose it *was* very fine, but it was out of my depth. I confess to being one of the sheep who 'looked up and were not fed.'" "That's because you haven't got a metaphysical mind," said Mr. Balloon, regarding his friend with pity; "you've got a certain facility of mind, but I suspect you haven't the *logical grasp* requisite for the comprehension of such a sermon as that." "I'm afraid I haven't," said Mr. Jones. "I tell you what it is," continued Mr. Balloon, "Mr. Gassmann has got a *head*. He is an intellectual giant. I hardly know whether he is greater as a subjective preacher or in the luminous objectivity of his *argumentum ad hominem*. As an inductive reasoner, too, he is perfectly great. With what synthetical power he refuted the Homoiousian theory! I tell you, Homoiousianism will be nowhere after this!" "To tell the truth," said Mr. Jones, "I went to sleep at that long word, and didn't wake up till he was on Theodicy." "Ah yes!" said Mr. Balloon, "that was a splendid specimen of ratiocinative word-painting. I was completely carried away when, in his singularly terse and marrowy style, he took an analogical view of the anthropological"—but at this point Mr. Balloon "soared aloft" so high, that he left the more terrestrial Jones *in statu quo*.—*Examiner.*

The Slavery of Drink.

One who has been a slave to strong drink, stated that he just had a few hurried words with a friend, who only two months before had promised him that he would drink no more, but who had broken his vows, and had said to him, "Oh, if you could know the agony I have been in for the past two months you would pity me." Said this man, "I knew how to pity him, for I knew the power of appetite for strong drink, and I knew that nothing but the power of God could destroy it for me; and I asked him to come to my shop at one o'clock, that I might tell how the Lord delivered me from that appetite, through the instrumentality of this meeting. And now I want you to pray that I may have influence with him, to bring him to Jesus at once, where alone he can find salvation."

Thus the Savior sends his redeemed ones from the power of Satan, to tell how great things the Lord has done for them, and the power of personal religion and personal effort makes its mark upon the strongholds of the adversary.

ADVERSITY.—A smooth sea never made a skilful mariner. Neither do uninterrupted prosperity and success qualify man for usefulness or happiness. The storms of adversity, like the storms of the ocean, [illegible]

Reading for Youth.

The Earlier the Easier.

An old man one day took a child on his knee, and talked to him about Jesus, and told him to seek the Savior now, and pray to him and love him. The child knew that the old man was not himself a christian, and felt surprised. Then he looked up into the old man's face and said, "But why don't you seek God?"

The old man was affected by the question, and replied, "Ah, my dear child, I neglected to do so when I was young, and now my heart is so hard that I fear I never shall be able."

Ah, my little reader! believe him. "To-day, if ye will hear his voice, harden not your hearts." It will be more difficult to hear to-morrow. And weeks, and months, and years hence, even, could you be sure of them, how high and strong a barrier will gradually be rising between you and Christ! Will you not resolve, "I will begin *now* to seek my Savior?" Listen to the words of Wisdom: "They that seek me *early* shall find me."

The Indian Chief.

A missionary was preaching Christ to a party of North American Indians. The hills around echoed the challenge with which he closed, "Was ever sorrow like unto my sorrow?" Then the plumed and painted chief, a giant of a man, stood forth with compressed lips, and in tremulous tones said to the missionary, "Did the Son of the Highest do all that for us? I wish then to send him a present by you. Would he accept poor Indian's *hunting* dog? No Sioux has a finer." The missionary replied that "The Lord Jesus Christ does not need Indian's hunting dogs."

He looked disappointed, but soon recovered himself, and holding out his splendid rifle, *everything* to an Indian, he said, "Would he accept poor Indian's rifle then?" The missionary answered as before.

Again he looked disappointed. Then stripping himself of his brilliant blanket, bedecked with beads and scalps and trinkets, he said, "Would he accept poor Indian's blanket?" The missionary declined the blanket also for his Master.

Now the chief hung his head as one baffled. Suddenly he flung down the rifle and the blanket by the dog, and stretching forth both his hands, and gazing intently into the blue sky, he said, "Will the Lord Jesus Christ accept the poor Indian himself?" The generous Sioux could not endure to receive so freely and not give as freely. And are children, cared for and blessed with a thousand blessings, to receive and *not* give?

A Little Thing.

A CHILD'S SONG.

I am but a little thing:
Can my feeble cry,
Piercing through crea'ion's din,
Reach the vaulted sky?

I am but a little thing,
As a mote might be,
Floating in a cloud of dust,
To eternity.

I am but a little thing,
As a grain of sand,
Lost amid the countless grains
Of old ocean's strand.

Hush, my heart! Little things
Thou canst not define;
God alone can tell if works,
Great or small, be thine.

He who rolls the worlds above,
Sees the sparrow fall,
Clothes the lilies of the field,
Loves and cares for all.

He has given thy work to thee,
Though we cannot tell
How great it be,—it matters not,
Only do it well.

—*Independent.*

Little Folks, does God see you? Do you believe his eyes are open to see every thing you do? every secret thing, whether it be good or whether it be evil? Do you think of this when you are disobedient, self-willed, play truant?

"O, how could children tell a lie,
Or cheat in play, or steal, or fight,
If they remembered God was nigh,
And had them always in his sight?

Then when you want to do amiss,
However pleasant it may be,
Always be sure to think of this,—
You're not too young for God to see."

☞ Learn in childhood, if you can, that happiness is not outside, but inside. A good heart and clear conscience bring happiness; riches or circumstances never can do it.

THE CRISIS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Anticipations.

No tears shall flow
In all the myriad ages that shall come,
No quivering heart shall sorrow know
In our eternal home.

No sighs shall spring
From the deep fountains of a grief-stirred soul,
But saints shall there in triumph sing,
And notes of gladness roll.

No dying moan,
No bitter sobbing o'er the icy form,
No wailing cry, no piercing groan,
Breaks on the eternal morn.

O, Day, draw near!
Send forth the glory of thy herald star,
Savior, in majesty appear,
Come from afar!

Heal all our grief,
Savior, be thou our comforter divine;
And blest at last with heaven's relief,
O may we shine! H. L. H.

Going to Sr. L—'s funeral, on cars, Feb. 15th, 1861.

For the Crisis.

A Plan of Redemption.

A SERMON BY P. B. MORGAN.

"Behold the Lamb of God, that taketh away the sin of the world!"—John 1: 29.

In the progress of this investigation we have made a brief inquiry concerning the being and attributes of God. We then noticed in a similar manner the fact that we have a revelation from Him in the volume of the Scriptures of truth. And in the Scriptures we found what in vain we looked elsewhere to find, namely, a consistent account of the origin and present condition of man and the world in which he lives.

We now find everything changed from what it was originally. Paradise no longer the habitation of man, and the earth no longer a paradise. Now "the whole creation groaneth and travaileth together in pain,"—the very ground cursed—and man guilty of rebellion against God, is the subject of death. Surely the woe is enough. The picture is a dark one. Far more dreadful than we could have fancied had we remained ignorant of the former condition, or never had planted in our minds a conviction that there is something higher and better, incomparably better than what we now enjoy. But this conviction we have; may be as a relic spared us in the fall, but doubtless in a merciful ordering of the Lord, that there might be ground for the exercise of faith and hope which we are now called upon to accept.

But what is the better thing desired? Does it consist in the possession of houses and lands? honor or gold? Alas, how many seek to ignore the accumulated facts and denunciations of nearly six thousand years, and yet strive to delude themselves with the belief that the better thing can at last be found here!

Reasoning upon the question in a negative way, we say the good desired can be nothing less than the perfect satisfaction which man can realize only in the entire satisfaction of God. How intimately connected man is with this world, and how dependent upon God, we have already seen. We have seen that when man sinned, instead of being removed to another world as a consequence—with his fall there was effected a corresponding change in the condition of the world. From this fact, aside from many testimonies of Scripture, we conclude that the destiny of each are blended. And as the satisfaction contemplated did exist in the primeval condition of the world, when God pronounced all "very good," so we judge it would be reproduced by bringing back the former state. But the former condition cannot be anticipated until the present evil—sin and its consequences—are removed. But can sin and its consequences be removed? And will they be removed? If so, how? and by what means?

By sin, is meant a transgression of the moral law. [illegible] transgression, are intellectual and moral endowment on the part of man, making him necessarily, in the nature of things, a subject of the moral law. Of the law, we conceive transgression would incur no guilt were it not ordained in holiness; or in other words did it not necessarily exist in the well-being of God's universe, and therefore is sanctioned with its rewards and penalties in infinite, eternal justice. When therefore we contemplate the removal of sin, or a remedy for sin, we mean not the sin of Adam only, but the sin of the world; for "all have sinned."—Rom. 5: 12. In vain we plead the guilt of a federal head, or the native goodness of the human heart. The atonement needed is for ourselves. "If we say we have no sin, we deceive ourselves, and the truth is not in us."—1 John 1: 8. "The heart is deceitful above all things, and desperately wicked."—Jer. 17: 19. However infelicitous the language, the thing expressed, or intended to be expressed by the doctrine of total depravity, except when confounded with physical depravity,—is essentially true. Or in better words—"The carnal mind is enmity against God."—Rom. 8: 7. The sin exists; exists to our condemnation. And now, how the positive guilt can be removed, may not be so easy for us to conceive, but thanks be to God! the plan has been devised and sanctioned by Infinite Wisdom.

The one thing deprecated by Adam and Eve, and should have been by all their posterity, is sin. It is sin that has deluged the world with misery and woe, for nearly six thousand years. When the depravity of the human heart was fully seen, the guilt of sin fully felt, it became evident there was no help for man in man. That he could neither efface the guilt of sin, nor rescue from the state of death. Then it was found God had interposed, and undertaken what none else could accomplish. Even when the first terrible malediction fell like a thunder-bolt from the lips of an offended God, mercy was coupled with it. To the serpent it was said—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3: 13. In this was contained as in a nut-shell the gospel of Jesus Christ. *Multum in parvo.* And so it was evidently understood by the first pair; for upon the birth of Cain, Eve said, "I have gotten a man from the Lord." Literally "a Lord's or (Yahveh) man." The same thing was interpreted in the Abrahamic covenant. "And in thy seed shall all the nations of the earth be blessed."—Gen. 22: 18. It was also sung in prophetic story, and shadowed forth in the bleeding victims immolated for four thousand years upon the altars reared to the honor of Israel's God. All told of sin and death, and of the coming of One who should remove both.

Finally, he came—literally came, a man born of a woman, heralded by angels at his birth, who with hallelujah strains sang—"Glory to God in the highest, and on earth peace, good will." For it was declared that day there was born in the city of David a *Savior*.—Luke 2: 14. "Thou shalt call his name JESUS, for he shall save his people from their sins."—Matt. 1: 21. John, the prophetic harbinger and baptizer, cried—"Behold the Lamb of God, that taketh away the sin of the world!"—John 1: 29. It is difficult to conceive of anything as the full realization of this promise, short of the final and utter removal of sin, not only from the burdened conscience of him who shall confess and forsake his sins, and so find mercy, but from the world. As a recent writer—the Rev. F. W. Krummacher, D. D., has said,—"There is consequently nothing more groundless than the fear that the earth may again become in perpetuity a fief of the prince of darkness, or a wilderness and desert of barbarism and sin. The blood of Christ claims its transformation into an abode of righteousness—its renovation to a paradise—its renewed amalgamation with heaven."* But more of this hereafter. "For the Son of man is come to seek and to save that which was lost."—Luke 19: 10. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1: 15. "For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the Scriptures.—1 Cor. 15: 3. "God *for Christ's sake* hath forgiven you."—Eph. 4: 32. "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9: 28. "For this purpose the Son of God was manifested that he might destroy the works of the devil."—1 John 3: 8. These passages may be taken as a few of the very many that teach that this work is really taken in hand, and a plan of redemption is provided by God.

*Churchman, Dec. 8, 1860.

A plan by which the sin-stricken and weary may find rest. A plan, it may be remarked, eminently suited to the necessities involved. A plan, none the less undertaken, carried on, and perfected by God, though accomplished in the person of a man.

To deny the humanity of the Savior, or that he was most perfectly and literally "the man Christ Jesus," is to question one of the plainest statements of the New Testament. But were he only a man, it were in vain we sought in him the salvation desired. For long since it was discovered that man had no power to remove, or to effectually remedy, the ills that had befallen our race and the world by reason of sin. Therefore it is that to relieve the mind of any apprehensions that after all the salvation proposed through Jesus Christ may be only a farce, and a cheat, we are assured by revelation and many indubitable facts that he is no more human than he is divine. We are informed he was begotten by God, and by virtue of universally acknowledged laws must be partaker of the nature of Him by whom he was begotten. And though there may be something in this not so readily comprehended by ourselves, yet it is a point upon which the Scriptures are very emphatic. And to doubt so plain assertions cannot fail to bring darkness where we need light. "For unto us a child is born, unto us a son is given. His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."—Isa. 9: 6. "And the Word was made flesh and dwelt among us, (and we beheld his glory, as of the only begotten of the Father) full of grace and truth."—John 1: 14. "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified of the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1 Tim. 3: 16. "But unto the Son he saith, Thy throne, oh God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom.—Heb. 1: 8. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—2 Pet. 5: 19.

But with all these divine assurances, upon which faith may lay hold, it may not be seen even then, how if the law was ordained in holiness, in justice, an offender may be pardoned. Yet that *God is "just*, and the justifier of him which believeth in Jesus" the Scriptures declare and faith rejoices to believe.—Rom. 3: 26. But upon what principle God forgives, has been a question which it is possible may not be made so apparent to reason as to faith. And yet it is believed there is nothing so unreasonable in this, or that cannot be made apparent to the understanding.

It has sometimes been preached that God forgives sin upon the principle of prerogative, or right; because he is God, whose right none can dispute. But against this view it is argued that beside the arbitrary character attributed to God in such a theory, there is no justness in it capable of being seen in strict reason. It is said if God should so forgive, then the doctrine of the atonement by Jesus Christ were a nullity; that in such a case God might have spared his sufferings, and was unjust and unmerciful in that he did not. And furthermore, it is believed to be difficult upon such a principle to make it appear that God had sufficient deference for his own law, and does not without good and sufficient reason wave its penalty.

But the theory that Christ made an atonement by suffering for and instead of the forgiven, upon the commercial principle, is equally and quite as apparently inconsistent. That "Christ died the just for the unjust," cannot be denied. But to suppose that Christ's sufferings were in exact ratio with the sufferings that would have been due the saved, but which God now exchanges—suffering for suffering, accepting those of his Son's instead of theirs which this view holds—has not for its greatest difficulty the doctrine of universalism, which in such a case necessarily follows, because "Christ died for all"; but the grand difficulty (not to speak of others) is the impossibility of such a thing. For the sufferings involved consists in the final and eternal loss sustained by the finally impenitent; the whole being summed up in death, the penalty of the law. So that in the exchange supposed, Christ must have eternally lost his claim to the glory and favor of God, and must have suffered an eternal death. And not only that, but a death, the agonies of which should have been multiplied by all the agonies of all the saved.

But a more consistent view, is that which supposes God to desire not the death of any, but rather in infinite love to seek the salvation of all whom he can consistently save. And so finds in the sufferings and death of Christ, an atonement by which the demands of public justice are met, the law is honored, and hence it is consistent that God should forgive those who seek forgiveness through Jesus. In this there is what commends itself to our reason. The good of God's universe required the existence of law; and no law could answer the end of law without promising to protect the innocent and inflict a becoming penalty upon the disobedient. Such a law being founded in eternal right, must necessarily be sanctioned by God. As law-giver, he must be expected to evince his sincerity in instituting it for the good of his universe, and his regard for its honor by seeing that its penalty is duly executed upon the disobedient. But being ordained for the public good, if by any means the demands of public justice can as well be met, and the public good be as well, or perhaps better promoted—as is the case in the atonement of Christ—then it is not only right in reason for God to forgive, but wrong in him to refuse forgiveness upon such principles. Hence the benefits growing out of the sufferings of Christ are manifold. Thereby is seen God's hatred of sin; how exceeding sinful sin is. God's determination to sustain the moral government of the universe. His sincerity in professing to care for the well-being of mankind. His willingness and desire to save men,—though fallen, and by reason of the most barefaced and insolent rebellion have forfeited all claim to his salvation—and what must eternally excite the wonder and admiration of a holy universe as a demonstration of his love for his creatures.

It is on such wise that it appears most consistent to reason to believe that God can, as the Scriptures teach, "for Christ's sake, forgive" the sins of such as come unto him with true faith and repentance. With this view, the Scriptures with their sublime enunciations, holy precepts and comforting promises, worthily lays claim to the dignity of a revelation from God, while they make so grand a scheme as the salvation of man through Jesus Christ, the center around which every thing else culminates. And mankind wheresoever that may hear so glorious a proclamation as is contained in the gospel, shall from hence be laid under unceasing obligation to glorify God with their bodies and spirits which are his; to sing, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honor and glory, and blessing."

"Oh! for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Savior's praises speak."

Thus much for the doctrine that in the eternal purpose of God, "which he purposed in Christ Jesus" (Eph. 3: 11) the positive guilt of sin can be removed.

"All hail the power of Jesus' name."

But more than this is necessary to a full and complete redemption. This is the first and pre-eminently important point, yet only one out of the many. To go no further would be very far from that perfect and complete redemption for which nature groans, and for which we have the most abundant cause in the Scriptures to hope. The reason of this is obvious. While the atonement is the doctrine that stands before all others in its practical character since the fall, yet to stop with the bare statement of this doctrine, would be a most culpable act. And yet how many, it is to be feared, never push on in their investigations to know what the Scriptures and nature both teach is further necessary to a perfect redemption. What man needs and God has been graciously pleased to promise is not forgiveness only, but with this what must logically and scripturally follow, namely, a removal of all the consequences of sin. The consequences are inseparable to the penalty. And reasonably it is to be supposed if there is a remission of the sin, there can of course be no infliction of the penalty. Hence, by determining what were the consequences of sin, we are enabled to determine precisely what is embraced in the plan of redemption. So that as we found not only an unreconciled mind, and a loss of communion with God came in consequence of sin,—but with it, expulsion from Paradise—the loss of dominion, and of right to the tree of life. So it must be expected in a perfect redemption—such as Christ has undertaken for us—all of these must be brought back. In no other sense can we understand the text already referred to,—1 John 1: 29; or again, 1 John 3: 8; "For this purpose the Son of God was manifested, that he might destroy the works of the devil."* But to this are necessary the promises and prophecies of the future—embracing the second advent of Christ, the resurrection of the dead, the day of judgment, the reign of Christ on the earth, the conflagration, and "restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began." Acts 3: 21. Let the dying sons of Adam then lift their heads. Let the stricken-hearted know there is hope—hope in the infinite salvation wrought out by the Almighty Son of God. Tell the sinner if he will turn to God he may find forgiveness. Tell such as may be appointed to death, that Christ has made a way out of the grave. Salvation is free—rejoice. Sound it. It is the glad news,—it is the Gospel.

"Salvation, O salvation,
The joyful sound proclaim,
Till earth's remotest nation
Has heard Messiah's name!"

For the Crisis.

Evening Shadows.—No. 1.

In a prospectus issued some time since by a firm in the city of Boston, Mass., we have the following very striking and significant language: "We stand at a great starting point in the history of the world. Old things are about to pass away, and we know not what shall be the new. The continent of Europe, startled by the warning trumpet of 1848, has cowered into silence. And while all faces gather blackness and men's hearts fail them for fear of what is coming upon the earth, the rulers of great nations counsel together how they may consolidate and extend the reign of despotism, keep down the rising tide, and shut out the coming day."

Blessed comfort! heavenly consolation! to the lonely and weary pilgrim, oppressed by the sorrows and wrongs of these last degenerate days, that it is not in the power of all the combined empires, nations, kindred, people, tongues, infidelity, spiritualism and apostate christianity, to keep down the rising tide, and shut out the coming day of our glorious Jubilee of Jubilees. The day, the hour, is marked. The old clock keeps ticking. Our days of exile are swiftly passing by, and soon Omnipotence will toll the knell of earth's departed glory.

The three unclean demoniac spirits that went forth under the sixth vial unto the kings of the earth *and the whole world*, are, under the auspices of their experienced father and leader, consummating their work with astonishing success. Papacy, once the glory, excellence and arbiter of nations, is now a weakened, bloated relic of a succession of the most cruel tyrants poor mother earth has ever been cursed with. Kingcraft, despotism, has received a deadly wound. It now requires armies of mailed warriors to thrust the laws of crowned dignities down the throats of millions of unwilling subjects, if we may record the reports that reach us from the old world. The nations are boiling and seething like a cauldron. The nations are angry.

Republicanism is now beginning to raise its hydra head and dart its forked tongue. The stagnant pools of corrupt christianity and politics have bred the frogs that croak for blood, blood, blood. Kings have tried their experiments and failed. Popes have tried theirs and failed. Republicanism rigid in pagan Rome has been tried and failed. Modified republicanism has been tried in the land of the stripes and stars and failed. The mushroon falmetto waves in the land of bondage, and the once honored banner of stripes and stars trails in the dust. O earth, earth, earth! hear ye the word of the Lord. Lift thy head, dear brother and sister. Canaan is but little in the future. Earth shall soon smile in gladness. Amen.

"Thy days of grief are numbered all,
Their sum will soon be told,
The joy of youth, the smile of God,
Shall bless thee as of old;
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour,
Six thousand years ago."

Rejoicing in the glorious hope of soon seeing the kingdom, S. S. BREWER.

For the Crisis.

Is any part of Man Immortal?

No. 2.

1. *Does reason teach man's immortality?*

Enlightened reason can determine the truth of all facts it investigates, in so far as investigation is carried, and human knowledge can go. In respect to the science of mathematics, Astronomy, and the leading facts in geology, though still comparitively a new and unexplored science, all intelligent minds agree, and this unanimity and harmony of views is the result of the study of these respective sciences from the true sources of information. The same has been true, and will be true of enlightened reason in respect to Divine revelation. There is the utmost harmony of all the sacred writers of both the Old and New Testaments in reference to all things therein revealed; though they were unrelated, and many of them lived in different ages of the world, and wrote under varied circumstances, and when diverse sentiments and views prevailed in the world in respect to the very things concerning which they wrote; and all because they were guided, and moved upon, and enlightened by the [illegible] 1: 21. Those who "search the Scriptures" written by these "holy men," and possess the Holy Spirit as their teacher and sanctifier, will attain the same "faith once delivererd" to them, seeing "eye to eye" so far as their respective investigations go or they have opportunities for information. And the time will come ere long when all shall "see as they are seen, and know even as they are known." "For they shall see eye to eye, when the Lord shall bring again Zion."

Truth is the same at all times and in all ages, and is ever abiding, whether it refers to matters of science or revelation; and that man is both wise and rich that buyeth the truth, and selleth it not. Error is ever changing and uncertain; and those who build their hopes upon it are not wise, being destined to loss and disappointment. The utterance of truth is in the faith of assurance and in meekness; of error, in the unbelief of uncertainty, though declared in self-confident boasting.

In reference to the doctrine of the immortality of the soul, the wise men and philosophers of ages past who taught it, were after all in great uncertainty in respect to its validity; and more modern wise men have reasoned to overthrow their faith. Thus the revelations and utterances of "reason" have been inconstant, changing, and at times in mighty conflict. The Grecian philosophers and statesmen and orators endeavored to teach and believe the soul's immortality. But after many centuries the authors and statesmen of the refined and intellectual nation of France declared the doctrine folly, and repudiating it, wrote their faith over their cemeteries, —"Death an eternal sleep." Greece taught the soul's indestructability, and future rewards, and punishments beyond death, in order to the exaltation and maintainance of public virtue. France taught atheism and annihilation; and denying all future retributions, rejoiced in the breaking of the yoke of despotic fear, and in giving the boon of *liberty* to the world. The "Godess Reason" was enthroned in the person of a vile female, and nearly the whole nation is seen in adoring prostration and licentiousness. The reason of the philosophers and statesmen of Greece failed to convince the reason of the masses of the people of the doctrine they averred, so that they failed to be virtuous and good. And the reason of the writers and essayists of France, and the members of the French Assembly, only inflamed the minds of the people into a wild and phrenzied faith, until their boasted liberty was converted into the direst anarchy.

Such has been the conflict of "*reason*" in its endeavor to solve the problem of the ages:—"If a man die, shall he live?" Human reason alone, and unaided by divine revelation, never can determine the question. And we are prepared to show that those philosophers and men of the past who taught the doctrine of the soul's immortality, were unbelieving and doubtful in respect to the doctrine themselves, after all their reasoning. They never could establish its validity, nor be satisfied with its truth, and died perplexed and doubtful. This we will show in our next.

O. R. FASSETT.

For the Crisis.

A Word to an Inquirer.

"What can a person do that feels that they do truly repent of sin and loathe and abhor it, and feel that they do love God and delight in his word; who feel willing to take up the cross and follow Jesus, although it may subject them to the ridicule of the world; who love the children of God, and are willing to obey God and do every duty when made known, and yet do not feel satisfied of their acceptance with God?

In this state of mind, several months since, I was buried with Christ in baptism; it was the happiest act of my life. I felt peace such as tongue may not express, and have since then occasionally had sweet peace in Jesus; yet most of the time I feel dark and gloomy, and I often fear that my hope is like the spider's web, and that the tempter is in this way luring me on to destruction. Oh, Bro. H., will you not pray for me, that I may be enabled to see my true situation, and if I have never exercised true repentance for sin, never given my heart wholly to God, that I may have grace given me to do it, and be prepared to hear Jesus say to me when he comes, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world'?

Your Sister looking for Jesus,
E——."

I will tell you what such a person can do; they can *trust God*. You make a great mistake when you put *feeling* in the place of *faith*. By grace are ye saved through *faith*—not through feeling. You do not *feel* as you want to,—very likely,—well, what of it? You do not *feel* as if you were a christian. I have seen lots of people who *did* feel that they were christians, and yet whose lives proved that they were not. Peter *felt* as if he was all right and [illegible]

You are to do your duty and trust God to save you, and the less you think of *self* and the more of God, the better for you. Love Christ because he *loved you*, and serve him because you *love him*, and then let the *feelings* take care of themselves. Christianity is a matter of *fact*, not of *feeling* merely. "By this shall ye know that ye have passed from death unto life because ye love the brethren." It is a matter of *fact*, of *knowledge*. Many people worry their lives out chasing their feelings, as a dog runs after his tail. They forget God's goodness thinking of their own *badness*. They drink tea, chew tobacco, take snuff, drink coffee, irritate their whole system with salt and pepper, and spices and condiments, and then get nervous, morbid and sickly, and have lots of "*trials*." They work too hard to make needless clothes, and cook unhealthy food, and earn money that they do not need; then they take medicine, have a fit of sickness, call the doctor, get miserable, fidgety, cross, nervous and peevish, and then think that the Lord Jesus, who is "*the same yesterday, to-day and forever*," feels just as cross and contrary and peevish as *they* do, and ceases to love *them* because they do not love him. They transmit these feelings to their children, and so entail a curse on them to the third and fourth generation.

All these thoughts are grand mistakes. I trust in God. I strive to do his will. I cast myself upon his mercy—I leave *him* to fulfill *his own word*, and I do not worry about the time and manner of his doing it. Then I fear no evil. Who shall separate us from the love of *Christ?* We have not yet apprehended or laid hold on Christ; but we follow on, that we may apprehend that for which we ourselves *are apprehended* of Christ Jesus. He lays hold on us *first*, that we may then grasp *him*. Do not think, sister, because your puny hand unclasps sometimes, that *he* is as weak as you are. No, his arm is omnipotent, and his love shall hold you secure. Then you may sing in the language of PAUL GERHARDT:—

"Is God for me? I fear not, though all against me rise,
When I call on Christ my Savior, the host of evil flies;
My friend, the Lord Almighty, and he who loves me, God,
What enemy shall harm me, though coming like a flood?

There is no condemnation, there is no hell for me,
The torment and the fire my eyes shall never see;
For me there is no sentence, for me death has no sting,
Because the Lord *who loves me* shall shield me with his wing.

And if in lonely places, a fearful child, I shrink,
He prays the prayers within me I cannot ask or think,—
The deep, unspoken language, known only to that love
Who fathoms the heart's mystery from the throne of light above."

Let your heart *rest, trust, confide*, not in *feelings*, but in *God's word*; casting all your *care upon him*, for he careth for you. Then study your health, your temper, your moods and conditions, and learn to rejoice in trials and in tears. You will grow up yet, mewling, whining child as you are. You will *live*, weak, trembling lamb as you are. The little boy who desired to be baptized, and whose father thought him so *small* that he might backslide, said that if he was a *little* lamb, it would be so much the *easier* for the Shepherd to carry him in his *arms!* And Sammy Hicks said to a poor soul who bewailed his slowness of pace, "Why, bless you, bairn! there were *snails* in the *ark!*"

So be of good courage and fight on till the Master comes. Give up whining and go to *singing*. If you are feeble as Bunyan's "Little faith," or his daughter "Much afraid," you must get into some Great Heart's company, and you will come out all right at the end. God bless you now and evermore is the prayer of your brother in Christ, who has been just as weak as you are, and has no strength but that of God now. H. L. H.

Feb. 21st, 1861.

The Word of God abideth forever.

On the door of the old mosque in Damascus, which was once a christian church, but for twelve centuries has [illegible] the holiest of the Mohammedan sanctuaries, are inscribed these [illegible] "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." [illegible] Christ has been [illegible] the disciples of Christ [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Anticipations.

No tears shall flow
In all the myriad ages that shall come,
No quivering heart shall sorrow know
In our eternal home.

No sighs shall spring
From the deep fountains of a grief-stirred soul,
But saints shall there in triumph sing,
And notes of gladness roll.

No dying moan,
No bitter sobbing o'er the icy form,
No wailing cry, no piercing groan,
Breaks on the eternal morn.

O, Day, draw near!
Send forth the glory of thy herald star,
Savior, in majesty appear,
Come from afar!

Heal all our grief,
Savior, be thou our comforter divine,
And blest at last with heaven's relief,
O may we shine! H. L. H.

Going to Sr. L—'s funeral, on cars, Feb. 15th, 1861.

For the Crisis.

A Plan of Redemption.

A SERMON BY P. B. MORGAN.

"Behold the Lamb of God, that taketh away the sin of the world!"—John 1: 29.

In the progress of this investigation we have made a brief inquiry concerning the being and attributes of God. We then noticed in a similar manner the fact that we have a revelation from Him in the volume of the Scriptures of truth. And in the Scriptures we found what in vain we looked elsewhere to find, namely, a consistent account of the origin and present condition of man and the world in which he lives.

We now find everything changed from what it was originally. Paradise no longer the habitation of man, and the earth no longer a paradise. Now "the whole creation groaneth and travaileth together in pain,"—the very ground cursed—and man guilty of rebellion against God, is the subject of death. Surely the woe is enough. The picture is a dark one. Far more dreadful than we could have fancied had we remained ignorant of the former condition, or never had planted in our minds a conviction that there is something higher and better, incomparably better than what we now enjoy. But this conviction we have; may be as a relic spared us in the fall, but doubtless in a merciful ordering of the Lord, that there might be ground for the exercise of faith and hope which we are now called upon to accept.

But what is the better thing desired? Does it consist in the possession of houses and lands? honor or gold? Alas, how many seek to ignore the accumulated facts and denunciations of nearly six thousand years, and yet strive to delude themselves with the belief that the better thing can at last be found here!

Reasoning upon the question in a negative way, we say the good desired can be nothing less than the perfect satisfaction which man can realize only in the entire satisfaction of God. How intimately connected man is with this world, and how dependent upon God, we have already seen. We have seen that when man sinned, instead of being removed to another world as a consequence—with his fall there was effected a corresponding change in the condition of the world. From this fact, aside from many testimonies of Scripture, we conclude that the destiny of each are blended. And as the satisfaction contemplated did exist in the primeval condition of the world, when God pronounced all "very good," so we judge it would be reproduced by bringing back the former state. But the former condition cannot be anticipated until the present evil—sin and its consequences—are removed. But can sin and its consequences be removed? And will they be removed? If so, how? and by what means?

By sin, is meant a transgression of the moral law. Inseparable with our idea of transgression, are intellectual and moral endowment on the part of man, making him necessarily, in the nature of things, a subject of the moral law. Of the law, we conceive transgression would incur no guilt were it not ordained in holiness; or in other words did it not necessarily exist in the well-being of God's universe, and therefore is sanctioned with its rewards and penalties in infinite, eternal justice. When therefore we contemplate the removal of sin, or a remedy for sin, we mean not the sin of Adam only, but the sin of the world; for "all have sinned."—Rom. 5: 12. In vain we plead the guilt of a federal head, or the native goodness of the human heart. The atonement needed is for ourselves. "If we say we have no sin, we deceive ourselves, and the truth is not in us."—1 John 1: 8. "The heart is deceitful above all things, and desperately wicked."—Jer. 17: 19. However infelicitous the language, the thing expressed, or intended to be expressed by the doctrine of total depravity, except when confounded with physical depravity,—is essentially true. Or in better words—"The carnal mind is enmity against God."—Rom. 8: 7. The sin exists; exists to our condemnation. And now, how the positive guilt can be removed, may not be so easy for us to conceive, but thanks be to God! the plan has been devised and sanctioned by Infinite Wisdom.

The one thing deprecated by Adam and Eve, and should have been by all their posterity, is sin. It is sin that has deluged the world with misery and woe, for nearly six thousand years. When the depravity of the human heart was fully seen, the guilt of sin fully felt, it became evident there was no help for man in man. That he could neither efface the guilt of sin, nor rescue from the state of death. Then it was found God had interposed, and undertaken what none else could accomplish. Even when the first terrible malediction fell like a thunder-bolt from the lips of an offended God, mercy was coupled with it. To the serpent it was said—"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3: 13. In this was contained as in a nut-shell the gospel of Jesus Christ. *Multum in parvo.* And so it was evidently understood by the first pair; for upon the birth of Cain, Eve said, "I have gotten a man from the Lord." Literally "a Lord's or (Yahveh) man." The same thing was interpreted in the Abrahamic covenant. "And in thy seed shall all the nations of the earth be blessed."—Gen. 22: 18. It was also sung in prophetic story, and shadowed forth in the bleeding victims immolated for four thousand years upon the altars reared to the honor of Israel's God. All told of sin and death, and of the coming of One who should remove both.

Finally, he came—literally came, a man born of a woman, heralded by angels at his birth, who with hallelujah strains sang —"Glory to God in the highest, and on earth peace, good will." For it was declared that day there was born in the city of David a *Savior.*—Luke 2: 14. "Thou shalt call his name JESUS, for he shall save his people from their sins."—Matt. 1: 21. John, the prophetic harbinger and baptizer, cried—"Behold the Lamb of God, that taketh away the sin of the world!"—John 1: 29. It is difficult to conceive of anything as the full realization of this promise, short of the final and utter removal of sin, not only from the burdened conscience of him who shall confess and forsake his sins, and so find mercy, but from the world. As a recent writer—the Rev. F. W. Krummacher, D. D., has said,—"There is consequently nothing more groundless than the fear that the earth may again become in perpetuity a fief of the prince of darkness, or a wilderness and desert of barbarism and sin. The blood of Christ claims its transformation into an abode of righteousness—its renovation to a paradise—its renewed amalgamation with heaven."* But more of this hereafter. "For the Son of man is come to seek and to save that which was lost."—Luke 19: 10. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1: 15. "For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the Scriptures.—1 Cor. 15: 3. "God *for Christ's sake* hath forgiven you."—Eph. 4: 32. "Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."—Heb. 9: 28. "For this purpose the Son of God was manifested that he might destroy the works of the devil."—1 John 3: 8. These passages may be taken as a few of the very many that teach that this work is really taken in hand, and a plan of redemption is provided by God.

*P. Churchman, Dec. 8, 1860.

A plan by which the sin-stricken and weary may find rest. A plan, it may be remarked, eminently suited to the necessities involved. A plan, none the less undertaken, carried on, and perfected by God, though accomplished in the person of a man.

To deny the humanity of the Savior, or that he was most perfectly and literally "the man Christ Jesus," is to question one of the plainest statements of the New Testament. But were he only a man, it were in vain we sought in him the salvation desired. For long since it was discovered that man had no power to remove, or to effectually remedy, the ills that had befallen our race and the world by reason of sin. Therefore it is that to relieve the mind of any apprehensions that after all the salvation proposed through Jesus Christ may be only a farce, and a cheat, we are assured by revelation and many indubitable facts that he is no more human than he is divine. We are informed he was begotten by God, and by virtue of universally acknowledged laws must be partaker of the nature of Him by whom he was begotten. And though there may be something in this not so readily comprehended by ourselves, yet it is a point upon which the Scriptures are very emphatic. And to doubt so plain assertions cannot fail to bring darkness where we need light. "For unto us a child is born, unto us a son is given. His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."—Isa. 9: 6. "And the Word was made flesh and dwelt among us, (and we beheld his glory, as of the only begotten of the Father) full of grace and truth."—John 1: 14. "And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified of the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1 Tim. 3: 16. "But unto the Son he saith, Thy throne, oh God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom.—Heb. 1: 8. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."—2 Pet. 5: 19.

But with all these divine assurances, upon which faith may lay hold, it may not be seen even then, how if the law was ordained in holiness, in justice, an offender may be pardoned. Yet that *God is "just,* and the justifier of him which believeth in Jesus" the Scriptures declare and faith rejoices to believe.—Rom. 3: 26. But upon what principle God forgives, has been a question which it is possible may not be made so apparent to reason as to faith. And yet it is believed there is nothing so unreasonable in this, or that cannot be made apparent to the understanding.

It has sometimes been preached that God forgives sin upon the principle of prerogative, or right; because he is God, whose right none can dispute. But against this view it is argued that beside the arbitrary character attributed to God in such a theory, there is no justness in it capable of being seen in strict reason. It is said if God should so forgive, then the doctrine of the atonement by Jesus Christ were a nullity; that in such a case God might have spared his sufferings, and was unjust and unmerciful in that he did not. And furthermore, it is believed to be difficult upon such a principle to make it appear that God had sufficient deference for his own law, and does not without good and sufficient reason wave its penalty.

But the theory that Christ made an atonement by suffering for and instead of the forgiven, upon the commercial principle, is equally and quite as apparently inconsistent. That "Christ died the just for the unjust," cannot be denied. But to suppose that Christ's sufferings were in exact ratio with the sufferings that would have been due the saved, but which God now exchanges—suffering for suffering, accepting those of his Son's instead of theirs which this view holds—has not for its greatest difficulty the doctrine of universalism, which in such a case necessarily follows, because "Christ died for all"; but the grand difficulty (not to speak of others) is the impossibility of such a thing. For the sufferings involved consists in the final and eternal loss sustained by the finally impenitent; the whole being summed up in death, the penalty of the law. So that in the exchange supposed, Christ must have eternally lost his claim to the glory and favor of God, and must have suffered an eternal death. And not only that, but a death, the agonies of which should have been multiplied by all the agonies of all the saved.

But a more consistent view, is that which supposes God to desire not the death of any, but rather in infinite love to seek the salvation of all whom he can consistently save. And so finds in the sufferings and death of Christ, an atonement by which the demands of public justice are met, the law is honored, and hence it is consistent that God should forgive those who seek forgiveness through Jesus. In this there is what commends itself to our reason. The good of God's universe required the existence of law; and no law could answer the end of law without promising to protect the innocent and inflict a becoming penalty upon the disobedient. Such a law being founded in eternal right, must necessarily be sanctioned by God. As law-giver, he must be expected to evince his sincerity in instituting it for the good of his universe, and his regard for its honor by seeing that its penalty is duly executed upon the disobedient. But being ordained for the public good, if by any means the demands of public justice can as well be met, and the public good be as well, or perhaps better promoted—as is the case in the atonement of Christ—then it is not only right in reason for God to forgive, but wrong in him to refuse forgiveness upon such principles. Hence the benefits growing out of the sufferings of Christ are manifold. Thereby is seen God's hatred of sin; how exceeding sinful sin is. God's determination to sustain the moral government of the universe. His sincerity in professing to care for the well-being of mankink. His willingness and desire to save men,—though fallen, and by reason of the most barefaced and insolent rebellion have forfeited all claim to his salvation—and what must eternally excite the wonder and admiration of a holy universe as a demonstration of his love for his creatures.

It is on such wise that it appears most consistent to reason to believe that God can, as the Scriptures teach, "for Christ's sake, forgive" the sins of such as come unto him with true faith and repentance. With this view, the Scriptures with their sublime enunciations, holy precepts and comforting promises, worthily lays claim to the dignity of a revelation from God, while they make so grand a scheme as the salvation of man through Jesus Christ, the center around which every thing else culminates. And mankind wheresoever that may hear so glorious a proclamation as is contained in the gospel, shall from hence be laid under unceasing obligation to glorify God with their bodies and spirits which are his; to sing, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honor and glory, and blessing."

"Oh! for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Savior's praises speak."

Thus much for the doctrine that in the eternal purpose of God, "which he purposed in Christ Jesus" (Eph. 3: 11) the positive guilt of sin can be removed.

"All hail the power of Jesus' name."

But more than this is necessary to a full and complete redemption. This is the first and pre-eminently important point, yet only one out of the many. To go no further would be very far from that perfect and complete redemption for which nature groans, and for which we have the most abundant cause in the Scriptures to hope. The reason of this is obvious. While the atonement is the doctrine that stands before all others in its practical character since the fall, yet to stop with the bare statement of this doctrine, would be a most culpable act. And yet how many, it is to be feared, never push on in their investigations to know what the Scriptures and nature both teach is further necessary to a perfect redemption. What man needs and God has been graciously pleased to promise is not forgiveness only, but with this what must logically and scripturally follow, namely, a removal of all the consequences of sin. The consequences are inseparable to the penalty. And reasonably it is to be supposed if there is a remission of the sin, there can of course be no infliction of the penalty. Hence, by determining what were the consequences of sin, we are enabled to determine precisely what is embraced in the plan of redemption. So that as we found not only an unreconciled mind, and a loss of communion with God came in consequence of sin,—but with it, expulsion from Paradise—the loss of dominion, and of right to the tree of life. So it must be expected in a perfect redemption—such as Christ has undertaken for us—all of these must be brought back. In no other sense can we understand the text already referred to,—1 John 1: 29; or again, 1 John 3: 8; "For this purpose the Son of God was manifested, that he might destroy the works of the devil."* But to this are necessary the promises and prophecies of the future—embracing the second advent of Christ, the resurrection of the dead, the day of judgment, the reign of Christ on the earth, the conflagration, and "restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began." Acts 3: 21.

Let the dying sons of Adam then lift their heads. Let the stricken-hearted know there is hope—hope in the infinite salvation wrought out by the Almighty Son of God. Tell the sinner if he will turn to God he may find forgiveness. Tell such as may be appointed to death, that Christ has made a way out of the grave. Salvation is free—rejoice. Sound it. It is the glad news,—it is the Gospel.

"Salvation, O salvation,
The joyful sound proclaim,
Till earth's remotest nation
Has heard Messiah's name!"

For the Crisis.

Evening Shadows.—No. 1.

In a prospectus issued some time since by a firm in the city of Boston, Mass., we have the following very striking and significant language: "We stand at a great starting point in the history of the world. Old things are about to pass away, and we know not what shall be the new. The continent of Europe, startled by the warning trumpet of 1848, has cowered into silence. And while all faces gather blackness and men's hearts fail them for fear of what is coming upon the earth, the rulers of great nations counsel together how they may consolidate and extend the reign of despotism, keep down the rising tide, and shut out the coming day."

Blessed comfort! heavenly consolation! to the lonely and weary pilgrim, oppressed by the sorrows and wrongs of these last degenerate days, that it is not in the power of all the combined empires, nations, kindred, people, tongues, infidelity, spiritualism and apostate christianity, to keep down the rising tide, and shut out the coming day of our glorious Jubilee of Jubilees. The day, the hour, is marked. The old clock keeps ticking. Our days of exile are swiftly passing by, and soon Omnipotence will toll the knell of earth's departed glory.

The three unclean demoniac spirits that went forth under the sixth vial unto the kings of the earth *and the whole world,* are, under the auspices of their experienced father and leader, consummating their work with astonishing success. Papacy, once the glory, excellence and arbiter of nations, is now a weakened, bloated relic of a succession of the most cruel tyrants poor mother earth has ever been cursed with. Kingcraft, despotism, has received a deadly wound. It now requires armies of mailed warriors to thrust the laws of crowned dignities down the throats of millions of unwilling subjects, if we may record the reports that reach us from the old world. The nations are boiling and seething like a cauldron. The nations are angry.

Republicanism is now beginning to raise its hydra head and dart its forked tongue. The stagnant pools of corrupt christianity and politics have bred the frogs that croak for blood, blood, blood. Kings have tried their experiments and failed. Popes have tried theirs and failed. Republicanism rigid in pagan Rome has been tried and failed. Modified republicanism has been tried in the land of the stripes and stars and failed. The mushroon falmetto waves in the land of bondage, and the once honored banner of stripes and stars trails in the dust. O earth, earth, earth! hear ye the word of the Lord. Lift thy head, dear brother and sister. Canaan is but little in the future. Earth shall soon smile in gladness. Amen.

"Thy days of grief are numbered all,
Their sum will soon be told,
The joy of youth, the smile of God,
Shall bless thee as of old,
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour,
Six thousand years ago."

Rejoicing in the glorious hope of soon seeing the kingdom, S. S. BREWER.

For the Crisis.

Is any part of Man Immortal?

No. 2.

1. *Does reason teach man's immortality?*

Enlightened reason can determine the truth of all facts it investigates, in so far as investigation is carried, and human knowledge can go. In respect to the science of mathematics, Astronomy, and the leading facts in geology, though still comparitively a new and unexplored science, all intelligent minds agree, and this unanimity and harmony of views is the result of the study of these respective sciences from the true sources of information. The same has been true, and will be true of enlightened reason in respect to Divine revelation. There is the utmost harmony of all the sacred writers of both the Old and New Testaments in reference to all things therein revealed; though they were unrelated, and many of them lived in different ages of the world, and wrote under varied circumstances, and when diverse sentiments and views prevailed in the world in respect to the very things concerning which they wrote; and all because they were guided, and moved upon, and enlightened by the one unerring spirit.—2 Peter 1: 21. Those who "search the Scriptures" written by these "holy men," and possess the Holy Spirit as their teacher and sanctifier, will attain the same "faith once deliverered" to them, seeing "eye to eye" so far as their respective investigations go or they have opportunities for information. And the time will come ere long when all shall "see as they are seen, and know even as they are known." "For they shall see eye to eye, when the Lord shall bring again Zion."

Truth is the same at all times and in all ages, and is ever abiding, whether it refers to matters of science or revelation; and that man is both wise and rich that buyeth the truth, and selleth it not. Error is ever changing and uncertain; and those who build their hopes upon it are not wise, being destined to loss and disappointment. The utterance of truth is in the faith of assurance and in meekness; of error, in the unbelief of uncertainty, though declared in self-confident boasting.

In reference to the doctrine of the immortality of the soul, the wise men and philosophers of ages past who taught it, were after all in great uncertainty in respect to its validity; and more modern wise men have reasoned to overthrow their faith. Thus the revelations and utterances of "reason" have been inconstant, changing, and at times in mighty conflict. The Grecian philosophers and statesmen and orators endeavored to teach and believe the soul's immortality. But after many centuries the authors and statesmen of the refined and intellectual nation of France declared the doctrine folly, and repudiating it, wrote their faith over their cemeteries, —"Death an eternal sleep." Greece taught the soul's indestructability, and future rewards, and punishments beyond death, in order to the exaltation and maintainance of public virtue. France taught atheism and annihilation; and denying all future retributions, rejoiced in the breaking of the yoke of despotic fear, and in giving the boon of *liberty* to the world. The "Godess Reason" was enthroned in the person of a vile female, and nearly the whole nation is seen in adoring prostration and licentiousness. The reason of the philosophers and statesmen of Greece failed to convince the reason of the masses of the people of the doctrine they averred, so that they failed to be virtuous and good. And the reason of the writers and essayists of France, and the members of the French Assembly, only inflamed the minds of the people into a wild and phrenzied faith, until their boasted liberty was converted into the direst anarchy.

Such has been the conflict of "*reason*" in its endeavor to solve the problem of the ages:—"If a man die, shall he live?" Human reason alone, and unaided by divine revelation, never can determine the question. And we are prepared to show that those philosophers and men of the past who taught the doctrine of the soul's immortality, were unbelieving and doubtful in respect to the doctrine themselves, after all their reasoning. They never could establish its validity, nor be satisfied with its truth, and died perplexed and doubtful. This we will show in our next.

O. R. FASSETT.

For the Crisis.

A Word to an Inquirer.

"What can a person do that feels that they do truly repent of sin and loathe and abhor it, and feel that they do love God and delight in his word; who feel willing to take up the cross and follow Jesus, although it may subject them to the ridicule of the world; who love the children of God, and are willing to obey God and do every duty when made known, and yet do not feel satisfied of their acceptance with God?

In this state of mind, several months since, I was buried with Christ in baptism; it was the happiest act of my life. I felt peace such as tongue may not express, and have since then occasionally had sweet peace in Jesus; yet most of the time I feel dark and gloomy, and I often fear that my hope is like the spider's web, and that the tempter is in this way luring me on to destruction. Oh, Bro. H., will you not pray for me, that I may be enabled to see my true situation, and if I have never exercised true repentance for sin, never given my heart wholly to God, that I may have grace given me to do it, and be prepared to hear Jesus say to me when he comes, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world'?

Your Sister looking for Jesus,
E——."

I will tell you what such a person can do; they can *trust God.* You make a great mistake when you put *feeling* in the place of *faith.* By grace are ye saved through *faith*—not through feeling. You do not *feel* as you want to,—very likely,—well, what of it? You do not *feel* as if you were a christian. I have seen lots of people who *did feel* that they were christians, and yet whose lives proved that they were not. Peter *felt* as if he was all right, and before morning he denied his Lord.

You are to do your duty and trust God to save you, and the less you think of *self* and the more of God, the better for you. Love Christ because he *loved you,* and serve him because you *love him,* and then let the *feelings* take care of themselves. Christianity is a matter of *fact,* not of *feeling* merely. "By this shall ye know that ye have passed from death unto life because ye love the brethren." It is a matter of *fact,* of *knowledge.* Many people worry their lives out chasing their feelings, as a dog runs after his tail. They forget God's goodness thinking of their own *badness.* They drink tea, chew tobacco, take snuff, drink coffee, irritate their whole system with salt and pepper, and spices and condiments, and then get nervous, morbid and sickly, and have lots of "*trials.*" They work too hard to make needless clothes, and cook unhealthy food, and earn money that they do not need; then they take medicine, have a fit of sickness, call the doctor, get miserable, fidgety, cross, nervous and peevish, and then think that the Lord Jesus, who is "the same yesterday, to-day and forever," feels just as cross and contrary and peevish as *they* do, and ceases to love *them* because they do not love him. They transmit these feelings to their children, and so entail a curse on them to the third and fourth generation.

All these thoughts are grand mistakes. I trust in God. I strive to do his will. I cast myself upon his mercy—I leave *him* to fulfill *his own word,* and I do not worry about the time and manner of his doing it. Then I fear no evil. Who shall separate us from the love of *Christ?* We have not yet apprehended or laid hold on Christ; but we follow on, that we may apprehend that for which we ourselves *are apprehended* of Christ Jesus. He lays hold on us *first,* that we may then grasp *him.* Do not think, sister, because your puny hand unclasps sometimes, that *he* is as weak as you are. No, his arm is omnipotent, and his love shall hold you secure. Then you may sing in the language of PAUL GERHARDT:—

"Is God for me? I fear not, though all against me rise,
When I call on Christ my Savior, the host of evil flies;
My friend, the Lord Almighty, and he who loves me, GOD,
What enemy shall harm me, though coming like a flood?

There is no condemnation, there is no hell for me,
The torment and the fire my eyes shall never see;
For me there is no sentence, for me death has no sting,
Because the Lord *who loves me* shall shield me with his wing.

And if in lonely places, a fearful child, I shrink,
He prays the prayers within me I cannot ask or think,—
The deep, unspoken language, known only to that love
Who fathoms the heart's mystery from the throne of light above."

Let your heart *rest, trust, confide,* not in *feelings,* but in *God's word;* casting all your *care upon him,* for he careth for you. Then study your health, your temper, your moods and conditions, and learn to rejoice in trials and in tears. You will grow up yet, mewling, whining child as you are. You will *live,* weak, trembling lamb as you are. The little boy who desired to be baptized, and whose father thought him so *small* that he might backslide, said that if he was a *little* lamb, it would be so much the *easier* for the Shepherd to carry him in his *arms!* And Sammy Hicks said to a poor soul who bewailed his slowness of pace, "Why, bless you, bairn! there were *snails* in the *ark!*"

So be of good courage and fight on till the Master comes. Give up whining and go to *singing.* If you are feeble as Bunyan's "Little faith," or his daughter "Much afraid," you must get into some Great Heart's company, and you will come out all right at the end. God bless you now and evermore is the prayer of your brother in Christ, who has been just as weak as you are, and has no strength but that of God now. H. L. H.

Feb. 21st, 1861.

The Word of God abideth forever.

On the door of the old mosque in Damascus, which was once a christian church, but for twelve centuries has ranked among the holiest of the Mohammedan sanctuaries, are inscribed these remarkable words: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." Though the name of Christ has been regularly blasphemed, and the disciples of Christ regularly cursed for twelve hundred years within it, the [illegible] remained [illegible] by time and [illegible] by man. It was unknown during the long reign of Mohammedan intolerance and oppression; but when religious liberty was partially restored, and the missionaries were enabled to establish a christian church in that city, it was again brought to light, encouraging them in their work of faith and labor of love.

☞ If in [illegible] to learn to cease from [illegible] before we can properly repent. [illegible]

For the Crisis.
[Reported phonographically in part.]

Eld. W. Pratt's Reply

To a lecture of Mr. Leo Miller, on "Comparative view of Ancient and Modern Spiritualism," in the temple at Portsmouth, N. H., Sunday evening, March 3d, 1861. Reported by Mr. James Mitchell.

The house was crowded—supposed to be 1400 present. Mr. Pratt commenced by reading from the apostle Paul's second letter to Timothy 3d chap. 8th verse:—

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith."

I will say in relation to this text, it seems to have a chronological bearing upon the times in which we live. The context reads, "In the last days perilous times shall come, men shall be lovers of their own selves," etc.; and after giving a catalogue of their prominent characteristics, then brings to view those that are called jugglers or sorcerers, and says, "As Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith."

You can judge when we get through whether the text is properly chosen for the occasion. All understand that I am to review a lecture given in this place a week ago last Wednesday evening, on a "Comparative view of Ancient and Modern Spiritualism." It will be necessary for me to give an outline of ideas then presented. I do this for the benefit of those who were not present on that occasion, that they may understand what I intend to answer to-night. Perhaps I ought to say, the reason I answer it is that I was satisfied it was a perversion of the truth of the Bible, and being thus satisfied, I felt as though I was duty-bound to give a right view of the word of God on this subject. The first of his ideas then presented was, "Spiritualism does not belong to any particular nation." This, with this addition, is true, that it belongs to heathen nations and those only that forsake God. I am speaking of nations.

The second of these reasons was, "We reason from solids to fluids and so on up to Spiritualism." Perhaps I do not fully apprehend the idea contained in that sentence. If I do, it denies a Creator; it denies that God ever created anything, and affirms that man grew the same as a plant. This may be his view; whether it is or not, I shall not stop here to discuss whether man grew up like a mushroom, or whether God created him as the Bible declares.

The third position was, "We have the same evidence now to prove Spiritualism, that they had anciently." I do not doubt that.

The fourth was, "The great mind acts upon finite minds." I cannot conceive how this idea can be correct with the Spiritualists; for as a general thing, they do not believe in a God, unless that God is in everything. This I think I shall prove to you—you may judge whether I do or not.

The fifth position was, "That angels are messengers." (Professor Pick says, they are messengers of God.) "No angel in existence, however high, but what has trodden earth and existed here in the flesh.' Where is the proof? We would like it. "Angels are the spirits of the dead." To prove this the Bible testimony was brought forward on this wise, "Bible calls angels men." This proves too much; for if they are men they are not the spirits of men, for they are recognized as men, appeared in the form of men, visited Lot and Abraham as men; and I ask does this prove they are *spirits* of men? It proves that they are men in the flesh, if it proves any thing in that direction. There is no proof whatever, in God's word that the angels ever claimed that they lived on this earth, or that they were departed spirits—spirits of the dead. You may have some objections in your mind. I shall notice them when I come to the argument.

The comparative view of ancient and modern Spiritualism, was presented as follows:—

ANCIENT SPIRITUALISM.

1st. Dreams. Reference was made to "Joseph, Pharaoh, Jacob, Solomon, and others that had dreams, and spirits came to them." Not a word is there given in the record of all these dreams to prove that there was ever a spirit of the dead came to them. Cannot be found between the lids of the Bible, that the spirit of a dead man came to them in their dreams. In contrast he says, "we now-a-days have dreams," and referred to himself and others as proof, which I shall not bring forward to-night. This remark he made,—"Saul could not get an answer from God because his mind was agitated." This was the reason assigned why God refused him (Saul) an answer. It is strange to me that men can believe the Bible record concerning all his acts here, but cannot believe that part which says "God forsook him." All the rest they can believe, but when you talk of God's forsaking men, they prefer to be excused.

2d. "They saw spirits anciently." For proof of this affirmation, he referred to Abraham, John the Baptist and others, where the Bible speaks of angels. Now angels and modern spirits differ materially. However, I will pass and bring that up in another place. I will just say, [illegible] in the Old [illegible] they ate supper with [illegible] Psalmist informs us that ancient Israel in the wilderness ate angels' food. Are these the kind of modern spirits that visit you? In Chickopee Falls, I am informed, a man sets a plate for the departed spirit of his wife, and says she comes and eats with him at the table. You can have it for what it is worth. Anciently angels had glory, and I apprehend it differs somewhat from the glory of the spirits of the nineteenth century. Those ancient angels never said that they ever lived on earth at all. In the paper called the *Banner of Light*, you will find in almost every communication they endeavor to tell us where they lived, and what their business was, and how some man cheated them, or misused them, and so on; but not a word do we find in the Bible in relation to angels' treatment or residence on earth.

3d. "They heard voices anciently." He made the remark that these "voices were not audible." It seems to me that cannot be true. Angels talked with Abraham and Lot and Joseph and others. When the disciples were on their way to Emmaus, after Christ's resurrection, he talked and expounded to them the Scriptures, and they (the disciples) said one to another, "Did not our hearts burn within us while he talked with us by the way and opened to us the Scriptures?" The difference in this respect between them is, that while the angels and Christ, after his resurrection, talked with men, like men, the modern spirits sneak round and rap and tip tables. Really, there seems to be quite a difference—angels have not progressed very rapidly in their manner of communication for the last eighteen hundred years, according to the Spiritualists' own view.

4th. "They spoke in unknown tongues on the day of Pentecost." "So do we, the same as the apostles" said he. I ask any man to read the account recorded in the second chapter of the Acts of the Apostles and see if it is not a complete refutation of this modern Spiritualist' claim. They say they speak in different languages like the apostles. Here, to-night, would be a good chance to test it if this congregation were composed of people from different nations and tongues. Then they were from every nations assembled, and the apostles, who were ignorant men, arose and spoke the languages of the different nations there assembled to the astonishment of all present. When Spiritualists will come out openly like this, and convince a multitude from different nations, as the apostles did, then they set a claim as having apostolic gifts, and call on us to believe.

5th. He told us, "The sick were healed by Christ and his apostles," but, he said there were "ten miracles wrought by Spiritualists in this age, where there was one wrought in the apostolic age." Why is it that they never come to light? I have traveled from Maine to central Iowa, and I have never seen a single miracle wrought, or found a man that ever claimed he was healed by the spirits of the dead. He said, "Christ opened the eyes of a certain individual who was blind." He explained that miracle as follows: "Christ saw there was virtue in the clay and by an application to the diseased eyes would restore them to sight." I wonder others did not try the experiment. I wonder some of our psychological spirits in this age have not found it out. If there is such virtuous clay in our day, it would save the so-called spirits much labor to inform us where it is, that we might take a quantity of it round with us as a restorer without continually applying to them. Another thing more strange, as Christ was a very good and benevolent man, that he should withhold knowledge from us concerning this all-healing clay.

6th. Comparison:—"There were spiritual lights anciently." Reference was made to the pillar of fire that overshadowed Israel in the wilderness, and the burning bush, as proof. Then remarked, "We see lights in this age also." Hence, you can see what Spiritualists claim in our age. Reading the sacred history of the ancient manifestation, will convince any one that their claim is unfounded.

7th. "They spake as they were moved by the Holy Ghost." No: he did not say that. He said, "as they were moved." By what? By the spirits of the dead, I suppose he would tell us. There is not a single instance where they ever informed us that they were assisted to speak or write by the aid of the departed spirits.

8th. "Soul reading," as he was pleased to term it. "Christ did tell others' thoughts." Referred to the Samaritan woman as an illustration of the fact, and said "This is brought forward as proof of Christ's divinity." "Now we can read thoughts of others; hence, if that proves him divine, we are as divine as Christ." This clearly shows their claim. Judge ye, how much truth there is in this assertion.

9th. "Spirit rested on Christ like a dove." Referred to Mr. Britain's child, in which he thought there was a similar manifestation.

10th. "Belshazzar wrote," he said, or "saw writing." Read the account and you have a refutation of what he claimed as a precedent for writing mediums of this age.

11th. "Christ walked on the water." I do not know what this has to do [illegible] make even fluids solids, and hence that miracle could be accounted for. I have been told that spirits carry men around in rooms. But I apprehend it is like the experiment of Mr. Squire in Boston, throwing a table over his head upon the bed; it was done in the dark. And you know a man can do many things in the dark without much danger of being detected. It appears these modern spirits love darkness exceedingly well.

If it be true that modern spirits have power to make fluids solids, they could have no objection to going to the wharf and testing their faith and removing all doubts from our minds. Such an experiment, however, would be likely to come out like Ann Lee's. A man West told me that "Mother Ann" gave notice at a certain day and place, that she would walk on the water. The multitude assembled at a certain lake according to appointment. "Mother Ann" called the multitude to order, then inquired "Do you believe I can walk on the water?" (in a whining tone.) "No! no! no!" cried the people. "Very well," said she, "I can't do my miracles where there is so much unbelief; hence, I shall not try." After a lapse of time, she sent out a second proclamation that she would make another effort to walk on the water. The people agreed among themselves if the same question was asked again they would all say yes. The time arrived, the people assembled at the lake as before. "Mother Ann" called the multitude to order and again in her whining tone inquired, "Do you now believe I can walk on the water?" "O, yes, yes, yes," was the cry from every quarter. "Very well, if all believe it," said she, "that is just as well as though I did; hence, I dismiss you."

12th. "Spirits can move matter." For proof of this we were referred to the stone being rolled from the tomb of our Lord. Nothing is recorded to intimate the spirits of the dead rolled away the stone. That is a mere assumption; not the first word to prove it. They were angels, not dead men's spirits. In fact, there is not a sentence in the whole Bible from which you can draw a fair inference that the prophets, apostles, and our Savior were aided in any way by the spirits of the dead to perform the works they wrought. I have given the twelve points of comparison made between the "ancient and modern Spiritualism." I will notice some reasons that he said were given in this age to account for modern Spiritualism, and then we will take up the argument. 1, Humbug. 2, Electricity. 3, Psychology. 4, Odd force—fluid in the back part of the brain. 5, Satanic majesty. He said to apply Spiritualism to satanic majesty was blasphemy. Blasphemy against what? Against whom? Mark that and we will see before we get through. Again, he said he "could not believe God had left his children to be deceived by Satan." We intend to show before we get through who these children are that God has such special care for.

For the Crisis.

Human Destiny.

Dear Editor:—Dr. Sears, one of the editors of the *Monthly Religious Magazine*, notices "Human Destiny" thus:—"Two things impress us on reading his book, his admirable fairness and candor as a controversialist, and his great power and skill as a logician. His argument is learned, scriptural, and strong, and, from the standpoint of the advocates of endless torture, we do not believe it has ever been answered or ever can be. The Restorationists meet the argument more successfully, standing on the ground of human philosophy; but coming to the matter of exegesis, we think Mr. Hudson has immensely the advantage of them. We do not think his argument exhaustive. There are other views of the destiny of bad men not embraced either in restoration or endless punishment; but the works of this writer, as a treasury of learning, argument, and interpretation, let no one neglect or pass by who has an interest in these momentous themes." C. F. H.

New York, March 15th.

Influence.—Every man is a missionary whether he intends or designs it. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates.

Feed Bones to the Hens.—If you take fresh bones from the kitchen, and with a sledge, on a rock, or any natural or artificial anvil, pound them up into small pieces, hens will eat them ravenously, and not only will they digest the bones and make a better manure of them than can be made in any other way, but they will be themselves greatly benefited by them; they will lay throughout the season with much greater regularity than otherwise, and will fatten on the marrow within, and the fat and muscle will adhere to the bones. *Homestead.*

Cure for Drunkenness.—It is settled that drunkenness is a physical as well as moral disease, and it is now so treated. The following is the receipt of John Vine Hall, the father of the commander of the Great Eastern, which has enabled so many men to overcome the malady; "Sulphate of iron, 5 grains; magnesia, 10 grains; peppermint water, 11 drachms; spirit of nutmeg, 1 drachm; twice a day."

The World's Crisis.

BOSTON, MARCH 20, 1861.

A Noble Sentiment.

The following noble sentiment commends *itself* to every candid mind, but it is sometimes hard for poor human nature to submit to this high standard of action. Read it. It is from one of our able contributors. He says:—"*On any subject I may write for the Crisis, if, after asking counsel of God, you feel impressed that it is erroneous and hurtful to your charge; I will not censure you for withholding it, nor love you the less; we are all at the best but erring creatures.*" Who can help admiring this exalted christian principle? If all would heartily adopt it, the worrying anxieties and grievous burdens of an editor would almost cease. We feel quite confident if those who cannot endorse the kind language of our brother, as above expressed, were to act awhile in the editorial capacity, they would never murmur again to increase the heavy load of a burdened one. May we not hope that all the noble hearted ones with whom we have the pleasure to be associated in sounding the last great alarm to a wicked world, will most heartily endorse the sentiment of our brother, and observe it as cheerfully.

"An Hundred-Fold."

A brother inquires, "How are we to understand Mark 10: 29–30? What is the *hundred-fold* which the follower of Christ receives in the present life?"

The passage reads:—"And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

The gain, when compared with the loss, is very great. He who makes ten per cent profit is doing a good business. But few make fifty per cent, and only here and there an individual is found who makes an hundred. Such an one soon becomes rich. But one hundred per cent is only *one* fold, or doubling once. An *hundred-fold* is *ten thousand* per cent! What astonishing profit! And all this for serving the Lord in *this* world.

But how is this promise to be understood? What does the Savior mean? We suppose he means what he says. It is evident, from the connection, that this Scripture is applicable particularly to those who are called to preach the gospel, who must of necessity, like the apostles, leave *all*, if they give themselves up to the work of the ministry. They may go forth weeping, and leave their loved ones in tears; but, like one now sleeping in Jesus, they are ready to exclaim, "The gospel must be preached." They leave mother, brothers and sisters, children and companions in sadness at home; how then can they have their "hundred-fold now in this time"? It is certain the Savior does not mean to teach that these preachers have a hundred-fold of mothers, brothers, sisters, children and wives, in the absolute sense, for this is impossible; and still every faithful minister of the gospel finds the promise true. The mother, brothers and sisters, companion and children all love to administer to his comfort when at home, but cannot do it when he is away. And yet those who perform those kind offices are to him, as mothers, brothers and sisters, companion and children. When he arrives at his place of labor, he finds the mother, brothers, sisters, wife and children of the family as kind to him as his own, attending to every want with the same anxious care, and doing it with the same motive—*love*. His clothes are as carefully brushed, washed and ironed and mended as by his own loved wife, and with the same degree of cheerfulness. It is not done grudgingly or for the pay, but with a heartfelt family interest, so that the poor preacher really feels quite at home, and that he is in the midst of brethren and sisters, nearer and dearer to him than any blood relation that do not love Jesus. He finds himself just as welcome to their well spread table as to his own, and if all the premises were absolutely his, he could not use them any more freely. The more he makes himself at home, the better they are pleased. They feel as Bro. Sherman, of Castleton, expressed himself, when he first took us to his delightful home. As we entered his elegant residence, he said, "Now make yourself perfectly at home, and use the whole house as though it were yours, and invite here whoever you please." This was spoken in a manner that made us feel at home at once. Thus we see how we get the hundred-fold of mothers, brothers and sisters, wives and children, "in this time."

But how about the houses and lands? We see no difficulty on this point; for if we actually owned the houses and lands occupied by these dear brethren and sisters, we could not be any more at home, or receive a greater comfort. During the preacher's absence, they take care of them, keeping everything in good order, so that when he returns again, all things are ready for him. The hay and oats are harvested, the stall is prepared for his horse, the apples are gathered, the wood has been cut and drawn, and he again finds himself at *home* as welcome as in his own family. And the good man of the house says to him, "What is mine is yours, use it freely." Thus we have an hundred-fold of houses and lands "in this time." But it is not so with the men of the world. From them and a backslidden church, we have "persecutions," but as the final result of well-doing, we receive "in the world to come, eternal life."

Information Wanted.—Bro. C. P. Whitton, Lowell, Mass., who makes the "Golden Salve," so justly noted for its healing properties, has received an order from a Bro. in Windsor, Mass., for a quantity of the salve, who did not sign his name. Will he please send it to Bro. Whitten, that he may fill the order?

A Disquisition on the Prophecies.

This is the title of a pamphlet just issued by F. H. Berick, and must prove a valuable reference and text book to the Bible student. The author deals in facts alone, and proves the fulfillment of the prophetic writing by history, sacred and profane. He divides the work under various heads, viz: "Prophecies fulfilled at Christ's first advent," "Prophecies concerning Abraham and his descendants," "Overthrow of the kingdom of Israel," "Prophecies relating to Individuals," "Prophecies concerning Babylon," "Prophecies concerning Tyre," "Prophecies concerning Egypt," "Predictions of Christ concerning Jerusalem and the Jews, and now fulfilled," "Prophecies of Daniel," etc. The words of the prophecies are quoted, and the literal fulfillment of the same from Scripture and history placed beneath. I shall speak of it at more length again, and in the mean time recommend its careful perusal by every one interested in the important subject. Jno. F. Cotton.

We heartily endorse the foregoing notice of Bro. Berick's valuable work, which is for sale at the *Crisis* office. Price 12 cts. single. 1-4 off per doz. Postage 1 cent.

Ed.

Divinity of Jesus.

Lest some should entertain the idea, from Bro. Preble's questions recently given in the Crisis, that he denies the divinity of Christ, he wishes the following extracts published from his tract on the "Two Adams:"

"The Scriptures plainly teach that Jesus Christ, the second Adam, possesses the divine attributes of his Father in that degree which renders him an object of divine worship.

'All men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.' (John 5: 13.)

Are we to honor the Son, *even as* we honor the Father? So we are taught. If we honor not the Son, we dishonor the Father which sent him.

'When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.' (Heb. 1: 6.)

'Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' (Phil. 2: 9–11.)

Let every tongue, then, confess that Jesus Christ is Lord (*Kurios*,) to the glory of God, (*Theos*,) the Father. Jesus, 'being in the form of God thought it not robbery to be *equal* with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.' (Phi. 2: 38.)

Prayer was also made to him. Acts 7: 59.

If it is idolatry to worship any other than a Divine Being, then it follows that Jesus, the second Adam, was Divine, or the angels of God and the saints were guilty of idolatry! for they worshiped him! *He 'is God with us;'* (Matt. 1: 23,) for he was God manifest in the flesh; or, as the margin reads,—manifested."

For the Crisis.

"Please buy some Books!"

Reason first, *you* want the *books*. Second, *I* want the *money*. Third, I want to publish more. Fourth, I want to publish new ones. Fifth, these ought to be circulated. Sixth, I have eight mouths to feed. Seventh, I don't love to beg. Eighth, we have to help the poor. Ninth, we have with some help fitted some sixty children for our Mission Sunday School this winter. Tenth, we want to keep on doing. Eleventh, I have nothing else *to sell*, no pills, patents or powders, and I will not make merchandise of "the word of God." Twelfth, sick preachers as well as poor people need help, and I had rather *earn* than beg it. *So please buy some books!*

Here is "Voice of the Church," by Taylor; price $1; $9 per dozen. Bro. Berick says it is worth $5. Buy it! The author has been sick two or three years, is now at "Our Home," Dansville, resting, and we trust *gaining*; but it takes a little money to keep him along. I find *churches* are more willing to work a man when *well* than to cure him when *sick*. What then? Shall such a man *die* for want of $150 or $200? Why, I would not hardly have one to be worse than purgatory, I judge. (never tried either)—and he had about two a week. Well, who pays his way? Why, they take him at $8 per week, and then take his wife for nothing, and the Lord provides the $3. Now, rather than *beg* it, I will *give* him one hundred "Voice of the Church." Send *me* the *dollars*, and *you* shall have the *books*, and *he* shall have the *money*; or if that wont do, send *him* the money yourself; or else I will keep the book and *send the money too*. When he gets out from his year's rest, there will be plenty of churches ready to swallow him. Who wants now to help a "poor old horse"? and who says, "let him die"? So *please* buy "The Voice of the Church." Read it; lend it to your neighbor, or give it to your minister. If it isn't worth the $1, I will refund the money.

But here are other books, such as "Fables of Infidelity," 75 cts.; "Two hundred Stories for Children," a *first rate* book, 40 cts.; "The Great Controversy" and "Reasons for my Hope," bound together, 75 cts. "Reasons for my Hope," "Spiritualism a Satanic Delusion," and "The Great Controversy between God and Man,"—each in stiff *paper* covers, 25 cts.; four copies, post paid, for $1; fifty copies for $8; one hundred for $15. "Pauline Theology," 15 cts.; $10 per hundred. Bound tracts on Prophecy, 50 cts.; on Immortality, 50 cts. Tracts unbound, fifty or sixty kinds; twelve hundred for $1. Have you read the Tract, "Will all men be saved?" That takes the two-edged sword to *Universalism* in earnest. I preached the other day in a M. E. church. The preacher who now waits for the consolation of Israel, was once a Universalist. His wife came home one night convinced of sin and wanted him to pray for her; he did, and for himself too. Before morning, I believe, God converted them both. In the morning he cooked his breakfast over about $30 worth of Universalist books that he had in his library, and went to preaching the coming and kingdom of God. He said to me, "I read your little tract on Universalism, and thought it was the *best* little thing I ever read on the subject." Who will send $2 for one hundred of them, and scatter them about? Who will send $15 for one thousand?

SPECIAL NOTICE.

I hear give notice that after long, perplexing and laborious efforts to collect some $400 or $500 due me for books and tracts, east, west, north and south, in sums of from two to fifty dollars, in debts of from one to six years standing, I am in great mercy providentially relieved from all further trouble on that score, having *lost* my pocket ledger which contained all those old accounts, about the first of last January. To relieve the minds of those of my debtors who have felt any anxiety about the matter, I would say that there is little likelihood that scarcely any one who owed me for books before Jan. 1st, 1861, will ever be dunned by me for the amount any more. No more trouble in your minds on that score. I shall have no more days' works making out accounts, writing duns, and *paying postage* on them. Blessed relief! I can employ my time more usefully and pleasantly. I have paid for the books and sent them off, and now I have got through with all my troubles about them, unless some one finds the *book* and returns it, an event not likely to occur. If I had known how easy it was to do it, I might have flung the book into the river long ago, and gone to work and *earned* more money than I have collected on those accounts, a long time ago. Adieu, my old friends; I shall no longer read the dubious record of your names with mingled pity and reproach, wondering if you live on bran bread and johnny-cake, as I do, or on beef steak and fatted calves, as some of my *poor* brethren do; whether your coats and garments are as poor, old and patched as mine, or whether you are "clothed in purple and fine linen, and fare sumptuously every day;" whether it *is* true—as one man says who does not sell books—that to carry books around the country is to take money out of *his own pocket*, for what the people *pay* for a *book* they will not *give* to *him*; whether I have not lost some money myself in that way? etc., etc. Peace to all these questionings—the ledger is lost; the books have done good, I trust; the men that had them are poor enough, and the Lord will provide means to publish more; yes, and I have still "a few more left of the same sort."

I shall not be charged with fanaticism any more for requesting the prayers of the faithful who *owe* me that I may be able to get money to pay my debts. I freely forgive what I *cannot* collect. It is true the cash would have been convenient; it would have saved borrowing more; and if I had it *now* I could pay half of my debts; but it will be all the same a hundred years years. Besides, if I can sell what books I have now I will get along. So if you want to *buy*, send *on*, or if you want to *beg*, don't be *bashful*—walk up; but if you want to get *trusted*, I had rather you would borrow the money nearer home and send it on, unless you can show that you have bought at least *one* bill of books and *paid for them*. No offence intended, dear brother. I will *give* all I can, and I want to *sell* all I can too; but I must get *part* of the pay or my "Publication Society" will collapse by and by, and your honorable president, secretary, business agent, committee, editor, colporteur and collector, will find his "occupation gone," or rather his money gone and his credit in a bad condition.

All this will be avoided if you order books liberally and pay for them, and if you send money you may set your own price. Tracts free for the poor, as usual.

Address letters to H. L. Hastings, Providence, R. I.

For the Crisis.

Good News from a far Country.

Eight dollars received in gold from California; four for the *World's Crisis*, and four for the *Millennial Harbinger*, and precious souls feasting upon those already sent. A most cheering christian letter received Feb. 22d, from our deeply afflicted, yet rejoicing, Bro. Fike, containing all this, and the *good news* worth more than the gold, even to Bro. Grant and Bro. Newman. Yes, what is the gold that perisheth compared with the precious souls won to Christ by our laborers? Struggle on, dear brethren, your labors are not in vain in the Lord. After saying many precious things he adds, "I have said nothing to you yet in reference to those other two visitors, the '*Harbinger*' and '*Crisis*.' I entertained them more than thrice welcome. You don't know how hungry I was for some of our good reading. It gives me much comfort to read of the brethren and sisters' belief in the soon coming of the Lord. I told the children a short time ago, that from the present movements of the world, it appeared to me the coming of the Lord is near, and that the brethren and sisters were writing much about it now, and sure enough I found it so after the arrival of those *precious papers*. I try to have every one read them in my reach, and ask them to subscribe for them. Yesterday, I carried a copy of the *Crisis* and one of the *Harbinger* to Mrs. Wilson, four miles distant. She read some in them while I was there and felt so interested in the reading that before I left she concluded to subscribe for one. I wish they could come into circulation here; the true doctrine never has been preached here. I can hear of no brethren, except Mr. Chester, the man I am working for; a member of the Campbellite church; believes, I think, in everything with us. He and his wife appreciate our papers very highly. She is a member of the Baptist church; told me she thought them the best papers she ever read."

To show you what kind of men those are who have sent their gold for the *Crisis*, I will extract a little further:—"Messrs. Lantze and Chester carry on farming extensively. Chester told me last season they raised 30,000 bushels of wheat and barley. This winter are sowing fourteen hundred acres. Do their ploughing with four men. They use gang ploughs—three ploughs in a gang—each one cuts twelve inches; hitch four or five yoke of cattle, or six horses to a gang. They are now running four of these gangs, one man to each—commenced ploughing about the first of Dec., and continued to plough and sow till the first of March. In harvest they run three reapers; next harvest they intend to use four. They do not bind and shock, but when done cutting, thresh it. This is California farming."

Our dear Bro. Fike and his three children are boarding with Mr. Chester and like them much. Says he gathers his dear children around him on Lord's days and reads and prays with them; on other days he is not with them only on Wednesday evenings, as he works two miles away. Each of the dear children enclosed a letter in their father's. The eldest says, "Indeed, I feel the loss of a good mother. Being in a strange country, young and inexperienced as I am, I know not how to do. There are many inducements to lead astray the most experienced." Then she asks advice. The younger sister about fourteen, says, after speaking of her good hostess and her daughter, about her own age, "But still, there is a dear mother missing, and sweet sister. I keep looking forward to the time when they shall be raised from their lone resting-places and come forth beaming with celestial glory." Dear little George says, "I have seen many fine cities and the barren plains, and I have seen my mother and sister buried. We are left alone only four of us." Ye mothers in Israel, pray for these motherless children, is the prayer of your unworthy sister. E. S. Willard.

P. S. Glory be to God! Bro. Grant, another precious soul hoping in the mercy of Christ, the Anointed. Just as Bible class closed yesterday morning, Feb. 24th, a dear little girl of twelve years, the daughter of Bro. Moses Smiley, formerly of N. England, whispered in my ear, "I have found my Savior." Bless the Lord, said I, and looked around to tell the news to the class that yet remained. I asked her simply to tell us how she found Jesus. We all were seated and she began; "I have been seeking my Savior for some time, finally these words came to my mind with great force,

"Behold a stranger at the door,
He gently knocks, has knocked before;
Has waited long—is waiting still,
You treat no other friend so ill."

Sure, I treat no other friend so ill. I will open my heart and let him in, and he has come in and I am happy in his love." This was said with the utmost composure and firmness, and with a face beaming with intelligence and trust. Some dozen of us [illegible]

For the Crisis.
[Reported phonographically in part.]

Eld. W. Pratt's Reply

To a lecture of Mr. Leo Miller, on "Comparative view of Ancient and Modern Spiritualism," in the temple at Portsmouth, N. H., Sunday evening, March 3d, 1861. Reported by Mr. James Mitchell.

The house was crowded—supposed to be 1400 present. Mr. Pratt commenced by reading from the apostle Paul's second letter to Timothy 3d chap. 8th verse:—

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith."

I will say in relation to this text, it seems to have a chronological bearing upon the times in which we live. The context reads, "In the last days perilous times shall come, men shall be lovers of their own selves," etc.; and after giving a catalogue of their prominent characteristics, then brings to view those that are called jugglers or sorcerers, and says, "As Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith."

You can judge when we get through whether the text is properly chosen for the occasion. All understand that I am to review a lecture given in this place a week ago last Wednesday evening, on a "Comparative view of Ancient and Modern Spiritualism." It will be necessary for me to give an outline of ideas then presented. I do this for the benefit of those who were not present on that occasion, that they may understand what I intend to answer to-night. Perhaps I ought to say, the reason I answer it is that I was satisfied it was a perversion of the truth of the Bible, and being thus satisfied, I felt as though I was duty-bound to give a right view of the word of God on this subject. The first of his ideas then presented was, "Spiritualism does not belong to any particular nation." This, with this addition, is true, that it belongs to heathen nations and those only that forsake God. I am speaking of nations.

The second of these reasons was, "We reason from solids to fluids and so on up to Spiritualism." Perhaps I do not fully apprehend the idea contained in that sentence. If I do, it denies a Creator; it denies that God ever created anything, and affirms that man grew the same as a plant. This may be his view; whether it is or not, I shall not stop here to discuss whether man grew up like a mushroom, or whether God created him as the Bible declares.

The third position was, "We have the same evidence now to prove Spiritualism, that they had anciently." I do not doubt that.

The fourth was, "The great mind acts upon finite minds." I cannot conceive how this idea can be correct with the Spiritualists; for as a general thing, they do not believe in a God, unless that God is in everything. This I think I shall prove to you—you may judge whether I do or not.

The fifth position was, "That angels are messengers." (Professor Pick says, they are messengers of God.) "No angel in existence, however high, but what has trodden earth and existed here in the flesh.' Where is the proof? We would like it. "Angels are the spirits of the dead." To prove this the Bible testimony was brought forward on this wise, "Bible calls angels men." This proves too much; for if they are men they are not the spirits of men, for they are recognized as men, appeared in the form of men, visited Lot and Abraham as men; and I ask does this prove they are *spirits* of men? It proves that they are men in the flesh, if it proves any thing in that direction. There is no proof whatever, in God's word that the angels ever claimed that they lived on this earth, or that they were departed spirits—spirits of the dead. You may have some objections in your mind. I shall notice them when I come to the argument.

The comparative view of ancient and modern Spiritualism, was presented as follows:—

ANCIENT SPIRITUALISM.

1st. Dreams. Reference was made to "Joseph, Pharaoh, Jacob, Solomon, and others that had dreams, and spirits came to them." Not a word is there given in the record of all these dreams to prove that there was ever a spirit of the dead came to them. Cannot be found between the lids of the Bible, that the spirit of a dead man came to them in their dreams. In contrast he says, "we now-a-days have dreams," and referred to himself and others as proof, which I shall not bring forward to-night. This remark he made,—"Saul could not get an answer from God because his mind was agitated." This was the reason assigned why God refused him (Saul) an answer. It is strange to me that men can believe the Bible record concerning all his acts here, but cannot believe that part which says "God forsook him." All the rest they can believe, but when you talk of God's forsaking men, they prefer to be excused.

2d. "They saw spirits anciently." For proof of this affirmation, he referred to Abraham, John the Baptist and others, where the Bible speaks of angels. Now angels and modern spirits differ materially. However, I will pass and bring that up in another place. I will just say, however, of the angels recorded in the Old Testament, they ate supper with Lot. The Psalmist informs us that ancient Israel in the wilderness ate angels' food. Are these the kind of modern spirits that visit you? In Chickopee Falls, I am informed, a man sets a plate for the departed spirit of his wife, and says she comes and eats with him at the table. You can have it for what it is worth. Anciently angels had glory, and I apprehend it differs somewhat from the glory of the spirits of the nineteenth century. Those ancient angels never said that they ever lived on earth at all. In the paper called the *Banner of Light*, you will find in almost every communication they endeavor to tell us where they lived, and what their business was, and how some man cheated them, or misused them, and so on; but not a word do we find in the Bible in relation to angels' treatment or residence on earth.

3d. "They heard voices anciently." He made the remark that these "voices were not audible." It seems to me that cannot be true. Angels talked with Abraham and Lot and Joseph and others. When the disciples were on their way to Emmaus, after Christ's resurrection, he talked and expounded to them the Scriptures, and they (the disciples) said one to another, "Did not our hearts burn within us while he talked with us by the way and opened to us the Scriptures?" The difference in this respect between them is, that while the angels and Christ, after his resurrection, talked with men, like men, the modern spirits sneak round and rap and tip tables. Really, there seems to be quite a difference—angels have not progressed very rapidly in their manner of communication for the last eighteen hundred years, according to the Spiritualists' own view.

4th. "They spoke in unknown tongues on the day of Pentecost." "So do we, the same as the apostles" said he. I ask any man to read the account recorded in the second chapter of the Acts of the Apostles and see if it is not a complete refutation of this modern Spiritualist' claim. They say they speak in different languages like the apostles. Here, to-night, would be a good chance to test it if this congregation were composed of people from different nations and tongues. Then they were from every nationa ssembled, and the apostles, who were ignorant men, arose and spoke the languages of the different nations there assembled to the astonishment of all present. When Spiritualists will come out openly like this, and convince a multitude from different nations, as the apostles did, then they set a claim as having apostolic gifts, and call on us to believe.

5th. He told us, "The sick were healed by Christ and his apostles," but, he said there were "ten miracles wrought by Spiritualists in this age, where there was one wrought in the apostolic age." Why is it that they never come to light? I have traveled from Maine to central Iowa, and I have never seen a single miracle wrought, or found a man that ever claimed he was healed by the spirits of the dead. He said, "Christ opened the eyes of a certain individual who was blind." He explained that miracle as follows: "Christ saw there was virtue in the clay and by an application to the diseased eyes would restore them to sight." I wonder others did not try the experiment. I wonder some of our psychological spirits in this age have not found it out. If there is such virtuous clay in our day, it would save the so-called spirits much labor to inform us where it is, that we might take a quantity of it round with us as a restorer without continually applying to them. Another thing more strange, as Christ was a very good and benevolent man, that he should withhold knowledge from us concerning this all-healing clay.

6th. Comparison:—"There were spiritual lights anciently." Reference was made to the pillar of fire that overshadowed Israel in the wilderness, and the burning bush, as proof. Then remarked, "We see lights in this age also." Hence, you can see what Spiritualists claim in our age. Reading the sacred history of the ancient manifestation, will convince any one that their claim is unfounded.

7th. "They spake as they were moved by the Holy Ghost." No: he did not say that. He said, "as they were moved." By what? By the spirits of the dead, I suppose he would tell us. There is not a single instance where they ever informed us that they were assisted to speak or write by the aid of the departed spirits.

8th. "Soul reading," as he was pleased to term it. "Christ did tell others' thoughts." Referred to the Samaritan woman as an illustration of the fact, and said "This is brought forward as proof of Christ's divinity." "Now we can read thoughts of others; hence, if that proves him divine, we are as divine as Christ." This clearly shows their claim. Judge ye, how much truth there is in this assertion.

9th. "Spirit rested on Christ like a dove." Referred to Mr. Britain's child, in which he thought there was a similar manifestation.

10th. "Belshazzar wrote," he said, or "saw writing." Read the account and you have a refutation of what he claimed as a precedent for writing mediums of this age.

11th. "Christ walked on the water." I do not know what his idea is of that miracle. The only idea I could gather from his remarks was, that spirits were able to make even fluids solids, and hence that miracle could be accounted for. I have been told that spirits carry men around in rooms. But I apprehend it is like the experiment of Mr. Squire in Boston, throwing a table over his head upon the bed; it was done in the dark. And you know a man can do many things in the dark without much danger of being detected. It appears these modern spirits love darkness exceedingly well.

If it be true that modern spirits have power to make fluids solids, they could have no objection to going to the wharf and testing their faith and removing all doubts from our minds. Such an experiment, however, would be likely to come out like Ann Lee's. A man West told me that "Mother Ann" gave notice at a certain day and place, that she would walk on the water. The multitude assembled at a certain lake according to appointment. "Mother Ann" called the multitude to order, then inquired: "Do you believe I can walk on the water?" (in a whining tone.) "No! no! no!" cried the people. "Very well," said she, "I can't do my miracles where there is so much unbelief; hence, I shall not try." After a lapse of time, she sent out a second proclamation that she would make another effort to walk on the water. The people agreed among themselves if the same question was asked again they would all say yes. The time arrived, the people assembled at the lake as before. "Mother Ann" called the multitude to order and again in her whining tone inquired, "Do you now believe I can walk on the water?" "O, yes, yes, yes," was the cry from every quarter. "Very well, if all believe it," said she, "that is just as well as though I did; hence, I dismiss you."

12th. "Spirits can move matter." For proof of this we were referred to the stone being rolled from the tomb of our Lord. Nothing is recorded to intimate the spirits of the dead rolled away the stone. That is a mere assumption; not the first word to prove it. They were angels, not dead men's spirits. In fact, there is not a sentence in the whole Bible from which you can draw a fair inference that the prophets, a postles, and our Savior were aided in any way by the spirits of the dead to perform the works they wrought. I have given the twelve points of comparison made between the "ancient and modern Spiritualism." I will notice some reasons that he said were given in this age to account for modern Spiritualism, and then we will take up the argument. 1, Humbug. 2, Electricity. 3, Psychology. 4, Odd force—fluid in the back part of the brain. 5, Satanic majesty. He said to apply Spiritualism to satanic majesty was blasphemy. Blasphemy against what? Against whom? Mark that and we will see before we get through. Again, he said he "could not believe God had left his children to be deceived by Satan." We intend to show before we get through who these children are that God has such special care for.

For the Crisis.

Human Destiny.

Dear Editor:—Dr. Sears, one of the editors of the *Monthly Religious Magazine*, notices "Human Destiny" thus:—"Two things impress us on reading his book, his admirable fairness and candor as a controversialist, and his great power and skill as a logician. His argument is learned, scriptural, and strong, and, from the standpoint of the advocates of endless torture, we do not believe it has ever been answered or ever can be. The Restorationists meet the argument more successfully, standing on the ground of human philosophy; but coming to the matter of exegesis, we think Mr. Hudson has immensely the advantage of them. We do not think his argument exhaustive. There are other views of the destiny of bad men not embraced either in restoration or endless punishment; but the works of this writer, as a treasury of learning, argument, and interpretation, let no one neglect or pass by who has an interest in these momentous themes." C. F. H.

New York, March 15th.

Influence.—Every man is a missionary whether he intends or designs it. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates.

Feed Bones to the Hens.—If you take fresh bones from the kitchen, and with a sledge, on a rock, or any natural or artificial anvil, pound them up into small pieces, hens will eat them ravenously, and not only will they digest the bones and make a better manure of them than can be made in any other way, but they will be themselves greatly benefited by them; they will lay throughout the season with much greater regularity than otherwise, and will fatten on the marrow within, and the fat and muscle will adhere to the bones. *Homestead.*

Cure for Drunkenness.—It is settled that drunkenness is a physical as well as moral disease, and it is now so treated. The following is the receipt of John Vine Hall, the father of the commander of the Great Eastern, which has enabled so many men to overcome the malady; "Sulphate of iron, 6 grains; magnesia, 10 grains; peppermint water, 11 drachms; spirit of nutmeg, 1 drachm; twice a day."

The World's Crisis.

BOSTON, MARCH 20, 1861.

A Noble Sentiment.

The following noble sentiment commends *itself* to every candid mind, but it is sometimes hard for poor human nature to submit to this high standard of action. Read it. It is from one of our able contributors. He says:—"*On any subject I may write for the Crisis, if, after asking counsel of God, you feel impressed that it is erroneous and hurtful to your charge; I will not censure you for withholding it, nor love you the less; we are all at the best but erring creatures.*" Who can help admiring this exalted christian principle? If all would heartily adopt it, the worrying anxieties and grievous burdens of an editor would almost cease. We feel quite confident if those who cannot endorse the kind language of our brother, as above expressed, were to act awhile in the editorial capacity, they would never murmur again to increase the heavy load of a burdened one. May we not hope that all the noble hearted ones with whom we have the pleasure to be associated in sounding the last great alarm to a wicked world, will most heartily endorse the sentiment of our brother, and observe it as cheerfully.

"An Hundred-Fold."

A brother inquires, "How are we to understand Mark 10: 29–30? What is the *hundred-fold* which the follower of Christ receives in the present life?"

The passage reads:—"And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

The gain, when compared with the loss, is very great. He who makes ten per cent profit is doing a good business. But few make fifty per cent, and only here and there an individual is found who makes an hundred. Such an one soon becomes rich. But one hundred per cent is only *one* fold, or doubling once. An *hundred-fold* is *ten thousand* per cent! What astonishing profit! And all this for serving the Lord in *this* world.

But how is this promise to be understood? What does the Savior mean? We suppose he means what he says. It is evident, from the connection, that this Scripture is applicable particularly to those who are called to preach the gospel, who must of necessity, like the apostles, leave *all*, if they give themselves up to the work of the ministry. They may go forth weeping, and leave their loved ones in tears; but, like one now sleeping in Jesus, they are ready to exclaim, "The gospel must be preached." They leave mother, brothers and sisters, children and companions in sadness at home; how then can they have their "hundred-fold now in this time"? It is certain the Savior does not mean to teach that these preachers have a hundred-fold of mothers, brothers, sisters, children and wives, in the absolute sense, for this is impossible; and still every faithful minister of the gospel finds the promise true. The mother, brothers and sisters, companion and children all love to administer to his comfort when at home; but cannot do it when he is away. And yet those who perform those kind offices are to him, as mothers, brothers and sisters, companion and children. When he arrives at his place of labor, he finds the mother, brothers, sisters, wife and children of the family as kind to him as his own, attending to every want with the same anxious care, and doing it with the same motive—*love*. His clothes are as carefully brushed, washed and ironed and mended as by his own loved wife, and with the same degree of cheerfulness. It is not done grudgingly or for the pay, but with a heartfelt family interest, so that the poor preacher really feels quite at home, and that he is in the midst of brethren and sisters, nearer and dearer to him than any blood relation that do not love Jesus. He finds himself just as welcome to their well spread table as to his own, and if all the premises were absolutely his, he could not use them any more freely. The more he makes himself at home, the better they are pleased. They feel as Bro. Sherman, of Castleton, expressed himself, when he first took us to his delightful home. As we entered his elegant residence, he said, "Now make yourself perfectly at home, and use the whole house as though it were yours, and invite here whoever you please." This was spoken in a manner that made us feel at home at once. Thus we see how we get the hundred-fold of mothers, brothers and sisters, wives and children, "in this time."

But how about the houses and lands? We see no difficulty on this point; for if we actually owned the houses and lands occupied by these dear brethren and sisters, we could not be any more at home, or receive a greater comfort. During the preacher's absence, they take care of them, keeping everything in good order, so that when he returns again, all things are ready for him. The hay and oats are harvested, the stall is prepared for his horse, the apples are gathered, the wood has been cut and drawn, and he again finds himself at *home* as welcome as in his own family. And the good man of the house says to him, "What is mine is yours, use it freely." Thus we have an hundred-fold of houses and lands "in this time." But it is not so with the men of the world. From them and a backslidden church, we have "persecutions," but as the final result of well-doing, we receive "in the world to come, eternal life."

Information Wanted.—Bro. C. P. Whitton, Lowell, Mass., who makes the "Golden Salve," so justly noted for its healing properties, has received an order from a Bro. in Windsor, Mass., for a quantity of the salve, who did not sign his name. Will he please send it to Bro. Whitten, that he may fill the order?

A Disquisition on the Prophecies.

This is the title of a pamphlet just issued by F. H. Berick, and must prove a valuable reference and text book to the Bible student. The author deals in facts alone, and proves the fulfillment of the prophetic writing by history, sacred and profane. He divides the work under various heads, viz: "Prophecies fulfilled at Christ's first advent," "Prophecies concerning Abraham and his descendants," "Overthrow of the kingdom of Israel," "Prophecies relating to Individuals," "Prophecies concerning Babylon," "Prophecies concerning Tyre," "Prophecies concerning Egypt," "Predictions of Christ concerning Jerusalem and the Jews, and now fulfilled," "Prophecies of Daniel," etc. The words of the prophecies are quoted, and the literal fulfillment of the same from Scripture and history placed beneath. I shall speak of it at more length again, and in the mean time recommend its careful perusal by every one interested in the important subject. Jno. F. Cotton.

We heartily endorse the foregoing notice of Bro. Berick's valuable work, which is for sale at the *Crisis* office. Price 12 cts. single. 1-4 off per doz. Postage 1 cent. Ed.

Divinity of Jesus.

Lest some should entertain the idea, from Bro. Preble's questions recently given in the Crisis, that he denies the divinity of Christ, he wishes the following extracts published from his tract on the "Two Adams:"

"The Scriptures plainly teach that Jesus Christ, the second Adam, possesses the divine attributes of his Father in that degree which renders him an object of divine worship.

'All men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.' (John 5: 13.)

Are we to honor the Son, *even as* we honor the Father? So we are taught. If we honor not the Son, we dishonor the Father which sent him.

'When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.' (Heb. 1: 6.)

'Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' (Phil. 2: 9–11.)

Let every tongue, then, confess that Jesus Christ is Lord (*Kurios*,) to the glory of God, (*Theos*,) the Father. Jesus, 'being in the form of God thought it not robbery to be *equal* with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.' (Phi. 2: 38.)

Prayer was also made to him. Acts 7: 59.

If it is idolatry to worship any other than a Divine Being, then it follows that Jesus, the second Adam, was Divine, or the angels of God and the saints were guilty of idolatry! for they worshiped him! *He 'is God with us;'* (Matt. 1: 23,) for he was God manifest in the flesh; or, as the margin reads,—manifested."

For the Crisis.

"Please buy some Books!"

Reason first, *you* want the *books*. Second, *I* want the *money*. Third, I want to publish more. Fourth, I want to publish new ones. Fifth, these ought to be circulated. Sixth, I have eight mouths to feed. Seventh, I don't love to beg. Eighth, we have to help the poor. Ninth, we have with some help fitted some sixty children for our Mission Sunday School this winter. Tenth, we want to keep on doing. Eleventh, I have nothing else *to sell*, no pills, patents or powders, and I will not make merchandise of "the word of God." Twelfth, sick preachers as well as poor people need help, and I had rather *earn* than beg it. *So please buy some books!*

Here is "Voice of the Church," by Taylor; price $1; $9 per dozen. Bro. Berick says it is worth $5. Buy it! The author has been sick two or three years, is now at "Our Home," Dansville, resting, and we trust *gaining;* but it takes a little money to keep him along. I find *churches* are more willing to work a man when *well* than to cure him when *sick*. What then? Shall such a man *die* for want of $150 or $200? Why, I would'nt hardly have one of his sick headaches for that; they used to be worse than purgatory, I judge—(never tried either)—and he had about two a week. Well, who pays his way? Why, they take him at $3 per week, and then take his wife for nothing, and the Lord provides the $3. Now, rather than *beg* it, I will *give* him one hundred "Voice of the Church." Send *me* the *dollars*, and *you* shall have the *books*, and *he* shall have the *money;* or if that wont do, send *him* the money yourself; or else I will keep the book and *send the money too*. When he gets out from his year's rest, there will be plenty of churches ready to swallow him. Who wants now to help a "poor old horse"? and who says, "let him die"? So *please* buy "The Voice of the Church." Read it; lend it to your neighbor, or give it to your minister. If it isn't worth the $1, I will refund the money.

But here are other books, such as "Fables of Infidelity," 75 cts.; "Two hundred Stories for Children," a *first rate* book, 40 cts.; "The Great Controversy" and "Reasons for my Hope," bound together, 75 cts. "Reasons for my Hope," "Spiritualism a Satanic Delusion," and "The Great Controversy between God and Man,"—each in stiff *paper* covers, 25 cts.; four copies, post paid, for $1; fifty copies for $8; one hundred for $15. "Pauline Theology," 15 cts.; $10 per hundred. Bound tracts on Prophecy, 50 cts.; on Immortality, 50 cts. Tracts unbound, fifty or sixty kinds; twelve hundred for $1. Have you read the Tract, "Will all men be saved?" That takes the two-edged sword to *Universalism* in earnest. I preached the other day in a M. E. church. The preacher who now waits for the consolation of Israel, was once a Universalist. His wife came home one night convinced of sin and wanted him to pray for her; he did, and for himself too. Before morning, I believe, God converted them both. In the morning he cooked his breakfast over about $30 worth of Universalist books that he had in his library, and went to preaching the coming and kingdom of God. He said to me, "I read your little tract on Universalism, and thought it was the *best* little thing I ever read on the subject." Who will send $2 for one hundred of them, and scatter them about? Who will send $15 for one thousand?

SPECIAL NOTICE.

I hear give notice that after long, perplexing and laborious efforts to collect some $400 or $500 due me for books and tracts, east, west, north and south, in sums of from two to fifty dollars, in debts of from one to six years standing, I am in great mercy providentially relieved from all further trouble on that score, having *lost* my pocket ledger which contained all those old accounts, about the first of last January. To relieve the minds of those of my debtors who have felt any anxiety about the matter, I would say that there is little likelihood that scarcely any one who owed me for books before Jan. 1st, 1861, will ever be dunned by me for the amount any more. No more trouble in your minds on that score. I shall have no more days' works making out accounts, writing duns, and *paying postage* on them. Blessed relief! I can employ my time more usefully and pleasantly. I have paid for the books and sent them off, and now I have got through with all my troubles about them, unless some one finds the *book* and returns it, an event not likely to occur. If I had known how easy it was to do it, I might have flung the book into the river long ago, and gone to work and *earned* more money than I have collected on those accounts, a long time ago. Adieu, my old friends; I shall no longer read the dubious record of your names with mingled pity and reproach, wondering if you live on bran bread and johnny-cake, as I do, or on beef steak and fatted calves, as some of my *poor* brethren do; whether your coats and garments are as poor, old and patched as mine, or whether you are "clothed in purple and fine linen, and fare sumptuously every day;" whether it *is* true—as one man says who does not sell books—that to carry books around the country is to take money out of *his own pocket*, for what the people *pay* for a *book* they will not *give* to *him;* whether I have not lost some money myself in that way? etc., etc. Peace to all these questionings—the ledger is lost; the books have done good, I trust; the men that had them are poor enough, and the Lord will provide means to publish more; yes, and I have still "a few more left of the same sort."

I shall not be charged with fanaticism any more for requesting the prayers of the faithful who *owe* me that I may be able to get money to pay my debts. I freely forgive what I *cannot* collect. It is true the cash would have been convenient; it would have saved borrowing more; and if I had it *now* I could pay half of my debts; but it will be all the same a hundred years years. Besides, if I can sell what books I have now I will get along. So if you want to *buy*, send *on*, or if you want to *beg*, don't be *bashful*—walk up; but if you want to get *trusted*, I had rather you would borrow the money nearer home and send it on, unless you can show that you have bought at least *one* bill of books and *paid for them*. No offence intended, dear brother. I will *give* all I can, and I want to *sell* all I can too; but I must get *part* of the pay or my "Publication Society" will collapse by and by, and your honorable president, secretary, business agent, committee, editor, colporteur and collector, will find his "occupation gone," or rather his money gone and his credit in a bad condition.

All this will be avoided if you order books liberally and pay for them, and if you send money you may set your own price. Tracts free for the poor, as usual.

Address letters to H. L. Hastings, Providence, R. I.

For the Crisis.

Good News from a far Country.

Eight dollars received in gold from California; four for the *World's Crisis*, and four for the *Millennial Harbinger*, and precious souls feasting upon those already sent. A most cheering christian letter received Feb. 22d, from our deeply afflicted, yet rejoicing, Bro. Fike, containing all this, and the *good news* worth more than the gold, even to Bro. Grant and Bro. Newman. Yes, what is the gold that perisheth compared with the precious souls won to Christ by our laborers? Struggle on, dear brethren, your labors are not in vain in the Lord. After saying many precious things he adds, "I have said nothing to you yet in reference to those other two visitors, the '*Harbinger*' and '*Crisis*.' I entertained them more than thrice welcome. You don't know how hungry I was for some of our good reading. It gives me much comfort to read of the brethren and sisters' belief in the soon coming of the Lord. I told the children a short time ago, that from the present movements of the world, it appeared to me the coming of the Lord is near, and that the brethren and sisters were writing much about it now, and sure enough I found it so after the arrival of those *precious papers*. I try to have every one read them in my reach, and ask them to subscribe for them. Yesterday, I carried a copy of the *Crisis* and one of the *Harbinger* to Mrs. Wilson, four miles distant. She read some in them while I was there and felt so interested in the reading that before I left she concluded to subscribe for one. I wish they could come into circulation here; the true doctrine never has been preached here. I can hear of no brethren, except Mr. Chester, the man I am working for; a member of the Campbellite church; believes, I think, in everything with us. He and his wife appreciate our papers very highly. She is a member of the Baptist church; told me she thought them the best papers she ever read."

To show you what kind of men those are who have sent their gold for the *Crisis*, I will extract a little further:—"Messrs. Lantze and Chester carry on farming extensively. Chester told me last season they raised 30,000 bushels of wheat and barley. This winter are sowing fourteen hundred acres. Do their ploughing with four men. They use gang ploughs—three ploughs in a gang—each one cuts twelve inches; hitch four or five yoke of cattle, or six horses to a gang. They are now running four of these gangs, one man to each—commenced ploughing about the first of Dec., and continued to plough and sow till the first of March. In harvest they run three reapers; next harvest they intend to use four. They do not bind and shock, but when done cutting, thresh it. This is California farming."

Our dear Bro. Fike and his three children are boarding with Mr. Chester and like them much. Says he gathers his dear children around him on Lord's days and reads and prays with them; on other days he is not with them only on Wednesday evenings, as he works two miles away. Each of the dear children enclosed a letter in their father's. The eldest says, "Indeed, I feel the loss of a good mother. Being in a strange country, young and inexperienced as I am, I know not how to do. There are many inducements to lead astray the most experienced." Then she asks advice. The younger sister about fourteen, says, after speaking of her good hostess and her daughter, about her own age, "But still, there is a dear mother missing, and sweet sister. I keep looking forward to the time when they shall be raised from their lone resting-places and come forth beaming with celestial glory." Dear little George says, "I have seen many fine cities and the barren plains, and I have seen my mother and sister buried. We are left alone only four of us." Ye mothers in Israel, pray for these motherless children, is the prayer of your unworthy sister. E. S. Willard.

P. S. Glory be to God! Bro. Grant, another precious soul hoping in the mercy of Christ, the Anointed. Just as Bible class closed yesterday morning, Feb. 24th, a dear little girl of twelve years, the daughter of Bro. Moses Smiley, formerly of N. England, whispered in my ear, "I have found my Savior." Bless the Lord, said I, and looked around to tell the news to the class that yet remained. I asked her simply to tell us how she found Jesus. We all were seated and she began; "I have been seeking my Savior for some time, finally these words came to my mind with great force,

"Behold a stranger at the door,
He gently knocks, has knocked before;
Has waited long—is waiting still,
You treat no other friend so ill."

Sure, I treat no other friend so ill. I will open my heart and let him in, and he has come in and I am happy in his love." This was said with the utmost composure and firmness, and with a face beaming with intelligence and trust. Some dozen of us

knelt and returned thanks to God and were encouraged to ask and expect more. Flora is a child of many prayers. Her dear mother is in very delicate health, and has been for years, but says, when she had no strength to see friends and instruct her only child too, she refused her friends' society, and gave all her strength to her child, expecting soon to have to leave her; and now she is rewarded in returning health to herself since coming here, and with success in her labors with her child. Her devoted and intelligent father is the only full believer in the Bible, as we understand it, that we have become acquainted with since coming here. O brother! pray for Hammonton. We are led here in a way we know not, and only seem to get manna for the day. E. S. W.

Hammonton, N. J. Feb. 25, 1861.

Correspondence.

From Eld. S. S. Brewer.

Dearly beloved in Christ:—Although I have been silent with my pen for a long time, I have not been silent concerning the last great dispensational truths—the evidences of the nearness of the judgment, and the preparation for it. This seems to me to be the specific work; and most assuredly, if the testimony of prophets, evangelists, and the Lord Jesus Christ is worthy of confidence. His appearing in his glory to reward his saints and destroy the wicked, is next in the order of God's economy.

I have now sustained an identity with the movement that separated myself and many others from the associations that have directly and indirectly opposed them for nineteen years past; and the precious word of God that has sustained me through scenes dark and drear, is more precious to me as faith in its sacred truth beholds events, long foretold, break forth into living realities. O what a solemn hour we are now permitted to live in! What solemn responsibility is imposed on the ministry! *yea, the ministry*, and soon it must be met; but responsibilities are personal in this respect. As I have surveyed the distracted condition of many of the once happy little flocks, caused, in the majority of instances, by questions of no positive evidence in God's word, it has made me sad; and all the soft words and fair speeches to win converts to such theories, have, so far as my memory serves me, only tended to strife and division.

Dearly beloved, "suffer a word of exhortation;" let them alone. Engage in the work of saving perishing sinners. Christ is coming. It is positively declared that "*the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance* ON THEM *that know not God and* OBEY NOT THE GOSPEL *of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power;* WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS, *and to be admired in all them that believe, because our testimony among you was believed in that day.*" "The harvest is the end of the world; the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, *so shall it be* in the end of *this* world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and they shall cast them into a furnace of fire. Then shall the righteous shine forth as the sun in the kingdom of their Father. *Who hath ears to hear let him hear.*" Amen.

There is no promise of probation beyond that. Preach, pray, toil, labor, and, if need be, suffer to save all you possibly can from the wrath soon to come. Can any one feel disinterested in the saving of the perishing in this eventful day? If you can, let me beseech you to look out upon the condition of the elements. Never did the lightnings' gleam, the thunder heads looming in the distance, and the muttering sounds of the elements bespeak the storm with more precision, than the striking correspondence of the moral, political, religious and natural elements do the nearness of harvest—the day of doom—the perdition of ungodly men. And can you, professed herald of the Bridegroom, turn aside to vain wrangling, scattering the few, and causing the impenitent, the formalist, the opposer of the last solemn message to exclaim, "*There*, if that's the fruit of *your theories*, heaven deliver us from it!" Stop it! For Christ's suffering cause, stop it! For poor sinners' sake, stop it! For the injury you have done, stop it! For the good you may by the blessing of God accomplish, turn, turn to the work of saving souls! Think, dear brethren, if you are the humble instrument of saving only one, and save yourself. What consolation through ceaseless glories of eternal life it will afford you. Almighty Parent of good, lead us all into a more close and holy communion with thee. In infinite mercy give us, as ministers, to feel the importance of our calling, the necessity of entire consecration to thee, the worth of those for whom the well beloved Son shed his most precious blood, the shortness of time, the solemnity of the great crisis visibly approaching, and the account we must soon render in thy immaculate presence!

To the brethren and sisters in deep feeling permit me to say, you must soon give an account for your conduct. Have you carried into the secret place of prayer a sympathy for the preachers? If not, let me entreat you to pray for us, when it goes well with you at the throne of heavenly mercy and grace. I have feared that much that might have been accomplished after preaching, if, when opportunities have been presented, all the church had been in harmony and favor with God, had fallen down on their knees, and in warm, fervent, *short* petitions watered the seed sown; but, alas! alas! not having an interest in secret, they were in many instances too cold, too dead, too formal; and the poor, weak servant of God has had to seek the closet to comfort himself against sorrow, while his heart has been faint within him. O! dearly beloved, wake up! Minister, wake up! Church of the living God, awake! A summons to render an account of thy stewardship will soon be required of thee.

For my own comfort amid all the discord, strife and abounding iniquity, it is a consolation to know my Savior is mine, and through grace I am his.

"Whatever ills the world befall,
A pledge of endless good we call,
A sign of Jesus near.
His chariot will not long delay,
We hear the rumbling wheels and pray—
"Triumphant Lord, appear!"

From T. W. Smith.

Bro. Grant:—I suppose you would be pleased to hear occasionally from me, as to my labors in the Master's vineyard. I have been preaching twice each Sabbath, sometimes thrice, and occasionally during the week. I have visited quite a number of churches since I left Philadelphia. I find myself at this time in Vienna, Warren Co., N. J. I spoke here twice last Sunday; and I endeavored to show that Christ *will* come, and come *quickly*. The people here have become somewhat prejudiced against Adventists, or at least, do not care to listen to any preaching in reference to the "time." This feeling has been occasioned by the conduct and teachings of a strange being who was about here lately, preaching the second coming of Christ, etc. This, of course, was well enough; but he wanted the people to believe that he was the chosen messenger of God, or one of the seven angels who *are* to sound the *trumpets*. He says God is here on this earth in the form of a man, who appears frequently, then disappears. He also affirms that Philadelphia, Penn., is the Philadelphia of the Apocalypse; and that soon a third part of it will be destroyed, etc. He declares he has seen this "God of the earth," who is here in the person of an old man named Dilks, (who I think has been dead several years). He seems to be well versed in the Scriptures; and is calculated to lead weak-minded people astray. I am sorry he has been here, for I cannot for awhile preach strong second advent doctrine, except I want to be considered a disciple of Thomas Davidson. I expect to preach here until the 1st of April and perhaps longer. I try to declare the entire counsel of God. I intend to preach the *truth*. I wish I had the means to purchase a good quantity of tracts. I think great good might be done here by the circulation of *un-evangelical* tracts. Can our kind Bro. Hastings afford to send me a few? I ask an interest in brethren and sisters' prayers. If any of the brethren wish to communicate they can address me at Vienna, Warren Co., N. J.

From G. G. Emery.

Bro. Grant:—I would like to say through the columns of the "Crisis," to the preaching brethren in this State, that there is a little company of believers in this place, who would be glad to hear the good tidings of a soon coming King, from some of the watchmen who are stationed on the walls of Zion. We want to hear from some one who will not "shun to declare the whole counsel of God." Brethren, "Come over and help us;" and we trust your labor will not be in vain. Brn. will inquire for the writer.

Beaver Dam, Wis.

Obituary Notices.

Died, in East Hebron, Me., Jan. 23d, 1861, Sister Polly Rowe, aged thirty-four years and twenty-nine days.

After a sickness of several months, Sister Polly first became interested in the faith of the Lord's soon coming, and its kindred doctrines, in '54, and ever since they have lain near her heart. She never had seen with her natural eyes since she was two years old, but by faith she looked forward to a time, and that not far distant, when she should see as she was seen, and know as she was known. With the loss of her sight, God blessed her with a great memory, so that she would put to silence the greatest of her opponents. It seemed to be her meat and drink to defend the truth of God's word. But Polly has fallen asleep; not without a hope of awaking again soon in the likeness of her Master. Her faith was firm to the end. When asked if she was "willing to fall asleep?" with all that calmness of a christian she exclaimed, "Yes!" Eld. True Jordan, of West Poland, spoke comforting words to the mourning friends, from Rom. 5: 21. He showed them that sin hath reigned unto death, that even (balance) so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. That the only source of life was through him. He spoke as one having authority, and I trust many were benefited on the occasion. She left many relatives to mourn her loss, but not as those that have no hope. We expect to meet her soon, where sighs and tears will never come, when Jesus our Lord appears to awake the sleeping dead. Lord Jesus, come quickly! In behalf of the friends,

John C. Wheeler.

Poland Corner, Me.

Summary of News.

FOREIGN.

[Advices to the 3d inst. per the Arabia.]

FRANCE.

M. Thouvenal has officially assured the American Minister at Paris that no delegate from any seceding State has been received by the Emperor or himself.

A committee of the Senate has adopted the project of an address in response to the Emperor's speech fully endorsing the Imperial policy and lauding his protection of the Pope.

The Paris *Patrie* asserts that instead of the French army being on the point of leaving Rome, the instructions to Gen. Goyon are quite in a contrary sense.

The pastoral letter of the Bishop of Poictiers, in which he compares the Emperor to Pontius Pilate, was attracting great attention, and the Council of State was considering what steps should be taken in the matter.—Count Persigny had issued a circular in denunciation of the letter.

The debate on the address in response to the Emperor's speech was progressing in the Senate. Several members had spoken in favor of the maintainance of the temporal power of the Pope. Senator Pietri, late Imperial Commissioner in Italy, contended that the temporal power of the Pope was lost, and that France should confine herself to the preservation of his spiritual power.

On the 1st, Prince Napoleon spoke upon the subject. He said:

"I am astonished at the violence of the discussion. I leave to liberal opinion in Europe, to the patriotism of the Italians, to the 200,000 soldiers who, with the Emperor at their head, made the campaign of Italy, the task of replying to the insults you have listened to. (Cheers.) The Empire represents modern society, its progressive tendencies, and the liberal principles of 1789. (Loud cheers.) The people are not mistaken if they rely upon Napoleon III., who will not fail in his mission."

ITALY.

The heights commanding the citadel of Messina were occupied by the Sardinian troops. The representatives of foreign powers had protested to the commanders of the citadel against any damage which might be caused in the city.

The Minister of War at Naples had issued a notice that all foreign soldiers who may have belonged to the Bourbon army, or who may have been in the military service of the Pope, and who should join the reactionary bands of Southern Italy, will, if made prisoners, not be treated as soldiers, but will be punished with the greatest severity.

The Italian Senate, by a vote of twelve to two, adopted a project of law conferring the title of King of Italy on Victor Emmanuel and his successors.

The assertion is repeated that the Piedmontese Brigade will soon enter Rome, and that the Romans were secretly preparing to receive Victor Emmanuel.

A serious insurrection had broken out in Scutari, Turkey.

Private letters report that the rebels had taken Woosang and commenced a general massacre. The French interposed on the score of humanity.

Prussia has not yet assented to the French project in reference to the Syrian question.

General Klapka in a conference with the Democrats at Turin, spoke against any revolutionary attempts in Hungary, representing that the country is unprepared.

An insurgent body, numbering 5000, supported by Montenegrins, pillaged and set fire to the village of Bebar, after killing over fifty Mohometans, including several women.

The financial crisis at Constantinople was increasing, and numerous failures were imminent.

The Papal Government was preparing a statement to the effect that all the responsibility for the late events lies with Napoleon.

The Pope, it appears, has no notion of giving up Rome, and the negotiations which a week or two ago were said to be taking place between his Ministers and Count Cavour, with a view to some satisfactory arrangement, seem to have ended in failure. Now that Gaeta has surrendered, preparations have commenced for reducing the citadel of Messina.

FRANCE, AUSTRIA, AND THE ITALIAN REVOLUTION.

A Paris letter mentions as a rumor in accredited quarters that Prince Metternich has just communicated to M. Thouvenal an important note from the court of Vienna. In this note it is asserted the Austrian Government declares that it will never recognize Victor Emmanuel as King of Italy, but if France recalls her troops from Rome, she will immediately replace them by an Austrian army, and that if the revolutionists make the least movement in Venetia or Hungary, she will cross the Mincio.

From Syria.—Beirut, Feb. 9.—The small pox is prevailing in all parts of Syria. The French general has ordered the vaccination of his whole army. About forty men of the English frigate Doris have been attacked with the disease, and are placed in a hospital on shore. The crowded state of the cities and the filthy habits of the refugees, together with the want of their usual household comforts, have rendered the thousands liable to every form of disease.

It is said that the Syrian merchants are hoarding gold, an act which indicates great alarm with regard to the future. It is the custom in Syria, when war is anticipated, for the people to bury their money and jewelry in the ground, so that it not often happens that these hid treasures are found, either being turned up by the plough, or brought to light by excavations for building.

The work of setting the telegraph poles between Beirut and Damascus is entirely interrupted by the heavy fall of snow, and all work on the Damascus carriage road is, for the same reason, suspended. The fact that the French are prosecuting this latter most expensive undertaking with great energy, is significant in a political point of view. No one can believe that shrewd French capitalists would venture so much in Syria, in these uncertain days, unless Napoleon III. had given them clear assurances of some permanent protection.

New York, March 16.—The *Times* Washington dispatch says the Cabinet has come to no decision on the question of evacuation of Fort Sumter, in opposition to which movement very strong arguments are made. Recent letters from Major Anderson resent with indignation the insinuations against his disposition to hold Fort Sumter to the last extremity.

A prominent secession leader in Charleston has received, during the past week, a letter from a friend of his in Montgomery, in which he stated that he considered the new government almost as bad as the one against which they had rebelled, and there are hundreds and thousands in the neighboring State of Georgia who believe it is a great deal worse, and who will be heard to say so ere March is gone.

The Savannah Republican says the duty of recognizing Southern independence is involved in the evacuation of Fort Sumter. It remarks:

"The event, is itself, is of far less importance than its progressive and evidently final results. It is the peaceful opening wedge that must complete the separation without a resort to arms. Pickens and the other forts of the Gulf must follow the lead of Sumter, and the very act of abandonment involves the necessity of our right to a separate independence, and the duty of the old Union to recognize and respect it. Such recognition at home will fly to the ends of the earth, and in a brief season we shall stand honored and respected amongst the nations."

DOMESTIC.

Strategetic Plans of the Administration.—We are informed upon high authority which is connected with no party, but has unusual means of information, that it is the intention of the administration to withdraw the troops, if necessary, from the forts in the seceded States, and to concentrate them all in the neighborhood of Washington, for the purpose of throwing heavy reinforcements into Old Point, which can be done in in one night from the federal city. It is said by military men that Old Point is completely the key of the position with reference to Virginia, Maryland, and North Carolina; that, when it is once in possession of a large force—no matter what those States separately or collectively may do—they can effect nothing, and are completely at the mercy of the power holding possession of that vast and commanding fortress. With this important purpose in view, the troops from Texas, and other portions of the border are to be concentrated at such a point that they can at once be thrown into Fortress Monroe, whilst at the same time, the border States are thrown off their guard and pacified by the apparent withdrawal of coercive measures from the States of the Southern confederacy.—*Richmond Despatch*, March 13th.

Important Statements of the President.—Washington, March 15, 1861.—A member of the Virginia Convention called upon President Lincoln this morning, and had an exceedingly satisfactory interview. The President assured him that no vessels had been sent South with hostile intentions. The vessels that had been despatched contained only provisions and supplies for troops in Texas, and also for the Home Squadron. He stated, further, that there would be nothing done in regard to affairs in the South for sixty days, and that it was his purpose to restore peace and prevent the shedding of blood.

The Virginian left fully impressed that President Lincoln was a peace man, and would not allow himself to be drawn into adopting a war policy to please a few radical republicans.

Resistance to the Federal Authority in Baltimore.—Washington, March 15.—From intelligence received here this morning it is highly probable that the first resistance to federal authority will take place in the city of Baltimore. It appears that those men who favor secession have determined that in the event of the appointment of any one of those who voted the republican ticket to any permanent office, such as Collector, Postmaster or Naval Office, they shall not take possession of the office, and that they will resist them to the last. Their purpose is to bring on an "irrepressible conflict."

It is understood that the President has been informed of this determination.

Important from Texas.—Galveston, March 15th.—Steamer Rusk has returned from Brazos with three hundred State troops on board. The Federal troops evacuated Fort Brown on the 12th, and left on the steamer Daniel Webster for Key West and Tortugas.

Washington, March 16.—Dispatches from Pensacola to the secessionists state that the captain of the Brooklyn has been notified that if he attempts to land provisions at Fort Pickens he will be fired into. An engagement is anticipated.

Married.

By Eld. W. Pratt, March 18th, 1861, Mr. James B. Trefethern of Kittery, Me., and Miss Lizzie B. Jones of Portsmouth, N. H.

Notices, &c.

General Conference in Boston.

A General Religious Conference will be held in Chapman Hall, Boston, commencing Tuesday evening, at 7 o'clock, April 9th, and continuing each day and evening through the week and over the Lord's day.

The object and design of this meeting is not so much for the passing of resolutions or the transaction of ecclesiastical business, as for the advancement of pure christianity among us in true revival and reformation. What we as a body want and need, is not disputation or hobbies, but earnest, direct labor for the immediate promotion of the work of God in awakening the careless and indifferent, stirring up the luke-warm, and quickening into life and activity the too sluggish energies of the whole church in the personal work of preparation to meet the Master, who is before the door. In fact, we are too dull, too barren, and want more faith, zeal, love—more religion. And not only is it to be hoped that our meeting may prove a great means of grace to the waiting saints, but our hearts' desire is to see sinners converted to God, and thus made ready for the approaching great day of doom. Let those, then, who are asleep, awake and be strong. Let the righteous gird on their armor. Let sinful men be alarmed. All signs point to the speedy coming of the Lord, and it is high time that those who look for him be up and doing with their might their last solemn work. Let earnest and faithful prayer go up to heaven for the success of this conference. Ministers of Christ, plead with him for the spiritual interest of the meeting, and come to it in humility and faith, that our God who is now working among our churches in various places, may also pour his Spirit upon the worshipers at Chapman Hall. We invite our dear brethren and sisters from abroad to come. Come, all who can. Provision will be made by the friends for all needful entertainment.

P. B. Morgan,
M. Grant.

Geo. T. Adams, J. G. Hamblin, Wm. C. Stone, } Committee.

To the Churches.

☞ Let the churches everywhere beware of a "Ministerial Rascal" who has been a "Mormon Elder," a play actor, manager of a theatre, a drunkard, and several other characters, among which is that of a professed minister of Christ, all at the same time, all of which he has faithfully performed, except the last, in which he has miserably failed. The said character, who styles himself the "Rev. George Jones Adams," *alias* "Rev. J. A. Jones," *alias* "George Washington Jones Adams," has been quartered among us in Springfield for the past three or four months, and before his character became known, put on a very good exterior of honesty and piety, but has proved himself to be the most corrupt, lying impostor and hypocrite with whom it has ever been our misfortune to become acquainted. Do not admit him into your houses, neither bid him "God speed"; for he preaches not the doctrine of Christ.

In behalf of the suffering and bleeding church in Springfield, Mass.,

Randl. E. Ladd.

Meetings in Charlestown, Mass.

Providence permitting, we will commence a series of meetings at the City Hall, Charlestown, on Tuesday evening, at 7 1-2 o'clock, March 26th, to continue four evenings.—Ed.

Notice.

I will commence a meeting, the Lord willing, at Dorchester, Allamakee Co., Iowa, April 24th, at half-past seven o'clock, P. M., and continue over Sunday.

At Greely, Delaware Co., Iowa, May 21st, at half-past seven o'clock, and continue over Sunday.

Cascade, Dubuque Co., Iowa, to commence May 10th, at the same hour, and continue over Sunday.

Sweetland, Muscatine Co., Iowa, May 18th, to continue over Sunday, (or as Bro. Cavill may arrange for that time.)

Amboy, Lee Co., Ill., May 25th, and over Sunday. I hope to see a general gathering at each place. Moses Chandler.

Notice.

The next regular quarterly meeting of the R. I. Conference will be held at River Point, commencing Friday, March 29th, at 2 o'clock in the afternoon, and will continue over the following Sabbath. Let us come to this meeting in prayer, trusting in God for glorious results. M. R. Pettyplace, Clerk.

Conference.

There will be a conference holden in Pawling, N. Y., at the Union meeting-house, commencing April 23d, to continue over Sunday.

For the church, S. B. Munn.

Notice.

Bro. Grant: I wish to say to the preaching brethren that we are not in a situation to have any preaching here at present, and hope no one will come here to be disappointed. O. Sherwin.

Shelburne Falls.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. Grant, per order of
Publishing Committee.

ESPECIAL BOOK NOTICE.
English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

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Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. J. Hemenway will preach in
Clinton, Mass. .... April 14th

APPOINTMENTS FOR PORTLAND.
J. Couch .... March 24th
J. Hemenway .... April 7th

Eld. J. Couch appoints to preach in
Kennebunk, Me. .... March 26th and 27th

Providence permitting, I will preach at
Lawrence, Mass .... March 24th
Kennebunkport, Me .... March 31st
CHAS. C. STEVENS.

Eld. L. Boutell will preach in
Concord, N. H. .... March 24th
Northwood Narrows .... March 27th–28th
Lee, N. H. .... March 31st

Eld. Thos. Smith will preach in
Milo, or Orneville .... March 24th

Bro. J. K. Bellows will meet the brethren in
Goshen .... March 24th
Bancroft .... March 31st
Wells' Forge .... April 7th

Providence permitting, I will preach at
Castleton .... Sundays, March 24th and 31st
At liberty the two first Sabbaths in April.
HIRAM MUNGER.

APPOINTMENTS FOR BRISTOL.
Bro. Daniel A. Jones .... March 31st

Providence permitting, C. H. Leverton will visit the following places: having on hand the second edition of "The Life and Experience of Hiram Munger," together with other valuable books. And if agreeable to the minds of the brethren, will preach as follows:—
Biddeford .... Sunday, March 24th
Portland .... Sunday, March 31st
Yarmouth .... Sunday, April 7th
West Poland .... Sunday, April 14th

Bro. W. Pratt kindly offers the following:—"Bro. Leverton is a worthy young brother, and will do you good in the name of the Lord."

Business Matters.

To Correspondents.

Bro. R. L. Partridge.—The "Christian Lyre" contains between five and six hundred choice hymns, and about three hundred of the best tunes in use. Just the book you need.

Sawyer's translation of the New Testament can be had of John P. Jewett, Boston, Mass. Price $1.00.

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Cash Receipts.

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T Chambers 312, W H White 291, W Keith 312, C Hopkins 312, W Collier 286, C F Clough 312, Ol. Raymond 338, L Clark 312, M [illegible] 312, C Flint 312, M [illegible] 312, B Whitney 312, S Pe[illegible] 312, G Huntley 312, J Bostwell 286, W Jackson 286, S K Fenton 312, P S Bedell 312, D F Gorham 312, S L Olmsted 312, Alex. Brown 317, F I Mansfield 312, S Gerish 312, And. Price, A McClure 278, L H Brightman 312, J P Brock 286, T Cline 312, S Boardman 312, J N Atwood 312, Miss N Tibbetts 312, H L Bradley 312, Aust. Smith 286, G W Chisman 325, J Platter 312, T Bailey 312, I Danforth 312, W Roworth 312, L Mills 312, M E Green 312, P Blanchard 274, L Lord 325, G W Sargent 260, T D Bailey 312, M A Pote 312, H B Winch 312, J Bemis 294, J Sinclair 312, J D Rose 312, A Burnett 312,—$1.00 each.

Mrs. Hovey 338, C W Richards 338, John Brown 312, Mrs. M C Allen 286, Mrs. N Follett 338, S S Armstrong 286, D Kilburn 338, B Beals 345, G W Pisce 286, Miss M Thompson 338, Miss L Hitchcock 338, J Chandler 338, L Paine 312, S Howland 286,—$2.00 each.

Books and Tracts.

E Allen $1.00, Ol. Raymond $1.50, P H Lawrence $1.50, M A Elliott $1.12, H Austin 83 cts, G W Gorham $1.25, S S Rogers $1.51, Mrs. A S Thomas $1.00, H A Walton 45 cts, C P Thorn 33 cts, C S Emerson 56 cts, T W Smith 18 cts, W Brayter $3.30.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.
H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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H. L. HASTINGS, 42 Weybosset St.,
Providence, R. I.

January, 1860.

** These publications can be obtained in Boston, of Miles Grant, 167 Hanover st.; New York: G. W. Young, 138 William st.; Philadelphia: A. P. Porter, 735 Erie st., and they can be ordered of the publisher through all Booksellers.

knelt and returned thanks to God and were encouraged to ask and expect more. Flora is a child of many prayers. Her dear mother is in very delicate health, and has been for years, but says, when she had no strength to see friends and instruct her only child too, she refused her friends' society, and gave all her strength to her child, expecting soon to have to leave her; and now she is rewarded in returning health to herself since coming here, and with success in her labors with her child. Her devoted and intelligent father is the only full believer in the Bible, as we understand it, that we have become acquainted with since coming here. O brother! pray for Hammonton. We are led here in a way we know not, and only seem to get manna for the day. E. S. W.

Hammonton, N. J. Feb. 25, 1861.

Correspondence.

From Eld. S. S. Brewer.

DEARLY BELOVED IN CHRIST:—Although I have been silent with my pen for a long time, I have not been silent concerning the last great dispensational truths—the evidences of the nearness of the judgment, and the preparation for it. This seems to me to be the specific work; and most assuredly, if the testimony of prophets, evangelists, and the Lord Jesus Christ is worthy of confidence. His appearing in his glory to reward his saints and destroy the wicked, is next in the order of God's economy.

I have now sustained an identity with the movement that separated myself and many others from the associations that have directly and indirectly opposed them for nineteen years past; and the precious word of God that has sustained me through scenes dark and drear, is more precious to me as faith in its sacred truth beholds events, long foretold, break forth into living realities. O what a solemn hour we are now permitted to live in! What solemn responsibility is imposed on the ministry! *yea, the ministry*, and soon it must be met; but responsibilities are personal in this respect. As I have surveyed the distracted condition of many of the once happy little flocks, caused, in the majority of instances, by questions of no positive evidence in God's word, it has made me sad; and all the soft words and fair speeches to win converts to such theories, have, so far as my memory serves me, only tended to strife and division.

Dearly beloved, "suffer a word of exhortation;" let them alone. Engage in the work of saving perishing sinners. Christ is coming. It is positively declared that "*the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance* ON THEM *that know not God and* OBEY NOT THE GOSPEL *of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power;* WHEN HE SHALL COME TO BE GLORIFIED IN HIS SAINTS, *and to be admired in all them that believe, because our testimony among you was believed in that day.*" "The harvest is the end of the world; the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, *so shall it be* in the end of *this* world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and they shall cast them into a furnace of fire. *Then* shall the righteous shine forth as the sun in the kingdom of their Father. *Who hath ears to hear let him hear.*" Amen.

There is no promise of probation beyond that. Preach, pray, toil, labor, and, if need be, suffer to save all you possibly can from the wrath soon to come. Can any one feel disinterested in the saving of the perishing in this eventful day? If you can, let me beseech you to look out upon the condition of the elements. Never did the lightnings' gleam, the thunder heads looming in the distance, and the muttering sounds of the elements bespeak the storm with more precision, than the striking correspondence of the moral, political, religious and natural elements do the nearness of harvest—the day of doom—the perdition of ungodly men. And can you, professed herald of the Bridegroom, turn aside to vain wrangling, scattering the few, and causing the impenitent, the formalist, the opposer of the last solemn message to exclaim, "*There*, if that's the fruit of *your theories*, heaven deliver us from it!" Stop it! For Christ's suffering cause, stop it! For poor sinners' sake, stop it! For the injury you have done, stop it! For the good you may by the blessing of God accomplish, turn, turn to the work of saving souls! Think, dear brethren, if you are the humble instrument of saving only one, and save yourself. What consolation through ceaseless glories of eternal life it will afford you. Almighty Parent of good, lead us all into a more close and holy communion with thee. In infinite mercy give us, as ministers, to feel the importance of our calling, the necessity of entire consecration to thee, the worth of those for whom the well beloved Son shed his most precious blood, the shortness of time, the solemnity of the great crisis visibly approaching, and the account we must soon render in thy immaculate presence!

To the brethren and sisters, in deep feeling permit me to say, you must soon give an account for your conduct. Have you carried into the secret place of prayer a sympathy for the preachers? If not, let me entreat you to pray for us, when it goes well with you at the throne of heavenly mercy and grace. I have feared that much that might have been accomplished after preaching, if, when opportunities have been presented, all the church had been in harmony and favor with God, had fallen down on their knees, and in warm, fervent, *short* petitions watered the seed sown; but, alas! alas! not having an interest in secret, they were in many instances too cold, too dead, too formal; and the poor, weak servant of God has had to seek the closet to comfort himself against sorrow, while his heart has been faint within him. O! dearly beloved, wake up! Minister, wake up! Church of the living God, awake! A summons to render an account of thy stewardship will soon be required of thee.

For my own comfort amid all the discord, strife and abounding iniquity, it is a consolation to know my Savior is mine, and through grace I am his.

> "Whatever ills the world befall,
> A pledge of endless good we call,
> A sign of Jesus near.
> His chariot will not long delay,
> We hear the rumbling wheels and pray—
> "Triumphant Lord, appear!"

From T. W. Smith.

BRO. GRANT:—I suppose you would be pleased to hear occasionally from me, as to my labors in the Master's vineyard. I have been preaching twice each Sabbath, sometimes thrice, and occasionally during the week. I have visited quite a number of churches since I left Philadelphia. I find myself at this time in Vienna, Warren Co., N. J. I spoke here twice last Sunday; and I endeavored to show that Christ *will* come, and come *quickly*. The people here have become somewhat prejudiced against Adventists, or at least, do not care to listen to any preaching in reference to the "time." This feeling has been occasioned by the conduct and teachings of a strange being who was about here lately, preaching the second coming of Christ, etc. This, of course, was well enough; but he wanted the people to believe that he was the chosen messenger of God, or one of the seven angels who *are* to sound the *trumpets*. He says God is here on this earth in the form of a man, who appears frequently, then disappears. He also affirms that Philadelphia, Penn., is the Philadelphia of the Apocalypse; and that soon a third part of it will be destroyed, etc. He declares he has seen this "God of the earth," who is here in the person of an old man named Dilks, (who I think has been dead several years). He seems to be well versed in the Scriptures; and is calculated to lead weak-minded people astray. I am sorry he has been here, for I cannot for awhile preach strong second advent doctrine, except I want to be considered a disciple of Thomas Davidson. I expect to preach here until the 1st of April and perhaps longer. I try to declare the entire counsel of God. I intend to preach the *truth*. I wish I had the means to purchase a good quantity of tracts. I think great good might be done here by the circulation of *un-evangelical* tracts. Can our kind Bro. Hastings afford to send me a few? I ask an interest in brethren and sisters' prayers. If any of the brethren wish to communicate they can address me at Vienna, Warren Co., N. J.

From G. G. Emery.

BRO. GRANT:—I would like to say through the columns of the "Crisis," to the preaching brethren in this State, that there is a little company of believers in this place, who would be glad to hear the good tidings of a soon coming King, from some of the watchmen who are stationed on the walls of Zion. We want to hear from some one who will not "shun to declare the whole counsel of God." Brethren, "Come over and help us;" and we trust your labor will not be in vain. Brn. will inquire for the writer.

Beaver Dam, Wis.

Obituary Notices.

Died, in East Hebron, Me., Jan. 23d, 1861, Sister POLLY ROWE, aged thirty-four years and twenty-nine days.

After a sickness of several months, Sister Polly first became interested in the faith of the Lord's soon coming, and its kindred doctrines, in '54, and ever since they have lain near her heart. She never had seen with her natural eyes since she was two years old, but by faith she looked forward to a time, and that not far distant, when she should see as she was seen, and know as she was known. With the loss of her sight, God blessed her with a great memory, so that she would put to silence the greatest of her opponents. It seemed to be her meat and drink to defend the truth of God's word. But Polly has fallen asleep; not without a hope of awaking again soon in the likeness of her Master. Her faith was firm to the end. When asked if she was "willing to fall asleep?" with all that calmness of a christian she exclaimed, "Yes!" Eld. True Jordan, of West Poland, spoke comforting words to the mourning friends, from Rom. 5: 21. He showed them that sin hath reigned unto death, that even (balance) so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. That the only source of life was through him. He spoke as one having authority, and I [illegible] benefited on the occasion. She left many relatives to mourn her loss, but not as those that have no hope. We expect to meet her soon, where sighs and tears will never come, when Jesus our Lord appears to awake the sleeping dead. Lord Jesus, come quickly! In behalf of the friends,

JOHN C. WHEELER.

Poland Corner, Me.

Summary of News.

FOREIGN.

[Advices to the 3d inst. per the Arabia.]

FRANCE.

M. Thouvenal has officially assured the American Minister at Paris that no delegate from any seceding State has been received by the Emperor or himself.

A committee of the Senate has adopted the project of an address in response to the Emperor's speech fully endorsing the Imperial policy and lauding his protection of the Pope.

The Paris *Patrie* asserts that instead of the French army being on the point of leaving Rome, the instructions to Gen. Goyon are quite in a contrary sense.

The pastoral letter of the Bishop of Poictiers, in which he compares the Emperor to Pontius Pilate, was attracting great attention, and the Council of State was considering what steps should be taken in the matter.—Count Persigny had issued a circular in denunciation of the letter.

The debate on the address in response to the Emperor's speech was progressing in the Senate. Several members had spoken in favor of the maintainance of the temporal power of the Pope. Senator Pietri, late Imperial Commissioner in Italy, contended that the temporal power of the Pope was lost, and that France should confine herself to the preservation of his spiritual power.

On the 1st, Prince Napoleon spoke upon the subject. He said:

"I am astonished at the violence of the discussion. I leave to liberal opinion in Europe, to the patriotism of the Italians, to the 200,000 soldiers who, with the Emperor at their head, made the campaign of Italy, the task of replying to the insults you have listened to. (Cheers.) The Empire represents modern society, its progressive tendencies, and the liberal principles of 1789. (Loud cheers.) The people are not mistaken if they rely upon Napoleon III., who will not fail in his mission."

ITALY.

The heights commanding the citadel of Messina were occupied by the Sardinian troops. The representatives of foreign powers had protested to the commanders of the citadel against any damage which might be caused in the city.

The Minister of War at Naples had issued a notice that all foreign soldiers who may have belonged to the Bourbon army, or who may have been in the military service of the Pope, and who should join the reactionary bands of Southern Italy, will, if made prisoners, not be treated as soldiers, but will be punished with the greatest severity.

The Italian Senate, by a vote of twelve to two, adopted a project of law conferring the title of King of Italy on Victor Emmanuel and his successors.

The assertion is repeated that the Piedmontese Brigade will soon enter Rome, and that the Romans were secretly preparing to receive Victor Emmanuel.

A serious insurrection had broken out in Scutari, Turkey.

Private letters report that the rebels had taken Woosang and commenced a general massacre. The French interposed on the score of humanity.

Prussia has not yet assented to the French project in reference to the Syrian question.

General Klapka in a conference with the Democrats at Turin, spoke against any revolutionary attempts in Hungary, representing that the country is unprepared.

An insurgent body, numbering 5000, supported by Montenegrins, pillaged and set fire to the village of Bebar, after killing over fifty Mohometans, including several women.

The financial crisis at Constantinople was increasing, and numerous failures were imminent.

The Papal Government was preparing a statement to the effect that all the responsibility for the late events lies with Napoleon.

The Pope, it appears, has no notion of giving up Rome, and the negotiations which a week or two ago were said to be taking place between his Ministers and Count Cavour, with a view to some satisfactory arrangement, seem to have ended in failure. Now that Gaeta has surrendered, preparations have commenced for reducing the citadel of Messina.

FRANCE, AUSTRIA, AND THE ITALIAN REVOLUTION.

A Paris letter mentions as a rumor in accredited quarters that Prince Metternich has just communicated to M. Thouvenal an important note from the court of Vienna. In this note it is asserted the Austrian Government declares that it will never recognize Victor Emmanuel as King of Italy, but if France recalls her troops from Rome, she will immediately replace them by an Austrian army, and that if the revolutionists make the least movement in Venetia or Hungary, she will cross the Mincio.

FROM SYRIA.—Beirut, Feb. 9.—The small pox is prevailing in all parts of Syria. The French general has ordered the vaccination of his whole army. About forty men of the English frigate Doris have been attacked with the disease, and are placed in a hospital on shore. The crowded state of the cities and the filthy habits of the refugees, together with the want of their usual household comforts, have rendered the thousands liable to every form of disease.

It is said that the Syrian merchants are hoarding gold, an act which indicates great alarm with regard to the future. It is the custom in Syria, when war is anticipated, for the people to bury their money and jewelry in the ground, so that it not often happens that these hid treasures are found, either being turned up by the plough, or brought to light by excavations for building.

The work of setting the telegraph poles between Beirut and Damascus is entirely interrupted by the heavy fall of snow, and all work on the Damascus carriage road is, for the same reason, suspended. The fact that the French are prosecuting this latter most expensive undertaking with great energy, is significant in a political point of view. No one can believe that shrewd French capitalists would venture so much in Syria, in these uncertain days, unless Napoleon III. had given them clear assurances of some permanent protection.

New York, March 16.—The *Times* Washington dispatch says the Cabinet has come to no decision on the question of evacuation of Fort Sumter, in opposition to which movement very strong arguments are made. Recent letters from Major Anderson resent with indignation the insinuations against his disposition to hold Fort Sumter to the last extremity.

A prominent secession leader in Charleston has received, during the past week, a letter from a friend of his in Montgomery, in which he stated that he considered the new government almost as bad as the one against which they had rebelled, and there are hundreds and thousands in the neighboring State of Georgia who believe it is a great deal worse, and who will be heard to say so ere March is gone.

The Savannah Republican says the duty of recognizing Southern independence is involved in the evacuation of Fort Sumter. It remarks:

"The event, in itself, is of far less importance than its progressive and evidently final results. It is the peaceful opening wedge that must complete the separation without a resort to arms. Pickens and the other forts of the Gulf must follow the lead of Sumter, and the very act of abandonment involves the necessity of our right to a separate independence, and the duty of the old Union to recognize and respect it. Such recognition at home will fly to the ends of the earth, and in a brief season we shall stand honored and respected amongst the nations."

DOMESTIC.

STRATEGETIC PLANS OF THE ADMINISTRATION.—We are informed upon high authority which is connected with no party, but has unusual means of information, that it is the intention of the administration to withdraw the troops, if necessary, from the forts in the seceded States, and to concentrate them all in the neighborhood of Washington, for the purpose of throwing heavy reinforcements into Old Point, which can be done in one night from the federal city. It is said by military men that Old Point is completely the key of the position with reference to Virginia, Maryland, and North Carolina; that, when it is once in possession of a large force—no matter what those States separately or collectively may do—they can effect nothing, and are completely at the mercy of the power holding possession of that vast and commanding fortress. With this important purpose in view, the troops from Texas, and other portions of the border are to be concentrated at such a point that they can at once be thrown into Fortress Monroe, whilst at the same time, the border States are thrown off their guard and pacified by the apparent withdrawal of coercive measures from the States of the Southern confederacy.—*Richmond Despatch*, March 13th.

IMPORTANT STATEMENTS OF THE PRESIDENT.—Washington, March 15, 1861.—A member of the Virginia Convention called upon President Lincoln this morning, and had an exceedingly satisfactory interview. The President assured him that no vessels had been sent South with hostile intentions. The vessels that had been despatched contained only provisions and supplies for troops in Texas, and also for the Home Squadron. He stated, further, that there would be nothing done in regard to affairs in the South for sixty days, and that it was his purpose to restore peace and prevent the shedding of blood.

The Virginian left fully impressed that President Lincoln was a peace man, and would not allow himself to be drawn into adopting a war policy to please a few radical republicans.

RESISTANCE TO THE FEDERAL AUTHORITY IN BALTIMORE.—Washington, March 15.—From intelligence received here this morning it is highly probable that the first resistance to federal authority will take place in the city of Baltimore. It appears that those men who favor secession have determined that in the event of the appointment of any one of those who voted the republican ticket to any permanent office, such as Collector, Postmaster or Naval Office, they shall not take possession of the office, and that they will resist them to the last. Their purpose is to bring on an "irrepressible conflict."

It is understood that the President has been informed of this determination.

IMPORTANT FROM TEXAS.—Galveston, March 15th.—Steamer Rusk has returned from Brazos with three hundred State troops on board. The Federal troops evacuated Fort Brown on the 12th, and left on the steamer Daniel Webster for Key West and Tortugas.

WASHINGTON, March 16.—Dispatches from Pensacola to the secessionists state that the captain of the Brooklyn has been notified that if he attempts to land provisions at Fort Pickens he will be fired into. An engagement is anticipated.

Married.

By Eld. W. Pratt, March 18th, 1861, Mr. JAMES B. TREFETHERN of Kittery, Me., and Miss LIZZIE B. JONES of Portsmouth, N. H.

Notices, &c.

General Conference in Boston.

A General Religious Conference will be held in Chapman Hall, Boston, commencing Tuesday evening, at 7 o'clock, April 9th, and continuing each day and evening through the week and over the Lord's day.

The object and design of this meeting is not so much for the passing of resolutions or the transaction of ecclesiastical business, as for the advancement of pure christianity among us in true revival and reformation. What we as a body want and need, is not disputation or hobbies, but earnest, direct labor for the immediate promotion of the work of God in awakening the careless and indifferent, stirring up the luke-warm, and quickening into life and activity the too sluggish energies of the whole church in the personal work of preparation to meet the Master, who is before the door. In fact, we are too dull, too barren, and want more faith, zeal, love—more religion. And not only is it to be hoped that our meeting may prove a great means of grace to the waiting saints, but our hearts' desire is to see sinners converted to God, and thus made ready for the approaching great day of doom. Let those, then, who are asleep, awake and be strong. Let the righteous gird on their armor. Let sinful men be alarmed. All signs point to the speedy coming of the Lord, and it is high time that those who look for him be up and doing with their might their last solemn work. Let earnest and faithful prayer go up to heaven for the success of this conference. Ministers of Christ, plead with him for the spiritual interest of the meeting, and come to it in humility and faith, that our God who is now working among our churches in various places, may also pour his Spirit upon the worshipers at Chapman Hall. We invite our dear brethren and sisters from abroad to come. Come, all who can. Provision will be made by the friends for all needful entertainment.

P. B. MORGAN,
M. GRANT.

GEO. T. ADAMS, J. G. HAMBLAN, WM. C. STONE, } Committee.

To the Churches.

☞ Let the churches everywhere BEWARE of a "Ministerial Rascal" who has been a "Mormon Elder," a play actor, manager of a theatre, a drunkard, and several other characters, among which is that of a professed minister of Christ, all at the same time, all of which he has faithfully performed, except the last, in which he has miserably failed. The said character, who styles himself the "Rev. George Jones Adams," *alias* "Rev. J. A. Jones," *alias* "George Washington Jones Adams," has been quartered among us in Springfield for the past three or four months, and before his character became known, put on a very good exterior of honesty and piety, but has proved himself to be the most corrupt, lying impostor and hypocrite with whom it has ever been our misfortune to become acquainted. Do not admit him into your houses, neither bid him "God speed"; for he preaches not the doctrine of Christ.

In behalf of the suffering and bleeding church in Springfield, Mass.,

RANDL. E. LADD.

Meetings in Charlestown, Mass.

Providence permitting, we will commence a series of meetings at the City Hall, Charlestown, on Tuesday evening, at 7 1-2 o'clock, March 26th, to continue four evenings.—ED.

Notice.

I will commence a meeting, the Lord willing, at Dorchester, Allamakee Co., Iowa, April 24th, at half-past seven o'clock, P. M., and continue over Sunday.

At Greely, Delaware Co., Iowa, May 21st, at half-past seven o'clock, and continue over Sunday.

Cascade, Dubuque Co., Iowa, to commence May 10th, at the same hour, and continue over Sunday.

Sweetland, Muscatine Co., Iowa, May 18th, to continue over Sunday, (or as Bro. Cavill may arrange for that time.)

Amboy, Lee Co., Ill., May 28th, and over Sunday. I hope to see a general gathering at each place.

MOSES CHANDLER.

Notice.

The next regular quarterly meeting of the R. I. Conference will be held at River Point, commencing Friday, March 29th, at 2 o'clock in the afternoon, and will continue over the following Sabbath. Let us come to this meeting in prayer, trusting in God for glorious results.

M. R. PERTTEPLACE, Clerk.

Conference.

There will be a conference holden in Pawling, N. Y., at the Union meeting-house, commencing April 23d, to continue over Sunday.

For the church, S. B. MUNN.

Notice.

Bro. Grant: I wish to say to the preaching brethren that we are not in a situation to have any preaching here at present, and hope no one will come here to be disappointed.

O. SHERWIN.

Shelburne Falls.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. GRANT, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, \$1.25; postage 14 cts.
Pearl, do. do. colored calf, \$1.50; postage 15 cts.
Pearl, do. do. morocco, \$1.61; postage 15 cts.
Nonpareil, do. do. roan, \$1.50; postage 21 cts.
Do. do. do. morocco, \$2.25; postage 21 cts.
Minion, do. do. roan, \$1.75; postage 26 cts.
Do. do. do. morocco, \$2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. J. Hemenway will preach in
Clinton, Mass. . . . . . April 14th

APPOINTMENTS FOR PORTLAND.
J. Couch. . . . . . March 24th
J. Hemenway. . . . . . April 7th

Eld. J. Couch appoints to preach in
Kennebunk, Me. . . . . . March 26th and 27th

Providence permitting, I will preach at
Lawrence, Mass. . . . . . March 24th
Kennebunkport, Me. . . . . . March 31st
CHAS. C. STEVENS.

Eld. L. Boutell will preach in
Concord, N. H. . . . . . March 24th
Northwood Narrows. . . . . . March 27th–28th
Lee, N. H. . . . . . March 31st

Eld. Thos. Smith will preach in
Milo, or Ornsville. . . . . . March 24th

Bro. J. K. Bellows will meet the brethren in
Goshen. . . . . . March 24th
Bancer ft. . . . . . March 31st
Wells' Forge. . . . . . April 7th

Providence permitting, I will preach at
Castleton. . . . . . Sundays, March 24th and 31st
At liberty the two first Sabbaths in April.
HIRAM MUNGER.

APPOINTMENTS FOR BRISTOL.
Bro. Daniel A. Jones. . . . . . March 31st

Providence permitting, C. H. Leverton will visit the following places: having on hand the second edition of "The Life and Experience of Hiram Munger," together with other valuable books. And if agreeable to the minds of the brethren, will preach as follows:—
Biddeford. . . . . . Sunday, March 24th
Portland. . . . . . Sunday, March 31st
Yarmouth. . . . . . Sunday, April 7th
West Poland. . . . . . Sunday, April 14th

Bro. W. Pratt kindly offers the following:—"Bro. Leverton is a worthy young brother, and will do you good in the name of the Lord."

Business Matters.

To Correspondents.

Bro. R. L. Partridge.—The "Christian Lyre" contains between five and six hundred choice hymns, and about three hundred of the best tunes in use. Just the book you need.

Sawyer's translation of the New Testament can be had of John P. Jewett, Boston, Mass. Price \$1.00.

We think the "Emphatic Diaglott," published by Benjamin Wilson, Geneva, Ill., "is the best to get a correct understanding of the original."

Cash Receipts.

T Hardy for Salem Brn., \$10.00; E Allen 331, \$2.75; H Austin 316, \$1.17; C H Bradford 276, 50 cts; M Haskill 312, \$1.12; Os. Stephens 290, 61 cts; F W Dow 312, \$3.00; M Burlin 298, \$4.00.

T Chambers 312, W H White 291, W Keith 312, C Hopkins 312, W Collier 298, C F Clough 312, Ol. Raymond 298, L Clark 312, [illegible] 312, [illegible] 312, M Sheldon 312, B Whitney 312, S [illegible] 312, G Huntley 312, J Boutwell 298, W Jackson 298, S K Fenton 312, P S Bodell 312, D F Goodwin 312, S L Olmsted 312, Alex. Brown 317, F I Mansfield 312, S Gerish 312, And. Price, A McClure 279, L H Brightman 312, J P Brock 298, T Chard 312, S Boardman 312, J N Atwood 312, Miss N Tibbetts 312, R L Bradley 312, Aust. Smith 298, G W Chisman 298, J Platter 312, T Bailey 312, I Danforth 312, W Howarth 312, L Mills 312, H E Green 312, P Blanchard 274, L Lord 298, C W Sergeant 260, T D Bailey 312, M A Pote 312, H B Winch 312, J Bemis 294, J Sinclair 312, J D Ross 312, A Burnett 312,—\$1.00 each.

Mrs. Hovey 338, C W Richards 338, John Brown 312, Mrs. M C Allen 338, Mrs. N Follett 338, S S Armstrong 338, D Kilburn 338, B Beals 345, G W Pisco 286, Miss M Thompson 338, Miss L Hitchcock 338, J Chandler 338, L Paine 312, S Howland 286,—\$2.00 each.

Books and Tracts.

E Allen \$1.00, Ol. Raymond \$1.50, P H Lawrence \$1.50, M A Elliott \$1.12, H Austin 83 cts, G W Gorham \$1.25, S S Rogers \$1.51, Mrs. A S Thomas \$1.00, H A Walton 45 cts, C P Thorn 33 cts, C S Emerson 56 cts, T W Smith 18 cts, W Brayter \$3.30.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

☞ Bro. ISAAC L. ALLEN, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for \$1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; \$1.50 per hundred. Postage 1 cent.

TRACTS FROM THE TRACT FUND.—Friends at the WEST can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt \$1.00. Six copies, \$3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; \$3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, \$3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruah* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, \$3.00 per hundred; postage 1 cent, or 1-3 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

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"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. \$3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; \$1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, \$14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price \$1.25—post paid.

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The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 21 pp. 12mo. Price 3 cts. \$2.00 per hundred.

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The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. \$2.00 per hundred.

The seven treatises last named can be also had of the Publishers, J. P. Jewett & Co., Boston; G. W. Young, 138 William Street, New York; Geo. S. Blanchard, Cincinnati; and S. C. Griggs & Co., Chicago.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, \$1.25.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent, single; 75 cts. per hundred. Postage 1 ct.

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Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By J. C. Wellcome.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

Foster's Letter and Tract on Hell, \$1.00 per hundred; [illegible]

Words of Warning. 3 cents single; postage 1 ct.; \$1.50 per hundred.

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January, 1860.

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Original Contributions.

For the Crisis.

DEAR BROTHER:—A short time since I received the enclosed lines of poetry from a dear old pilgrim sister on her way to Mt. Zion, (though living rather of a secluded life outward). They seemed very precious to me because expressive of real heart experience; and the thought suggested itself to my mind to send them to the "Crisis" for insertion, that they may call forth a response from other hearts than my own, for I know of no treasure equal to "a quiet mind,"—a mind quieted by the influence and power of truth as it is revealed in the spirit and testimony of Him who was dead, but is alive—yes, and alive forevermore, *Christ Jesus the Lord*, the only real *source of life, love and immortality*. My heart claims a kindred with those that are *in Him*, "members of his body," known and unknown; feeling to realize a greater increase of understanding relative to his blessed will concerning me, and grace sufficient for the full demand, I desire ever to abide in thankfulness and patient waiting on the Lord. JULIA H. BARTLETT.

Hartford, Ct.

A Quiet Mind.

"My peace I give unto you."

I have a treasure which I prize,
Its like I cannot find;
'Tis far beyond what earth can give:
'Tis this—a *quiet mind.*

But 'tis not that I'm stupefied,
Or senseless, dull, or blind;
'Tis God's own peace that reigns within,
Which forms my *quiet mind.*

I found this treasure at the cross;
And there to every kind
Of weary, heavy-laden souls,
Christ gives a *quiet mind.*

My Savior's death and risen life,
To give it were designed;
His love's the never-failing spring
Of this, my *quiet mind.*

The love of God within my breast
My heart to him doth bind;
This is the peace of heaven on earth,
This is my *quiet mind.*

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my *quiet mind.*

And what may be to-morrow's cross
I never seek to find;
My Savior says, "Leave that to me,
And keep a *quiet mind.*"

And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow those
Who have this *quiet mind.*

I meet with pride of wit and wealth,
And scorn and looks unkind;
It matters not, I envy none
While I've a *quiet mind.*

I'm waiting now to see the Lord,
Who's been to me so kind;
I want to thank him face to face,
For this my *quiet mind.*

For the Crisis.

THE COMING STRUGGLE Between the Church and the Powers of Darkness:

SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 6.

THE MEN OF CORRUPT MINDS.

"This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more (or rather, as Dr. Clarke says) than lovers of God, having a form of godliness but denying the power thereof: from such turn away. For of this sort are they who creep into houses and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to a knowledge of the truth. Now as Jannus and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be manifest to all men as theirs also was."—2 Tim. 3:1—9.

Here also we have an allusion to a display of miracle-working power whose operation and associate influences against the truth, Paul calls the "perilous times" of the last days. But I will notice more particularly. From this scripture we learn:—

1. That the "perilous times" of "the last days" will be marked by a resistance to the truth.

2. We are told how it shall be resisted—"as Jannes and Jambres withstood Moses," that is, by working miracles in defence of another religion with a special design to bring the truth into disrepute.

3. We learn by whom it shall be resisted—by men of corrupt minds, reprobate concerning the faith.

The perils of the last days are manifest in other passages already noticed, but here the perils are particularly specified as a resistance to the truth by men of corrupt minds, reprobate concerning the faith. Who, though they have a form (not *the* form) of godliness are still unholy, blasphemers, fierce, incontinent despisers of those that are good, etc. They have also a plausible support for their recklessness in that they are attended with a striking display of supernatural power. When we consider with these, their "free love" feature declaring that "they creep into houses and lead captive silly women laden with sins, led away with divers lusts," we find the prominent features of Spiritualism described unmistakably.

Their resistance to the truth is as Jannes and Jambres withstood Moses. It is evident that Jannes and Jambres were those Egyptian magicians who wrought miracles before Pharaoh when Moses appeared before him for the release of the children of Israel.—Ex. 7th and 8th chaps. Paul alludes to them as something they were familiar with and not demanding an explanation, and I have seen two or three authorities that such were the names of those magicians, but am unable to quote them now. Jannes and Jambres withstood Moses by working miracles in defence of their mission against the mission and miracles of Moses; hence: these last day miracle-workers may be expected to resist the truth by working miracles in support of their errors as a substitue for the truth. Do not all advanced Spiritualists deny the Bible? and do they not also claim that their miracles give authority to their teachings as the only religion worthy of our acceptance in these days? Hence, this scripture can but belong to Spiritualism. We will now consider the two-horned beast of Rev. 13th.

THE TWO-HORNED BEAST.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred, threescore and six. And I looked and lo, a Lamb stood on Mount Zion, and with him an hundred and forty, and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder."—Rev. 13:11—18, and 14:1, 2.

This two-horned beast has been formerly supposed by most brethren to have had its fulfillment in the past, though not so much so now. I do not discover, however, that this disposition to put its work in the past, arose from any well settled or harmonious application of the prophecy among those who believed it in the past, but rather from a disposition to believe that "all is in the past" in view of the nearness of Christ's coming. I can see, however, that this eagerness to put it in the past without any clear application there, has given rise, as Bro. Litch says, to "as many views as to the beast, who he is, as there are writers on the subject."

These various theories, putting this beast in the past, have had their admirers, but none have been generally accepted. Whether the application was to the Czar of Russia, with his double title, or Napoleon, without such title, or to England and little Wales as the two-horned beast, the theory seemed equally acceptable in view of the difficulties since it put "all in the past." All this instability and catching "at a straw" has, I apprehend, grown out of the general repugnance to the inquiry whether these things may not be in the future. This idea, that "all is in the past," was firmly and very naturally believed by those who thought the Lord's coming immediately impending as in "43"; but seventeen years have since passed developing certain things not then in the past, as Spiritualism, which all agree has fulfilled certain prophecies otherwise applied at that time. Hence, as it was not correct to say at that time, "all is in the past," we should be more guarded about allowing such things to come upon us unawares, and should approach the future with our eyes open.

Some think it unsafe to regard these things as having their fulfillment in the future, as though it would be putting "far off the evil day." I am as anxious to know the nearness of Christ's coming as any one, but nothing will throw light upon this point but the truth, which I dare not satisfy myself must be found by putting into the past things which manifestly belong in the future. But we will now notice the prophecy of the two-horned beast, and see where it does belong. We will first consider the meaning of some of these terms as we are now in symbolic prophecy and determine what power is here alluded to as "the first beast." A beast, or more properly "wild beast," in prophecy symbolizes a kingdom.—Dan. 7:17, 23, and Rev. 17th chap. This beast is said to have "two horns" which represents a union of two distinct regalities under one head, as was the case with Media and Persia.—Dan. 8:3, 20. This first beast and his career are introduced into the 13th chap. carrying us down till we come to the two-horned beast. He is represented here as speaking great things and blasphemies. It is said that "he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them, and power was given him over all kindreds, tongues, and nations."

All Protestant interpreters agree that this "first beast" is that power which grew out of a union of the Catholic Church with the State in its past history as a persecuting power. Then "power was given him over all nations," insomuch that the Pope claimed the right to make and unmake kings at his pleasure, and frequently exercised it. At this time it "made war with the saints," also, when forty or fifty millions were put to death for their adherence to the truth. It continued its course also "for forty and two months," literally, 1260 years. And now having fulfilled these things and lost its power over the nations, and also its power to put the saints to death, it has gone into captivity according to the prediction, "he that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword."

Whether we regard his oppressive career of forty-two months which should terminate by his going into captivity, as closing in 1787, when the Pope lost all political influence in Europe; in 179–, when Gen. Berthier carried the Pope captive to France where he died in exile; in 1809, when the Pope was taken captive by Gen. Radet, under Bonaparte and carried to France in company with Cardinal Pacca; or in the present distressed condition of the Papacy, it does not affect the point under consideration, since we have only to show that she has gone into captivity, and that, since her oppressive persecution in the past. I think, however, that she was reduced and punished more during the French Revolution than at any other period. Goodrich, in his *History of the Church*, in speaking of the effects of this revolution says:—"The revolutionary torrent which was thus set in motion, destroyed law, government and religion in France, and laid waste the Roman Church, both there and in neighboring countries. Her priests were massacred. . . . From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink."—p. 184. Says Montalambert, a Catholic, speaking of the Papacy at that time:—"All the world looked upon it as a corpse which it only remained to bury." It was to be in this helpless condition when the two-horned beast comes up, whose rise and work we will now consider.

This two-horned beast is said to "speak as a dragon," that is, "furious, fiery, fierce." He is said to exercise "all the power of the first beast before him and therefore "over all kindreds, tongues and nations." This two-horned beast's exercising all the power of the first beast, shows that it did not come up till the first beast had lost its power, as this power over all nations could not be held by two parties at the same time. And it is further evident that this two-horned beast comes up when the first beast had no power, from the fact that all the power used in causing the earth to worship the first beast is attributed to the two-horned beast. And lastly, it must be found in its humiliation when this beast comes up and causes the earth to worship it, for during the forty-two months it has the worship of all that dwell upon the earth, whose names are not written in the book of life.

This beast is said to do great wonders. He even makes fire come down from heaven on earth in the sight of men. "He deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." That this deception will become general through this miraculous display of power is manifest from the passages,—"He causeth the earth and them which dwell therein to worship," etc., and "He deceiveth them that dwell on the earth by the means of those miracles which he had power to do," etc.

It has been said that a beast cannot symbolize one man, merely, but always a kingdom and "whatever we may interpret this power to be, we may rest assured that it is a body politic, a government or kingdom, as much so as Babylon, or Grecia, or any kingdom that has or does exist." This language was used in an article designed to prove that Spiritualism neither has, nor will fulfill the prophecy of the two-horned beast, and urging that it is already fulfilled by some other power. But if a beast represents a kingdom always, and in this case in particular, then this two-horned beast cannot point to "one man, merely," having power to do "great wonders," but to a body of miracle-workers organized as a "kingdom, as much so as Babylon, Grecia, or any kingdom that has or does exist." Here would be a difficulty for the advocates of this idea to find such a kingdom in the past and doing the work attributed to the two-horned beast. I conclude, however, that though a beast in prophecy points generally to a kingdom, and in this case in particular, yet the miraculous power of the two-horned beast is not attributed so much to the mass composing the kingdom, as to one man at its head.

It is further said that "he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying unto them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live." He first deceives them and gains their confidence in his being directed from the invisible world, by his manifestations of supernatural power in causing fire to come down from heaven on earth in the sight of men, and doing other great wonders and miracles which he had power to do in the sight of the beast. When he has laid this foundation for the confidence of his admirers in his direction and mission from the invisible world, perhaps as the forerunner of the "Coming Man," who shall bring about the "good time coming," he cannot fail of success in "saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live."

Now since a beast, or wild beast, represents a kingdom, and an image is a resemblance or likeness; therefore, an image to the first beast, power, or kingdom, must be a power or kingdom resembling that first in its peculiar features. But its peculiar features were a union of church and state, forbidding all worship without their authority; therefore, the image to the beast must be the same. And since he causes them that dwell on the earth to worship the first beast, and performs his miracles in the sight or presence of the beast, and finally causes an image to be made to the beast, it seems that he courts the favor of the first, or Papal beast, which becomes a supporter of the image to the beast.

That this image to the beast embraces a union of church and state, it is further evident from its demanding worship of all and enforcing these demands by putting to death, so far as may be, which requires the arm of state, all who refuse to worship as they direct. It not only provides that as many as will not worship the image of the beast, shall be killed, but also requires of all who do worship that they shall receive a mark in their right hand or in their foreheads, in order, probably, that those who do not worship may be the more readily detected. And determined by all means to compel those who cannot be persuaded, they attempt to starve to terms those who would still worship God according to their own consciences, providing that "none shall buy nor sell save those who have the mark of the beast." Here, then, in this two-horned beast we have:—

1. A kingdom between the downfall of the Papacy which has happened within the past eighty years and the coming of Christ in the future, whose head displays a wonderful power in working miracles.

2. He persuades the world through the influence of his miracles in giving apparent evidence of divine authority to his mission to worship or respect the Papacy again.

3. He obtains the co-operation of the Papacy whose united efforts are now put forth for the subjection of the world generally unto their religion, when those who will not accept are put to death as rebels to the ruling powers.

4. Their authority in making their demands on all to submit to their worship, is generally admitted by the world in view of their support from the invisible world; having the power to make fire come down on earth in the sight of men, and do other great wonders at pleasure in which they are manifestly assisted from the invisible powers.

5. Those who accept of their worship are required to bear a distinguishing mark in their right hand or forehead.

6. None shall be suffered to buy nor sell save those who have this mark. But none of these things have as yet taken place. This kingdom does not yet exist, neither as a body of miracle-workers nor as having such miraculous power in its head; nor has the Papacy been saved from its humiliation and obtained the respect of the world again; much less do we see the world respecting the Papacy through the miraculous feats attributed to the two-horned beast; nor do we see the union of church and state embracing as its chief elements the Papacy and this miracle-working power, putting to death those who refuse to worship it, and providing, that all who worship shall bear a mark of loyality in their right hand or forehead, while none others are suffered to buy or sell. If the two-horned beast is developed, the humiliation of the Papacy has ceased, the second union of church and state is manifest in its persecuting character, and all the above items may be recognized as fulfilled or in progress. But our best efforts to put these things in the past can prove no more than that they have been done in a corner. L.

For the Crisis.

What we Need.

Down here in the last days, where it is impossible to live without the Spirit's influence, we all need to walk in the unity of the Spirit, to hold close communion with God. We need men of prayer, holy, zealous and true. People have got such narrow ideas of zeal that saints have forgotten to *shout* and sing, and "be joyful in the Lord." We want ministers who are willing to be anything, to be *called* everything, to endure all things, to suffer, to weep, to be *obliged* to pray "give us this day our daily bread;"—we want ministers who are humble, meek, Christ-like, anxious to pull sinners as brands from the burning, who will work without gloves, to glorify God and not honor self. We want shepherds who care for the flock more than for the fleece. We want those who are small enough to feed the *lambs*. The old sheep may have D.D.'s and LL.D.'s to feed *them*, but the little ones want to be fed by some *child* of God. We want the TRUTH preached,—not a part of it, but *all* truth. We want it preached "*in season*" especially. We not only ask for explanations of man, Daniel's visions, John's sights and wonders, with interpretations thereof; but we want the *love of Christ* revealed. We want that applied to the *head*,—this to the heart. Some think it is sufficient to believe the prophets,—to rightly understand all about the "seven heads and ten horns," etc. etc. But even Satan believes and *trembles*, which is more than some men do. I admit that a *right faith* tends to regulate the whole life; but still there are many who can give you link after link of the plan of salvation, who never had any part in it. These are converted to the truth, but not to the Lord.

Above all good things we want *peace*, not only with God, but with one another. We want the whole world of tongues bridled. We want less backbiting, slandering, reproaching, and far more praying. O we do want more *honesty*, more *love*, that thinketh no evil. We want more union. We want less looking at bonnets, and more self-examination. Then we want plainer bonnets, so that we shall not notice them so readily. And if we want the presence of God in our meetings, we want *humility*. We want to be low enough to *kneel*, to bow down before Jehovah, considering ourselves but dust in the presence of a great and eternal God.

Brethren, shall our wants be supplied? Shall we leave all the burden on a few, who have to carry our cross and theirs too,—and then because they get better pay than we do, get blessed happy, and shout and roar over it, shall we lazy drones get in a line and call them fanatics? Let us each bear his own burden, get his own blessing, wear his own crown. O let us be awake. Time flies fast. What we do must be done soon. Souls are perishing, the church is sleeping, the Lord is coming, and *we* ought to be working. I'm going to work,—who'll go with me? Come, scores of you. M. MATHEWS.

Providence, R. I.

Selections.

What of Christ?

It was a few years ago that a church and congregation which had long been dead and barren, began to show signs of the reviving influences of the Holy Spirit. With the deepest interest the pastor watched the increasing solemnity and seriousness manifested by all classes. A spirit of prayer was poured out on God's children, and the impenitent were deeply impressed with a sense of the importance of spiritual and eternal things. The work was deep and powerful.

In the congregation was a young man who had never had any religious instruction or christian influence. His father, some years before, on finding one of his daughters anxious in regard to her eternal interests, tried, by making parties of pleasure on the Sabbath, and drawing her gay companions around her, to divert her mind, stifle conscience, and prevent her stealing away to church. But that father had died, the children had been induced to attend public worship on the Sabbath, and now all of them were interested in their eternal salvation.

The pastor saw the struggles of this young man; and one evening, at the close of the services, sought an interview with him. In the kindest manner he showed him his situation as a transgressor of God's holy law, the condemnation he was under, and his utter helplessness to save himself or work out his own righteousness. He then asked him what he was going to do, or how escape eternal death, and left him to his own reflections.

The next day, with the greatest despondency and anguish depicted on his countenance, he came to his pastor, asking, "What must I do to be saved?" He could find no way of escape. His pastor asked him if he had thought of Christ. He replied, "No; but WHAT OF CHRIST?" His pastor then opened up to him the glorious plan of salvation; showed him how Christ, moved with compassion for our misery and ruin, suffered for us, offering up his life a sacrifice to divine justice, and now lives to intercede for us; how God could be just, and the justifier of him who believeth; how he is waiting to welcome and adopt us into his family, washing out our sins in the blood of Jesus, and clothing us in his righteousness; and how he sends his Spirit to strive with us and draw us to himself and sanctifies us.

It was a new and wonderful revelation to him; and with all the love and confidence and trust of a little child he welcomed it, rejoiced in it, accepted this precious Savior as his own, and consecrated himself to his service.

Some years have since passed, and he remains steadfast, surrounding his children with christian influences, and training them up in the "nurture and admonition of the Lord."—*Amer. Messenger.*

Divine Providence.

God governs in the affairs of men, though we do not see him. God watches the flow of daily life. He stands in the market; he walks in the street; he beholds the ways of business, the paths of temptation, the lanes of pleasure, the sinks of evil,—in all places where men are tasked and tried, and made temptable, there stands God looking, taking account; and not only beholding, but encouraging, cheering, and saying, if men would but hear his voice, "It is always safe to be right; there is always reward in virtue; there is always solid foundation in righteousness." Everywhere the voice of God to men is, "Seek first the kingdom of God and his righteousness"—that is, seek, as the best and highest end of desire, my kingdom and my righteousness—and it shall take nothing from, but shall add all things to you.—*Beecher.*

☞ Keep good company or none.

True Religion.

A true religion, then, never is in the way of anything which a man ought to desire. It undertakes to give a man more, in every way, than in his ignorance he could have had. It teaches him restraint in one place, only to enable him to reach forth to liberty in another. It undertakes to give a man the whole of himself. When a man would rob himself by taking undue liberties with one part, leaving all the other parts unoccupied, religion teaches him a higher and a better use of all his powers. It undertakes to give a man the most that can be harmoniously educed from every faculty of his nature, and therefore refuses to let him overtax some, and underuse other parts of his being. Its very end is to give men salvation in the life to come, by making them better men in the life that now is. It seeks to make a man happier; it seeks to give him liberty, and power, and superior quality, in every faculty of his nature. When, therefore, men enter upon a christian life in this large and generous method, God stands and declares that such a course, while it secures, ultimately, the high ends of eternal salvation, shall also secure secular good. "Godliness is profitable unto all things having promise of the life that now is, and of that which is to come." Religion shall bless a man both in this life and in the life that is hereafter.—*Beecher.*

Waking Thoughts.

With what a glory wakes this Sabbath morn!
What sudden splendors gild the Eastern skies!
How swiftly from the shrouded valleys borne,
The mists dispel and vanish from our eyes!

The lichened rocks and leafless groves awake,
And e'en these winter hills, so brown and bare,
Back from their barren brows the shadows shake,
And this new sheen of golden promise wear.

So, when the Eternal Sabbath morn shall bring
Its full release from all of Earth's control,
Those purer rays which gild each seraph's wing,
With light and warmth shall bathe each ransomed soul.

No sterile waste is there, no night of sin;
No clouds may gather, no rude winds may blow;
There God shall welcome each new comer in
To pastures green, where living waters flow.

Oh when, sweet Sabbath, shall thy morning break,
Down the far summits of heaven's hills of gold?
When, when shall we from life's poor dream awake,
And God's Eternal Heritage behold?

Bits of Gold.

I never find, Blessed be the rich, or blessed be the noble; but, Blessed be the meek, blessed be the poor, blessed be the mourners. And yet, O God, most carry themselves as if they not only not desired, but even feared to be blessed.—*George Herbert, died* 1632.

Full oft time I read, that no man trust in his own perfection, be he stronger than Sampson, or holier than David, or wiser than Solomon.—*Chaucer, died* 1400.

A christian should look upon himself as sacred and devoted. For that which involves but an ordinary degree of criminality in others, in him partakes of the nature of sacrilege; what is a breach of trust in others, is, in him, the profanation of a temple.—*Robert Hall.*

Prayer touches the only spring that can insure success. By speaking we move man; but by prayer, we move God.—*Ibid.*

It is the Cross.

It is the cross that tells us most of the evil of sin; for it shows us the Son of God punished for our sin.

It is the cross that tells us of the free grace of God to sinners; for it shows us that rather than let us die God gave his Son to die for us.

It is the cross that tells us the sin that is in man's heart, and how man hates God; there we see man killing the Son of God.

It is the cross that tells us the love of Jesus; for it shows Jesus dying for those that hated and killed him.

BREVITY.—A writer in the *Christian Secretary* thinks that much might be gained if speakers in prayer and conference meetings would "observe the miller's creed—always shut the gate when the grist is cut."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Throat Ail.

The first symptoms of throat-ail, or Chronic Laryngitis, or Clergymen's Sore Throat, are usually a frequent hemming and hacking, in order to clear the voice or throat; this is slight and seldom at first, and may not be noticed for weeks; but then, it is so decided, that it forces itself upon the attention, either by its frequency, or by the force required to clear the throat sufficiently to speak with distinctness. After a while, it requires such an effort to ennunciate plainly, that the patient for the first time becomes aware of a certain feeling of tiredness about the throat or neck; most generally it is a dull hurting; or he finds there is a kind of lumpish feeling in the thoat, and he attempts to swallow it away, and it does seem to go down, but it does not stay down, and he swallows again, and soon he finds himself *swallowing all the time;* occasionally there is a different cause for swallowing, the throat appears to be dry, and swallowing for a time seems to moisten it; finally the swallowing is almost incessant, especially if the mind is directed to it. For a time, nothing is brought away; gradually a little pearly or whitish or cottony-like phlegm is brought up, and the patient becomes hoarse. In the progress of things this phlegm becomes dryish, and so tough, that it clings to the inside of the throat, and can only be dislodged by a decided effort at clearing, with a dipping forward of the head. The voice next becomes husky; at last a positive cough is necessary to dislodge the phlegm, and consumption soon follows.

The symptoms detailed are present in the history of every case I have known. Accompanying these, there are occasional additional symptoms. A kind of pain, sharp or hurting, runs up the side of the neck towards the ear. Some complain of a burning feeling now and then at the little hollow at the bottom of the neck, or up and down the breast bone in the centre, or at the pit of the stomach. These burning sensations are not felt continuously in any case, but at certain times during the day.

CAUSES OF THROAT-AIL.

I cannot here state them all, nor at length, only the principal ones, and them succinctly.

I have now these many years confined my attention rigidly and exclusively to throat and lung diseases. I think I was the first physician in the United States to do so, as rigidly. I know not that there is any one besides myself in this country, who dismisses every case as invariably, in which the air passages are not involved. I make this statement for the purpose of enabling the reader to place the deserved estimate at the assertion I am going to make, to wit:

Three cases out of every four coming to me for throat-ail, have it as the result of improper eating and drinking.

* * *

A proper use of the voice strengthens the throat, and gives it a capability of resisting disease, just as a judicious use of any other muscles of the body increase their strength and health. But improper use, as just stated, by weakening, renders them more susceptible of disease of any kind, and specially of the stomach, in consequence of the nervous connection before described.

* * *

AN INSTRUCTIVE WARNING TO CLERGYMEN.

In illustration of the principles stated, I will record here a fact.

A very eminent D. D. *within a year* has given up the charge of his congregation from *a complaint in the throat;* his parishioners, in parting with him, presented him with a farm, and now he is lecturing over the country, and nothing is heard about his throat complaint, except when he leaves his wife at *home;* when that is the case, he is laid up instanter. As long as she is at his side to watch over what he eats as to quality and amount, he keeps well; when he transgresses, the food sours on the stomach, the throat burns, gets clogged up, he is hoarse and useless.

* * *

Throat-ail then being generally located in the stomach—what is the use of gargling the throat with acids and metallic preparations, which destroy the teeth? and what is the use of swabbing out the throat with nitrate of silver, when the source of the disease is elsewhere. It does I know sometimes give relief, but it is not permanent, it cannot be, for it is merely covering a black spot on the wall with whitewash; the spot is not seen, but it is there still; but unlike the black spot, which is statu quo, the disease, though covered, is burrowing and spreading still. If again, the disease is really in the stomach, it is a useless waste of time, it is unphilosophical, to tell a clergyman who has throat-ail, that he must abandon preaching; because the voice muscles must be treated like any other muscle of the body which is debilitated, their energies must be invited back by judicious forms of exercise, just as in recovering from a fever, we increase our strength by exercising carefully and gradually, and safely increasing that exercise. —*Dr. Hall.*

How to preserve the Teeth.

The mouth is a very warm place—98 degrees Fahrenheit. In this northern climate we never have a temperature so high, in the shade. Even at ninety beef will begin to decompose in twenty-four hours. The particles of beef and other food which are left betwee the teeth at dinner, begin to putrefy before dinner the next day. If you then pick the teeth, the odor of the breath testifies to decomposition.

With this management we ought not to be surprised that the gums and teeth should become the subjects of disease.

What is to be done?

1st. Use the tooth-pick (goose quill) after each meal. Follow with a mouthful or two of water, to remove the particles the tooth-pick may have left behind.

2d. Every morning, on rising, use the brush and castile soap.

With these simple things thoroughly done, you will preserve the teeth to old age.—*Dr. Lewis's Boston Journal of Physical Culture.*

USEFUL FAMILY RECIPES (FOR WIVES.)—*Honey Soap.*—Take of smiles, soft answers, tolerance, temper and tact, equal parts. Mix well, and place ready for use to your husband's hand. The above will be found an invaluable recipe for removing all roughness and irritation—for giving smoothness and softness, and for obviating all the unpleasant effects of domestic friction.

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Original Contributions.

For the Crisis.

DEAR BRETHREN:—A short time since I received the enclosed lines of poetry from a dear old pilgrim sister on her way to Mt. Zion, (showing rather of a secluded life outward). They seemed very precious to me because expressive of real heart experience; and the thought suggested itself to my mind to send them to the "Crisis" for insertion, that they may call forth a response from other hearts than my own, for I know of no treasure equal to "a quiet mind,"—a mind quieted by the influence and power of truth as it is revealed in the spirit and testimony of Him who was dead, but is alive—yea, is alive forevermore, *Christ Jesus the Lord*, the only real *source of life, love and immortality.* My heart claims a kindred with those that are *in Him*, "members of his body," known and unknown; seeking to realize a greater increase of understanding relative to his blessed will concerning me, and grace sufficient for the full demand, I desire ever to abide in thankfulness and patient waiting on the Lord.

JULIA H. BARTLETT.

Hartford, Ct.

A Quiet Mind.

"My peace I give unto you."

I have a treasure which I prize,
Its like I cannot find;
'Tis far beyond what earth can give:
'Tis this—a *quiet mind.*

But 'tis not that I'm stupefied,
Or senseless, dull, or blind;
'Tis God's own peace that reigns within,
Which forms my *quiet mind.*

I found this treasure at the cross;
And there to every kind
Of weary, heavy-laden souls,
Christ gives a *quiet mind.*

My Savior's death and risen life,
To give it were designed;
His love's the never-failing spring
Of this, my *quiet mind.*

The love of God within my breast
My heart to him doth bind;
This is the peace of heaven on earth,
This is my *quiet mind.*

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my *quiet mind.*

And what may be to-morrow's cross
I never seek to find;
My Savior says, "Leave that to me,
And keep a *quiet mind.*"

And well I know the Lord hath said,
To make my heart resigned,
That mercy still shall follow those
Who have this *quiet mind.*

I meet with pride of wit and wealth,
And scorn and looks unkind;
It matters not, I envy none
While I've a *quiet mind.*

I'm waiting now to see the Lord,
Who's been to me so kind;
I want to thank him face to face,
For this my *quiet mind.*

For the Crisis.

THE COMING STRUGGLE Between the Church and the Powers of Darkness:

SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 6.

THE MEN OF CORRUPT MINDS.

"This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more (or rather, as Dr. Clarke says) than lovers of God, having a form of godliness but denying the power thereof: from such turn away. For of this sort are they who creep into houses and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to a knowledge of the truth. Now as Jannus and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be manifest to all men as theirs also was."—2 Tim. 3: 1—9.

Here also we have an allusion to a display of miracle-working power whose operation and associate influences against the truth, Paul calls the "perilous times" of the last days. But I will notice more particularly. From this scripture we learn :—

1. That the "perilous times" of "the last days" will be marked by a resistance to the truth.

2. We are told how it shall be resisted —"as Jannes and Jambres withstood Moses," that is, by working miracles in defence of another religion with a special design to bring the truth into disrepute.

3. We learn by whom it shall be resisted—by men of corrupt minds, reprobate concerning the faith.

The perils of the last days are manifest in other passages already noticed, but here the perils are particularly specified as a resistance to the truth by men of corrupt minds, reprobate concerning the faith. Who, though they have *a form* (not *the* form) of godliness are still unholy, blasphemers, fierce, incontinent despisers of those that are good, etc. They have also a plausible support for their recklessness in that they are attended with a striking display of supernatural power. When we consider with these, their "free love" feature declaring that "they creep into houses and lead captive silly women laden with sins, led away with divers lusts," we find the prominent features of Spiritualism described unmistakably.

Their resistance to the truth is as Jannes and Jambres withstood Moses. It is evident [illegible] before Pharaoh when Moses appeared before him for the release of the children of Israel.—Ex. 7th and 8th chaps. Paul alludes to them as something they were familiar with and not demanding an explanation, and I have seen two or three authorities that such were the names of those magicians, but am unable to quote them now. Jannes and Jambres withstood Moses by working miracles in defence of their mission against the mission and miracles of Moses; hence: these last day miracle-workers may be expected to resist the truth by working miracles in support of their errors as a substitue for the truth. Do not all advanced Spiritualists deny the Bible? and do they not also claim that their miracles give authority to their teachings as the only religion worthy of our acceptance in these days? Hence, this scripture can but belong to Spiritualism. We will now consider the two-horned beast of Rev. 13th.

THE TWO-HORNED BEAST.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred, threescore and six. And I looked and lo, a Lamb stood on Mount Zion, and with him an hundred and forty, and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder."—Rev. 13: 11—18, and 14: 1, 2.

This two-horned beast has been formerly supposed by most brethren to have had its fulfillment in the past, though not so much so now. I do not discover, however, that this disposition to put its work in the past, arose from any well settled or harmonious application of the prophecy among those who believed it in the past, but rather from a disposition to believe that "all is in the past" in view of the nearness of Christ's coming. I can see, however, that this eagerness to put it in the past without any clear application there, has given rise, as Bro. Litch says, to "as many views as to the beast, who he is, as there are writers on the subject."

These various theories, putting this beast in the past, have had their admirers, but none have been generally accepted. Whether the application was to the Czar of Russia, with his double title, or Napoleon, without such title, or to England and little Wales as the two-horned beast, the theory seemed equally acceptable in view of the difficulties since it put "all in the past." All this instability and catching "at a straw" has, I apprehend, grown out of the general repugnance to the inquiry whether these things may not be in the future. This idea, that "all is in the past," was firmly and very naturally believed by those who thought the Lord's coming immediately impending as in "43"; but seventeen years have since passed developing certain things not then in the past, as Spiritualism, which all agree has fulfilled certain prophecies otherwise applied at that time. Hence, as it was not correct to say at that time, "all is in the past," we should be more guarded about allowing such things to come upon us unawares, and should approach the future with our eyes open.

Some think it unsafe to regard these things as having their fulfillment in the future, as though it would be putting "far off the evil day." I am as anxious to know the nearness of Christ's coming as any one, but nothing will throw light upon this point but the truth, which I dare not satisfy myself must be found by putting into the past things which manifestly belong in the future. But we will now notice the prophecy of the two-horned beast, and see where it does belong. We will first consider the meaning of some of these terms as we are now in symbolic prophecy and determine what power is here alluded to as "the first beast." A beast, or more properly "wild beast," in prophecy symbolizes a kingdom. —Dan. 7: 17, 23, and Rev. 17th chap. This beast is said to have "two horns" which represents a union of two distinct regalities under one head, as was the case with Media and Persia.—Dan. 8: 3, 20. This first beast and his career are introduced into the 13th chap. carrying us down till we come to the two-horned beast. He is represented here as speaking great things and blasphemies. It is said that "he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them, and power was given [illegible]

All Protestant interpreters agree that this "first beast" is that power which grew out of a union of the Catholic Church with the State in its past history as a persecuting power. Then "power was given him over all nations," insomuch that the Pope claimed the right to make and unmake kings at his pleasure, and frequently exercised it. At this time it "made war with the saints," also, when forty or fifty millions were put to death for their adherence to the truth. It continued its course also "for forty and two months," literally, 1260 years. And now having fulfilled these things and lost its power over the nations, and also its power to put the saints to death, it has gone into captivity according to the prediction, "he that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword."

Whether we regard his oppressive career of forty-two months which should terminate by his going into captivity, as closing in 1787, when the Pope lost all political influence in Europe; in 179–, when Gen. Berthier carried the Pope captive to France where he died in exile; in 1809, when the Pope was taken captive by Gen. Radet, under Bonaparte and carried to France in company with Cardinal Pacca; or in the present distressed condition of the Papacy, it does not affect the point under consideration, since we have only to show that she has gone into captivity, and that, since her oppressive persecution in the past. I think, however, that she was reduced and punished more during the French Revolution than at any other period. Goodrich, in his *History of the Church*, in speaking of the effects of this revolution says :—"The revolutionary torrent which was thus set in motion, destroyed law, government and religion in France, and laid waste the Roman Church, both there and in neighboring countries. Her priests were massacred. . . . From the Atlantic to the Adriatic, she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink."—p. 184. Says Montalambert, a Catholic, speaking of the Papacy at that time:—"All the world looked upon it as a corpse which it only remained to bury." It was to be in this helpless condition when the two-horned beast comes up, whose rise and work we will now consider.

This two-horned beast is said to "speak as a dragon," that is, "furious, fiery, fierce." He is said to exercise "all the power of the first beast before him and therefore "over all kindreds, tongues and nations." This two-horned beast's exercising all the power of the first beast, shows that it did not come up till the first beast had lost its power, as this power over all nations could not be held by two parties at the same time. And it is further evident that this two-horned beast comes up when the first beast had no power, from the fact that all the power used in causing the earth to worship the first beast is attributed to the two-horned beast. And lastly, it must be found in its humiliation when this beast comes up and causes the earth to worship it, for during the forty-two months it has the worship of all that dwell upon the earth, whose names are not written in the book of life.

This beast is said to do great wonders. He even makes fire come down from heaven on earth in the sight of men. "He deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." That this deception will become general through this miraculous display of power is manifest from the passages,—"He causeth the earth and them which dwell therein to worship," etc., and "He deceiveth them that dwell on the earth by the means of those miracles which he had power to do," etc.

It has been said that a beast cannot symbolize one man, merely, but always a kingdom and "whatever we may interpret this power to be, we may rest assured that it is a body politic, a government or kingdom, as much so as Babylon, or Grecia, or any kingdom that has or does exist." This language was used in an article designed to prove that Spiritualism neither has, nor will fulfill the prophecy of the two-horned beast, and urging that it is already fulfilled by some other power. But if a beast represents a kingdom always, and in this case in particular, then this two-horned beast cannot point to "one man, merely," having power to do "great wonders," but to a body of miracle-workers organized as a "kingdom, as much so as Babylon, Grecia, or any kingdom that has or does exist." Here would be a difficulty for the advocates of this idea to find such a kingdom in the past and doing the work attributed to the two-horned beast. I conclude, however, that though a beast in prophecy points generally to a kingdom, and in this case in particular, yet the miraculous power of the two-horned beast is not attributed so much to the mass composing the kingdom, as to one man at its head.

It is further said that "he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying unto them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live." He first deceives them and gains their confidence in or in causing fire to come down from heaven on earth in the sight of men, and doing other great wonders and miracles which he had power to do in the sight of the beast. When he has laid this foundation for the confidence of his admirers in his direction and mission from the invisible world, perhaps as the forerunner of the "Coming Man," who shall bring about the "good time coming," he cannot fail of success in "saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live."

Now since a beast, or wild beast, represents a kingdom, and an image is a resemblance or likeness; therefore, an image to the first beast, power, or kingdom, must be a power or kingdom resembling that first in its peculiar features. But its peculiar features were a union of church and state, forbidding all worship without their authority; therefore, the image to the beast must be the same. And since he causes them that dwell on the earth to worship the first beast, and performs his miracles in the sight or presence of the beast, and finally causes an image to be made to the beast, it seems that he courts the favor of the first, or Papal beast, which becomes a supporter of the image to the beast.

That this image to the beast embraces a union of church and state, it is further evident from its demanding worship of all and enforcing these demands by putting to death, so far as may be, which requires the arm of state, all who refuse to worship as they direct. It not only provides that as many as will not worship the image of the beast, shall be killed, but also requires of all who do worship that they shall receive a mark in their right hand or in their foreheads, in order, probably, that those who do not worship may be the more readily detected. And determined by all means to compel those who cannot be persuaded, they attempt to starve to terms those who would still worship God according to their own consciences, providing that "none shall buy nor sell save those who have the mark of the beast." Here, then, in this two-horned beast we have :—

1. A kingdom between the downfall of the Papacy which has happened within the past eighty years and the coming of Christ in the future, whose head displays a wonderful power in working miracles.

2. He persuades the world through the influence of his miracles in giving apparent evidence of divine authority to his mission to worship or respect the Papacy again.

3. He obtains the co-operation of the Papacy whose united efforts are now put forth for the subjection of the world generally unto their religion, when those who will not accept are put to death as rebels to the ruling powers.

4. Their authority in making their demands on all to submit to their worship, is generally admitted by the world in view of their support from the invisible world; having the power to make fire come down on earth in the sight of men, and do other great wonders at pleasure in which they are manifestly assisted from the invisible powers.

5. Those who accept of their worship are required to bear a distinguishing mark in their right hand or forehead.

6. None shall be suffered to buy nor sell save those who have this mark. But none of these things have as yet taken place. This kingdom does not yet exist, neither as a body of miracle-workers nor as having such miraculous power in its head; nor has the Papacy been saved from its humiliation and obtained the respect of the world again; much less do we see the world respecting the Papacy through the miraculous feats attributed to the two-horned beast; nor do we see the union of church and state embracing as its chief elements the Papacy and this miracle-working power, putting to death those who refuse to worship it, and providing, that all who worship shall bear a mark of loyality in their right hand or forehead, while none others are suffered to buy or sell. If the two-horned beast is developed, the humiliation of the Papacy has ceased, the second union of church and state is manifest in its persecuting character, and all the above items may be recognized as fulfilled or in progress. But our best efforts to put these things in the past can prove no more than that they have been done in a corner.

L.

For the Crisis.

What we Need.

Down here in the last days, where it is impossible to live without the Spirit's influence, we all need to walk in the unity of the Spirit, to hold close communion with God. We need men of prayer, holy, zealous and true. People have got such narrow ideas of zeal that saints have forgotten to *shout* and sing, and "be joyful in the Lord." We want ministers who are willing to be anything, to be *called* everything, to endure all things, to suffer, to weep, to be *obliged* to pray "give us this day our daily bread;"—we want ministers who are humble, meek, Christ-like, anxious to pull sinners as brands from the burning, who will work without gloves, to glorify God and not honor self. We want shepherds who care for the flock more than for the fleece. We want those who are small enough to feed the *lambs*. The old sheep may have D.D.'s and LL.D.'s to feed them, but [illegible] of God. We want the TRUTH preached,—not a part of it, but *all* truth. We want it preached "in season" especially. We not only ask for explanations of man, Daniel's visions, John's sights and wonders, with interpretations thereof; but we want the *love of Christ* revealed. We want that applied to the *head*,—this to the heart. Some think it is sufficient to believe the prophets,—to rightly understand all about the "seven heads and ten horns," etc. etc. But even Satan believes and *trembles*, which is more than some men do. I admit that a *right faith* tends to regulate the whole life; but still there are many who can give you link after link of the plan of salvation, who never had any part in it. These are converted to the truth, but not to the Lord.

Above all good things we want *peace*, not only with God, but with one another. We want the whole world of tongues bridled. We want less backbiting, slandering, reproaching, and far more praying. O we do want more *honesty*, more *love*, that thinketh no evil. We want more union. We want less looking at bonnets, and more self-examination. Then we want plainer bonnets, so that we shall not notice them so readily. And if we want the presence of God in our meetings, we want *humility*. We want to be low enough to *kneel*, to bow down before Jehovah, considering ourselves but dust in the presence of a great and eternal God.

Brethren, shall our wants be supplied? Shall we leave all the burden on a few, who have to carry our cross and theirs too,—and then because they get better pay than we do, get blessed happy, and shout and roar over it, shall we lazy drones get in a line and call them fanatics? Let us each bear his own burden, get his own blessing, wear his own crown. O let us be awake. Time flies fast. What we do must be done soon. Souls are perishing, the church is sleeping, the Lord is coming, and *we* ought to be working. I'm going to work,—who'll go with me? Come, scores of you.

M. MATHEWS.

Providence, R. I.

Selections.

What of Christ?

It was a few years ago that a church and congregation which had long been dead and barren, began to show signs of the reviving influences of the Holy Spirit. With the deepest interest the pastor watched the increasing solemnity and seriousness manifested by all classes. A spirit of prayer was poured out on God's children, and the impenitent were deeply impressed with a sense of the importance of spiritual and eternal things. The work was deep and powerful.

In the congregation was a young man who had never had any religious instruction or christian influence. His father, some years before, on finding one of his daughters anxious in regard to her eternal interests, tried, by making parties of pleasure on the Sabbath, and drawing her gay companions around her, to divert her mind, stifle conscience, and prevent her stealing away to church. But that father had died, the children had been induced to attend public worship on the Sabbath, and now all of them were interested in their eternal salvation.

The pastor saw the struggles of this young man; and one evening, at the close of the services, sought an interview with him. In the kindest manner he showed him his situation as a transgressor of God's holy law, the condemnation he was under, and his utter helplessness to save himself or work out his own righteousness. He then asked him what he was going to do, or how escape eternal death, and left him to his own reflections.

The next day, with the greatest despondency and anguish depicted on his countenance, he came to his pastor, asking, "What must I do to be saved?" He could find no way of escape. His pastor asked him if he had thought of Christ. He replied, "No; but WHAT OF CHRIST?" His pastor then opened up to him the glorious plan of salvation; showed him how Christ, moved with compassion for our misery and ruin, suffered for us, offering up his life a sacrifice to divine justice, and now lives to intercede for us; how God could be just, and the justifier of him who believeth; how he is waiting to welcome and adopt us into his family, washing out our sins in the blood of Jesus, and clothing us in his righteousness; and how he sends his Spirit to strive with us and draw us to himself and sanctifies us.

It was a new and wonderful revelation to him; and with all the love and confidence and trust of a little child he welcomed it, rejoiced in it, accepted this precious Savior as his own, and consecrated himself to his service.

Some years have since passed, and he remains steadfast, surrounding his children with christian influences, and training them up in the "nurture and admonition of the Lord."—*Amer. Messenger.*

Divine Providence.

God governs in the affairs of men, though we do not see him. God watches the flow of daily life. He stands in the market; he walks in the street; he beholds the ways of business, the paths of temptation, the lanes of pleasure, the sinks of evil,—in all places where men are tasked and tried, and made temptable, there stands God looking, taking account; and not only beholding, but encouraging, cheering, and saying, if men would but hear his voice, "It is always safe to be right; there is always reward in virtue; there is always solid foundation in righteousness." Everywhere the voice of God to men is, "Seek first the kingdom of God and his righteousness"—that is, seek, as the best and highest end of desire, my kingdom and my righteousness—and it shall take nothing from, but shall add all things to you.—*Beecher.*

True Religion.

A true religion, then, never is in the way of anything which a man ought to desire. It undertakes to give a man more, in every way, than in his ignorance he could have had. It teaches him restraint in one place, only to enable him to reach forth to liberty in another. It undertakes to give a man the whole of himself. When a man would rob himself by taking undue liberties with one part, leaving all the other parts unoccupied, religion teaches him a higher and a better use of all his powers. It undertakes to give a man the most that can be harmoniously educed from every faculty of his nature, and therefore refuses to let him overtax some, and underuse other parts of his being. Its very end is to give men salvation in the life to come, by making them better men in the life that now is. It seeks to make a man happier; it seeks to give him liberty, and power, and superior quality, in every faculty of his nature. When, therefore, men enter upon a christian life in this large and generous method, God stands and declares that such a course, while it secures, ultimately, the high ends of eternal salvation, shall also secure secular good. "Godliness is profitable unto all things having promise of the life that now is, and of that which is to come." Religion shall bless a man both in this life and in the life that is hereafter.—*Beecher.*

Waking Thoughts.

With what a glory wakes this Sabbath morn!
What sudden splendors gild the Eastern skies!
How swiftly from the shrouded valleys borne,
The mists dispel and vanish from our eyes!

The lichened rocks and leafless groves awake,
And e'en these winter hills, so brown and bare,
Back from their barren brows the shadows shake,
And this new sheen of golden promise wear.

So, when the Eternal Sabbath morn shall bring
Its full release from all of Earth's control,
Those purer rays which gild each seraph's wing,
With light and warmth shall bathe each ransomed soul.

No sterile waste is there, no night of sin;
No clouds may gather, no rude winds may blow;
There God shall welcome each new comer in
To pastures green, where living waters flow.

Oh when, sweet Sabbath, shall thy morning break,
Down the far summits of heaven's hills of gold?
When, when shall we from life's poor dream awake,
And God's Eternal Heritage behold?

Bits of Gold.

I never find, Blessed be the rich, or blessed be the noble; but, Blessed be the meek, blessed be the poor, blessed be the mourners. And yet, O God, most carry themselves as if they not only not desired, but even feared to be blessed.—*George Herbert, died* 1632.

Full oft time I read, that no man trust in his own perfection, be he stronger than Sampson, or holier than David, or wiser than Solomon.—*Chaucer, died* 1400.

A christian should look upon himself as sacred and devoted. For that which involves but an ordinary degree of criminality in others, in him partakes of the nature of sacrilege; what is a breach of trust in others, is, in him, the profanation of a temple.—*Robert Hall.*

Prayer touches the only spring that can insure success. By speaking we move man; but by prayer, we move God.—*Ibid.*

It is the Cross.

It is the cross that tells us most of the evil of sin; for it shows us the Son of God punished for our sin.

It is the cross that tells us of the free grace of God to sinners; for it shows us that rather than let us die God gave his Son to die for us.

It is the cross that tells us the sin that is in man's heart, and how man hates God; there we see man killing the Son of God.

It is the cross that tells us the love of Jesus; for it shows Jesus dying for those that hated and killed him.

BREVITY.—A writer in the *Christian Secretary* thinks that much might be gained if speakers in prayer and conference meetings would "observe the miller's creed—always shut the gate when the grist is cut."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Throat Ail.

The first symptoms of throat-ail, or Chronic Laryngitis, or Clergymen's Sore Throat, are usually a frequent hemming and hacking, in order to clear the voice or throat; this is slight and seldom at first, and may not be noticed for weeks; but then, it is so decided, that it forces itself upon the attention, either by its frequency, or by the force required to clear the throat sufficiently to speak with distinctness. After a while, it requires such an effort to enunciate plainly, that the patient for the first time becomes aware of a certain feeling of tiredness about the throat or neck; most generally it is a dull hurting; or he finds there is a kind of lumpish feeling in the throat, and he attempts to swallow it away, and it does seem to go down, but it does not stay down, and he swallows again, and soon he finds himself *swallowing all the time;* occasionally there is a different cause for swallowing, the throat appears to be dry, and swallowing for a time seems to moisten it; finally the swallowing is almost incessant, especially if the mind is directed to it. For a time, nothing is brought away; gradually a little pearly or whitish or cottony-like phlegm is brought up, and the patient becomes hoarse. In the progress of things this phlegm becomes dryish, and so tough, that it clings to the inside of the throat, and can only be dislodged by a decided effort at clearing, with a dipping forward of the head. The voice next becomes husky; at last a positive cough is necessary to dislodge the phlegm, and consumption soon follows.

The symptoms detailed are present in the history of every case I have known. Accompanying these, there are occasional additional symptoms. A kind of pain, sharp or hurting, runs up the side of the neck towards the ear. Some complain of a burning feeling now and then at the little hollow at the bottom of the neck; or up at the pit of the stomach. These burning sensations are not felt continuously in any case, but at certain times during the day.

CAUSES OF THROAT-AIL.

I cannot here state them all, nor at length, only the principal ones, and them succinctly.

I have now these many years confined my attention rigidly and exclusively to throat and lung diseases. I think I was the first physician in the United States to do so, as rigidly. I know not that there is any one besides myself in this country, who dismisses every case as invariably, in which the air passages are not involved. I make this statement for the purpose of enabling the reader to place the deserved estimate at the assertion I am going to make, to wit:

Three cases out of every four coming to me for throat-ail, have it as the result of improper eating and drinking.

* * * *

A proper use of the voice strengthens the throat, and gives it a capability of resisting disease, just as a judicious use of any other muscles of the body increase their strength and health. But improper use, as just stated, by weakening, renders them more susceptible of disease of any kind, and specially of the stomach, in consequence of the nervous connection before described.

AN INSTRUCTIVE WARNING TO CLERGYMEN.

In illustration of the principles stated, I will record here a fact.

A very eminent D. D. *within a year* has given up the charge of his congregation from *a complaint in the throat;* his parishioners, in parting with him, presented him with a farm, and now he is lecturing over the country, and nothing is heard about his throat complaint, except when he leaves his wife at *home;* when that is the case, he is laid up instanter. As long as she is at his side to watch over what he eats as to quality and amount, he keeps well; when he transgresses, the food sours on the stomach, the throat burns, gets clogged up, he is hoarse and useless.

* * * *

Throat-ail then being generally located in the stomach—what is the use of gargling the throat with acids and metallic preparations, which destroy the teeth? and what is the use of swabbing out the throat with nitrate of silver, when the source of the disease is elsewhere. It does I know sometimes give relief, but it is not permanent, it cannot be, for it is merely covering a black spot on the wall with whitewash; the spot is not seen, but it is there still; but unlike the black spot, which is statu quo, the disease, though covered, is burrowing and spreading still. If again, the disease is really in the stomach, it is a useless waste of time, it is unphilosophical, to tell a clergyman who has throat-ail, that he must abandon preaching; because the voice muscles must be treated like any other muscle of the body which is debilitated, their energies must be invited back by judicious forms of exercise, just as in recovering from a fever, we increase our strength by exercising carefully and gradually, and safely increasing that exercise. —*Dr. Hall.*

How to preserve the Teeth.

The mouth is a very warm place—98 degrees Fahrenheit. In this northern climate we never have a temperature so high, in the shade. Even at ninety beef will begin to decompose in twenty-four hours. The particles of beef and other food which are left betwee the teeth at dinner, begin to putrefy before dinner the next day. If you then pick the teeth, the odor of the breath testifies to decomposition.

With this management we ought not to be surprised that the gums and teeth should become the subjects of disease.

What is to be done?

1st. Use the tooth-pick (goose quill) after each meal. Follow with a mouthful or two of water, to remove the particles the tooth-pick may have left behind.

2d. Every morning, on rising, use the brush and castile soap.

With these simple things thoroughly done, you will preserve the teeth to old age.—*Dr. Lewis's Boston Journal of Physical Culture.*

USEFUL FAMILY RECIPES (FOR WIVES.)—*Honey Soap.*—Take of smiles, soft answers, tolerance, temper and tact, equal parts. Mix well, and place ready for use to your husband's hand. The above will be found an invaluable recipe for removing all roughness and irritation—for giving smoothness and softness, and for obviating all the unpleasant effects of domestic friction.

An Excellent Remedy for Chafes and Chills.—Patience, placidity, and pleasant looks.

To Render Tempers Incombustible.—Steep them in common sense, self-respect, and consideration for others.

The Best Wash for the Face.—Milk of human kindness.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Look to Jesus.

Weary one, 'neath the clouds of darkness
That o'erhang this vale of wo—
In the hour of bitter anguish,
To the dear Redeemer go!
He has crossed the raging billow,
He has marked the way with blood,
He will succor all that follow
In the path He nobly trod.

Satan, with his mighty forces,
Cannot conquer where He reigns:
Fear not, though thine own resources
Fail, He'll help thee stem the main;
He will cherish and support thee,
Though the billows round thee foam;
O'er life's ocean He will guide thee
Safe to thine eternal home.

Pownal, Vt. M. J. Mason.

For the Crisis.

A Sunday Morning's Talk,

At Newmarket Hall, Providence, R. I.

BY H. L. HASTINGS.*

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3: 17.

Do it "in the name of Jesus," the Master, the *Lord*. Do it "giving thanks to God and the Father through Him." There is a great deal in serving God besides what people do when they go to meeting, though the fact seems to be very imperfectly understood. There are some, indeed, who think their work is pretty much *done* when they make a "profession of religion," as it is termed, and "join the church," and then go on paying their pew rent, giving something to "support the gospel" when they are *dunned* sufficiently for it, putting a cent or two into the contribution box, going to meeting pretty regularly, keeping out of *jail*, and not getting drunk, or doing anything that would disgrace them particularly, and so by-and-by dying "resigned," (when the Doctor tells them they *can't* get well,) and going to glory at last. Such people regard their religious exercises as pertaining mainly to Sunday, and the greater part of their work is done by the preacher, they paying him for it.

Now Jesus Christ taught no such kind of religion as this. And in the Bible we find no trace of it. In the New Testament there is nothing which indicates that the serving of God was the special work of a *class* of christian men set apart for that purpose. There are special duties pertaining to the church of God, which may for a time be in the hands of certain persons to attend to. But the man who gives himself "to prayer, and the ministry of the Word," is no more required to be a *good* man, than every other man who has named the name of Christ. He is no more required to obey God, to trust in God, to serve God, to honor God, than any other one. He has *his duty*, namely, to do all he *can*; everybody else has the same duty. The difference between the work of him to whom the Master gave the one talent, and him to whom he gave five, is not a difference in the *kind* of business, so much as in the *amount* of business. The one with the five talents goes into the "*wholesale* business," and the other with his one talent, (if he is not too proud or too lazy,) goes into the "*retail* business." One does what he can with the *much*, the other does what *he* can with the *little*. And so each one has his appointed work. The man who can do much, is bound to do all he *can*; the man who can do but a little, is bound to do that little, small though it may seem to him to be. For in all departments of life there is this division of labor, according to the capacity. On board a ship there is perhaps only one man who understands navigation; only two who can guide the course of the vessel. Now the cabin boy has his work to do, even if he is not able to command the vessel. And so every man "before the mast" has his work to do, and none of them have the privilege of saying, "Because I am not the Captain I will do nothing." So Jesus Christ speaks of his people as one body; and in a healthy body, a living body, there is not a limb, nor a joint, nor a tendon, nor an organ of any kind, nor a blood-vessel, nor an artery, nor a tissue, nor a bone; not a *particle* in the whole but what has its use, and is brought *into use* at some time or other. The larger and the smaller portions, each have their work, and whenever one portion of the body is inactive and dormant, there is, as a result, ill-health running through the *whole body*; and it works its way till at length through the dormancy of one single portion the whole becomes diseased. Through some ill-kept entrance the very citadel of life is stormed and the man dies. So the church of Christ as a body has its work to do, not for one day, not for two days; not for once in a lifetime, but for *all* the lifetime. And each member of the body has its work, according to its ability.

A man who went away on his journey, and left his money with his servants, distributed to every one according to his *ability*. A man stands up sometimes and says, "If I only had talents like such an one, I would do this or that." Now the Lord knew how much it was safe to trust a man with when he gave it to him. He gave him all it was safe. And the man who, when he has one talent, will not improve it because he has not more, would not do any more if he had ten. The principle is, "He that is unfaithful in the least, is unfaithful also in much." The man who will not say *one* word for Christ because he can't say ten, if he could say ten would not say one of them because he could not say an hundred. Because the principle on which he holds himself is essentially wrong, which is, that he can do as *he pleases* about it, instead of doing as Christ *requires* of him. Now Paul, in the words that I have read, lays out the principles of the gospel of Christ just as long and as broad as a man's whole life. He stretches them till they reach over, not one day, or two days, but every day; he makes them stretch from the first day of January to the last day of December. He spreads them so that they cover a man's action in his house, around his table, by his fireside, at his work, in his shop, in the street, in the prayer-meeting, in the church, in planning business, in performing and executing plans, in everything, in word or in work, which a man purposes, promises, or performs; everything comes under this requirement.

The apostle Peter gives us the same kind of doctrine in one of his epistles. And so does the apostle Paul in another epistle instruct us in the same way. Peter says, "As every man hath *received* the gift, even so minister the same one to another as good stewards of the manifold grace of God." The favor of God is manifold, diverse; and in one way or another God has made each of us stewards of his grace. "If any man *speak* let him speak as the oracles of God." That is one way. "If any man minister,"—(to *minister* is not to *be a minister*, according to the modern technical sense of the term, but to minister to the *necessities* of those that have need to serve,)—"If any man *minister*, let him do it as of the ability which God *giveth*, that God in all things may be glorified through Jesus Christ." Then the apostle Paul in his writing speaks on this wise, "And whether ye eat or drink, or whatsoever ye *do*, do *all* to the glory of God." I presume there are many persons who do not do that. I need not say that there are many people who do not make calculation to do it, who do not undertake to do it, who do not purpose to do it, who do not want to do it. If you talk to them about eating and drinking, that is no part of their religion. The god that they worship at their table is not the God of heaven; it is "their belly," the same which the Philippians used to worship. Their god in their business is not the God of heaven; it is old *Mammon*, that the Syrians worshiped in ages past. The god that they worship when they get out among men, is not God Almighty, but the god of praise and honor, such as the world bestows upon men. On Sunday, in meeting, they worship God; in the week time, they worship mammon; at the table, their belly; and so their time becomes divided, and to them there are Lords many, and gods many, and rulers many, that pull, and haul, and rule them in every direction.

The apostle Paul says, "We judge that if one died for all, then were all dead." All mankind were gone, were lost, and He died for *all*, that henceforth "we should not live unto *ourselves*, but to Him that died and rose again." And so he says we are to yield ourselves unto Him "as those that are *alive from the dead*." We are to present our bodies "living sacrifices, holy, acceptable in His sight." The line of argument is this: "If you give life to any being, you have a right to control that being." If you could go and raise a man from the dead, it would be no more than reasonable that when you had done it, he should devote his life to you so far as you require. Christ gave his life that he might give us life, and now our lives are not our own. "Ye are not your own, ye are bought with a price; therefore glorify God in your *bodies*." "Whatsoever ye do, whether in word or deed, do *all* in the name of the Lord Jesus." To do anything in the name of the Lord Jesus, is to do it by the authority of the Lord Jesus, in honor of the Lord Jesus. When a thing is done in the name of the commonwealth, it is done by the authority, and in accordance with the will, of the executive of that commonwealth. So when a thing is done in the name of the Lord, it is done according to the will of the Lord, done by the commandment of the Lord, by the authority of the Lord; and as such it has a binding force, and is the will of God, as much as though it were performed by an angel. The Lord sends us to do his work in the world. We are not to do it for ourselves, not in our own name, not because we are something or somebody, but because Christ requires it. When we bring our hearts to consider this, when we are touched by thoughts of God's grace, when we learn how much Christ gave for us, and how full and perfect, and unalienable is his *title* to us, then we should learn to devote ourselves to him. And so in word or in work, we should do all things in his name.

No man in the name of Jesus Christ can do a thing which is positively opposed to any command of Christ. That is plain. Consequently no man can do any sin, or anything which lies in the direction of sin, which has the "appearance of evil" justly attaching itself to it, in the name of Christ, for Christ forbids it. Now it cannot be said that we can do a thing in the name of this commonwealth, which this commonwealth expressly *forbids*. Of course not. We do things in the name of the commonwealth which the commonwealth requires. No man can do anything in the name of Christ, the natural tendency of which is to dishonor Christ, to disgrace him in the eyes of the world, and to cause his name to be blasphemed among the people. No man can do anything in the name of Christ which has for its natural tendency doing wrong to others,—injuring them in any way, whether spiritually, mentally, or physically; for Christ went about doing *good*, and he commands us to be followers of him in these things; and what we do in the name of Christ must be done as he did his work, for the good of mankind. We cannot do that in the name of Christ which has for its object our own personal aggrandizement merely. For instance, no man in the name of Christ can set himself to work deliberately and determinedly to get *rich*. No man can do that in the name of Christ, for he positively declares that riches are *dangerous*, that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." What man who believes that—who credits Christ's *words*, can "in the name of Christ" go to seek those things of which the apostle says, "while some coveted after, they have erred from the *faith*, and pierced themselves through with many sorrows"? He cannot serve mammon, and thus seek unrighteous wealth in the name of Jesus Christ. Jesus Christ does not give any such orders.

No man can in the name of Christ set out to gain and enjoy a life of luxury, ease, and selfish repose. This is the purpose of many people who set out to get rich. They want to be wealthy so that they can be at ease. They mean to work ten or twenty years, with all their might, (twice as hard as they ought to,) and then at the end of that time they intend to retire from business and live "easy"; and living easy, signifies living in a great house, having a fine carriage, a great deal to eat and drink, and finally dying of the apoplexy! That is the amount of it; the sum and substance of men's purposes in getting rich,—to be at ease. This is entirely contrary to the spirit of Christ. He never set a man to such greedy grasping,—running himself into every snare of the devil to get wealth, that he may retire one of these days, and like some great serpent, which has swallowed its tiger, lie down and sleep away the rest of his mortal existence. The work of Christ is to "occupy till he comes"; to be "not slothful in business, fervent in spirit, serving the Lord"; to be doing good; to labor, working with the hands; to have to give to him that hath need; and it is not in accordance with his will for a man to build a great dam, and make a kind of fish-pond, into which he can put and hoard all he gathers in his time. It is the requirement of Christ that he work steadily, with a view to glorify him, remembering that it is more blessed to give than it is to receive. When a man has that principle in his mind, when he has settled it, when he believes it, when he remembers the words of the Lord Jesus, as the apostle gives them, that "it is more blessed to give than to receive," it will be very hard work to get such a man rich. Sometimes the Lord tries to get such a man rich. I have heard of such a case, where it seemed as if the Lord was working very hard to make him rich, but it was only to fill the pond, while he kept the gates all open and the current running "full head" all the time. Sometimes when God finds a faithful man, he pours wealth into his hands so that he can pour it out again. I have read of some men who settled it before God that they never would be *rich*, *anyway*; and as God poured in wealth upon them, they let it slide. Now a man can do *that* in the name of Jesus Christ. But a man that goes to work, digs a den for his riches, a place to pack his plunder, and then goes out ravaging and devouring in every direction to get it, taking a widow's house here, an orphan's crust of bread there, God will never acknowledge such a man as a servant of his, working in his name.

Working in the name of Jesus Christ must be a kind of work in which a man would never be ashamed to have Jesus find him. Of course, if you send a man to work for you, that man works in your name. You take a job, you tell him what to do, and you have the honor of doing it. You employed him, and he does it. If you find him doing what you did not tell him to do, he is ashamed to be seen when you come in view, and is disposed to get out of your sight if possible. You can make this illustration forcible by considering how men would act if they really supposed that the Lord was to appear *to-morrow*. What do you suppose they would be doing? I think it would make such an overturning in the business of Providence, that if the Lord Jesus Christ did not come, there would be a perfect panic by day after to-morrow. If everybody in the city could be made to *believe* that he *was* coming, they would be in a great hurry to attend to their journals, right up their balances, look after their rent-rolls, and everything of that kind. I tell you the panic of '57 would not be a circumstance compared with the complete upturning you would have in such a case. They would all want to be changing their affairs somewhat. One man and another would be selling out, and find no one to buy. A great many kinds of profitable business would be given up in a minute. There would be a great many kinds of uncertain work which would go by the board in a minute. Let them but just believe that Jesus Christ was coming, and it would work a complete revolution. Now the humble, faithful christian, doing his duty, minding his own business, would not need to alter his affairs at *all*—not at all. We have seen how this has worked in days gone by. Some people have made up their minds that the Lord Jesus Christ was coming to attend to their business. It made a wonderful change in their affairs. It upset their whole arrangements frequently. Many a man who thought he was doing well, and who supposed that he was very comfortably situated, found his treasures on the wrong side of the river. A great many men have done like this:—They had gold that burned their fingers, and their pockets, and would burn their souls, and they knew it, and so they wanted to hustle it out of the way when *He came*, as thieves fling stolen goods away when the sheriff is after them; and so when the alarm was over, the gold began to chink in the box again. Now you see that is not a kind of work to be done in the name of Jesus. Not at all.

Jesus wants his men to *work*, whether they are mending nets, as were the sons of Zebedee, or making tents like Paul, or working round at odd jobs, as Barnabas used to, so that when he looks on their work they will not be in confusion. Let a mother who has been away from home two or three weeks, and has half a dozen grown up children, return suddenly, and you see this one tucking away this thing, another hiding that, and you know there is something out of order. And she wants to know what is the matter, and finds there is some craft or deviltry going on. So when the Lord Jesus Christ comes to this world and finds men with a great deal in their hands that they want to drop, it is a sure sign that they are not doing just what *he set them at*. But if a man is doing what the Lord would have him do, if he is accomplishing the Master's purposes, doing "all in the name of Jesus," whether in word or in work; why, he wants to see his Lord. He says, "I am only sorry I have not done more. I have done the best I could. I am an unprofitable servant." So he gives up his charge, and the Lord says to him, "Come, thou blessed of my Father, inherit the kingdom prepared for you."

We need to banish forever from our minds this idea of shutting up religion in one seventh part of a man's time—this idea that a man has a right to serve himself six days if he will serve God the other day—this idea that christian duty is performed by singing psalms, making prayers, going to meeting, and all that sort of thing. That is not the real work after all. *This* is only the "drill room" where you come to be trained, (and I am doing it now as well as I can,) and you are here to go through your various evolutions; you are to *learn* to confess Christ before men, and then go out and *do it* every day in the week. Here you learn the duties. Then you are to practice them all the time. You come here as boys go to school to study navigation. They study and learn about all there is in the books. Well, that does not make sailors of them. They may have learned a great deal about it, but you next send them to sea to learn *it*. Let them be rocked on the cradle of the deep, and sung to by the hurricanes, till they learn something about the real work there is to do. A man does not learn to run up the rigging like a squirrel when he is studying navigation in school. He has got to learn by experience, where it is life or death to him, where he will *drown* if he *don't* learn, where there is no other way for him but *to* learn, and then he will learn to some purpose. You can no more learn to do the whole of the christian's work here, than you can learn to swim on the floor by spreading your arms and imitating the movements of a frog. You must learn in the water, pulling for life. When you have learned in that way, you are ready to swim when you want to. Planks don't answer the purpose. You have got to strike out alone, and if your head does get under, fetch it up, and so keep on till you have accomplished something. I could not learn to swim with my head above water, and so I learned to swim *under* water, and brought my head up afterwards. A good many men learn christian duty in that way. But let them take time and they will learn to do what God tells them to do, slowly but surely.

Those things that are done in the name of Jesus Christ, are to be done with constant reference to him. Though he has gone away and left *general* directions for his people, yet he gives *special* directions when they need them. He has left his Spirit to show unto us the things of God. As says the apostle, "Ye have an unction from the Holy One." Now we are to prize this instruction. We are to remember that "as many as are led by the Spirit of God, they are the sons of God." And we are to seek continually that God may guide us by his counsel, and afterward receive us to glory. A great many times just what the Lord would have us do, may seem to us to be of little importance. It may seem to you a small matter whether you turn this way, that way, or the other. The other day a person was killed in this city, and if she had turned another corner, she would have lived. So a thousand times the destiny of a man depends on the turning of a corner, or the taking of a step. And there is no p'ace, no time, for a man to be careless in this world.

Napoleon once went into a school and said to them, "Remember, boys, that every hour in your life is a chance for misfortune, mistake and failure." That may well be remembered by the christian. Every hour in your life is a chance for something to go wrong that will ruin life. You go on a voyage to sea. There is hardly an hour, perhaps *no* hour in the whole voyage, where there is not a chance for something to occur that will render the whole a failure. There is a chance everywhere and at all times for a man's making shipwreck or meeting loss. So in serving God. Numerous wily foes surround us, and we are to look up to Him who is mightier than they all, place our trust in the friendship of Christ, in the grace of God, in the love and mercy of the Most High, and so go on to perfection.

Whether ye eat, or drink, or whatsoever ye do, whether in word or in work, do all in the name of the Lord Jesus Christ. Take this message—take it for to-day and for to-morrow. Square your lives by it. And so when you work, do your business, make your plans, earn your money, do your trading for the Lord; and when self clamors for this or that, say, "I am the servant of the Lord." When selfishness would rise up and control your will, say, "I am a servant of the Lord." When father and mother, wife and children seek to turn you from the path of duty, just let the answer be, "I am bought with a great price; I belong to Jesus Christ, and I must listen to him." If we do this, our business will be holy. Our daily toil will be as acceptable to God as singing psalms, or offering prayers. Our work shall be sanctified in the eyes of the Most High. Every thing we do shall reflect the image of Christ, and honor his name. We shall find that the gospel can be made of practical value; and in no way so effectually to a man shivering with cold, as with a blanket, a barrel of coal, or a load of wood. We shall find that the gospel comes to hungry folks in the shape of loaves of bread, to the naked in the shape of raiment. And when we have done what God has appointed in this way, then we can bring to them the unsearchable riches of Christ. When we have given the cup of cold water to the thirsty, we can tell them of the water of which if a man drink, he shall never thirst. When we have given bread to the hungry, we can tell them of the bread which cometh down from heaven. When we have gone and ministered unto the sick and distressed, we can tell them of the Son of man who came not to be ministered unto, but to minister, and to give his life a ransom for many. They can do these things, and let it be understood that they are done for C rist's sake, in the name of Christ, for the glory and honor of Him who bought us with his blood.

Let us think of these things. Let us gird ourselves for a whole-souled life-work in the cause of God. Not for a spasm; not for a mere start or fit of excitement; but for "a long pull, a strong pull, and a pull *all alone*," every one of us; for this pulling "all together" does not work at all. You cannot get half of them to do it. Then work with your own eye on the *work*, and God's eye on *you*, and you will do something, and get others to do something too. I pray God to make us diligent, and so at last say to us, "Well done." Amen.

* Reported by Mr. E. P. Woodward.

For the Crisis.

[Reported phonographically in part.]

Eld. W. Pratt's Reply

To a lecture of Mr. Leo Miller, on "Comparative view of Ancient and Modern Spiritualism," in the Temple at Portsmouth, N. H., Sunday evening, March 3d, 1861. Reported by Mr. James Mitchell.

No. 2.

Perhaps I ought to notice some questions and answers. Question by one of the congregation:—"How can you tell good spirits from bad?" Answer. "The same as you tell good and bad men in this life." According to their own statistics you cannot credit more than 20 per cent of their communications. Observe, they test the character of spirits the same as we do men here in this life. There are hypocrites here, and it appears there are hypocrites among their spirits; and it is not impossible that the Spiritualists have been deceived by these hypocritical spirits ever since they have had any thing to do with them. Bad spirits, they tell us, cannot transform themselves into an angel of light. Paul, the apostle, thought differently; and if we can judge from communication, and the acts of modern spirits, we are compelled to favor the apostle's decision, saying nothing of his inspiration.

Another remark;—"I read the Bible as I do history, sifting the wheat from the chaff." This shows how much faith he has in the Bible. All that is in harmony with his idea of things, I suppose he receives. This is a fair specimen of the Spiritualists' Bible faith. He rejected the Bible account of the sun and moon standing still, also the record concerning Jonah. I wish to give Professor Pick's criticism on the first mentioned text: "There are two different words used in the Hebrew for the word sun in the English version; viz., *kaammoh*, the sun; *shemesh*, the light of the sun; also, for the one word moon; viz., *levonoh*, the moon; *yoraiakh*, the light of the moon. . . . . Thus, when Joshua said (12: 12,) 'Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon,' the words in the original are *shemesh* and *yoraiakh*; but in Isa. 24: 23, they are different. Then the moon (*levonoh*) shall be confounded and the sun (*kaammoh*) ashamed." This shows us the literal rendering and removes all difficulty; "light of the sun remain"; so with the moon; which might easily be accounted for on natural principles.

In relation to Jonah he does not understand that Jonah was swallowed by a whale; but the ship in which they were sailing was probably "named whale," and Jonah was cast down into the hole in the fore part of the ship." Well, this is rather a novel idea and caused our Savior to make a sad mistake, if true, for he says: "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." He should have said "Three days and nights in the hole of the ship as Jonah was." If our friend's view is correct, the ship must have run ashore and burst open her bow, and thrown Jonah out on the beach or dry land.

I have given you a sketch of the lecture, and now you can understand what I am to answer this evening. First, I remark, this lecture is based on three assumptions:

I. The spirits of the dead are the only angels in existence.

II. The spirits of men are the men proper, and when the body dies they (the spirits) can and do commune with men on earth.

III. The prophets, apostles, and Jesus Christ, their dreams, visions, prophecies, spirit that moved them, miracles wrought, were all done by the agency of dead men's spirits, or spirits of the dead. We will notice these assumptions in their order, and,

I. "The spirits of the dead are the only angels in existence." If angels are the spirits of the dead, they (the angels) in every instance studiously avoided letting it be known. The objector may refer to Rev. 19: 10; and 22: 9, and the mount of transfiguration, to disprove this position. We will notice these objections in the onset. There is no mystery in this text (in Rev.), even if the angel that visited John was one of the prophets. There is no necessity of inferring that it was the spirit of one of the dead prophets (for it must be an inference, as there is not a word in the text about the spirit of the prophets), for Elijah and Enoch were translated, and could come as tangible beings and prophets that were changed to immortality and translated, that they should not see death. Hence, either of them might have visited John. This, however, I do not conceive to be the meaning of the text. "I am thy servant, John, as I was to the prophets"; or, "I serve you, John, as I served the prophets." Critics tell us this is the true idea. Mr. Barnes favors it.

In relation to Moses and Elias on the mount of transfiguration, I will state briefly, that Elijah was translated. Hence, if he was there, he was there bodily. There was a dispute about the body of Moses, Jude tells us; hence, it is not impossible that dispute was in consequence of the Lord's resurrecting Moses; for it appears that Moses was just as really there as Elijah. This, however, is said to be a vision. If so, then we have a miniature of the kingdom of God which is yet future. This seems to be the true idea from the context, and the apostle Peter's comment on this text. I will briefly state some features of this miniature. First. Our Lord who was there transfigured represents the king. Second. Moses and Elias represent the subjects: Moses represents those in the graves that will be resurrected to life eternal, and Elijah those saints living on the earth when the Lord comes, who will be changed and translated like Elijah, without tasting death's bitter cup. The glory that surrounded and overshadowed, was a grand representation of the glory that will fill the earth when the kingdom of God comes. This I conceive to be the right view of the text and gives a harmony with all other Scripture.

We are now prepared to go on with our subject. The position taken in relation to the "angels being the spirits of the dead, who once lived on the earth," places the angels in a sad and unenviable position. This position makes the angels of God hypocrites. Now for proof. In all their visits to earth they studiously avoided informing us of their true relation. They never told where they lived on the earth. They never told any one that they ever lived on the earth at all. They never have told us they died or were ever clothed with mortality. They have never given us any intimation what their business was on earth or how they were used. They have never informed us they were the spirits of any hero or prophet that had died; hence, we must conclude if they were the spirits of departed they intended to deceive the holy prophets and apostles, and did deceive them; and can we call them anything less than hypocrites? The angels of the Bible differ in all these particulars from the so-called modern spirits. I have been reading communications from these latter angels from the *Banner of Light* for the last six months, and (1) they pretend to tell you where they lived on the earth. (2) They were really inhabitants of this earth; and (3) they died with such a disease. (4) How bad they were treated by some individual and what they did for a livelihood; and, (5) they are the spirits of some hero, warrior, prophet or friend. Now every one can see these modern spirits hold no relation to angels; if they do, then there is no avoiding the conclusion that the angels spoken of in the Bible are base hypocrites.

II. The assumption of the natural immortality of man. This is the basis of all Spiritualism. As it does not, however, have a direct bearing upon the subject before us, I shall throw out a few facts for your consideration and pass on to the next. 1. The word immortal is only used once in the Bible and then applied to God [illegible] 17. 2. The word imm[illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Look to Jesus.

Weary one, 'neath the clouds of darkness
That o'erhang this vale of wo—
In the hour of bitter anguish,
To the dear Redeemer go!
He has crossed the raging billow,
He has marked the way with blood,
He will succor all that follow
In the path He nobly trod.

Satan, with his mighty forces,
Cannot conquer where He reigns:
Fear not, though thine own resources
Fail, He'll help thee stem the main;
He will cherish and support thee,
Though the billows round thee foam;
O'er life's ocean He will guide thee
Safe to thine eternal home.

Pownal, Vt. M. J. MASON.

For the Crisis.

A Sunday Morning's Talk,

AT NEWMARKET HALL, PROVIDENCE, R. I.

BY H. L. HASTINGS.*

"And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—COL. 3: 17.

Do it "in the name of Jesus," the Master, the *Lord*. Do it "giving thanks to God and the Father through Him." There is a great deal in serving God besides what people do when they go to meeting, though the fact seems to be very imperfectly understood. There are some, indeed, who think their work is pretty much *done* when they make a "profession of religion," as it is termed, and "join the church," and then go on paying their pew rent, giving something to "support the gospel" when they are *dunned* sufficiently for it, putting a cent or two into the contribution box, going to meeting pretty regularly, keeping out of *jail*, and not getting drunk, or doing anything that would disgrace them particularly, and so by-and-by dying "resigned," (when the Doctor tells them they *can't* get well,) and going to glory at last. Such people regard their religious exercises as pertaining mainly to Sunday, and the greater part of their work is done by the preacher, they paying him for it.

Now Jesus Christ taught no such kind of religion as this. And in the Bible we find no trace of it. In the New Testament there is nothing which indicates that the serving of God was the special work of a *class* of christian men set apart for that purpose. There are special duties pertaining to the church of God, which may for a time be in the hands of certain persons to attend to. But the man who gives himself "to prayer, and the ministry of the Word," is no more required to be a *good* man, than every other man who has named the name of Christ. He is no more required to obey God, to trust in God, to serve God, to honor God, than any other one. He has *his duty*, namely, to do all he *can*; everybody else has the same duty. The difference between the work of him to whom the Master gave the one talent, and him to whom he gave five, is not a difference in the *kind* of business, so much as in the *amount* of business. The one with the five talents goes into the "*wholesale* business," and the other with his one talent, (if he is not too proud or too lazy,) goes into the "*retail* business." One does what he can with the *much*, the other does what *he* can with the *little*. And so each one has his appointed work. The man who can do much, is bound to do all he can; the man who can do but a little, is bound to do that little, small though it may seem to him to be. For in all departments of life there is this division of labor, according to the capacity. On board a ship there is perhaps only one man who understands navigation; only two who can guide the course of the vessel. Now the cabin boy has his work to do, even if he is not able to command the vessel. And so every man "before the mast" has his work to do, and none of them have the privilege of saying, "Because I am not the Captain I will do nothing." So Jesus Christ speaks of his people as one body; and in a healthy body, a living body, there is not a limb, nor a joint, nor a tendon, nor an organ of any kind, nor a blood-vessel, nor an artery, nor a tissue, nor a bone; not a *particle* in the whole but what has its use, and is brought *into use* at some time or other. The larger and the smaller portions, each have their work, and whenever one portion of the body is inactive and dormant, there is, as a result, ill-health running through the *whole body*; and it works its way till at length through the dormancy of one single portion the whole becomes diseased. Through some ill-kept entrance the very citadel of life is stormed and the man dies. So the church of Christ as a body has its work to do, not for one day, not for two days; not for once in a lifetime, but for *all* the lifetime. And each member of the body has its work, according to its ability.

A man who went away on his journey, and left his money with his servants, distributed to every one according to his *ability*. A man stands up sometimes and says, "If I only had talents like such an one, I would do this or that." Now the Lord knew how much it was safe to trust a man with when he gave it to him. He gave him all it was safe. And the man who, when he has one talent, will not improve it because he has not more, would not do any more if he had ten. The principle is, "He that is unfaithful in the least, is unfaithful also in much." The man who will not say *one* word for Christ because he can't say ten, if he could say ten would not say one of them because he could not say an hundred. Because the principle on which he holds himself is essentially wrong, which is, that he can do as *he pleases* about it, instead of doing as Christ *requires* of him. Now Paul, in the words that I have read, lays out the principles of the gospel of Christ just as long and as broad as a man's whole life. He stretches them till they reach over, not one day, or two days, but every day; he makes them stretch from the first day of January to the last day of December. He spreads them so that they cover a man's action in his house, around his table, by his fireside, at his work, in his shop, in the street, in the prayer-meeting, in the church, in planning business, in performing and executing plans, in everything, in word or in work, which a man purposes, promises, or performs; everything comes under this requirement.

The apostle Peter gives us the same kind of doctrine in one of his epistles. And so does the apostle Paul in another epistle instruct us in the same way. Peter says, "As every man hath *received* the gift, even so minister the same one to another as good stewards of the manifold grace of God." The favor of God is manifold, diverse; and in one way or another God has made each of us stewards of his grace. "If any man *speak* let him speak as the oracles of God." That is one way. "If any man minister,"—(to *minister* is not to *be a minister*, according to the modern technical sense of the term, but to minister to the *necessities* of those that have need to serve,)—"If any man *minister*, let him do it as of the ability which God *giveth*, that God in all things may be glorified through Jesus Christ." Then the apostle Paul in his writing speaks on this wise, "And whether ye eat or drink, or whatsoever ye *do*, do *all* to the glory of God." I presume there are many persons who do not do that. I need not say that there are many people who do not make calculation to do it, who do not undertake to do it, who do not purpose to do it, who do not want to do it. If you talk to them about eating and drinking, that is no part of their religion. The god that they worship at their table is not the God of heaven; it is "their belly," the same which the Philippians used to worship. Their god in their business is not the God of heaven; it is old *Mammon*, that the Syrians worshiped in ages past. The god that they worship when they get out among men, is not God Almighty, but the god of praise and honor, such as the world bestows upon men. On Sunday, in meeting, they worship God; in the week time, they worship mammon; at the table, their belly; and so their time becomes divided, and to them there are Lords many, and gods many, and rulers many, that pull, and haul, and rule them in every direction.

The apostle Paul says, "We judge that if one died for all, then were all dead." All mankind were gone, were lost, and He died for *all*, that henceforth "we should not live unto *ourselves*, but to Him that died and rose again." And so he says we are to yield ourselves unto Him "as those that are *alive* from the *dead*." We are to present our bodies "living sacrifices, holy, acceptable in His sight." The line of argument is this, "If you give life to any being, you have a right to control that being." If you could go and raise a man from the dead, it would be no more than reasonable that when you had done it, he should devote his life to you so far as you require. Christ gave his life that he might give us life, and now our lives are not our own. "Ye are not your own, ye are bought with a price; therefore glorify God in your *bodies*." "Whatsoever ye do, whether in word or deed, do *all* in the name of the Lord Jesus." To do anything in the name of the Lord Jesus, is to do it by the authority of the Lord Jesus, in honor of the Lord Jesus. When a thing is done in the name of the commonwealth, it is done by the authority, and in accordance with the will, of the executive of that commonwealth. So when a thing is done in the name of the Lord, it is done according to the will of the Lord, done by the commandment of the Lord, by the authority of the Lord; and as such it has a binding force, and is the will of God, as much as though it were performed by an angel. The Lord sends us to do his work in the world. We are not to do it for ourselves, not in our own name, not because we are something or somebody, but because Christ requires it. When we bring our hearts to consider this, when we are touched by thoughts of God's grace, when we learn how much Christ gave for us, and how full and perfect, and unalienable is his *title* to us, then we should learn to devote ourselves to him. And so in word or in work, we should do all things in his name.

No man in the name of Jesus Christ can do a thing which is positively opposed to any command of Christ. That is plain. Consequently no man can do any sin, or anything which lies in the direction of sin, which has the "appearance of evil" justly attaching itself to it, in the name of Christ, for Christ forbids it. Now it cannot be said that we can do a thing in the name of this commonwealth, which this commonwealth expressly *forbids*. Of course not. We do things in the name of the commonwealth which the commonwealth requires. No man can do anything in the name of Christ, the natural tendency of which is to dishonor Christ, to disgrace him in the eyes of the world, and to cause his name to be blasphemed among the people. No man can do anything in the name of Christ which has for its natural tendency doing wrong to others,—injuring them in any way, whether spiritually, mentally, or physically; for Christ went about doing *good*, and he commands us to be followers of him in these things; and what we do in the name of Christ must be done as he did his work, for the good of mankind. We cannot do that in the name of Christ which has for its object our own personal aggrandizement merely. For instance, no man in the name of Christ can set himself to work deliberately and determinedly to get *rich*. No man can do that in the name of Christ, for he positively declares that riches are *dangerous*, that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven." What man who believes that—who credits Christ's *words*, can "in the name of Christ" go to seek those things of which the apostle says, "while some coveted after, they have erred from the *faith*, and pierced themselves through with many sorrows"? He cannot serve mammon, and thus seek unrighteous wealth in the name of Jesus Christ. Jesus Christ does not give any such orders.

No man can in the name of Christ set out to gain and enjoy a life of luxury, ease, and selfish repose. This is the purpose of many people who set out to get rich. They want to be wealthy so that they can be at ease. They mean to work ten or twenty years, with all their might, (twice as hard as they ought to,) and then at the end of that time they intend to retire from business and live "easy"; and living easy, signifies living in a great house, having a fine carriage, a great deal to eat and drink, and finally dying of the apoplexy! That is the amount of it; the sum and substance of men's purposes in getting rich,—to be at ease. This is entirely contrary to the spirit of Christ. He never set a man to such greedy grasping,—running himself into every snare of the devil to get wealth, that he may retire one of these days, and like some great serpent, which has swallowed its tiger, lie down and sleep away the rest of his mortal existence. The work of Christ is to "occupy till he comes"; to be "not slothful in business, fervent in spirit, serving the Lord"; to be doing good; to labor, working with the hands; to have to give to him that hath need; and it is not in accordance with his will for a man to build a great dam, and make a kind of fish-pond, into which he can put and hoard all he gathers in his time. It is the requirement of Christ that he work steadily, with a view to glorify him, remembering that it is more blessed to give than it is to receive. When a man has that principle in his mind, when he has settled it, when he believes it, when he remembers the words of the Lord Jesus, as the apostle gives them, that "it is more blessed to give than to receive," it will be very hard work to get such a man rich. Sometimes the Lord tries to get such a man rich. I have heard of such a case, where it seemed as if the Lord was working very hard to make him rich, but it was only to fill the pond, while he kept the gates all open and the current running "full head" all the time. Sometimes when God finds a faithful man, he pours wealth into his hands so that he can pour it out again. I have read of some men who settled it before God that they never would be *rich*, *anyway*; and as God poured in wealth upon them, they let it slide. Now a man can do *that* in the name of Jesus Christ. But a man that goes to work, digs a den for his riches, a place to pack his plunder, and then goes out ravaging and devouring in every direction to get it, taking a widow's house here, an orphan's crust of bread there, God will never acknowledge such a man as a servant of his, working in his name.

Working in the name of Jesus Christ must be a kind of work in which a man would never be ashamed to have Jesus find him. Of course, if you send a man to work for you, that man works in your name. You take a job, you tell him what to do, and you have the honor of doing it. You employed him, and he does it. If you find him doing what you did not tell him to do, he is ashamed to be seen when you come in view, and is disposed to get out of your sight if possible. You can make this illustration forcible by considering how men would act if they really supposed that the Lord was to appear *to-morrow*. What do you suppose they would be doing? I think it would make such an overturning in the business of Providence, that if the Lord Jesus Christ did not come, there would be a perfect panic by day after to-morrow. If everybody in the city could be made to *believe* that he *was* coming, they would be in a great hurry to attend to their journals, right up their balances, look after their rent-rolls, and everything of that kind. I tell you the panic of '57 would not be a circumstance compared with the complete upturning you would have in such a case. They would all want to be changing their affairs somewhat. One man and another would be selling out, and find no one to buy. A great many kinds of profitable business would be given up in a minute. There would be a great many kinds of uncertain work which would go by the board in a minute. Let them but just believe that Jesus Christ was coming, and it would work a complete revolution. Now the humble, faithful christian, doing his duty, minding his own business, would not need to alter his affairs at *all*—not at all. We have seen how this has worked in days gone by. Some people have made up their minds that the Lord Jesus Christ was coming to attend to their business. It made a wonderful change in their affairs. It upset their whole arrangements frequently. Many a man who thought he was doing well, and who supposed that he was very comfortably situated, found his treasures on the wrong side of the river. A great many men have done like this:—They had gold that burned their fingers, and their pockets, and would burn their souls, and they knew it, and so they wanted to hustle it out of the way when *He came*, as thieves fling stolen goods away when the sheriff is after them; and so when the alarm was over, the gold began to chink in the box again. Now you see that is not a kind of work to be done in the name of Jesus. Not at all.

Jesus wants his men to *work*, whether they are mending nets, as were the sons of Zebedee, or making tents like Paul, or working round at odd jobs, as Barnabas used to, so that when he looks on their work they will not be in confusion. Let a mother who has been away from home two or three weeks, and has half a dozen grown up children, return suddenly, and you see this one tucking away this thing, another hiding that, and you know there is something out of order. And she wants to know what is the matter, and finds there is some craft or deviltry going on. So when the Lord Jesus Christ comes to this world and finds men with a great deal in their hands that they want to drop, it is a sure sign that they are not doing just what *he set them at*. But if a man is doing what the Lord would have him do, if he is accomplishing the Master's purposes, doing "all in the name of Jesus," whether in word or in work; why, he wants to see his Lord. He says, "I am only sorry I have not done more. I have done the best I could. I am an unprofitable servant." So he gives up his charge, and the Lord says to him, "Come, thou blessed of my Father, inherit the kingdom prepared for you."

We need to banish forever from our minds this idea of shutting up religion in one seventh part of a man's time—this idea that a man has a right to serve himself six days if he will serve God the other day—this idea that christian duty is performed by singing psalms, making prayers, going to meeting, and all that sort of thing. That is not the real work after all. *This* is only the "drill room" where you come to be trained, (and I am doing it now as well as I can,) and you are here to go through your various evolutions; you are to *learn* to confess Christ before men, and then go out and *do it* every day in the week. Here you learn the duties. Then you are to practice them all the time. You come here as boys go to school to study navigation. They study and learn about all there is in the books. Well, that does not make sailors of them. They may have learned a great deal about it, but you next send them to sea to learn *it*. Let them be rocked on the cradle of the deep, and sung to by the hurricanes, till they learn something about the real work there is to do. A man does not learn to run up the rigging like a squirrel when he is studying navigation in school. He has got to learn by experience, where it is life or death to him, where he will *drown* if he *don't* learn, where there is no other way for him but *to* learn, and then he will learn to some purpose. You can no more learn to do the whole of the christian's work here, than you can learn to swim on the floor by spreading your arms and imitating the movements of a frog. You must learn in the water, pulling for life. When you have learned in that way, you are ready to swim when you want to. Planks don't answer the purpose. You have got to strike out alone, and if your head does get under, fetch it up, and so keep on till you have accomplished something. I could not learn to swim with my head above water, and so I learned to swim *under* water, and brought my head up afterwards. A good many men learn christian duty in that way. But let them take time and they will learn to do what God tells them to do, slowly but surely.

Those things that are done in the name of Jesus Christ, are to be done with constant reference to him. Though he has gone away and left *general* directions for his people, yet he gives *special* directions when they need them. He has left his Spirit to show unto us the things of God. As says the apostle, "Ye have an unction from the Holy One." Now we are to prize this instruction. We are to remember that "as many as are led by the Spirit of God, they are the sons of God." And we are to seek continually that God may guide us by his counsel, and afterward receive us to glory. A great many times just what the Lord would have us do, may seem to us to be of little importance. It may seem to you a small matter whether you turn this way, that way, or the other. The other day a person was killed in this city, and if she had turned another corner, she would have lived. So a thousand times the destiny of a man depends on the turning of a corner, or the taking of a step. And there is no place, no time, for a man to be careless in this world.

Napoleon once went into a school and said to them, "Remember, boys, that every hour in your life is a chance for misfortune, mistake and failure." That may well be remembered by the christian. Every hour in your life is a chance for something to go wrong that will ruin life. You go on a voyage to sea. There is hardly an hour, perhaps *no* hour in the whole voyage, where there is not a chance for something to occur that will render the whole a failure. There is a chance everywhere and at all times for a man's making shipwreck or meeting loss. So in serving God. Numerous wily foes surround us, and we are to look up to Him who is mightier than they all, place our trust in the friendship of Christ, in the grace of God, in the love and mercy of the Most High, and so go on to perfection.

Whether ye eat, or drink, or whatsoever ye do, whether in word or in work, do all in the name of the Lord Jesus Christ. Take this message—take it for to-day and for to-morrow. Square your lives by it. And so when you work, do your business, make your plans, earn your money, do your trading for the Lord; and when self clamors for this or that, say, "I am the servant of the Lord." When selfishness would rise up and control your will, say, "I am a servant of the Lord." When father and mother, wife and children seek to turn you from the path of duty, just let the answer be, "I am bought with a great price; I belong to Jesus Christ, and I must listen to him." If we do this, our business will be holy. Our daily toil will be as acceptable to God as singing psalms, or offering prayers. Our work shall be sanctified in the eyes of the Most High. Every thing we do shall reflect the image of Christ, and honor his name. We shall find that the gospel can be made of practical value; and in no way so effectually to a man shivering with cold, as with a blanket, a barrel of coal, or a load of wood. We shall find that the gospel comes to hungry folks in the shape of loaves of bread, to the naked in the shape of raiment. And when we have done what God has appointed in this way, then we can bring to them the unsearchable riches of Christ. When we have given the cup of cold water to the thirsty, we can tell them of the water of which if a man drink, he shall never thirst. When we have given bread to the hungry, we can tell them of the bread which cometh down from heaven. When we have gone and ministered unto the sick and distressed, we can tell them of the Son of man who came not to be ministered unto, but to minister, and to give his life a ransom for many. They can do these things, and let it be understood that they are done for Christ's sake, in the name of Christ, for the glory and honor of Him who bought us with his blood.

Let us think of these things. Let us gird ourselves for a whole-souled life-work in the cause of God. Not for a spasm; not for a mere start or fit of excitement; but for "a long pull, a strong pull, and a pull *all alone*," every one of us; for this pulling "all together" does not work at all. You cannot get half of them to do it. Then work with your own eye on the *work*, and God's eye on *you*, and you will do something, and get others to do something too. I pray God to make us diligent, and so at last say to us, "Well done." Amen.

* Reported by Mr. E. P. Woodward.

For the Crisis.

[Reported phonographically in part.]

Eld. W. Pratt's Reply

To a lecture of Mr. Leo Miller, on "Comparative view of Ancient and Modern Spiritualism," in the Temple at Portsmouth, N. H., Sunday evening, March 3d, 1861. Reported by Mr. James Mitchell.

No. 2.

Perhaps I ought to notice some questions and answers. Question by one of the congregation:—"How can you tell good spirits from bad?" Answer. "The same as you tell good and bad men in this life." According to their own statistics you cannot credit more than 20 per cent of their communications. Observe, they test the character of spirits the same as we do men here in this life. There are hypocrites here, and it appears there are hypocrites among their spirits; and it is not impossible that the Spiritualists have been deceived by these hypocritical spirits ever since they have had any thing to do with them. Bad spirits, they tell us, cannot transform themselves into an angel of light. Paul, the apostle, thought differently; and if we can judge from communication, and the acts of modern spirits, we are compelled to favor the apostle's decision, saying nothing of his inspiration.

Another remark;—"I read the Bible as I do history, sifting the wheat from the chaff." This shows how much faith he has in the Bible. All that is in harmony with his idea of things, I suppose he receives. This is a fair specimen of the Spiritualists' Bible faith. He rejected the Bible account of the sun and moon standing still, also the record concerning Jonah. I wish to give Professor Pick's criticism on the first mentioned text: "There are two different words used in the Hebrew for the word sun in the English version; viz., *kaammoh*, the sun; *shemesh*, the light of the sun; also, for the one word moon; viz., *levonoh*, the moon; *yoraiakh*, the light of the moon. . . . . . Thus, when Joshua said (12: 12,) 'Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon,' the words in the original are *shemesh* and *yoraiakh*; but in Isa. 24: 23, they are different. Then the moon (*levonoh*) shall be confounded and the sun (*kaammoh*) ashamed." This shows us the literal rendering and removes all difficulty; "light of the sun remain"; so with the moon; which might easily be accounted for on natural principles.

In relation to Jonah he does not understand that Jonah was swallowed by a whale; but the ship in which they were sailing was probably "named whale," and Jonah was cast down into the hole in the fore part of the ship." Well, this is rather a novel idea and caused our Savior to make a sad mistake, if true, for he says: "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." He should have said "Three days and nights in the hole of the ship as Jonah was." If our friend's view is correct, the ship must have run ashore and burst open her bow, and thrown Jonah out on the beach or dry land.

I have given you a sketch of the lecture, and now you can understand what I am to answer this evening. First, I remark, this lecture is based on three assumptions:

I. The spirits of the dead are the only angels in existence.

II. The spirits of men are the men proper, and when the body dies they (the spirits) can and do commune with men on earth.

III. The prophets, apostles, and Jesus Christ, their dreams, visions, prophecies, spirit that moved them, miracles wrought, were all done by the agency of dead men's spirits, or spirits of the dead. We will notice these assumptions in their order, and,

I. "The spirits of the dead are the only angels in existence." If angels are the spirits of the dead, they (the angels) in every instance studiously avoided letting it be known. The objector may refer to Rev. 19: 10; and 22: 9, and the mount of transfiguration, to disprove this position. We will notice these objections in the onset. There is no mystery in this text (in Rev.), even if the angel that visited John was one of the prophets. There is no necessity of inferring that it was the spirit of one of the dead prophets (for it must be an inference, as there is not a word in the text about the spirit of the prophets), for Elijah and Enoch were translated, and could come as tangible beings and prophets that were changed to immortality and translated, that they should not see death. Hence, either of them might have visited John. This, however, I do not conceive to be the meaning of the text. "I am thy servant, John, as I was to the prophets"; or, "I serve you, John, as I served the prophets." Critics tell us this is the true idea. Mr. Barnes favors it.

In relation to Moses and Elias on the mount of transfiguration, I will state briefly, that Elijah was translated. Hence, if he was there, he was there bodily. There was a dispute about the body of Moses, Jude tells us; hence, it is not impossible that dispute was in consequence of the Lord's resurrecting Moses; for it appears that Moses was just as really there as Elijah. This, however, is said to be a vision. If so, then we have a miniature of the kingdom of God which is yet future. This seems to be the true idea from the context, and the apostle Peter's comment on this text. I will briefly state some features of this miniature. *First.* Our Lord who was there transfigured represents the king. Second. Moses and Elias represent the subjects: Moses represents those in the graves that will be resurrected to life eternal, and Elijah those saints living on the earth when the Lord comes, who will be changed and translated like Elijah, without tasting death's bitter cup. The glory that surrounded and overshadowed, was a grand representation of the glory that will fill the earth when the kingdom of God comes. This I conceive to be the right view of the text and gives a harmony with all other Scripture.

We are now prepared to go on with our subject. The position taken in relation to the "angels being the spirits of the dead, who once lived on the earth," places the angels in a sad and unenviable position. This position makes the angels of God hypocrites. Now for proof. In all their visits to earth they studiously avoided informing us of their true relation. They never told where they lived on the earth. They never told any one that they ever lived on the earth at all. They never have told us they died or were ever clothed with mortality. They have never given us any intimation what their business was on earth or how they were used. They have never informed us they were the spirits of any hero or prophet that had died; hence, we must conclude if they were the spirits of the departed they intended to deceive the holy prophets and apostles, and did deceive them; and can we call them anything less than hypocrites? The angels of the Bible differ in all these particulars from the so-called modern spirits. I have been reading communications from these latter angels from the *Banner of Light* for the last six months, and (1) they pretend to tell you where they lived on the earth. (2) They were really inhabitants of this earth; and (3) they died with such a disease. (4) How bad they were treated by some individual and what they did for a livelihood; and, (5) they are the spirits of some hero, warrior, prophet or friend. Now every one can see these modern spirits hold no relation to angels; if they do, then there is no avoiding the conclusion that the angels spoken of in the Bible are base hypocrites.

II. The assumption of the natural immortality of man. This is the basis of all Spiritualism. As it does not, however, have a direct bearing upon the subject before us I shall throw out a few facts for your consideration and pass on to the next. 1. The word immortal is only used [illegible] ble and then applied to God. [illegible] 17. 2. The word [illegible]

times. 3. It is not applied to man, either soul, body or spirit, in this life. 4. It is brought to light by the gospel of Jesus Christ.—2 Tim. 1:10. 5. It is placed before the church as an object of hope.—Rom. 2:7. 6. Can only be gained through Jesus Christ. 7. For God only hath it (1 Tim. 6:16), and promises it through his beloved Son, Jesus Christ. 8. It is gained by the righteous only. 9. Put on at the resurrection of the dead, (1 Cor. 15: 52—56) not at death. 10. It is never applied to the wicked at all. 11. The word soul, translated from the Hebrew word nephesh, is used in the Old Testament 752 times. 12. Corresponding word *psuchee* in the Greek is used 105 times; in all, 857 times the word soul is used in the Bible; but in no instance do we find the term immortal, never-dying, or undying, deathless, or any term connected with soul to express its endless duration. 13. The Hebrew word *ruach*, translated spirit, is used in the Old Testament 400 times, and 14. The corresponding word *pneuma* in the Greek of the New Testament is used 385, in all, the word spirit is used in the Bible 785 times; but no qualifying term such as immortal, never-dying, or deathless attached to it. 15. In the whole Bible we have the term soul and spirit used 1642 times, but not in a single instance do we find the phrase, immortal soul, immortal spirit, deathless soul, deathless spirit, never-dying soul, never-dying spirit, or any phraseology that would intimate man had an undying nature. I might refer to other words such as die, death and dead, but I have given you enough. Do not forget these things.

III. "The prophets, apostles and Jesus Christ, their dreams, visions, prophecies, spirit that moved them, miracles wrought, were all done by the agency of the spirits of the dead." This position places the inspired men in an awful dilemma. 1. They supposed they wrote and spake by the Holy Ghost, but they were sadly mistaken and deceived, for it was by the aid of the spirits of the dead. 2. They supposed they were instructed by, and communed with, God, but in this they were deluded all their life—it was instruction and communion with dead people. 3. They lived and died with the impression that they wrought miracles in the name of Jesus Christ, but that was a farce. 4. They supposed that Jesus Christ was the only begotten Son of God. Angels' testimony went to confirm them, and a voice from heaven at his baptism, also at his transfiguration,—"This is my beloved Son," etc. In connection with miracles wrought, fulfillment of prophecies, these things with others was a demonstration to their minds of the fact that Jesus Christ was the Anointed and the Savior of the world. But all these things only went to deceive them in relation to Jesus Christ. Truly, they were a deluded set, for Christ was no more a Savior than themselves, they say. 5. They supposed the spirit of God helped them in their praying and speaking, and in all life's trials and changes; but it was only imaginary, or they were deceived, and mistook the Spirit of God for the spirits of the dead. Hence we see that the prophets, apostles and Christ were the most deluded class that have ever been on the earth, according to this position. And they were not only deceived, but they deceived all that followed them, and all christendom to-day are deceived by these great deceivers. This places the holy seers in an awful dilemma.

But to cap all, after assuming a position that makes Jesus Christ, apostles and prophets, deluded, deceived, or the basest of hypocrites, then Spiritualists claim them as their ancestors. They assume a position that makes angels deceptive and hypocrites, and then say they are just like modern spirits. This is a specimen of their "Harmonial philosophy."

We will contrast angels with modern so-called spirits of the dead. I have already given you some distinct features between the two classes. I will now make the contrast apparent by placing them in opposition to each other.

BIBLE ANGELS.	MODERN SPIRITS.
1. They, the angels, are reverential, and commended men to worship God. Judges 13: 16; R. 22: 9.	1. Modern spirits, not one half of them, believe there is a God. They talk of "knocking God and the Bible out of people."
2. Angels reverenced Christ. "Let all the angels of God worship him."—Heb. 2: 6.	2. Modern spirits put themselves on a par with Jesus Christ.
3. Angels are holy beings.—Matt. 24.	3. Spirits can claim almost any thing else but holiness.
4. Angels' words are stedfast—truthful. Heb. 2: 6.	4. Spirits do not tell the truth half of the time, according to their own testimony.
5. There is a harmony in angels' testimony.	5. There is no harmony among spirits' testimony, unless it is to reject Jesus Christ and the Bible.
6. Prophets, Jesus Christ and Apostles' testimony are in harmony with angels.	6. The spirits are reprobates concerning Bible truths—they have no faith in the Bible.
7. Angels have been interested in the plan of redemption, and rejoice when sinners repent.	7. Modern spirits do not believe in a plan of redemption, but delight in sin, and are mad if any one gets converted.
8. Angels are said to stand in the presence of God, and go at God's bidding.	8. Modern spirits do not recognize any God higher than themselves.
9. Angels came to men, like men, and conversed like men.	9. Spirits skulk round and rap and tip tables; this is a fair sample of their progression.

Can you discover any relation between the angels and the modern spirits? Would you dream that they belong to the same family? Does it not look as though they [illegible] ashamed of their true relation, and [illegible] to claim a connection with holy angels [illegible] to be respected? Spiritualists [illegible] prophets, apostles, and Jesus

Christ were mediums like those in our day. The prophets were men of prayer. Is this a characteristic of modern Spiritualists? All the holy seers and apostles were godly men—lived humble and holy, with an eye single to the glory of God. Dare modern spirit mediums, so called, claim this? Do they live such lives? I will give some facts from their own writing, that all may judge how near they are related to prophets and apostles.

For the Crisis.

My Experience.—No. 6.

I returned from the meeting, but the distress and sorrow that now weighed down my spirits was almost insupportable. I thought, why all this distress and suffering? What have I done? Weeping and pleading I went to the Lord, but oh, what a change! The light had faded, my peace was gone, while clouds and darkness surrounded me, and hid from my view his lovely face. Day after day I wept and prayed, trying in vain to define or solve this mystery to my inexperienced mind. Doubts and fears like a flood now for the first time since my conversion came rushing in. So bright and clear was the evidence which I received at the time, that no room was left for these. At length, after days of severe mental suffering and anguish, almost sinking in despair, the Lord was pleased to let me see my condition; how I had been listening to, and believing the insinuations of, an evil spirit, calculated to lead me astray from the path of duty; and although the suggestions might be true in some respects, perhaps they might be wrong, or at least those persons referred to might not be doing the will of God. I was also led to see that the good Spirit does not always influence all persons alike, calling them to the same work at the same time; but that it is the duty of every one individually, great or small, to hear and obey that voice, without regard to what may be the duties of others. I now saw plainly my mis-doing, and the cause of my trials and sufferings. Humbly repenting, and resolving to take again the cross and obey the Lord, restored my peace, and, in keeping the commands, brought again the same rich reward.

Months passed on; a sweet, heavenly peace filled my soul while I obeyed the Lord. The lesson taught me, and which I should have always remembered, had lost the most of its bitterness, and been nearly or quite forgotten. One morning, while bowed at the family altar as usual for prayer, which I had not as yet neglected, but being weary, and the prayer already offered seeming not quite so spiritual as usual, the enemy approached saying, you can't pray much to-night, and if you recollect, your prayers are about the same thing all the time over and over again, and your parents notice it, and they have not much confidence in your religion any how; but you can pray the more in secret, and when you have learned to pray better, then you can pray in the family again. Now all this appeared so plain and real, and such a feeling of shame and discouragement came over me, that, without attempting to pray, I arose, left the room, and retired, spending most of the night in tears looking over the past and calculating on the future. I more than half decided to never attempt to pray before any one again, but would try to live a christian, maintaining secret devotion. It seemed that the enemy had nearly the entire control.

The next morning my father inquired what it was that he had said or done that I could not pray with them? The tender emotion and anxious solicitude manifested in the inquiry, together with the mortification and discouragement, so affected me, I could give him no answer. He still inquired if he had said or done any thing to wound my feelings. I replied that he had not, and turned away to give vent to feelings in sighs and tears. My temptations and trials were now very great, almost to distraction. Many times did I nearly or quite regret that I had started in the ways of religion. If this was the path to follow, the ideas to be presented, the sufferings to be endured, how could I live in it?

Strongly did the temptation follow me from day to day, to give up the idea of being a christian, and join again with my brothers, sisters and associates in the ways of folly and sin. Often I looked upon them as they amused themselves in their plays and sports, and said within myself, oh! that I were as free from sorrow, temptations and trials, then would I be as happy and joyful as you appear to be. When I thought of death and the judgment, I dare not omit secret prayer, though it consisted more in tears and sighs than in words. Still I persevered in this, believing and knowing this to be my only hope of escape. I desired above all else to be a christian, but if I were one, should I meet with such conflicts and trials as these? From what I could learn by the appearance and conversation of others within the circle of my acquaintance, of whom I had no doubts respecting their piety, I judged they were entire strangers to the difficulties which I encountered. I sometimes tried to believe it a suggestion from an evil source; but then it all seemed so real, that I never afterward thought of attempting to pray before my parent; but this idea haunted me, "You pray about the same prayer, and they have not much confidence in your religion."

So strong was this impression and influence that I felt a strange reluctance, and often declined going to the same meeting when they would attend, but in their absence made every effort to rise above its influence, try to do what seemed to be duty, and often received comfort and consolation thereby; this, together with the fixed purpose to maintain closet prayer, saved me from falling entirely. D. N. K.

The World's Crisis.

BOSTON, MARCH 27, 1861.

A Pilgrim's Notes.

We parted with our readers at Dansville, C. E., Feb. 24th, at the close of a very interesting series of meetings, which, in about two weeks, resulted in the conversion of between twenty and thirty to the christian religion, eighteen of whom were buried with Christ in baptism.

Monday, 25th, we returned to Melbourne, and spent a few hours very pleasantly in Bro. Gilman's family, and then left the deep snows of Canada, with its piercing cold weather, for the more genial clime in the States; but when we left the Queen's dominions, we parted with many warm and kind hearts, that will ever be remembered with pleasure.

On our way, we stopped all night at Island Pond, and the next morning, the 26th, we went on to Bryant's Pond, a pleasant village, sixty-two miles from Portland, where we remained till Saturday, March 2d, and held meetings in the Baptist house, which were well attended by attentive congregations. The truth is spreading in this section, and several are rejoicing in the "blessed hope." There is an open door here for preaching the gospel of the kingdom, and many hearts are ready to welcome it. We trust that the seed sown will spring up and bear fruit to the glory of God. We found a good home in Bro. Bryant's kind family.

Saturday, 2d inst., we went on to Portland, and received another hearty welcome in Bro. Brooks' kind family, where Zion's pilgrims ever find a pleasant home. Here we also met our dear Bro. Hemenway, a faithful and successful laborer in the gospel ministry, and enjoyed a pleasing and profitable interview together. We are thankful for such privileges; they are cheering and encouraging, while engaged in the christian warfare.

The church in Portland have hired a pleasant new hall, considerably larger than their former place of worship. The hall is also pleasantly located in the heart of the city. Our meetings here were very interesting, and their hall was very much crowded, especially in the evening, when the aisles were filled by those who could get no seats. During our remarks on Spiritualism, several important questions were asked, which added new interest to the subject. A Mr. Woodman, an intelligent lawyer, and a leader among the Spiritualists, made several inquiries, which caused the truth to shine the brighter. There is a wide field open in this city for faithful labors in the Lord. The people have an ear to hear, and many seem anxious to know the right way. The prospect looks brighter here than it has for several years. The children of the Lord have reason to take courage and press the battle more strongly than ever, looking for happy results.

In compliance with a request, we published in the daily papers the following:—

A CARD.

"WILL ALL MEN LIVE ETERNALLY?" If any clergyman, or other respectable gentleman in Portland, will sustain the affirmative of the foregoing question in oral debate, he is invited to inform Eld. Miles Grant, Boston, Mass., who will endeavor to support the negative. The preliminaries to be arranged by the parties.

P. S. If preferred, he will meet any combined number of gentlemen, provided he is allowed half the time.

We have not yet received any acceptance. We give our brethren liberty to make the same offer in other places, if they think best. All proper means should be employed to arouse the people to search the Scriptures, which are most sadly neglected by the masses of the present age, while they are all absorbed in the politics and news of the day.

Monday, March 4th, we returned home, and enjoyed a good class meeting at the Crisis office in the evening. Several prominent members of different churches in Boston have become deeply interested in the great truths that distinguish us as a people, and are not ashamed to confess them openly. Things look encouraging for the church in Boston. The audiences are large and intelligent. The truth is spreading prosperously. Several more are almost persuaded to stand up boldly in its defense. We shall hope to see much good accomplished at our anticipated general conference.

Tuesday, 5th. Before noon of to-day, we received intelligence of the sickness of our aged mother. At three o'clock P. M., we took the express train for Hartford, where we arrived about half-past seven o'clock in the evening, and then by private conveyance, rode twenty-five miles over a bad road, arriving at the home of our childhood, about three o'clock in the morning. We found mother quite feeble and confined to her bed, but fully resigned to the Lord, and anxious to sleep in Jesus. We sung to her of the "land of rest," while she shouted "glory." After a season of prayer and weeping, at early dawn, we bid her farewell till Jesus comes, when, by the grace of God, we intend to be ready to meet her in the everlasting kingdom. For many years she has loved the "blessed hope," and delighted in the ways of the Lord. Though we say it, the Lord has blessed us with a kind, christian mother, whose counsel and prayers have been of more value to us than thousands of gold and silver. She now sleeps in Jesus, but is embalmed in our memory. Thank the Lord for a christian mother.

Wednesday, 6th. At the dawn of day, we turned in sadness from our sick mother, and had a lonely ride back to Hartford, thence to Worcester, from there to Blackstone, to fill our next appointment. This is a new field of labor, and a rather hard soil to cultivate; but the Lord stirred up a goodly number to search the Scriptures, to see what they do teach, and several appeared to be satisfied the popular theology of these last days is based on "fables," and no longer deserves the support of those who love the truth. They were astonished at the plainness and simplicity of the word of the Lord, as revealed in the Bible, and rejoiced that their eyes had been opened to see the light. We trust they will go on in the way that grows brighter and brighter till the perfect day. There are a few good brethren and sisters in Blackstone, who are endeavoring to "stand up for Jesus" and his word. The last evening we were there, several asked questions publicly, which assisted in giving more light on the great truths revealed to us from the Lord. Among others, a Spiritualist made quite an effort to entangle us in our talk, but the track of truth was too straight for him, and he made a sad failure. After making several unsuccessful attempts to show that man never dies, and thus prove that Satan told the truth to our first parents, when he contradicted the Lord, and said, "Ye shall not surely die," we then urged him to bring *one* passage of Scripture to show that any *part* of man is alive and conscious when his physical organism is dead. He stood several moments in deep thought, blushed with confusion, and sat down, as we think every other man will be obliged to do in a similar situation.

Several prominent members of the Baptist church have embraced the glorious truths we love so well, and are resolved to let their light shine. We notice one fact in relation to all who receive the truths, which is, that they at once exclaim with joy, "My Bible is a new book to me; where it was before all dark and obscure, it is now plain and harmonious." "Now," say they, "we take great delight in studying the Scriptures; whereas before, they appeared so obscure and mystical we could not understand them, and hence had but little satisfaction in reading." We find this fact universal, and like young converts they think they can make every one else see it, because it is so plain, and are astonished at the cold indifference they meet from many who *profess* to love the Lord and his word. No matter how faithfully they have lived, or how long they have been in the service of the Lord, when they see, embrace and defend these truths, for believing which we are called heretics, and shut out of most of the houses of worship, they invariably say, "I enjoy myself better than ever before, take more delight in prayer and the Bible, and have a stronger love for Jesus." Why is this, if it is such damnable heresy as some suppose?

On the other hand, those who oppose these truths, after they have heard or had an opportuny to hear, become more and more worldly-minded, have less peace and joy, and less love for prayer and the Bible. We have observed this fact for some eighteen years, and as God's ways are "equal," we may expect the same result in all time. Knowing this as we do, we feel willing to be called infidel and heretic, and be looked upon with contempt for Jesus' sake, who received much greater reproach for us. It is a pleasure to suffer with and for such a friend.

Monday, March 11th, we returned to Boston, and soon after our arrival, we received a telegram stating that our dear mother was dead, and to be buried on Wednesday. In the evening we had an interesting class meeting at the Crisis Office. There have recently been some strong additions to our number, and they are active in the cause of the Lord, as all must be, if they would enjoy the christian religion, and be ready to meet Jesus at his coming.

Tuesday, 12th, in company with Bro. J. S. White and Mrs. Grant, we started for Torringford, Ct., to perform the last sad duties to a faithful mother, who is quietly sleeping in Jesus, awaiting the morn of the resurrection, when she will live again. As we laid her down in the lonely grave, in the country church-yard, among the friends of former days, we were comforted with the hope that Jesus is soon coming to end the works of death, and give back the christian fathers and mothers, companions, friends and lovely children, now sleeping in the embrace of death, and restore them to life and give them the eternal joys of a beautiful paradise, where sorrow's tears will flow no more; where mourning processions never move in gloomy silence to the sad tolling of the funeral bell; where the sable garments are exchanged for robes of white, and, instead of the requiem for the dead, is heard the glorious song of triumph as it echoes afar o'er the plains of glory, when the meek inherit the earth, and delight themselves in the abundance of peace, while unceasing ages roll their joyful rounds.

Fast and Pray.

As our approaching General Conference at Boston will be one of much importance, and as all wish to have the greatest amount of good accomplished possible, and as all our help must come from the *Lord*, we propose, that on Friday, April 5th, those who are interested will omit the evening meal, and spend the time in prayer to God, that he will make the coming meeting the most profitable and successful one we have ever held.

"Never Die."

BRO. GRANT:—Please give an exposition of John 11: 25, 26, and oblige yours truly, S. T. JOHNSON.

The two verses and their context, beginning at verse 23d, read as follows:—"Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" It will be observed that the *time* under consideration is "the *last* DAY" when the resurrection is to take place. In the 25th verse Jesus speaks of the believers who are *dead*, and says they *shall* live. In the next verse, he informs Martha that the *believers* who are *alive* "at the last day," when he shall return to raise the *dead* believers, "shall *never die*." Paul is instructed to say, when speaking of the same events at the same time, that those who are *alive* when "the last trump . . . shall sound," will not "sleep," i. e., die, but shall "be changed in a moment, in the twinkling of an eye," and "be caught up together with them" . . . [the dead believers who are raised at that time] "to meet the Lord in the air."

From these Scriptures we learn that the christians, who are alive at the coming of Christ, will "never die," but be translated like Enoch and Elijah.

Kingdom of Christ yet Future.

BRO. GRANT:—I would like to have your opinion on Col. 1: 13. ORRIN MILLS.

The verse reads as follows:—"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Some time since, we gave an exposition of this passage, but will give another for the benefit of those who did not have the *Crisis*, at that time. This text is sometimes presented to show that the kingdom of God is already set up, notwithstanding the many plain passages to the contrary. The word "*translated*," in Col. 1: 13, is from *methisteemi*, which is defined by Greenfield as follows: "To move from one place to another, remove, transfer; metonymy, to cause to pass from one mode of thinking to another, *cause to change* SIDES." The latter, we think, is the application in the text.

Is, the word rendered *into*, when used, as in this verse, "to denote *purpose* or *object*," is properly translated FOR. We cite a few examples where it is thus rendered: "For whatsoever things were written aforetime were written *for* our learning."—Rom. 15: 4. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit *for* the kingdom of God."—Luke 9: 62. "The same came *for* a witness."—John 1: 7. "I have set thee to be a light of the Gentiles, that thou shouldest be *for* salvation unto the ends of the earth."—Acts 13: 47. "Launch out into the deep, and let down your nets *for* a draught.—Luke 5: 4. "I am set *for* the defence of the gospel."—Phil. 1: 17. "He is profitable to me *for* the ministry."—2 Tim. 4: 11. "By faith, Abraham, when he was called to go out into a place which he should after receive *for* an inheritance, obeyed."—Heb. 11: 8. "And the four angels were loosed, which were prepared *for* an hour, and a day, and a month, and a year."—Rev. 9: 15. "The leaves of the tree were *for* the healing of the nations."—Rev. 22: 2. All can see what nonsense it would make to translate *is* by the word *into*, in the examples just cited.

In Col. 1: 13, Paul tells the Colossian brethren that by the help of our heavenly Father they have been delivered from the power of darkness, and have changed sides *for* the kingdom of his dear Son; i. e., for this "purpose or object," they have changed sides; to obtain the coming kingdom.

☞ Do all in your power to teach your children self-government. If a child is passionate, teach him by gentle means to curb his temper. If he is sulky, charm him out of it by frank good humor. If indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. In short, give your children the habit of overcoming their besetting sins.

For the Crisis.

Is any part of Man Immortal?

No. 8.

Does human reason teach it?

SOCRATES, the Master and martyr of Moral Philosophers, after discoursing upon the condition of the "immortal souls" of the righteous and wicked after death; alleging that "a suitable destiny hurls into Tartarus" the incorrigibly wicked, while "those who have lived an eminently holy life are yet free from hades and dwell on the upper parts of the earth," thus proceeds: "To affirm positively that these things are exactly as I have described them, does not become a man of sense"; and adds, "It is right to *allure* ourselves with such things, as with *enchantments*; and though I should be mistaken, I gain at least thus much, that the expectation makes me less uneasy while I live, and my error will die with me." While holding the fatal hemlock in his hands, he thus discourses: "If the common expression be true, that death conveys us to those regions which are inhabited by the spirits of departed men, will it not be unspeakably happy to escape from the hands of mere nominal judges, and appear before those who truly deserve the name, such as Minos and Rhodamonthus, and to associate with all who have maintained the cause of truth and rectitude? Is it possible for you to look upon this as an unimportant journey? Is it nothing to converse with Orpheus, and Homer, and Hesiod? Believe me, I would cheerfully suffer many a death on condition of realizing such a privilege. With what pleasure could I leave the world to hold communion with Palamedes, Ajax, and others, who like me have had an unjust sentence pronounced against them! Then would I explore the wisdom of Ulyssus Lysippus, and that illustrious chief who led out the best army of the Greeks against the city of Troy. Nor should I be condemned to death for indulging, as I have done here, in free inquiry."

All this hope after all the pleasure of anticipation, however, was an uncertain illusion, for he adds to his judges: "I go to death, yea to life; but that which is for the best the Divinity only knows"; or, as others record: "I am going out of the world, and you are to continue in it; but which of us has the better part, is a secret to every one but God."

We have only to compare these views and this hope and language with that of the most ancient of "the holy men of old" taught of God, to observe the assurance that a knowledge of divine revelation gives to the certainties of the future, and the hopes that it inspires man in faith to apprehend. Compare the language and hope of Job, who did not entertain the thought of the soul's immortality or of man's conscious existence in death, and whose faith rested in the resurrection of the dead, and the immortality of his *Redeemer*, with that of this wisest and best of ancient philosophers. Job, 14th chap. entire, and Job 19: 25—27.

The "*reason*' of most men in the days of Socrates did not teach them the doctrine he endeavored to inculcate, as seen in the following sentence: "Can this soul of ours, when separated from the body, be immediately dispersed and destroyed, *as most men assert?*"

PLATO, the disciple of Socrates, taught and endeavored to believe that the souls of men existed from eternity;" and also in the doctrine of "the migration of souls through various human and brute forms," with various other absurdities, which if his reason believed and taught him, the reason of other men, and even of his own disciples, equally as enlightened and as wise, rejected and refused to be instructed in. But Plato's reason faltered in his own faith and doctrine. Bishop Whately, in his work on "Scripture Revelations concerning a Future State," thus writes: "Among the heathen philosophers, Plato has been appealed to, as having believed in a future state of reward and punishment, on the ground that the passages in his works in which he inculcates the doctrine, are *much more numerous* than those in which he expresses his doubt of it. I cannot undertake to say that such is not the case; for the arithmetical mode (as it may be called,) of ascertaining a writer's sentiments, by counting the passages on opposite sides, is one which had never occurred to me; nor do I think it likely to be generally adopted. If, for instance, an author were to write ten volumes in defence of christianity, and two or three times to express his suspicion that the whole is a tissue of fables, I believe few of his readers would feel any doubt as to his real sentiments. When a writer is at variance with himself, it is usual to judge from the nature of the subject, and the circumstances of the case, which is likely to be his real persuasion, and which, the one he may think it decorous, or politically expedient to profess.

Now in the present case, if the ancient writers disbelieved a future state of reward and punishment, one can easily understand why they should nevertheless occasionally speak as if they did believe it; since the doctrine, they all agreed, was useful in keeping the multitude in awe. On the other hand, would they, if they did believe in it, ever deny its truth? or rather (which is more commonly the case in their works,) would they allude to it as a fable so notoriously and completely disbelieved by all enlightened people as not to be worth denying, much less refuting, any more than tales of fairies are by modern writers? The ancient heathens did but conjecture, without proof, respecting a future state. And then is this remarkable circumstance to be noticed in addition; that those who taught the doctrine (as the ancient heathen lawgivers themselves did, from a persuasion of its importance for men's conduct,) do not seem themselves to have believed what they taught, but to have thought merely of the expediency of inculcating this belief on the vulgar. It does not appear, however, that they had much success in impressing their doctrine on the most of the people; for though a state of future rewards and punishments was commonly talked of among them, it seems to have been regarded as little more than an amusing fable."

CICERO, at times, was truly eloquent in the advocacy of the doctrine of the soul's immortality. He puts this language into the mouth of Cato:—"For my own part, I feel myself transported with the most ardent impatience to join the society of my two departed friends, your illustrious fathers, whose characters I greatly respected, and whose persons I sincerely loved. Nor is this, my earnest desire, confined to those excellent persons alone, with whom I was formerly connected; I ardently wish to visit also those celebrated worthies, of whose honorable conduct I have heard and read much, or whose virtues I have myself commemorated in some of my writings. To this glorious assembly I am speedily advancing; and I would not be turned back in my journey, even on the assured condition that my youth, like that of Pelias, should be again restored. O, glorious day! when I shall retire from this low and sordid scene to assemble with the divine congregation of departed spirits; and not with those only whom I have just mentioned, but with my dear Cato, that best of sons and most valuable of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope he would have performed the same last office to mine. His soul, however, did not desert me, but still looked back on me in its flight to those happy mansions, to which he was assured I should one day follow him."

On another occasion he writes his true convictions of this subject: "I have read Plato's book (the Phaedon,) over again and again; but I know not how it comes to pass, so long as I am reading, I agree with it; but no sooner is the book out of my hands, than I begin to doubt whether man is immortal."

Did his reason teach and determine this matter to his own satisfaction? When he did endeavor to believe in the soul's immortality was it reason that instructed him, or Plato's book? The reason of the wise men of later ages did not teach them the doctrine of the immortality of man. There has been no uniformity of faith among men in respect to the doctrine, which would be inevitably the case if human reason taught it.

JULIUS CEASAR, one of the greatest and wisest of men who has lived in our world; a wise historian, an eloquent and fluent orator, a sagacious and patriotic statesman, and a calculating and successful general, instead of believing in the soul's immortality, affirmed his faith to be infidel; alleging that "the soul dies with the body, and that death is no evil," etc.

SENECA, too, writes: "I was pleasing myself with inquiring, yes, believing in the immortality (æternitate) of the soul. I could easily fall in with the opinions of great men, promising rather than proving a most desirable thing. I gave up myself to the splendid illusion. I began to weary of myself, and to despise the remnant of my happy life, ready to enter upon that unbounded time,—the possession of a whole eternity,—when suddenly I was interrupted by the receipt of your letter, and lost so fine a dream." And at another time wrote—

"Chaos and hungry time devour us all,
Inevitable death the body kills,
Nor spares the soul."*

O. R. FASSETT.

*For the extracts here given, with others of a similar nature, consult Thompson's "Better Land," pp. 74, 75; Hudson's "Future Life," pp. 271, 272, 280—282.

For the Crisis.

Waymarks.

The year 1860 was one of much interest to me in my pilgrimage, inasmuch as the truth seems advancing in all directions throughout the circuit of my travels, and the cause of Christ spreading. This is the height of my ambition. For this I pray, labor and preach. For this I work with my hands to get my bread, and preach on its strength. During the year we have held many excellent conferences, which left a healthful influence on all who united in them, and extended their influence far abroad. I have also visited about forty towns, and held meetings in most of them, and endeavored to speak words of comfort, of exhortation or instruction to the people in all, as I had opportunity. There is an increasing desire to hear the gospel of the kingdom by a portion of community.

Since the commencement of 1861 I have visited Brunswick, spent one Sunday, found the little church steadfast in the faith, waiting for the end of their trials when Jesus comes. I next visited Somerville, preached

times. 3. It is not applied to man, either soul, body or spirit, in this life. 4. It is brought to light by the gospel of Jesus Christ.—2 Tim. 1: 10. 5. It is placed before the church as an object of hope.—Rom. 2: 7. 6. Can only be gained through Jesus Christ. 7. For God only hath it (1 Tim. 6: 16), and promises it through his beloved Son, Jesus Christ. 8. It is gained by the righteous only. 9. Put on at the resurrection of the dead, (1 Cor. 15: 52—56) not at death. 10. It is never applied to the wicked at all. 11. The word soul, translated from the Hebrew word nephesh, is used in the Old Testament 752 times. 12. Corresponding word *puchee* in the Greek is used 105 times; in all, 857 times the word soul is used in the Bible; but in no instance do we find the term immortal, never-dying, or undying, deathless, or any term connected with soul to express its endless duration. 13. The Hebrew word *ruach*, translated spirit, is used in the Old Testament 400 times, and 14. The corresponding word *pneuma* in the Greek of the New Testament is used 385, in all, the word spirit is used in the Bible 785 times; but no qualifying term such as immortal, never-dying, or deathless attached to it. 15. In the whole Bible we have the term soul and spirit used 1642 times, but not in a single instance do we find the phrase, immortal soul, immortal spirit, deathless soul, deathless spirit, never-dying soul, never-dying spirit, or any phraseology that would intimate man had an undying nature. I might refer to other words such as die, death and dead, but I have given you enough. Do not forget these things.

III. "The prophets, apostles and Jesus Christ, their dreams, visions, prophecies, spirit that moved them, miracles wrought, were all done by the agency of the spirits of the dead." This position places the inspired men in an awful dilemma. 1. They supposed they wrote and spake by the Holy Ghost, but they were sadly mistaken and deceived, for it was by the aid of the spirits of the dead. 2. They supposed they were instructed by, and communed with, God, but in this they were deluded all their life—it was instruction and communion with dead people. 3. They lived and died with the impression that they wrought miracles in the name of Jesus Christ, but that was a farce. 4. They supposed that Jesus Christ was the only begotten Son of God. Angels' testimony went to confirm them, and a voice from heaven at his baptism, also at his transfiguration,—"This is my beloved Son," etc. In connection with miracles wrought, fulfillment of prophecies, these things with others was a demonstration to their minds of the fact that Jesus Christ was the Anointed and the Savior of the world. But all these things only went to deceive them in relation to Jesus Christ. Truly, they were a deluded set, for Christ was no more a Savior than themselves, they say. 5. They supposed the spirit of God helped them in their praying and speaking, and in all life's trials and changes; but it was only imaginary, or they were deceived, and mistook the Spirit of God for the spirits of the dead. Hence we see that the prophets, apostles and Christ were the most deluded class that have ever been on the earth, according to this position. And they were not only deceived, but they deceived all that followed them, and all christendom to-day are deceived by these great deceivers. This places the holy seers in an awful dilemma.

But to cap all, after assuming a position that makes Jesus Christ, apostles and prophets, deluded, deceived, or the basest of hypocrites, then Spiritualists claim them as their ancestors. They assume a position that makes angels deceptive and hypocrites, and then say they are just like modern spirits. This is a specimen of their "Harmonial philosophy."

We will contrast angels with modern so-called spirits of the dead. I have already given you some distinct features between the two classes. I will now make the contrast apparent by placing them in opposition to each other.

BIBLE ANGELS.	MODERN SPIRITS.
1. They, the angels, are reverential, and commended men to worship God. Judges 13: 16; R. 22: 9.	1. Modern spirits, not one half of them, believe there is a God. They talk of "knocking God and the Bible out of people."
2. Angels reverenced Christ. "Let all the angels of God worship him."—Heb. 2: 6.	2. Modern spirits put themselves on a par with Jesus Christ.
3. Angels are holy beings.—Matt 24.	3. Spirits can claim almost any thing else but holiness.
4. Angels' words are stedfast—truthful. Heb. 2: 6.	4. Spirits do not tell the truth half of the time, according to their own testimony.
5. There is a harmony in angels' testimony.	5. There is no harmony among spirits' testimony, unless it is to reject Jesus Christ and the Bible.
6. Prophets, Jesus Christ and Apostles' testimony are in harmony with angels.	6. The spirits are reprobates concerning Bible truths—they have no faith in the Bible.
7. Angels have been interested in the plan of redemption, and rejoice when sinners repent.	7. Modern spirits do not believe in a plan of redemption, but delight in sin, and are mad if any one gets converted.
8. Angels are said to stand in the presence of God, and go at God's bidding.	8. Modern spirits do not recognize any God higher than themselves.
9. Angels came to men, like men, and conversed like men.	6. Spirits skulk round and rap and tip tables; this is a fair sample of their progression.

Can you discover any relation between the angels and the modern spirits? Would you dream that they belong to the same family? Does it not look as though they [illegible] ashamed of their true relation, and [illegible] to claim a connection with holy angels [illegible] to be respected? Spiritualists [illegible] prophets, apostles, and Jesus [illegible]

Christ were mediums like these in our day. The prophets were men of prayer. Is this a characteristic of modern Spiritualists? All the holy seers and apostles were godly men—lived humble and holy, with an eye single to the glory of God. Dare modern spirit mediums, so called, claim this? Do they live such lives? I will give some facts from their own writing, that all may judge how near they are related to prophets and apostles.

For the Crisis.

My Experience.—No. 6.

I returned from the meeting, but the distress and sorrow that now weighed down my spirits was almost insupportable. I thought, why all this distress and suffering? What have I done? Weeping and pleading I went to the Lord, but oh, what a change! The light had faded, my peace was gone, while clouds and darkness surrounded me, and hid from my view his lovely face. Day after day I wept and prayed, trying in vain to define or solve this mystery to my inexperienced mind. Doubts and fears like a flood now for the first time since my conversion came rushing in. So bright and clear was the evidence which I received at the time, that no room was left for these. At length, after days of severe mental suffering and anguish, almost sinking in despair, the Lord was pleased to let me see my condition; how I had been listening to, and believing the insinuations of, an evil spirit, calculated to lead me astray from the path of duty; and although the suggestions might be true in some respects, perhaps they might be wrong, or at least those persons referred to might not be doing the will of God. I was also led to see that the good Spirit does not always influence all persons alike, calling them to the same work at the same time; but that it is the duty of every one individually, great or small, to hear and obey that voice, without regard to what may be the duties of others. I now saw plainly my mis-doing, and the cause of my trials and sufferings. Humbly repenting, and resolving to take again the cross and obey the Lord, restored my peace, and, in keeping the commands, brought again the same rich reward.

Months passed on; a sweet, heavenly peace filled my soul while I obeyed the Lord. The lesson taught me, and which I should have always remembered, had lost the most of its bitterness, and been nearly or quite forgotten. One morning, while bowed at the family altar as usual for prayer, which I had not as yet neglected, but being weary, and the prayer already offered seeming not quite so spiritual as usual, the enemy approached saying, you can't pray much to-night, and if you recollect, your prayers are about the same thing all the time over and over again, and your parents notice it, and they have not much confidence in your religion any how; but you can pray the more in secret, and when you have learned to pray better, then you can pray in the family again. Now all this appeared so plain and real, and such a feeling of shame and discouragement came over me, that, without attempting to pray, I arose, left the room, and retired, spending most of the night in tears looking over the past and calculating on the future. I more than half decided to never attempt to pray before any one again, but would try to live a christian, maintaining secret devotion. It seemed that the enemy had nearly the entire control.

The next morning my father inquired what it was that he had said or done that I could not pray with them? The tender emotion and anxious solicitude manifested in the inquiry, together with the mortification and discouragement, so affected me, I could give him no answer. He still inquired if he had said or done any thing to wound my feelings. I replied that he had not, and turned away to give vent to feelings in sighs and tears. My temptations and trials were now very great, almost to distraction. Many times did I nearly or quite regret that I had started in the ways of religion. If this was the path to follow, the ideas to be presented, the sufferings to be endured, how could I live in it?

Strongly did the temptation follow me from day to day, to give up the idea of being a christian, and join again with my brothers, sisters and associates in the ways of folly and sin. Often I looked upon them as they amused themselves in their plays and sports, and said within myself, oh! that I were as free from sorrow, temptations and trials, then would I be as happy and joyful as you appear to be. When I thought of death and the judgment, I dare not omit secret prayer, though it consisted more in tears and sighs than in words. Still I persevered in this, believing and knowing this to be my only hope of escape. I desired above all else to be a christian, but if I were one, should I meet with such conflicts and trials as these? From what I could learn by the appearance and conversation of others within the circle of my acquaintance, of whom I had no doubts respecting their piety, I judged they were entire strangers to the difficulties which I encountered. I sometimes tried to believe it a suggestion from an evil source; but then it all seemed so real, that I never afterward thought of attempting to pray before my parents; but this idea haunted me, "You pray about the same prayer, and they have not much confidence in your religion."

So strong was this impression and influence that I felt a strange reluctance, and often declined going to the same meeting when they would attend, but in their absence made every effort to rise above its influence, try to do what seemed to be duty, and often received comfort and consolation thereby; this, together with the fixed purpose to maintain closet prayer, saved me from falling entirely. D. N. K.

The World's Crisis.

BOSTON, MARCH 27, 1861.

A Pilgrim's Notes.

We parted with our readers at Dansville, C. E., Feb. 24th, at the close of a very interesting series of meetings, which, in about two weeks, resulted in the conversion of between twenty and thirty to the christian religion, eighteen of whom were buried with Christ in baptism.

Monday, 25th, we returned to Melbourne, and spent a few hours very pleasantly in Bro. Gilman's family, and then left the deep snows of Canada, with its piercing cold weather, for the more genial clime in the States; but when we left the Queen's dominions, we parted with many warm and kind hearts, that will ever be remembered with pleasure.

On our way, we stopped all night at Island Pond, and the next morning, the 26th, we went on to Bryant's Pond, a pleasant village, sixty-two miles from Portland, where we remained till Saturday, March 2d, and held meetings in the Baptist house, which were well attended by attentive congregations. The truth is spreading in this section, and several are rejoicing in the "blessed hope." There is an open door here for preaching the gospel of the kingdom, and many hearts are ready to welcome it. We trust that the seed sown will spring up and bear fruit to the glory of God. We found a good home in Bro. Bryant's kind family.

Saturday, 2d inst., we went on to Portland, and received another hearty welcome in Bro. Brooks' kind family, where Zion's pilgrims ever find a pleasant home. Here we also met our dear Bro. Hemenway, a faithful and successful laborer in the gospel ministry, and enjoyed a pleasing and profitable interview together. We are thankful for such privileges; they are cheering and encouraging, while engaged in the christian warfare.

The church in Portland have hired a pleasant new hall, considerably larger than their former place of worship. The hall is also pleasantly located in the heart of the city. Our meetings here were very interesting, and their hall was very much crowded, especially in the evening, when the aisles were filled by those who could get no seats. During our remarks on Spiritualism, several important questions were asked, which added new interest to the subject. A Mr. Woodman, an intelligent lawyer, and a leader among the Spiritualists, made several inquiries, which caused the truth to shine the brighter. There is a wide field open in this city for faithful labors in the Lord. The people have an ear to hear, and many seem anxious to know the right way. The prospect looks brighter here than it has for several years. The children of the Lord have reason to take courage and press the battle more strongly than ever, looking for happy results.

In compliance with a request, we published in the daily papers the following:—

A CARD.

"WILL ALL MEN LIVE ETERNALLY?" If any clergyman, or other respectable gentleman in Portland, will sustain the affirmative of the foregoing question in oral debate, he is invited to inform Eld. Miles Grant, Boston, Mass., who will endeavor to support the negative. The preliminaries to be arranged by the parties.

P. S. If preferred, he will meet any combined number of gentlemen, provided he is allowed half the time.

We have not yet received any acceptance. We give our brethren liberty to make the same offer in other places, if they think best. All proper means should be employed to arouse the people to search the Scriptures, which are most sadly neglected by the masses of the present age, while they are all absorbed in the politics and news of the day.

Monday, March 4th, we returned home, and enjoyed a good class meeting at the Crisis office in the evening. Several prominent members of different churches in Boston have become deeply interested in the great truths that distinguish us as a people, and are not ashamed to confess them openly. Things look encouraging for the church in Boston. The audiences are large and intelligent. The truth is spreading prosperously. Several more are almost persuaded to stand up boldly in its defense. We shall hope to see much good accomplished at our anticipated general conference.

Tuesday, 5th. Before noon of to-day, we received intelligence of the sickness of our aged mother. At three o'clock P. M., we took the express train for Hartford, where we arrived about half-past seven o'clock in the evening, and then by private conveyance, rode twenty-five miles over a bad road, arriving at the home of our childhood, about three o'clock in the morning. We found mother quite feeble and confined to her bed, but fully resigned to the Lord, and anxious to sleep in Jesus. We sung to her of the "land of rest," while she shouted "glory." After a season of prayer and weeping, at early dawn, we bid her farewell till Jesus comes, when, by the grace of God, we intend to be ready to meet her in the everlasting kingdom. For many years she has loved the "blessed hope," and delighted in the ways of the Lord. Though we say it, the Lord has blessed us with a kind, christian mother, whose counsel and prayers have been of more value to us than thousands of gold and silver. She now sleeps in Jesus, but is embalmed in our memory. Thank the Lord for a christian mother.

Wednesday, 6th. At the dawn of day, we turned in sadness from our sick mother, and had a lonely ride back to Hartford, thence to Worcester, from there to Blackstone, to fill our next appointment. This is a new field of labor, and a rather hard soil to cultivate; but the Lord stirred up a goodly number to search the Scriptures, to see what they do teach, and several appeared to be satisfied the popular theology of these last days is based on "fables," and no longer deserves the support of those who love the truth. They were astonished at the plainness and simplicity of the word of the Lord, as revealed in the Bible, and rejoiced that their eyes had been opened to see the light. We trust they will go on in the way that grows brighter and brighter till the perfect day. There are a few good brethren and sisters in Blackstone, who are endeavoring to "stand up for Jesus" and his word. The last evening we were there, several asked questions publicly, which assisted in giving more light on the great truths revealed to us from the Lord. Among others, a Spiritualist made quite an effort to entangle us in our talk, but the track of truth was too straight for him, and he made a sad failure. After making several unsuccessful attempts to show that man never dies, and thus prove that Satan told the truth to our first parents, when he contradicted the Lord, and said, "Ye shall not surely die," we then urged him to bring *one* passage of Scripture to show that any *part* of man is alive and conscious when his physical organism is dead. He stood several moments in deep thought, blushed with confusion, and sat down, as we think every other man will be obliged to do in a similar situation.

Several prominent members of the Baptist church have embraced the glorious truths we love so well, and are resolved to let their light shine. We notice one fact in relation to all who receive the truths, which is, that they at once exclaim with joy, "My Bible is a new book to me; where it was before all dark and obscure, it is now plain and harmonious." "Now," say they, "we take great delight in studying the Scriptures; whereas before, they appeared so obscure and mystical we could not understand them, and hence had but little satisfaction in reading." We find this fact universal, and like young converts they think they can make every one else see it, because it is so plain, and are astonished at the cold indifference they meet from many who *profess* to love the Lord and his word. No matter how faithfully they have lived, or how long they have been in the service of the Lord, when they see, embrace and defend these truths, for believing which we are called heretics, and shut out of most of the houses of worship, they invariably say, "I enjoy myself better than ever before, take more delight in prayer and the Bible, and have a stronger love for Jesus." Why is this, if it is such damnable heresy as some suppose?

On the other hand, those who oppose these truths, after they have heard or had an opportuny to hear, become more and more worldly-minded, have less peace and joy, and less love for prayer and the Bible. We have observed this fact for some eighteen years, and as God's ways are "equal," we may expect the same result in all time. Knowing this as we do, we feel willing to be called infidel and heretic, and be looked upon with contempt for Jesus' sake, who received much greater reproach for us. It is a pleasure to suffer with and for such a friend.

Monday, March 11th, we returned to Boston, and soon after our arrival, we received a telegram stating that our dear mother was dead, and to be buried on Wednesday. In the evening we had an interesting class meeting at the Crisis Office. There have recently been some strong additions to our number, and they are active in the cause of the Lord, as all must be, if they would enjoy the christian religion, and be ready to meet Jesus at his coming.

Tuesday, 12th, in company with Bro. J. S. White and Mrs. Grant, we started for Torringford, Ct., to perform the last sad duties to a faithful mother, who is quietly sleeping in Jesus, awaiting the morn of the resurrection, when she will live again. As we laid her down in the lonely grave, in the country church-yard, among the friends of former days, we were comforted with the hope that Jesus is soon coming to end the works of death, and give back the christian fathers and mothers, companions, friends and lovely children, now sleeping in the embrace of death, and restore them to life and give them the eternal joys of a beautiful paradise, where sorrow's tears will flow no more; where mourning processions never move in gloomy silence to the sad tolling of the funeral bell; where the sable garments are exchanged for robes of white, and, instead of the requiem for the dead, is heard the glorious song of triumph as it echoes afar o'er the plains of glory, when the meek inherit the earth, and delight themselves in the abundance of peace, while unceasing ages roll their joyful rounds.

Fast and Pray.

As our approaching General Conference at Boston will be one of much importance, and as all wish to have the greatest amount of good accomplished possible, and as all our help must come from the *Lord*, we propose, that on Friday, April 5th, those who are interested will omit the evening meal, and spend the time in prayer to God, that he will make the coming meeting the most profitable and successful one we have ever held.

"Never Die."

BRO. GRANT:—Please give an exposition of John 11: 25, 26, and oblige yours truly, S. T. JOHNSON.

The two verses and their context, beginning at verse 23d, read as follows:—"Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" It will be observed that the *time* under consideration is "the *last* DAY" when the resurrection is to take place. In the 25th verse Jesus speaks of the believers who are *dead*, and says they *shall* live. In the next verse, he informs Martha that the *believers* who are *alive* "at the last day," when he shall return to raise the *dead* believers, "shall *never die*." Paul is instructed to say, when speaking of the same events at the same time, that those who are *alive* when "the last trump . . . shall sound," will not "sleep," i. e., die, but shall "be changed in a moment, in the twinkling of an eye," and "be caught up together with them" . . . [the dead believers who are raised at that time] "to meet the Lord in the air."

From these Scriptures we learn that the christians, who are alive at the coming of Christ, will "never die," but be translated like Enoch and Elijah.

Kingdom of Christ yet Future.

BRO. GRANT:—I would like to have your opinion on Col. 1: 13. ORRIN MILLS.

The verse reads as follows:—"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Some time since, we gave an exposition of this passage, but will give another for the benefit of those who did not have the *Crisis*, at that time. This text is sometimes presented to show that the kingdom of God is already set up, notwithstanding the many plain passages to the contrary. The word "*translated*," in Col. 1: 13, is from *methisteemi*, which is defined by Greenfield as follows: "To move from one place to another, remove, transfer; metonymy, to cause to pass from one mode of thinking to another, *cause to change* SIDES." The latter, we think, is the application in the text.

Is, the word rendered *into*, when used, as in this verse, "to denote *purpose* or *object*," is properly translated FOR. We cite a few examples where it is thus rendered: "For whatsoever things were written aforetime were written *for* our learning."—Rom. 15: 4. "And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit *for* the kingdom of God."—Luke 9: 62. "The same came *for* a witness."—John 1: 7. "I have set thee to be a light of the Gentiles, that thou shouldest be *for* salvation unto the ends of the earth."—Acts 13: 47. "Launch out into the deep, and let down your nets *for* a draught.—Luke 5: 4. "I am set *for* the defence of the gospel."—Phil. 1: 17. "He is profitable to me *for* the ministry."—2 Tim. 4: 11. "By faith, Abraham, when he was called to go out into a place which he should after receive *for* an inheritance, obeyed."—Heb. 11: 8. "And the four angels were loosed, which were prepared *for* an hour, and a day, and a month, and a year."—Rev. 9: 15. "The leaves of the tree were *for* the healing of the nations."—Rev. 22: 2. All can see what nonsense it would make to translate *is* by the word *into*, in the examples just cited.

In Col. 1: 13, Paul tells the Colossian brethren that by the help of our heavenly Father they have been delivered from the power of darkness, and have changed sides *for* the kingdom of his dear Son; i. e., for this "purpose or object," they have changed sides; to obtain the coming kingdom.

☞ Do all in your power to teach your children self-government. If a child is passionate, teach him by gentle means to curb his temper. If he is sulky, charm him out of it by frank good humor. If indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. In short, give your children the habit of overcoming their besetting sins.

For the Crisis.

Is any part of Man Immortal?

No. 3.

Does human reason teach it?

SOCRATES, the Master and martyr of Moral Philosophers, after discoursing upon the condition of the "immortal souls" of the righteous and wicked after death; alleging that "a suitable destiny hurls into Tartarus" the incorrigibly wicked, while "those who have lived an eminently holy life are yet free from hades and dwell on the upper parts of the earth," thus proceeds: "To affirm positively that these things are exactly as I have described them, does not become a man of sense"; and adds, "It is right to *allure* ourselves with such things, as with *enchantments*; and though I should be mistaken, I gain at least thus much, that the expectation makes me less uneasy while I live, and my error will die with me." While holding the fatal hemlock in his hands, he thus discourses: "If the common expression be true, that death conveys us to those regions which are inhabited by the spirits of departed men, will it not be unspeakably happy to escape from the hands of mere nominal judges, and appear before those who truly deserve the name, such as Minos and Rhodamonthus, and to associate with all who have maintained the cause of truth and rectitude? Is it possible for you to look upon this as an unimportant journey? Is it nothing to converse with Orpheus, and Homer, and Hesiod? Believe me, I would cheerfully suffer many a death on condition of realizing such a privilege. With what pleasure could I leave the world to hold communion with Palamedes, Ajax, and others, who like me have had an unjust sentence pronounced against them! Then would I explore the wisdom of Ulyssus Lysippus, and that illustrious chief who led out the best army of the Greeks against the city of Troy. Nor should I be condemned to death for indulging, as I have done here, in free inquiry."

All this hope after all the pleasure of anticipation, however, was an uncertain illusion, for he adds to his judges: "I go to death, yea to life; but that which is for the best the Divinity only knows"; or, as others record: "I am going out of the world, and you are to continue in it; but which of us has the better part, is a secret to every one but God."

We have only to compare these views and this hope and language with that of the most ancient of "the holy men of old" taught of God, to observe the assurance that a knowledge of divine revelation gives to the certainties of the future, and the hopes that it inspires man in faith to apprehend. Compare the language and hope of Job, who did not entertain the thought of the soul's immortality or of man's conscious existence in death, and whose faith rested in the resurrection of the dead, and the immortality of his *Redeemer*, with that of this wisest and best of ancient philosophers. Job, 14th chap. entire, and Job 19: 25—27.

The "*reason*' of most men in the days of Socrates did not teach them the doctrine he endeavored to inculcate, as seen in the following sentence: "Can this soul of ours, when separated from the body, be immediately dispersed and destroyed, *as most men assert?*"

PLATO, the disciple of Socrates, taught and endeavored to believe that the souls of men existed from eternity;" and also in the doctrine of "the migration of souls through various human and brute forms," with various other absurdities, which if his reason believed and taught him, the reason of other men, and even of his own disciples, equally as enlightened and as wise, rejected and refused to be instructed in. But Plato's reason faltered in his own faith and doctrine. Bishop Whately, in his work on "Scripture Revelations concerning a Future State," thus writes: "Among the heathen philosophers, Plato has been appealed to, as having believed in a future state of reward and punishment, on the ground that the passages in his works in which he inculcates the doctrine, are *much more numerous* than those in which he expresses his doubt of it. I cannot undertake to say that such is not the case; for the arithmetical mode (as it may be called,) of ascertaining a writer's sentiments, by counting the passages on opposite sides, is one which had never occurred to me; nor do I think it likely to be generally adopted. If, for instance, an author were to write ten volumes in defence of christianity, and two or three times to express his suspicion that the whole is a tissue of fables, I believe few of his readers would feel any doubt as to his real sentiments. When a writer is at variance with himself, it is usual to judge from the nature of the subject, and the circumstances of the case, which is likely to be his real persuasion, and which, the one he may think it decorous, or politically expedient to profess.

Now in the present case, if the ancient writers disbelieved a future state of reward and punishment, one can easily understand why they should nevertheless occasionally speak as if they did believe it; since the doctrine, they all agreed, was useful in keeping the multitude in awe. On the other hand, would they, if they did believe in it, ever deny its truth? or rather (which is more commonly the case in their works,) would they allude to it as a fable so notoriously and completely disbelieved by all enlightened people as not to be worth denying, much less refuting, any more than tales of fairies are by modern writers? The ancient heathens did but conjecture, without proof, respecting a future state. And then is this remarkable circumstance to be noticed in addition; that those who taught the doctrine (as the ancient heathen lawgivers themselves did, from a persuasion of its importance for men's conduct,) do not seem themselves to have believed what they taught, but to have thought merely of the expediency of inculcating this belief on the vulgar. It does not appear, however, that they had much success in impressing their doctrine on the most of the people; for though a state of future rewards and punishments was commonly talked of among them, it seems to have been regarded as little more than an amusing fable."

CICERO, at times, was truly eloquent in the advocacy of the doctrine of the soul's immortality. He puts this language into the mouth of Cato:—"For my own part, I feel myself transported with the most ardent impatience to join the society of my two departed friends, your illustrious fathers, whose characters I greatly respected, and whose persons I sincerely loved. Nor is this, my earnest desire, confined to those excellent persons alone, with whom I was formerly connected; I ardently wish to visit also those celebrated worthies, of whose honorable conduct I have heard and read much, or whose virtues I have myself commemorated in some of my writings. To this glorious assembly I am speedily advancing; and I would not be turned back in my journey, even on the assured condition that my youth, like that of Pelias, should be again restored. O, glorious day! when I shall retire from this low and sordid scene to assemble with the divine congregation of departed spirits; and not with those only whom I have just mentioned, but with my dear Cato, that best of sons and most valuable of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope he would have performed the same last office to mine. His soul, however, did not desert me, but still looked back on me in its flight to those happy mansions, to which he was assured I should one day follow him."

On another occasion he writes his true convictions of this subject: "I have read Plato's book (the Phaedon,) over again and again; but I know not how it comes to pass, so long as I am reading, I agree with it; but no sooner is the book out of my hands, than I begin to doubt whether man is immortal."

Did his reason teach and determine this matter to his own satisfaction? When he did endeavor to believe in the soul's immortality was it reason that instructed him, or Plato's book? The reason of the wise men of later ages did not teach them the doctrine of the immortality of man. There has been no uniformity of faith among men in respect to the doctrine, which would be inevitably the case if human reason taught it.

JULIUS CAESAR, one of the greatest and wisest of men who has lived in our world; a wise historian, an eloquent and fluent orator, a sagacious and patriotic statesman, and a calculating and successful general, instead of believing in the soul's immortality, affirmed his faith to be infidel; alleging that "the soul dies with the body, and that death is no evil," etc.

SENECA, too, writes: "I was pleasing myself with inquiring, yes, believing in the immortality (æternitate) of the soul. I could easily fall in with the opinions of great men, promising rather than proving a most desirable thing. I gave up myself to the splendid illusion. I began to weary of myself, and to despise the remnant of my happy life, ready to enter upon that unbounded time,—the possession of a whole eternity,—when suddenly I was interrupted by the receipt of your letter, and lost so fine a dream." And at another time wrote—

"Chaos and hungry time devour us all,
Inevitable death the body kills,
Nor spares the soul."*

O. R. FASSETT.

*For the extracts here given, with others of a similar nature, consult Thompson's "Better Land," pp. 74, 75; Hudson's "Future Life," pp. 271, 272, 280—282.

For the Crisis.

Waymarks.

The year 1860 was one of much interest to me in my pilgrimage, inasmuch as the truth seems advancing in all directions throughout the circuit of my travels, and the cause of Christ spreading. This is the height of my ambition. For this I pray, labor and preach. For this I work with my hands to get my bread, and preach on its strength. During the year we have held many excellent conferences, which left a healthful influence on all who united in them, and extended their influence far abroad. I have also visited about forty towns, and held meetings in most of them, and endeavored to speak words of comfort, of exhortation or instruction to the people in all, as I had opportunity. There is an increasing desire to hear the gospel of the kingdom by a portion of community.

Since the commencement of 1861 I have visited Brunswick, spent one Sunday, found the little church steadfast in the faith, waiting for the end of their trials when Jesus comes. I next visited Somerville, preached

two [illegible], found quite an increase of numbers of believers. The Lord has greatly added to them the past year, and the heart of Bro. Chism is much cheered. Attended a protracted meeting in Yarmouth, which was very interesting and refreshing. Preached once in Freeport to an attentive audience. Spent one Sunday in Albion; found the few there active in the faith, and praying for the Lord's work to increase. It being stormy, we had no meeting. Bro. J. Carr was away on a preaching tour; he is doing well in the work. I next attended Mt. Vernon conference, which has been reported. It was very good.

March 1st, started for South Paris, where I had an appointment for the evening at the house of Bro. Knight. By request the Methodist minister had given out my appointment publicly the Sunday previously, and then changed his class meeting from Saturday evening to Friday evening, so it fell on the same evening. But we had a room full, *they* had two out. Preached in South Waterford the 3d, in the Universalist chapel, three times; had the largest audience out that has ever been there to hear Advent preaching; preached two evenings following. There are a few in that place still in the faith, and living for God and the kingdom to come; others have the theory, but not the works. There are a number in the place who are interested in the faith, and might be brought in if the brethren had strength to act in united energetic labor for God. Bro. and Sr. Whitman have been deeply afflicted recently by the death of their youngest son Francis. He was a fine boy, and much lamented by all his acquaintances. I missed him much from the family circle.

"How long shall death the tyrant reign?"

I visited ten families, and exhorted them what I could, and parted from them to go to Stoneham, taking Bro. S. Leonard with me. He is very feeble in body, but active in the work of the Lord. This is the third visit I have made to Stoneham. At the first, there were no meetings of worship and no preaching. I found only two praying families. I preached five times and left. On my second visit I found eight praying families, and some ten or twelve converted, several reclaimed, and Methodist preaching one fourth of the time, and an influence exerted against the Advent message. I preached five more times, and had the ears and hearts of nearly all. On my third visit I found Dr. Manning and wife decided converts to the faith; also several others who are christians, and many unconverted ones, believe the doctrine and are impressed with duty to God. Others are now opposed to our hope, being influenced by their leaders.

I found Bro. I. K. Lombard in this place, who assisted me in our meetings. He came to that place last summer, a young man just beginning to preach; has labored there and in various parts of the town in Lovell and Sweden to good effect, sowing seed which is springing up. Several came from six to twelve miles to hear me preach. Some stayed to the last, feeding on "the word of the kingdom." We had six meetings among them, visited fourteen families, and scattered some books and tracts. Our meetings were interesting. The Lord was truly with us. Nearly all the community are interested to hear us preach the good news of the coming reign of Christ, and I trust God will bring some of the unconverted to Christ for salvation. Bro. Lombard will continue to labor with them as he has opportunity, and although the battle sometimes waxes hot, and sectarian bigotry makes great strides, we will keep at "our specific work," leading sinners to Christ, and saints to a knowledge of the truth as it is in Jesus, still proclaiming, "Behold he cometh! go ye out to meet him." Let us try to "be wise as serpents and harmless as doves." Seek to use the choicest of words; speak them for God; live as the grace of God teaches, and look for Christ's appearing. Then he will give us eternal life.

I. C. WELLCOME.

Richmond, Me.

For the Crisis.

To the Friends of the Poor.

I send you word, greeting. Many inquiries are made from time to time in regard to our Mission School. So now, as I am too weary to attend church this evening, I improve the moments as they fly, to answer them. In regard to Sr. Mathewson's letter and questions I will say, the Lord has wonderfully sustained us in this great and precious enterprise. Last September we buried from our sight our precious babe, which was a great affliction to us all, because she was a lovely child. Yet it was the Lord's will. There were other children who needed my care more than this child did; and in two weeks from her burial, I started a school with nine scholars. Since then we have fitted up sixty-one. We have a society formed, who meet every Wednesday, P. M., for the purpose of making clothes for these poor children.

I have visited many places in this city, into some of which it would hardly seem safe to enter. The colored family, in which so many have interested themselves, are now quite happy, though very poor. They look and are *neat*. We employ the mother to wash for us, so as to give her a chance to earn something for themselves. The children have now no shoes. I am [redacted] Sunday, and promised to fit her out. She came, went with us, and was much pleased. On inquiring into her circumstances, we found she had a mother and step-father, who compel her to beg for them, so they could have the money for drink! O yes, they will get heartily drunk. This poor child cannot read. I have taken her home with me a few days. She is a bright, smart, active child, and capable of learning and understanding. Is quite handy about house, etc., etc. So much for the highways and hedges. But to return to the school. Two of our scholars were baptized Sunday before last. We now have a prayer meeting at the close of school, especially for them, and they are truly interesting. In my next I will give you the plan on which our school is conducted. I have but little time to write, and what little I write I hope will be received as an answer to all those who have written me. Our wardrobe is getting rather low, and nine or ten children are to be fitted up.

Pray for the church here, for they are struggling hard, through poverty and many difficulties, to live and let their light shine. The sisters are truly faithful soldiers, and have taken hold with renewed energy, and whatever their hands find to do they do with their might. Yes, like good faithful children they put their shoulder to the wheel, and help bear this burden, which has nigh crushed me, because there was so much to do. Pray for us, ye prayerful ones, that God will give us strength according to our day. No more now. In love, waiting for Jesus.

HATTIE B. HASTINGS.

Providence, R. I., March 17th, '61.

P. S. Just now we received a little box from Putnam, and we are truly thankful to the givers for its contents. We were sorry that no note or name accompanied it, for we all wanted to write a good long letter to that precious pair, whose faces were packed in so nicely. We thank you for your pictures. Your aged faces look familiar, but I cannot tell who you are. Do please let us know. H. B. H.

Obituary Notices.

Died, in Torringford, Ct., March 10th, Sister SUSANNAH GRANT, mother of Bro. Miles Grant, aged eighty-eight years.

Our aged sister made a public profession of faith in Jesus and the gospel some ten years since, at which time she was baptized by Bro Mathewson. She enjoyed much of the divine presence in looking for the blessed hope and the appearing of her Savior. She looked for future life as the Bible teaches, through Christ only. To her, *death* was *not* "the gate to endless joys," nor

"The voice that Jesus sends,
To call us to his arms."

To her, the resurrection from the dead is the voice that Jesus will send to call her to his arms, and the gate to endless joys. As Jesus has said, "I will raise him up at the last day." She died in full faith that "when he who is our life shall appear," then will she "appear with him in glory."

Her funeral was attended in the Newfield church, where a discourse was delivered from Job 14: 14. The congregation was quite large for the occasion, and listened with apparent interest to the great doctrine of redemption through Christ our Life-giver. May the good Lord sanctify the event to all concerned, and aid them to be prepared for the blessed meeting on the morning of the resurrection.

J. S. WHITE.

Died, in Vernon, Vt., Feb. 20th, 1861, of consumption, JANE STODDARD, wife of John Stoddard, aged thirty-six years.

She left a companion and three children to mourn her loss. She gave good evidence to her friends that she was prepared for the event. Her hope was a Scriptural one—that she should live again forever, after the resurrection.

H. MUNGER.

Summary of News.

FOREIGN.

[Advices of the 6th inst]

ITALY.

The bombardment of Civicello and Tronto commenced on the 20th ult. Gen. Tergola notified Cialdini that the works commenced against the citadel were a violation of the convention between him and Garibaldi, and he would bombard the city. Gen. Cialdini responded that for every inhabitant killed he would order an officer of the garrison of the citadel shot, and that he considers Tergola a rebel.

RUSSIA.

It is said the emancipation of the serfs will be formally proclaimed during Lent.

The Czar will soon give the project of a Constitution for Russia.

POLAND.

Warsaw presents a gloomy appearance, everybody wearing mourning. The Citizens' Committee had issued a proclamation requesting the maintenance of order. Over 100,000 persons attended the funeral of those killed in the late disturbance. Troops were kept within the barracks, and every thing was orderly. A petition was being signed for the re-establishment of the Polish Constitution.

Austria has sanctioned the re-establishment of the electoral law in Croatia.

Popular demonstrations were continually taking place at Rome.

The Times says the new Tariff bill of the United States establishes protective duties on a most extravagant scale, and the result will be to almost [illegible] prohibition of imports from Europe, and will be more detrimental to the interests of America than to those of Europe.

[Advices of the 10th.]

All was quiet at Warsaw. It is stated that the number of persons killed by the troops in the recent outbreak was fifty-three.

The blockade of the citadel of Messina had been officially proclaimed, and hostilities commenced.

It was reported that Prince Napoleon is about to proceed to Turin to negotiate for the withdrawal of the French troops from Rome.

The London Times in reviewing Jefferson Davis' speech, says: "We have never read a speech so difficult to analyze and interpret."

INDIA.

The famine in the northwest Provinces has assumed a most serious character, and it was feared that it would exceed any thing of the kind yet experienced.

The failure of the spring crops appeared to be certain. The inhabitants in some sections were starving, four or five hundred dying daily.

FRANCE.

Paris, March 5th. The Moniteur contains a report, addressed by the Minister of Justice to the Emperor, on the subject of affairs of M. Mires.

In the French Chambers the following amendment to the address was proposed: "The hour has come for applying to Rome the wise system of non-intervention, and by the immediate withdrawal of the French troops, to leave Italy mistress of her own destiny."

Constantinople, March 2d. Serious disturbances prevail in the ministry. An altercation had taken place between the Grand Vizier and the Captain Pacha on financial matters. The latter disapproved of the recent policy of the Grand Vizier, and demanded new taxes on articles of luxury. The carrying out of the new law had been postponed. An answer had been delivered to the Grand Vizier's message.

Naples, March 7th. The official Journal notifies the blockade of the citadel of Messina. Hostilities have commenced. All foreign vessels have left Messina with the exception of those of America and England.

DOMESTIC.

FROM THE SOUTH.—A dispatch from Washington says of Fort Pickens:

"A collision at Fort Pickens is apprehended as very likely to occur. If the 400 soldiers on board the Brooklyn are landed safely, according to the order recently sent from the Navy and War Department, Lieut. Slemmer's garrison will be in a condition to resist any attack of the Revolutionists, even if conducted by Gen. Bragg, whose military skill is not doubted. There are three sloops-of-war and the Wyandotte to support it in case of assault, and their attacks would tell with effect upon the other forts now possessed by the State authorities. It is practicable to reinforce Fort Pickens further, if necessary, without serious difficulty, and no purpose has been entertained here of abandoning it."

A gentleman who reached Montgomery on the 11th, from Pensacola, says that four runaway negroes, belonging to citizens of Florida, went to Fort Pickens recently and demanded the protection of Lieut. Slemmer. That officer promptly returned them to their rightful owners.

The Richmond Whig says that "it is a melancholy fact that a larger amount of mob violence has been developed in Virginia since the secession movement began than in the whole previous life time of the State. There has been manifested an intolerance of spirit never before known; and, what is more, such intolerance is evidently on the increase, and bodes no good to law and order and to the peace and prosperity of the citizens of the State; and if not checked and repressed, and that without delay, it will lead to riot, revolution, and fraternal bloodshed."

The Tribune's Washington correspondent says that the President still withholds the order for the withdrawal of Major Anderson from Fort Sumter.

The United States ship, John Adams, has been ordered home from the East Indies.

A Montgomery dispatch to the Tribune states that if the Federal troops are not withdrawn from the forts they will be driven out. Ambassadors are to be sent to all the Democratic Conventions of the free states except New England. H. V. Johnson and Mr. Slidell are going to New York to treat with Messrs. Cagger and Dean Richmond. Threats of coercion are laughed at while Washington is kept under arms.

The Washington correspondent of the World says that private dispatches received from Charleston to-night (Thursday) say that Major Anderson is still in the fort, over which the American flag is flying in the stiff breeze, and no preparations are being made for evacuating it.

New York, March 24th. The Herald's Washington correspondent says the President issued an order yesterday to Major Anderson to put his command in readiness to evacuate Fort Sumter on the arrival of a war steamer. Col. Lamon has been sent to Fort Sumter with an order that if any attempt was made to prevent the evacuation, Major Anderson should remain in the fort and open his batteries upon the city.

It is reported that a steamer has been sent by the Secretary of the Navy to Fort Sumter. Major Anderson is to salute his flag and embark.

The Cabinet have dispatches from Lieut. Slemmer, at Fort Pickens, stating that he is nearly out of provisions, and that he must be supplied soon or he shall have to abandon the fort. General Bragg has notified him that no supplies can be landed until permission is had from Jefferson Davis. The Brooklyn, Sabine, St. Louis and Wyandotte were off the fort. The Cabinet are considering what policy to pursue.

The Herald's Charleston dispatch says that Major Anderson declines receiving verbal orders to retire, and the policy of allowing him to leave with the honors of war was being discussed.

From the Evening Post's correspondence:

"The friends of Governor Houston, who are here from Texas, say that the old warrior will battle against secession as long as there is a shot in his locker or a bone in his body. He will resist the traitors constitutionally while he may, but he will resist them until overpowered. He will not yield or surrender. He regards himself as legitimately the Governor of Texas; the Convention which opposes him was chosen for the single purpose of passing an ordinance of secession, and when that was done it had no more rights.

"The people of Texas, even those who voted in favor of secession, never contemplated the overturn of the State government. Yet the traitors have proceeded to nullify the authority and laws of the State as well as those of the general government. Old Sam won't allow them if he can help it.

His platform always was "The Constitution, the Union, and the enforcement of the laws; and, unlike many who have professed themselves his followers, he will stick to his text.

Mr. Cobb, the former representative from Alabama, and who was for a long time a sound Unionist, has at length accepted the new constitution of the Confederate States. He will hereafter take his chances with the secessionists."

The following are the latest dispatches in regard to Fort Sumter:

"Washington, Saturday, March 23d.—I have just received a dispatch from a gentleman in Charleston who visited Fort Sumter this morning. He states that he found Major Anderson taking an inventory of everything preparatory to evacuating the post. He is, it seems, allowed to exercise his own judgment as to the method of leaving.

The Baltimore *Exchange* publishes the following, saying it is from an officer stationed at Fort Sumter, and may be implicitly relied on:—

"Fort Sumter, March 18.—We are now making active preparations to leave, and there is consequently much bustle and confusion—some of the officers being busily engaged in making up the accounts, and others in getting everything ready. We shall certainly leave here on Saturday. Major Anderson is ordered to Newport Barracks, Kentucky, and Capt. Foster is directed to report himself to the Department at Washington.

"A New Orleans correspondent of the New York World closes a long letter on the state of affairs in Louisiana with the following suggestive paragraph:

"The state of feeling here among the people is a jumble; there being a strong party opposed to secession, in fact, a majority in the city and State, yet nearly all are ready to fight against coercion. Most seem to hate the North; some desire an immediate war, opening of the slave trade, free tariff, direct taxation, State sovereignty; others violently oppose these measures. Chaos seems about to come again, so far as the human mind is related; only one thing unites all, that is, laying the blame of all this at the door of the North, taking no degree of wrong to themselves."

The Charleston Courier states that the batteries bearing on the ship channel are of the heaviest kind, and that they are now in a high state of preparation and ready for any force that may be sent against them. It believes the re-inforcement of Fort Sumter an impossibility. It estimates that there are three thousand highly disciplined troops in the various fortifications.

The following passage from a Mexican letter in the New Orleans Crescent is significant:

"The most serious danger at present impending over Mexico, and which more nearly touches us than any other, is the threatened irruption into this section of the legions which Texas seems to be collecting on the Rio Grande. We could calmly observe the approach of ten thousand United States soldiers, for they are under bonds to keep the peace of nations; and beside they are men who have no thinking and plotting to do for themselves; but one thousand Texans are a far different matter. They are all thinkers, and most of them take the liberty of acting for themselves. They all consider it their destiny to conquer Mexico, and whenever they are near this border they are certain to be planning expeditions to extend the area of freedom. The Governor of Tamaulipas has asked the President of the Republic for a large force to be placed on this frontier as an army of observation, and we are looking for the arrival of considerable detachments of soldiers to meet the emergency."

INTERESTING FROM CANADA.—We clipped the following from the Boston Daily *Herald* of April 26th:—

"Through many parts of Canada, the excitement in reference to the second coming of Christ is being again revived, and new prophets of the Miller school are springing up, who assume to have discovered that the Savior's second appearance on the earth will positively take place in 1868. Quite a remarkable lecture upon the subject has recently been delivered by the Rev. Mr. Baxter, the Episcopal clergyman from Owandaga, C. W. The reverend gentleman brought up quite a series of data to defend his theory, and mentioned no less than thirteen different chronological periods whose termini, according to the revelation, would be brought to an end in 1868. Mr. B. also advanced the idea that Christ would come in 1863 and remain in his judgment seat between heaven and earth, while the one hundred and forty-four thousand were sealed, when he would descend and the seventh seal of the revelation would be opened, and the Millenium begin. He said we were at the last period of time allotted to the sixth seal, and described Louis Napoleon as the anti-Christ, referred to in the Revelations, as setting up himself in dominion over the whole earth."

EFFECT OF MISSIONS.—When Miss Fisk of the Persian mission went to Oroomiah, in the service of the American Board, seventeen years ago, to labor as a teacher among the Nestorian women, there was scarcely one who had any just conception of the truths of the gospel; but when she left last year, to revisit her native land, she had the great pleasure of partaking of the Lord's Supper with ninety-eight women, mostly such as had once been her pupils, many of whom are now teachers in various parts of that country.

☞ Two Comets are now looked for by astronomers—the De Vico comet, which appeared in 1855, and the celebrated comet of Charles V.

Married.

In Scotland, March 17th, by Elder Henry Greenslitt, Mr JACOB M. ALBERT of Falmouth, Lancaster Co., Penn., and Miss SUSAN MARIA THOMPSON, of Mass., formerly of N. S.

Notices, &c.

General Conference in Boston.

A General Religious Conference will be held in Chapman Hall, Boston, commencing Tuesday evening, at 7 o'clock, April 9th, and continuing each day and evening through the week and over the Lord's day.

The object and design of this meeting is not so much for the passing of resolutions or the transaction of ecclesiastical business, as for the advancement of pure christianity among us in true revival and reformation. What we as a body want and need, is not disputation or hobbies, but earnest, direct labor for the immediate promotion of the work of God in awakening the careless and indifferent, stirring up the luke-warm, and quickening into life and activity the too sluggish energies of the whole church in the personal work of preparation to meet the Master, who is before the door. In fact, we are too dull, too barren, and want more faith, zeal, love—more religion. And not only is it to be hoped that our meeting may prove a great means of grace to the waiting saints, but our hearts' desire is to see sinners converted to God, and thus made ready for the approaching great day of doom. Let those, then, who are asleep, awake and be strong. Let the righteous gird on their armor. Let sinful men be alarmed. All signs point to the speedy coming of the Lord, and it is high time that those who look for him be up and doing with their might their last solemn work. Let earnest and faithful prayer go up to heaven for the success of this conference. Ministers of Christ, plead with him for the spiritual interest of the meeting, and come to it in humility and faith, that our God who is now working among our churches in various places, may also pour his Spirit upon the worshipers at Chapman Hall. We invite our dear brethren and sisters from abroad to come. Come, all who can. Provision will be made by the friends for all needful entertainment.

P. B. MORGAN,
M. GRANT,
GEO. T. ADAMS,
[illegible] HAMBLEN,
W. [illegible] C. STORR, Committee.

A Note to our Subscribers.

In transcribing names of subscribers from our old to our new subscription book, we may have made some mistakes. Therefore, if any of our friends have failed to receive their papers for the past two weeks, they will please inform us, and we will forward the missing numbers. In the course of another fortnight we expect our new arrangement completed, when we trust there will be no further disappointment.

Notice.

Elder Miles Grant will commence a series of meetings in Plainfield, Ct., on Thursday evening, April 4th, and continue each evening through the week and over the Sabbath. Brethren from Bristol, Southington and adjoining towns we hope will be present to assist in the meeting. As this is almost a new field, we shall not be able to accommodate all we should be glad to, and brethren will be under the necessity of providing mostly for themselves at this meeting.

GEORGE MORGAN.

Notice.

I will commence a meeting, the Lord willing, at Dorchester, Allamakee Co., Iowa, April 24th, at half-past seven o'clock, P. M., and continue over Sunday.

At Greely, Delaware Co., Iowa, May 21st, at half-past seven o'clock, and continue over Sunday.

Cascade, Dubuque Co., Iowa, to commence May 10th, at the same hour, and continue over Sunday.

Sweetland, Muscatine Co., Iowa, May 18th, to continue over Sunday, (or as Bro. Covill may arrange for that time.)

Amboy, Lee Co., Ill., May 26th, and over Sunday. I hope to see a general gathering at each place.

MOSES CHANDLER.

Conference.

There will be a conference holden in Pawling, N. Y., at the Union meeting-house, commencing April 23d, to continue over Sunday.

For the church, S. B. MUNN.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. GRANT, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.62; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. J. Couch will preach in
Lawrence....April 7th

T. S. Canfield will preach in
Pine Swamp....April 19th
Pawlings, N. Y....April 21st
Painter Hill, Ct....April 28th

C. Goodrich will preach in
Prospect, Ct....April 7th
Goshen, Mass....April 14th
Plainfield Pond....April 15th
Cheshire....April 16th
Dalton....April 18th
and remain over Sunday.

Eld. J. Hemenway will preach in
Clinton, Mass....April 14th

APPOINTMENTS FOR PORTLAND.

J. Hemenway....April 7th

Providence permitting, I will preach at
Kennebunkport, Me....March 31st
CHAS. C. STEVENS.

Eld. L. Boutell will preach in
Lee, N. H....March 31st

Bro. J. K. Bellows will meet the brethren in
Bancr ft....March 31st
Wells' Forge....April 7th

Providence permitting, I will preach at
Castleton....Sunday, March 31st
At liberty the two first Sabbaths in April.
HIRAM MUNGER.

APPOINTMENT FOR BRISTOL.

Bro. Daniel A. Jones....March 31st

Providence permitting, C. H. Leverton will visit the following places: having on hand the second edition of "The Life and Experience of Hiram Munger," together with other valuable books. And if agreeable to the minds of the brethren, will preach as follows:—

Portland....Sunday, March 31st
Yarmouth....Sunday, April 7th
West Poland....Sunday, April 14th

Bro. W. Pratt kindly offers the following:—"Bro. Leverton is a worthy young brother, and will do you good in the name of the Lord."

Business Matters.

To Correspondents.

Bro. T. W. Smith.—All right.

Cash Receipts.

A. G. Hudson 340, 60 cents.

J Lyles 299, A Biggs 299, W Leaf 299, A S Ford 299, E A Prescott 289,—50 cts. each.

S French 305, E B Worm[illegible] 304, Mrs. E W Hall 325, J B Mooney 312, J G Mussey 267, J Morrell, Jr., 312, B Woodward 296, J Page 284, W Colbath 314, W Colbath, Jr., 314, E Eggleston 282, A S Barber 288, I T Neal 312, G S Hastings 312, Or. Jones 288, E Fancher 312, Alonz. Williams 312, E D Wight 312, A Harrington 312, Miss A Monroe 312, P S Goodale 313, P J Mallet 288, D S Clark 312, T Tewksbury 300, B Wheelock 288, C F Stevens 300, S F Clark 312, R C Jackmann 312, L Taylor 312, H Greene 312, E Robbins 312, C Bussell 312, C Wakefield 312, C Gibson 312, J Nudd 312, C Stratton 288, J Plummer 312, W W Dougherty 312, Mrs. G M Sperry 312,—$1.00 each.

N Orcutt 287, M A Taylor 326, J Russel 338, J Prince 342, H Rowse 274, L L Leach 330, F J Stockwell 299, J E Eagley 300, E B Gilbert 338, A B Rice 312, H A Baldwin 314, S Pike 338, J Ellinwere, 3 copies, 300, E G White 312, Asa. Edgcomb 312, A Hunt 312, J S Blaisdell 312, W B Lang 338, D Vesey 338, L Taylor 338, P White, 2 copies, 300, D Spencer 338, G Noble 338, Mrs. N Smith 312,—$2.00 each.

Wm. Simes, 2 copies, 315, L Hart 301, W A Lovejoy 321, Emery Miller 331,—$1.00 each.

Books and Tracts.

A S Whiting $1.60, H A Baldwin 28 cts, L L Leach $2.00, F D Gilles 18 cts, C Bussell $1.00, J Bickford 18 cts, S Cook 18 cts, S D Berry 15 cts, C Packard 43 cts, W L Peyton 12 cts, S M Abbott $1.00, A R White 19 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

☞ Bro. ISAAC L. ALLEN, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

TRACTS FROM THE TRACT FUND.—Friends at the WEST can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

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Original Contributions.

For the Crisis.

Heed w[e] the Pilot.

Life's voyage with [snar]es is thickly strewn,
And trouble's [wave]s roll high;
Yet though the [sea] sometimes looks calm,
There's alway[s dan]ger nigh.
Unless we heed [the P]ilot well,
And trust his [guidi]ng hand,
Our bark will n[e'er] reach the shore,
Though brigh[t the] promised land.

We've scarcely [la]unched upon the sea,
We've scarce[ly o]ur sails unfurled,
Ere we behold [the] glittering tide
Called "Ple[asures] of this world."
We fain wou[ld st]eer our ship that way,
We'd taste [thos]e pleasures rare,
But hark! w[e hea]r our Pilot say
It leads to [dea]th,—beware!

Next, temp[ting] o'er the distant wave,
Appears [a] crown,
With man[y st]riving for the prize,—
Earth's [honor] and renown;
And but [for J]esus at the helm,
We [sh]ould turn our course,
And lear[n to]o late that worldly fame
Is but [dece]itful dross.

The god[dess] Wealth now hails in sight,
We [see] her smiles to court;
Our C[apta]in warns,—"With her on board,
We ne'er sail into port."
We [see] a stranger, sick and poor,
De[spis]ed we'd pass him by,
Our [Guards]man cries, "as unto him
T[hat] do ye unto me!"

W[hile] toiling in the narrow way,
[We] meet on every side
T[he] venom of the slanderer's tongue,
[A]nd scorners us deride.
[Te]mpted on every side, perplexed,
Without His guiding hand,
[W]e soon should lose the path that leads
Unto the "promised land."

MRS. W. P. WENTWORTH.

[L]a Fayette, N. Y.

For the Crisis.

THE COMING STRUGGLE
Between the Church and the Powers of Darkness:
SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 7.

But this is not God's way of fulfilling prophecy, for then it would not be "the sure word of prophecy" nor as a "light that shineth." If we insist upon a past fulfillment we are left to "catch at a straw" and wander in the mazes of doubt and uncertainty in finding its application; but if we inquire concerning the prospect of a future fulfillment, we behold a miracle-working power manifest in every part of christendom and other portions of the world. And though we do not yet see them organized politically, nor carrying out any of the features of the two-horned beast; yet their plans and purposes for the future answer to all the particular features of the work of the two-horned beast, the image, its union of church and state, its attempts to suppress all other religion except its own, and all the other features of the prophecy as the following quotations will show:

Henry C. Wright in a lecture delivered in Buffalo, said, "Oh! this system of God worship, how it has desolated the earth." He said also that "the mission of the Spiritualists was eventually to break down all churches." He says concerning the future of Spiritualism in his work entitled "*The Errors of the Bible*":—"It may seem presumptuous to say it, yet a new kingdom is at hand. In this New Dispensation, to know the constitution and laws of our being will be the single aim of all the true and wise."—p. 29. "To the question, 'What shall we do to inherit eternal life?'" the coming kingdom will answer, "Know thyself and be true to thyself.'"—p. 30. "In this coming kingdom God will be worshiped *solely* by the compliance of human beings with the laws of their nature." p. 30. "The system of praising and worshiping God by singing and praying, by keeping holy times and places, and the performance of rites and ceremonies will pass away, for such is but a dramatic exhibition of God and man. Men will no more look to Christ and Calvary. This circumstantial Dispensation must pass away. It is founded on fiction and not on fact: on the phantom that human beings can be saved from their spiritual maladies by some power exterior to themselves. Of all that mighty fabric erected by the energy of eighteen hundred years upon the foundation of Vicarious Atonement, and the doctrine that a just God can save the guilty at the expense of the innocent, *not one stone shall be left upon another.* The foundation will be *swept away,* and the whole temple, so far as it rests on that doctrine, *must* fall. God as he is revealed in the Bible must yield to God as he is manifested in nature. I say to all, look not to the past or passing dispensations that are based to a considerable extent on fiction, for regeneration and progress; but fix your eyes on the kingdom that is coming, whose base is the facts and immutable laws of nature."—pp. 31—33. "In the future of this world men will confess that the Bible errs, or they will seek for it another meaning and create a new Bible, as has been often done and is now doing. As soon as the new ideas are established, the Bible, whatever be its present received meaning, will be made to conform to a new, popular idea, whatever it may be. The authority of books will cease. The authority of *old* revelations by dreams, visions, miracles, interpretations by oracles, prophecies, or by any direct method, will [cea]se."—p. 30. "The Bible must yield to [t]hat a law of life."—p. 31. [In a disc]ourse delivered at the Melodeon, Boston, Apr. 15th, 1860, Mrs. Spence said;—"Spiritualism has not done its work yet—it has a greater one to do. It will soon have a controlling power over government. Your government will never be elevated till your religion is revolutionized." She said at another time,—"As christianity took the place of Judaism, so Spiritualism will take the place of christianity; and christianity, having had its day, will go and lie down in the tomb beside Judaism, and its name be recorded in the category among the things that were. There are no people in the world so well prepared to receive Spiritualism as the Christian sects."

According to Dr. T. L. Nichols, a spirit, purporting to be J. C. Calhoun, says, the object of these communications is "to draw mankind together into harmony." Another claiming to be the late W. R. Channing says,—"To unite mankind." The *Spiritual Eclectic* says,—"For ourselves we accept this new revelation as one which is utterly to revolutionize and destroy existing institutions of all kinds—political, social and religious—and that speedily. They are all death-struck, and must soon give place to a divinely (?) constituted order of things." Says the *Christian Spiritualist* in speaking of the mission of mediums,—"When wars and revolutions have prepared the way, they will go forth to heal the nations, to establish political and religious freedom (?) and to bring into unity all people: *to humble* all that are exalted, and *to bring down* those who are lifted up." May God grant me grace to be among those who are "lifted up" against Spiritualism in that day, though I be "humbled" unto death. Says the *Spiritual Telegraph*,—"We feel that our advance will be irresistible, and our conquests speedy and sure. To Spiritualists is committed the gospel of the present age." A development among the Spiritualists called the "Angel Movement," proposes "an entire overthrow of the existing external order of things, both in church and state, and the entire reconstruction of society, after the laws of divine (?) order, in such a manner as will realize the ancient predictions concerning the Millennium and the kingdom of heaven on earth."

At a Convention held in Rutland, Vt., June 25th, 1848, the following preamble and resolution were offered by A. J. Davis:—"Whereas, the historical fact is undeniable, that novel signs and mysterious manifestations have been intimately associated with the inception and subsequent inauguration of every moral dispensation; therefore, Resolved, that we hospitably welcome all the well ascertained phenomena of so-called modern Spiritualism; furthermore, Resolved, that while publicly avowing our unqualified confidence in such well ascertained phenomena as being both *timely indications of a new era*, etc."

Thus the Spiritualists claim, according to the teachings of the spirits, that their movement being introduced and supported by the invisible powers is like that of Christ and of Moses, a new "era" or "dispensation;" and considering its origin and continual support by miraculous power, they regard its mission as authoritative and lack only the power in order to the manifestation of that authority. This view of Spiritualism is not confined to the few among them, but it is everywhere taught by the spirits and believed by the Spiritualists. It is presented by Mr. Davis more particularly in the following:—"The world is replete with evidences that Philosophy and Theology, Reason and Superstition, Religion and Republicanism, Liberty and Slavery, Truth and Error, are about to commence a sanguinary battle—a battle to be fought first in men's souls, and then in the sanctuaries and congressional halls of sects and nations. This change shall bring the reorganization of society, which will be the commencement of the kingdom of heaven on earth."—*Great Har. Vol.* 1, *p.* 211. Mr. Davis claims to have seen from High-Rock, Lynn, a "Spiritual Congress," consisting of many thousand spirits. Some of them left the assembly, he says, and came to him and told him among other things that "men have commented on the contents of the Bible with a gaudy show of skillful erudition. But the true commentary is now being written. When completed it will be found to be a New Dispensation: an era of psychological developments and spiritual progress." He was assured, that this New Dispensation would be inaugurated "When they shall have discovered out of all of the races of men, twelve Teachers of Philosophy and enough media (mediums) to awaken the advocates of sacred superstitions from the delusive sleep which has befallen them."

Says H. B. Storer,—"Those who are now most cautious in the expression of their sentiments will soon become mouthpieces for the expression of sentiments most radical and revolutionary. . . . . Antagonism, opposition will be the order of progress for a long time to come."—*Spir. Regr. p.* 11. Says Uriah Clark,—"We would insist on asserting Spiritualism as adequate to cover the broad ground of all human needs, embracing all that is good and true in the past, present, and future; the life of all progress, reform, philosophy, religion and revelation."—*Regr. p.* 13. Suppose some of us should claim that the Bible is our only rule of life, and urge that their "philosophy, religion, revelation," etc., were all of the devil—this word of "seducing spirits," what would probably be our fate if they had the power to "rule or ruin" in their hands? Says Mrs. Uriah Clark,—"Let the earth of materialism quake from its centre, and the Pompeiis and Herculaneums be buried deep; and over their ruins shall rise the New Jerusalem with another song of peace and good will."—*Spir. Regr.* Says the *Register*,—"The time is coming when opposing priest and people shall pile in with the gathering ranks of spiritual progress. Another Pentecost shall see thousands born in a day. This generation shall yet realize the light foretold by ancient seers and sages, 'Blow ye the trumpet in Zion, sound the alarm,' 'They shall come from the east, the west, the north and the south'! Many shall come in the midst of private griefs and disasters, sorrows and deaths; or it may be in the midst of revolutions, rocking thrones and empires, or dread calamities, sweeping continents with consternation and alarm. . . . Readers of the Register, join with us in echoing the harmonic sounds of the everlasting gospel and in preparing for the great conflict of the ages."—p. 23. A writer in the *Spiritual Telegraph*, under the head of "Practical Spiritualism, Purposes and Plans," remarks,—"For the last four or five years a movement has been going forward comparatively unobserved by the public at large, whose central purpose is no less than the entire regeneration of the whole human race. It aims, in short, at the establishment of a *new, social order on the earth, through whose mediatorial harmony* ALONE the Divine truth and its good can descend in blessing, only upon and into, a waiting and responsive race. Another purpose of this movement is the establishment of new system of government. It is a combination of the two elements of Monarchy and Republicanism, making therefore (partly because of the combination, and partly for other reasons) a new idea in government. It has already matured its plans to quite an extent. All these things grow out of a New Church,—a church of principle, not of dogmas. This church is to be both interior and exterior, or individual and organic. It is to reconcile both the Catholic and Protestant phases of the religious idea, not overlooking the three great religions (See Rev. 16: 13) which dogmatic Christianism does not recognize, viz.: Hindooism, Mohammedanism and Judaism. It is the *grand unitizing church* of the spiritual age and blends into harmony the antagonized elements of the analytic ages. It is the *mother* of all institutions for external uses—therefore the *mother* of the States, and in the combination takes place the UNION OF CHURCH AND STATE."

From the above quotations we learn,—

1. That the Spiritualists uniformly expect a general revolution throughout the world which will bring about the overthrow of existing institutions, political, social, and religious.

2. That a "reconstruction of society" will follow, based on a new philosophy and new religion with a "union of Church and State"—the church at the head and the "mother of all institutions."

3. That this "reconstruction of society" is looked for by them as the "setting up of the kingdom of heaven on earth," or the "New Jerusalem," or the "Coming Kingdom," or "The New Dispensation," and will be regarded by them as "the realization of those ancient predictions concerning the Millennium."

4. That in this New Dispensation, God, as he is revealed in the Bible, must yield to God as he is revealed in nature, when all singing and praying as acts of divine worship must cease, and when those who shall "exalt" or "lift up" themselves against these things shall be "humbled" or "brought down." And I will now proceed to show by quotations from them,

5. That in this reconstruction of society the ruling powers—the advocates of Spiritualism—will claim the earth as theirs by divine right, when all must yield up their deeds and titles and the land shall be distributed as an inheritance to such as are loyal to this new religion and its pretensions; in imitation of the work of Christ in setting up the true kingdom of heaven.

6. That at the head of this New Dispensation there will be a personage of wonderful wisdom and miraculous power looked for by them as "The Coming Man" who will proceed to carry out the work of Christ at his coming, in subduing the world to himself, and will thus become the false Christ of Matt., the Man of Sin of Thess., and the Dragon of Rev. 16: 13, and 20: 1.

7. That with him there will be "twelve principal mediums" called by Davis "Twelve Teachers of Philosophy" answering to twelve false apostles; in imitation of the twelve true apostles associated with the true Christ in the true kingdom of heaven upon earth.

At the Convention held in Rutland, Vt., one resolution reads:—"Resolved, That the earth, like the air and light, belongs in common to the children of men upon it . . . . therefore all laws authorising and sustaining private property in land for the purpose of speculation, and which prevent men and women from possessing any land without paying for it, are as unjust as would be any laws compelling them to pay for air, or light, and ought to be at once forever repealed." This presents a specious justification for the demand upon all to give up their claims to land; but then it would be left to the ruling power to fix laws regulating its distribution, which of course would be made to none but such as are loyal to this ruling power. But as this power would be a counterfeit for Christ's coming and kingdom, no christian could recognize their right to the land, nor accept of a claim from them; hence they would be treated as outcasts and rebels. Let us beware how we seek to heap up treasures here which must finally be grasped by the enemies of God. L.

For the Crisis.

Evening Shadows.—No. 2.

BY S. S. BREWER.

"Wo to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee."—Isa. 33: 1.

Whether the above prophecy was designed for the last moments of the Pope, "the man of sin," who has claimed to be the God-appointed vicegerent sitting in the only true church or temple of God, I will not say positively; but facts in the history of this succession of men prove that they have assumed divine prerogatives, as I have quoted from the works of Roman authors in former articles; and dealt treacherously and spoiled nations not a few, is now a mere puppet, fallen to rise no more forever. The following article presents a very deplorable condition of things in the Roman Catholic Paradise:—

"There is now great distress at Rome. Every article of food is at famine prices. A few days ago the Chapter of the church of San Lorenzo assembled for the purpose of opening the box placed at one of the entrances to receive the 'Peter Pence,' when they found it filled with slips of paper containing the words—'We want Victor Emmanuel King of Italy,' and similar sentences. Beggars assail the passers-by at every step. A French soldier, who refused to give up his soup to a beggar a day or two since, was run through the body by the latter; and Bishop Meller on quitting the doorway of his palace was set on by a group of robbers, and stripped of every thing he had about him, *even to his Episcopal ring.* O what a *purgatory* has the city of saints become, when even the children of their so-called Holy Mother rob their once revered and boasted Holy Fathers! How true the language of inspiration—'He who smote the people in wrath with a continual stroke; he that ruleth the nations in anger is persecuted and none hindereth.'"

Lift thy head, poor pilgrim; land ahead! The breeze freshens! The morn will soon break and usher in the long sought rest! Suffer a little longer. Keep ready. We shall soon hear the jubilant peal sounding deliverance to our dear sleeping ones. Amen.

"Our dearest ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell the choral song."

Selections.

A Lady's Talk with the Pope of Rome.

BY FREDERIKA BREMER.

I saw at the further end of an oblong, light, and very simply furnished room, a man of stout but handsome figure, standing at a writing table, dressed in a long white garment, with scarlet lapels and cap. I made one low courtesy at the door, another in the middle of the room, in obedience to the Pope's sign to me to advance, and yet a third as I approached him and took my stand on the same little carpet with him, which I did in accordance with his friendly indication of his will, (for such persons as do not kneel to the Pope, are required by the ceremonial to make three courtesies or bows.)

The portraits of the Pope are in general like him, but his full, short, and broad countenance has, when seen more nearly, less expression of kindness, and considerable more of self-will and temper, than the portraits exhibit. The glance of the blue eye is lively, but not profound, and is deficient in earnestness. The complexion and physique generally indicate the best of health, a good appetite—and a good cook.

The Pope cast his eye on a written paper which he held in his hand, and having inquired about my country and place of residence, added, "You have written something?"

Myself—Yes, your Holiness; novels of domestic life—more properly descriptions of life, but in the form of novels.

The Pope—But you are a Catholic?

Myself—No, your Holiness—not a Roman Catholic.

The Pope—Then you must become one. There is no completeness or consequence out of the Catholic Church.

Myself—Permit me, your Holiness, to ask a question.

The Pope—Yes, ask it.

Myself—I love, with my whole heart, our Lord and Master, Jesus Christ. I believe in his divinity; in his redeeming efficacy for me and the whole world; I will alone obey and serve him. Will your Holiness not acknowledge me a christian?

The Pope—For a christian? Most certainly. But—

Myself—And as a member of the Church of Christ?

The Pope—Yes, in a certain sense; but—but then people must acknowledge as true everything which the Church says and enjoins. You ought not, in the meantime, to believe that the Pope sends to hell all who do not acknowledge the infallibility of the Catholic Church. No! I believe that many belong to the Church of Christ in spirit and in truth which they themselves know not.

Myself—It delights me exceedingly to hear this from your Holiness, because I have cherished the hope of finding in your Holiness a more righteous judge, as regards these questions, than in many other Catholics, who say: "You are not a christian you cannot be saved if you do not, in all respects, believe as we and our Church do."

The Pope—In this they are wrong. But you see, my daughter, people should be able to give an account of their christian belief; not belief alone in generals, but belief in the separate parts of a doctrine. It is already something to believe in the second person of the Godhead, and in his incarnation; but it is necessary also to believe in the institutions which he founded on earth, otherwise there can be in reality no faith in him. And people must believe in the Pope. The Pope is Christ's representative on earth. In Sweden the people do not believe on Christ and his church; the extremest intolerance exists toward those who think different to themselves. The king there has twice endeavored to introduce religious freedom, but they would not have it.

Myself—I know it, your Holiness; but Sweden in former times suffered from Catholics in the country, and old laws still remain unrepealed in consequence. But it will not be long so, I hope. My countrymen will learn to have confidence in the power of truth and of christianity.

The Pope—Your reigning queen is Catholic.

Myself—Yes, your Holiness, and the noblest of women; an example to her sex, an ornament to the throne.

The Pope—All christian princes and people ought to believe on the Pope, and obey him. Their not doing so arises from pure pride and worldly mind. Hence such churches have arisen. The Emperor of Russia will not acknowledge the Pope, because he wishes to be Pope himself. Queen Victoria will not acknowledge the Pope, because she herself will be Pope, and so it is in every country where there is a State church. Belief in the Pope, as the head of the christian church, is the only rational and consequent thing; it is that alone which leads to unity and clearness. The Church is an organization; a representative monarchy, with its supreme head; spiritual state. If, in a state, people will not obey the supreme head, then there can be neither clearness nor order; everything becomes confusion.

Myself—We believe in Jesus Christ, and acknowledge him alone as head of the Christian Church.

The Pope—But Jesus Christ is in heaven, and must have a representative on earth; and this he appointed in the first instance in the person of the apostle Peter by the words——. You understand Latin?

Myself—Pochissimo, your Holiness; I have begun to learn it lately.

The Pope—Very good; then you will understand the words, *Tu es Petrus et super hanc Petram ædificabo Ecclesiam meam, et porta inferi non prævalebunt adversus eam; et tibi dabo claves cælorum.* This dignity and this power descended from Peter to every Pope who has succeeded him from the very earliest period of the Church to the unworthy individual who now stands before you. This is the belief and doctrine of the Church.

Myself—We, in our Church, explain those words of our Savior differently. We consider that by "Peter" he intended the Rock-man; and that the acknowledgment which Peter made, "Thou art Christ, the Son of the living God!" was the Rock upon which Christ would build his Church, against which the gates of hell would not prevail. We believe that Christ left the keys to all of the apostles, as well as to Peter, with power to bind and release, and that every earnest christian, whether it be the Pope in Rome, or a poor fisherman on our coasts, has part in this Church of the Rock and in its privileges.

The Pope—But you have not either confession nor absolution; you do not believe in the mass, nor in the seven sacraments, nor upon those things or ordinances which the Church of Christ appoints. He who believes in one must believe in all. There is but one God in heaven, and but one Church on earth, in which he lives, by his representative, and any regulations which he has appointed. This you must understand, and, in order to become a perfect christian, not do it by halves—make an open confession thereof.

Myself—Loving the Lord Jesus Christ, and living according to his commandments, are, according to our belief, the essentials of the christian!

The Pope—Very good! I will tell you something. Pray!—pray for light from the Lord—for grace to acknowledge the truth—because this is the only means of attaining to it. Controversy will do no good. In controversy is pride and self-love. People in controversy make a parade of their knowledge, of their acuteness; and, after all, every one continues to hold his own views. Prayer alone gives light and strength for the acquirement of truth and grace. Pray every day, every night before you go to rest; and I hope that grace and light may be given to you. For God wishes that we should humble ourselves, and he gives his grace to the humble. And now God bless and keep you for time and eternity.

This pure, priestly, and fatherly admonition was so beautifully and earnestly expressed that it went to my heart, and humbly and with my heart I pressed the hand paternally extended toward me. That it was the hand of the Pope did not embarrass me in the slightest degree, for he was really to me at this moment the representative of the Teacher who in life and doctrine preached humility, not before men, but before God, and taught mankind to pray to him. The Pope's words were entirely true and evangelical. I thanked him from my heart, and departed more satisfied with him than with myself. I had stood before him in my Protestant pride. He had listened with patience, replied with kindness, and finally exhorted me, not with Papal arrogance, but as a truegospel preacher. I parted from him with more humility of spirit than I had come. The Pope conversed with me in French with facility and accuracy. His manner of speaking is lively and natural, as one who allows himself to converse without restraint.

☞ Kind words—any one can use them? Because they always cheer him to whom they are addressed. They soothe him if he is wounded . . .

[redacted]

Selected for the Crisis.

Judah's Captive.

Among the Judah captives, one Daniel there was found,
Whose unexampled piety astonished all around;
They saw him very humble and faithful to the Lord,
Three times a day he bowed to supplicate his God.
Among the king's high princes this Daniel was the first,
This king preferred this Hebrew for the spirit he professed;
And now his high preferment occasioned jealousy,
The princes sought his ruin, and obtained a firm decree.
If any man or woman doth supplication bring
For thirty days ensuing, except to thee, O king,
To any Lord or monarch, or any other man,
They shall without distinction fall in the lions' den.
And now when Daniel knew it, into his house he went,
To beg his God's protection is now his whole intent;
His windows being open, before his God he bowed,
The princes were assembled, and saw him worship God.
They came to king Darius, and spake of his decree,
Saying, this Hebrew doth nothing care for thee;
Before his God he boweth three times in every day,
With all his windows open, and we have heard him pray.
Now when Darius knew it, his soul did sore lament,
His heart was set on Daniel, the sentence to prevent;
The princes then assembled, and to the king they said,
Remember your great honor, likewise the law you made.
The king he then commanded that Daniel should be brought
And cast into the lions' den, because his God he sought;
The king then said to Daniel, the God whom you adore,
Will save you from the lions' den and bless you evermore.
The king went to his palace and fasted all the night,
He neither eat nor slept, nor in music took delight;
Then early the next morning he started on his way,
And came unto the lions' den, where this bold Hebrew lay.
Then with the voice of mourning to Daniel cries aloud,
Saying, Daniel, O Daniel! thou servant of the Lord,
Is not thy God sufficient for to deliver thee,
The God whom thou dost worship and serve continually?
My Lord hath sent his angel, and shut the lions' jaw,
That they have not hurt me—mine innocency saw;
Behold the king commanded to take him from the den,
Because in God he trusted, no harm was found in him.
See how the righteous Daniel feared not the face of clay,
Not all the king's commandments could make him cease to pray;
He knew that God was with him, to save his soul from death,
He trusted in Jehovah, and prayed with every breath.
The king he then commanded those wretches to be brought,
Who had with so much boldness the life of Daniel sought;
On women, men and children, the sentence being past,
Among the hungry lions those sinners then were cast.
The lions rushed with vengeance upon those wicked men,
And tore them all to pieces ere they to the bottom came;
Thus God will save his children who put their trust in him,
And punish their offenders with agonies extreme.
Now Daniel's God is gracious to all his children dear,
He gives them consolation, and tells them not to fear;
He's promised to protect them and bring them safe to dwell
Eternally in heaven, and dooms his foes to hell.
Hark! sinners, hear the gospel, that says to you repent,
Come, try a bleeding Savior, his blood for you was spent;
He died to purchase pardon, that you may by his power
Escape the roaring lion, that seeks us to devour.
O will you be persuaded by one who loves you well,
To turn and seek salvation, with Christ in heaven to dwell?
Come, serve the God of Daniel, 'tis Jesus bids you come,
You'll find a hearty welcome in Christ, the bleeding Lamb.
Glory to God, O glory, for his redeeming love!
Religion makes us happy here, and will in worlds above;
We'll sing high hallelujah, and join the heavenly song,
With Moses, Job and Daniel, and all the heavenly throng.
Thus faith and humble prayer is the most mighty shield,
With which a faithful christian did ever face the field;
None ever prayed with fervor and trusted in the Lord,
But that they found the Savior proved faithful to his word.

CHEAP ORNAMENTS.—When Dr. Franklin was in Paris, his daughter, Mrs. Bache, wrote to him for a supply of feathers and thread lace. The Dr. declined it in the following characteristic note: "If you wear your cambric ruffles as I do, and take *care not to mend the holes,* they will come in time to be lace; and feathers, my dear girl, may be had in America from every cock's tail."

☞ How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men square in the face, if he only bears in his breast a clear conscience, void of offence toward God or man. . . .

Reading for Youth.

Led but not Driven.

A mother, sitting at her work in her parlor, overheard her child, whom a sister was dressing in an adjoining bedroom, say repeatedly, as if in answer to his sister, "No, I don't want to say my prayers."

"How many believers in good standing," thought the mother to herself, "often say the same thing in their hearts, but conceal, even from themselves, the feeling."

"Mother," said the child, appearing in a minute or two, at the parlor door; the tone and the look implied that it was only his morning salutation.

"Good-morning, my child."

"I am going out to get my breakfast."

"Stop a minute; I want you to come here and see me first."

The mother laid her work down in the next chair, as the boy ran towards her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backwards and forwards.

"Are you pretty well this morning?" said she, in a kind, gentle tone.

"Yes, mother, I am very well."

"I am very glad you are well. I am very well, too; and when I waked up this morning, and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy, in a low tone, half a whisper. He paused after it—conscience was at work.

"Did you ever feel my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down, and setting him in her lap, and placing his fingers on her wrist.

"No, but I have felt of mine."

"Well, don't you feel mine now?—how it goes beating?"

"Y-e-s," said the child.

"If it should stop beating, I should die at once."

"Should you?"

"Yes, and I cannot keep it beating."

"Who can?"

A silent pause.

"You have a pulse, too, which beats in your bosom here, and in your arms, and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could?"

"I don't know mother," said the child, with a look of anxiety; and another pause ensued.

"So when I waked up this morning, I thought I would ask God to take care of me; I hope he will take care of me and all the rest of us."

"Did you ask him to take care of *me*?"

"No."

"Why not?"

"Because I thought you would ask him yourself. God likes to have us all ask for ourselves."

A long pause ensued. The deeply thoughtful and almost anxious expression of countenance showed that the heart was reached.

"Don't you think you had better ask for yourself?"

"Yes," said the boy readily.

He kneeled again in his mother's lap, and uttered in his own simple and broken language, a prayer for the protection and blessing of Heaven.

Suppose another case. Another mother, overhearing the same words, calls the child into the room. The boy comes.

"Did I not hear you say you did not want to say your prayers?"

The boy is silent.

"Yes, he did," says his sister, behind him.

"Well, that is very naughty. You ought always to say your prayers. Go right back now, and say them, like a good boy, and never let me hear of your refusing again."

The boy goes back pouting, and utters the words of prayer, while his heart is full of mortified pride, vexation, and ill-will.—*Mother's Magazine.*

"Honesty is the best Policy."

We have heard this saying ever since we remember; but honesty is something better than *policy*; it creates self-respect, gains confidence, inspires contentment, and insures success. A large lumber merchant and a scrupulously honest man of Boston, who from small beginnings rose to be a man of wealth and influence, once said, "If I had no moral principle, I should say, I believe the surest way to make a fortune is to be strictly honest." Think of this. It is something good to live by and to die by, while dishonest gains torment the conscience, living and dying. On an old tombstone in Dorchester, Mass., is the following quaint inscription, written by some body who had some idea of moral worth, though he was no poet. Who would not wish to merit such a couplet?

"Here lies the body of deacon David Auricola,
Who in the ways of God walked perpendicular."

THE CRISIS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

God, give us Men!

God give us laborers for the field,
And warriors for the fight,
Bold men, who neither faint nor yield
When battling for the right.

God give us men of faith and power,
Of might and burning zeal,
Strong in temptation's gloomy hour,
With hearts for men to feel.

God give us men unbought by gold,
Fearless of toil and pain,
To face earth's frowns like men of old,
So they may glory gain.

God give us *reapers*, send them forth
Upon the whitening plain,
To labor in this sinful earth
Till Thou shalt come again.

Lord of the harvest, hear and save,
On thee we hope and trust;
O! give us men, the good and brave,
God's might in forms of dust.

H. L. H.

For the Crisis.

[Reported phonographically in part.]

Eld. W. Pratt's Reply

To a lecture of Mr. Leo Miller, on "Comparative view of Ancient and Modern Spiritualism," in the Temple at Portsmouth, N. H., Sunday evening, March 3d, 1861. Reported by Mr. James Mitchell.

No. 3.

When Mr. Miller was here I bought a book of him—the discussion on Spiritualism between himself and Prof. Grimes. Mr. Grimes says:—

"I defy you to show, in all the annals of Paganism, anything half so demoralizing, either in principles or practice, as this modern Spiritualism. You may go to the ancient Greeks, to the Hindoos, you may go to the annals of Sodom, and you will find purity itself compared with the picture which Rev. Mr. Harris draws of modern Spiritualism. He is a minister, too, a Swedenborgian christian."—p. 109. I will read from the same writer (p. 161); "The Spiritualists of America, he stated, are not only as a body, pantheists. rejecting alike the idea of the Scriptures as a Divine revelation, and the existence of a God, but they are gross sensualists and utterly immoral in their conduct in all the relations of life. This was not only true of the Transatlantic Spiritualists as a body, but that it was true of every 999 out of 1,000 of their number. Thousands of persons had died in America during the fifteen years that he has been a Spiritualist, who had notoriously lived most immoral lives, and yet the spirits of every one of these persons affirmed that they were all perfectly happy. The Spiritualists' literature of America, Mr. Harris also stated, was with one or two exceptions in a thousand cases, pantheistic, feeble, drivelling, nay, almost idiotic. The Spiritualists were utterly selfish, as well as sensual, and grossly immoral. They were destitute of all human sympathies, and never were known to perform a single benevolent action. They fully believed that in a future state, they would live the same licentious lives as they had done on earth. The American Spiritualists were, in reality, a body of pagans, worshiping, like the ancient pagans, obscene, and in every respect, grossly licentious deities. And, as regards the spirits with whom they hold communication, they resembled the sorcerers and demons who took possession of men and women in the days of Christ, and who are so frequently referred to in God's word—that word which is the only sure foundation of our faith and the only safe rule of our conduct. There were a few christian men who had been deluded into the adoption of the system, but only in a modified degree, and so long as their Spiritualism was kept in subjection by their christianity, the observations he had made did not apply to them. But these exceptions were so few as to be hardly worthy of notice. He begged to impress on the minds of his audience that all that he had said of the system of Spiritualism—which he characterized as an infernal system—was the result of his own personal knowledge and experience"

Mr. Miller says in reply, "The reporter misrepresented Mr. Harris' lecture." Very well, suppose one half of it is false, then it is black enough to cause any man to turn away from such a system with disgust.

I will read an extract cut from the *Boston Bee* of July 25th 1857. "At a Convention of Spiritualists in Ravenna, Ohio, on the 4th and 5th inst., the monstrous doctrine of free love was avowed and defended by a *married woman* in the most unblushing manner, and in the coarsest language. According to a Ravenna paper, Mrs. Lewis of Cleaveland declared that she was in favor of universal freedom, and that loving whomsoever she chose was a part of that freedom, and to confine her to love one man was an abridgement of her rights. She said that "although she had one husband in Cleaveland, *she considered herself married to the whole human race. All men were her husbands, and she had an undying love for them.*" She said also, "*What business is it to the world whether one man is the father of my children, or ten men are?* I have the right to say who shall be the father of my offspring." "Mr Kellogg of Newton Falls, was exceedingly desirous to have it understood that he believed nothing in the Bible; that it was all a lie, and that only knaves and fools would pay any attention to its commands. He believed reason and intelligence to be supreme, and was emphatically a higher law man. He said that if Jesus Christ were on earth and should utter anything contrary to his views of right, he would not believe him any sooner than if the devil had said the same thing." One of the speakers said "he would not exchange places with St. Paul, if he would give him heaven to boot." A Mr. Robinson said that "he could live just as well without God, as God could without him. He did not thank God for anything."

These are the men that claim the prophets and apostles as their ancestors, and they tell us their system of modern Spiritualism, is primitive christianity revived. Can this congregation see anything that looks like this from what I have read? I think you can all see quite a difference. Perhaps their teachings will show us their relation more clearly. I will quote from the *Banner of Light*, one of their own papers. What do the modern departed spirits, so-called, teach? Says a spirit, "No law of God was ever broken—no law was ever violated." "If Jesus Christ was the Son of the Most High God, so are you, every one of you." You are all Gods, every one of you." This congregations must feel proud to learn that they are all Gods. Says another spirit, "What!" says the self-righteous man, "is God controlling the murderer when he lifts his hand against his brother?" "Yes, we answer, he is, and every atom in nature proves us true." Another spirit says,—"We believe our God to be the author of sin, as of good. If we give him his due, we give him this." Another when speaking of the Bible says,—"You may not place any confidence in that book. . . . . I can assure my friend that God had no more to do with writing that book than he had, ... and don't expect to create any light in the mental world if you cling to your Bible." Hear another of these spirits,—"The only true religion is a natural religion. . . . . You are your own Savior." Says another,—"But the question arises, What became of the body of Jesus? We answer, the friends of Jesus stole away the body. . . . . So then we will say, the natural body of Jesus Christ was never reanimated after the crucifixion. All nature, our God, tells us so."

A spirit who claims to be Timothy M. Baker, says,—"I've got folks in Montpelier, and . . . . I want them to get my sister where I can talk to her straight as I do to you, and I'll knock her God and Bible all to nothing." Says another spirit,—"Every one of you are Gods manifested in the flesh." A spirit calling himself Orlando Jenks, says,—"If I was coming back to preach, I should say, don't believe in God." Another says,—"Christ was a natural man. . . . . Christ never performed a miracle during his sojourn on earth." Another,—"The Mosaic Law . . . was but a child, or outgrowth of heathen mythology, or heathen worship, therefore it must have been idolatrous, a worshiping of false deities, a yielding reverence to false gods. . . . All systems of religion, we care not how far advanced they may be, are but overgrowths of heathen mythology, overgrowths of idolatry; and God-worshipers of to-day are quite as much in darkness as were the heathen of olden time." Another spirit says, —"Jesus of Nazareth was a good man, but by no means infallible—no more divine than you are, no more the special child of God than you are."

Another spirit says,—"We say as we have said a thousand times before, there is no such thing as sin; no such thing as evil. . . . . Now then, if there is sin anywhere, God made that sin, he is the author of it." "The foundation of your religion is fast fading away. Soon we shall find you shaking hands with these new things. This must be so. . . . . Jesus of Nazareth, if he were here to-day, would tell you as we tell you." Says another,—"Every thought, word and deed, is of God, and therefore modern Spiritualism is of divine origin." Does not such reasoning astonish you when you consider it comes from the spirit world? This modern cherub goes on and says,—"The religion of the heathen is no less divine than is yours. God approves of it as well as yours." Another spirit says,—"Everything that ever has been or ever will be is an immutable decree of God. . . . There is not an atom in the universe but will at some time become an immortal spirit. . . . . It is vain for men to talk about disobeying the law of God; he can at no time disobey it. . . . . Every grain of sand you tread upon to-day shall in time become an immortal soul, endowed with wisdom . . . . You may curse the Author of your being. Do you sin? No; you are but casting off the gross in your nature—obeying your God. . . . . The highest archangel was once the lowest spirit on earth."

For the Crisis.

Our Missions.

BY P. B. MORGAN.

Have you heard how they are prospering? Are you aware what missionaries we have in the field, and what they have accomplished for the cause during the past year? Were you aware into what straits they were brought with their needy families during the winter past? No; of course you were not posted upon these matters; or, at least, to but a limited extent.

The indifference manifested amongst us on this and kindred matters, it seems to me is wholly inexcusable. We know we have God's truth; the truths that are pre-eminently adapted to the wants of this age—that God has designed for his church and the world at this special time. Of their POWER, we have not the least doubt. We have felt they were like a lever, with which, give us a fulcrum, and we can indeed "turn the world upside down." Of this we have been glad; we have congratulated ourselves upon our fortune in having had imparted to us a knowledge of the truth. But alas! what have we done toward sending it forth and sustaining it in the world to what we might!

The reason of this lamentable want of mission enterprise amongst us, is not because we lacked the men or the means,—common opinion to the contrary, not excepted. We have had as many devoted preachers, who for their piety, general intelligence, preaching ability, and large-heartedness, have their equal in few religious denominations in our land, and that may probably compare in number with any sect in proportion to their number of communicants. But even religious heroes are only men; and the most of God's heroes have been poor men. Our churches have been, and are yet, quite numerous, although we have lost here and there a citadel—a Sumpter,—but how little have we done and how little is it proposed to do to strengthen the things that remain, and make aggressions upon the enemy's borders! In point of worldly goods, we have, as a people, been prospered in a manner without a precedent, notwithstanding hard times. The facts, I ween, are these:

We have had the truth and cared for the truth more than for the church. The truth has been to us everything, while "the communion of the Holy Ghost," and the salvation of souls were comparatively but little thought of. Revivals have become unpopular and only here and there heard of—and those but feeble affairs, and realized after great exertions made for "effect," rather than for the permanent establishment of holiness. Here and there is one yet plowing, sowing, and *gathering* for God. But taking a popular view, he who would be most distinguished by "our church," seeks not to signalize himself by the number of trophies he wins for Christ, but rather by being a champion of some dogma, or it may be by the clever way in which he talks to some folks of fancy; or it may be by playing the part of "the pulpit harlequin." The truth has been praised more than God. If good was accomplished, we said it was the truth; instead of saying, "It is the Lord's doings, and marvelous in our eyes." Instead of holding the truth in righteousness, we held it in unrighteousness; i. e., we did not seek the end for which the truth was given. "The unity of the Spirit in the bonds of peace" has become to us neither present or specially practical truth. Letting "all things be done decently and in order," is what we have little idea of, and care nothing. System, or godly order, we ignore. When asked for somewhat to help in destitute regions, we have pleaded poverty, and God has given us spiritual poverty. Liberally receiving, we have not liberally bestowed. To all these statements there are exceptions, of course; but it has seemed to me too true as a general thing. But without prolonging this article, I subjoin the following as the best living commentary that can be given of the power of Christ's few and poor saints to help on His cause if they will:

"*Moravian Missions.* The missionaries number 312, and reach about 73,000 souls. Their stations are in most destitute heathen lands, such as North America, Greenland, Labrador, Jamaica, Thibet, South Africa, Australia, etc. According to their report the past year, their contributions for the support of their missionaries amounted to $300,000. The whole membership of this denomination is said not to exceed twenty thousand; this would give them an annual average of fifteen dollars per member, an aggregate of free donations to spread the gospel in foreign and domestic missions not equalled in any sect."

Question: If the Moravians feel such an interest for Christ's cause, how ought we to feel? How much zeal ought we to have irrespective of any body else? Again: If 20,000 communicants can pay annually $300,000, what ought we, in this prosperous land, with 54,000 communicants, to pay? How much do we pay? But you ask where is the missionary association amongst us affording an opportunity for those whose hearts God has disposed in this direction? and of this I have nothing to say.

For the Crisis.

Evening Shadows.—No. 3.

BY S. S. BREWER.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way; and then shall that Wicked be revealed, whom the Lord will consume with the spirit of his mouth, and shall destroy with the brightness of his coming.—2 Thess. 2: 7, 8.

The mystery of iniquity ALREADY WORKING in the apostle's day, was doubtless the cruel, PAGAN ROMAN power, which had already put to death Christ, the apostles, and many of the primitive church. Mosheim declares that the Pagan rulers and their priests possessed a bitter hatred against the christians and declared that all their troubles and calamities originated in their kingdom since the days of Jesus Christ their professed Savior, and his followers. Hence the bitter persecutions that ensued. But that power was to be taken out of the way, "and then shall that Wicked be revealed." The PAPAL ROMAN did succeed the PAGAN ROMAN power. The revelation of this lawless one, THE MAN OF SIN, was to be preceded by a falling away. It would be an act of supererogation to consume time to prove this point. It is written in corresponding characters to that of the prophet's flying roll, in lamentation, mourning and wo.

First. He was to oppose God.

Second. He was to exalt himself above God.

Third. He was to sit in the temple of God.

Fourth. He was to show himself to be God.

Can we now ascertain in the history of the great Woman, Catholic Apostasy, any similarity to these four points?

1. He was to oppose God. To oppose God is to manifest an opposition to God's Word. If Papacy has not manifested as much opposition to the plain simple teachings of God's precious Word, by her corrupt doctrines, and her cloistered institutions, and the bloody inquisitions to torture and put to death God's saints, it seems to me no other power can.

2. He was to exalt himself above God. Has Papacy done this? The fact that indulgences to commit sin have been granted by this Man of Sin, fixes the mark upon his forehead. To assume any such prerogative, is to do what God has not, nor can do. Thus he has exalted himself above God.

3. He was to sit in the temple of God. The Popes have declared there was no salvation out of the Holy Roman Catholic Church. That was the true church of God. The Pope, writing to Philip, first king of France, expressed himself in these terms:—"Strive to please St. Peter, who has *thy kingdom as well as thy soul in his power, and who can bind thee, and absolve in heaven as well as on earth.*" Thus the Man of Sin has set in the assumed temple of God.*

4. He was to show himself God. I suppose by the assumption of divine prerogatives. Hear Pope Sixtus V. in a bull against Henry, King of Navarre; it contains the following assertion:—"By the authority given to St. Peter and his successors, by the immense power of the Eternal King, *excels* all the powers of earthly kings and princes, we deprive them and their posterity forever of their dominions and kingdoms." According to Pope Innocent the III., "*The Pope holds the place of the true God.*" Marcellus, in the Lateran Council and with its full approbation, called "POPE JULIUS, GOD ON EARTH." A vast amount of such blasphemy might be written. My object being brevity, the above must suffice.

I will now present a few testimonies from Catholic authors and leave you to judge whether the Pope of Rome is or is not entitled to the inspired appellative—The Man of Sin. Platina, a Roman Catholic, declared as follows: "The chair of St. Peter was usurped rather than possessed by *monsters of wickedness, ambition and bribery. They left no wickedness unpracticed.* Father Antonius Paganus, a minorite of the order of St. Franciscus, says: "I am silent respecting public adulteries, rapes and robberies. I pass over the great effusion of blood, drunkenness, surfeits, and the inordinate filthiness of luxury *such as never took place before.*" And why all this? Answer is at hand: "Pope Sixtus IV. licensed brothels at Rome." St. Barronnius, Vol. X., p. 742, speaks thus of Pope Stephen VII.: "Thus perished this villainous man who entered the sheepfold, as a thief and a robber, and who in the retribution of God ended his days by the infamous death of the halter." Bower has the following concerning Pope Alexander: "Year of Christ 1492, in the room of Innocent was unfortunately chosen Roderic Borgia, whose pontificate was, as we shall see in the sequel, a continued series of the blackest crimes of murder, rapine, perfidiousness, lust and cruelty." Tomaso, a catholic, speaking of his death says, "He died in the 72d year of his age. . . . The people congratulated each other on being delivered from one, who with immoderate ambition and unexampled treachery, with innumerable instances of horrid cruelty, of monstrous lusts and unheard of avarice, exposing all things for sale, both sacred and profane, had like a venomous serpent intoxicated the whole world."

Here I suspend further testimony on this point, declaring my present conviction that the Man of Sin *has been* revealed; hence the next in order must be his destruction at the coming of the Lord Jesus Christ, which is even now at the door. The evening shadows are stretched around, and the Coming One has sent his heralds to announce his speedy advent. Even so come, Lord Jesus. Amen.

*Gregory, in the Lives of the Popes, p. 461, Vol. 2, (Bower) says, "The name of the Pope alone ought to be commemorated in the churches."

For the Crisis.

Pride.

Pride is thinking of ourselves more highly than we ought to think. It is a transgression of the law of righteousness, which requires that persons and things should be estimated according to truth. It is a sin which is odious to God and ruinous to man. The *first* temptation presented by our arch adversary was unbelief; "Ye shall not surely die." The *second* was pride; "Ye shall be as gods," etc. This selfish emotion of the human mind has neutralized every generous passion of our original creation. It has sacrificed at its shrine all the rights of the human brotherhood, and filled the earth with violence and blood. "The wicked in his pride doth persecute the poor." "By pride cometh contention" and war. The just curse of the Almighty is denounced against it. "Wo to the crown of pride." "The crown of pride—shall be trodden under feet." "Pride goeth before destruction, and a haughty spirit before a fall." It brought down "a king of kings" from the pinnacle of his glory to a seven years level and association with the beasts of the field. God "smiteth through the proud." He "hath respect to the lowly, but knoweth the proud afar off." Sooner or later he "plentifully rewardeth the proud doer." "Every one that is proud in heart is an abomination to the Lord; though hand join in hand, he shall not be unpunished." For our pride and haughtiness towards our brother of a darker hue, of Africa and of the forest, the sword of the Almighty is now unsheathed against these *dis*-United States. Pride is the great barrier to the reception of the freely offered salvation of the glorious gospel of the blessed God. "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." The gospel is in perfect harmony with the law, which righteously condemns the sinner. It makes no compromise with his rebellion. In all the marvelous mediation of the Son of God, the Father proclaims himself to be "the *just* God and the Savior." The gospel salvation comes to the sinner humbled in the dust before his offended Maker, at the foot of the cross. It comes to the broken in heart and to the contrite in spirit. The proud Jew, going about to establish his own righteousness, and the conceited Gentile glorying in his "vain philosophy," rejected it. To the one it was "a stumbling-block," and to the other "foolishness." To the humble soul it is the power and wisdom of God unto salvation. Hallelujah!

Every sinner is commanded to humble himself "under the mighty hand of God," who promises, if he will do so, to exalt him in due time. If he will not, he shall most surely perish. The command to repent is a command to humble ourselves; for repentance is a change of character from pride to humility, from unbelief to faith, from sinfulness to holiness. This command is simply a requisition to be reconciled to God, who "is light, in whom there is no darkness at all." To cease rebelling against the government of infinite wisdom, goodness and love. How reasonable the command! Such, however, is the determined enmity of the carnal mind against God, that if God does not humble the sinner by the regeneration of his Spirit, he will retain his pride to his eternal destruction. "Except a man be born (or begotten) again (of the Spirit) he cannot see the kingdom of God." If a man does not need to be regenerated by the Spirit of God to overcome his pride, he does not need this divine renewal for any thing.

The divine command to humble ourselves, no more proves that God does not humble us by his Spirit, than the command to "save (ourselves) from this untoward generation," proves that God has not "saved us, by the washing of regeneration and the renewing of the Holy Ghost." Titus 3: 5. "If any man is in Christ, he is a new creature: old things are passed away; behold all things are become new, and all (the) things are of God, who hath reconciled us to himself," etc. 2 Cor. 5: 17. One of these old things is pride. One of the new things which "are of God" is humility. Subsequent to this gracious renewal, we are still dependent on God in Christ for humility as for every other holy exercise of mind. John 15: 5. Therefore, we must ask God to humble us, as did the pious Psalmist. "Create in me a clean heart, O God, and renew a right spirit within me." A right spirit is a *humble* spirit. Nothing is more unbecoming sinful dependent man than pride, "which creeps securely in, and swells a haughty worm."

It is an act of infinite mercy and love, my christian brethren, for God to humble us by his Spirit, sanctifying his providences toward us. Of his people of old it is written; "He (God) humbled thee, and suffered thee to hunger, and fed thee with manna—that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8: 3. We are not invulnerable to the temptations of this ungodly world. Our gracious Father sees it necessary to humble us, by taking away the things in which we are glorying, that we may glory only in Him. O blessed work of covenant love!

In conclusion, let us, beloved, under a sense of the remaining depravity of our hearts, earnestly implore the aid of the Holy Spirit to "put off the old man and to put on the new man," remembering the exhortation, "Be ye clothed with humility." Then shall our fellowship be with the Father, and with his Son Jesus Christ, for He who dwelleth in the high and holy place, dwelleth "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15.

HENRY GREW.

For the Crisis.

A Starless Crown.

"If grief in heaven might find a place,
And shame the worshiper bow down,
Who meets the Savior face to face,
'T would be to wear a starless crown.

Shall we who know Christ's wondrous love,
While here below sit idly down?
Ah! then if we reach heaven above,
There'll be for us a starless crown!"

Is there a christian heart that does not respond to the sentiment expressed in the above lines? It is indeed sad to feel that in regard to the great end of our being, our life has been a blank. It is true, silent influences for good or evil emanate from the daily walk and conversation of every child of Adam; yet should this content the christian? God has given each some mission to fulfill, humble it may be, perhaps unknown to the church and the world, for there may be some of "God's hidden ones," who, though in man's appreciation are destined to a "starless crown," yet, in the awards of the last day, it will be seen that our Judge "seeth not as man seeth." Let it be our aim, dear fellow christians, to do something for the advancement of the Savior's cause. He has done *all* for us; small indeed are our returns for such love. Has no poor wanderer crossed our path, or been sought in "the highways and hedges," to whom we might impart deeds of love and sympathy? When other means seem vain and hopeless to reclaim the lost, prayer is the key which can unlock the door of hope, and find access to the presence chamber of the "Hearer of prayer," who has encouraged us to bear upon the arms of our faith even "the chief of sinners."

How is it with our children? Are they being fitted by us to be stars in our crown of rejoicing? or are we devolving our priceless responsibilities on others, relinquishing also the title of claiming them as "our jewels?" None who have read the "Life of Harlan Page," can restrict to ministerial and parental station the privilege of "turning many to righteousness." It is God's plan often to bless feeble instrumentalities, even the "mouth of babes and sucklings" "to perfect his praise." This should encourage all to employ in the service of our Master even the "one talent" he has committed to our trust.

Soon earth's scenes will have an end,
And all thy trials will be o'er;
A blest eternity thou'lt spend
With Jesus on that blissful shore.

Davenport. AMY.

For the Crisis.

Importance of Prophecy.

No. 2.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

As the prophetic light advances, we discover that the two witnesses (Rev. 11: 3) have not yet been slain. This work is to be accomplished by the beast that ascendeth out of the bottomless pit. The beast did not ascend out of the pit, till Dec. 10th, 1848; when Louis Napoleon was elected President of the French people. If we admit that the Old and New Testaments are the two witnesses—I do not, however, make the admission—the suppression of the Bible by the French government, between the years 1793 and 1797, could not have answered to the slaying of the witnesses; because the French government, as it existed at that time, was not the power to which the work of slaying the witnesses was assigned. At the time the Bible was suppressed in France, Austria was acting as the sixth head of the leopard beast. Hence, France, at that time, did not represent the beast in either of its forms. The beast, at that time, had not descended into the pit—he had not received his deadly wound. But as France, under its present form of government, represents the beast that ascendeth out of the pit, *alias* the eighth form of the leopard beast, so France, under its present form of government, must perform the work of slaying the witnesses,—a work which it has not yet done. And I conceive the two witnesses to symbolize, not the Old and New Testaments, but those who, in the end of the gospel dispensation, *keep the commandments of God, and have the* TESTIMONY *of Jesus.*

Again, we are not, as some suppose, under the sixth vial of God's wrath. The pouring out of the *first* vial has not yet been accomplished; for those who worship the beast and his image, and receive his mark, etc., as commanded by the image, are to suffer the afflictive effects of the first vial. But the image has not yet spoken; he has not yet *commanded* the inhabitants of the earth to worship him, and to receive his mark. But I apprehend that the image will ere long speak; that the first vial is already unstopped, and trembling in the angel's hand; and when this is poured out, the others will probably follow in quick succession. "Well," says one, "if all this work is to be accomplished before the Lord comes he cannot come very soon." But I can see no reason why this work may not all be accomplished by the time many are looking for his coming, viz., 1866–8. But be the time longer or shorter, all unfulfilled prophecy relative to events which are to precede the second advent of Christ, must be accomplished before he can come. And the saying of the apostle (2 Thess. 3: 5,) is profitable to us, who are living in these last days of probationary time, viz.: "And the Lord direct your hearts into the love of God, and into the patient waiting or Christ."

That we may make our loins strong; that we may fortify our power mightily, it is essential that we watch the way of God's economy, by taking heed to the sure word of prophecy. But, in taking heed to those prophecies which relate to the governments of earth, we ought not to neglect those which describe the action of the church. The church, in the gospel dispensation, is the temple of the Most High; and we should not turn away from that temple, while we are watching the movements of the nations in the East; thus becoming like the five and twenty men who are represented as having turned their backs toward the temple, and their faces toward the east, worshiping the sun toward the east.

One very important and instructive number belonging to that class of prophecy which describes the action of the church is the parable of the ten virgins, Matt. 25: 1—12. The parables of our Lord are not empty, meaningless combinations of words, designed to apply to everything in general and to nothing in particular; they are [illegible]

telling subsequent events; each one relating to some particular development of God's economy; and may properly be classed with symbolic prophecy. And, as the parable of the ten virgins contains a full and complete description of certain developments in the church, just prior to the coming of the Lord; and as, by taking heed to it, we may understand whereabouts we are in the economy of God, it is necessary that we get at its true import. But, in interpreting parables, one important rule is to be observed. The interpretation the Master gave of the parable of the sower, constitutes a rule for the interpretation of *all* parables. To the inquiry of the disciples concerning this parable, he replied as follows: "Know ye not this parable? and how then will ye know all parables?" This reply of Christ to his disciples, seems to imply, not only the necessity of understanding *all* parables, but also that a rule by which to interpret them is requisite to acquiring a knowledge of them. And in interpreting this, he gave a distinct explanation to each of its features; thus demonstrating that every circumstance in a parable must be answered by some event in the interpretation. Nothing is to be excluded—nothing added.

R. Robbins.

For the Crisis.

Is any part of Man Immortal?

No. 4.

DOES HUMAN REASON TEACH IT?

DO THE SCRIPTURES?

"What is truth?"

These are important questions; and the last always. It is even so in respect to our temporal interests; how much more so in reference to our eternal. *Error* is valueless and will do us no good; the *truth*,—the *truth* is what we should desire and seek after. The Savior prays, "Sanctify them through thy truth; thy word is truth." Truth is sanctifying; error corrupts and depraves the heart and lives of men. "Buy the truth and sell it not," is a wise maxim for us to heed. If we purchase an article of merchandize we are desirous to know its true value. If we buy an ox or horse, we are anxious to know their real qualities and worth. If we bargain for an estate we seek to know if it be sufficiently valuable to meet our expectations, and worth the price demanded for it. If we are sick and send for a physician, we want to know whether he has the skill and knowledge to understand and cure us of our malady. Or if dangerously ill and beyond the reach of remedial means, we are anxious to know our real danger.

This being our solicitude in respect to mere temporal things, how much more should we be anxious to know concerning the things of immortality. And yet strange as it may appear, thousands will ask the question, "What is truth?" respecting their future destiny, in a careless indifference, with no desire really to know what it is, and "turn away their ears from the truth, and be turned unto fables." Thousands too, will at times seriously and solemnly inquire, "What is truth?" and yet be so averse to receiving it as to reject it when convinced. Such was the case with the High-Priest of the Jews when he put our Lord upon oath before the Jewish council and demanded: "I abjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." To which Jesus replied:—"Thou hast said: hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Instead of receiving this testimony which he and the council were solemnly bound to do with the evidences before them, and the assurance given, the High-Priest in rage "rent his clothes," and declared, "He hath spoken blasphemy;" and Jesus was condemned as "guilty of death." *Pilate* also went to Jesus in the "Judgment Hall" and inquired, "Art thou the King of the Jews?" But being dissatisfied with Jesus' answer, he inquired more anxiously again:—"Art thou a King then?" And "Jesus," as the apostle declares, "before Pontius Pilate witnessed a good confession"; and affirmed, "To this end I was born, and for this cause came I into the world, that I should bear witness unto the truth." Yet, agitated, he inquires the third time, "What is truth?" and tremblingly and alarmed,—filled with anxiety and fear, went immediately out and was prevailed upon to write and sign the death warrant of "The Son of Man" and "of God," and deliver him unto the centurion and his band to be crucified! For this violence of law and of conscience, his future days were filled with terrors, and he lay down in death in sorrow, to await the period when before Him, whom he condemned to death and execution, he shall stand, who is the Judge of the world!

No man can ever come to a sanctifying knowledge of the truth, however anxiously he may inquire for it, until he be willing to be convinced, and being convinced ready to embrace and acknowledge it. It is said of the faithful, they "were *persuaded*" of "the promises," "and *embraced* them, and confessed that they were strangers and pilgrims on the earth," "declaring plainly that they seek a country," etc.

"What is truth" respecting man's present immortality, or the immortality of the soul? It is affirmed that human reason [illegible] declare the fact. But what [illegible] declarations to the inspired truth? "What is the chaff to the wheat?" If two men should bring to market, one a load of wheat, the other a load of chaff, and the marketmen should declare the load of chaff to be of more value than the load of wheat, we should at once conclude that they had not fully examined the two loads, or they were *very ignorant* judges. And what shall we say of these, who affirm man's present immortality, or the immortality of the soul, to be taught by human reason, analogy, and Scripture, when the fact is untrue and rests only upon the assumption of men. We are now prepared to show,

2. *That enlightened and educated reason fails to apprehend or discover the doctrine of man's present immortality.* And what we mean by educated and enlightened reason is, reason taught of God through the *Spirit* and *word*. Tillotson, remarks:—"The immortality of the soul is rather *supposed*, or *taken for granted*, than expressly revealed in the Bible." Olshausen adds his testimony:—"The doctrine of the immortality of the soul, and the name are alike unknown to the entire Bible." Human reason, unaided by the Divine record, has failed to *establish* or *believe* the faith; and now enlightened human reason at the fount and source of unerring wisdom cannot discover it! Strange are these admissions; and daily are they being made by Biblical students who aver, that the doctrine is "assumed rather than proved" by the sacred Word. Stranger still is it that the Bible should be thus silent upon a theme which has agitated the human mind from the beginning of the world! Being written too, when the world was being filled with books discussing the theme, and treating upon it, by the wisest sages and philosophers of ancient times. Ought not a doctrine of such importance, and which has been the problem of ages, to have been plainly and unequivocally stated in the sacred writings, which are a revelation from God to man upon his future destiny as well as his present good, and thus to have forever settled the controversy and conjectures of men, if true? Yes, verily. The fact of this silence of the Scriptures is proof of the error of the doctrine. It is proof too, of the authority and divine inspiration of the Holy Volume; for had it been the mere record of men, it would have been filled with the opinions of men respecting the doctrine, as were other books written in the times in which the sacred records were given to us. And the mere affirmation of man's present immortality anywhere in the Word of God would have destroyed the harmony of the revelation. See Gen. 3: 22—24; Rom. 6: 23; 2: 6, 7; John 3: 16; 1 John 5: 11, 12; Rev. 22: 14.

Augustine wrote a book upon the immortality of the soul just before his conversion to christianity; but afterwards, being instructed by the examination of the Word of God more perfectly, he wrote his "Retraction," in which speaking of his former book he says his views were so "obscure and perplexed that he himself could scarcely comprehend them." And we have reason to conclude that he would have renounced his whole faith in the immortality of man, had it not been for certain influences which surrounded him. His former work seemed to please certain heathen philosophers, and he was too much inclined to gratify and indulge their fancies.

Martin Luther, that bold and fearless reformer, who cared for none of the opinions of men, and weighed every word of God as pure gold tried in the furnace seven times, thus ironically responded to the decree of the Lateran Council held during the pontificate of Pope Leo: "I permit the Pope to make articles of faith for himself and his faithful, such as the soul is the substantial form of the human body—*the soul is immortal*, with all those monstrous opinions to be found in the Roman dunghill of decretals." Luther believed in the sleep and unconsciousness of man during death, and until the resurrection, as is evident from his comment on Eccl. 9: 10. He says: "Another proof that the dead are insensible. Solomon thinks, that the dead are altogether asleep, and think of nothing. They lie, not reckoning days or years, but, when awakened, will seem to themselves to have slept scarcely a moment." Another proof of the fact is in the attack made upon his faith. Sir Thos. More says: "What shall he care, how long he live in sin that believeth Luther, that he shall after this life feel neither good nor evil in body nor soul, until the day of doom?" And Feuardentius, in severe and unjust judgment, pronounces Lutherans, new Sadducees, who, when they read in Luther's comments that the dead so sleep as to know and feel nothing . . . . say that the soul of man dies with the body."

Wm. Tyndale's faith is thus quaintly expressed: "In putting departed souls in heaven, hell and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doeth with them that shall we know when we come to them. The true faith putteth the resurrection which we be warned to look for, every hour. The heathen philosophers denying *that*, did *put that the souls did ever live*. And the Pope joineth the *spiritual doctrine of Christ*, and the *fleshly doctrine of philosophers*;" i. e.: the soul's immortality and resurrection, as now believed and taught by many; the resurrection occurring at death. Mark the origin of this spurious faith. In reply to Sir Thos. More's attack upon Luther he says: "Christ and his apostles taught no other, but warned to look for Christ's coming again every hour—which coming again, *because ye believe not, ye have feigned that other merchandise.*" Calvin may have believed with the other reformers for a season, as may be conjectured from Feuardentius' language: "I call the great mass of the Calvinists new Epicurians, who hearing daily from Calvin and his ministers that all blessed spirits are dead, are larvæ and shades with which we have no communion, exclaim, with the support of Calvin, "Let us say that the soul is extinct with the body, and forthwith purgatory, and mass, and the Romish priest will be done away." If so, he afterwards repudiates the faith, and writes a most furious book, in which he not only abjures his faith in any such doctrine, but makes a bitter and slanderous attack upon those who believed in the sleep of the dead, calling them "babblers, madmen, dreamers, drunkards," etc. His Tractate was entitled "Psychopannychid," by which he expressed the idea of the soul's consciousness in death until the resurrection: —a state of wakefulness through the whole of the night of death. He gave to those who differed from him in this faith the name of "Hypnologists" (sleep-preachers). I suppose had Calvin lived in the days of our Lord or his apostles, they would have shared in the same epithets:—for says the Savior, "Our friend Lazarus sleepeth; but I go, that I may awake him out of his sleep."—John 11: 11. "The maid sleepeth," etc. "For David after he had served his own generation by the will of God fell on sleep, and was laid unto his fathers, and saw corruption."—Acts 13: 36. Also 1 Thess. 4: 13—18. The Calvinists in our day call us "Hypnologists," while they contend they are "Psychopannichyists." They charge us with being "Sadducees," as did Feuardentius the Lutherans; and appeasing the consciences of the wicked with our doctrine of the soul's unconsciousness, etc, as did Sir Thos. More, Luther; and Papists and Calvinists both associate us with the worst of men, because of our faith. But we are able to endure and suffer patiently seeing we suffer for well doing; and are ready to "sanctify the Lord God in our hearts; and give an answer to every man—the reason of the hope that is in us, with meekness and fear."

The fact that Dr. Henry Dodwell in 1706, Bishop Law in 1755, with a host of others in those times; and Bishop Whately and hundreds of others in the ministry and membership, in all denominations of later times, and the multitude still increasing as the Scriptures are more widely circulated, studied, and understood,—is proof that in proportion to men's becoming intelligibly informed from the Bible they will arrive more and more to the one common conclusion, as in the natural sciences, that man is not immortal, but that it is the boon and gift Heaven holds out to the believer in Jesus Christ.

O. R. Fassett.

For the Crisis.

Light in Darkness.

In the last issue of the *Crisis*, there was a communication from a sister addressed to Bro. Hastings, which interested me very much. I know not who the author may be, but my own heart sympathized with her, as she so trustingly exhibited the details of a christian experience, trying, but genuine. There is one needful, and I may say, *essential*, thing for every child of God. This we must learn effectually *at some period* of our christian life. I refer to a clear, scriptural, experimental knowledge of our own hearts. Until we gain that, we never can take that earnest, practical hold on Christ which is needful to a permanent peace. The Scripture declares that "there is no peace to the wicked" But who is anything else in the sight of God? Who can say, "I am pure from sin"? Well, is there no peace then for us? Must we go through life and lie down in the grave in doubt of our final destiny? No, by no means. God has provided a better thing for us "as a *propitiation*, through faith in his blood." *There* is the comfort. Not what *we* have done, or *can* do, but what *he has done for us*. His language is, "*Look unto me* and be saved."

Now I want to say to our fearful sister, in the language of the apostle, "There has no temptation taken you but such as is common to man." The Lord is leading you in a way you know not. "Light is sown for the righteous," and you will find it to be so by and by.

"The soul that on Jesus has leaned for repose,
He cannot he will not, desert to his foes;
That soul, though all hell may endeavor to shake
He'll never, *no never*, NO NEVER forsake!"

Your experience is needful and all right. Just what you must have sometime, and if you learn the lesson now, you will not have to learn it at a later period. This counsel is offered unasked, but it is from one who has seen very many years of christian conflict. May the Lord carry on the work, which I have no doubt he has begun, until the day of Jesus Christ." Yours in the love of the truth.

Thomas Huntington.

Brooklyn, Ct., March 26th.

How light the trials of a christian will seem the day after the final judgment.

The World's Crisis.

BOSTON, APRIL 3, 1861.

Boston Conference.

So many are interested in this city, it is thought best to hold our General Conference in the Meionian, Tremont Temple building, opposite the Tremont house, Tremont street, so that all can be accommodated. This is only a few steps from Chapman Hall. Let all remember the place. We shall expect a meeting of great interest and profit. We shall commence on *Tuesday* in *Chapman Hall*, but open at the *Meionian* on *Thursday*.

My Pilgrimage.

Wednesday March 13th. We parted with our readers in our last conversation, while at the grave of our aged mother, in the country church yard, in Newfield, Litchfield Co., Ct. Here we also took leave of our mourning and sympathizing friends, and paid a visit to the former home of my mother, now occupied by her grandson William, where we spent the night.

Thursday, 14th, returned to the home of my childoood, but mother was not there to greet me with her smiles and good wishes. Her seat was vacant. Her voice is hushed in death, but her good counsels are not forgotten; though dead, she yet speaketh. Thank God for the watch care and prayers of a christian mother. She sleeps in Jesus, but will not sleep long. She was one of the witnesses of the "dark day" on the 19th of May, 1780.

O what comfort arises from a hope in the literal resurrection of the *dead*. That same mother, now resting in the silent grave will live again; but "if the dead rise not," then she is "perished," and will live no more for ever. All hope of future life to those who have died rests in the resurrection of the *dead*. Take this foundation away, and all is gone. We see not the faintest reason to hope that any *part* of man who dies will live beyond this life, if the dead rise not. And it is a cheering thought that the same personal identities that we lay in the grave, whom we have loved, and with whom we have associated, are to come forth from the tomb, and then be made incorruptible and immortal. Praise the Lord for this "blessed hope."

Friday, 15th. This morning we bid farewell to the rural home of early days, conscious of the solemn fact that we could return no more to visit a fond mother. But all is well; we sorrow not as those who "have no hope."

During the day we made several pleasant calls on some of our dear friends in Winsted; and in the evening spoke to a large and attentive audience at Camp's Hall, when we endeavored to show that the end of the christian dispensation is at hand. We found the people ready to hear, and anxious to know the truth. The present state of the nations of the world is waking up many who have been sleeping, and they anxiously inquire what do these things means? We are thankful that we are not left to *guess*, if we turn to the "sure word of prophecy." The prophetic light is now bright upon the pilgrim's pathway. We see no room to doubt that Jesus is soon coming. The day dawn is at hand, and the glory of the King of kings may soon be expected to beam on this planet to cheer his waiting bride.

"Glad tidings! glad tidings! the kingdom is near,
Our glorious Deliverer will soon, soon appear."

Saturday, 16th. At early dawn we took leave of our friends in Winsted, and returned to Boston. On our way, we stopped a little time in Hartford. This church has suffered great loss in the death of several of its prominent members; but they will soon live again, to die no more. The surviving ones feel quite saddened when they look around and behold the desolations caused by the hand of death.

Lord's day, 17th. Preached in Chapman Hall, Boston. The audiences were large and attentive. The truth is evidently making some glorious conquests in the city. Several prominent members of other churches have recently become satisfied that a live man knows more than a dead one, and that no one who dies can have a future life in any other way than by a literal resurrection of the dead. They now see that the Bible requires those who would have immortality, to seek for it "by patient continuance in well doing." The truth received has caused them to live nearer to Jesus than ever before. Their testimonies are really heart cheering.

In the evening, a large audience assembled to hear a discourse on the *cause* of modern Spiritualism as viewed from a Bible stand-point. Several questions were asked, which only aided in making the truth shine brighter. But few are aware of the magnitude of the work carried on by demons and their mediums. They are overthrowing the faith of millions, and seducing them away from the path that leads to eternal life; while none are led by their efforts to love the Bible more. The whole system is directly opposed to the doctrine taught by the Savior and the apostles, and should be labelled "Antichrist." It is the most formidable enemy with which christianity has ever had to contend; and so long as the churches hold to the doctrine of the natural immortality of the soul, as taught by Satan to Adam and Eve, they are in great danger of being seduced by these lying spirits, who are endeavoring, by all possible means, to make us believe that their leader told the truth to our first parents.

A Worthy Enterprise.

It is well known that there are a large number of Germans in our country, especially at the West, and in the larger cities, who cannot read English. Many of these are persons of strong minds, who have been led into infidelity by the absurdities of modern theology. If there was any way to reach them with the plain, consistent truths of the Bible, it is believed that many of them would rejoice in the light, and become able advocates of the consistent doctrine of the Scriptures. We have no German preacher; but if we had a *tract* in that language, embodying the reasons of our hope, set forth in a concise manner, no doubt it would accomplish much good, with little expense.

Bro. L. Reimer, of Philadelphia, has undertaken the work of preparing a tract to meet the wants of these Germans. It is now ready to go into the printer's hands, but he has not the means to publish it. The book will consist of about ninety pages. It is entitled "Life only through Christ." One thousand copies of it, in the German language, will cost about one hundred and forty dollars. Now are there not enough of our brethren, who are interested in the welfare of their fellow beings, who will lend a helping hand, and put this work through the press, that it may at once commence its important mission?

Bro. Reimer pledges to send as many of the books, when done, to those who will assist him, as will be necessary to come to the amount of the money forwarded; i. e., for ten dollars given, he will send ten dollars worth of books to the donor. Come, brethren, take some stock in this good enterprise. Time is short, let us do what we can, and do it *quickly*.

Direct to L. Reimer, 537 North 10th Street, Philadelphia, Pa.

Discussion at South Ashburnham.

Our discussion at South Ashburnham, with Mr. Baker, a Universalist preacher, was one of considerable interest, and very successful in favor of the truth. Mr. B. was fairer in debate than many; but found it an exceedingly difficult task to make the Bible prove what the Lord never designed it should teach. He did as well, perhaps, as any one could in endeavoring to defend error against the attacks of truth. We spent about sixteen hours in the discussion, which continued four days. The following are some of his points:—

1. "Man's higher essence is spirit." 2. "Christ came to judge the world at the first advent." 3. "After God had made man, he put a moral image into him." 4. "There is a spark of divinity in us all." 5. "Man has in him a spiritual body." 7. "Animals are not animated by a spirit as is man." 8. "The wicked are made alive after the 'second death.'" 9. "The wicked are cast into the lake of fire and brimstone to bleach out their *sins*."

Points admitted by Mr. Baker. 1. "Man is in no sense immortal in this life." 2. "If there is no resurrection of the dead, there is no salvation." 3. Men are not saved in their sins." 4. "Some men die in their sins." 5. "Their salvation depends upon their character—their good works." 6. "The punishment of the wicked will be as long as the life of the righteous."

Points which he did not meet. 1. "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—Mark 3: 29. 2. "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. 5: 20. 3. "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever."—Ps. 92: 7. 4. "There is nothing leaves man at death but the *breath of life*." 5. "No *part* of man is conscious when the physical organism is dead." 6. "There is no promise that those who die in their sins will ever be cleansed and saved."

Mr. Baker claimed that all men would put on incorruption and immortality at the resurrection, and *so* all men would be saved. But he also admitted that some men die in their sins, and remain unconscious till the resurrection; consequently, cannot reform while dead. He also admitted that they must lead holy lives before they can be saved, and yet claimed that all will rise to be accepted by the Lord, at the time of the resurrection. He failed to show when they were made pure, or how they formed a good character between death and the resurrection, in an unconscious state.

Bro. J. D. Merriam was present and took a phonographic report of the discussion, from which he proposes to publish in the Crisis a condensed view of the arguments adduced. For this reason we will not say more at this time.

After the discussion, we preached to the people two evenings, and three times on the Lord's day. The community are much awakened to the searching of the Scriptures to see if these things were so. One was baptized and two [illegible] prayers. The discussion has aided essentially in spreading the truth. Several who were wavering before the discussion began are now fully satisfied that the whole man sleeps in the grave, between death and the resurrection; and that the wicked will finally be *totally destroyed*.

We closed our meetings around the sacramental board on Sabbath evening. It was a pleasant season. Twenty-two sat around the table to commemorate the sufferings of Christ. There are some excellent brethren and sisters in South Ashburnham and vicinity. We found a very pleasant pilgrim home in Bro. J. H. Piper's happy family. We shall long remember their kindness and christian courtesy. Bro. Merriam, of whom we have spoken, is a faithful disciple of Christ, and takes the lead of their meetings, and frequently preaches the word to the people. He is worthy of their confidence, and we hope his labors will be extended into other fields. The churches should take especial pains to encourage the young preachers, and see that they are sustained; staying up their hands in their cross-bearing work. Speak the encouraging word, and comfort them with a cheering smile, besides seeing that their wants are well supplied. They *need* your sympathies.

Coming Events.

Many are becoming deeply interested in the signs of the Lord's speedy coming, who have hitherto looked upon the subject with indifference. The events transpiring in the world are so clearly those to be witnessed just before the coming of Christ, that many are now satisfied that we may soon expect the return of our Savior. An Episcopal minister in Philadelphia has issued a pamphlet for the purpose of showing that Jesus will return between this time and 1867.

The book may be had of Bro. Wm. Shepherd, Newark, N. J. Single copy, prepaid, 8 cts.; two copies, 15 cts.; four, 25 cents.

We make the following extract from the introductory remarks in this work:—

THE COMING BATTLE.

"Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; *but his blood will I require at the watchman's hand.*"—Ezek. 33: 2–6

The present condition of the world is admittedly unnatural and anomalous. We are living in times when the christian and the infidel, the Statesman and the Divine, seem to agree in the expectation that some great crisis is at hand. The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth; the foundations of the State are loosing, and the Church of God is beset and assailed on every side.

Amid these thick clouds, all eyes are fixed with an eager gaze upon the dark and coming future. But who shall unravel its mysteries? Who can decipher its solemn roll of fate? Who can pierce with steady eye into the depths of past history, and read there, as in a mirror, the judgment or mercy in store for after generations? Who can expound the strange dream of this fleeting, shadowy world; or unlock to the faith of the church the royal treasure-house of the good things to come? It is here that the wisdom of the world stands rebuked, and its idols are all mute and silent. The research of its historians here proves futile and ineffectual; the policy of its statesmen is baffled and confounded. The future continues veiled from every worldly eye in deepest mystery; and every effort of human pride to decipher the solemn handwriting proves utterly in vain.

Divine prophecy is the only light that can remove this impenetrable darkness. There God himself reveals to his own servants the great outlines of his providence, and enables them by patient search, to trace through the past and the future the grandeur and the majesty of his high counsels of love. Here nature, providence, and grace are all combined for their comfort and instruction in the faith in glorious harmony. In two short books of Scripture, all nature is laid under contribution for rich and varied emblems whereby to express the mighty course of God's providence through two thousand years and the mysteries of redemption therein contained. There to the diligent search and patient study of the humble and devout christian, it spreads before his eyes in one vast expanse a landscape of woodrous grandeur and surpassing beauty, and whose horizon is fringed with the bright and dawning glories of eternity."

Inconceivably sublime is the position occupied by that individual, who taking these unfoldings of the Divine mind as a lamp to his feet and a light to his path, is thus enabled to gaze upon the thrilling spectacle which the world will soon present, with calmness and assurance, "seeing the end from the beginning." Is is like one of the ancient prophets of Israel gazing from some far off mountain-side on the fulfillment of one of his own prophecies. While with rapt attention he contemplates the distant scene, perhaps a city staggering into the bosom of an earthquake, or the progress of a battle between Israel and her enemies, it baffles the imagination to conceive his calmly glowing feelings, as privileged beyond all mortals, he beholds what had already been pictured to his [illegible] that shall go crashing down or the next [illegible] shapes that flit and gambol there into regularity and order. The dense mist, which like a curtain has hitherto enshrouded the prospect in impenetrable gloom, rolls slowly upward, and the things it concealed loom forth, dimly it may be, but still visible enough in their outline and lineaments to enable him to recognize them, as the wheels of time bear him slowly past. The emotions awakened by the occupation of a position like this, can with difficulty be realized. To reflect that only a select few are highly privileged, that those whom the events so nearly concern are ignorant of them, to witness the terror and astonishment with which they are met by those they come to destroy, to know that he and partakers of a like faith are beyond the reach of their sweeping embrace, is to reach a position never before attained to by any save the inspired of the Lord."

A New Tract, of twenty-four pages, entitled "Bible Teachings," compiled by Isaac Dimmick of Vermillionville, Lasalle Co., Ill., has lately been published, and is now offered by him to the public without money and without price. Will not therefore some of the brethren of the faith be disposed to write to him, enclosing stamps for pre-paying the postage, and receive numbers of copies for distribution in their own respective neighborhoods?

For the Crisis.

A New Book.

I have just finished a perusal of the "Disquisition on Prophecy," by F. H. Berick, with which I am much pleased. It is truly "*multum in parvo*"—"much in little"—giving a lucid demonstration of the literal fulfillment of prophecy in relation to kingdoms, countries, cities, towns, and character of nations and individuals, embracing the history of the world and church from the days of Abraham to the present age. The student of prophecy will find it a valuable work, saving much time in searching for a fulfillment of the predictions of the prophets. It is well arranged and calculated to strengthen and comfort the believer in the word of God, and put to flight the doubts of the doubting, and shake the foundations of infidelity. It is an excellent work to circulate, and adapted to the times, and calculated to beget an interest in the study of prophecy. I hope this work will have a general circulation. More information may be obtained in reading it than hearing many fine-spun sermons that may please the hearer without improving the mind.

J. Hemenway.

For the Crisis.

The True Church.

This church is the house of God, and is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. This church is the body of Christ, and this body is not a monster, made up of every thing which has been called by this name. This church is the temple of the Holy Spirit, of which Moses' tabernacle and Solomon's temple were types. As those types had God's seal or mark upon them, so will also the true church have the same. When God restores the true church, the mark will also appear. Until then, it may be blasphemy to assume this name. I know the blasphemy of those who say they are Jews and are not. Rev. 2: 9.

In love to the elect, I. M. Bruce.

Wilmington, Vt.

For the Crisis.

"Bible Doctrine."

Bro. Grant:—The following is a notice of my pamphlet on the Old and New Covenant, the Superiority of the New, from the pen of B. P. Stone, D. D., and Editor of the *Congregational Journal*, published at Concord, N. H.:—

Bible Doctrine of the Old and New Covenant, the Superiority of the New, by A. W. Sibley, Horn's Mills, N. H.

This is a pamphlet of nineteen pages, which may be found at the bookstores. It is well written, and is worth reading; but we cannot accord with all the views presented, particularly that the Decalogue is a part of the Old Covenant or law which is done away in Christ. As we understand the Scriptures, it is the ceremonial and civil law of the old dispensation, that is supplanted by the New Dispensation. The law of the Decalogue is a moral law, and cannot be done away from the nature of the case. Christ himself re-enacted it in the summary of the two great commandments. The principles of this law can never be abrogated, though the civil codes built upon it may change. The writer confounds the moral law with the ceremonial under the Old Covenant. His views, also, of perfection, we think, are unscriptural, The obligation to be perfect, derived from the divine command, is one thing; and the ground of salvation is another. If the sinner can obtain perfection, he cannot be saved by Christ, but by the law, for Christ came to save only those who could not be saved by the law, because they have not been perfect in their obedience to it. A perfect righteousness needs no atonement for sin.

If the writer would revise his essay and draw a comparison only between the Old Covenant or Dispensation as a legal system, and the New Covenant or New Dispensation as a system of grace, showing in what respects the latter is superior to the former, he would greatly improve it.

[illegible]

Orders with or without the cash will be promptly attended to for the above work. Price single, 10cts; $8.00 per hundred. For sale in Concord, N. H., by B. W. Sanborn & Co. It can be had of me by sending orders at Horn's Mills, N. H.

A. W. Sibley.

Correspondence.

From P. B. Armstrong.

BRO. GRANT:—I see in the *Crisis* of Jan. 16th, an article from the *Brantford Courier*, headed "Approaching Calamities," in which the learned lecturer takes the position that Christ will come three and a half years previous to the entire subversion of Gentile rule. Although I cannot agree with him in dates, it is some consolation to find that there are some who with me, consider it prophetical that Christ will come efore the fall of Babylon. I find it impossible to reconcile the ending of the 2300 days or years of Daniel at any other periods than 1843 and 1883, while the coming of our Lord may be in 1876. My reasons are, first, the 70 weeks or 490 years must be a part of the 2300; else why did the angel call Daniel's attention to it? Let us examine the facts in the case and see if they must not be necessarily connected.

Daniel, in the 7th chap., has a vision of four beasts or four universal monarchies, which were to precede the coming of the Lord. But there was no *time* given. In the 8th chap. he has another vision beginning with the second or Medo-Persian kingdom in the height of its power, and is again carried through to the breaking of the last one. He has also time given him for the duration of this vision, but no event to date from; and although the angel explained the great outlines of it, Daniel declares none understood it. Query. What was not understood? Evidently, the manner or kind of time and the date of commencement. His mind, no doubt, was chiefly engrossed by that which most immediately concerned him, viz., their return from Babylonish captivity. But in this vision he sees a desolation so disastrous and lengthened, he sickens and faints at the angel's explanation, and his mind is wrapped in doubt and difficulty on the subject. This vision, henceforth, occupied much of his mind, and hence, in the midst of his prayer, while he was supplicating God for the desolated sanctuary, God sends his angel Gabriel, whom he had seen in *the vision* at the beginning, (at a former time there is no symbolized vision here—it is open demonstration,) "And he informed me and talked with me, and said, oh Daniel, I am now come forth to give thee skill and understanding; therefore understand the matter and consider the vision." He now proceeds to explain the part before unexplained, and says, "Seventy weeks are determined upon thy people and upon the *holy city* (that is, 490 years are taken off the 2300, for a specified purpose, as follows): to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness, and to seal up the vision and prophecy (make it sure), and to anoint the Most Holy." The vision would still be exceedingly obscure had the angel stopped here, but he adds, "Know therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince, shall be seven weeks and threescore and two weeks (69 weeks or 483 years): the streets shall be rebuilt again, and the wall, even in troublous times, (which should occupy the first seven weeks or 49 years); and after threescore and two weeks (following the seven, making 69, and before the completion of the 70) shall the Messiah be cut off, but not for himself: and the people of the (Roman) prince that shall come, shall destroy the city and sanctuary: and unto the end of the (last week or seven years) war, desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation," etc. This last verse was exactly fulfilled by the Roman power, and finished in point of event the seventy weeks; and if that made sure the prophecy, the ending of Gentile power cannot cease fully till 1883.

The last week of the seventy ended A. D. 73, and the 2300 years less the 70 weeks or 490 years leaves 1810, to which add A. D. 73, brings us to 1883, which shows, we think, conclusively that the last 40 years of the forbearance of God with the Jews was typical of a like period to the Gentiles, and shows that 1883 is the farthest possible limit of their domination over any part of the earth; and we think it impossible to make the 2300 years commence at any period different from the 490, which seals or makes sure the prophecy. Explanations of time is all that Gabriel has to communicate, and the first part, or seventy weeks, like an arch spans the doubtful river of uncertainty behind the christian era, and makes the balance sure. That 1883 is the farthest possible period that prophecy points to, either directly or by analogy, for the ending of earthly governments, I feel satisfied; but that Jesus will shorten the days in reference to his coming is my greatest desire.

The coming of my Lord and king,
Is my chief thought and care,
Then, haste, ye wheels of time, and bring
The burden of my prayer!

Celesta, Pa.

☞ We must be constantly occupied in the service of God, in order to escape being deluded into the service of Satan.

For the Crisis.

POULTNEY, VT., March 30th, '61.

BRO. GRANT:—The question has been frequently asked me if I am the J. H. who proposed the questions on the pre-existence of Christ. My correspondents write as though I and no one else could bear the above initials, hence take it for granted. I wish to say through the paper that I am not the said "J. H.," and that no one need infer that I am the author of *any* article or question published in the papers, unless they find signed to the same my name. J. HOWELL.

Obituary Notices.

On Tuesday, Feb. 12th, 1861, Sister MARIETT P., widow of Bro. Daniel N. Stocking, fell asleep in Jesus, (three years and five days after the decease of her husband) aged fifty years.

Sister Stocking was the child of a praying mother, who was converted in the Great Revival, whose prayers for her children early made impressions upon the mind of Mariett, which have never been effaced. From nine years of age to sixteen she was continually under deep concern of mind, but being ignorant of the way of faith, she remained in darkness and condemnation. Later in life she learned the heavenly path, and with her husband, who had also learned to know the Lord, she was baptized in Westfield, in the year 1844, by Eld. King S. Hastings. Her faith and hope became from that time more strong and joyous in the Lord. Their home was the pilgrim's home, and their hearts were united in the good work of God. Three years ago her husband died in peace and in Christ, and her sorrow for him wore her down in health. She became feeble, and last June had hemorrhage of the lungs. From that time she continued to fail. Her faith however grew strong, and often the silence of her sick room was broken by words of praise from her lips. Said Bro. Chapin, the Methodist preacher, "Sr. Stocking died well." So she did, and in good hope of a glorious resurrection. She sleeps in Jesus, and though we sorrow, it is not without hope.

The writer was summoned to minister consolation to the afflicted friends. Opening the old family Bible, he found the passage, Isa. 25: 9, "He shall swallow up death in victory," marked by the hand of Bro. Stocking, and by these words of hope he strove to give consolation to the afflicted and sad. He was assisted by Bro. R. Wendell, and Bro. D. E. Chapin of the M. E. Church. Five children survive their parents; Sr. Rosa, the eldest, having now a double care to fill a parent's place to her two brothers and two sisters, one of them being but a little child. May God bless these dear afflicted ones, and may they know the God of their father. Pray for the orphans, brethren and sisters, that they may all meet the loved and lost ones in the better land. H. L. H.

Died, in Worcester, Mass., March 5th, Sister EMALINE, wife of Bro. Samuel Ayres, aged thirty seven years.

Sister Ayres experienced religion in early life, but not proving faithful to Christ, she fell into a backslidden state, from which she was awakened by the faithful preaching of Eld. F. G. Brown, in 1843, and was soon after baptized by Eld. I. R. Gates.

She ardently loved the great truths of the gospel relating to Christ's first and second advent, resurrection of the dead, and the establishment of God's everlasting kingdom. She maintained a life of christian integrity until her death, although she expressed some regret upon her death bed that she had been no more faithful to Christ, especially in the family devotions. She was a dutiful and affectionate wife, a kind and indulgent mother, a faithful and sympathetic friend. She has left a husband and three children to mourn her loss, who mourn not as those who have no hope. J. COUCH.

Died, in Warner, N. H., March 16th, 1861, Bro. DAVID E. HARRIMAN, aged sixty-eight years.

He was a great sufferer for about two years, but more especially for the last few months of his life; his disease being a combination of gravel, strangury and dropsy. But the "blessed hope" of the gospel gave him divine support in his sickness and in his death. May the Lord bless his surviving widow, children and other friends in this affliction. A discourse was delivered at his funeral by the writer, founded on 1 Thess 4: 18.

Concord, N. H. T. M. PREBLE.

Summary of News.

FOREIGN.

[Advices of the 14th.]

The French Corps Legislatif was engaged in debating the address, the main topic being the Italian policy, which several members strongly denounced, asserting that the English policy had proved victorious in Italy. One member warned the Government against suicidal policy, and predicted internal dangers ahead. Ministers protested against his speech and defended the Emperor's course.

Another conference on the Syrian question was to take place on the 11th. An agreement was soon expected.

The French papists publish despatches announcing the threatening attitude of the Musselmen towards Christians in Syria.

It is denied that Sardinia is negotiating at Rome.

All is quiet at Warsaw; but it is asserted that agitation, though muffled, was increasing. Russian troops continued to arrive.

Naples, 13th. An encounter had taken place between a French regiment and seven hundred Papal Zouaves. A French colonel was killed and forty-three men wounded.

Romano has tendered his resignation as Minister of the Interior at Naples.

The Italian army is to be divided into six corps d'armee. The fourth corps under Cialdini goes to Bologna.

Warsaw, 13th. A separate Council of State has been granted by the Emperor to the Kingdom of Poland; Zornisky has been appointed President.

Paris, 13th. The Patrie denies that Prince Napoleon is about to visit Italy.

War had broken out between the British and Windingoes on the Bathurst river. The town of Saba was attacked. The Windingoes were defeated with great loss of life. The British loss was slight.

Shanghae, Jan. 24. Pekin is quiet. The troops at Tein Tsin were healthy, and the treaty was working satisfactory. The rebels were defeated by the Imperialists at Ghein. Japan was peaceful.

Canton, Feb. 1. Lord Elgin had left. The American ship Vesperus had been burned. Trade was depressed.

Singapore, Feb. 7. The Java cable is lost. The French had been victorious at Sagon. The French transport Weser was wrecked. Every thing was quiet.

ITALY.

The Queen of Spain has offered to the Pope her royal palace at Madrid. His Holiness, however, intends remaining at Rome. He has recalled all his soldiers to Rome, with the exception of three companies of Papal Zouaves, which are still at Anagni.

Naples, March 6. The Archbishop of Naples refused to be present at a *Te Deum* celebrated for the surrender of Gaeta. Popular disturbances ensued, and the Archbishop's palace was attacked by the people. Strict orders have been sent respecting the resistance of prelates.

A letter from Rome says: Francis II., the Dukes of Modena and Tuscany, the Pope, and the Emperor of Austria, have formed a secret alliance to act together with money and arms against the new kingdom of Italy.

The *Movimento* of Genoa publishes the following letter from Garibaldi to one of his friends:

"CAPRERA, Feb. 15.—Dear Bandi: I have received our Dolfi with great pleasure, and I sincerely thank you for the good news you have given me, in telling me of the patriotic enthusiasm which animates the youth of Tuscany. Tell those brave sons of the mother country that we are approaching the time when the slavery of our brethren of Venice and Rome must cease, and when each of you will be at his post. Your friend,

G. GARIBALDI.

SYRIA.

The Paris papers publish telegrams, dated Beyrout, Feb 25th, asserting that the Musulmans had redoubled their insults and provocation against the Christians at Damascus. The Musselmans were said to have thrown down the crosses and trampled them under foot, as they did before the late massacres. The Paris papers add: "It is asserted that consular reports confirm the statement that the Christians are in danger. The emigration is said to have recommenced. The Druses of the Hauran threaten the most implacable vengeance should Fuad Pasha order the execution of the condemned Druses."

It was reported at Paris that the French ambassador at Constantinople was on the point of concluding an agreement, in virtue of which the French army in Syria would prolong its occupation for six months beyond the time originally agreed upon.

A Paris correspondent says France certainly will not withdraw her troops from Syria at the end of the six months named in the convention, and will as certainly keep them there after the proposed extended period.

SPAIN AND THE POPE.

Madrid, March 7th. The Ministry have pronounced themselves in favor of the temporal power of the Pope. They have declared that they consider the project of the partitioning of Rome between the Pope and King Victor Emmanuel as unworthy of serious discussion. The idea of transferring the Papacy to Jerusalem they stigmatized as absurd, and stated that Europe must preserve within her the chief of the church.

FAMINE IN INDIA.

We take the following from the *Overland Times and Standard*:—

"The famine is great in the land. Horrible accounts reach us from the Northwest Provinces of human beings dying at the rate of 400 or 500 a day, while the desolation is not even limited to the vast expanse of country from Lucknow to Lahore. According to a Cochin newspaper, mothers in Travancore are selling their children as slaves for 6d. each, that they may have wherewith to purchase bread, if only for a single day.

While so many millions of the people of India are thus afflicted, it is at least a consolation to know that both the government and the public have exerted themselves with liberality and promptitude to lessen the weight of this terrible calamity. In Bombay from 70,000 to 80,000 reals have already been collected; and Calcutta and other great cities have also responded nobly to the appeal of the Famine Relief Committee. In the Northwest, the showers of rain that have lately refreshed the earth have, it is hoped, saved the spring crop; and, bad as our situation is, the worst, we believe, is already known."

DOMESTIC.

FROM WASHINGTON. We copy the following from the correspondence of the New York Tribune:

"Neither Capt. Fox nor Col. Lamon was permitted, while at Charleston, to examine the military works and fortifications made by the State authorities. They both visited Fort Sumter, under escort, and did not go beyond it. The chief object of their mission was to confer, personally, with Major Anderson concerning some points about which the President desired fuller and more explicit information than has previously been obtained.

The extent and nature of the works have been the subject of constant correspondence with the War Department by Major Anderson, so that the Administration is well informed on that score.

Notwithstanding the unauthorized contradiction in regard to the landing of 400 soldiers on board the Brooklyn at Fort Pickens, the fact is nevertheless true, and the order left here by a messenger two weeks ago. He is daily expected back, and it is quite probable the public may learn at any hour of the result of his presence there. It depends entirely upon the character of the secret orders which Jefferson Davis recently sent to General Bragg, whether these troops are landed peaceably or not.

Notwithstanding the reports from abroad, there is authority for stating that none of the great powers will recognize the Montgomery government, until the United States have first admitted or accepted it as an accomplished fact. The position of the Administration in that respect will be soon defined, since the instructions to the new Ministers must cover this ground completely.

The President has no power, under the Constitution, to acknowledge secession, and therefore he cannot receive the Commissioners sent here by Mr. Davis in any official capacity, to treat concerning the public property. This position was clearly and emphatically stated in the inaugural, and the President has in no way departed from it. But the Federal laws are entirely ignored in the seceded States, and a conflict of authority is about to occur in regard to the tariff and other questions, which will soon morally determine their exact status, one way or the other. Our government or their government must prevail. Both cannot exercise functions at the same time."

The Newark Daily Advertiser publishes the following:

"We are permitted to make the following extract from the letter of a young man at Fort Pickens to his father in this city. The young man was one of thirty marines sent from the U. S. sloop-of-war Brooklyn (on which he had been shipped) to the fort:

FORT PICKENS, March 17th, 1861.

I have devoted my life to uphold the star-spangled banner, which waves over Fort Pickens. Two or three days before the navy-yard was surrendered, thirty of the ordinary seamen were picked out to protect the fort. I was one of them. I have been under arms for the last three or four months, and don't know the minute we may be attacked. The rebels talk strongly of opening fire from the other two forts (Barrancas and McRae) opposite us. There are 4000 rebels around us. The two forts and the yard are a mile apart. Fort Pickens is right between them. We are 100 strong, and defy the whole South. Every night since I have been here I have been stationed with another sailor at a ten-inch gun, which carries 120 lbs. solid shot. The gun itself weighs eight tons. We fire out of it grape and cannister. We will fight till the last man is killed before we will surrender, though we hope the trouble will be settled peaceably. I have not had any money for the last three months. We shall get extra pay for our service here."

From the Herald's correspondence:

"There is no real ground for any apprehensions of civil war, at least not as far as the agency of the administration will go. Fort Sumter is about being evacuated. High authorities assert that no order has been issued to reinforce Fort Pickens, notwithstanding the statements of the New York organ. No attempt will be immediately made to collect the revenue in the seceded States by men-of-war. In fine, nothing will be done likely to precipitate a conflict.

The unaccountable delay in the eagerly-expected evacuation of Fort Sumter, together with the mysterious negotiations pending between Major Anderson and the Administration at Washington, occasion much anxiety in Charleston, and have exasperated the war spirit of the Carolinians to the 'sticking point,' apparently. Even the Courier, which has heretofore quietly opposed the impetuous war policy of the Mercury, now clamors for the evacuation or the surrender of Fort Sumter. Noticing the arrival there on Monday of members of the South Carolina Convention, which reassembled on the 26th, the Courier of that date says:

'The Convention has the war-making power of South Carolina, and Fort Sumter must and shall be under the Palmetto flag before any questions of Federal accession or alliance are considered.'

TROOPS FOR PENSACOLA.—Memphis, Tenn, 27th.—Five hundred Mississippi troops passed through this city to-day en route for Pensacola. A military reception was given them, and considerable enthusiasm was manifested.

Mobile, 27th. Advices say that troops and ammunition are constantly moving to Pensacola. Several companies are expected from Northern Alabama.

New York, 28th. The Tribune says that orders were sent ten days ago to retain a portion of the dispersed troops in Texas, subject to the order of Gov Houston, in repressing any attempt to overthrow the State authorities.

The Washington correspondent of the Tribune says orders were sent on the 14th inst. to land the 400 troops on board the steamer Brooklyn to reinforce Fort Picknes. No intelligence of the execution of the order has reached the Government, as all communications have been cut off by the Secessionists.

Castle Pinckney, in Charleston harbor, is now garrisoned by the troops (chiefly from Baltimore and elsewhere) and commanded by the officers of the regular army of the Confederated States.

A large nine-inch Dahlgreen gun, weighing 9073 pounds, is now at the wharf of the Northeastern Railroad Company. It was made in 1855, and is destined for service in the army of South Carolina. A large number of bombs of a large size were also received.

Philadelphia, March 29th. The Methodist Conference to day adopted a report repealing the new chapter on slavery, inserted in the discipline of the last Conference, leaving future conferences to make their own regulations on the subject.

The Conference also concurred in the resolution of the East Baltimore Conference, requesting the General Conference to repeal the chapter on slavery.

During the discussion on the various resolutions, there was much excitement.

THE INQUISITION IN POWER.—The French correspondent of The New York Observer gives an account of the arrest and imprisonment of Manuel Matamoras, at Barcelona, Spain, for circulating the Bible contrary to the laws of that country. Some three weeks ago we gave the facts in this case from an eye-witness who had conversed with Matamoras after his arrest. "G. De F., however, adds some particulars from letters of Metamoras, which show his present position:

"If I am condemned," writes he, "I will still protest through the press, in every country in Europe, against the iniquity which punishes for the single crime of professing christianity. The world ought to know that the Inquisition still exists in Spain; every one ought to know that it is a crime in this country to love the gospel."

He says further: "I cannot recall without sorrow the sad scene which I witnessed the day that I was arrested. When my beloved and unhappy mother saw that I was taken, she fainted away; my young brothers cried aloud and wept, believing that she was dead. I wished to go to my mother's relief, but I was prevented. Base cruelty! The remembrance of that terrible moment always causes me anguish. . . . . But be not discouraged. Our imprisonment has rendered great service to our sacred work. All Spain knows that we suffer for the cause of Christ. Tyranny is the work of man; therefore it will have an end. Our work is of God; therefore it must finally triumph gloriously. As for me, I am perfectly calm. Let us pray to our great Master to pardon our enemies and persecutors." *Ex.*

RELIGIOUS MOVEMENTS IN ENGLAND.—The preaching in the theatres and public halls is signalized by the divine blessing. The converted miner, the converted sweep, and others, attract crowds to their services. Another of those deeply interesting midnight meetings with unfortunate females has been held in the metropolis. About two hundred of these outcasts were brought together, and Mr. Noel addressed them in his own touching and affecting style. About twenty young persons accepted offers of the refuges, and expressed their willingness to return to a virtuous life.

John F. Palfrey has been appointed Postmaster of Boston.

Married.

In Roxbury, Ct., by Eld. S. B. Munn, Mr. LYMAN MILLS, of Lanesville, Ct., and Miss ELIZA ACKERMAN, of Sharon, Ct.

Notices, &c.

☞ Our meeting advertised to be held at Plainfield, should read *Plainville*, Ct.—*Ed.*

Notice.

I will commence a meeting, the Lord willing, at Dorchester, Allamakee Co., Iowa, April 24th, at half-past seven o'clock, P. M., and continue over Sunday.

At Greely, Delaware Co., Iowa, May 21st, at half-past seven o'clock, and continue over Sunday.

Cascade, Dubuque Co., Iowa, to commence May 10th, at the same hour, and continue over Sunday.

Sweetland, Muscatine Co, Iowa, May 18th, to continue over Sunday, (or as Bro. Covill may arrange for that time.)

Amboy, Lee Co., Ill., May 25th, and over Sunday. I hope to see a general gathering at each place. MOSES CHANDLER.

Conference.

There will be a conference holden in Pawling, N. Y., at the Union meeting-house, commencing April 23d, to continue over Sunday.

For the church, S. B. MUNN.

General Conference in Boston.

A General Religious Conference will be held in Chapman Hall, Boston, commencing Tuesday evening, at 7 o'clock, April 9th, and continuing each day and evening through the week and over the Lord's day.

The object and design of this meeting is not so much for the passing of resolutions or the transaction of ecclesiastical business, as for the advancement of pure christianity among us in true revival and reformation. What we as a body want and need, is not disputation or hobbies, but earnest, direct labor for the immediate promotion of the work of God in awakening the careless and indifferent, stirring up the luke-warm, and quickening into life and activity the too sluggish energies of the whole church in the personal work of preparation to meet the Master, who is before the door. In fact, we are too dull, too barren, and want more faith, zeal, love—more religion. And not only is it to be hoped that our meeting may prove a great means of grace to the waiting saints, but our hearts' desire is to see sinners converted to God, and thus made ready for the approaching great day of doom. Let those, then, who are asleep, awake and be strong. Let the righteous gird on their armor. Let sinful men be alarmed. All signs point to the speedy coming of the Lord, and it is high time that those who look for him be up and doing with their might their last solemn work. Let earnest and faithful prayer go up to heaven for the success of this conference. Ministers of Christ, plead with him for the spiritual interest of the meeting, and come to it in humility and faith, that our God who is now working among our churches in various places, may also pour his Spirit upon the worshipers at Chapman Hall. We invite our dear brethren and sisters from abroad to come. Come, all who can. Provision will be made by the friends for all needful entertainment.

P. B. MORGAN,
M. GRANT.

GEO. T. ADAMS, J. G. HAMBLIN, WM. C. STONE, } Committee.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. GRANT, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.61; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

D. A. Jones appoints to meet with the church at
Danielsonville, Ct. . . . . . April 14th
Abington . . . . . . April 21st

Eld. Wm. Shepherd appoints to preach at
New Britain . . . . . . Sunday, April 7th

T. S. Canfield will preach in
Pine Swamp . . . . . . April 14th
Pawlings, N. Y. . . . . . . April 21st
Prospect, Ct . . . . . . May 5th

Eld. J. Couch will preach in
Lawrence . . . . . . April 7th

C. Goodrich will preach in
Prospect, Ct. . . . . . . April 7th
Goshen, Mass. . . . . . . April 14th
Plainfield Pond . . . . . . April 15th
Cheshire . . . . . . April 16th
Dalton . . . . . . April 18th
and remain over Sunday.

Eld. J. Hemenway will preach in
Clinton, Mass. . . . . . . April 14th

APPOINTMENT FOR PORTLAND.

J. Hemenway will preach . . . . . . April 7th

Bro. J. K. Bellows will meet the brethren in
Wells' Forge . . . . . . April 7th

Providence permitting, C. H. Leverton will visit the following places: having on hand the second edition of "The Life and Experience of Hiram Munger," together with other valuable books. And if agreeable to the minds of the brethren, will preach as follows:—
Yarmouth . . . . . . Sunday, April 7th
West Poland . . . . . . Sunday, April 14th

Bro. W. Pratt kindly offers the following:—"Bro. Leverton is a worthy young brother, and will do you good in the name of the Lord."

Business Matters.

To Correspondents.

L. Wetherbee.—We publish no S. School paper.
J. P. Blaisdell.—All right—pays to 286.
Eld. S. S. Brewer's P. O. address is South Glastonbury, Ct.

Cash Receipts.

D S Ramsdell 283, $1.96; Levi Butler 338, $4.00; for Shamrock Brn., $7.00; S E Teeple 312, $1.50; W P Knight 45 cts; Mrs. M Waterhouse 299, 48 cts; Capt. E Mitchell $5.00.

C Farrington 273, A H Bonnell 290, S M Lum 299, H G Thompson 300, R Andrews 299, B Otis 299, Mrs. A A Bill 299,—50 cts. each.

I C Smith 312, R Noe 312, S Morehouse 312, M M Evans 286, J P Barnes 286, R Burdett 312, C Colburn 312, J H Piper 286, B Ellinwood 312, D Young, Jr., 312, S G Kimball 293, G Ogden 312, A Devereux 312, W L Wheeler 274, J Vickery 312, O I Redington 314, R Taylor 289, A W Taylor 296, M Young 312, A D Smith 312, H Briggs 286, P Howard 312, O L Frost p. pd., 300, G F Chapman 312, T Goodman 312, J Buckingham 312, Asha. Chase 312, P Hobbs 312, B Parham 304, G E Foster 312, I Kendl 312, M Cole 312, J B Paine 312, L Richards 312, G Stover 312, B Thayer 300, Cr. Hodge 312, O K Gibbs 312, G Severance 312, L Moran 312, N McColloch, Jr., 312, W A Greatt 286, J B Richardson 286, H Wilcott 312, W Nichols 312, R Allen 312, G H White 304, E Eddon 316, D Randall 312, J H Braylock 312, I Clough 300, E H Haggett 286, J H Sherman 310, C H Russell 300,—$1.00 each.

J King 305, C York 325, E A Esterbrook 312, J Hatts 325, N Lewis 298, S T Johnson 325, H Flint 325, S Ross 312, F Lawrent 342, W I Collins 325, L B Watkins 320, J C Bastian 325, W A Newton 298, J S Brooks 338, I Dimmick 312, M R Chickering 325, C P Whitten 304,—$2.00 each.

Books and Tracts.

A H Bolton 15 cts, Eld. D T Taylor 48 cts, Eld. G Champlain $3.00, T Huntingdon $1.00, J A Libby 13 cts, Mrs. J C Smith 27 cts, J S Moulton 15 cts, S Woodruff 15 cts, W P Knightly 55 cts, J Elmore $3.00, P Howard 10 cts, W Stark 30 cts, W Weston 44 cts, Mrs. P S Green 28 cts, G Severence 39 cts, N McColloch, Jr., 13 cts, J S Brooks $3.00, G L Glazier 13 cts, G H White 13 cts, W F Whitney 13 cts, W A Fenn 13 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

☞ Bro. ISAAC L. ALLEN, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single. 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

TRACTS FROM THE TRACT FUND.—Friends at the WEST can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Cordova, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a looser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4 off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4 off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

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H. L. HASTINGS, [illegible]

[illegible]

Original Contributions.

For the Crisis.

Influence.

The rain is fast descending
From yonder vaulted sky,
And drop with drop is blending,
To swell the river high;
Word after word is falling
Upon the ear to-day,
Each helps to swell life's current
As it swiftly glides away.

Star after star appeareth
As darkness closes round,
Till a mighty host unnumbered
Dispels the gloom profound:
Smile after smile is given
To the sad, desponding soul,
Till hope springs in the bosom,
And makes the wounded whole.

Beam follows beam at morning,
And darkness hastes away;
The stubborn iceberg pineth
Beneath the glowing ray:
Act after act, in kindness,
Subdues the heart of stone,
Diffuses joy and brightness
On souls bereft and lone.

The rain drop, star and sunbeam,
Perform a noble work,
And teacheth man a lesson
That ne'er should be forgot:—
The word, the smile, the action,
A living influence hath,
An influence that will flourish
When the giver sleeps in death.

Pownal, Vt. MARY J. MASON.

For the Crisis.

THE COMING STRUGGLE Between the Church and the Powers of Darkness:

SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 8.

But I will quote further to show that the Spiritualists design to carry out this regulation, and hence all who possess land from that time must become loyal to their atheistical religion, [illegible] king, false Christ, etc. About a year since J. S. Loveland lectured in Boston on the "Future of Spiritualism." In announcing his subject, he said he should prove, among other things, "Spiritualism to be the little stone of Daniel cut out of the mountain without hands and filling the whole earth." He stated in his discourse that there was to be a "general distribution of land" when Spiritualism is perfected. In the *Spiritual Age* of Jan. 14th, 1860, a writer, in giving the future of Spiritualism, says:—"In due time, through the intervention of Spiritualism, these servants of Christ (?), duly invested with authority from him, will make their demand upon the proprietors of the earth's surface, to yield up their illegitimate rights thereto, cancel their deeds, and submit that God's earth shall never more be sold, or held at a price nor even the fulness thereof." The writer says, "To effect this is the mission of Spiritualism."

In this trying time, if the children of God should attempt to hold on to their land, they will be dealt with as rebels to the ruling power; but if they accept of the land at the price of royalty, receiving the mark of the beast, God will judge them as rebels; hence, christians at this time will have no treasure in this world. Here, no doubt, will be the time when none shall buy nor sell save those who have the mark of the beast, for the assurance that they shall neither buy nor sell seems to imply that they shall not possess. I have already quoted their predictions of the false Christ, but I will allude to them again briefly:

"A youth is now living upon earth unknown to man and to those spirits who at this time are most generally in communication with us. He is the type of a perfect man. He is a sample to which the race shall ultimately attain. . . . . . He has a brain with new organs affording a broader forehead and a higher reverence. . . . . . He will possess powers of which men now have no conception. The wonders wrought by Jesus will be thrown into the shade by the more wonderful which shall be witnessed from this person and his twelve principle mediums, who are also in process of preparation for the work assigned them. These twelve are also as yet in obscurity. The youth will be prepared to act at the time of the greatest need. He will restore order from the confusion which shall arise in our country. The process of purification must first be here endured and when the paroxysm shall have passed, then will restoratives be judiciously administered by this person and his associates."—*Christian Spiritualist.*

He is alluded to also in the *Spiritual Telegraph* for last Jan. 7th, as the "Coming Man," "a Messiah," "not a Christ," "but one whom Christ said should come after him." But Christ has not told of any who should come after him before his second coming except the false Christs. I have seen other notices of this "coming man" by the Spiritualists and have heard them speak of him, but am not able to quote anything further now.

In the quotations from Spiritualists given in this article thus far, we have the outlines of an arrangement which will develop the image to the beast and its union of church and state, by which the world will be so far deceived as to accept it for the state of things to be introduced at the coming of Christ. I cannot forbear remarking here that whoever will mark the general operation of Spiritualism among men or the policy of individual Spiritualists in their conversation and writings, they will see that while they deny the Bible [illegible] as utterly unworthy of our [illegible] will still seek to [illegible] the reputation which christianity has gained, and urge us to accept of their future arrangements as a fulfillment of the predictions of that very Bible which they tell us to despise. Though Spiritualism denies christianity, its Bible, its God, its Savior, its salvation, its coming of Christ, and its attending consummation of all things; it has still the audacity to counterfeit all these things and encourage the world to look for the development of their future arrangements as the fulfillment of the Bible predictions concerning the "Millennium," "The New Jerusalem," "The kingdom of heaven on earth," etc.

All the leading features and predictions in christianity are by it counterfeited, and appropriated to its own use. By it God is counterfeited in making him Nature, merely. Christ, as the Son of God and our Savior, is counterfeited, in making him only a man of ordinary birth, but a good though fallible man, and whose death availed no more for our salvation than the death of any one of the martyrs. Man as a mortal being—a candidate for immortality—is counterfeited in making him already immortal. Death as an end of life is counterfeited, in making it an introduction to a fancied world of departed spirits. Angels are counterfeited, in making them spirits of our friends who have died. The resurrection is counterfeited, in making it a fancied change from this to spirit-life at death. Our appearing before God to give an account at the day of judgment is counterfeited, in making God mere nature, to which we answer when we violate its laws. The destruction of the wicked is counterfeited, in making it a lower sphere or attainment in society in the world to come. The battle of the great day of God Almighty is counterfeited, in making it the general struggle now coming between liberalism and conservatism. The success of christianity in that battle and the setting up of the kingdom of God are counterfeited, in making it the success of liberalism over conservatism in the coming general revolutions and their "reconstruction of society" or "New Dispensation." The principles of christianity and their coming triumph over infidelity and all opposing errors are counterfeited, in making them the principles of infidel liberalism and their impending triumph over conservatism and the religious systems of the world generally. Christ's coming at the battle of the great day to set up, and become the head of, the kingdom of God is counterfeited, in making it fulfilled in their "Coming Man," who shall appear in the coming distress of nations, "showing great signs and wonders," restoring order from the confusion then existing. The twelve apostles associated with Christ in his kingdom are counterfeited, in making them "twelve principal mediums" or "teachers of philosophy" attending the false Christ. Christ's proposed work of taking possession of the earth and giving it to his saints at his coming is to be counterfeited by this false Christ, in taking possession of the earth and giving it to Spiritualists. Christ's proposed work of subduing the world to himself is to be counterfeited by this false Christ, in his subduing the world to himself.

In short, the spiritual movement is designed by the arch deceiver to bring about soon a state of things answering plausibly to the changes to be introduced at the coming of Christ, and which will deceive the world generally. I would say then to the reader, BEWARE OF COUNTERFEITS! Study well your Bible—your only "detecter"; and prepare for "the hour of temptation that shall come upon all the world to try them."—Rev. 3:10. Pray to God for "eye salve." We will now return and consider the policy and work of the two-horned beast in developing the "image to the beast."

It seems that after this two-horned beast "causes the earth and them that dwell therein to worship the first beast," there is a special effort to seal the deception of this world by an increased display of miraculous power in order to prepare their minds for the inauguration and support of this persecuting power. For there are many who can be persuaded by no ordinary means to give countenance and support to the inauguration of a system of intolerance and persecution, especially by those who obtained their power in avowing the right of individual sovereignty. But Spiritualism is capable of any audacity, with sophistry enough to speciously justify it, and miracles enough to give it an apparently divine recognition. Their principles of individual sovereignty will cease when they get the power to rule, when they will plead, no doubt, "the law of progression." This special effort to discipline the minds of the people, seems to be implied in the language—"He deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live."

It must not be understood that in this general departure to Spiritualism each church will endorse it as a body, though it will probably be so with the Catholic, whose leaders rule the body and will unite with the Spiritualists as a matter of policy, by a contract or bargain; but the right of private judgment prevailing in others, each member will act for himself. Hence, there will be individuals in all churches at this time who, recognizing their right to think for themselves, and cautious about the manifest corruptions of Spiritualism, will be slow to join the movement, while others will oppose it as utterly wrong. And besides these, there will be many who have made no profession of religion, but from various causes will not join them. All these together, with those who are "strong and do know their God," would never, probably, become Spiritualists while the ruling powers recognise the right of every man to think for himself in these things. But, believing that their mission is divine and all should submit; encouraged by their past success and future prospects; intoxicated with the hope that they are ever to enjoy a free and full indulgence of all their desires; and, directed and cheered on in these things by the continual communications from the invisible world, they do not hesitate, now, to compel those who connot be persuaded to adopt what they deem the only true religion and philosophy. L.

For the Crisis.

Praise to the name of God.

THOUGHTS SUGGESTED FROM THE EIGHTH PSALM.

O Lord, how excellent is thy name,
To endless ages still the same;
The heavens above, the earth below,
Thy glories speak, thy wonders show.
From out the mouths of babes thy praise
In purest accents seem to blaze;
And in the suckling doth appear
Ordained in strength thy holy fear.
And then to view the heavens above,
That sphere of pure and perfect love,
The moon, whose pale yet beauteous light
Removes the dark'ning shades of night;
The stars, that in their order stand,
Waiting their course through ether's strand,—
Bright in themselves, but brighter still
While shining forth thy holy will:
Yes, these and all things else beside,
The vast creation, far and wide,
Every flower, shrub, and tree,
All speak harmonious, Lord, of thee.
Then what is man, thou mighty God?
That thou should'st from thy blest abode
Behold with pitying eye his frame,
Still mindful of his humble name,
Unworthy of thy smallest care,
Or of thy bounty still to share;
Yet thou hast made him in the form
Of angels, who around thee throng;
His head with glory thou hast crowned,
And honor's chaplet o'er him bound;
To rule the work of thine own hand,
Man thou hast set with all command,
With all dominion o'er the field,
Oxen and beasts, which labor yield,
The fowls and fishes of the sea,
Whose secret path is known to thee:
All these to man thy love hath given,
And more than these, a hope of heaven.
A hope of heaven,—but hush! my soul,
Thy muse can never reach the goal,
That place of pure celestial peace,
Of perfect, never ending bliss;
Which human eye hath never seen,
Nor sound of mortal ear hath been,
Of which the heart cannot conceive,
Nor mind of man the thougnt receive;
Of joys and treasures, where decay
Can never reach in endless day,
Of flaming seraphs, angels bright,
Eternal and immortal light.
Dear Lord of all, is this divine,
That man, like thee, is yet to shine
In worlds of beauty ever fair,
As kings and priests reign with thee there;
To sit on thrones of glory bright,
Be clothed in robes of living white,
Forever joying more and more,
As greater heights they still explore?
And does the appointed time draw near,
When Christ will in the clouds appear,
And place triumphant by his side
His weary, waiting, anxious bride,
And all his ransomed jewels place
Before him, rich adorned with grace,—
Wind up the scenes of earth below,
Give all their doom of bliss or wo?
Us for that time, oh Lord, prepare,
Of glory seal our souls an heir;
With rapture may we hail the day
When heaven and earth shall pass away,
And then a thousand years remain,
To share with Christ his blessed reign.

MARY A. TIBBETS.

For the Crisis.

Toil on, Christian, better joys await Thee!

How cheering to the christian is the thought (as he toils on through this world of trouble) that he will ere long, if faithful, be permitted the fruition of joys far more pure than he has ever realized on this sin-cursed earth. This world affords no true pleasures to the humble follower of Jesus, for he has become as a pilgrim and stranger here, seeking for a city to come which hath foundations, whose builder and maker is God. Some of God's dear children are blessed with a quiet little home, kind friends, and just enough of this world's goods to make them comfortable. Others are far differently situated. Many without a foot of land that they can call their own. Still in the true sense of the word they are not poor for they have a promise of God's tender care, and he inspires them with a living faith to believe that if they do his will he will not let them suffer for anything that is really needful. Surely they that are chosen of God are rich for they have the promise of the glorious land promised to father Abraham and his seed; for the good word says, "If ye are Christ's then are ye Abraham's seed." Then will the poor despised people of God be far better off than those wealthy persons who trample them down with a look of scorn, as though they thought themselves much better because they could make a more brilliant outward appearance. Thank God! those who are so happy as to have an admittance to the inheritance of the earth made new will rejoice that they were not inclined to place their affections on anything here below. For the new earth will not bring forth thorns and thistles as this does. Neither will there be any need of a sun to light it, for the blessed Lamb of God will be the light thereof. Everything will shine forth with new beauty. And we (if faithful here) shall be permitted to enjoy those delightful scenes forever, even forever and ever. O delightful thought! There will be no sorrow, sighing, or sickness there. Our loved ones will not be torn from our embrace and laid under the cold clod. There will be no need of funeral scenes and graveyards. No, thank God, our bliss will not be interrupted by any of these things. But the grave will not hold its power over our dear ones long, for ere long the trump of God will sound, and they will rise shouting victory over death and him who hath the power of it, which is the devil. Thus, although we are poor and forsaken, if we are Christ's we shall soon be rich. Then toil on, wayworn pilgrim, better joys will yet be thine!

"Oh may it ne'er of us be said,
No soul that's saved by grace divine,
Has called down blessings on our head,
Because that we have led them home."

Westford, Feb. 1860. S.

For the Crisis.

Preach the Doctrine.

There never has been a time in the history of the christian church when doctrinal preaching is needed more than at the present day. As long as dark and unworthy views of God obtain, christian doctrine must be preached. Preach the doctrine of the gospel, to enlighten the mind, to pluck out from the soul the fear which has tormented it, to eradicate the old theological errors of the world, to bring man to the knowledge of the truth, to bind up the broken hearted, and give man a hope of blessed immortality through Christ, which can comfort him amidst all the sorrows of life, and enable him to triumph over death.

Thousands are yet to be brought to the knowledge of the truth who are now subject to the bondage through fear of death, and can only be saved from mistaken apprehension of God, his character and government, by the doctrine of the gospel. We say, preach the doctrine of life through Christ, in demonstration of the Spirit, for it is the power of God unto salvation to every one that believeth. A. M. M.

Castleton, March 1861.

Selections.

Dr. Guthrie of Scotland.

BY REV. H. D. NORTHRUP.

Rev. Dr. Guthrie of Edinburgh is widely known both as a preacher and reformer. In Scotland no name is more beloved. Visitors to the "Modern Athens" invariably make it a part of their programme to hear this distinguished orator. With hardly an exception, all are pleased and profited by his ministrations.

Dr. Guthrie's pulpit talents are of the highest order. In person he is very tall, very slim, very erect, and very lean. He might be a "better sight to behold" if he answered more nearly to Irving's description of a Dutchman—"five feet six inches in height, and six feet five inches in circumference." He is now upwards of sixty years old, yet appears young, vivacious, active. He is beginning, however, to carry marks of age in his wrinkled face and long, neglected iron-gray locks. In the pulpit he invariably wears the gown, so common in churches of all denominations in Scotland. Probably in this respect he complies with the popular demand, for everywhere there seems to be a traditionary impression that a minister cannot be "clothed with salvation" until he is clothed with a surplice.

It is evident that Dr. Guthrie's sermons are prepared with the utmost care. Rumor says there are written out in full, and, as he preaches with only a scrap of paper before him, they must, in this case, be committed to memory. His discourses are good to read as well as to hear. He has a happy faculty of illustration, and has been accused sometimes of carrying it to excess. A lady remarked, as we were entering his crowded church one Sabbath afternoon, "You will be sure to hear something about a ship and a child." The prediction was correct.

A reference to "the gospel in Ezekiel," and "Inheritance of the Saints," will show that his sermons are generally a series of word-pictures. He does with thought and language what Angelo and Raphael did with pencil and canvass. Yet his similes are never used merely for their own sake; they are a medium for conveying truth. Brilliancy and beauty are conjoined with simplicity and directness.

In short, the whole style and manner of Dr. Guthrie is such as to attract all and offend none. Although his thoughts, often deep and subtle, are sometimes concealed by poetic imagery and description, yet the most intellectual can be fed, and the most illiterate can be interested.

He is not so giant-like as Chalmers was, or Edward Irving. He rarely arouses his audiences as much as they are narrated to have done. He has few of those grand climaxes and impetuous bursts of eloquence which characterize Rev. Mr. Punshon, the Methodist celebrity of London. But his delivery is graceful and forcible, his voice is well-toned and full, and he wins your attention and enchains you to the end. He has fluency, earnestness, directness; he has simplicity—he does not need to explain his sermon after he gets through—he has those characteristics which must of necessity belong to every successful preacher. He likes those things which reach the popular heart.

When he heard Mr. Spurgeon, he resolved, he says, to watch the effect of the sermon upon a couple who appeared to be a greengrocer and his wife. Some expressions were to him ludicrous and shocking, but these would inevitably turn the delighted faces of the ragged greengrocer and his wife toward each other, with a meaning look, which seemed to say, "Wasn't that fine?" Hence he indorses Mr. Spurgeon.

Dr. Guthrie is foremost in every work of reform. He knows that truth in the abstract is worth very little—that it becomes a power only when it has a practical application. His business is not to talk about the Bible, but to apply its truths. He is one of those "misguided," "fanatical" men who will persist in preaching against sins after they become "popular." Whoever has read his "Plea for Ragged Schools," will learn how much value he attaches to reformatory measures. His sympathies are large; he loves all whom Christ loves—universal humanity. He takes decided ground in favor of total abstinence. He believes that drunkenness is the curse of Scotland, and he fights the drinking customs both by precept and example. He is almost sure to be found at every public meeting in Edinburgh which looks toward restraining vice and bettering the condition of the working classes. On the platform he is fluent, witty, bold, popular. He is resolutely hostile to American slavery, and affirms that the North is quite as much to blame as the South, because Northern ministers and churches do not blow the trumpet-blast, as they ought, against this iniquity.

Dr. Guthrie is a most agreeable man to meet socially. The poor and polite, the high and low, share alike in his attentions and kindness. Would that the world had more of such eloquent preachers and reformers, whose life is a blessing, whose example is so Christlike, whose good deeds will live long after them—*Independent.*

One Drop at a Time.

Have you ever watched an icicle as it formed? You noticed how it froze one drop at a time until it was a foot long, or more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was but slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming—one little thought, or feeling at a time, adds its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness.

RECOGNITION.—"I read an account of a man who, traveling at night, not long ago, in the midst of a snow-storm, and seeking a house, but concluding that he should not be able to reach it, turned over his sleigh, and wrapped himself in his buffalo robe, and waited till morning, when he found that his sleigh was turned up against the door-yard fence of the very house that he was seeking.

Now, hundreds of christians are sleeping in God's door-yard, and do not know it! They have fulfilled every condition of the gospel, and nothing is wanting but that they should look up and say, 'Why, there is the very house that I was looking for!" —*Beecher.*

CONTENTMENT.—"I never complained of my condition," says the Persian poet, Sadi, "but once, when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and was contented with my lot."

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

We must eat Salt.

Why? 1. Because *deer* and *buffaloes* eat it! But deer and buffaloes eat *grass*; must I eat *that?* Hundreds and thousands of deer and buffaloes never saw a salt lick. Can any body tell wherein they come behind those deer and buffaloes who once or twice a year stick their noses in a salt spring? But do hogs and horses frequent the salt licks? Why are not *they* as good patterns as *deer?* Some horses will spit salt out of their mouths as fast as you can put it in. Suppose I follow their example?

2. Because every sacrifice *must be* salted with *salt*, and our bodies are "living sacrifices," and therefore *they* must be *salted* with salt too. This is pretty near a knock-down argument; that is, it *ought* to knock down any cause that needs its support. If a man cannot be accepted of God unless he is *pickled* with *Turk's Island salt*, why then what will become of *us* poor souls who have not eaten an ounce of salt for a year or two? The old sacrifices were not salted by *feeding* salt to the *sheep*, and I would suggest that if a man would stand up to his neck in a barrel of strong brine Sunday morning for an hour, that would salt his "sacrifices" sufficiently if he had not a grain of salt in his victuals.

3. Mr. Professor somebody, who has always eaten salt from babyhood, says that somebody else said that in barbarous times they used to kill people by giving them "*saltless food.*" Fudge! they must have been fools. Give them the salt without *any food*, and I warrant you it would kill them a thousand times as quick. Try it on a toad or a chicken, if you doubt it. I know persons who have not eaten an ounce of salt, I think, in several years; they die "'mazin slow." I should like the *proof* that ever a criminal was *killed* by eating a good supply of well cooked, *healthy food* without *salt* in it. I *have* known several persons to die that have been *salt eaters.* Some have had all the salt they wanted, and died too; did that kill them? One man was once killed by turning a little stream of warm water on his arm while his eyes were bandaged. He thought he was bleeding to death, and died just as quick as if a vein was opened. A man might die for want of salt in the same way. Make him think that maggots and death are after him, and his fears might kill him.

4. Mr. Professor somebody says if you do not eat salt, you will get full of maggots, and the worms will eat you up before your time, for ancient writers say so. Yes, no doubt. And ancient writers say that terrible diseases can be cured by "moss that groweth on a dead man's skull," and all such things; but what dunce believes it? What makes maggots in the backs of cattle who *do* eat salt? Did not Herod eat any salt? Worms *do* eat salt eaters finally, I believe. If there ever was a foolery that "ancient writers" did not support, what is it? I do not eat salt. Now fetch on your *maggots.* How would tobacco do as a preservative? Here are plenty of persons who let the stuff alone; they don't seem to be very "*wormy*" yet. The most trouble they have is when they get a mouthful of salt food, which some dear soul assures them "isn't salted the least *mite*," into their mouths, and can't get the feverish taste out all day.

5. Animals crave salt and will get *sick* without it. So do topers crave rum, and get sick without *that* till they get weaned. Who salts *hogs* that run in the woods and pastures all summer and autumn? Men that have tried *both ways*, say horses and cattle are better *without salt* than with it. Milk men feed *cows* salt to make them drink largely and produce lots of milk—i. e., those who don't take the milk cans to the pump *direct.*

6. There is salt in large quantities in the blood, bile, sweat, etc. Yes, so there is rum in large quantities in the blood and bile and sweat and in the *brains* of an old toper. If a man believes his carcass must be *salted* so that he may be an acceptable "sacrifice" to God, of course he will keep pickled, blood, bile, sweat and all. My bile, digestion, cartilages and all the rest, get along well, and I say, the less salt for me the better. I never heard of any one's blood being analyzed but those who have eaten *salt* all their days. You can find tobacco in some men's blood. Thank God, I think there's none in mine, and not much salt. But suppose there *is* salt in pure blood, what then? There is salt in grass, herbs, plants, fruits, etc., and *enough* of it, I think, for *my* use; and this salt, taken up and elaborated by *nature*, is fit to go into the human system and supply all needs, without shovelling *rocks* down a man's throat. Inorganic matter is not very good nutriment, I believe.

7. Somebody says salt is just as needful as *water*, for water has not any nourishment in it except the little animalculæ it contains! Well, let somebody live as long without water as I can without salt, and he shall have my hat—(no great prize, but he's welcome to it.) No living creature can exist without *water.* Take water out of a man, and he is dried up if not blown away. You weigh, my good friend, some one hundred and fifty pounds. Take the *water* out of you, and you might weigh thirty pounds, and would be a parchment-faced mummy. The *food* we eat is from three-fourths to nine-tenths *water.* This is the essential element everywhere. Without it our planet might be a heap of dust, and we should find our level very soon in *dust.* Now for the benefit of those who are willing to concede that I am not a "natural born fool," I want to say a few words.

1. I was never convinced by anybody's arguments that salt hurt *me.* I loved it too well, just as most of my readers do.

2. I never quit it until, in spite of my own wishes, I found to my positive *knowledge* that every time I ate it it hurt me.

3. Since then I have occasionally examined medical works, and having once practiced medicine some myself, I was surprised to find that there are laid down in medical works more pains, aches and ailments, which have been demonstrated by careful, *rigid experiment* to have been caused by salt, than I could write the *names of* in *two* such articles as this. I have now before me a small work, "Jahr's New Manual of Homeopathic Practice," which fills more than *nine* large, closely printed pages, with the mere *statement* in the *briefest* possible form, of the *symptoms* and diseases *produced* by "*natrum muriaticum*," or common *table salt.* I could give plenty of facts and authorities on the point, but I forbear.

4. I do not propose to give my experience at present. I may do so some time. But if any body wants me to eat salt, they must bring me some better example than buffaloes, deer, and wild asses, or I shall still take the liberty of letting what hurts me *alone*, till my mind changes somewhat.

5. Against all your buffalo stories I put the fact that Indians had *no salt* before the coming of Europeans; and now at the west, though they sometimes eat salt as a child would sugar, loving that as well as "fire water," for its pungency of taste, yet they would laugh at you to see you put salt on your meat. They never do it, I am told by those who have spent years among them. Said Bro. G—— to a Canada Indian, "How is it you go up hunting in the woods and bring down such *great heavy packs* of furs on your backs? How can you carry them?" "O! when we go up in the woods we eat *no salt*—all our victuals *fresh*—so we *stout*, our knees no shake—we no sweat—no have to sit down, so we carry big load. When we eat salt, then we *sweat*, our knees shake, we *weak* and have to sit down and rest."

I will thank the friends where I go to cook my food *without salt.* They may keep my portion for some one who loves it better than I, and yet is not able or willing to earn it. Yours,

H. L. HASTINGS.

Providence, R. I., March 6th, '61.

For the Crisis.

The Reform Dress.

DEAR EDITOR:—

As I frequently read in your columns articles on dress, I infer that some of your readers are interested in this matter; and therefore, although unaccustomed to write for the public eye, I have ventured to write a little of my experience. It is nearly a year and a half since I commenced wearing the reform dress, as worn and advocated by Miss Austin; and although I have many times been laughed at, and ridiculed in public as well as in private, yet I am not at all discouraged. I have received great benefit from the change. It is not only a more comfortable and convenient dress than the long hooped skirts, but it is much more economical, which should have some weight in these hard times, or indeed in any times, with those who profess godliness. We are bound to obey the laws of life as far as we understand them, and we cannot expect health as long as we disobey.

How does any one suppose a man would feel or act dressed as most women dress? And is it because they are afraid we shall feel too strong and healthy, that any of them should want us to wear fetters that they could not endure? No. I think as a general thing it is *pride* that opposes this reform; if it was only the *fashion*, and that *fashion* only originated in *Paris*, one of the very wicked cities, it would do. Now I have no sympathy with any such nonsense. If we have common sense, we know that it is a great saving of time, labor and strength, and with some this will be greater argument than fashion. However, as a general thing, so far as I have been able to judge, women are far more bitter opposers of "this way" than men. Many of the *best* men of my acquaintance are in favor of it, and *more* would be if they were not too proud. An experienced physician once told me if the American women would adopt this style of dress, in three years disease would diminish one quarter among them, and I believe it. I am persuaded that the numbers wearing this dress are yearly increasing, among those too who make the change from good motives, and not for notoriety or fashion. Let all who think it a reform use their influence in its favor. W.

Stimulation vs. Nutrition.

Never was mortal man more unfortunate than when he mistook the relation between stimulation and nutrition. This mistake, in the physiological sense, may well be called the *fall of the race.* This has been for many centuries, the great grand error of the scientific world, and of the people at large. It has led to the use of the grossest compounds, under the name of food; of all sorts of alcholic combinations under the name of drinks; and all the most virulent poisons under the name of medicines. It is the root and starting-point of all manner of false theories and bad habits, and its practical application is spreading disease and multiplying infirmities all over the civilized word.

No two ideas can be more intrinsically different from each other, than stimulation and nutrition. They are exactly antagonistic; and yet learned men are continually confounding them with each other, or mistaking one process for the other. Stimulation always wastes the vital tissues, nutrition always supplies them. The perfection of all our organs and structures, and their fullest power to endure, depend upon their being nourished without being stimulated. Nature demands pure nutrition and nothing else. And pure nutrition is obtainable only from pure food. Food is the material capable of conversion into the substance of our bodies. Pure food is entirely destitute of all stimulating properties. And permanent health and the longest life our machinery is capable of attaining, are only compatible with entire absence from everything that will stimulate, whether found in combinations of alimentary substances, in the various forms of intoxicating drinks, in narcotic fumes, or in pungent condiments.—*Life Illustrated.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

God Loveth All.

'T is not our Heavenly Father's will
That one poor soul should die,
But that each one should turn and live,
Seek pardon from on high.
He heeds the sinner's faintest cry—
His mercy knows no end,
And when the contrite bow to him,
He 'll peace and comfort send.

He kindly offers life to give,
No price does he demand—
Only requires that we desire
The bounties of his hand.
His greatest pleasure is to dry
Repentant sinners' tears,
To fill their hearts with peace and joy,
To banish all their fears.

And if the sinful slight his love,
And scorn his mighty power,
Though deeply grieved, he 'vengeth n t
'Till time shall be no more.
And while old Time still onward rolls,
His mercy seeks no rest,
But ever waits with open arms
To fold them to his breast.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

A Condensed Report

Of a Discussion held in South Ashburnham, March 19th–22d, 1861, between Rev. Jacob Baker and Eld. Miles Grant.

REPORTED BY J. D. MERRIAN.

The questions discussed were as follows:

1. Does the Bible teach the final salvation of all men?

2. Does the Bible teach that any of the human family shall finally cease to exist?

The first question was discussed two days, and then the second received the same time. Mr. Baker taking the affirmative, commenced the debate.

His first statement. We are all the offspring of God. Proof, Gen. 1: 20, 24, which refers to the creation of the lower animals, the account being different from that given of the creation of man. "Let the *waters* bring forth," etc. "Let the *earth*," etc. Then it is said of man, 27th verse, "So God created man in his own image, in the image of God created he him." The image of God is the noble powers of his spiritual nature. Christ's words are referred to, John 4: 24, "*God* is a spirit;" therefore *man* is a spirit. Man, though composed of body, soul and spirit, the higher essence of his nature is spirit, created in the image of God. Man is gone astray; therefore provision is made for his return. Proof, Lk. 19: 10,—"For the Son of man is come to seek and to save that which was lost." John 3: 35,—"The Father loveth the Son, and hath given *all things* into his hands." This was made a strong point. *All things* embrace the whole human family. John 6: 37,—"All that the Father giveth me shall come to me." Referred to the lost sheep. He will seek till he find it. Rom. 5: 18,—"Therefore as by the offence of one judgment came upon *all men*, . . . the free gift came upon *all men* unto justification of life." Another strong passage, 1 Cor. 15: 22,—"For as in Adam *all* die, even so in Christ shall *all* be made alive." The same number made alive in Christ that die in Adam. This passage compared with 2 Cor. 5: 17, "If any man be in Christ he is a new creature." Phil. 2: 9, 10,—"That at the name of Jesus *every knee* should bow," etc. Rev. 5: 13,—"And *every creature* which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing and honor," etc. This is spiritual worship, acknowledged by all to be such. As all engage in it, therefore all must be saved. Statement. God had a design in the creation of the human family, and he will accomplish it. Did God purpose to save the world? Another passage, Rom. 5, 6,—"In due time Christ died for the ungodly." Another strong point, John 12: 32,—"And if I be lifted up from the earth, will draw *all* men unto me." Judgment and punishment were designed as *reformatory*. Gen. 3: 15,—"The seed of the woman shall bruise the serpent's head." The serpent is to be destroyed.

ELD. GRANT'S FIRST SPEECH.

The first point to be noticed—"The offspring of God." It might be taken in different senses. If he means that God is the Author of Adam, it is true. But if that he begat them, it is not true. When the lower animals were created, they were pronounced good. They are changed now. "The image of God." In very many particulars, we are not made in the image of God. We are not omniscient, omnipotent, nor omnipresent. In what respect, then, is he made in the image of God? We shall endeavor to show that it refers to his physical organization. In reply to Phil. 2: 9, 10, see Ps. 2: 8, 9, "Thou shalt break them in pieces like a potter's vessel." When we dash a thing to pieces we have done with it. John 17: 2, "That he should give eternal life to *as many as* thou hast given him." This implies that some may not be given to him. Again, "Ye will not not come to me, that ye might have life." Some, it seems, *will not* come. The lost *sheep* are not *goats*. Rom. 5: 17, 18,—"Much more *they which receive abundance of grace* shall reign in life by one, Jesus Christ." Does it mean that *all* receive it? "*They which* receive the gift of righteousness." Some are not righteous. *Many* does not mean *all*. 21st verse. The grace comes by *being righteous*. 1 Cor. 15: 22, "For as in Adam," etc. Death is not *moral*, but literal. Every man is literally alive or literally dead. 23d. "But every man in his own order," or band, or company. "Christ is the Savior of all men, *especially* of them that believe." All men are to be saved from *literal death*. Death came in consequence of what Adam did; but we are not to blame for it. Heb. 5: 9, "And being made perfect, he became the author of eternal salvation to all them that *obey him*." "Every knee shall bow." That does not make them good. Many deny him now, but will have to confess at the judgment. Rom. 14: 10, "We shall all stand before the judgment seat of Christ."—The purpose of God. God purposes to save the righteous, those that obey him, and destroy the wicked. It will be done, certainly. It is not his purpose that men should lie, and steal, and murder; yet they do it.—Capital punishment is never designed for correction. Some do the will of God, some do not. Some are God's children, and some are of their father, the devil. What is to be done with them? The Bible teaches they will be destroyed, and I believe it.

MR. BAKER'S SECOND SPEECH.—A. M.

In reply to the argument drawn from the 2d Psalm, he quotes John 18: 1–4. The vessel that is dashed to pieces is made into another. Objects to the idea that the death of Adam was a literal death, and quotes, "In the day thou eatest thereof, thou shalt surely die." They died a moral death that very day. The effect of it,—they were afraid and hid themselves. The term, as used in the Bible, expresses moral death. Proof.—"And you hath he quickened, who were dead in trespasses and sins." 1 Cor. 15: 56. The sting of death is sin.—No one is to be saved in their sins. As God is good to all, he will use means to bring them all in. If necessary to break us to pieces, he will make us all over new.

ELD. GRANT'S SECOND SPEECH.

I call upon Mr. Baker to prove that man is a spirit. Gen. 2: 7,—"And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." That *is man*, according to the Bible. To illustrate the likeness, he referred to the statues of Webster and Franklin. Because these were stone or metal, it did not follow that Webster was made of stone! Asks for proof that man is made over after being broken to pieces. Conditions of salvation referred to. Rev. 5: 27,—"He that *overcometh*," etc. Chap. 19: 15,—"And out of his mouth goeth a sharp sword, that with it he should *smite* the nations." Is that salvation? "They which receive abundance of grace and the gift of righteousness, shall reign in life." Does that mean *all?* If my friend proves all are righteous, he has gained his point.—The word rendered "surely die" is used twenty times in the Bible, and always signifies *literal death*. Moral death is the *crime* for which he must die. It will not do to confound the punishment with the crime. He referred to different translations of the passage. One, "Thou shalt be mortal in the day thou eatest thereof." Another, "Thou shalt be subject to death both of body and soul." Gen. 3: 19. Literal death. Adam lived 930 years, and *he died*. Gives a few passages for consideration. Matt. 26: 24, "It were good for that man if he had never been born." John 8: 21, "Ye shall die in your sins." Matt. 12: 32, "The blasphemy against the Holy Ghost hath never forgiveness, neither in this world nor in the world to come." 1 Thess. 4: 16, "The dead *in Christ* shall rise first."—Some dead ones *not in* Christ. Acts 24: 15, "Resurrection of the dead both of the *just* and *unjust*."—So they die in their sins and come up unjust. Will my friend prove that they will come into Christ after this?

P. M.—MR. BAKER'S FIRST SPEECH.

He explained the text, "Every man in his own order," to man in the order of moral excellence. Quotes John 5: 24,—"He that *believeth* . . . *hath* everlasting life . . . *is past* from death unto life." This is not *natural* death, but *spiritual*. Jesus came for judgment. John 12: 32. He referred to Mark 5, concerning the legion of devils that were cast out of a man, and expressed his belief that the devil and all his works would be destroyed. 1 Cor. 3: 13. The man's works burned up, but he himself saved, so as by fire. Works *burned*, but *the man saved*. Matt. 25: 46. Brings the testimony of Miles Grant to show that the everlasting punishment here referred to does not mean eternal torment.

FIRST SPEECH OF ELD. GRANT.—P. M.

1 Cor. 15: 22 again referred to, and presents different translations of the word rendered "*in*," as *in, by, through*. Our friend asks, Did I sin in Adam? No! I did not sin when Adam sinned; but I die, and little children die in consequence of the sin of Adam, and die literally. The order of the resurrection, "Christ the first fruits, afterwards they that are Christ's, at his coming;" then the remainder, those who are not Christ's. This corresponds with Rev. 20: 6. According to my friend's view, what are men saved from? Not from sin, for some die in their sins. Not from punishment, for all are punished. Not from hell-fire, for there is none. What then? John 5: 28, 29,—"All that are in the graves." What graves? moral graves? "They that have done evil, unto the resurrection of "*salvation?*" No! Justification? No! of "damnation!"—Reply to the idea that the judgment came at the first advent. John 12: 31. The judgment of this world in condemning Christ, compared with verses 47, 48. He came not to *judge* the world, but to save it.—What is the resurrection of damnation? After being dead and buried, out of Christ, how can they come up from damnation to salvation? John 8: 44, "Ye are of your father the devil." What is going to be done with those children? Mark 3: 29, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of *eternal damnation*." What does that mean? Parallel passage in Matt. has been quoted.

SECOND SPEECH OF MR. BAKER.

He argues from the fact that the lower animals came from the earth, that the image of God in which man is created is of a spiritual nature. As God is *spirit*, so man must be.—Punishment is again referred to as correction, and quotes Heb. 12: 6–10, "For whom the Lord loveth he chasteneth," etc. The lake of fire and brimstone is represented as being used for the purpose of *bleaching* souls from their sins. All for *correction*. After going through it, they shall be where tears shall be wiped from off all faces. They seem to be brought alive after the second death.—Quotes Gal. 5: 22, 28, to show that the spirit grows and bears fruit. Expresses surprise that John 12: 31 should be used to express the judgment of this world in relation to Christ. Now, this world is judging Christ. *What an idea!*

SECOND SPEECH OF ELD. GRANT.

He referred to passages in relation to the nature of angels; though they are spirits, are shown to be literal, tangible beings. One came to Peter and delivered him from prison. One rolled the stone from the door of the sepulchre of Christ. They resemble man, but are not made of dust. The Lord God formed *man;* not a body to put a man into; but formed MAN of the dust of the ground.—He quotes passages to show that the image and likeness of God, in which man is created, relates to the form of his material organism. Shows from Scripture that God has bodily organs. The idea we have, no God of personality, is only Pantheism. The correction referred to in Heb. 12 is to be received here *in this world*. But capital punishment is not correction or chastening. If we *endure* chastening, God dealeth with us as with sons. What if we *do not* endure? Rev. 22: 11,—"He that is unjust, let him be unjust still," etc. Fire and brimstone to bleach out sins! A new idea. The destruction of Sodom was set forth as an example. Did the fire and brimstone with which the cities were destroyed, bleach out the sins of the Sodomites, and take them all off to glory, and leave just Lot? No, this fire [illegible]

THIRD SPEECH OF MR. BAKER.

The reign of Christ spoken of in 15th of Cor. refers to his *mediatorial* kingdom. The last enemy, death, shall be destroyed. Inference. If there is no more enemy after death is destroyed, then the individuals who were under its power are delivered.—There is a spiritual body within this literal one; and when the resurrection of the dead is spoken of, it refers to this spiritual body. There is nothing to be saved, unless there is a spiritual nature in man. Quotes Matt. 16: 28, to show that the Son of man came at the destruction of Jerusalem to judge the world. Refers to Mal. where Christ is spoken of as a refiner and purifier of silver, and saves the whole of it.—There is a germ of excellence in every man: that is, the spiritual part of him. Quotes 1 Cor 15: 50, to show that the physical body cannot inherit the kingdom of God. We must be delivered from this bondage of corruption, be raised out of this tabernacle of flesh and bones, and be brought into that spiritual state, where we shall be as spiritual as they are in the other world. Jer. 31: 31–34 compared with Isa. 25: 6–8.

THIRD SPEECH OF ELDER GRANT.

My friend speaks of a mediatorial kingdom. The Bible says nothing about it. As to the arrangement,—God is spirit, therefore man is spirit,—God is not *dust*, therefore *man* is not. Here is a man building a wall of stones. The *man* is not stones, therefore the *wall* is not. Our Creator made the world. He is dust, because the world is made of dust! What kind of an argument is this? It is *man* that is to be saved, the *whole* of him. I make the assertion that nothing leaves the body at death but the breath of life. Matt. 6: 28, refers to the transfiguration, and was a vision. He that soweth to the flesh, shall of the flesh reap *corruption*, not *salvation;* but he that soweth to the spirit, shall of the spirit reap *life everlasting*.—The purpose of God: To *reward* the righteous, and *destroy* the wicked. Christ was possessed of flesh and bones after his resurrection, therefore flesh and bones can inherit the kingdom of God. If I am saved, I am saved as *a man*, not some little immaterial essence, that has gone off into space somewhere. Rev. 21: 8. The last mention of the second death. No account of any deliverance from it.—Passages to show that some will not inherit the kingdom of God. Gal. 5: 19; 1 Cor. 6: 9, 10.

(To be continued.)

For the Crisis.

[Reported phonographically in part.]

Eld. W. Pratt's Reply

To a lecture of Mr. Leo Miller, on "Comparative view of Ancient and Modern Spiritualism," in the Temple at Portsmouth, N. H., Sunday evening, March 3d, 1861. Reported by Mr. James Mitchell.

No. 4.

A spirit, who calls himself Thomas Rice, when speaking of some friends says:—"I want to tell those friends that there is no God. I know there is no such gentleman. . . . . There is no devil either. . . . . Seems to me as though man must be devoid of good sense to believe any thing of the kind." Mr. Miller said, to attribute Spiritualism to satanic majesty was blasphemy. I ask, blasphemy against whom? Cannot be God—the creator of the universe—for they say there is "no such gentleman." "There is no devil," they tell us. And none but "those that are void of good sense can believe any thing of the kind" they say. A query might arise in this congregation, to what family do these spirits belong? If we judge from their teachings, I think we can readily decide that they belong to him who was a liar from the beginning—the devil.

We will now listen to some of the spirits that are living on the earth in the flesh, and see if their theology is any better than the so-called departed spirits I quoted Mr. Kellogg of Newton Falls, who wished it distinctly understood that "he believed nothing in the Bible; that it was all a lie, and that only knaves and fools would pay any attention to its commands." Said Mrs. Henderson, a noted Spiritualist, when speaking at the Melodeon in Boston:—"Jesus had natural parents. . . . We cannot believe that there was anything marvellous, either in his birth, his life, or in his death. . . . . You claim that there may not be another Christ on earth; but we see no reason why there may not be myriads of them." Gibson Smith, a prominent Spiritualist and one of the earliest believers, in giving a synopsis of his belief says:—1. "I do not believe in the personality of God." 2. "I do not believe that the person who is called Jesus Christ was, or is, God's only Son. . . . He is no more the Son of God than was John Howard or George Washington." 3. "I do not believe that he who is called Jesus Christ is a Savior of the immortal souls of men." 4. "I do not believe that the Bible is the word of God. I believe it is the word of men in the body, and of men out of the body. I believe that ministers of all orders, who hold up to us the Bible as the word of God, and as being infallible authority in matters of faith and practice are dead weights of society, and serve as clogs under the wheels of the car of progress. They will surely be crushed to death under those wheels. *Amen.*"

At the Spiritual Convention held for the purpose of inquiring into "the cause and cure of evil," Dr. R. T. Hallock said, as reported in the *Spiritual Telegraph* (their own paper) when speaking of the sentiments of another:—"Now, we may cheerfully sympathize with his mirthful explosion of the popular Divinity; no merciful man will object even to his expunging from his vocabulary the three hateful little letters [G-o-d] which express it."

Elder Grant, speaking of the discussion he held with Leo Miller in Plymouth, Mass., about one year ago says, "The great truths of the Bible were treated with contemptuous sport; and yet at the same time he claimed that modern Spiritualism is ancient christianity revived. We brought forward many facts from the writings of eminent and experienced Spiritualists, showing that Spiritualism is tending directly to sensualism and atheism. Among others, we mentioned the case of John Spear, the noted medium, through whom a number of advanced spirits communicated the materials for an octavo volume of 680 pp.: who has become the father of an illegitimate child, in the midst of his spiritual career; which act is defended by an able writer in the *Spiritual Telegraph;* and of which Mr. Miller said, "he (Spear) had an *illustrious antecedent*," *referring to the birth of Christ*." Among his (Miller) sayings are the following at that discussion: "There never was a time when God began to create men." "Paul never taught the literal resurrection of the dead." "Spiritulists reaffirm the principles of Christ." "Christ is not in a real body." "It is impossible for a demon to transfer himself into an angel of light." "Christ did not care a fig about the resurrection." "Spiritualists are performing as great cures now as Christ ever did." "A being higher than man is higher than God." "The soul is a spark of Deity." "God is in all things." "Man has all the attributes of God." "God cannot raise the dead," etc. Dr. T. L. Nichols, a noted Spiritualist, says: "Spiritualism meets, neutralizes and destroys christianity."

Did I say more than was true, when I remarked not one half of them believed in a God? These are the men that say God has a special care for them. These are the men that tell us Spiritualism has opened to us a new dispensation far more glorious than the gospel of Jesus Christ. These are the men that have come to revive primitive christianity. These are the men that claim the holy prophets as their ancestors. That the prophets were the ancient spiritual mediums, like these modern ones in our own day. These are the men that tell us they do all the miracles that ever were done by holy prophets and apostles and Jesus Christ our Lord. Yea, they tell us they do ten, yea, a hundred, where the apostles and primitive saints did one. You can see they make high claims, and to hear them talk in this way you would think they were the most devoted and pure people in the universe, and they hold so near a relation to the spirit world their doctrine must be harmonious and as pure as angels themselves. And furthermore, when they tell us of the wonderful miracles that are wrought by them, all would conclude they were men of great faith in God, the Bible, and all that is divine. But when you find out what they are, you learn to your great astonishment they are a set of infidels, pantheists and atheists. They are as corrupt, and more so, if possible, than the Pagans ever were. There is no harmony among them in faith, unless it is in rejecting the Bible, Jesus Christ, and Jehovah the creator of the universe.

Their wonderful works they tell us about never come to light. They are all done in the dark, and if ever seen it must be in the dark. All can see there is no affinity between these spirits and christianity, either in practice or faith. Their true relation is found in the text. They are the modern Jannes and Jambres who withstand truth. Men of corrupt minds reprobate concerning the faith. We will make a few remarks in relation to the miracles of the Bible, and we shall see quite a contrast. The miracles of the Bible were performed in the most public manner, open and above all jugglery. Moses performed his miracles before Pharaoh and all the wise sorcerers of Egypt, and they, (the sorcerers,) like the modern Spiritualists, pretended to do the same but were exposed. Elijah was another instance. But the New Testament abounds with accounts of miracles that were done in a manner that could readily be detected if there was any deception practiced. When our Savior turned water into wine, all at the wedding were witnesses. When he fed the multitude with five loaves and two fishes, there were five thousand beside the women and children to detect any deception. Thus it was with the restoration of the blind, lame and sick, that were healed among the crowd at all times and places. So in relation to Christ raising the dead Lazarus,—all knew Christ restored him to life,—daughter of Jarius also. The widow's son at Nain was restored as the funeral procession was moving in the streets. All, even the most bitter opposers, confessed these miracles were wrought, hence, I say, the miracles of the Bible were performed openly, and above all deception, in the most public manner. Do you see any thing like this among modern Spiritualists? If so, where? Does anybody know? Has any one of this congregation ever seen any thing of the kind? I do not ask whether you have heard Spiritualists tell of these things. But among the hundreds of Spiritualists in this region who claim to do ten miracles where Christ and the apostles did one, have any of you ever been present (that was not a Spiritualist) when one of these great miracles was performed? I have traveled in thirteen different States and Canada, and I never was so fortunate as to ever see any one that was healed by the spirits of the dead.

Before you can believe any of these pretended miracles you must first separate them from the lowest kind of jugglery, compared to the miracles of the Bible. Second, Imaginative—Psychology. Third, deception. Fourth, if there are any miracles wrought by these pretended spirits they are demoniacal—spirits of demons working miracles, Rev. 16: 14; for all miracles wrought by the apostles were done in the name of Christ. As Spiritualists do not believe there is any more power in the name of Christ than Tom Paine, it follows they do not perform their works by the same power or spirit, and if they really do any thing that they pretend to do, it is by the agency above referred to (Rev. 16: 14). (Here I will say, as I am not favored with the rest of the report from which to copy, I shall conclude the lecture from my own notes and recollection. W. PRATT.)

For the Crisis.

John 11: 43.

"And when he thus had spoken, he cried with a loud voice, Lazarus! come forth."

From the time I first commenced reading the Holy Scriptures, I have been very much interested in the resurrection. The text which I have quoted above is one that my mind has been very much exercised upon. Why did our Savior speak with a *loud* voice when he raised Lazarus from the grave? It is but a short time since my mind has been settled upon this question. It will be remembered that the old adversary interrupted our first parents' happiness by stating a falsehood, "Thou shalt not surely die." Jehovah's statement was,—"Thou shalt surely die." The happy pair believed the former statement, and the consequences followed. They were driven out of the garden. No more could they be permitted to hear the glorious voice of Him who commanded them not to eat of the forbidden fruit; no more to hear the footsteps of that blessed One who gave his only Son to die, that perishing men might be saved. No more to look upon that glorious fruit, which if a man eat thereof he should live forever.

And why all this? It was because of unbelief. If they had believed the command of Jehovah they would have gone on in prosperity and peace. It has been ever since the command of God was broken, believe, and obey and live, disbelieve, and disobey and die. The next development of this lying spirit is in the 4th chap. of Gen. in the transaction of Cain and Abel. In their offerings, Cain's offering not being accepted, he was wroth and contrived to kill his brother; and when called upon by God to give an account of his brother, denied knowing anything about the matter, which was a barefaced falsehood, and for this great sin, God pronounced the curse upon him. He was driven out from the face of the earth, and from the presence of the Lord.

Again, in Ex. 7: 11,—"Then Pharaoh also called the wise men and the sorcerers. Now the magicians of Egypt, they also did in like manner with their enchantments." A wise man, a soothsayer, a magician, or one possessed with a spirit of divination. The art of the magician, or soothsayer, was often the art of one skilled in natural magic, acquainted somewhat with the laws of chemistry, and able therefore to produce appearances among an ignorant people that would surprise them. [illegible] formed their appearances were spirits of demons, or devils, or lying spirits. Again, in 1st Samuel 28: 6, 7,—"And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her; and his servants said to him, behold a woman that hath a familiar spirit of Endor." The word familiar, applied to spirits, is supposed to have been used by our translators to imply that they were attended by invisible spirits, that were subject to their call, or that would inspire them when they sought their direction. The Hebrew word is used to denote a necromancer, a conjurer, particularly one who was supposed to have power to call up the dead, to learn of them respecting future events. Deut. 18: 11. The word is most commonly applied to woman as it was almost entirely confined to women to profess this power. Lev. 19: 31; 20: 6. The idea was that they could call up the spirits of the dead who were supposed to have seen objects invisible to the living; and who could therefore inform them in regard to things which mortals on earth could not see. The LXX render the passage thus:—"And if they say to you, seek the ventriloquist and those speaking from the earth, and speaking vain things, who speak from the belly." From this, it is evident that the art of the ventriloquist, so well known now, was known then; and it is highly probable that the secret of the art of the soothsayers consisted very much in being able to throw the voice with various modifications into different places, so that it would seem to come from a grave or from an image of a dead person, that was made to appear at the proper time. "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God, for the living to the dead?"—Isa. 8: 19. "That peep." This is properly used of young birds, and means to chirp, to pip, and also to make a small noise by the gentle opening of the mouth. It is then applied to the gentle whispering which the ancients ascribed to departed spirits; the small, low voice which they were supposed to use, and which, probably, those attemped to imitate who claimed the power of raising them to the earth.

It was believed among all the ancient nations, that departed spirits did not speak out openly and clearly, but with an indistinct, low, gentle, suppressed voice. Matt. 12: 24,—"But when the Pharisees heard it, they said this fellow doth not cast out devils but by Beelzebub, the prince of the devils." The Pharisees heard it. It was necessary for the Pharisees who had determined to reject Jesus of Nazareth, to account in some way for the miracles he had wrought. Here was a manifest miracle; an exertion of power unquestionably superior to what men could do. The common people were fast drawing proper inferences from it, and coming into the belief that this was the Messiah. The authority and power of the Pharisees was declining, and about to become extinct; unless some way should be devised to account for these facts, their influence would be at an end. Whatever way of accounting for them was adopted, it was necessary that they should acknowledge that there was superhuman power. The people were fully persuaded of this, and no man could deny it. They, therefore, ascribed it to the prince of the devils, to Beelzebub. In this they had two objects to present to the people; that here was a miracle, or a work, above mere human power; and to throw all possible contempt on Jesus.

Beelzebub was an opprobrious name given to the worst and vilest even of the devils. Matt. 10: 25; Luke 10: 15; John 8: 48. By giving this name to our Savior, they poured upon him the greatest possible abuse and contempt. Verse 25, "And Jesus knew their thoughts." To know the thoughts of the heart belongs only to God. Ps. 139: 2; Jer. 18: 10. Their subtle and cunning devices were completely foiled, and Jesus made their arguments recoil on their own heads. A kingdom or family can prosper only by living in harmony with the different parts, and each must unite in promoting the same object. If divided, if one part undoes what the other does, it must fall. So with the kingdom of Satan. It is your doctrine, that Satan has possessed them whom I have cured; it is also your doctrine, that he has helped me to cure them. If so, then he has helped me to undo what he had done. He has aided me to cast himself out, to oppose and discomfit himself. At this rate, how can there be any stability in his kingdom? [illegible]

but only that they claimed it and practiced magic or jugglery. Acts 19 : 18.

And so it has been ever since the days of Adam, Satan has charged home upon the prophets when they have had any great work to perform, that they did the work with the spirit of devils. In all the instances of Scripture which I have examined, it has been the case; and so in the case of our Savior, and with the apostles. Acts 8 : 9, the case of Simon the sorcerer. Also chap. 13 : 6, to the 10th verse. In the 6th verse the man is called Bar-Jesus. In the 8th v. he is called "Elymas, the sorcerer; (for so is his name by interpretation,) who withstood them, seeking to turn away the deputy from the faith. Then Saul, who also is called Paul, filled with the Holy Spirit, set his eyes on him and said, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

And now I would come to the text which I quoted at first. "And when he had thus spoken, he cried with a loud voice, Lazarus, come forth." A *loud* voice,—Greek, a *great* voice—Syriac, a *high* voice. This was distinctly asserting his power. He uttered a *distinct* voice, that there might be no suspicion of charm, or incantation; no performing the art of the ventriloquist, to make it appear that his voice came from some distant grave. No peeping, nor chirping, nor making a small noise by the gentle opening of the mouth; no gentle whisperings, which were ascribed to departed spirits. No suppressing the voice to speak with an indistinct, low, gentle speech; but with a *loud* voice, so that people might not be deceived, who were gathered at the grave, and so clear himself from the blasphemous charge that he cast out devils by the Spirit of devils.

This miracle shows that it is possible to raise the dead; shows the way it will be done by the voice of the Son of God, and demonstrates the certainty that he will raise the dead. O, how important it is that we be prepared for that moment when his voice shall be heard in our silent tombs, and he shall call us forth again to life.

M. M. Young.

Chelsea, Mass.

For the Crisis.

Words of the Savior.

"Walk while ye have the light, lest darkness come upon you."

It is a noticeable fact that most of the miracles performed upon the afflicted by our blessed Savior, while here on earth, required the co-operation of those who received the cure or benefit of this healing power. The palsied limbs of him who had kept his bed thirty and eight years, at the command of Jesus, took up his bed and walked. The blind man who had been in darkness from his birth was sent to the pool of Siloam, and bade to wash, and as a result returned rejoicing in the glorious light of day. The withered hand that had long hung as an incumbrance to the enfeebled body, must be stretched forth in order to be made whole. And thus those who received the light of God's glorious countenance, were commanded to walk while they had the light, lest darkness should come upon them. What a bright and precious Light that was and still is to the benighted sinner; light, to believe on the dear Redeemer; light, to love and serve him, to obey his commandments, to run and not be weary, to walk and not faint, to mount up as on wings of eagles, while in the faithful performance of duty, of waiting upon the Lord, in all his requirements, according to his holy word.

There is always light in the christian heart, so long as there is effort. Hence the caution of the blessed Savior,—walk, not loiter nor linger by the way, nor sit quietly down to rest when duty calls, but walk, keep going, keep doing, be active, full of life and energy in all conditions, and under all circumstances. Suppose it is crossing to the flesh, mortifying to the pride, and difficult to bring the body under in order that it may make steady progress towards the stature of men and women in Christ, yet the command of God is imperative and must be obeyed; there is nothing that can substitute the activity of the christian, but he must go forward, must walk, according to the word of his Lord and Master. Is not this one great reason why so many among the professed followers of Christ are dwarfish and sickly in their christian graces? Is it not from the fact that they have mostly forgotten to walk to the closet, to the family altar, the Bible, the prayer-meeting and the sanctuary; that they are faint and feeble, and possess but little relish or ability for the delightful service of their blessed Redeemer? O, we have seen and conversed with those whose names are recorded in the earthly court of the Lord's house, who have taken upon them the vows of holy baptism, and before many have witnessed a good confession, but because the way of Zion is steep and rugged, and requires constant climbing to gain its high ascent, they have tired in the race, have ceased to walk, and hence darkness, according to the divine word, has come upon them, and they are now unable to see their way clearly, but cold, heartless, and wandering, they appear like the restless sea, whose turbid waters continue to cast up mire and dirt; these, also, find fault and complain of the straightness of the way, and the necessary walking in order to keep therein, when the fault is all their own, and lies concealed in the issue of a hard and impenitent heart.

O, when will professed christians learn that God is not mocked, but what they sow they will also reap, and that as they go along, if they sow to the flesh, darkness, sorrow and distress, and in the end of their weary and unhappy journey, the wages of sin which is death. But if they sow to the Spirit, and continue to walk in the light, no darkness will come upon them, but they will have rejoicing all the way through, and at the conclusion of their faithful warfare, they will receive the gift of God, which is eternal life." "Thanks be to God, who giveth us the victory through our Lord Jesus Chrst." M. A. T.

Lancaster, Jefferson Co., Ind.

For the Crisis.

Suffering, and Glory to Follow.

Yes; no less than the death and sufferings of the Lord Jesus, the Christ, on Calvary's cross, for just such worms of the dust as you and I, dear reader. Only once reflect! Left his Father's glory that he had with him before the world was, to suffer and die for us. Although rich, became poor for our sakes, that we by him might have eternal life. Also the love of the Father—how great! "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." Think of Gethsemane's garden, where Jesus sweat great drops of blood, pouring down to the ground. Of his carrying his cross till failing to bear it further, and another takes it. Of the rough nails piercing his hands and feet. Of his dying struggles. Of his prayer, "Father, forgive them, for they know not what they do!"

But oh! the glory that is to follow. That is to be eternal! After lying three days in death's embrace, he arose triumphant, to die no more. Hear him; "I am he that was dead, but I am alive forevermore." After forty days he ascended to his Father, and is privileged to sit on his throne till his enemies are made his footstool. Then in the glory of his Father and the holy angels, to come in his kingdom and sit on his father David's throne, and reign over the house of Jacob forever; "And of his kingdom there shall be no end." Then, and not till then, will the kingdoms of this world become our Lord's, and he shall reign forever and ever. Not till then will the glory of the Lord cover the earth as the water covers the sea. Not till then, will God's will be done in earth as it is now alone in heaven.

This, dear waiting ones, is only a faint sketch of the glory that is to follow, and it does appear to me that all those that love Christ's appearing, must feel to rejoice to think that his glory is so near to be revealed; and not only his glory to be revealed, but we are to be made like Christ's glorious body, and to be heirs of God and joint heirs with Christ. Hallelujah! We read, "Eye hath not seen, nor ear heard, nor yet hath it entered into the heart of man what God hath in store for them that love him"; but, it is good enough, and it is ETERNAL. Amen. Ira Fancher.

Sandy Hill, N. Y.

For the Crisis.

Evening Shadows.—No. 3.

BY S. S. BREWER.

"And I beheld another beast *coming up* out of the *earth*, and he had two horns like a lamb, and he spake like a dragon."

Dearly Beloved:—Having been a scholar in the school of Christ for many years, and believing knowledge to be progressive, in humility and brotherly kindness I submit the following as the result of much prayer and study over the precious word of God.

First. This power was to arise out of the *earth*. Bro. Miller, and the Rev. Edwin Ruthven McGregor in his excellent work on "Figures and Symbols," and many other expositors, admit the *earth* to be the Roman kingdom. If the above be correct (which I do not doubt), then it follows, that we must find the rise and maturing of this power on the Roman territory.—Daniel beheld a horn whose look was more stout than his fellows. The same horn made war with the saints and prevailed against them, *until* the Ancient of days came. Thus 'tis written. Now, then, *if another power is yet to arise and fulfill this prophecy, the testimony of Daniel must be ignored.* A horn being a symbol of a monarch, we shall present the succession of Roman Pontiffs as that power.

He is seen in vision, *coming up, having two horns.* We consider the western and the eastern Roman kings to be the two horns. When the Popes *were coming up* to the acme of power, which was finally attained, they were having these two horns under their control. Thus:

Pepin, King of France, the *Western horn*, who did submit to the power of the Pope.

Justinian, king or emperor of the Eastern division, the *Eastern horn*, who did submit to the power of the Pope.

Second. Did the papacy become a dynasty, a beast power? Dupin, a Romanist, declares that Hildebrand, who took the name of Gregory VII, no sooner became Pope than he formed the design of becoming lord spiritual, and lord temporal. Koch, in his "History of Europe," says: "*A new and powerful monarchy rose on the ruins of the German empire, that of the Roman Pontiffs, which monopolized both spiritual and temporal dominions, and extended its influence over all the kingdoms of Christendom. The court of Rome was then the only school where politics were studied, and the popes the only monarchs that put them in practice.*"

Third. The lamblike features of the two horns consisted simply in this: as a lamb is subject to the care of, and submits to be led by, and follows its dam; so these two horns did submit to be led by, and followed, the controlling influence of the Pope. And instead of drinking the sincere milk of the word of God, submitted to be fed with the corrupt milk drawn from the breast of the "Mother of harlots."

Fourth. This power possessed a very prominent *mark*. Historians report that Constantine prayed for light, and that while marching his forces, a miraculous *cross* appeared to him in the air with the inscription, "Conquer by this";—that the same night Christ appeared unto him in his sleep with the same sign of the cross and directed him to make it his military ensign. In the course of time it did become a military and religious ensign. The cross is emblazoned on the tiara of the Pope, the hierarchies' robes, the popish mass house and their place of burial, and was the talismanic emblem during the Crusades; and I think it is traced by the finger of the priest with holy water on the forehead of the infant at its christening. But a sort of holy reverence has inspired the hearts of many with the idea that the cross is a sacred emblem, because Christ our Lord hung, bled, groaned and expired thereon. But I differ therefrom. For this reason the cross is a relic of cruel barbarity, a beastly invention, an instrument of cruel and lingering torture—in my humble opinion, the mark of the papal, two-horned beast.

In conclusion let me say, if the earth was designed to symbolize the Roman empire, we see that just such a power has come up thereon,—a beastly power, with two horns, and just such a mark as seems identical with the cruel propensities of that prodigious institution. If I am correct, then, instead of looking for the future fulfillment of the same, look round and behold the day goeth away and the shadows of the evening are stretched out. "Tekel" on the monster's brow is written. Soon he will consume in flame.

Ripe is the vintage of the earth,
Its clustering grapes are round and full,
And vengeance, vengeance bursts to birth,
Sudden and irresistible:
Messiah comes to tread amain
The wine-press of the battle plain!

For the Crisis.

Report

Of the second annual meeting of the church of God at Blooming Valley, Crawford County, Pa.

Met according to adjournment on March 2nd, 1861, for business, it being appointed at our last meeting to elect our officers annually. On account of the roads breaking up, making it almost impassable, but few attended. After a season of singing and prayer, Bro. T. H. Dunn was appointed chairman. Bro. J. R. Hall, clerk, pro tem, in the absence of the clerk. After the duty of officers and the proper time for doing church business was discussed, adjourned to meet on the first day of the week after services, for electing officers, etc. Sunday morning met for worship. Preaching by Bro. Dunn. Subject, church order, from 1 Tim. 3 : 15, and Heb. 3 : 6; after which the meeting was called to order by the chairman, and following Brn. elected as officiating Brn., or elders. E. F. Canfield R. Harrow and Wm. G. Davidson. Daniel Cowen, E. Tyler and J. R. Hall, deacons. Bro. Davison treasurer, J. T. Ongley clerk. The report of the Evangelist was then read and received, and voted to be sent to the *Harbinger* and *Crisis* for publication, and also that he still act as an Evangelist the ensuing year as far as he is able, and can get means for his support.

Resolved, That we meet every first day of the week, for the breaking of bread, etc.

On account of its being a bad time of the year for holding a general meeting, the time was changed to the 1st Sunday in January, 1862. We then met around the table of the Lord, to show our faith in the Christ as the only hope of salvation, and to look for his return, which, as a people, we believe is truly near at hand.

Voted, That this report be sent to the *Harbinger* and *Crisis* for publication.

John T. Ongley, Clerk.

P. S. We hope those brethren that have promised to aid us this spring, will not forget us. A word to the wise is sufficient.

J. T. O.

For the Crisis.

Please Notice.

I propose putting to the press shortly a work giving some account of the rise, spread, and present position of the people in this country who are looking for the Lord—in connection with some notice of English Millennarians. Anything in the way of interesting reminiscences—historical, or biographical, especially any facts concerning brethren Fitch, Barry, Kent, Pinney, K. S. Hastings or other deceased but faithful brethren in the ministry forwarded to me at this place would be very thankfully received. P. B. Morgan.

Boston, Mass.

The World's Crisis.

BOSTON, APRIL 10, 1861.

The State of Europe.

All things in Europe appear to be approaching a grand crisis. The great event seems near at hand. The nations are circumstanced like several long trains of cars, bearing thousands of passengers, and approaching a common depot, from different directions, on a long down grade, upon which they have been running till their speed is so great that there is no power in the breaks to stop them, hence an awful collision is inevitable. Beholders stand aghast at the sight, with no possible means to afford the least relief. Horror-stricken, many turn from the scene, unwilling to behold the terrible results of the final meeting. Thus the great political powers of the world are rapidly nearing the battle of the great day—the battle of "Armageddon." They dread the onset; indeed, their hearts are trembling in view of the coming struggle, but it is too late to avert it now. Blackness already covers the political heavens, and the approaching hurricane must soon burst forth in grand sublimity, while the angry nations meet for their last great conflict.

The following speech, delivered by the celebrated Sir Archibald Alison, a short time since in Glasgow, shows how great men feel. He says:—

"I much fear that the horizon of Europe is overcast, and that a severer contest than has ever yet awaited us, yet awaits us in our own quarter of the globe—a contest which will strain to the uttermost the military and volunteer resources of the country. This very day we saw in the papers that Russia and Austria have concluded an alliance, offensive and defensive, and that the Russian ambassador has left Turin. There is war beginning between the North and the South. The war in the South is headed by Napoleon—a man of great ability, of great power, and who is actuated by one principle, which he has told us himself, for early in his career he said:

'I represent a principle, and that is universal suffrage; I represent a dynasty, and that dynasty is that of Napoleon; I represent a defeat, and that defeat is Waterloo.' He has got universal suffrage; he would fain elevate the dynasty to the power which it once held; and he is anxious to wash out the disgrace of Waterloo in the occupation of London. Then there is what is now going on in Europe. A gallant, brave and honest man—a great general, and an honest republican sails from Genoa, and overturns the monarchy of Sicily and Naples. Garibaldi, who does the whole thing, and fights the whole battles, the moment they are over, is dispossessed, and Napoleon through his vassal, the king of Sardinia, quietly steps in and takes the whole of the country that Garibaldi had won in a noble cause. He will tell Europe that he has given so much to Sardinia, that Sardinia is so powerful that he must get something to counterbalance it, and that something will be the island of Sardinia and Genoa, which will at once give him the command of the Mediterranean, and the entire command of his vassal Sardinia. I am afraid that a great war is rising on the continent, a war between the Northern and the Southern powers. You will see on the one hand Austria, Russia and Prussia; on the other side France, Spain and Italy. I do not know which will be victorious, but of this I am perfectly sure, that we have equal cause to dread the victory of the one as the other—that if the French are victorious we will be at once exposed to the dangerous policy of the first Napoleon; and if the Russians are victorious the whole of Europe will be flooded with cossacks. The only way for this country to preserve its position is, to assume such an attitude as to prevent the liberties of Germany and Britain being crushed by the democratic despotism of France or the Imperial despotism of Russia."

"The State of Souls."

Many candid and thinking men have been carefully examining the Scriptures, and do not find what they supposed was there; viz., passages to show that a *part* of man never dies, but remains conscious between death and the resurrection. They expected to find proof on almost every page, but after a careful investigation have not succeeded in finding *one* passage.

Says the New York *Independent*, "There is a certain dimness left in Scripture upon that section of our being which lies between the death and the resurrection of the body. . . . The place of the disembodied spirit is one of the conditions not clearly defined to us."

The reason is apparent, from the fact that there is no "disembodied spirit" that leaves man at death, to live between "death and the resurrection." The *Independent* truly remarks, "All the senses go to sleep in the grave, and whatever is dependent upon them becomes quiescent." It is *certain* that *man*, as an accountable being, is dependent upon his five senses for all the knowledge obtained in this world; and hence, when they are "quiescent" in the sleep of death, the whole man is *unconscious*, as the Bible most plainly teaches.

The *Independent* still further remarks, very sensibly and truthfully, that, "Paul, for example, in comforting the christians at Thessalonica, concerning their deceased brethren, makes no mention of their being at that time in a state of blessedness, but refers only to the joyful resurrection that awaited them. The apostle, in the passage alluded to (1 Thess. 4) leaps over this intermediate state, and springs to the great fact that God will bring them up, and perfect, and glorify them in the resurrection."

It is evident that the reason why Paul, or any other Bible writer, "makes no mention of their being . . . in a state of blessedness" between death and the resurrection, is because they are not in such a state. He "refers only to the joyful resurrection that awaited them," and "leaps over this intermediate state," for the reason that neither the Spirit of God, nor Christ, nor the Scriptures, taught him to the contrary, but common sense, facts, the Bible, and the Holy Spirit, all united in harmonious testimony to prove beyond all dispute that in the "intermediate state," the whole man is unconscious, hence he takes no note of time, from the moment he falls asleep in death till he is awakened in the resurrection morning. This is the obvious reason why the apostle "springs to the great fact that God will bring them up, and perfect, and glorify them in the resurrection." We think no point of doctrine is more plainly expressed than this; and none further from the truth, than that a *part* of man continues in a conscious state while the physical organism is dead.

Teachings of Demons.

A spirit speaking through Mrs. E. A. Ostrander, at Allston Hall, Boston, Dec. 16, 1860, said, "Both the Son of Man and the Holy Ghost are myths of the past, and both will pass away." A "myth" is "a fictitious or fanciful narrative, having an analogy more or less remote to some real event." Then, according to the teachings of this spirit, the Son of Man and Holy Ghost never did and do not now exist as realities, but are only introduced as objects of *fancy* or *fiction*. This sounds much like the language of antichrist, who is known by denying "the Father and the Son."—1 John 2 : 22.

A New Book.

"Thessalonica: or the Model Church." We are glad to learn that a new volume from the pen of H. L. Hastings, bearing the above title, is now in press. It will probably be issued this week or next. The publishers are Messrs. Rudd & Carleton of New York. It will be for sale however by the author and at this office. Price about 75 cents. Our friends will be interested in it. The stereotyper, who has read all his works, calls it the best thing he has written. We shall speak more of it hereafter.

Effects of Novel Reading.

Read the following, and see the ruinous effects of reading fiction. It is to the mind what tobacco and intoxicating liquors are to the physical system. It flatters while it inserts its death sting. Satan-like, it promises good; but, like the drunkard's bowl, it may produce a joyous laugh and a merry joke, but it ends in *remorse*. If you value eternal life and the approbation of God, let the poison *alone*.

Observe the effects of indulgence:—

"A whole family brought to destitution in England, has had all its misfortunes clearly traced by the authorities to an ungovernable passion for novel reading, entertained by the wife and mother. The husband was sober and industrious, but his wife was indolent and addicted to reading every thing procurable in the shape of a romance. This led her to utterly neglect her husband, herself and her eight children. One daughter, in despair, fled the paternal home and threw herself into the haunts of vice. Another was found by the police chained by the legs to prevent her following her sister's example. The house exhibited the most offensive appearance of filth and indigence. In the midst of this pollution, privation and poverty, the cause of it sat reading the latest "sensation work" of the season, and refused to allow herself to be disturbed in her entertainment."

Spiritualism in the Churches.

While many, who are not posted in the facts, think that Spiritualism is not advancing, it is a sad truth that its doctrines are spreading very rapidly, and are being embraced by large numbers of church members, and many clergymen, who have not yet identified themselves with Spiritualists. The enemy of all righteousness is making earnest efforts to cause men to believe that it makes no difference what men *believe*, if they only *live* about right; and after he has persuaded them to adopt this sentiment, he is sure of getting them to believe that his doctrines are the best, and thus switch them off from the road that leads to life, into the one that ends in destruction; while at the same time, he endeavors by every artful wile to make them think they are all right, and on the way to glory. His success in this direction is truly alarming, and ought to arouse every lover of truth and the Lord to the most earnest action against the insidious but powerful foe, who, in this way, is fitting millions for eternal ruin.

Christian soldier, *arouse! Do not sleep in these last days of peril*, till you are gagged and bound hand and foot by the arch deceiver, and left in the care of demons to perish.

The following question and answer, from the *Herald of Progress*, a leading Spiritualist paper, edited by A. J. Davis, will give the reader a very correct idea of the present state of the churches in relation to Spiritualism.

J. B. B., Worcester.—"Bro. Davis: Is it your impression that what we now call 'Spiritualism' will ever be adopted by the American churches?"

Answer: Our impression is, that Spiritualism (meaning the *ministry of angels realized by the senses of men*) is in danger of popularity. The churches of America like "Spiritualism" very well, with the above definition both as a principle and explanation; but the same churches and ministers very stoutly repulse Spiritualists and mediums, because they will not submit to any definitions or articles of faith.

Consequently, you may expect the churches to shut Spiritualists *out* and "Spiritualism" *in*; and the day for all this is not far distant. The churches will become gradually powerless. When skeptical minds get their questions answered *outside* of the churches, then the churches will accept "Spiritualism." Be careful, good friend, lest you also forget and go to the churches; do not be absorbed by them. There is danger in becoming *too* popular. Beware, when the churches begin to consider it profitable to invite you to take a seat in their beautiful compartments. Accept this, and you are on the road to popularity. Yea, when the churches consider Spiritualism *reputable enough* to endorse it then consider that you are all on the broad road to certain mischievous prosperity; an easy thriftiness which will turn into conservatism, like all the past, and build up institutions against another Dispensation.

For the Crisis.

Meetings in Starks, Me.

This being a new field of labor, and as some are interested to hear of the progress that truth is making, I concluded to give a brief account of the meetings through the *Crisis*. I first visited this place in Dec. 1860. Found but one family that believed the truths that we are advocating. As is usual in new places, the people having heard many evil reports in relation to the Advent people, were prejudiced against us, but many acted the part of wise men and came to hear for themselves; while a few that would not hear were very diligent in circulating false reports, saying, that we preached that men had no souls,—did not believe in change of heart, etc., etc. I am sorry to have to say, that those that were the most engaged in this wicked work were those that professed religion. I think if that class would read Prov. 18 : 13, they might find some good instruction that would be profitable to follow. Those that came to hear a few evenings, became interested, and some few confessed the truth. After holding a few meetings in the schoolhouse, I went to Starks Village, and gave a few lectures in the Hall; the people were much interested to hear and began to search the Scriptures to see if these things were so; and many were ready to confess that they had heard the truth. Our meeting closed with a great interest on the part of the people to hear more. In this village we found a pleasant home with friend Griffin, who was called a Universalist, and became such, undoubtedly, from seeing the inconsistencies of popular theology, but I found him to be a true friend to truth, and seemed to take pleasure in acting the part of a christian. God bless him and his kind family who administered to my wants, and made me at home in their pleasant family. I met with some opposition from a Methodist preacher in this place; in his zeal for party interest he overstepped the bounds of propriety, and many became dissatisfied with his course, and thought he did not act much like a christian. Much good, I trust, will be the result of our meetings.

When I left town in January I promised to return, and did so in March; commenced meeting the 24th in the meeting-house just out of the village; the hall being occupied by the Methodists. Although it was stormy, we had out a goodly number that manifested an interest to hear. Some that were wise in their own conceit did what they could to keep many away from the meetings, but we had a crowded house almost every evening. Most of the people in Starks feel that liberty is a great blessing, and they used it in coming to meeting to hear for themselves, while a few seemed to fear the elders, or were so wedded to party that they would not hear. The truth has taken root in this place, and the spirit of papacy that was manifested, only made error and wrong look more hideous than before. The people became interested so much that they came together and formed a society to raise funds to sustain Advent preaching a part of the time; over thirty dollars were subscribed by them in the house, and much interest was manifested to sustain the truth. I would here say to the preaching brethren, if any should feel that it is duty to travel that way, that the people in Starks claim the privilege of asking questions at the close of the sermon, and any that are fearful of having their sermons questioned, had better not call. If the truth will not bear investigation we had better give it up. The people will be glad to have preachers come that can rightly divide the word of truth, and labor in word and doctrine to the edification of the hearers.

While holding meetings, I received many invitations to visit different parts of the town, and give some lectures in the schoolhouse. Having two evenings that I was not engaged, I gave appointments for meetings in a school-house on what is called Union Street. The origin of the name I did not learn, but concluded that there was *a union* in sectarianism, which bound the people in sectarian bonds. This one Mr. Sectarianism, concluded that his craft was in danger, but not being able to meet the enemy face to face, resorted to an underhanded mode of warfare, which was to create prejudice in the minds of many by telling them that it was wrong to hear such preaching; and, lest some should venture to hear for themselves, meetings were appointed in order to keep the people away. But when the time for our meeting arrived, the house was filled, so that all could not obtain seats; a good part of the congregation, however, came from other parts of the town where I had held meetings. As Mr. Sectarianism could not deprive us of a congregation, it seems that he thought we had too many seats, for the next evening we learned that the boards that were used for making extra seats were missing; but a good neighbor furnished some in place of those taken away, and we had a good season in speaking the truth to those that had "ears to hear."

The time has come when every true man should protest against the sectarian spirit that prevails, to some extent, in the churches, and binds the consciences of the people, so that they dare not be free men to hear anything that is not in harmony with their creed. The truth is gaining ground, and the fabled doctrine of eternal torment and immortality of the soul must give way before the burning truth of God. Sectarianism may cry out "Infidelity," but the car of truth is on the track, and the steam is up, and sectarianism must get off the track or be run over. Our weapons are not carnal, but mighty through God to the pulling down of the strongholds of satan.

We find before us an open door to preach the gospel in new fields of labor, so that we feel it to be our duty to leave the old established churches for awhile, that we may raise up churches in new places. For the last year the most of the time I have been out in new places; sometimes I have to engage a hall at my own expense, and seek for board at the hotel, or where I can find it; but I soon find hearts that beat with love for the truth when they can hear it, and homes are provided, so that I lack no good thing; and sometimes it does me good to get into a straight place, for it learns me to trust in God more. I wish my preaching brethren generally would get a little more of the missionary spirit, and push out into the "regions beyond." Suppose you do get a little hard fare and some opposition? A good soldier will endure hardness. It is not enough to stand only on the defensive, but we must charge upon the enemy's ranks, and make an aggressive war, and release the captives from satan's bonds. Let us be up and at work while the day lasts. Soon the Master will come, and then, if found faithful, we shall have the crown of immortality and eternal life.

J. Hemenway.

For the Crisis.

Millennium.

Perhaps the most satisfactory view of the opinions on this subject which many sincerely pious and well instructed early christians deemed themselves warranted in entertaining, is that which Semisch* has collected out of the writings of Justin Martyr. After the lapse of the appointed time which the prophet Daniel has foretold, Justin expected the visible return of Christ to earth. The prophets, he affirms, foretold two advents. One had already taken place. In that Christ appeared as a sufferer, in a mean and despised form, dishonored, and at last crucified. It will be otherwise at his second appearing. Christ will then visit the earth in splendor and glory, on the clouds of heaven, and surrounded by the angelic hosts as the judge of mankind. In the very place where he was crucified, his murderers will recognize him whom they pierced, and all the tribes shall mourn, tribe by tribe, the men apart and the women apart. Dial. Tryp., pp. 128, 137. But before this advent takes place Elias will come agreeable to the prophecy in Mal. 4 : 5; also the man of apostasy and iniquity, who will utter blasphemies against the Most High, and commit outrages against the Christians, must precede the re-appearance of the Son of Man. This will soon happen, for already the adversary is at the door.

The immediate object of this return of Christ is the erection of the Millennial kingdom. Christ, Justin says, will come again in order to make a new heaven and new earth, to reign as king over Salem, and to shine in Jerusalem as an unchangeable light. The fallen city will be restored changed, and beautified, all the saints, that is, believing christians, will rise from the dead, and be assembled in Jerusalem and the Holy Land, in order to take possession of it, there to receive the eternal and unchangeable blessings promised to them, and to rejoice in communion with Christ. Justin dwells with deep emotion on this hope. It was, in his esteem, a sacred fire at which he kindled afresh his christian faith and practice. That this hope might possibly be vain, never entered his thoughts. He believed that it was supported by Scripture. He expressly appealed to the New Testament Apocalypse, and from such passages as Isa. 65, 35, 34; Ez. 34, 37; Jer. 33, how could he doubt it? He certainly expected physical enjoyments, and believed that Christ would eat and drink with the members of his kingdom. He depicted the state of the elect under the personal reign of Christ as one of blissful unchangeableness, repose, and exemption from pain.

Thus he says, "At his glorious advent Christ will in every way confound those who have hated him and unrighteously apostatized from him; but his own people he will bring to enjoy repose, and to fulfill

*Semisch's Justin Martyr, his life, writings and opinions, translated by J. E. Ryland.

all their expectations." And in another passage, "whoever is faithful to the doctrine of Jesus, him will Christ raise from the dead at his second advent, and make him immortal, unchangeable, and free from all sorrow." At the close of the thousand years of the personal reign, to enjoy which the saints were only to be raised, Justin expected that the general and final resurrection of all the dead would take place; but this being the term of the millennial period we need not proceed with him farther. C. C. C.

Correspondence.

From Sr. L. P. Hastings.

Dear Brn. and Srs.:—Although I cannot see you, I have the privilege occasionally of reading your communications through the *Crisis*, and I would that I could read more from the pens of those that used often to cheer the hearts of sad and lonely ones by their faithful warnings and comforting words. Remember, there are lonely ones scattered here and there all over the land, that once used to hear from your mouths the words of consolation and instruction, and they wonder why *your pens* are still, and not telling the dealings and works of God to those that are now far away. O! let us be up and doing, for *soon* the night cometh when none can work. I feel that we have of *all hopes the best*, of *all comforts the greatest*, and of *all prospects the most glorious!* If you have light or love, joy or sorrow, write and touch a chord that will vibrate in every heart that loves Jesus and his friends, whether free or bond, black or white. We see the nations of earth preparing to heave their last throes, and Spiritualism coming in to make war with Him whose name is called the Word of God, and thus fill up the picture in the great panorama shown to the beloved John on Patmos Isle. And while we see these things passing before our eyes, how can we rest and not be striving to save some from coming destruction?

If there are any of God's *watchmen* that feel they have a message for this place, may God speed them on their way. The Lord will furnish his servants with means to do his work.

Galesburg, Mich.

From Eld. M. Chandler.

Bro. Grant:—I am still a pilgrim and stranger, journeying to the land of promise. The Guide shows we are most there—journey most at an end—soon we shall rest. O how sweet! I am bound to see the end.

My lungs are some better, still tender. I am trying to do all I can for God and truth. I have just returned from Ironton, Sauk Co. Had a very good time. Eld. George Turner lives there and has been doing good. Raised up a small church, and a good interest in the community—Bro. Shelden preaches there every four weeks. He is much beloved in that region. I think he and Bro Turner are both true yoke-fellows. God blesses their labors. I hope they will abound more and more. We have a small church here, and I think an increasing influence in community. I expect we shall see better times.

I would say through the *Crisis* that I expect to use the Mission Tent in Iowa and Wis., mostly, this season. If the friends anywhere in this region wish for tent-meetings in these localities, and can meet the expenses, they will write me at Seneca, Crawford Co., Wis. I could go into the northern part of Ill., if desired. We shall be ready by the middle of June. Friends wishing tent-meetings will inform me in time to make the arrangements and advertise. The tent will hold about one thousand people.

From S. A. Elmore.

Dear Brethren and Sisters:—"The arm of the Lord is not shortened that it cannot save, neither is his ear heavy that it cannot hear;" but "his eyes are over the righteous, and his ears open unto their prayers." Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit remain; that whatsoever ye shall ask of the Father in my name he may give it you." We are living in the days when "iniquity abounds," when love waxes cold, when perils thicken; when we must be vigilant, or we shall be "devoured," and it is ordained that we must bring forth fruit if we would have our prayers answered.

The few waiting ones here have proved that the fervent, effectual prayer does still avail much. God has strengthened our hearts by the work of his Spirit in reclaiming backsliders and converting sinners, and now the song of praise and the voice of prayer is heard from many hearts who but a few months since cared for none of these things. Between twenty and thirty have professed to give their hearts to the Savior since Jan. 6th. On March 10th, Eld. Brewer baptized nine, and as many are expected to be soon.

Now are there not some who read this ready to say, how I would like to see this state of things with us; but what can I do? Well, you can pray, you can be a living epistle [illegible]

[illegible] consumed one of another, as with pain I hear some do. To take such a course looks much like having friends just sinking beneath the waves, and leaving them to dispute with some one about the probable manner of their death—whether they will rise once or twice before they are completely drowned. Would it not show *our love* and sense of their condition far better to point them to the "*life-boat*," and strive to save them from death? O my friends! leave this strife, if you have any love for and any wish to see your impenitent friends prepared to meet the Savior in peace, and try to win them to him, not with "the works of the flesh," but with the "fruits of the Spirit." If we believe God's word, let us take it as the "man of our counsel," sit at the feet of Jesus, and learn of him, and so be found about our Master's business when he comes.

South Windsor, Ct.

From Sr. L. Gilman.

Bro. Grant:—Last spring was the first time the Advent doctrine was preached in this place. We found some six or eight here that were from the eastern states and had once heard and loved the doctrine, but after coming West had not stood at their post, had lost their confidence and gone into some of the churches. They stated they felt they were living almost without God or hope in the world. These with us took a decided stand to meet together every Sabbath and exhort one another, and so much the more as we see the day approaching. Soon after we took this step the Lord commenced adding to our numbers. Last fall, our only daughter, who has been the subject of so many prayers, followed the footsteps of her Savior down into the water and arose to a newness of life. We still had two sons right in the midst of life, who, as many of our brothers and sisters East will recollect, with us have been the subjects of many prayers and tears. Last February the Lord directed hither the steps of Bro. Calkins, formerly from the state of Ct. He seemed very near to us. When he came here, he did not intend to stay but two or three evenings, but the Lord seemed to hedge him in by the streams rising so he could not get away. Saturday evening the Lord commenced to work. Sabbath, backsliders began to confess their wanderings, sinners began to inquire what they must do to be saved. The hardest cases seemed to be reached. The next Sabbath Bro. C. led eleven happy souls down into the water—six young men—two of them were our sons. My dear brethren and sisters, pray for us, that we may be an unbroken family in the kingdom of God. We expect Bro. C. with us again soon, and shall try to have him labor with us, if time continues, half of the time this season. We keep up our meetings, and the good work goes on. There are others that will follow Christ when Bro C. returns. There are about thirty now rejoicing in the blessed hope soon to be consummated.

Long Point, March 1st.

Obituary Notices.

Our dear Brother Adam Wagooner died in Jersey Co., Ill., near Grafton, Aug. 8th, 1860, aged sixty years.

By request of the friends I will pen a few thoughts in relation to this brother, being acquainted with him and his history. In 1824 he professed the religion of Jesus Christ and joined the Baptist church. About 1836 he joined the Anti-Slavery Society. He was one of Lovejoy's right hand men in that vicinity on the anti-slavery question. He stood by Lovejoy to the last—was present when he was killed in Alton, and they sought his life and threatened to burn his house and barn. However, he was satisfied he was engaged in a righteous cause, hence trusted all in God and moved forward. He was a very successful conductor on the under-ground railroad, being one of the first that ever went over that road after its completion. Many a slave's heart, no doubt, has been made glad to find so dear a friend to aid them, and many a "God bless you, masser," in return has been poured upon his devoted and worthy head.

He was also a pioneer in the Advent cause; receiving the light from the "Signs of the Times," (published by J. V. Himes, Boston,) a copy being handed him, which caused him to subscribe for the paper. He scattered tracts and books on the Advent question all through that region. He embraced the glorious doctrine of life only through Christ, and did much toward enlightening men on these great truths. I never shall forget what he said to me the first time I ever visited that region: "I have long been praying and waiting for our heavenly Father to send some one this way that could tell the people the truth. O how thankful I am he has heard my prayer, and you have come." His kindness to me I shall ever appreciate, and I trust he will not lose his reward.

Many other things I might mention concerning him which shows his object and aim was to glorify God. But I must close before I exceed the bounds for an obituary notice, by saying there are many that no doubt mourn the loss of our brother beside his near relatives. May the affliction be sanctified to all, and each of us heed his admonitions, and greet him in the coming kingdom with all the redeemed. W. Pratt.

Died, in Wolcott, Feb. 15th, of typhoid fever, Bro. Luther B. Peck, aged eighteen years and eight months.

About two years ago Bro. Luther embraced the Savior, and we had the blessed privilege of burying him with Christ by baptism, since which [illegible] fellow men to flee from the wrath to come until his eyes were closed in death. A short time previous to his death his mother asked him if he felt ready to go. He looked up, and smiling said, "Yes, glory to God!" He sought and obtained a promise from his father, mother, brothers and sisters, to meet him in the kingdom, after which he quietly fell asleep in Jesus, after a fortnight's sickness. May the Lord grant the whole family grace and strength in this time of affliction, and enable them always to trust in the great I AM, that when the last loud trumpet shall rend the skies, they may be re-united with their beloved son and brother. Eld. S. W. Thurber performed the funeral services.

Geo. A. Otis.

Joseph Riggs Gatchell died, Jan. 28th, 1861, aged sixty-nine years, two months, and twenty-three days.

He died with the hope of receiving his crown with Paul. He was a strong believer in the immediate coming of Christ.

Isaac B. Gatchell.

Summary of News.

FOREIGN.

SYRIA.

Beyrout, Feb. 25th. The proposed plan of the Porte for the future government of Syria has become very generally known here. To Fuad Pasha and all the advanced party of the Turks it is a death blow, but it has raised the hopes of the fanatic party, and has caused no small rejoicing among the Druses.

The christian population are preparing as one man to leave the country, and nearly all the European merchants say that if it is carried out they will liquidate their affairs and abandon Syria.

Since writing the foregoing I have heard a most astounding piece of news, which I should certainly hesitate to put upon paper were not the source from which I learned it so good as to leave little room for doubt regarding its truth. It is as follows. It would appear that France is the power which objects to the scheme of the commissioners for the future government of Syria being adopted, and that it is France which insists upon the counter scheme which has been proposed by the Porte being accepted by the other powers. In other and plainer words, after the scheme of the five commissioners had been drawn out here, the Emperor objects to its being adopted, so that Syria will be thrown back into a system of government much worse than that of the past, and this by the European sovereign who professes to be her greatest friend. If this is true—and I only wish I saw reason to doubt it—the province is ruined, and the occupation of the French troops may be continued for the next ten years. It is the case of the doctor keeping his patient ill in order that his visits may continue.

ITALY.

The following occurred in the Parliament at Turin, on the 11th ult.:

"Count Cavour then laid before the House the bill, already approved in the Senate, for the new appellation of the King, consisting of the single article: 'The King Victor Emmanuel takes for himself and his successors the title of King of Italy.' A thundering applause and tremendous cheering, as a matter of course, received the announcement. The bill, however, cannot pass by acclamation only, but must be submitted to the examination of the offices and a commission issuing from them. It is expected that some discussion may arise in the Lower House on the motion of Baron Ricasoli for substituting the number I, instead of II, at the end of the name Victor Emmanuel, with a view to break all dynastic associations, and establish that the old Piedmontese or Sardinian monarchy merges into a new chieftainship of Italian nationality."

The Naples correspondent of the Daily News thinks that this month and the next are pregnant with important events. Great military movements are being prepared. Thus the four divisions now under the walls of Gaeta are ordered to be in readiness to march to Bologna; the third, which is in Parma, under Gen Durand, will enter Naples; and the 5th, amounting to 8500 men, will proceed thence early in April to occupy Frosinone.

The discussion of the Roman question continued in the Italian Chambers. The Speakers generally advocated the separation of the temporal from the spiritual power. Several speakers on the left proposed the simple proclamation of Rome as the capital of Italy, and calling on Napoleon to withdraw his troops.

Count Cavour has announced to the Italian Chamber that the Ministerial programme was unchanged. In a speech on the Roman question he claimed that Italy had the right to have Rome for the capital, but she must go there with the consent of France; he said that the union of the temporal and spiritual power of the Pope was the source of evil.

Reactionary demonstrations had taken place in Sicily.

FRANCE.

Letters from Paris intimate that a notable change has been suddenly produced in the Italian policy of the Emperor Napoleon; that the temporal power of the Pope, which had been doomed, is not to be destroyed at present, but that the existing state of things is to continue for six months longer. This decision is said to have been formed on the 18th inst., and the result is that Gen. Trochu is not to go to Rome to replace Gen. Goyon, and that the announced reply of M. de la Guerroniere to Carnidal Antonelli has been suppressed.

DOMESTIC.

Excitement increasing at Washington.—New York, April 5th.—The Post says it is rumored that the government agents sent to England and France have returned, and report that both of these nations will set their faces against the Southern Confederacy, and in no manner recognize or assist it, and that the President and Cabinet have determined to take immediate and vigorous measures for the enforcement of the law at all hazards.

The Commercial says a committee of leading Virginia politicians have had an interview with the President and Secretary of State, and were assured most positively that the President contemplated no hostile movements; that he should not attempt to collect the revenue for the simple reason that Congress withheld from him that power.

A special dispatch to the Post from Washington says the rumor is that the Pawnee goes to Charleston. The excitement hourly grows more intense, and all sorts of conjectures are afloat as to the point where the blow will first fall. Leading Republican members express an opinion that an extra session of Congress will soon be called.

The Express says it is supposed in well informed quarters that Texas is the point where the troops will be landed, and that they are sent out at the request of Gov. Houston to repel the Indians and Mexicans.

Fort Lafayette in this harbor has been garrisoned. The soldiers from Governor's Island will proceed to Fort Hamilton to-day, to embark thence on steamers for parts unascertained.

At the Navy Yard and all the army depots great activity prevails, and laborers are working day and night at the former on war vessels [illegible] there is great activity there, and it is believed Fort Sumter would be attacked immediately. It is reported that orders have been received from President Davis to cut off Major Anderson's supplies, and that no more communication is to be allowed between Fort Sumter and the Federal authorities.

Important Army Movements.—New York, April 5th.—The Government has chartered steamers Baltic and Ariel to carry troops under sealed orders. The Baltic will carry Capt. Barry's company of Flying Artillery and ninety men, and the Ariel seven or eight companies of infantry and marines. They will sail on Monday.

The frigate Powhattan goes to sea to-morrow morning, fully equipped and provisioned, and will take three companies of troops.

The impression at the Navy Yard is that Forts Sumter and Pickens will both be reinforced.

A company of 100 men on Governor's Island has received marching orders, and others will speedily follow. There are now 2600 troops at different stations in this port.

The steamship Atlantic has also been chartered by the government, and cleared this afternoon with provisions, stores and property of the government.

The Harriet Lane has not sailed, but is lying in the bay in consequence of information given Captain Faunce by the Collector, which may result in the seizure of other vessels bound for the coast of Africa.

The government has chartered steamer Illinois, which will go to sea under sealed orders to-morrow or Sunday. Her mails and passengers for Europe will go in the City of Baltimore.

Much alarm exists on account of the military preparations of the Government, which preserves entire silence.

The Governor of Mississippi has issued a proclamation, dated the 22d ult., calling for fifteen hundred troops of the infantry arm, "to be mustered into the service of the Confederate States as soon as assembled, for the period of twelve months, unless sooner discharged."

The Governor of Georgia has, it is said, ordered nine military companies in that State to hold themselves in readiness to march to Pensacola.

The Pensacola Gazette of the 28th ult. states that there were at that time upwards of sixteen hundred men in the different fortifications in that neighborhood.

Col J. M. Sanborn, late Land Commissioner of Michigan, has offered to take the contract to supply Fort Sumter with men and provisions for the sum of half a million of dollars.

The Holly Springs Herald learns that the county of Chickasaw, (Miss) has ten companies of volunteer soldiers ready to be mustered into the service of the State. It adds that in addition to these: "The county has a regularly officered and drilled company of young ladies, who have pledged themselves, in the event that the men are called into service, to protect their homes and families during their absence, and see that the farms are properly cultivated, and full crops raised not only for the support of the country, but of the armies of the Mississippi."

From the Herald's correspondence:

"The Administration preserves the most ominous silence in regard to their movements. The knowing ones persist in stating that the St. Domingo imbroglio is mixed up with the operations of the government. The developments of the next few days will disclose the fact that the mouth of the Mississippi will be one of the scenes of their naval operations.

One of the oldest Commodores in the navy says that these vessels are ordered on a tour of observation to the Southern ports for the purpose of ascertaining the possibility of collecting the revenue, and, if necessary, to blockade the ports.

Lieutenant Gilman, who arrived here late last night direct from Pensacola, stopped a few hours at Montgomery.

The force which the Confederate States now have at Pensacola is very formidable, composed as it is of the best men in the South, and officered by men who occupied distinguished positions in the army of the United States. He says it will be impossible to continue the armistice existing between the two governments much longer. They are getting very restless, and appear anxious for a fight.

I questioned Lieutenant Gilman particularly about the reinforcements which it was alleged the Brooklyn had thrown into Fort Pickens in the night. He said there was not a particle of truth in it. He said it was next to impossible to throw reinforcements into that fort without their knowing it. He says they keep up a vigilant watch night and day."

The New York Tribune's Charleston correspondent writes as follows:

"A gentleman who has very lately been in communication with Fort Sumter informs me that the garrison is on exceedingly small allowance, and that matters begin to look serious with them. Should the supplies now daily obtained in this market be cut off, the situation of the men would be highly critical, and it is not impossible that Major Anderson may be compelled, on his own responsibility, to abandon his position. As heretofore has been the case, the garrison will no doubt continue to derive no slight advantage from their facilities for catching fish around the base of the fort. But there will be no similar way of recruiting the supply of fuel, which is now nearly exhausted."

[Despatch to the N. Y. Herald]

Important from Charleston.—Charleston, April 6th.—Reliable information has been received from the North that reinforcements are ordered to Fort Sumter, and will be accompanied by a squadron under command of Commodore Stringham.

Five thousand Southern men, in addition to those at present in the fortifications, are ready to take the field within twenty-four hours.

The ultimatum, siege or surrender, has not yet been sent to Major Anderson, but with the supplies sent to-day he was notified by General Beauregard that they are the last, which is equivalent to a declaration of hostilities. This is positive.

Troops have been ordered to rendezvous at points remote from Charleston, but within supporting distance, to watch the movements of the enemy. They move at once.

Gov. Pickens has all day been inspecting the batteries, accompanied by a portion of his Council and senior officers of the army. Everything throughout was in a state of efficiency.

Bloodshed is inevitable, and if one drop is spilt no one knows when it will end.

A formal demand for the surrender of the fort has not been made, and may not be made at all.

For obvious reasons the intentions of the Confederacy are involved in mystery.

The excitement is intense, and everybody is in fighting humor.

Considerable activity is manifested in military quarters. The indications are that matters are approximating to a crisis.

The Sun going out.—There are now more spots on the sun than have been seen for many years: some of these are visible through a smoked glass to the naked eye. Several stars—some of them of great brilliancy, which, from their ascertained distance, must have been as large as our sun—have totally disappeared from the sky; and the question has been raised among astronomers whether the light and heat of the sun are falling away. As this would be accompanied by the [illegible] about one per cent.

The Largest Church in Europe.—An English paper informs us that the largest church in Europe is at St. Petersburg. It was begun in 1771, and in twenty years two thousand men had not completed the walls. It is of polished marble, outside and in; the pillars are of one piece, fifty feet high, the base and capitals of solid silver; but the greatest curiosity of all is a wooden box, made to cover it from the weather.

Notices, &c.

Notice.

I will commence a meeting, the Lord willing, at Dorchester, Allamakee Co., Iowa, April 24th, at half-past seven o'clock, P. M., and continue over Sunday.

At Greely, Delaware Co., Iowa, May 21st, at half-past seven o'clock, and continue over Sunday.

Cascade, Dubuque Co., Iowa, to commence May 10th, at the same hour, and continue over Sunday.

Sweetland, Muscatine Co, Iowa, May 18th, to continue over Sunday, (or as Bro. Covill may arrange for that time.)

Amboy, Lee Co., Ill., May 25th, and over Sunday. I hope to see a general gathering at each place. Moses Chandler.

Conference.

There will be a conference holden in Pawling, N. Y., at the Union meeting-house, commencing April 23d, to continue over Sunday.

For the church, S. B. Munn.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. Grant, per order of Publishing Committee.

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We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

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Do. do. do. morocco, $1.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will commence a series of meetings at Keene, N. H., on Tuesday evening, April 16th, to continue every evening through the week and over the following Sabbath.

MILES GRANT.

Bro. Rufus Wendell, who is now in Boston to attend the Conference, wishes to say to the friends in Hinesburgh, Vt., and to Dr. Tagart, that he desires much to visit them and hold meetings as soon as the Lord shall open the way for him to do so.—He will write them soon.

Eld. S. W. Bishop will preach at
Hooksett, N. H. .... April 14th
E. HOLT.

Eld. George Champlin appoints to preach in
Lynn Centre .... April 14th
Manchester, N. H. .... April 21st
and over the Sabbath.
Keene, N. H. .... April 28th,
to remain as long as the interest demands.
Will some Bro. meet me at Manchester and Keene depots?

If the Lord will, I will meet with the saints at
East Otis .... Sunday, April 21st
Winsted, Ct. .... Wednesday evening, April 24th
Will some Bro. from Bakerville please meet me at Winsted, and take me home with him?
S. C. HANCOCK.

Providence permitting, I will be at Sandwich the third Sunday in April, and London Ridge the fourth. J. G. SMITH.

The Lord willing, I will meet with the church in
Cold Spring .... April 18th
Pine Swamp .... April 21st
S. S. BRAZEE.

Bro. J. K. Bellows will meet the brethren at
Wrightville, Ct. .... April 14th
South Farms .... April 21st
Brooklyn, N. Y. .... May 1st

Providence permitting, Eld. C. C. Stevens will preach at Lawrence, Mass. .... Sunday, April 14th

D. A. Jones appoints to meet with the church at
Danielsonville, Ct. .... April 14th
Abington .... April 21st

T. S. Canfield will preach in
Pine Swamp .... April 14th
Pawlings, N. Y. .... April 21st
Prospect, Ct. .... May 5th

C. Goodrich will preach in
Goshen, Mass. .... April 14th
Plainfield Pond .... April 15th
Cheshire .... April 16th
Dalton .... April 18th
and remain over Sunday.

Eld. J. Hemenway will preach in
Clinton, Mass. .... April 14th

Providence permitting, C. H. Leverton will visit
West Poland .... Sunday, April 14th
Bro. W. Pratt kindly offers the following:—"Bro. Leverton is a worthy young brother, and will do you good in the name of the Lord."

Business Matters.

To Correspondents.

N. Orcutt.—Publish obituary next week, if possible.

Bro. Johnson.—It is for sale at this office. Price 25 cts.

[illegible]

Cash Receipts.

N G Reed 312, $1.12; G Harvey 312, $1.15; H W Dunn 333, $2.22; H B Eaton 306, 74 cts; B Sohen 299, 50 cts; S C Castle 348, $3.00; B E Wetherbee 327, $2.27; M Haskel 315, $1.12; N Fogg 307, 51 cts; S P Langdon 338, $2.00; A Streeter 338, $2.80; E Wolcott for Portsmouth Brn. $14.00; John Niles 286, $5.00.

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Assurance	"	" [illegible]
About God	"	" [illegible]

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H. L. HASTINGS, 43 Weybosset St., PROVIDENCE, R. I.

January, 1860.

[illegible]

Original Contributions.

For the Crisis.

My Home.

My home is by the river's side,
Where dark and still the waters glide;
A home of sweet
And calm retreat,
With grassy lawn and shade trees tall,
That cast their shadow on the wall.

I have an aged father there,
A mother, too, whose tender care
Guarded my youth
In paths of truth;
Of sisters, who my joys have shared,—
A remnant yet to us is spared.

Another home less fair and bright
I have, though in the gospel's light
The silent tomb
Hath lost its gloom;
I'll sleep on Jesus' loving breast,
A holy, sweet, unbroken rest.

The rich, the poor, the great are there,
My long, long home they all must share;
I will not fear,
The Shepherd's near;
And though death's valley dark be passed,
I wake to endless bliss at last.

I have a home in purer life,
Beyond this world of care and strife;
A home so bright
It knows no night;
There I'll receive my full reward,
And live forever with the Lord.

Pine Avenue. LOTTIE.

For the Crisis.

THE COMING STRUGGLE
Between the Church and the Powers of Darkness:
SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 9.

THE BEAST AND HIS IMAGE.

They now introduce the image to the beast providing that all shall worship according to its dictates or be put to death. They not only provide that such as refuse their atheistical code and system of worship shall be killed, but they also arrange, as a prudential regulation by which to designate them at sight, that those who do accept shall receive a mark in their right hand or forehead. And determined to subdue them by all means, they attempt to starve to terms those who still refuse the mark of loyalty by providing that none shall buy nor sell save those who have this mark. It is manifest that by these oppressive measures, accompanied with a sore persecution, the opponents of Spiritualism will be reduced, principally, to those who accept the Bible and its religion, and will stand by it unto death, if need be. The assurance that "if any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God"; and that "they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name," shows that whoever worships this beast or his image is guilty of such blasphemy and contempt of God, as to deserve, and shall suffer, his judgments poured out upon him, insomuch that such shall have no rest day nor night.—Rev. 14 : 9—11. And since those who get victory over the beast and over his image stand on the sea of glass, having the harps of God (Rev. 15 : 2), and reign with Christ a thousand years (Rev. 20 : 4), it is evident that this image to the beast makes a division of the christian world generally; supported by those who are ripe for destruction, and opposed by those who love God and keep his commandments.

Thus Spiritualism, in its development and demand upon all to accept its blasphemous and atheistical, though popular religion, through the image to the beast, becomes a test to the world—"The hour of temptation that shall come upon all the world to try them."—Rev. 3 : 10. Here also the strong delusion, when those who receive not the love of the truth shall believe a lie and seal their damnation.—2 Thess. 2d chap. Here will be the false Christ showing great signs and wonders, insomuch that if it were possible, they shall deceive the very elect.—Matt. 24 ; 23—27. By this test men will be left without excuse, since God gives them a choice between the two extremes—Atheism and Christianity: Atheism in all its licentiousness and blasphemy, but popularized; and Christianity in all its self-denial, its reproaches, and its persecutions, but its blessed hope, made more blessed because so soon to be realized. It is not probable that many under these circumstances would be lukewarm christians, since a mere assent to christianity would as surely endanger their lives as if they entered zealously into its defence and secured a right to all its blessings. And on the other hand it is very likely that those who have renounced christianity at this time for atheism will seek to drown all scruples which may arise, by making the most of their opportunities of self-indulgence now so popular and profusely offered. Here no doubt we shall have the cry of peace and safety. Having everything in their own way, and supposing that their kingdom is the kingdom of heaven, to stand forever, they become intoxicated with their privileges and prospects, and give themselves eternal "peace and safety" in the free and full indulgence of all [illegible] the mark of the beast, and turned persecutors to his people, by sending upon them the seven last plagues which will end their cry of peace and safety.

THE SEVEN LAST PLAGUES.

Rev. 15 : 1—8, and 16 : 1.—The belief that these "plagues," otherwise called "vials of wrath," are in the past, is more general, and their particular application more uniform, than is the case with the two-horned beast and the image which he causes the world to make and worship. But this difference betrays a strange inattention to the subject in its various bearings, and a lamentable looseness in the interpretation of these prophecies. For though the Scriptures assure us that the first of these plagues or vials of wrath is poured out on "them which had the mark of the beast and them which worshiped his image," yet, I think so far as I can judge, not half of those who place the image and most of the vials in the past, but have several vials poured out before they have the image developed; while there are others who regard the vials mostly in the past but the image in the future. I conclude they cannot be in the past, but must be in the future, for the following reasons:

1. Because the particular results of the pouring out of these vials are not to be found anywhere in the past.

2. Because as these seven are all said to be last—"*the seven last*"—and they complete or "fill up the wrath of God," they must belong to the closing scenes of this age.

3. Because most, or all of them, commencing with the first, are judgments poured on the beast and his image, and those who worship them, and receive their mark, all of which are yet to be developed.

"The first went," it is said, "and poured out his vial on the earth and *there fell a noisome and grievous sore on them which had the mark of the beast* and them which worshiped his image." If we spiritualize this passage we can have it mean anything and fulfilled anywhere, according to our fancy; but if we take it according to the reading of the passage, it must have a particular application and a future fulfillment. I have already shown that there is to be the beast and his image developed through Spiritualism, and that they shall seek to compel all to worship as they direct under penalty of death, and that all who do worship shall receive a mark of loyalty in their right hand or forehead. And this Scripture shows that when men have made their choice and assumed such relations, God will send upon them, as a judgment, *a sore, noisome and grievous.*

We are assured that "the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea" Taking this literally we can understand it without difficulty; but if we may spiritualize it, we are afloat without anchor or compass.

"The third angel poured out his vial on the rivers and fountains of waters, and they became blood." The language that follows shows this to be literal;—"And I heard the angel of the waters say, thou art righteous, oh Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy." Does it mean that they have spiritually shed the blood of saints and prophets and therefore deserve to spiritually drink blood? Or that they have literally shed the blood of saints, etc., and therefore deserve to drink blood literally, which they must do when all their "rivers and fountains of waters are turned to blood?"

"The fourth angel poured out his vial on the sun, and power was given unto him to scorch men with fire." If this is taken literally, it will represent, like those preceding, a terrible judgment from God; but if we take it to mean something else than what it says, the language is "shorn of its strength," and may be applied to the most trivial thing, according to the fancy or whim of the interpreter. Literally, we read that because this increased power of heat was given to the sun, "men were scorched with great heat." Why should not this scorching heat come from the sun, the continual source of light and heat? With this view all is plain, and the language has a terrible force, as foreshowing a judgment from God on these deniers of his existence, and persecutors of his people. These judgments convince them of God's existence, but do not lead them to repent, as the following language will show; —"They blasphemed the name of God which had power over these plagues, but repented not to give him glory."

"The fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." This allusion to their "pains and their sores" shows that the sufferers from this fifth vial have also suffered from the former vials and are bearing the pains and sores of the former ones when this fifth is poured out. It is evident from the language used concerning the vials that they are so many successive judgments from God poured out on the same generation of [illegible] of God and persecutors of his people—the worshipers of the beast and his image. They seem designed of God not only as judgments for their sins, but also as so many practical arguments against their atheism. The first vial is poured out upon the earth causing every one who worships the beast to receive a noisome and grievous sore. Thus God disproves their "infallible law of Nature" by suddenly sending on them a new and terrible disease, but withholds it from his own children whom they persecute unto death. The second causes the sea to become as the blood of a dead man. Here again their "infallible law of Nature" fails them, in that the ocean which has never been known to change her waters has all at once turned to blood, and the fish find their hitherto natural element a poison to them, and die in consequence. The third causes the rivers and fountains of waters to be turned to blood, and these disciples of the infallible laws of Nature as their God, have to taste the fruit of their own folly in finding their hitherto faithful springs and rivers giving them blood and blood only for their drink. The fourth is poured out on the sun, whose rays have ever been steady and congenial to all, when all at once it commences to "scorch men with fire"; and "men are scorched (*margin*, burned) with great heat." Here again they learn that the laws of Nature are not infallible, but that they may be suspended when it shall be for the glory of Him who made them. L.

For the Crisis.

Let Me Go!

BY VESTA N. CUDWORTH.

AIR.—*The Captive Indian.*

Let me go to the land where the curse resteth not,
Sweet home of fruition, bright goal of my hope;
Where the conflict of ages no more shall be known,
And the great life-work 's ended,—oh! let me go home.

CHORUS.

For the exiled captives sigh for home,
There 's a wail on every breeze;
Let the reapers come with a harvest song,
And bind up the golden sheaves.

Let me go! for the heart boweth down o'er the tomb,
I fain would escape from its portals of gloom;
And Lethe, cold wave, murmurs darkly and lone,
I shrink from its slumbers,—oh! let me go home.

Let me go! for I pine for the dear ones again
That went down in the battle, and scorned to complain;
The bravest and truest the dark night bemoan,
And sigh for the morning,—oh! let me go home.

Let me go! in the dim misty future I see
Sweet islands inlaid in a bright crystal sea,
Where the pure of all ages, with beauty and song,
Share in love's richest banquet,—oh! let me go home.

Let me go! ere the hopes of the wicked shall fail,
Ere cheeks that have bloomed shall wax deathly and pale;
Yes, hide me, dear Savior, from earth's final groan,
Let me go with the dear ones,—oh! let me go home.

For the Crisis.

Perils of the Last Day Church.

The great Apostle to the Gentiles has clearly shown in his second letter to Tim., chap. 2d, that the last days will be characterized by moral peril. For 1260 years men had stood in imminent danger of extreme tortures and death by professing the true faith of the gospel, and while those days are clearly portrayed by the prophets as well as the Savior, they are not spoken of as *perilous* to the true church as are the *last* days. Though their natural life was imperiled, their property in danger of being confiscated, yet what was the most consequential of all things, "their eternal interest" was not, as it would be in the last days. The apostle so clearly elucidates these last day perils, that the "little flock" need incur no danger while nearing these shoals and quicksands on the coast of time; for these perils appear sculptured in high relief by the Divine hand; but such is our propensity to forget these figures, we need to take close and frequent views, that every lineament be so indelibly fixed on the mind that we may be able to descry the same while at a distance, lest we be drawn within the vortex of danger, which in brief is this; *that the professed church of God abound in the fruits of the flesh*, instead of those of the Spirit. Though these are, as the apostle says, "*contrary* the one from the other," yet the one stands where the other should, without the surreptitious charge being noticed by the party sustaining the great and eternal loss.

"Pride" is mentioned as being a special characteristic in the professed church of Christ in the last days. The idea is, that church members will be as tenacious of maintaining their aristocratic manners, will vie with each other in dress and equipage generally, as those who make no profession. And while Inspiration discards "costly array," church members will seek *costly* gewgaws just as eagerly as those who make no profession. If the last days have fully come, we have only to look around to see this picture hastily filling before our eyes.

"Selfishness" is another prominent fruit in church members in the last days. It is not, as with former worthies, "how shall I demean myself in order to accomplish the greatest good to my fellow beings" "But how shall I be aggrandized? How shall I *enjoy myself* best? Instead of how can I best glorify God? Another feature is "covetousness" that is, an eager, longing desire for those things which are another's; whether it be riches, beauty, talents, place, ure, etc., it proves that love of *self* instead of the neighbor is prominent. It is also said they will be "heady," that is rash, disposed to rush forward in an enterprise without thought or deliberation. Again, covenant-breakers, showing that slight value is put upon their word; for if in a few days or weeks they will violate their church covenant, their word in other matters may not be reliable. And then there are the ungrateful, unholy, boasters, blasphemers, incontinent, fierce, traitors, false accusers, and lovers of pleasures more than lovers of God; yes, church members will love pleasure more than they love God, which may be demonstrated by the interest they manifest in pleasure rides, parties, balls, etc., instead of the worship of God. But the blackest feature in this dire catalogue of carnalities is, that these very persons *despise* those that are good! Their characters are so well known for integrity, and uprightness, that it baffles these church members to allege any evil against them, and so they resort to their only resource to injure them; they *despise* them, it may be, by gestures, looks, or some canting phrase; perhaps while they pass quietly to their business it may be said, "there goes *old* A or B," as the case may be. I know not whether this part of the picture is sufficiently filled to be particularly noticeable to all that may read this, but I have seen it carried out to the letter in more places than one; where persons long resident in a place had sustained such an irreproachable christian character, it was impossible for these calumniators to start an evil report of them, but yet, oh how they *despised them!* Please read the whole catalogue of sins, found prominent in the professed church of God in the last days, in 2 Tim. 3d chap., as I have not mentioned all of them. It is quite apparent these characters profess religion from the fact they have "a *form* of godliness."

But it was not my design to expatiate on these fruits of the flesh, or to prove the fulfillment of this prophetic picture; the reader has only to look about him to be satisfied for himself; but my idea was to show *why* such a state of things would be perilous to "that remnant humble" unless they "take heed to the sure word of prophecy" instead of the traditions of men. It will not be safe to take men and women for an example, even if they belong to the church! Christ must be our example and the word of God our chart. When young converts have tasted the sweets of pardoned sin, they determine to be ever loyal to their King; but after a time, temptation steps in and says, "it is not necessary to be so *very* particular. Only see Bro. A. and sister B., they do so and so,—they do not observe such punctilious exactness, and you can be saved without it," etc. They first sip the cup of pleasure sparingly, but, emboldened by the example of older professors, they quaff it to the very dregs. Thus ends the spiritual life of how many the judgment alone will reveal.

No marvel that the prophetic eye looked upon it as perilous! If the sheep have become so diseased, the lambs will be very likely to die! Alas! how many have stranded their religious barque on the shoals and quicksands of carnal professors. They have forgotten that self-denial was the very terms of discipleship to commence with, and that as they received Christ Jesus, so they were to walk in him. Let none be charmed by the syren of safety because they hold the *form* of godliness, unless, willing to deny self of all ungodliness and worldly lusts, they live soberly and righteously, looking for that blessed hope and the appearing of the Savior.

BEULAH MATHEWSON.

Sandy Hill, N. Y.

For the Crisis.

Jots and Tittles.

GATHERED BY H. L. HASTINGS.

A little jogging puts the clock out of tune; so a little passion the heart.

A man cannot wrestle with his God while he wrangles with his neighbor.

Dying comforts are for dying hours.

If a woman would have the world respect her husband, she must set the example.

Some men live through their troubles three times; in prospect, in reality, and in retrospect.

What madness it is for a man to starve himself to enrich his heir, and so turn a friend into an enemy! For his joy at your death will be proportioned to what you leave him.

Patience is a tree whose roots are bitter, but the fruit is very sweet.

One of the infirmities of our nature is always to mistake feeling for evidence, and to judge of the season by a cloud, or ray of sunshine.

Ten poor men can sleep tranquilly upon a mat, but two kings are not able to live in peace in a quarter of the world.

The Bible is the most betrashed book in the world. Coming to it through commentaries is much like looking at a landscape through garret windows, over which generations of unmolested spiders have spun their webs. Our real commentators are our strongest traits of character; and we usually come out of the Bible with all those texts sticking to us which our [illegible] tendencies attract.

A clear conscience is a good staff for old age.

The most hungry men are not the most greedy, nor are the greatest grumblers those who are worst used.

There is a great difference between *hoarding* money because we love it, and *saving* it that we may benefit others.

"Can you tell me how to find the Sheriff's office?" said a stranger. "Yes," said Dr. B., "Every time you earn five dollars, spend *ten.*"

Long stories about little things, (especially in newspapers,) compel readers to imitate the poor cow, who drank a barrel of water for one little potatoe in the bottom.

Providence, R. I.

Rabboni.

I call to Thee, I cling to Thee,
O Lord, my God!
I tremble lest Thou go from me,
I who am lost without Thee,
O Lord, my God!

I say each morn when I awake,
"O Lord, my God,
Pity thy child for Christ's dear sake!
Why *longer* must this poor heart break?
O Lord, my God!"

I cry, "I all to Thee resign,
O Lord, my God!
Take my heart, make it *wholly* Thine,
Thy will, I long to make it mine,
O Lord, my God!"

I am so weak, so blind with woe,
O Lord, my God!
I cannot see where I should go;
O, make me the safe way to know,
O Lord, my God!

I rest, but when upon Faith's arm,
O Lord, my God!
I dream of that most precious balm
The soul must breathe in Heaven's calm,
O Lord, my God!

I suffer—help me to endure—
O Lord, my God!
'Till lifted to Thy Presence pure,
One look shall all my life's woe cure,
O Lord, my God!

I know Thou smitest but to heal,
O Lord, my God!
Yet shrink I oft and make appeal,
With these words, which my bliss shall seal,
"O Lord, my God!"

For the Crisis.

The Closing up of this Dispensation.

If there is any reliance to be placed on past history, then surely we are living in a *peculiar point in the eventful chronology of this world.* Events, which in past ages required years to bring to maturity, now come upon the stage, and pass in review like the changing scenes in a kaleidoscope. Before the closing up of the Jewish dispensation, how events multiplied as the time drew on so long predicted by Christ and his apostles. But still they were unheeded. Prayers and entreaties by the Son of God, fell unheeded by those to whom he was sent, but onward they floated down the treacherous stream of time, and were wrecked on rocks of unbelief, and there their ruins still remain—a sad monument of God's long suffering and final retribution on his own chosen people.

What was the great sin for which he destroyed the Jewish nation? Was it not for *rejecting Christ who was sent to save them* from the impending doom which hung over them like a funeral pall? But they turned a deaf ear to the voice of entreaty and passed on and were punished.

And how is it in regard to our own times? Cannot the true watchmen already see the aurorean tints flashing up the eastern sky, a sure token of the coming Sun of righteousness? Yes, poor pilgrim mariner, out upon the stormy ocean of time, consult carefully the great chart of time, the Bible; it will guide you safely across the seas of time and into the broad haven of eternal rest. Signs are rapidly sweeping on which should cause the desponding saint to take fresh courage. Deliverance is at hand. War, war, is the all pervading sentiment of the day. Not merely is the old world making herculean efforts for some dreadful struggle, but in our own boasted land of liberty is this all-pervading feeling of some great event. It speaks to the student of prophecy of the closing of the present gospel dispensation, and the establishment of the fifth monarchy, when He whose right it is to reign, will reign. His reign will be peace and security.

Tuftonboro, March. J. L. H.

For the Crisis.

"Who is on the Lord's Side?"

DEAR EDITOR:—In view of the solemn fact that the day of the Lord's coming hasteth greatly, I send you the following appropriate extract for the edification of your readers. H. GREW.

Philadelphia, March, 1861.

"The question will be asked before long, Who are on the Lord's side? Who? ARE YOU FOR THE LAMB? Have you realized your need of his atoning blood? Have you looked in faith to him as the sacrifice for sins? Have you placed your reliance upon his perpetual intercession? And have you yielded yourselves—body, soul and spirit—to his service and for his glory? Is your life actuated by love to Jesus? Is your soul the temple of his presence? Are your energies employed in the advancement of his kingdom? Are you for the Lamb *avowedly*? Is it a fact patent to the world? Can men take knowledge of you that you are with Jesus? Are you living epistles, on whose open page you have inscribed these words, 'for the Lamb'? Is there no shrinking from the confession of his name? Is there no following of your Savior afar off?

Are you for the Lamb *exclusively*? Has he all your heart, soul, and strength? Can you abandon the world, self, ease, wealth, renown, health, happiness—all that is endeared and precious,—in order to take your station in the ranks of the soldiers of the cross? *For the Lamb!* What a privilege! To fight for his cause, to receive his approval, to share his triumph!

Against the Lamb! How astounding! Against his love, his clemency, his patience, his gentle drawings, his intercession! O, the obduracy of a heart which can be opposed to Jesus! Against the Lamb! How alarming! A worm striving with its Maker—a criminal with his Judge! Behold the unequal contest! What can be the issue but shame and contempt, self-upbraiding, and miserable banishment from his love and presence!

WILL YOU NOT BE FOR THE LAMB? If you have been undecided, be decided now. Surrender yourselves to Christ. Determine to be his forever. Resolve that though other lords have had dominion over you, yet henceforth you will be called by his name, and make mention of his righteousness only. Do this in dependence upon that Holy Spirit, who will strengthen you with all might in the inner man."

For the Crisis.

Jubilees.

Can there be any jubilees established chronologically by the Bible? This is an important question, and if it can be answered, then we have the strongest argument on *time* that has ever appeared before the world; for if one or two jubilees can be established by the Word of the Lord, and the *true* chronology given, then it is easy to reckon backward or forward, every fiftieth year being a jubilee. By years of constant searching, and labor night and day, we fully believe that Bro. John Stevenson of C. W., has fairly answered this question, and according to his calculation there will commence a jubilee in the seventh month of 1866—our time,—but in the *true* christian era, 1847,—then all the prophetic periods reaching down to the end terminate, also the age of the world, being at that time 6,000 years old. Now if Bro. S.' reckoning is true, (and I am very strongly persuaded that it is,) then it is useless to talk about '66 to '68, for the Lord's time can't be stretched like an India rubber string. If the next jubilee takes place in '66, and our Lord should not come, then we need not look for him until fifty years more would come round, and the present condition of the world, politically, morally and religiously, would not admit of such a long stretch of time. No, no.

Bro. Stevenson is laboring night and day to hasten on, and complete his large chronological chart, and would, if he had means, have it published in book form, but he has not. It ought to be before the world, and it could be, if brethren east and west, north and south, would assist and take their pay in the work when published. We are satisfied that nothing like Bro. S.' chart has ever appeared before the world, exhibiting such a vast amount of DEEP *searched* knowledge and *mechanical skill*, and yet it has been scarcely *noticed* in *our* religious papers. Bro. S. is not a Rev. D. D., but a mechanic, and his earnings for years have been spent in the cause of truth.

Light is sown for the righteous, and gladness for the upright in heart. The path of the just is as the shining light, that shineth more and more unto the perfect day. Thy word is a lamp unto my feet, and a light unto my path. Brethren, ye do well to take heed to the *sure* word of prophecy. Dig deep and lay your foundation on the Rock. The political atmosphere of our world is unsettled; it is storm after storm. But if you are firmly built upon the Rock, then let the rains descend, and the floods come, and the winds blow, you are safe. Let the peace of God rule in your hearts.

G. DILLABAUGH.

Seneca Falls, N. Y.

"Ready for Either."

An efficient Missionary Association is said to have adopted, not long since, a device, found on an ancient medal, which represents a bullock standing between a plough and an altar, with the inscription, "Ready for either,—ready for toil, or for sacrifice."

The whole history of christianity has proved that its great objects cannot be secured without both the toil and the sacrifice. Says the apostle, "I fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." In the agony of the atoning sacrifice, Jesus had no sharers. Of the people there were none with him. But he has left, unexhausted, enough of the bitter cup of his previous toils and trials to remind his followers, amid their great work, what their salvation cost him. A readiness for hard work on the one hand, and for sacrifices on the other, can alone evince, not only our attachment to his cause, but also our love to him. O christian, let the love of Christ constrain you to fidelity in his service. Bring all your talents, your acquisitions, your possessions, your energies, and, binding yourself to the horns of the altar, there stand, ready either for work or for sacrifice. This is the spirit which under God will conquer the world. This is true consecration at which heaven rejoices, and hell trembles. Whether it be [illegible] or suffering, doing or giving, living or dying, to which you are summoned, be ever able to say, "Ready for either."—Ex.

Reading for Youth.

Not Alone.

A wife and her two little children left home to make a visit. Papa was left alone. When he came home to tea, and sat down to the table, with no mamma and no two little bright-eyed girls to love and welcome him, strange to say, he did not feel alone. He took off his slippers and sat down in his rocking-chair alone; but he did not feel alone. He went to bed; there was the empty crib; but he did not feel lonely. At his solitary breakfast the next morning there was yet no loneliness. He had the society of sweet and grateful thoughts, which made it very pleasant. He thought it was strange, he expected to miss them so; and miss them he did, but he was not lonely. The first letter from his wife explained it, "Mamma," said his little three-years old girl when they knelt down to pray the first night away from home, "will you tell God we left papa alone?"

The First American Poetry.

There are few girls or boys in this country who have not heard the nursery rhyme sung by their mothers while rocking the cradle,

"Lul-a-by baby upon the tree top;
When the wind blows the cradle will rock;
When the bough breaks the cradle will fall,
And down will come cradle and baby and all."

But how many of you know the origin of the simple lines? We have the following account from the records of the Boston Historical Society. Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field where the Indian women or squaws, as they are called, had papooses, that is babies, and having no cradles, they had them tied up in Indian fashion, and hung from the limbs of the surrounding trees. Sure enough, "when the wind blew, these cradles would rock." A young man of the party observing this, peeled off a piece of bark, and wrote the above lines, which were, it is believed, the first poetry written in America.—*Ex.*

Whom Shall I Ask?

"Are you a good boy, Andrew?" This question was put by a Sunday-school teacher to a lad, when he first came to school. "I am willing you should inquire, sir," replied the boy. "Whom shall I ask?" said the teacher. "My mother," replied Andrew. It is a good sign when a boy can thus refer to his mother for his character. Some children can read and write very well, and repeat a great many verses of the Bible, and be very punctual and regular at Sunday school, and be always reading good books; and yet, when we ask about them at home, or at the day school, we find they are careless, cross, disobedient, and selfish. A child may say and do many very good things, and still be very wicked and unhappy.

Evening Song.

Slowly fades the rosy light,
Gently fall the shades of night;
While along the heavens clear,
One by one the stars appear,
Seeming as they range on high,
Angel-watchers in the sky.

Little children, kneel and pray,
Count your blessings through the day;
If with sin your hearts have striven,
Loved the right, the wrong forgiven;
God whose tender mercies keep,
"Giveth his beloved sleep."

Ere you rest upon her bed,
Mark the words that Jesus said;
Rich or poor, or bond or free,
"Suffer them to come to me;"
To his arms the lambs are given,
"Such the kingdom is of heaven."

—*Tract Journal.*

☞ BE TIDY.—"Now, my son, be tidy; fold up your night-gown again; I must have it done neatly."

Such were the words addressed by a kind mother to her little boy. Years have passed since that time, and that little boy has grown up to be a man. A friend said to him one day, "How is it that you can get through so much work as you do?"

"By method, method! I am now reaping the fruits of my mother's lesson—BE TIDY," was the reply.

☞ "Do draw up the curtain, mother, do draw up the curtain," said a little child from her trundle-bed, "for I want the eyes of heaven to keep watching me all night. If I wake up, I love to look at them; if I don't wake up, they still love to look down on me."

☞ Keep yourself innocent if you would be happy.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Lines.

Darkly o'er the distant mountains
Heaves in sight the threat'ning cloud,
Lightnings flash o'er earth's deep fountains,
Thunders stir each deep'ning shroud.
What portends the awful dawning
That upheaves this struggling scene?
'T is the day of God Almighty!
Time no more shall intervene.

Who can stay the tide of terror,
That already rolls in sight?
Nations, drunk with indignation,
Madly rush into the fight.
Nought of earth can stay its progress,—
Angels cannot stay the storm,
Wide it sweeps o'er earth's great empire,
Thrones are reeling—falling—gone!

Light beyond the gloomy billows
Breaks in glory on my sight;
Fields, with living verdure blooming,
Floods of never-ceasing light:
Life's fair tree, with healing fruitage,
Stands eternal on that shore;
They who eat its fruit immortal,
'Neath its branches *die no more.*

Scituate, R. I. M. R. P.

For the Crisis.

A Condensed Report

Of a Discussion held in South Ashburnham, March 19th–22d, 1861, between Rev. Jacob Baker and Eld. Miles Grant.

REPORTED BY J. D. MERRIAM.

(Continued.)

March 20.—FIRST SPEECH OF MR. BAKER.

He comes to a definition of terms, or the use of the original words translated spirit. "*Ruach*," in the Hebrew, corresponding with "*pneuma*" in the Greek. Quotes Job 32: 8. "There is a spirit in man, and the inspiration of the Almighty giveth him understanding. The spirit is the same essence of divinity. 1 Cor. 2: 11,—"The spirit of man which is in him." The spirit is that thinking, knowing, reasoning quality in man. Eccl. 12: 7,—"The spirit returns to God who gave it." Zech. 12: 1,—"Formeth the spirit of man within him." Referred to the case of Jairus' daughter. Her spirit, "*pneuma*," came again. Paul desired to depart and be with Christ. He read from Chambers an argument to show the impossibility of a literal resurrection. Paul says, for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. When made alive in Christ, they will be new creatures, and the spirit will then grow.

FIRST SPEECH OF ELD. GRANT.—March 20.

He shows that the same word rendered spirit applies to animals as well as to man. Gen. 7: 22,—"All in whose nostrils was the *breath of life* . . . died." Eccl. 3: 19,—"They have all one breath." Refers to Job 32: 8,—"There is a spirit in man." The man is one thing and the spirit another. The word has four different significations. 1. A being. 2. A state of mind. 3. An influence proceeding from a being. 4. The atmosphere we breathe. Compare Eccl. 12: 7, with Ps. 104: 27, Job 27: 3,—"The spirit of God is in my nostrils." Isa. 2: 22,—"Cease ye from man, whose breath is in his nostrils." We read of the spirit of error, the spirit of bondage, the spirit of anti-christ. Are they separate beings? —"Thou takest away their breath, they die, and return to their dust." We live by breathing. Luke 8: 54,—"Her spirit, (i. e. her breath) came again." Acts 7, 59,—"They stoned Stephen," etc. Where is Stephen? Dead and buried. My friend says he is alive. But we find not a word about the spirit's being *the man.*—Required proof that man's spirit is alive when the man is dead.

SECOND SPEECH OF MR. BAKER.

The difference between the account of the creation of animals and man, is pressed as a strong point, and seems to think that the Old Testament is not so clear on this subject as the New. The argument drawn from the use of the terms "nephesh" and "psuche" is this. God is not represented by "nephesh" or "psuche," but by "ruach" or "*pneuma*." Referring to Stephen, he says, When did Jesus receive his spirit? Into the grave? No! but into the heavens where he was.—The case of the woman with seven husbands. He says that in the resurrection they are *all* as the angels of God in heaven. I do not see how men can be saved without a resurrection. Moses and Elias are seen alive at the transfiguration of Christ. John fell at the feet of the angel to worship him. He considered him to be one of the prophets. Eph. 1: 10,—"Gather together in one *all things* in Christ . . . even *in him*." All are gathered together in Christ, then as the dead are to be raised incorruptible, the word expresses the idea that they can never die; they become immortal. This compared with Isa. 25: 8,—"He shall wipe away tears from off *all* faces."—Paul was happy amid his trials. Could he desire to be in the grave and know nothing?

SECOND SPEECH OF ELD. GRANT.

In relation to the cattle and beasts and man; they have all one spirit or breath, all made of dust, and all go to dust again. What gives thought to man? An active brain, without which a man knows nothing. Suppose I take a hammer and dash a man's brains out; away he goes to glory, if my friend's position is true. Holy men of God spake as moved by the Holy Ghost. Were they ignorant of theology? Both the Old Testament and the New agree on this question. Are all accounted worthy to have part in the resurrection to life? All have a place in that world? The *worthy ones* only. It is an important admission that there is no salvation without a resurrection. What is dead? The spirit? No! The body. This, my friend says, cannot be raised. Therefore there is no resurrection.—Mark 12: 27,—"God is not the God of the dead, but of the living." He speaks of those things which be not as though they were. So Abraham, Isaac and Jacob are to be raised from the dead. Nothing said about the spirits of Moses and Elias being seen on the mount. If any man be in Christ, he is a new creature. Suppose he is *out of him?* What will he do with those who are of their father the devil? That earthly house, what is it? This whole arrangement of this world, which is compared to a tent, is to be taken down. Jesus has gone to prepare a place for the saints. John saw the New Jerusalem. Abraham looked for a city, which is the final abode of the saints.

THIRD SPEECH OF MR. BAKER.

The promise to Abraham is taken up. "In thy seed shall *all* the families of the earth be blest." The seed is Christ. He came and died for all—tasted death for every man. "He shall see the travail of his soul and be satisfied." "Behold the Lamb of God! which taketh away the sin of the world." There will be no sin in the world when it is all taken away. Men are to be washed, justified and sanctified. 1 Cor. 6: 11,—"But ye are washed," etc. You shall be raised up by Christ, because he is the resurrection and the life. He says, "If I be lifted up, I will draw *all men* unto me." Compare with the prophecy of Isa. 45: 22–24. Admits that the spirit dies as well as the body. Resurrection means a lifting up. There shall be a power in Christ to lift them up higher and higher, by the power of truth over the soul. Compares the work of Christ in purifying men to a refiner, who separates the pure silver from the dross.

ELD. GRANT'S THIRD SPEECH.

Col. 1: 20,—"Having made peace through the blood of his cross," etc. Paul was taking to the brethren the saints. He gathers all such. "If ye continue in the faith." There is a *condition.* If you move away from the hope of the gospel, you are not going to be gathered. John 1: 29,—"Behold the Lamb of God which taketh away the sin of the world." What! unconditionally? 1 John 1: 9,—"*If we confess* our sins, he is faithful," etc. My friend says they will all be cleansed, any how. "Draw all men." The manifestation of the Spirit is given to every man to profit withal. Do *all* profit by it? "Ye do always resist the Holy Ghost." "The Spirit and the bride say come!" Do they all come? Says Christ,—"Ye will not come to me that ye might have life." Quotes Matt. 23: 37,—"Ye would not." My friend admits some die in their sins, will he show when they come? Compare Gen. 12, with Acts 3: 25, and Rev. 5: 9. "Redeemed out of every nation," etc. Matt. 24: 30,—"Then shall all the tribes of the earth mourn." Did they at the destruction of Jerusalem? A rule for understanding the Scriptures. When a condition is expressed relative to a promise or threat, in one place, it is implied in all others.—The prediction of Jonah relative to Nineveh. The people repented, put on sackcloth and ashes. A condition implied though not expressed. The promises apply only to believers.

MR. BAKER'S FIRST SPEECH.—P. M.

Another passage as further proof of my position. Luke 2: 10,—"Behold, I bring you good tidings of great joy, which shall be to *all people*." God has a purpose in the creation of men, and will accomplish it. He made known his purposes to the disciples, not to the unregenerate. Admits there is a condition; but the sin of the world is to be taken away, yes, from every heart. Illustrates by a father's requesting his son to carry in a pile of wood. He carried in one armful, and said he did not feel *inclined* to carry it all in. My friend thinks Jesus will not feel *inclined* to carry in but a *few* of the human family. —Refers to the punishment of Cain. He cries out, "My punishment is greater than I can bear." The Bible teaches—"There is no peace to the wicked;" they are "like the troubled sea," etc. There is a judgment before the resurrection. Ps. 58: 11.—"Verily he is a God that judgeth in the earth." Prov. 11: 31. Paul says Christ came to condemn sin in the flesh. Rom. 11: 25, "Blindness in part has happened to Israel . . . . so *all Israel* shall be saved." The Deliverer shall come and *take away their sins.*

FIRST SPEECH OF ELDER GRANT.—P. M.

Was Paul happy? He says, "If in this life only I have hope in Christ, I am of all men most miserable. Quotes Ezek. 18: 20,—"The soul that sinneth, it shall die." 23 verse. God has no pleasure in the death of the wicked. Matt. 25: 31.—Two classes brought to view. To one Christ says, "Come, ye blessed . . . . inherit the kingdom." To the other, "Depart, ye cursed." Is this a *union* of the righteous with the wicked? No! They are *separated.* Some will not come to Christ—die wicked; and it remains for my friend to show that they will have another offer of salvation after the resurrection and day of judgment. Rom. 11: 25 compared with Isa. 59: 20. Rom. 9; 6,—"They are not all Israel which are of Israel." 17th ver., "A *remnant* shall be saved." Does a remnant mean *all?* It is only those that obey God.—The refining process is to go on in this world, not in the world to come.

SECOND SPEECH OF MR. BAKER.—P. M.

The part of man, made in the image of God, is the kernel of wheat which will be gathered into the garner.—I am put in the crucible. There is a little silver in me, a little moral excellence. The dross will be burned up. The refining process is to go on, and the washing and rubbing is to continue until the work is complete and all saved. Compares Dan. 12, with Matt. 24, as referring to a work completed at the destruction of Jerusalem, making a strong point of the 34th ver., "This generation," etc. Job. 23: 13. Proof that what God desires he will accomplish.—The work of the potter referred to. When one vessel is marred, he makes it over into another. So he will do with us.

SECOND SPEECH OF ELDER GRANT—P. M.

The term resurrection is not used in a spiritual sense in the Bible. It is of importance that we believe something. We must believe in God, in the Savior, in faith and repentance, in order to be christians; but it is not belief that determines our character; it is our *deeds.* God has nowhere said he would save the wicked. Spiritual or moral death is the crime for which the man must die.—If Adam had obeyed God, he would have lived forever. Now he has got to go through the grave, and be raised from the dead, or not live forever. Refers to different renderings of the text. Thou shalt surely die in the day. The word rendered *in* may be translated thirteen different ways, three of which are admissible; viz., *after*, *against*, and *in.* Texts were brought where the word was translated in these different ways. So we may read, "After the day thou eatest," etc. 1 Cor. 15,—"The first man Adam was made a living soul; the last Adam a quickening spirit," who is coming to raise us from the dead. He is talking to the brethren. They are not spiritually dead, therefore he refers to the literally dead. Death now gets the victory over the saints; but when the trump sounds, they rise from the grave, and sing the song,—"O death! where is thy sting? O grave! where is thy victory?"

MR. BAKER'S THIRD SPEECH.

The mercy of God is here introduced. The same mercy that seeks the salvation of *one*, seeks the salvation of *all*, because we have all one common Father. When God purposes anything, it is impossible to have it otherwise. He knew when he created me whether I was to be destroyed or not. All the dead are to be raised immortal, and of course cannot be annihilated. Were I to go to heaven, and not to see my loving friends there, I should say, Where are those friends I loved so well? If the answer came, I have blotted them out of existence, I should say, let me go with them. I could never shout glory if he was so regardless of my wishes as to strike one of the dear ones into oblivion. I could not love a God that should torment his children eternally, or blot them from existence.—Here is a quality of matter. Like brings forth like. At death, then shall the dust return to dust as it was, and the spirit returns to God who gave it. There is a resurrection for all who live unto him. When they pass from existence here, they enter another state of existence.

THIRD SPEECH OF ELDER GRANT.

God purposes to save all those who obey him. There is no such doctrine in the Bible that God made man to destroy him. If you sow a pear seed, you expect a pear tree will come up. If you sow a man, a man will come up. That which lies in the grave, is to come up to immortality. Acts 24: 14, "There shall be a resurrection of the dead both of the just and unjust." Rev. 20: 6,—A second resurrection. Luke 13; 23,—"Are there *few* that be saved?" I cannot believe Jesus and my friend too. Which ought I to believe?—There shall be "wailing and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob in the kingdom of God, and you yourselves thrust out."—Adam was driven from the tree of life lest he should eat and live forever. Some overcome and enter the city, and live forever. "But without are dogs," etc. —He illustrated the subject of the resurrection by some vials, to show it was possible for God to raise the dead. God has said he will raise the dead. *Will he do it?* If there is no resurrection of the dead, then Christ is not raised; and if he be not raised, then our faith is vain, and there is no salvation.—The spiritual essence does not die, of course needs no resurrection.—A few assertions made by our friend which he has failed to prove.

1. Man's higher essence is spirit.
2. Christ came to judge the world at the first advent.
3. God made man's body, and put a moral image in it.
4. When the wicked are cast into the lake of fire and brimstone, it is to bleach them from their sins.
5. There is a spark of divinity in us all.
6. The wicked to be made alive after the second death.
7. Man has within him a spiritual body.
8. The redemption of the body is the spiritual body.
9. The Old Testament not so reliable as the New.
10. Animals not animated by spirit.
11. It is impossible for the body to be raised.
12. *All* are made immortal at the resurrection.

MR. BAKER'S CLOSING SPEECH.

In closing, he refers again to the strong texts which he has introduced in the discussion. God has said he will wipe away tears from off *all* faces; and inasmuch as he has said, "Look unto me, and be ye saved, all the ends of the earth;" and has sworn by himself in righteousness, saying that "unto me *every knee* shall bow, and every tongue shall swear and say, "in the Lord have I righteousness and strength." It is Jehovah that speaks: he speaks to the *whole world*, and he will not fail to accomplish it.

ELD. GRANT'S CLOSING SPEECH.

"If there be no resurrection of the dead . . . . then is our preaching vain; . . . . they also which are fallen asleep in Christ are perished." If our friend's arguments are sound, he proves the Bible false, and our hopes vain, for when we are dead, it is the end of us. But we read of bone coming to his bone, and sinews covered them, and the breath came into them, and *they lived.* Which is the most wonderful? to create a man, or to put him together again after being taken to pieces?—He referred to a few passages of Scripture. Christ is the brightness of the Father's glory, and the express image of his person. David said, Ps. 17: 15, "I shall be satisfied when I awake with thy likeness." Phil. 3: 21,—"who shall change our vile body;" . . . . fashioned like unto his glorious body." Rom. 6: 5,—"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Christ was not morally dead. Phil. 2: 7,—"made in the likeness of men." Not morally, for he was not a sinner. We find that God is a being with a form. Christ says, "Blessed are the pure in heart, for they shall *see* God." God has bodily organs.—The face of the Lord is against them that do evil." "The eyes of the Lord are in every place." Moses says he wrote the commandments with his finger. Daniel saw him—Dan. 7: 9. Christ looked like him. Consequently our Creator is a personal being. We cannot conceive of a God without personality. We are taught to pray, "Our Father who art in heaven." —We are made literally, personally and physically in the likeness of God, but not morally. God did not make a *moral likeness*, but he made *a man.*

(To be continued.)

For the Crisis.

Secret Prayer.

My brother and sister in Christ, do you improve this privilege? Do you heed the advice and command of Christ? "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee openly." Christ expressly enjoins secret prayer. "When thou prayest, enter into thy closet," etc. There is a part of religion that demands the privacy of the closet. When withdrawn from the presence of every creature, alone by ourselves, we feel most solemn reflections, feel that "Thou God seest me." It is then that we prove the sincerity of our love to Zion, and pour out our prayers for her prosperity. And there each one can plead his own particular case. Where, I ask, is the true, genuine christian, who has not some important business to transact between himself and his God, which he could not do before any other person, however intimate? In the closet, the spontaneous language of an overflowing heart pours out before the great "I AM."

Although united public prayer is enjoined by the holy Scriptures, yet, when we design our own individual promotion, it is the strongest mark of hypocrisy.—Matt. 6: 5. Do not pray to be seen of men. Do not use religion for a cloak to hide some pet scheme, and to cover a sin-polluted soul. Remember, a hypocrite is the worst character you can bear. You are persecuted for appearing a christian in this world, and damned in the judgment for not being one, and perhaps you have the weight of other souls resting upon you, that you, by your hypocrisy, have led astray. I believe if we neglect secret prayer we certainly turn from God, and become of that class "that draw near to God with the mouth, but the heart is far from him."

The religion of the closet yields a rich reward. It is time well improved; "and thy Father who seeth in secret shall reward thee openly." To me, the worship of the closet is refreshing, and I believe it is to every true christian. It strengthens him for the performance of public duties, it gives him strength to assist others, to come and seek a Savior to their souls.

Secret worship is a means of public excellence. He that dares to neglect God in secret, because men cannot see this sin, may find that God dares punish openly, and men see his shame. But "he that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." The christian, who by secret communion with God, proves his sincerity and obtains the approbation of God, will often be surprised at the honors which God confers upon him before men. I cannot think that one who has been truly converted, and feels the love of God in his heart, will neglect the worship of the closet. Whatever pretensions to piety they make in public, if they neglect secret prayer it is to be feared they will be found of that number that turn "back to perdition"; but if we wish for that light that shines more and more perfectly, we shall seek for it in the closet, trusting in God, and "he will reward us openly." H.

Loudon Ridge, N. H.

For the Crisis.

Minutes of the R. I. Quarterly Conference.

RIVER POINT, March 27th, 1861.

Conference met as adjourned from Providence. Moderator in the chair. Opened by prayer by Bro. J. T. Dixon, joined by several others. Minutes of the last Conference called for and read. Some questions were asked in relation to Bro. Hancock's discourse as it appeared in the report, by Bro. J. T. Dixon. Satisfactorily answered. Motion made that the minutes be accepted. Passed. Motion made that brethren with us, not members of the Conference, be invited to take part in our deliberations. Passed. Delegates were called upon to report from their respective churches. Bro. Carpenter appeared as delegate from Danielsonville church. Had no discouraging report to make, nor anything *very* encouraging. He was thankful that the church was in as good condition as it is. There have none joined the church by conversion. Several had embraced the Bible doctrine belonging to other churches, especially the Methodist. Conference meetings interesting, having four a week. The Sabbath school has had a great many hindrances—such as picnics and concerts in the Sabbath schools of other denominations. There was a prosperous school in the summer—partly suspended in the winter. They trusted in the Lord for the addition of such to the church, as should be saved, as they wished no others added. Bro. J. T. Dixon raised an objection to use of Sabbath, in contra-distinction to the use of that word by those who keep the seventh-day Sabbath. He would use "Sunday" or "Lord's day" instead.

Bro. J. D. Brown reported from the Providence church. Their meetings had been very fully attended. People of all classes of society were interested in coming. Most of the church was actively engaged and seemed to have the work of Christ at heart. There was something, however, that kept the work of salvation back in relation to some, who were once convicted, but seem to have lost former impressions. He did not know the reason of it. Two had been converted, and joined the church by baptism. The rowdies had come in who made disturbance in the meetings. Some of the brethren thought it best to have the Police called in, which measure was, at last, adopted, although he and a few others thought it not the best way of proceeding. He thought there was a lack of faith in some members of the church. Bro. Cameron reported from River Point church. He had not been able to attend the meetings on account of sickness, but knew them to be in a prosperous condition. Conference meetings well attended and spiritual. Do not have preaching every Sabbath. Several waiting to go forward in baptism. The clerk reported from Foster church. The conference meetings had generally been interesting. They have been having something of a revival interest. Three had risen for prayers. They seem to want a great excitement before they can work effectually. A few waiting to go forward in baptism.

Bro. E. Bellows said he had calculated to be in new places most of the time. Had been at Woodville part of the winter. Some backsliders reclaimed. Sinners converted. One Atheist convicted and converted in about the time the jailor was in Paul's day. He had been to Pontiac and the spirit of the Lord came down in great power upon them there. Some backsliders reclaimed. Went to Coventry to baptize and the power of God settled upon the audience around the water. Six were afterwards converted and baptized. Had been at River Point some. Went to Frekville. Seventeen converted. Baptized seven and Bro. Roberts seven. A few had been converted since in other places where he had been laboring. He was one of the members who organized the Conference. It is not its object to legislate for the churches. Its object was to forward the work of the gospel by uniting and consolidating the interest of the churches in the State.

Bro. J. T. Dixon said he had no very discouraging report to make. The reports of various Sunday schools had interested him very much. They are necessary—almost indispensable. The older ones have become hardened and the work, to a great extent, must be among the children. No great necessity of having a library filled with books peculiarly adapted by its doctrine to the belief of Advents. Those who make the most objections to library books on such ground, are generally those who have the least interest in the prosperity of the Sunday school. There is a large and prosperous Sunday school at Rocky Brook. It numbers seventy in the winter, including teachers, and one hundred in the summer. The reason of its prosperity is, the brethren and sisters are firm and always at their post. Some of the Sunday school children have been converted. Sacrifice is the very thing we need. Five were converted under the labors of Bro. Hancock. Self sacrifice must be the life of our christianity, if we have life at all. Chewing tobacco must be dispensed with or the cause of Christ cannot prosper. He thought the reason that the church prospered no more in Foster was because they used so much of the filthy weed. The church at Rocky Brook numbered about one hundred, but he dare not say there was more than twenty-five whose names were written in the Lamb's book of life.

Bro. H. L. Hastings said he had been interested. Was working on half strength. Hoped to get free from serving tables. Work of God had gone on some. Been pushing tract work. Gospel light had gone east, west, north and south. Expected a heavy discount in the day of judgment. Had lately preached at Mount Vernon, Brewster's Station, N. Y. and Carolina Mills. Had seen more or less interest at all these places, especially the last. Expected three-fourths of the seed was lost. We must labor notwithstanding. Labor at the West almost in vain. Spoke of a minister there almost discouraged. If a ninety-ninth part of the seed is lost and a one-hundredth part takes effect, it will pay for the whole. He meant to scatter enough to have a good harvest there. A man in N. Y. State went to meeting and got a little tract, went home and read it to his wife in bed. It unlocked the Bible to her. The man and wife and nine children, all but one married—seventeen in all—have been converted and baptized and now "Stand up for Jesus." It is working all through that county. They go fifteen miles to hold meetings in school-houses. A great many go to meeting and are willing to work when they get there. He liked quantity—preferred quality. He had just written a book entitled "The Model Church" in which he had looked at this thing. We are schooling. He was much interested in Sabbath schools. It takes a good temper to keep a Sabbath-school in good order. All the sheep had to be lambs once. What made the tree crooked was because it was trod on when it was small. Children must be educated right. Books of right doctrine are of little importance when they cannot be had. The only way to keep error out of children's heads is to fill them so full of truth there will be no room for any error. You cannot stop a child's reading. Learn them to select truth for themselves. A man that don't know only what he believes does not know much. Tobacco is unclean in itself and hinders the work of God. He knew a man at Rocky Brook who backslid because he would not leave it off. He had labored long and hard against it and had seen some good fruit. It, with kindred evils, kept churches in a state of everlasting babyhood. Bro. C. Goodrich stated, that he lived in the western part of Connecticut. Three or four preachers in that section engaged in preaching the gospel of Christ. Ought to be more. Mentioned several churches in that section. Most of them rather dull. Very little interest in Sabbath schools. None winters—hardly any summers. Not more than six or ten. Tobacco plenty. Hoped to see a thorough reformation in that respect. Tobacco a curse. Had been at Carolina Mills. Work progressing. One new one started last Sunday evening. It behooves us to use all possible means to carry on the work of the Lord. Bro. Babcock motioned that we adjourn until 9 o'clock Saturday morning. Carried.

Saturday 9 o'clock A. M.—Bro. Peckam reported from Central church. Was in a good condition. Several had been converted and baptized. The amendments to the Constitution which lay on the table were then called for and read. Art. 3d was adopted after erasing all but the last clause. Art. 7th was rejected and another offered to fill its place by Bro. J. D. Brown. Accepted. The other articles of amendment were rejected *en masse.* The amendments to the Constitution, as adopted, stand as follows: Art. 3d. "Churches failing to send delegates should not fail to send letters." Art. 7th. "And there shall be a collection taken up at each Quarterly Conference for this object. The Treasurer shall expend these contributions of money in tracts and distribute them at each quarterly meeting to preachers or any others, as the Conference may direct." A letter was read from Bro. S. C. Hancock, giving a short account of his labors. Also a letter from Bro. Macomber was presented to the Conference. After reading one page the Conference voted not to read more because of its great length and nothing interesting to the Conference here assembled. Bro. G. Champlin asked if it was proper for this Conference to ordain a man who held with those keeping the seventh day, Sabbath. Bro. J. T. Sweet thought it was proper to ordain any man who was guided by the Spirit of God, his every day life evincing it. He supposed special reference had been made to Bro. Hancock who was ordained at the Conference in Providence, and thought it was right to ordain him. Bro. J. T. Dixon said that he was willing to fellowship the seventh day brethren who were exemplary christians, but they would not fellowship those keeping the first day believing them to have the mark of the beast. He thought Bro. Hancock was a christian and not as radical as some of his brethren. He thought he ought to have been ordained among his own denomination. Remarks were made by the Moderator, Bro. J. D. Brown, E. Bellows and others which resulted in the offering of the following resolution by Bro. J. D. Brown: "Resolved, that the attention of the Conference be called to the duty of giving earnest heed to the instruction of Christ and the apostles in regard to the character and influence of those whom we ordain to preach. And we require candidates for the work of Christ, to bring recommendations from the church or churches with whom they have labored. And we recommend that ordination be made the special subject of prayer and thought." Moved that they be accepted. Carried. The question was asked if the Conference should adjourn? Request was tended from the church at Foster that the next quarterly meeting be with them. Granted. Moved that the Conference adjourn to meet at Foster the last Wednesday in June. Carried.

at the Conference: Eld. H. L. Hastings, 1 Cor. 3: 7, 8, Friday evening. Eld. H. F. Carpenter, Heb. 4: 3, Saturday afternoon. Rev. J. D. Brown, Rev. 2: 24, Saturday evening. Rev. J. T. Dixon, 1 John 2: 24, Sunday morning. Rev. M. R. Phetteplace, 1 John 4: 8, Sunday afternoon. Eld. P. C. Rodman, James 4: 8, Sunday evening.

It would make the report too long and cumbrous to give a particular report of each discourse. The Spirit of God attended them and deep impressions were made on the hearts of many, we trust. The conference meetings were unusually interesting. They were free, earnest, cheering and powerful. The love-feast Sabbath morning was especially a blessed season. There were fifty-nine exhortations, several prayers, interspersed with spiritual songs, understandingly sung to the praise of God. Gentle showers of heavenly grace fell on us. The fire of love and union and *holy perseverance* was kindled deep in every heart. Many heartily thanked the Lord for the institution of the R. I. Conference of Reformers. The clerk was not present the last evening. Cannot state particulars. The meetings of the Conference grow better as each one occupies its appointed time, and we earnestly pray God that their pathway may grow brighter and brighter until the perfect day arrives.

M. R. Phetteplace, *Clerk*.

For the Crisis.

My Journal.

Thursday, Feb. 21st, 1861. Having arranged to spend some months at the "Water Cure," under the care of Drs. James C. Jackson and F. Wilson Hurd, in Dansville, N. Y., I took leave of my family and friends, and took the cars for that place. I called on friends at Albany, Rochester and Springwater, N. Y., and arrived Feb. 25th, where I was cordially received; and especially by Bro. D. P. Paylon and family, Bro. Berry, and others of long acquaintance. I have now spent three weeks in the *Cure*, feeling quite at home, and pleased with the treatment, the food, and order of the institution. I haye not been here long enough yet to get any special benefit, but feel quite sure of help under the Water Cure treatment, as they have not failed in any case of this kind. I therefore hope for help in the course of a few months, so as to enter again upon the work of publishing the gospel of the kingdom.

We have over one hundred persons here, of both sexes, seeking health, most of them cheerful and hopeful as to the result.

I am not able to say much at this time, and will close with the following notice of this institution, by a gentleman of high standing in C. W., who spent some time at this Cure.

"Very properly indeed is the institution called 'Our Home,' however strange that title may sound to the public. A person has only to visit it and live a few weeks under its hospitable influence to be made to feel as perfectly 'at home, as it is possible for one to feel when far distant from near and dear relations, and among those who, previous to coming here, were every one strangers to each other. Each new comer is welcomed to the institution scarcely more warmly by the physicians and proprietors than by the patients themselves, nearly all of whom, feeling the benefits of friendly hands extended to them upon their arrival, endeavor to get acquainted with and render 'at home' each accession to their numbers. And this one feature of the institution has very much to do with its marked success in the treatment of disease. The physicians often re-affirm that they seek to bring to bear, as nearly as may be, *all* of nature's forces upon those in ill health who apply to them for assistance, and of these the Social force is not the least important. Everything in the nature of an innocent amusement which can be made available for the purpose, is applied, to keep the minds of despairing ones from dwelling too constantly and morbidly upon their ailments, and to facilitate their cure. And the arrangements with this view seem to meet most cases admirably, insomuch that very few ever leave the institution without a regret that circumstances prevent their longer stay."

So far as my short experience goes, I can bear witness to the truthfulness of this statement.

J. V. Himes.

Dansville, March 15th, '61.

For the Crisis.

"Follow Me."

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself and follow me." Question. Deny himself of what? In the epistle of Paul to Titus 2: 11, we read, "For the grace of God that bringeth salvation hath appeared to all men." 12th verse, "Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."

1. If I live soberly, I can calmly consider the word of the Lord in all its bearings. I can see that it points out to me many duties, as I read in Paul's exhortation to the Roman brethren, Rom. 12:—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Again, I read in 1 Cor. 3: 16,—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" How I see these things are required of me, and if I would follow Jesus I must deny myself, according to the Apostle, in 1 Cor. 6: 9,—"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Then I will live soberly, with the help of the Lord, and keep myself from idols; because I desire salvation, and I shall have it when Jesus comes to reward his people. I cannot reasonably expect it before, because I read in the word of the Lord, Rev. 22: 12,—"And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Yes, thank the Lord, I shall receive my reward when those that died in faith, not having received the promises, but having seen them afar off, receive theirs; because the word of the Lord says, Heb. 11: 40,—"God having provided some better thing for us, that they without us should not be made perfect." So I conclude in my mind that death is not the gate to endless joy; for when the saints of God step over the threshold of death into endless joy, there must be perfection; but they without us cannot be made perfect: they saw them afar off, but I see them near, and am waiting, after fulfilling the requirements as above.

2. To live righteously and godly in this present world, I am convinced is to follow Christ, for he is the great pattern; and while we trace him from the cradle to the cross, and to his ascension, we find him teaching us as a wise governor, as recorded in Matt. 2: 6,—"And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a governor that shall rule my people Israel." To live righteously and godly we should conform unto this governor. We hear him saying unto Satan, "Get thee hence, for it is written, Thou shalt worship the Lord thy God." Then it will not answer for me to worship any other except God. I read in Rev. 14: 9,—"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture." etc. So we are to be careful as we travel on enchanted ground, that we worship none but the true and living God. Let us examine closely and see if we are not following some tradition, objectionable to Gods requirements, and in so doing worship some other, object but God. If we follow Jesus there is no danger of this, for he will lead us from all such.

We find by reading the word of the Lord that such things happened anciently, recorded as ensamples and they are written for our admonition upon whom the ends of the world are come. As in Ex. 32: 8,—"They have turned aside quickly out of the way which I commanded them; they have made them a molten calf and have worshiped it, and have sacrificed thereunto, and said, these be thy gods, oh Israel, which have brought thee up, out of the land of Egypt." If they so soon turned away from God, is there not danger in our case also? "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." O, let us at once leave tradition and all the appointments of the friends of Satan, and worship God, the creator of the heavens and the earth, and in so doing we shall love Jesus and follow him through evil as well as good report. We hear the Savior speaking by St. John, 14: 10.—"Believest thou not that I am in the Father and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works." Again in St. John 13: 20, 21,—"At that day ye shall know that I am in my Father and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." Verve 24,—"He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine but the Father's which sent me." 31,—"But that the world may know that I love the Father, and as the Father gave me commandment even so I do."

God has a people on the earth and he knoweth them. They have received the spirit of adoption whereby they cry Abba, Father. I find they are spoken of in Eph 2: 19,—"Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building, fitly framed together, groweth unto an holy temple in the Lord. The followers of Jesus comprising this holy temple, are to be found without spot and blameless, as is written. 2 Peter 3: 14,—"Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him without spot and blameless." Let us follow Jesus in every example, and then we shall be justified in the judgment of the great day, which is close upon us. Paul understood what was required of us to be justified. Let us read what he says in Romans 2: 13,—"For not the hearers of the law are just before God, but the doers of the law shall be justified." Faith and works go well together, for one without the other is dead. The Lord is willing that we should have the Comforter to lead us into all truth. He is a present help in every time of need.

E. Macomber.

New Shoreham, R. I.

The World's Crisis.

BOSTON, APRIL 17, 1861.

The Boston Conference.—Our conference in Boston has closed up most *gloriously*. We have not found time to make any report of the meeting for this number; but would simply say the Lord has bestowed upon us rich blessings.

Notes from my Diary.

Monday, March 25th, returned to Boston, from the discussion at South Ashburnham, and attended class-meeting at the Crisis office These meetings are well attended, and profitable. Our place is not large enough to accommodate all who come, but we hope for a larger one soon, of suitable size to hold the increasing numbers who wish to meet with us.

Tuesday evening, we commenced meetings at the City Hall, in Charlestown. Notwithstanding the walking was bad, some three hundred were present to hear on the evidences showing that the present dispensation is near its close. We find the people more anxious to hear on this subject than they have been for years. There has been but very little preaching in C. on the truths that distinguish us as a people.

Wednesday evening, a much larger number were in to hear concerning the *cause* of Spiritualism. At the close of the discourse, several asked questions, which aided in making the truth look more glorious, and error more hideous. The *Lord* was our helper.

Thursday evening, March 28th, our audience numbered some seven or eight hundred, who listened with excellent attention to the evidences of the literal resurrection of the dead. Many seemed astonished when they learned that our *only* hope of a future life, if we die, is in the resurrection of the very one we put in the grave. They had been taught that a *part* of man was immortal, and supposed that the Scriptures sustained such a position. We urged them to produce the passage that teaches such a doctrine, but none was presented. Several inquiries were made by different individuals, but they only helped to make the fact more prominent, that the Bible is plain and harmonious in teaching that, if the *dead* do not rise, then man's existence ends when "his breath goeth forth."

Friday evening, 29th. This evening the hall was full, and a number were standing. It was thought that nine hundred were present. A deep interest was manifested to hear on the subject of future punishment. The truth found a hearty welcome in many honest hearts. We endeavored to show that the Bible harmoniously teaches that all those who die in their sins will be raised, judged, and condemned to die the "second death," from which there is no resurrection; and that consequently, they are *totally* and *eternally destroyed*. Several questions were presented with the usual effect.

It is evident that the truth of the Bible is working with power in many minds in Charlestown. Several prominent members of churches were present, and expressed their surprise at the plainness of the Scriptures on the subjects examined; but were still more astonished at their own carelessness in reading the word of the Lord. Our success in C. surpassed our expectations. The audience requested that further lectures might be given as soon as opportunity would permit.

Saturday, March 10th. At 8 1-2 o'clock, we left Boston for our appointment at Collinsville, Ct. On our way, we called on Bro. Wendell, at Hartford, Bro. and Sr. Stillman, and others. The church in H have hired a new and very pleasant hall, near the State house. They are resolved, in the strength of the Lord, to endure to the end, and be saved. They have passed under many clouds, but they find that they all have a "silver lining."

Lord's day, March 31st. We spent the day in Collinsville, where we found a remnant who are decided to seek for immortality, by "patient continuance in well-doing." They have passed through sore trials, but the faithful have found the Lord a present help in time of need. His grace has been sufficient for them.

Monday and Tuesday, April 1st and 2nd, we had no meetings, as the traveling was very bad on account of a snow storm. We spent the evenings at our boyhood home, but mother's seat was vacant.

Wednesday, April 3d, we attended a prayer meeting in Winsted, where we spent the night with Bro. Whitehead, and had a very pleasant season in talking of the Lord's dealings, and the glorious prospect before us.

Thursday evening, we commenced meetings in a pleasant hall in Plainville, Ct. Although the walking was still *very bad*, yet we had out a goodly number, and a profitable season. The Spirit of the Lord was with us. We continued our meetings Friday and Saturday evenings and over the Lord's day. As soon as the walking became comfortable, the hall was crowded to its almost capacity, and several were obliged to go away for want of room. We found the people ready and anxious to hear the reasons of the "blessed hope." Several walked from five to seven miles to meeting and back again.

Sabbath day, we had a large gathering of Zion's pilgrims from Bristol, New Britain, Southington, and other places. It was truly heart-cheering to see so many faithful ones, with whom we have worshiped the Lord in by-gone days, and once more unite in prayer and song, while we talked of the speedy consummation of our hope. Our hearts were warmed with fresh love for Jesus and his dear children.

The truth took a firm hold of several minds in Plainville, and at the close of our pleasant communion season, on Sabbath evening, three requested prayers that they might be saved in the coming kingdom.

While at P., Brn. Goodrich and D. A. Jones called on us, with whom we had a very pleasant interview. They are laboring faithfully in the vineyard of the Lord. Bro. Jones is about moving to Bangor, Me. We commend him to all the churches as a true christian preacher, and hope they will give him a hearty reception wherever he may labor.

While at Plainville, we enjoyed the hospitalities of Bro. George Morgan's kind family. We need not say to those who have been there, that his is a pleasant home for pilgrims to the land of glory. They love the ways of the Lord, and are not ashamed to defend his noble cause. We parted in expectation of meeting soon at "the marriage supper of the Lamb."

"Men shall become Gods."

Who says so? The spirits who talk through mediums in these last days. So Satan said to our first parents in paradise. Yes, but he was a liar. Certainly; and so are all who teach what he taught. What! do you think all the spirits who talk through mediums, claiming to be the spirits of our friends, are liars? Most assuredly, every *one* of them. But they often tell the truth. So do lying men, when they think it best, in order to gain our confidence and sympathy.

These spirits affirm that "*God . . . is the higher principle of human life.*" Hence, according to their teachings, when men adopt the "higher principle of human life," or, in other words, become genuine Spiritualists, they are "gods."

"A Desire to Depart."

Bro. E. Hibbard wishes an exposition of Phil. 1: 23, which reads as follows:—"for I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

Some time since, we gave an exposition of the Scriptures; but for the benefit of Bro. H. and others who were not then readers of the Crisis, we will give another brief explanation. Paul had been speaking of living and dying, and with reference to a choice between the two, he is in a strait. If he lived, bonds, imprisonments, whippings, beatings with rods and stones, would be his portion. He felt some like Job, when he said, "O that thou would'st hide me in the grave;" and yet, the church would be profited by his labors, if permitted to be with them. On this account, he is "in a strait betwixt" the "two." But as an offset against both, he would prefer "to depart, and to be with Christ; which is far better" than either of the other.

When one says, "I would like to depart and see my friends, no one supposes that he means by such an expression, that he expects some little immaterial piece of him is going to make the visit, but that the whole man wishes to be there. So in Paul's case, if we adopt the present rendering, he would like to be translated like Enoch and Elijah, and not see death, which would be "far better" than living to be whipped and stoned, or to sleep in death.

The word *analuo*, here rendered "depart," occurs in but one other place in the New Testament, which is in Luke 12: 36, where it is translated *return*. The passage reads as follows:—"And ye yourselves like unto men that wait for their Lord, when he will *return* from the wedding, that when he cometh and knocketh, they may open unto him immediately." The word *analuo* is employed in the Septuagint Scriptures to translate a Hebrew word in Josh. 22: 8, which always means *return*. The passage reads, "And he spake unto them, saying, *Return* with much riches unto your tents." The Hebrew word *shoov*, here translated by *analuo*, is defined, "to turn about, to turn back, to return," "to do again, to do a second time."—*Gesenius*.

With these facts before us, we cannot see any evidence in Phil. 1: 23, to prove that a *part* of man continues to live, and goes to its reward, while the physical organism is dead.

Paul must be in harmony with himself; and he has most plainly taught in other places that our *only* hope of a future life, if we die, is in the resurrection of the *dead*. He says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the *dead* rise not." Again he says, "If the *dead* rise not, ... then they also which are fallen asleep in Christ are perished." This can never be harmonized with the idea that when man dies, "the real man" goes to his reward independent of the resurrection of the *dead*.

We think *analuo*, in Phil. 1: 23, where it is rendered *depart*, should be translated as in Luke 12: 36; or more properly,—having a desire for the *returning* and being with Christ; i. e. Paul would like to have Christ *return*, which would be "far better" than either of the other conditions named.

Civil War.

War has begun! Fort Sumter has been attacked by the people of Charleston, and blood has begun to flow. Sad scenes are before us, but Jesus is the hope of his people. Let all his children beware of drinking in the war spirit, either in religious or political matters. Be humble, watchful, and prayerful.

Says the Boston *Traveller*, "Suicides are becoming frequent. People get so weary of this excited world, that they rush to the grave in search of quiet. These are the most exciting times that ever have been known, and excitement is death on life."

All should keep in a continued state of readiness to welcome the coming King of kings and Lord of lords. "The end of all things is at hand."

"The Gates of Hell."

Bro. Grant:—Please explain Matt. 16: 18,—"And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."

It appears necessary to take the context in order to understand the whole of this verse. Beginning at verse 15, we read:—"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Then follows the verse under consideration. Peter had said, "Thou art the Christ, the Son of the living God." On this rock or *Christ*, the church was to be built, not on Peter.

Says Paul, "Other *foundation* can no man lay than that is laid, which is *Jesus Christ*."—1 Cor. 3: 11. Says Peter:—"It is contained in the Scripture, Behold I lay in Zion a chief *corner-stone*, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the *stone* which the builders disallowed, the same is made the head of the corner, and a *stone* of stumbling, and a *rock* of offence, even to them which stumble at the word, being disobedient."—1 Peter, 2: 6–8. Again, when speaking of our Savior, Paul says,—"That *Rock* was *Christ*."—1 Cor. 10: 4. "Upon *this* Rock" the church is built.

But what is meant by the expression, "The gates of hell shall not prevail against it?" The word here rendered hell is *hades*, which represents the *grave*, or the state of the dead. The same word occurs in 1 Cor. 15: 55;—"O death, where is thy sting? O (*hades*) grave, where is thy victory?" The word is found again in Rev. 1: 18. "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of (*hades*),—hell and death." As this *Rock*, or Christ, has the keys of *hades*,—the grave—it cannot prevail against his church, because he has power to raise his children from the dead, and has promised to give them the victory when he returns.

Voice of the Prophets.—No. 2 of Vol. II. of the Voice of the Prophets is at hand, with the following table of contents:—Watchman, what of the night? The New Jerusalem not a magnificent emblem. God's beautiful city. Dr. Cumming,—his Views and his Reviewers. The political destiny of the earth, as revealed in the Bible. A good indication. Mohammedanism and its future. The King in his beauty. Coming judgments. 533. Will the Pope remove the Papal Seat to Jerusalem? The storm singing. The European Muddle. Signs in the East. Selections. To our friends and patrons. The Great Preparation. An English view of Dr. Cumming.

Man is Mortal.—When speaking of the idols made by the heathen nations, Solomon says:—"Man made them, and . . . being mortal, he worketh a dead thing with wicked hands."—*Wisdom of Solomon*, 15: 17. It is very evident that this wise man, to whom the Lord gave special instruction, received no intimation that any part of man is immortal.

Again he says:—"Who shall praise the Most High in the grave, instead of them which live and give thanks. Thanksgiving perisheth from the dead, as from one that is not. . . . The Son of man is not immortal."—*Ecclesiasticus*, 17: 27–30.

"Truth at all hazards."—This is one of Martin Luther's sayings, and should be adopted as one of the principles of every true man. No one is fit for a reformer who cannot resolve, in the strength of the Lord, to defend the truth and the right, if the whole world is opposed.

Then and Now.

The ancient christians were men who knew what it was to sacrifice for Christ, and to deny themselves, while they came out from the world, and were not conformed to its customs and fashions. They were men known and read of all men, and were not ashamed of their high calling. If they were living now, they would be considered as half crazy, and the other half deluded; being, as then, the subjects of ridicule and contempt.

When speaking of their habits, Gibbon says:—"Among the various articles which excite the 'pious indignation' of the fathers, were 'false hair,' 'white beard,' 'the practice of *shaving the beard*,' which, according to the expression of Tertullian, is a lie against our own faces, and an impious attempt to improve the works of the Creator."—*Gib. Vol.* 1, *p.* 549.

"Dead Souls."—In a report from a missionary, in Waushara Co., Wis., laboring under the patronage of the Home Missionary Society, he says:—

"We have had some things to contend with which, at the time, caused some anxiety. First, the "Soul Sleepers," or "Dead Souls," came with all their forces, and threatened to annihilate every thing. Unbelievers ran after them, and exultingly said, they will soon overthrow orthodoxy."

For the Crisis.

That Prayer Meeting.

It was excellent! So elevating and soul-cheering was it, that we almost forget the sorrows incident to this "groaning earth." Ah! indeed, and who conducted this extraordinary meeting? Was it D. D., and Professor —— and the President of —— College? And did they treat on the geological strata of the earth, and reason profoundly on the *time* it must have taken for the formation of each stratum, by tracing effect to cause? And did they treat largely of the wonderful phenomena of the celestial and terrestrial, clearly demonstrating the laws of gravitation, attraction, etc.? O, no, far from this. Though most of this prayer meeting company think philosophy and science, generally well enough in their place, yet it is altogether a secondary thing with them, compared with the subject matter of the prayer meeting. It is "foolishness," compared the one with the other. Indeed! What then could be the *subject* creating such intense interest, and producing such general satisfaction and such joyful emotions? It was the glorious kingdom of God which is soon to be established under the whole heavens, and kindred subjects that naturally follow in that train. If you please, I will give you a little idea of this company and the *modus operandi* of the meeting.

They were mostly people of plain address, and withal, a little "peculiar," at least, so the world said, and themselves seemed willing to concede the fact, especially those who had made much advancement.—Ex. 19: 5; Deut. 7: 6; and 14: 2; 1 Pet. 2: 9. There was nothing in their physiology or phrenology particularly striking, or differing from other people. There was the naturally grave, and the facetious, and temperaments varying from the nervous to the cool lymphatic. But having been baptized by one spirit into one body, they seemed quite congenial, while each stood in their proper lot and place, *doing what they could* for mutual benefit. It is a point well understood by them, that those members which seem to be the more feeble are *necessary*; the talent of each one, however small, being improved, consequently all had a word relative to the noble cause.

They first knelt and fervently implored the Divine blessing, and then spake of the Lord's dealings with them. The venerable sire, who for many years had been fighting the good fight of faith, declared the loving kindness of God manifested through the whole course of his pilgrimage—that as his day, so had been his strength—he had never seen the righteous forsaken nor his seed begging bread, though while passing through poverty's vale he had experienced temptations sore, but with the temptation he had always found a way of escape—he had met foes without, and fears within, and now he believed that the time was not far in the distance when he should feel through his sluggish veins, new vigor flow; eternal youth would be forever his,—his face meanwhile beaming with holy joy. Then there was the middle-aged, who gave in his testimony for the Lord, mentioning the formidable temptations of the adversary to turn him away from the truth, by suggesting the *great importance* of his business—that he must not spend too much time in attending to spiritual things, and also that it was rather inconvenient at times to attend family prayer, and had he not better drop it altogether, as he sometimes had company before whom it would be quite a cross to pray, as he possessed no very great gift in that way, etc., but thus far he had been enabled to overcome this vain sophistry of Satan, and for one, he was determined to be more valiant for the future, for he believed the time was near when God would marshal his angelic chariots to gather those that had made a covenant by a sacrifice. Then there was one humble mind who felt *so unworthy*, but as Jesus Christ had died for the "chief of sinners" he ventured to throw himself upon the broad wave of his mercy, and though he sometimes trembled when he heard the thunders of Sinai, yet he did think God accepted him, while the grateful tear coursed its way down his meek visage.

Then sister Weak-faith ventured to speak, (for by the way, this company think "there is neither male or female in Christ Jesus") saying she had been much comforted as well as strengthened while listening to the testimonies of the evening, and was determined to venture forward, come what might, for the coming kingdom with its beauties, and glories was perfectly ravishing: whereupon Great-heart arose and gave a new impetus to the whole meeting by his decision and lion-like boldness. He knew that our Captain never lost an army; and that he was well able to bring all his soldiers off conquerors, and moreover he has promised he will *soon* rout the enemy and put him and all his soldiers to an everlasting flight. Everything that can give offence to himself or his children, is soon to be gathered out of earth's territory, and his satanic majesty, with all his subjects is no longer to have a dwelling place, according to the prophet, "No place is found for them." Moreover, he added many encouraging words to Humble-mind and Weak-faith relative to the Good Shepherd carrying the feeble ones in his bosom, he also mentioned the comparison of the eagle watching her young, when they were learning to fly, and if they were likely to fall she would hastily dart under them and bear them up on her wings to their eyrie.

Then one Sorrowful-heart tried to speak, but so convulsed and weighed down with trials it was difficult for him to articulate so as to be well understood by those sitting a little way from him, but what the auditory nerves failed to communicate to the brain, was fully made up by the optics. His wan and sickly visage glistening with two crystal streams, bespoke sorrow within. His bodily sufferings were extreme at times, his pecuniary means quite limited; but what seemed most intolerable of all, was the fact that "his foes were they of his own household. Whereupon Bro. Bible-man drew from his pocket a precious little volume and read: "And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred-fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come *eternal life*"; and also that the Lord *chastens* all those he loves, in order to perfect them, and that he recognizes the trying of faith to be more precious than gold that perisheth, and furthermore that "all things shall work together for good to them that love God"; and when he had finished, there seemed to be one voluntary and simultaneous move of the whole company in bowing before the throne of God, imploring Divine aid in behalf of their afflicted brother and their faith seemed to say, our High Priest is not only willing, but able to succor all that are tried and tempted.—Heb. 2: 18.

Then they poured forth one of those thrilling, and soul cheering songs that breathe the air of heaven! Then little sister Modesty felt she must give in her testimony for Him that had done so much for her. She felt an ardent desire to praise Him in more noble and lofty strains. There were many other things of intense interest which I cannot now relate. But I assure you of all the meetings to facilitate a growth in grace, the prayer and conference meetings stand pre-eminent. Let persons listen to the preaching of an angel, and neglect the prayer meeting, and they will never become "doers of the Word." I really hope *you* will go next time, and not only go, but have a word to say. You can scarce conceive how highly every testimony is appreciated. If you feel in doubt with regard to your acceptance, and express a desire to be assured of the momentous fact, they will bear your case to the throne of grace with a fervor becoming the disciples of Christ. Now do not let some trivial affair keep you away, but show that you are willing to put yourself to some inconvenience to keep the command of meeting together and exhorting one another while we see the day of God approaching.

Beulah Mathewson.

Sandy Hill, N. Y.

Correspondence.

From B. Spaulding.

Bro. Grant:—For the sake of the many kind friends and patrons who feel interested in me and in the blessed cause of our Lord and Master, Jesus Christ, and who are inquiring what has become of Bro. Spaulding, let me say, I have been feeble in health and down in spirits, owing to overlaboring, until my nervous system was all worn out and reaction came upon me, so that I was good for nothing, and thought I never should rally from my state of weakness. And I said in my haste, "Let me die," as said Elijah in his despondency. But I begin to think there may be something yet for me to do, praise the Lord! and I am more than willing to live and labor for God and my fellowmen. I know death cannot praise him; they that go down to the grave cannot declare his truth. No,

the living, the living, they only can praise God. Thanks be to the name of the Lord that I do live. Thanks to his name that I feel encouraged. The clouds are lifting, the light begins to shine.

I am on a visit to N. H., and the kindness and hospitality of friends affect my heart, and encourage and animate me, as last year at Boston Conference. I shall never forget the kindness of friends at that Conference. I went in the strength of it seven months. I have received many tokens of the fellowship and friendship of brethren and sisters since. Some I have acknowledged by letter, some by the "World's Crisis." But one donation which I received from Southboro, from (as I supposed) a brother and sister, as they gave only their christian names, I could not acknowledge by letter. They will see by this that I received it, and will accept my heartfelt gratitude, and excuse my not acknowledging it before, and when they write again, write their names in full, then I can write to them.

I would inquire whether there are any tracts for gratuitous distribution, as I hope now that I shall soon be able to be out in the field again, doing the work of a colporteur. I want a good many tracts on some conditions. If any are disposed to help, they can send their money to the "*Crisis*" office, and they may depend on its being economically used in scattering Advent tracts among the destitute families. My mind remains firm in the truth of God's Word.

"I love the Lord, I love his laws,
I love Religion's blessed cause."

Yes, and I love his people and his appearing too. I look for it, wait for it, expect it, and with the poet I can say,

"Fly swifter round, ye wheels of time,
And bring the welcome day!"

Brethren, pray for me that I may have strength of body and force of mind to consecrate myself, time, talents and property, to God and my fellow-men. Yours, praising God with all my heart, that I yet live to praise him.

Sutton, N. H.

From Isaac Clewley.

Bro. Grant:—I thank the Lord that I am alive and enjoying the trials of the last days. The few in this place are still holding on to the blessed hope of the Lord's soon coming. We have had a few mercy drops in this place, for which I thank the Lord. Our prayer is for the Lord to send faithful laborers this way, men after his own heart. The time has come for us to say, "Watchman, what of the night?" Pray for us, that our faith fail not.

Holden, Me.

Obituary Notices.

Fell asleep in Jesus, in Adams County, Ill., Feb. 21st, 1861, Mary C., daughter of W. M. and Hannah Riley, aged six years and seven days.

She was a bright and lovely child. Her parents sorrow not as those that have no hope, for they believe that Jesus will soon come to raise their little one to life and immortality.

"Then, together, father, mother,
With our darling child will be;
By the peaceful, flowing river
Of life's water, we'll be free.
No more sorrow, no more weeping,
No more parting band of death;
Soon will come the heavenly greeting
In the restituted earth.

N. W. Riley.

Died, on Stillwell Prairie, Laporte Co., Ind., March 2d, 1861, Sister Helen Managhan, aged twenty-three.

I am requested to notice the death of this, another of the waiting ones, who has fallen a victim to the shafts of death. It is now a little more than one year since I had the great pleasure of burying in holy baptism this dear sister and her husband, who had each then but recently taken the vows of Christ upon them. After a wearisome and painful illness of more than eight months, during which she steadfastly maintained her faith in her Redeemer, she quietly fell asleep with a calm and joyful faith in "Jesus and the resurrection." She died of consumption. Among her last words were, "I am ready." A discourse was delivered upon the occasion by her pastor, Eld. George Moyer, from Job 14: 14.

She leaves a husband, who, with parents and a large circle of friends, mourn her loss. Let us, in imitation of our sister, be able to say in whatever event may overtake us,—whether it be the demands of death, or the coming of our Lord,—"*I am ready.*"

P. B. Morgan.

Died, in Portsmouth, N. H., Jan. 9th, 1861, Mary Jane, wife of Samuel Hanscom, aged forty-four years.

Sister H. was the only daughter of our beloved Brother (father most of us call him) Chase. She was converted in 1834, and joined the Freewill Baptist Church. Some two years since she became interested in the speedy return of the Lord, life through Christ, and kindred doctrines. I became acquainted with Sr. H. last fall, yet not until the fatal and distressing disease (consumption) had evidently a firm and unyielding hold upon her system. Her desire was strong to live and take care of her family, and also to tell people about the blessed hope. This seemed, at times, to weigh with weight on her mind, and thought if she could only get well, she would be more willing to tell the world about the glorious appearing of the Lord. But grace was given so she could commit her husband and family into the care of God, and fall asleep calmly in the blessed assurance of soon being awakened by the trump of God to life everlasting.

She has left a kind husband and seven children and others to mourn. May they all lean on the strong arm, and greet in the kingdom of God the family, [illegible] the funeral.

W. Pratt.

Summary of News.

FOREIGN.

We have advices, per steamship Persia from Liverpool, to the 31st ult.

Warlike rumors continued to circulate in Paris, depressing the Bourse, which, however, closed firmer at 67 a 80c.

The concentration of Austrian troops at Venetia attracted considerable attention, although it was asserted that the movements were purely defensive.

Count Cavour reiterates the urgent necessity for declaring Rome the capital of Italy, and guaranteeing the Pope liberty and independence in his spiritual powers.

A resolution to this effect and hoping for non-intervention by France, was adopted.

It is reported that Garibaldi's former staff of officers have been ordered to proceed to Brescia on the 6th of April for conference.

The Danish government is making warlike preparations for all eventualities. M. Raasloff, Minister for Holstein in the Danish Cabinet, has resigned.

Austrian officers regard hostilities as probable. It is said that 50,000 Austrian troops are in movement in Venetia.

The Paris papers say that the Austrian movement on the Po was purely defensive.

Several French editors, on an excursion to Venice, were roughly expelled, notwithstanding their passports had been vised by the Austrian Ambassador at Paris.

A sanguinary conflict had occurred at Sippa between the German and Roumaice inhabitants, on the occasion of the elections. Three were killed, and fifteen seriously and many slightly wounded.

Hostilities continued in Herzegovina between the insurgents and the Turkish troops.

The Porte is said to have refused to submit to the demand of the great Powers before promulgation of the reforms it intends to grant, apprehending that Russia might again take up the project of a permanent Conference at Constantinople. The Powers insisted upon compliance with their demand.

The Sardinian Ambassador at Constantinople had protested against the embarkation of the sequestered war materiel at Galatz. The British Minister defended the act on international grounds.

Bosnia was menaced with anarchy. Austria has forbidden the export of arms into that province, and sent troops to the frontiers.

The Italians are fixed in their determination to have Rome for their capital, and Count Cavour leads them in their demand, not, it is probable, because he himself cares a stick of macaroni about the matter, but because he is a great statesman, and would march with great masses of men; and the public opinion of Italy is all for Rome as the seat of its government. So the Pope must pack up his goods, unless he is willing to live in the same city with a king who actually sees no evil in Protestantism.

THREE DAYS LATER.

New York, April 15. The steamship Fulton, from Southampton 3d, arrived this morning.

It is rumored that the German members of the Vienna cabinet have resigned.

It is asserted at Berne that Garibaldi has requested his officers residing in Switzerland to be ready to assemble at his summons within fourteen days.

Concessions granted by the Czar have not satisfied the people. Concentration of the military continues. Unarmed citizens, as constables, patrol Warsaw.

Garibaldi has had a conference with Victor Emmanuel at Genoa.

Riots had taken place in Russian Poland.

England will recognize Victor Emmanuel as King of Italy.

Trade in France is stagnant, being affected by the alarming political situation of Austria and Italy.

DOMESTIC.

War Begun!—The Ball has Opened! War is Inaugurated!

Charlestown, April 12th.—The batteries on Sullivan's Island, Morris Island and other points, opened on Fort Sumter at four o'clock this morning. Fort Sumter has returned the fire, and a brisk cannonading has been kept up. No information has been received from the seaboard as yet. The military are under arms, and the whole population is in the streets. Every available space facing the harbor is filled with anxious spectators.

SECOND DISPATCH.

Charlestown, April 12th.—The firing has continued all day uninterruptedly. Two of Fort Sumter's guns have been silenced, and it is reported that a breach has been made in the southeast wall.

The answer to Gen. Beauregard's demand by Major Anderson was that he would surrender when his supplies were exhausted, if he was not reinforced. Not a casualty has yet happened to any of the forces. Of nineteen batteries only seven had been opened on Fort Sumter; the remainder are held in reserve for the expected fleet. Two thousand men reached the city this morning and embarked for Morris Island and neighborhood.

THIRD DISPATCH.

Charleston, April 12th.—The bombardment of Fort Sumter continues. The floating battery and Stevens' battery are operating freely, and Fort Sumter is returning the fire. It is reported that three war vessels are outside the bar.

FOURTH DISPATCH.

Charleston, April 12th.—The firing has ceased for the night, to be resumed at daylight in the morning, unless an attempt is made to reinforce Fort Sumter, to repel which ample arrangements have been made.

Only two men were wounded during the day.

The Pawnee, Harriet Lane and another steamer are reported off the bar.

Troops are arriving by every train.

FIFTH DISPATCH.

Charleston, April 12th.—The bombardment is still going on every twenty minutes from mortars. It is supposed Major Anderson is resting his men for the night. Three war vessels are reported outside. They cannot get in as the sea is rough. Nobody hurt. The floating battery works well. Troops arrive hourly. Every place is guarded.

SIXTH DISPATCH.

Charleston, April 12th.—The firing on Fort Sumter continues. Reviving times on the Palmetto coast.

SEVENTH DISPATCH.

Charleston, April 13th, 12 30 A. M.—It is utterly impossible to reinforce Fort Sumter to-night, as a storm is raging. The mortar battery will be playing on Fort Sumter all night.

Washington, April 13th, 2 P. M.—The news from Charleston created intense excitement in this city, in fact, it was never equalled before in this place of sensations.

The Cabinet was in session most of the night.

Lieut. Talbot gave the Cabinet a distinct idea of the condition of the Fort when he left.

The report received last night in regard to the attack is not believed to be correct in all particulars.

Charleston, April 13th. It is stated from a reliable source, that up to 10 o'clock to-day no one at Fort Moultrie had been killed. Shots from Fort Sumter penetrated the Floating Battery below the water line.

A few shots fired by Major Anderson in the morning knocked the chimneys off the officers' quarters at Fort Moultrie like a whirlwind.

Major Anderson's only hope is to hold out for aid from the ships. Two ships were making in towards Morris' Island with a view to land troops and silence the batteries there.

THIRD DISPATCH.

Fort Sumter is undoubtedly on fire, as flames are raging all around it. Major Anderson has thrown out a raft loaded with men who are passing in water to extinguish the flames.

The Fort is scarcely discernable. The men on the raft are now objects of the fire from Morris Island, and with glasses, balls can be plainly seen skipping over the water and striking the unprotected raft.

Great havoc is creating among the poor fellows. It is surmised that Anderson is gradually blowing up the fort.

At half-past eleven, flames were bursting from all the port holes. The destruction of Fort Sumter is inevitable.

FOURTH DISPATCH.

Charleston, April 13th. Four vessels and two or three large steamers are in sight over the bar. The larger one appears to be engaging Morris Island.

The flames have nearly subsided in Fort Sumter, but Major Anderson does not fire any guns.

General Beauregard has just left the wharf in a boat for Morris Island. Excitement is increasing.

A letter from S. C. Bylston, dated Fort Moultrie, 6 o'clock this morning, says not a man has been killed or wounded.

The iron battery is damaged. The rifled cannon of the battery did great execution on Fort Sumter. They were all aimed into Anderson's port-holes. Three of Fort Sumter's barbet guns were dismounted, and one was an eighteen inch columbiad. A corner of Fort Sumter opposite Fort Moultrie was knocked off.

The Waterwitch, Mohaw and Pawnee, it was thought, were the three first vessels seen in the offing.

Another correspondent says that the bombardment has closed. Major Anderson has lowered the stars and stripes, and displays a white flag, which has been answered from the city, and a boat is on the way to Fort Sumter.

New York, April 13th. A special dispatch from Washington to the Post, emanating from a high official at Charleston, states that Gen. Beauregard confidently expects to accomplish the reduction of Fort Sumter before night.

It is apprehended that, in the event of disasters to the Federal forces in Charleston harbor, the Rebels will immediately march upon Washington with a large number of troops. They will find a warm reception. The government is prepared at all points to receive them.

FORT SUMTER SURRENDERED.

Charleston, April 13th. Fort Sumter has surrendered, and the Confederate flag floats over its walls.

None of the garrison or Confederate troops have been hurt.

Washington, April 15th. The clerks in the public offices will be required to take the oath of allegiance to the government.

Instructions are being prepared for the stoppage of the mails in the rebellious States.

Marylanders here are confident that their quota of the troops called for by the President will be promptly furnished.

Willard B. Farwell has been appointed Naval Officer at San Francisco.

The Massachusetts quota of troops will be fifteen hundred and sixty men; all other New England States will be required to furnish even hundred and eighty men each.

Providence, April 15. The President has accepted the offer of Gov. Sprague of the Marine Artillery, and the Secretary of War has ordered one regiment from this State for immediate service. The Artillery will probably go to Fort Adams to-morrow. Major Burnside will probably command the Rhode Island Regiment. The Governor will call an extra session of the Legislature immediately.

Charleston, April 13th. Hostilities have for the present ceased, and victory belongs to South Carolina. With the display of a flag of truce from the ramparts of Fort Sumter, at half-past 1 o'clock, the firing ceased and an unconditional surrender was made. The South Carolinians had no idea that the fight would end so soon.

Within Fort Sumter everything but the casement is in ruin. The whole thing looks like a blackened mass of ruins. Many guns are dismounted. The side opposite Cumming's Point is the hardest dealt with. The rifle cannon from this place played great havoc with Fort Sumter. The wall looked like honeycomb. Near the top is a breach as big as a cart. The side opposite Fort Moultrie is honeycombed extensively, as is that opposite the floating battery.

Fort Moultrie is badly damaged. The officers' quarters and barracks are torn to pieces. The frame houses on the Island are riddled with shot in many instances, and whole sides of houses are torn out.

The fire in Fort Sumter was put out, but recaught three times during the day. Dr. Crawford, Major Anderson's surgeon, is slightly wounded in the face. None of the South Carolinians were injured.

It is reported that ten men of Fort Sumter are killed, and that the Federal flag was shot away by the Palmetto Guards at Morris Island. In all, 2000 shots have been fired. No Carolinians hurt.

Major Anderson and his men under guard were conveyed to Morris Island.

The bells are ringing out a merry peal, and our people are engaged in every demonstration of joy. It is estimated that there are 9000 men under arms on the islands and in the neighborhood.

I have seen W. Porcher Miles, who has just returned from a visit to Sumter. He assured me that no one was killed at Fort Sumter. This is reliable, and puts at rest all previous reports about Sumter.

Boats were sent to-night to officially notify the fleet at the bar that Major Anderson had surrendered. It is not known when the South Carolinians will occupy Fort Sumter, or what will be done with the vanquished. Every one is satisfied with the victory, and happy that there has been no bloodshed. After the surrender, the bells of the city were rung and cannon fired.

Charleston, April 14th. Major Anderson and men leave to-night at 11 o'clock in the steamer Isabel for New York. The fleet is still outside.

It was a thrilling scene when Major Anderson and his men took leave of Fort Sumter.

Washington, April 14. The Cabinet was in session all day at the War Department. Offers of volunteers have been received from nearly every Northern State.

The President is acting with Jacksonian firmness. The coming proclamation is but the initial step to what will follow.

The streets are crowded and patrols are continually moving through the city.

The Money King.—A French writer thus speaks of Baron James Rothschild:

"Monsieur de Rothschild is an indefatigable worker. He rises early, looks after his own affairs himself. He receives visitors after he has prepared the day's work for his myrmidons. On certain points he is unbending, but he is a good man, though not easily moved. He has the perspicacity of a man who has made the largest fortune in Europe. His views on financial matters are always sound; he has genius for foreseeing events. His judgment of men is unerring, and consequently he knows with whom and how to deal. Nothing turns him aside from a purpose he has once formed; his views are always clear, and forcibly expressed. The hours devoted by him to work are occupied until the last minute. He then withdraws himself entirely from business and resorts to the pleasures of life. The house of Rothschild, consisting of the Baron James, Charles, Lionel, and other brothers and cousins, is undoubtedly the most royal and powerful of the reigning European families. They have absorbed most of the gold and silver of the world, and no nation can go to war in Europe without their sovereign permission. They lent the Emperor of Russia forty millions for the Crimean war; they lent the British government seventy-five millions; Turkey, Austria, Sardinia, Prussia and Egypt have all looked to their pockets for the sinews of war. The Emperor of Austria, at last accounts, was trying to obtain a fresh supply from this inexhaustible fountain, and even the great Napoleon is eager to propitiate the branch of the house in his empire. It is said that the great banker has been offered the sovereignty of Jerusalem, but having all the scepters of Europe in his coat pocket, he magnificently disdains the proposition."

☞ The Shanghae Herald of Jan. 12th, says that an edict for the toleration of christianity in China has been issued from Nankin, by a young prince, only twelve years old, son of Sutsieuen, "Celestial King" of China, under the rebel dynasty.

Proclamation by the President. 75,000 Volunteers Called.

Congress Convened on the 4th of July.

Washington, April 14th. The following proclamation will be issued to-morrow, by the President of the United States:—

Whereas, the laws of the United States have been for some time past, and now are opposed, and the execution thereof obstructed in the States of South Carolina, Georgia, Alabama, Florida, Mississippi, Louisiana and Texas, by a combination too powerful to be suppressed by the ordinary course of judicial proceedings, or by the powers vested in Marshals by the law, now, therefore, I, Abraham Lincoln, President of the United States, in virtue of the power vested in me by the Constitution and the laws, have thought fit to call forth, and hereby do call forth, the militia of the several States of the Union, to the aggregate number of 75,000, in order to suppress said combinations, and to cause the laws to be duly executed. The details of this object will be immediately communicated to the State authorities through the War Department.

I appeal to all loyal citizens to favor, facilitate and aid this effort to maintain the honor, the integrity and the existence of our national union, and the perpetuity of popular government, and to redress the wrongs already long enough endured. I deem it proper to say that the first service assigned to the forces hereby called forth will probably be to repossess the forts, places and property which have been seized from the Union, and in every event the utmost care will be observed, consistently with the objects aforesaid, to avoid any devastation, any destruction of or interference with property, or any disturbance of peaceful citizens in any part of the country. I hereby command the persons composing the combinations aforesaid to disperse and retire peaceably to their respective abodes within twenty days from this date.

Deeming that the present condition of public affairs presents an extraordinary occasion, I do hereby, in virtue of the power in me vested by the Constitution, convene both Houses of Congress. Senators and Representatives are therefore summoned to assemble at their respective chambers at twelve o'clock noon, Thursday, the fourth day of July next, and there to consider and determine such measures as in their wisdom the public safety and interest may seem to demand.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this fifteenth day of April, in the year of our Lord 1861, and of the independence of the United States the eighty-fifth.

(Signed) Abraham Lincoln.

By the President.

William H. Seward, Sec. of State.

Married.

In Springville, Wis., April 5th, by Eld. W. Sheldon, Mr. D. S. Rumsey and Eliza Ann Hashfield, all of Springville, Wis.

Notices, &c.

To our Western Subscribers.

As we have to pay a very heavy discount on money from Wisconsin and Illinois, we wish all to send us the amount in *postage stamps*, which are just as good as cash to us.

Notice.

Providence permitting, there will be a conference held in Amboy, Lee Co., Illinois, to commence on Thursday, May 23d, at 7 o'clock, P. M., and continue over the following Sabbath. If the weather will permit, we anticipate holding the meeting in the grove near the town. We extend a general invitation to this meeting. Come, all who can, to this feast; come to labor for the good of our fellow men. Time is short, and what is done must be done quickly. The brethren from Earlville and Shabona grove are especially requested to meet us at this meeting. We trust Bro. Chandler, Bro. Calkins and Bro. Spencer, also my brother H. G. McCullock will be present to preach the word, and all others who can. In behalf of the Bro.,

Wm McCullock.

Notice.

There will be a quarterly conference at Floyed, Floyed Co., Iowa, to commence May 17th, at half-past 7 o'clock, P. M., to continue over Lord's day. Floyed is situated on the Cedar river, six miles above St. Charles, and ten miles below Osage. Inquire for C. P. Burroughs and S. P. Bissell, or for members of the Christian Church.

Peter S. W. Deyo, Evangelist.

Herald, please copy.

Conference.

The Lord willing, there will be a conference at the Union Meeting-House, Pawlings, N. Y., commencing April 23d, and continuing over Sunday. We invite all the brethren, that can, to come to this meeting. Provision will be made to entertain all that come, and their horses, free of charge.

For the Church, S. B. Munn.

☞ J. Billings will commence a meeting in Holden, April 26th, to continue over Sunday. We invite other laborers to come and feed us with meat in due season.

For the Church, Isaac Clewley.

"The Sheldon and Brooks Discussion on Immortality."

This discussion, containing *thirty-two speeches*, which has been delayed by the printers, will be ready for distribution on the first day of May, 1861. I have no hand in its publication. It is being published by the Editors of one of our County papers, at their own expense; I have no *pecuniary* interest in the matter. The publishers inform me that they are receiving so many calls for the work, that the edition will soon be exhausted. The work not being stereotyped, all who wish a copy should forward their orders *without delay*. The work will be out by the time your orders arrive. Address the publishers, O. C. & J. Smith, Viroqua, Wis., or W. Sheldon, Springville, Badax Co., Wis. Price 40 cts. per copy, or $1 for three copies—with an addition of 6 cts. to prepay postage on each copy. N. B. I will prepay postage on those which are ordered of me previous to May 1st.

W. Sheldon.

Springville, Badax Co., Wis.

P. S. *Harbinger*, please copy.

Western Grove Meetings.

I contemplate spending the most of my time during the warm season coming, in holding grove meetings, and other general meetings. Our last summer grove meetings have already been productive of much good. Those who have already requested such meetings, will please let me know what time would be preferable to them; and others who wish them will please make their wants known soon, that I may arrange accordingly. The expense of such meetings will be no more than for ordinary meetings, with the same number of preachers, (unless the distance is too great) excepting the trifling cost of preparing and seating the ground; while the attendance is much greater. Probably one preacher will travel with me. Write me at Springville, Badax Co., Wis.

W. Sheldon.

Notice.

I will commence a meeting, the Lord willing, at Dorchester, Allamakee Co., Iowa, April 24th, at half-past seven o'clock, P. M., and continue over Sunday.

At Greely, Delaware Co., Iowa, May 21st, at half-past seven o'clock, and continue over Sunday.

Cascade, Dubuque Co., Iowa, to commence May 10th, at the same hour, and continue over Sunday.

Sweetland, Muscatine Co., Iowa, May 18th, to continue over Sunday, (or as Bro. Covill may arrange for that time.)

Amboy, Lee Co., Ill., May 26th, and over Sunday. I hope to see a general gathering at each place.

Moses Chandler.

Conference.

There will be a conference holden in Pawling, N. Y., at the Union meeting-house, commencing April 23d, to continue over Sunday.

For the church, S. B. Munn.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. Geo. Champlin withdraws his appointment at Keene, N. H. April 28th, and appoints to be at Lynn, Mass., at that time.

Providence permitting, I will hold a series of meetings at Keene, N. H., on Tuesday evening, April 16th, to continue every evening through the week and over the following Sabbath.

Miles Grant.

Providence permitting, I will preach in the American Hall, Dorchester, Lower Mills, Mass., April 23d, 24th, 25th and 26th, commencing at 7 1-2 o'clock, P. M.

Miles Grant.

Eld. J. Couch will preach in Exeter, N. H., Thursday and Friday, April 25th and 26th.
Portland .... Sunday, May 12th

Providence permitting, I will preach at the Central Coventry Church, R. I., April 28th

M. R. Phetteplace.

Eld. H. Munger will preach at New Bedford the 3d and 4th Sundays in April.

Eld. J. Hemenway will preach in
Portland, Me. .... Sunday, May 5th
Swanville .... Sunday, May 12th
Frankfort .... Sunday, May 19th
Starks .... Sunday, May 26th

I will preach in
Hartford .... April 26th
Central Coventry, R. I. .... April 28th
River Point .... April 30th
Slocum's Corners .... May 1st
Carolina Mills .... May 5th

W. M. Sutherland.

I will preach at
Northfield .... April 19th
Vernon, Vt. .... April 20th and Sunday 21st
Erving .... April 22d

Geo. A. Streeter.

Bro. Hancock's appointments at North Adams, Mass., are postponed one week.

Albert Fox.

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
Yarmouth .... Sunday, April 28th
Holden .... May 5th
East Great Works .... May 12th
Orrington .... May 19th
Frankfort Mills .... May 26th

Eld. George Champlin appoints to preach in Manchester, N. H. .... April 21st
and over the Sabbath.
Will some Bro. meet me at Manchester depot?

If the Lord will, I will meet with the saints at
East Otis .... Sunday, April 21st
Winsted, Ct. .... Wednesday evening, April 24th
Will some Bro. from Bakerville please meet me at Winsted, and take me home with him?

S. C. Hancock.

Providence permitting, I will be at Sandwich the third Sunday in April, and Loudon Ridge the fourth.

J. G. Smith.

The Lord willing, I will meet with the church in Pine Swamp .... April 21st

S. S. Brazee.

Bro. J. K. Bellows will meet the brethren at
South Farms .... April 21st
Brooklyn, N. Y. .... May 1st

D. A. Jones appoints to meet with the church at Abington .... April 21st

T. S. Canfield will preach in
Pawlings, N. Y. .... April 21st
Prospect, Ct. .... May 5th

Business Matters.

To Correspondents.

Eld. A. Fox' P. O. address is North Adams, Mass.
D. A. Jones' P. O. address is Bangor, Me.

Cash Receipts.

For the poor.—C. S. Sherman, $3.00.

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Books and Tracts.

Eld. W M Ingham $5.50, C F Horn $1.00, W M Bassett 28 cts, P Pfeil 15 cts, W White 30 cts, H Beach 10 cts, Mrs. R L Gilman $3.00, C C Tuck 75 cts, W Bassford 27 cts, S B Ensign 6 cts, Eld. W Pratt $2.76, N W Riley 10 cts, H Pratt 59 cts.

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Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

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H. L. Hastings.

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January, 1860.

* * These publications can be obtained in Boston, of Miles Grant, 167 Hanover st.; New York, [illegible] W. Young, 138 William st.; Philadelphia, A. [illegible] Porter, [illegible] and they can be ordered of the publisher through all Booksellers.

[illegible]

Original Contributions.

For the Crisis.

Musings.

Lo! a glorious King appears,
At the lapse of latest years,—
Jesus Christ, of heavenly birth,
Comes to reign o'er all the earth.
Every eye must see his face,
Looks of life or death to trace.

At his voice the dead awake,
Earth and heaven with terror shake,
Raging seas give up their trust,
Jesus speaks to life its dust.
Emptied is the deepest tomb,—
Nations rush to read their doom.

Hark! the wailings of despair,
Rising from the sinner there;
Those who now refuse to pray,
Cry to rocks that roll away;
Earnestly to mountains cry,
"Shelter us!" but mountains fly.

Kings, by earthly nations known,
With regret give up their throne;
Every tribe rich honors bring,
Yield them to the eternal King.
All the will of God is done,
Kingdoms now obey his Son.

Back to dust the wicked go,
Tares with wheat no longer grow;
Nought is left to spoil the earth,
Every thing must be of worth;
All unholy things with breath
Then must die the second death.

Nor in heaven, or earth, or sea,
No unholiness shall be;
All the universe is pure,
Ever shall it thus endure.
Sinner! break from Satan's chains,
Come and live where Jesus reigns.

M. MATHEWS.

For the Crisis.

THE COMING STRUGGLE
Between the Church and the Powers of Darkness:
SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 10.

How will their philosophy concerning the infallible law of Nature get along with this sudden change in the sun? What will they think whenever their own God, Nature, revolts at their iniquity? Yet, with all these practical arguments against Atheism, curtailing and destroying those blessings which they have been accrediting to their infallible law of Nature as God, they repent not of their deeds, but blaspheme the name of God which hath power over these plagues. How they can withstand such displays of God's power and not lose confidence in their spirit teachers, I cannot see; but their blind attachment to the law of progression will perhaps give a satisfactory solution to all these difficulties. They say that they are but regarding the law of progression,—"casting off the gross of their natures"—in cursing their Maker, committine crimes, etc. But they desire an escape from christianity with less anxiety now than they will then; hence they will be able to silence all difficulties or scruples that might arise. And if the spirits give them a plausible solution of these things, placing the prize of perfect bliss beyond the time when Christ shall come, they will probably be blinded in the matter. God now aims directly at them, pouring out the fifth vial on the seat of the beast, "and they gnawed their tongues for pain," etc., but they repent not to give him glory.

This state of things is probably alluded to by Paul in 2 Tim. 3 : 9, where in speaking of those men of corrupt minds who resist the truth among the perils of the last days, as Jannes and Jambres withstood Moses, he says,—"But they shall proceed no further, for their folly shall be manifest unto all men, as theirs also was." This will appear strikingly true by a comparison of the leading features in the two cases. Those magicians succeeded for a time. So do these. The magicians and their adherents, the Egyptians, soon had the judgments of God poured out upon them. So do these. The magicians and their friends had "all the water that was in the river turned to blood, and the fish that was in the river died."—Ex. 7 : 20, 21. So do these. The magicians and their friends suffered from a "sore boil," as one of God's judgments.—Ex: 9 : 8,—11. So do these. The magicians and their friends suffer finally from "thunder, hail and fire."—Ex. 9 : 23, 24. So do these, in the battle of the great day, where they gather to meet Christ. The magicians and their friends suffered all these things as a mark of God's displeasure, while his own children were exempt, though dwelling among them. So it shall be in this case. The magicians and their friends in their rage and desperation finally attempted by force of arms to overthrow the children and cause of God, but got destroyed themselves. So shall it be in this case, as I will now show.

Enraged to desperation by these plagues: hardened in their abuse and blasphemy of Him who sends them against all disposition to repent and humble themselves before Him; and cheered on by their invisible guides, whose artfulness has enabled them to retain their confidence through all these adverse circumstances, they now prepare on a grand scale for a struggle which they hope will put an end to these plagues and subdue the power which sends them. Though it may perhaps seem difficult to discover in their case sufficient grounds for such a hope, in view of the wonderful power necessary to produce such plagues; yet, when I consider that the magicians of Egypt could repeat the plagues of Moses, even to causing the waters of Egypt to be turned into blood, and covering the land with frogs, I am prepared to expect miracles on this occasion from the powers opposed to God, as much more wonderful, perhaps, as this occasion exceeds that in importance. Hence, with all this wonderful power on their side and everywhere manifest among them; well knowing that their movement is supported and directed by spirits from the invisible world, whom they still suppose to be their friends who have died; and having no Bible to consult, if they would, as it is a part of their arrangement to destroy them; they are willing to match their resources with that of any other power, and probably look upon all opposing power with feelings analagous to our estimation of the devil and his power against us. But when I view the stubborness of the Egyptians under less encouraging circumstances, I find no difficulty here.

PREPARATIONS FOR THE BATTLE.

The Three Unclean Spirits.—"The sixth angel poured out his vial on the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are spirits of devils working miracles, which go forth to the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty. Behold, I (Christ) come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame. And he (or they) gathered them into a place called in the Hebrew tongue Armageddon."—Rev. 16 : 12—16.

What we are to understand by "the kings of the east" here alluded to, I do not know. The Euphrates is evidently dried up of God to prepare the way for them to travel with their armies to the battle of the great day, if it refers to those who gather at that battle. Some think it foreshows the return of the Jews as the kings of the east, but as I cannot satisfy myself at present, I will not conjecture further.

After this preparation for the kings of the east, three unclean spirits are sent forth by the dragon, the beast and the false prophet, to the kings of the earth and the whole world, to assemble them to the battle of the great day. These spirits are said to be "unclean"—"spirits of devils," and that they go forth "working miracles" on their mission to the kings of the earth; hence, they must be the same as the seducing spirits, teaching doctrines of devils in Tim., and in the service of this miracle-working religion—Spiritualism—so frequently alluded to in the prophecies concerning the closing scenes of this age.

But they are said to come out of the mouths of the dragon, beast and prophet; hence, at this time these three powers must be Spiritualists. I think Adventists generally regard the work of these three unclean spirits as having its fulfillment in Spiritualism; and yet, they seem to overlook the idea that the dragon, the beast and the false prophet, who send them forth on this Spiritualist mission, must be Spiritualists at this time and co-operating together in its defence and support. Besides, we find that the false prophet is engaged as miracle-worker, or diviner to the beast, and persuades the world to receive the mark of the beast and his image, through its miraculous power,—Rev. 19 : 20; all of which is done before the first of these seven vials is poured out; hence, this work of sending forth these three unclean spirits under the sixth vial and by the same miracle-working power, which has existed during all the preceding vials, cannot foreshow the "birth" but a specific, and the last, work in Spiritualism. Again, there is no one who will pretend to trace the "birth" of modern Spiritualism to the dragon, the beast, and the false prophet, rather than the "mysterious Rochester raps" of 1847–8.

Hence, we cannot regard this language as pointing in any sense to the birth, or commencement of this Spiritual movement; but rather as a special and needed encouragement from the Deceiver, in that three messengers from the invisible world appear among them when they have become hardened and enraged to desperation by the plagues which they have received, and cheering them onward, engage in a special mission to the kings of the earth, urging them to prepare and assemble all the force at their command in this battle which they are taught to expect will put an end to these plagues. As this will be regarded by the Spiritualists as a New Dispensation, they will refer to former Dispensations pointing probably to the struggle of the Israelites with the Canaanites after the former had entered the land, and the destruction of the Jews in the early days of the gospel dispensation. Some have attempted to tell in what respect they resemble "frogs," but as their work is in the future, such explanations must be mere conjecture. When they have gone forth on their work of assembling the nations, Christ appears in the clouds of heaven and assembles his children unto him, and then descends to Mt. Zion where the battle takes place.

The spirits must have apprised their adherents of Christ's appearance at this time, and his subsequent descent to Mt. Zion, as the object of their attack; hence their extensive preparations for this battle. This is not only manifest from their extensive preparations, but if the spirits should fail to forewarn them of it the world would lose confidence in them and shrink from an engagement with him, and all their plans for the fatal struggle would fail when Christ appears in the clouds of heaven. "All tribes of the earth *do mourn because of him* when they see him coming in the clouds of heaven," but as they risk a battle with him after this, it is probable that the spirits in whose knowledge concerning the powers of the invisible world they would likely confide, have very much underrated his power and resources, and, as I have said before, present him in a light somewhat analagous to our view of Satan.

L.

For the Crisis.

[Reported phonographically in part.]

Eld. W. Pratt's Reply

To a lecture of Mr. Leo Miller, on "Comparative view of Ancient and Modern Spiritualism," in the Temple at Portsmouth, N. H., Sunday evening, March 3d, 1861. Reported by Mr. James Mitchell.

No. 5.

(Concluded.)

Prof. Grimes says, when accounting for the spirit manifestation by mesmerism, "If Spiritualists deny this, I will undertake to produce at short notice every phase of this species of honest mediumship which they can exhibit. I will produce trance speakers whom they cannot surpass in eloquence nor in originality. The audience may select the subject and may ask questions, and debate with the medium and spirit just as they do with theirs. I will make writing mediums of honest people, strangers to me, who never before knew that they possessed the faculty of writing unconsciously. They will write communications from friends—generally from relatives in the spirit-land, often of a touching, pious and affectionate character, sometimes giving advice concerning health, sometimes concerning moral conduct or business matter, or they will give information concerning the manners and habits of beings in the spirit-land. In a word, they will write as intelligently and as spiritually as any of the pretended spirit-mediums can." "I can also make mediums that will see visions of the spirit-world, converse with its inhabitants, shake hands with them, and describe, in glowing terms, the heavenly scenery on the other side of Jordan." Again he says, "I have an individual present who can do all that Mrs. Coan (spirit-medium) can do; and if you will bring her out, I will bring the man and you can see which will do best, at any time you please." (Discussion between Prof. Grimes and Leo Miller.)

Mr. Miller in reply said, "There is nothing but can be seemingly counterfeited. . . can imitate, no doubt, many of the manifestations, and so can I, but it is another thing to have the genuine." Mr. Miller and myself are of the same opinion in this matter. He, with the Spiritualist,—like Jannes and Jambres in the text, who tried hard to do the same miracles that were wrought by the hand of Moses, and imitated them far enough, perhaps, to deceive that wicked Pharaoh, yet their folly (jugglery) was made manifest. So the modern Jannes and Jambres (spiritual) try to imitate all the miracles wrought by Christ and apostles—the public can judge whether they succeed as well as the ancient sorcerers in their pretensions. But their folly will soon be made manifest.

I will give one more extract from the same source. "Two-thirds of the capacity of the Melodeon was filled last evening, to test the relative merits of so-called spiritual manifestations, as exhibited by Mrs. Ada L. Coan, and M. V. Bly. . . . At the outset, the lady went through with her manifestations in presence of a committee of three unprejudiced gentlemen, selected by the audience. After she had concluded, Mr. Bly operated, and performed the same phenomena, in a manner equal, if not superior, to the lady; at least, such was the verdict of the committee and audience. Bly explained how he performed the tricks, as he called them, and the affair wound up with remarks from the platform by Mrs. Coan and Mr. Bly. Mrs. Coan bore testimony to the fairness, candor, and honesty of Mr. Bly and for the information of her hearers said, that since Bly's arrival in Boston he had been the means of driving all of the advertized mediums from the city. Nine-tenths of the so-called spirit-manifestations, she was satisfied, were impositions, practised by mediums themselves, and she proceeded to cite individual cases, where she had discovered impostors, many of whom were among the most prominent in the world of Spiritualism." Extract from *Boston Herald*.

"Mr. Grimes says, after reading the above, "I offered that same woman, when performing in one of the towns near the Cape, five hundred dollars, if she would do one of the things they said she had done every night. They all said she had done it a thousand times; but I asked that it should be done. And while I am in the city, and alive, you may wake me up at ten o'clock at night, and if she can answer a single mental question, provided I can only fix it so that she cannot cheat, I will give you all I have, and my note for some more."

Hence, I say before you can believe any of these modern pretensions you have got to separate them from jugglery, mesmerism, deception, which will cover nine-tenths, according to the above statements, and that from their own testimony; and the remainder—one-tenth—belongs, no doubt, to the satanic majesty. In conclusion, I will endeavor to show their true relations—their ancestors. They claim the prophets and apostles as their ancestors, but we have shown you they hold no relation to them either in doctrine, spirit, or practice. However, their true relation is clearly revealed by the inspired penman, and I will give you a brief sketch in conclusion.

The serpent in the garden of Eden was the first medium we have any account of. Satan spake through him the first falsehood ever uttered on this earth, and that falsehood, "Ye shall not surely die," is the great and most glorious doctrine of all Spiritualism, and is the Alpha and Omega of their creed, according to their own testimony, the foundation of their whole system—corner-stone of their church. Here is its origin, their first preacher, first medium, first and last doctrine.

2. Eliphas seems to be the next in order. He was a trance medium. He had a vision, and a spirit passed before him, but could not discern the form thereof—an image was before his mind. He was a harmonial philosopher, and reasons precisely the same as the one we are now answering—assuming a position that makes the angels and apostles deceivers and hypocrites, then claims a harmony with them. So with Eliphas' theology, for he says, "Behold he (God) put no trust in his servants; and his angels he charged with folly." Thus he tried to prove angels foolish (so he might account for communications that were not true), and God's servants unworthy and distrustful, so he could claim a relation to them. Again he says, "Call now, if there be any that will answer thee, and to which of the saints wilt thou turn?" Trying to get a communication from the dead.

3. The next in order are Jannes and Jambres, in Egypt, withstanding Moses by their sorcery, as the Spiritualists withstand truth in this age.

4. The old Witch of Endor is another, and brought forward by themselves to justify their position. And the sorcerers spoken of in the New Testament that withstood the apostles, belong to the same class.

5. The Demons in the Old Testament (Lev. 17 : 7; Ps. 106 : 37; Deut. 32 : 17; 2 Chron. 11 : 15; 1 Cor. 10 : 20, 21) no doubt refer to the same class—ancient paganism revived.

6. Thus the apostle says, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy, etc." Have we arrived at that time? What think ye?

7. They are brought to view in Revelation as helping on the work for the last great and final battle. "They are the spirits of demons working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty."—Rev. 16. They are now abroad in the land doing their work, hence we might conclude the battle is imminent.

8. Paul says these men are to come in the last days, and after giving their prominent characteristics tells us "they creep into houses and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses," by trying to counterfeit the miracles that Moses wrought, "so do these" (Spiritualists) "also resist truth" by claiming to do the miracles of the Bible, "men of corrupt minds, reprobate concerning the faith. But they shall proceed no farther; for their folly shall be manifest unto all men, as theirs also was."—2 Tim. 3 : 9, 10.

W. PRATT.

For the Crisis.

A Word to a Sad One.

Do not be discouraged. You are poor. Christ knew it before he called you. You are wretched. That made him love you. You are sinful. That was why he shed his blood for you. O! cast your burdens *all* on *Him*. You cannot surprise him with any story of your sins, faults or follies. He knows them all. Very likely you are no worse *now* than when you thought yourself quite good. God brings your disease to the surface that *you* may see it, and that *he* may cure it. Trust in him. Cast your soul, all helpless, on the Lord. He can deliver in six troubles, yea, in seven he will not forsake thee.

Prov., R. I. H. L. H.

Selections.

The Present, Times of Test for Christians.

Times like the present perform one office, not recognized always, but of very great significance and importance. They reveal the differences, if there are such differences, between the men who have confessed Christ as their Lord and Leader, and the men who are simply selfish and secular in their plans and their hopes. The christian *talks* of his faith in God's goodness, providence, government, of his conviction that whatever is permitted by providence to result from or follow a course of right doing will be for the ultimate welfare of the church, and for the advancement of the glory of God, and the highest good of his faithful children. It is easy enough to profess this faith, or any other that is reputable and decent, the profession of which involves no hazards. And in ordinary times they who really hold it can hardly well be distinguished from others. All equally must be satisfied with continuous prosperity. All equally may bear, without difficulty or pain, the slight and occasional interruptions which occur to this course of prosperity. And the world may feel, very naturally so far, that there is no deep and radical difference between the christian and the man of the world; that the one goes through life on the same main level of experience with the other; that philosophy is as good and as effective as faith, in sustaining, cheering, and animating to effort; that there is no glorious secret of power in the christian's possession.

But when there come such times as the present, when no human eye can pierce the clouds that lie around and are folded above us, when the wisest hesitate, and the most prompt pause, and the boldest heart is awed and overshadowed before the immense possibilities of disaster that seem to lurk in every path of public policy thus far suggested,—then is the time for making the difference seen and felt between the christian, who really *believes* in God and his providence, and the man who has no such refuge and shelter and support for his soul. No sermon can be so eloquent and resistless in its appeal to men on behalf of the truth, as will be the calm and cheerful fortitude, the serene expectation of a victory for the right, the manly and quiet adherence to principle, then manifested spontaneously and habitually by christians. It will be *felt* that their life is hid in God; their steadfast courage caught from him. No sermon, or hundred-fold series of sermons, however logical, eloquent, impassioned, can possibly on the other hand overbear or counteract the impression made against the truth, by the timid desponding tone of christians, in such an hour; by their readiness to give up their own cherished principles, for the sake of gaining a speedier relief; by that practical distrust of either the goodness or the wisdom of God, or else of his power, which is shown in their fretful impatience to be assured of what is to come, and their irritable complaining at their own present trials.

When the simoom, if that was the instrument employed, burst in its terrific violence on the land of Egypt west of the Nile, and caused a darkness there to prevail so dense and so constant that 'they saw not one another, and no man arose from his place for three days'—a darkness which ever since has stood on the pages of history, the very symbol of glooms most oppressive and most overwhelming—it is recorded of those who dwelt by God's will in the land of Goshen, *'but all the children of Israel had light in their dwellings!'* Beautiful, significant, far-shining fact! prophetic of facts that have followed ever since, and that shall not cease to follow on the earth till its history is ended! perpetual image of the difference there should be between the habitation and the counting-room of the christian, in days like the present, and those of his neighbor who has no faith in God and his providence! The man who gives thousands for the preaching of the gospel does no such noble and precious work for the Master and the Father as does the man whose spirit of trust and cordial courage shines through the mists of all perplexity, surpasses the barriers of all discouragement, and makes it light within! The very noblest preacher he is, whom the round world bears on its bosom!—*Ex.*

Believe not each accusing tongue,
As some weak people do,
But ever hope that story wrong,
Which *ought* not to be true.

The Glory of God in Christ.

The true glory, then, of God, must be interpreted in Christ Jesus; and when you understand what it is that God makes to be his glory; when you understand that the glory of God is not self-laudation, nor enriching his own power, nor multiplying his own treasures, but that it is supremely to make others happy; when you understand that the glory of God means loving other people and not himself, mercy and not selfishness, the distribution of his bounty and not the hoarding it up; when you understand that God sits with all the infinite stores of redemptive love only to shed them abroad upon men for ever and for ever, then you form a different conception of what it is for God to reign for his own glory. If love is his glory; if generosity is his glory; if giving is his glory; if thinking of the poor is his glory; if strengthening the weak is his glory; if standing as the defender of the wronged is his glory; if loving and watching over every being that he has created for ever and for ever, if his glory, then, blessed be that teaching which represents that God does reign for his own glory. That is a glory which is worthy of the Divine regality. It will bring out blossoms of joy and gladness in heaven and on earth.

* * * *

The great incarnation mystery, the peculiar mission of Christ, then, is this: that he brought God down to us; that he revealed God to us in his example, while walking the streets of Jerusalem; while going about the highways of Palestine; while sitting on the mountain side; while in the vessel; while raising the widow's son to life; while distributing all things, reserving nothing for himself, so that he had not where to lay his head; while using his whole being for others, and not for himself. The example of Christ was, as it were, a section of God's eternal life let down into this world that men might see One whose nature it is to administer for ever and for ever on the principle of making his own being subservient to the welfare of those over whom he presides. And when he was caught up again into heaven, the same blessed work went on, only in a higher sphere.—*Beecher.*

HOW TO READ THE BIBLE.—An old man once said, "For a long period I puzzled myself about the difficulties of Scripture, until at last I came to the resolution that reading the Bible was like *eating fish*. When I find a difficulty, I lay it aside and call it a *bone*. Why should I choke on the bone, when there is so much nutritious meat?"

TRUTH.—Truth is always consistent with itself, and needs nothing to help it out; whereas a lie is troublesome, and sets a man's invention on the rack, and one trick needs a great many more to make it good. Truth can live in all regions and flourish in all soils.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

For the Crisis.

A Lady's First Experience in the Reform Dress.

The following account of one's first experience in wearing the "AMERICAN COSTUME," or "Short Dress and Pants," as often called, is an extract from a letter written by a New Hampshire lady, of high respectability, and of more than ordinary intelligence, and a christian withal, to her brother in Western New York. It breathes the spirit of reform, and a sense of right; and indicates a courage in daring to do right in the face of a community of perverted and unnatural tastes, which very few ladies possess. Read her testimony. It can be relied upon. Where is there another lady who has the moral courage to do likewise? Say. You can "come out from the world" and profess christianity because it is a popular thing to be a church member; but where is the lady, a christian if you please, who will do as this one has—don the only proper and healthful dress that can now be worn, and stand out alone before the world, with GOD and the RIGHT on her side, and bid defiance to the serpent's guile.

S. D. BERRY.

Dansville, Livingston Co., N. Y.

"As a christian, I believe it to be my duty to do all I can for the recovery of my health, while I have my reason. God does not design that his children should be always sick and suffering under disease; and if we do not use *all* the *proper* means which are put in our power to be used for the restoration of our health, how can we go to *Him* from whom all blessings come, and ask him to *bless* those means used? I desire to know what is *right* first, and when satisfied of that, then to 'go ahead;' although it may often be exceedingly trying, (as it was when I first put on the reform dress); yet as long as I know I am in the path of duty, and have a consciousness of the RIGHT, I feel cheerful and happy.

But I presume you would like to know how I am getting along in my new costume. Well, I had not worn it two days before I was convinced of its superiority over my common long skirt dress. Before I put it on I could not walk so far as mother without feeling greatly exhausted; but since I put it on, I feel so *free* and *light*, and can walk so much *easier*, that, were it not for my rheumatism, I should feel like a child again. I don't think any one can *hire* me to take it off and put on the long skirts again. No one knows how sad and low spirited I have been for some months past; for it seemed as though I was a burden to myself, my friends, and all around me. I have often told my husband that if women would only dress so that they would not be obliged to drag their lives out by carrying around with them so many long skirts, *I* should be *well*. If women could only be persuaded to try it—if only out of *curiosity*—I feel assured they would never wish to lay it aside.

When I first donned it, I thought I would wear it only about home; but when Sunday came, and I was about to dress for meeting, I felt I could not possibly be burdened with my long skirts again. I told my husband I had rather stay at home—as much as I desired to go—than to wear those cumbersome long skirts. He told me to *'wear the short dress and pants to meeting.'* But another thought—and *here came a struggle*. How could *I* be the *first one* to appear in the city, *in public* and *alone*, dressed in the 'American Costume?' Had one of my sisters in Christ been willing to have adopted the costume with me, I should have felt comparatively free. However, I made up my mind that if no one would wear it with me, *I must wear it alone! Go to meeting I would;* and as I did not feel strength to drag the *long* skirts with me, the *short* ones must take their place. I WENT! But as we came near the meeting-house, my heart began to faint. But feeling the sweet assurance that I was doing *right*, I looked to Him who has promised grace for every trial, and strength was given me. I was surprised at the sudden courage and self-possession that I felt. I assure you, my dear brother, it was the *greatest trial I ever had*. But I went through it thus far; and feeling so happy and free in my REFORM COSTUME, with the consciousness of being *right*, that when the opportunity was given, *I arose and 'spoke in meeting'*—a thing I have not done before, on the Sabbath, this winter. Whatever may have kept me from arising to speak before, I felt at this time so *free* and *light*, that I was *on my feet* before I hardly knew it, and speaking in exhortation.

After meeting, the first one who spoke to me was Sister P. Said she, 'How glad I am, Lizzie, that you have got on the short dress! Don't you take it off again, and don't take any notice of what people say against it, or about you, for wearing it, but *keep it on*.' This, coming from the minister's wife, quite encouraged me. Eld. P—— wants her to wear it. Many others spoke approvingly of my new costume, and Bro. H—— said to me, 'I very much approve of and admire your dress, and I wish all of our sisters would adopt this costume. I advise you never to wear anything else, and I hope others will follow your worthy example.' I did not hear of any thing as being said against it. When Eld. P—— was speaking to me about it, I told him that 'I should wear it if not another one in the city would, even if I was turned out of church for it.' He told me 'not to fear;' he 'would take care of that.'

So you see, dear brother, that if I should be opposed or ridiculed for daring to do *right* in this thing, I have friends who will stand by me to defend me. I hope it will not be long before others will wear the same dress with me. In the evening Eld. P—— was to speak in the Temple, to reply to a Spiritualist's lecture given here recently by Leo Miller, and if I went to meeting at all, *I must go there*. So to the Temple I went, on foot, *short dress and all*. It was filled with people, and when the lecture commenced, was crowded to almost a jam. I attracted some attention, as of course I expected to. I would say that, when walking the streets, although some 'Young Americans' stared and smiled, and others 'observed,' yet I did not hear a loud word or laugh, nor know of any disrespect shown or thought of me or my dress, by or from any one. But suppose there should be some one with less common sense than un-common sense, who should think or speak unfavorably of my reform, what of it? Is it not *right* to *do right*?

So as long as I gain strength as I have, and feel as I do in it, I shall *not be laughed out of it by any one*. I know my own feelings best; and as no one is *willing to* SUFFER *for me when I am sick*, I SHALL WEAR THE 'AMERICAN COSTUME,' and suffer no more the pains and aches induced by wearing cumbersome skirts.

Your Sister, LIZZIE.

Portsmouth, N. H., March, 1861."

For the Crisis.

Throat Ail.

BRO. GRANT:—I noticed in the "Crisis" of March 20th, under the above caption, a true statement of symptoms, by Dr. Hall; and as I know that very many of our preachers and others are thus afflicted, I thought it proper to say that, after suffering by it for *eight* years most severely, every other remedy found useless, I was cured by the "Great German Remedy," which I prepare; and since then it has cured hundreds of others, some of them, after trying the best medical skill in Maine and in Boston. I have never known it to fail in any instance, where a proper trial was had, unless bronchitis had reached its last stage—that of consumption. Such a remedy can be had, and ought to be known to the public. So I mention it. Yours truly,

I. C. WELLCOME.

Richmond, Maine, March 25th.

THE BRAIN.—"One of the most inconceivable things in the nature of the brain is, that the organ of sensation should itself be insensible. To cut the brain gives no pain, yet in the brain alone resides the power of feeling pain in any other part of the body. If the nerve which leads from it to the injured part be divided, it becomes unconscious of suffering. It is only by communication with the brain that any kind of sensation is produced, yet the organ is insensible. But there is a circumstance more wonderful still than this. The brain itself may be removed, may be cut away from the corpus calaram, without destroying life. The animal lives and performs all its functions which are necessary to simple vitality, but no longer has a mind; it cannot think or feel; it requires that the food should be pushed into its stomach; once there, it is digested, and the animal will even thrive and grow fat. We infer, therefore, that the part of the brain, the convolutions, is simply intended for the exercise of the intellectual faculties, whether of the low degree called instinct, or the exalted kind bestowed on man, the gift of reason."—*Wogan on the Mind.*

Change of Clothing—A Caution.

Don't be in haste to put off woolen garments in Spring. Many a "bad cold," (whoever saw a good one,) rheumatism, lumbago, and other aches and pains, are lurking in the first sunshiny days, ready to pounce upon the incautious victims who have laid aside their defensive armor of flannel. All sudden changes in the system are attended with more or less of danger, but the body can accommodate itself to almost any condition, provided it be assumed gradually. The use of flannel guards against sudden change of temperature. In a warm day, when perspiration flows freely, if it be allowed to pass off rapidly, the quick evaporation carries with it much heat from the body, and a chill may be produced, followed by derangement of some function; as 'cold in the head,' or unnatural discharge from the bowels. Flannel contains much air in its meshes, and is therefore a slow conductor of cold or heat. Evaporation proceeds from it more slowly than from cotton or linen, hence its excellence as a fabric for clothing. Many persons wear it next to the skin the year round, and find it a shield against prevalent complaints in summer. No general rule can be given as to this; it must depend upon the constitution, and employment of the individual. In all cases, however, flannel should not be laid aside until the weather is settled permanently warm—in this latitude usually after the first of June. The change should be made in the morning, never in the after part of the day, when the energies are partly abated, and the air is usually growing cooler. Many a consumption has been contracted by undressing for an evening party.—*Ex.*

☞ Children should be allowed to be out of doors the greater part of daylight, unless in damp, raw weather.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Time.

Tune.—*The Midnight Cry.*

Time's fleeting sands are almost past,
Its hours are gliding swiftly by;
The glorious morn will come at last,
The Savior draweth nigh.

Chorus.

Then let us watch, and fight and pray,
Our blessed Lord has led the way;
He died that we might gain that rest
That's promised to the blest.

Our years are passing like a dream,
Or like a tale that soon is told;
Our life is but a passing stream,
Soon Jesus we'll behold.

Time's lingering moments soon are o'er,
We've but a little time to stay;
We soon shall reach that blessed shore
Where there is endless day.

The signs around us, far and near,
Bespeak his coming soon to reign—
We may before another year
See Jesus come to men. Rev. 21: 3.

O, may we all in glory meet,
No pain nor sorrow e'er to feel;
There we our friends and saints will greet,
Christ will himself reveal. T. L. W.

For the Crisis.

A Condensed Report

Of a Discussion held in South Ashburnham, March 19th–22d, 1861, between Rev. Jacob Baker and Eld. Miles Grant.

REPORTED BY J. D. MERRIAM.

Discussion continued.—March 21st.

Second Question.—Does the Bible teach that any of the human family shall finally cease to exist? Mr. Grant affirms—Mr. Baker denies.

FIRST SPEECH OF ELDER GRANT.

After preliminary remarks, he approaches the question with the statement that the Bible is not yea and nay on this point; but it is *all yea* or *all nay*. It teaches the salvation of all men, or it does not. Hence the importance of the subject. The same passages of Scripture which have been brought on the negative of the other question, are now used on the affirmative of this. A few passages were introduced which had been before, and the points in them not met. Matt. 26: 24; Acts 24: 15; John 8: 44; 1 Thess. 4: 16, which teach that some of the human family have never forgiveness, die in their sins, and come up in the resurrection unjust. It remains for the negative to show that they have a state of probation after the resurrection and judgment. Passages were brought to show that some would not inherit the kingdom of God. Matt. 5: 20; Gal. 5: 19. It was then shown that all the promises in the Bible relate to the righteous; not one to the wicked, unless he turn from his wickedness. Dan. 7: 18, is quoted to show that the kingdom to be given to the saints is the kingdom *under* the whole heavens. Prov. 2: 21, 22, also relating to the same and to the condition of the wicked. Also Ps. 37: 22.

MR. BAKER'S FIRST SPEECH.

In the introduction of his speech he conveyed the idea that the arguments he had drawn from Isa. 45, where it is said, "Every knee shall bow," etc., also in relation to the potter, and the silver cup and the crucible, were sufficient to prove the truth of his position that all would finally be saved. He desires to come to the terms used in the Bible to represent the destruction of the wicked. He referred to Job, as cursing the day of his birth, in reply to the text, "good for that man if he had never been born." He says further that Judas repented, and Adam Clarke thinks there is no proof of the damnation of Judas. Ezk. 37 referred to, showing that the resurrection spoken of was a resurrection from sin and idolatry, and from bondage to the Babylonians. The word translated resurrection is *anastasis*, meaning an uprising, uplifting, lifting up into a higher and higher condition. In relation to the resurrection of the just and unjust, they are to be raised immortal. Then how can they be annihilated? he asks. Was it congenial with the nature of Paul to think that some would be raised from the dead, then receive the curses of Jehovah for the sins of a few short years, and finally be stricken out of existence? There is joy in heaven over one sinner that repenteth. How much more when they all repent? I shall prove that the doctrine of annihilation is a heresy. I see my Bro. has the old Jewish notion that but *few* will be saved.

SECOND SPEECH OF ELDER GRANT.

The brazen serpent erected by Moses in the wilderness, is introduced to show that salvation was conditional. In Isa. 45: 24, there are some that are incensed against him, who are made ashamed. That has its fulfillment at the judgment seat of Christ, according to Rom. 14: 10. Bible terms alone to be relied on in this discussion. The repentance of Judas, he thought, resembled that of murderers, who are sorry because they have been found out. It was not godly sorrow, that worketh repentance not to be repented of.—"Resurrection spiritual?" What does it mean when it refers to the *resurrection of the dead?*—"Few saved." The Bible says, "Broad is the road that leadeth to destruction, and *many* there be which go in thereat;" while "strait is the gate and narrow the way which leadeth to life, and *few* there be that find it." Suppose it had been asked of Mr. Baker, are there few that be saved? Would he not answer, Why, they will *all be* saved. This statement is made: All who die in their sins, who come up unjust, and rise to shame and everlasting contempt, will be destroyed. Question.—"What shall the end be of those that obey not the gospel?" One answer is given in 2 Thess. 1: 7,—"Who shall be punished with *everlasting destruction.*" Destruction, defined to mean the annihilation of the form of the parts which constitute a thing what it is. Illustrates it by the destruction of a book.

SECOND SPEECH OF MR. BAKER.

He defines the term "*aphthastos*" to mean immortal, and is origin, incorruption. He says, If the Bible does teach through its entire pages that we shall be made incorruptible, it teaches, also, that we shall be made immortal. These terms are applied to the condition of the people in that upper world. Texts of Scripture were introduced where the word was rendered incorruptible. Rom. 1: 23,—"The incorruptible God." 1 Cor. 9: 25,—"Incorruptible crown." 15: 52,—"The dead shall be raised incorruptible." 1 Tim. 1: 17,—"Immortal." 1 Pet. 1: 4, 23,—"Inheritance incorruptible." "Incorruptible seed,"—1 Peter 3: 4. He quotes from the Discussion between Dr. Litch and Eld. Grant, in reference to the terms forever and everlasting being used in the Bible some two hundred times, in a limited sense. The term *apollumi* is sometimes rendered perish, sometimes destruction.—The same words are found in other places, which do not convey the same idea. Matt. 9: 19,—"Bottles perish." The term perish here is the same as applied to the wicked, and rendered destroyed. Matt. 10: 6,—"Go ye rather to the lost sheep of the house of Israel." Go ye to the *annihilated* sheep! If *annihilated*, where could he find them?

ELD. GRANT'S THIRD SPEECH.—A. M.

My friend has argued that *all* are immortal. We think the Bible teaches that nobody is immortal. We invite him to bring a single text to show that a part of man lives on in a conscious state after he is dead. We shall show that there is only one way to get immortality, and it is conditional. Proof, John 20: 31,—"That *believing*, ye might have *life* through his name." Here is the condition. My friend says they will all have it, whether they believe or not. Of the *unbelieving* it is said in Rev. 21: 8,—"They are cast into the lake of fire." John 6: 40,—"Every one which seeth the Son and *believeth* on him, may have everlasting life, and I will raise him up at the last day." What does the rising up mean? Not from a moral death, for they are believers. Rom. 6: 23,—"But the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Acts 4: 12. Salvation only through the name of Christ. Suppose we do not believe in him? 1 John 2: 25. Eternal life promised. My friend agrees with me that we have no immortal principle in us now. How are we going to get it? Rom. 2: 6, 7,—"To them who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life." Suppose we do not continue in *well doing*, but take the opposite road, and continue in ill doing, robbing and murdering, and die in our sins; shall we have *eternal life?* Rev. 2: 7,—"To him that *overcometh* will I give to eat of the tree of life," etc. Adam was driven from the garden lest he should eat of the tree of life and live forever in sin. Matt. 24: 13,—"He that endureth unto the end shall be saved." Not he that continues in sin.

Question. What shall the *end* be of them that obey not the gospel of God? They shall be punished with *everlasting destruction* from the presence of the Lord and the glory of his power. The word destruction is defined death, loss of life. One answer, Ps. 145: 20,—"He *preserveth* the righteous." What from? Not from sickness, nor sorrow, nor affliction, nor from poverty or death. He preserveth them in the life to come. But what of the wicked? *All the wicked he will* DESTROY. The word signifies to lay waste, to annihilate the form of a thing. Sometimes used as a figure of speech, as, you have taken a course that will bring destruction upon you. It never means to torment, nor preserve!

MR. BAKER'S THIRD SPEECH.

An argument is drawn from the goodness of God. As God is good, and his tender mercy is over *all* his works; therefore, the same mercy that encircles *one* individual, encircles *all others*. Does not the Bible read that where sin abounded, grace did much more abound? The parable of the lost sheep shows that he was not willing to leave the lost one in the wilderness, but sought until he found it. If it is not in this pasture, he searches in the next; if not in *this age*, in the *age to come*. I have never said we were immortal; but we shall be, for God shall raise the whole of mankind to immortality. God is not the author of sin, and hence sin will be destroyed. He did not make the devil, and hence the devil will be destroyed. I believe the devil to be what James says. Every man is tempted when he is drawn away of his *own lusts* and enticed.—He again refers to the refiner, and the work to be accomplished in the crucible, over the lake of fire and brimstone, where all the sins of the people will be bleached out. The silver to be refined is the spirit within the man, which is made in the image of God. The work of the refiner is to continue until the image of Christ is seen in every man.

ELD. GRANT'S FIRST SPEECH.—P. M.

Ps. 136 is quoted to show that God is good and merciful, even in the destruction of wicked men. The refiner does not save the dross when refining silver. Ps. 119: 119,—"Thou puttest away *all the wicked* like dross." If the dross is not *saved*, then *the wicked* are not. We believe that the punishment of the wicked is *eternal;* it runs parallel with the life of the righteous. But the question is, What is the everlasting punishment of the wicked? Paul says it is *everlasting destruction;* the annihilation of the form of the parts that constitute a thing what it is.—The destruction of Sodom and Gomorrah are set forth for an *example* to those that should after live ungodly. It has its counterpart in the lake of fire and brimstone, which is the second death. As no one supposes that the sins of the Sodomites were bleached out by the fire and brimstone which destroyed them; so there is no reason to think that the sins of those cast into the lake of fire will be.—Our friend has admitted that all men are mortal. How do they get immortality? Paul says,—"By patient continuance in well doing." He admits men are dead and know nothing between death and the resurrection. Now where does the man that dies in sin get his immortality, as the result of his patient continuance in well doing? The well doing is in this world, not after the resurrection has taken place.—He shows that the promise of immortality in the 15th of 1 Cor. does not refer to *all men*, but only to the saints, the brethren in Christ.

MR. BAKER'S FIRST SPEECH.—P. M.

He again speaks of the terms *apollumi* and *apolia*, which are rendered destruction, ruin, perish, etc. He introduced passages where the same word is rendered *waste*. "To what purpose is the *waste* of the ointment made?" In John it is rendered *perdition*, referring to Judas. Other passages were brought out, showing that the terms have other significations not implying annihilation.—In commenting on Ps. 119: 119, he says, the Psalmist does not say he will put away *wicked men;* but he puts away the wicked *from* man; which is just as we believe. We do not believe men are to be saved *in* their sins, but *from* them. If they become converted, they are saved *from their sins;* the wicked is put away from them, and the goodness comes in.—In speaking of Matt. 25: 46, he agrees with the affirmative, that the life of the righteous and punishment of the wicked are equal in duration. Seems to teach that it does not refer to the future world, but the present. The term rendered eternal is defined, "Life, age, life-time." Generally used in a limited sense; in one instance it meant three days and three nights. —Those that did good, still did good. So long as I am doing good I am happy. But the soul that sinneth it shall die. It experiences this condemnation. These shall go away into everlasting punishment. These refer to the goats. Why are the goats on the left hand? Because they have not fed the hungry, etc. Does God require *goats* to do these things? The reason why those were received on the right hand is, because they have *done good*. Does not say any thing about *believing*.

ELD. GRANT'S SECOND SPEECH.—P. M.

What makes a man righteous? It is believing and obeying God. Our friend admits that the punishment of the wicked is as long as the life of the righteous; according to his position, the righteous cease to live when the wicked cease to have their punishment.—He shows that the term *waste* does not mean *preserve*. The terms used to represent the punishment of the wicked, perdition, destruction, ruin, death. Do they signify *salvation?* When applied to *things*, we know what they mean. Destroy, when applied to man, what does it mean? The man is destroyed. Then where is he? He preserveth *the righteous*, but all *the wicked* will he destroy. Will he preserve the *righteousness*, and let the *man* be cast away? Will he destroy the *wickedness*, and save the man that does it?

Statement. Immortality is a *gift of God*, dependent on the character of the receiver. Hence all children dying in infancy and all believers will have immortality. We come to more texts in answer to the inquiry, What shall the end be of those that obey not the gospel of God? Ps. 37: 38. But the transgressors shall be *destroyed*. 92: 7. They shall be destroyed forever, destroyed for eternity to come. It does not refer to this life, for the wicked often fare better than the righteous.

Texts were quoted to show that *forever* usually expresses unlimited duration. As, "Thy throne, O God, is forever;" "Everlasting Father," etc. He illustrates the goodness of God in the destruction of the sinner, by its being a merciful act to kill a mad dog. God has no pleasure in the death of the wicked. When they come up to judgment, weeping and wailing in agony, justice demands they should die. They have violated all the laws of God—have been stealing, robbing, and murdering; Love would say, put them out of misery. Thus justice and mercy meet together, and God puts them back where he found them. He does them no wrong.

MR. BAKER'S SECOND SPEECH.—P. M.

He replies to the dog illustration by referring it to the devil, who had bitten the whole human family. And there was no balm in Gilead to save them. Mercy would have killed the mad dog in the beginning.—Ps. 73. David was once a vile sinner, and speaks of himself as in the lowest hell when the mercy of God reached him. He envied the prosperity of the wicked; but when he went into the sanctuary of God, then he understood their end. Surely, thou didst set them in slippery places, thou casteth them down into destruction. So people break down their constitutions by sin and transgression, and their noble natures are destroyed—not annihilated, but obscured. Like the silver cup, the divine chemist will bring all the parts together again. "They are utterly consumed with terror." Parallel with the passage, "there is no peace to the wicked," and "the way of transgressors is hard." As proof that the wicked who die in sin will have another offer of salvation, 1 Pet. 3: 18–20 is quoted. By which he went and preached unto the spirits in prison. It is my opinion that Christ is now preaching as he was then. The reign of Christ, 1 Cor. 15. He is still reigning, for all things are not yet put under him; but when all things shall be subdued, then Christ shall be subject to him, that God may be *all in all*. If God is to be in *all*, then he will be in every heart. None will be annihilated. When the last lost sheep shall be found, then there shall be one fold and one shepherd.

ELD. GRANT'S THIRD SPEECH.—P. M.

It appears that God chose to reserve the demons unto judgment, and give man a state of probation here, and judge him at the end of this dispensation. It is not for us to say what God *should have done*, but submit to *what he has done*. He has allowed wicked men to kill, and lie, and steal, and do all manner of wickedness, then offer them pardon. That is noble! worthy of a God!—The meaning of words we are to learn by their use. Of the wicked it says, They are wasted forever, *destroyed forever*. Ps. 37: 20,—"But the wicked shall perish." Does that mean wickedness? And "the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." That is what the fire and brimstone did to the Sodomites. The word rendered perish means to destroy, to cut off, to utterly destroy by becoming extinct. Our friend admits salvation depends on works. Here are some that die in their sins, and have no good works, and yet are to put on immortality! When do they do their good works?—Spirits in prison. My friend admits men are dead. To whom is Christ preaching, if preaching now? Not to sinners in heaven, for they are not there; for Christ says, "whither I go ye cannot come." Not to the dead, for they know nothing. He shows that the preaching was done by Noah to the Antediluvians while the ark was preparing. The reign of Christ. It begins when he comes again; then the righteous will reign with him a thousand years. He argues that it is right for God to place man back where he found him. He has done him no injustice. The wicked, if taken to heaven, would not be happy there. They have no fellowship for the saints *here*, and would not have there. They are miserable, and the best that can be done with them, is to put them back where they came from, and let oblivion's waves roll over them. Let those have life eternal that can enjoy it. God is so merciful, that he will not let the wicked live forever in misery. We can see how God can destroy man in love. It is the very best he can do with them. They will not serve him here; he has sent his Son to die for them; and they have cursed and swore, and denied him; they have lived and died in their sins; and what shall be their punishment? They shall be destroyed forever. The wages of sin is death.

MR. BAKER'S THIRD SPEECH.—P. M.

The term *death* expresses, literally, the extinction of life; and our friend wishes us to understand by it the separation of a person, so he will not be brought together again. We read that "Christ died." The same term is found in John 8: 21—"Ye shall *die*," etc. Also in Rom. 5: 6,—"In due time Christ *died* for the ungodly." Was Christ annihilated? Rom. 6: 8,—"If we be *dead* with Christ."—What! annihilated with Christ?—The wicked unhappy. We read that the common people heard Christ *gladly*. The publicans and sinners came to hear him.—How is it possible for a sheep to become a goat? The goats, I have no doubt, refer to the Jews. In Matt. 23, Jesus speaks of them saying, "O Jerusalem, Jerusalem! (witness the love of his heart) how often would I have gathered you, as a hen gathers her brood under her wings!" With what affection he pronounced woes upon that generation, and concludes by saying, "Ye shall not see me, until ye shall say, blessed is he that cometh in the name of the Lord." When shall this be? It is at the time when all Israel shall be saved; when the Deliverer comes out of Zion, and turns ungodliness from Jacob.—"The wicked shall perish." Persons are wicked before they are converted. No doubt Bro. Grant was before he was converted. The wickedness in him was taken away. The devil shall be destroyed; that is, the works of the devil. I believe in the annihilation of all sin and error, and of the doctrine of annihilation itself. In order to understand Scripture, we must compare Scripture with Scripture, and not take the *say so* of any individual.

(To be concluded.)

For the Crisis.

My Experience.—No. 7.

Daily did I feel dissatisfied with my enjoyment. There seemed a vacancy, a lack of feeling and power in every effort to obedience, yet I endeavored to struggle on.

Here I cannot forbear to notice the difficulty or hindrance in maintaining domestic religion. It arises principally from a lack of familiarity in religious conversation between parents and children. Parents manifest much interest with regard to the health of their children physically, are free and easy to converse upon other topics, while there usually exists a cold reserve and fear with regard to this most important theme. Let parents "keep themselves in the love of God," alive to their own as well as to the best interest and salvation of their children, by daily reading God's word with prayer, and frequent familiar conversation with regard to the trials and experience of their own christian course; and who can estimate the blessings secured by so doing, or lost by the neglect? Were this much neglected course pursued, we venture to predict that in a very few years there would not be found so many wanderers, backsliders and dwarfs in religious knowledge and understanding, as now burden the church and community. To this day, it is with regret that I call to remembrance this one act of my life, viz., the neglect of family devotion, for the reason not only of the deleterious effect produced upon my life, but the influence it may have had upon that of others; because, as I have before remarked, my father was a young convert to the christian religion, liable to temptations and discouragements, needing every little help, and whether my neglect had any influence with regard to the change produced, I know not; but, lamentable as it is, the family altar was soon sadly neglected, and ultimately broken down, so that but a very few times since have I had the privilege of praying with my parents.

And here would I earnestly plead with both parents and children, that as you value the unending joys and rest that await the faithful, so to constantly and faithfully maintain family devotion. In the family it is the indispensable regulator of all its affairs, the tie that binds its members together and renders *home* the grand nursery and asylum for the wayward and wandering.

Here several years passed in which at no time did I intend to neglect God and prayer. I endeavored to do what appeared to be duty, and bear the cross when it was not too crossing. Often did I feel sad and gloomy when comparing my then present feelings with those of former years, fearing and knowing that I was backsliding, but still did not intend so to do. In the course of these years I became acquainted with and was united in marriage to one, who, though not an opposer, was a stranger to the christian religion. Sometimes I conversed with him upon the subject of religion, and entreated him to seek the Savior; yet he appeared entirely indifferent with regard to these things as concerning himself. Two or three years passed, in which time death, the tyrant and enemy of men, was permitted to enter our dwelling, and take from our fond embrace a lovely little son of only one short year. So unexpectedly came the summons—only five short days—and the withering breath from the dreaded foe had closed the sparkling eyes, faded the lovely cheek, and laid the once beautiful, living form cold and lifeless in our arms. Never did hearts feel more deeply. Never shall I forget the bitter cup now prepared. How strongly did I hope for awhile, then, though confined to my bed by sickness, yet how fervently did I plead with God to forgive my sins and spare my child. But no avail. The time had come, and not till the last hour, till I saw that the chastening was necessary and intended for good, did I yield and submit all to God, saying, "Lord, if this affliction shall prove the means in thy hands of reclaiming my wandering feet, and bringing my husband to Christ, so let it be. Take my lonely treasure. It is all I have but this shall be thine. Take it to thyself, only save and bring us to enjoy its society again where death can no more separate." Soon the pulse ceased to beat, the spirit gone, and all is over. In a little while they laid him in his narrow house. The Sabbath came, and with it our beloved minister. The funeral services closed, and still I remembered the "heart's keen anguish at the last farewell," as they bore the lovely form from my sight forever, and laid it in the grave where it awaits the resurrection, when it will come forth clothed with immortal beauty.

Home, how desolate! how mournful! Every step and every movement speaks of death. We had reason to mourn, not so much for the loss of our loved one, as our departure and distance from God. Not till now did we fully realize our condition. Deep conviction was now manifest in the appearance of my husband, and as if to add to the gloom and sorrow already surrounding us and fasten more deeply the arrows of conviction, the mournful intelligence reached us that our much loved minister, who ministered to our various necessities, was dead. Only four weeks since he left our lonely dwelling where he mingled his sympathies and tears with ours, officiating at the funeral services, but now he sleeps the same sleep of death. Silently the enemy approached and with one attack lay him prostrate with heart disease. Now the last sermon had been heard and that last prayer was vividly before us and indelibly written on our memory.

D. M. K.

For the Crisis.

Importance of Prophecy.—No. 3.

Having found an inspired rule, by which to interpret parables, we proceed to the investigation of that of the ten virgins; in doing which, we shall compare the action of the church, during the last few years, with the principal features of the parable, separately.

First. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." As it is generally understood, that, by the phrase, "kingdom of heaven," the church is intended, we pass to notice the time when she shall bear resemblance to the parable.

In the Lord's discourse concerning his second advent, (Matt. 24th chap.) we are informed that, when certain events have transpired, we may know that his coming is near, "even at the doors." In vers. 42 and 44, the church are commanded to watch, not knowing what hour the Lord will come. In v. 45, he asks the question, "Who then,"—i. e., *at that time*, at the time when the church are to watch for the coming of the Lord—"is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" In v. 46, a blessing is pronounced on that servant who shall be found thus employed, when his Master comes. That the meat in due season, consists in proclaiming the immediate coming of the Lord, is evident from v. 48, thus, "But, and if that evil servant shall say in his heart, my lord delayeth his coming," etc. There could have been no inducement to the evil servant to say, "My lord *delayeth* his coming," unless his *immediate* coming had first been proclaimed. In vers. 50 and 51, the doom of the evil servant is announced. But the adverb of time "*then*," with which the parable commences, cannot allude to the time when the evil servant is "cut asunder," because that event does not occur till *after* the Lord comes; while the church are to bear resemblance to the parable, *prior* to his coming. Hence, this adverb of time must have allusion to the time when the church are to watch for, and proclaim, the immediate coming of the Lord.

But what do the lamps represent? I answer, the word of God. As the natural world obtains light by means of a well trimmed and burning lamp, so do those who have faith in God, and whose hearts are filled with love to him, derive spiritual light from his word. Says David, "The entrance of thy word *giveth light*." And again, "Thy word is a *lamp* unto my feet, and a *light* unto my path." We are also exhorted by Peter, to take heed to the word of prophecy, as unto a *light shining in a dark place*.

"Which *took* their lamps." When the immediate coming of the Son of God began to be proclaimed, a new and strange phase was discovered in the religious department of society; but it was peculiar to those who were looking for the second advent of Christ. No sooner were people convinced that the Lord was soon to appear, than they took their Bibles, (lamps,) and, with very few, if any exceptions, carried them wherever they went. In their meetings, a Bible was seen in the hands of every one. When temporal matters called them from home,—when they went into their shops, or into their fields to labor,—when they went from house to house, to exhort their friends and neighbors, as they were wont to do, they took their Bibles. And, in consequence of always having their Bibles with them, they were subjected to more of the scorn and contempt of their opponents, than they otherwise would have been. The Bible was a peculiar badge, by which Adventists were distinguished from other people. Remarks like the following, were frequently made respecting them, viz., "Begin to talk with a *Millerite*, and, the *first* thing he does, is to take a Bible from his pocket or from under his arm, and it is all Bible! Bible! Bible! and *thus saith the Lord!*" "You may know a *Millerite* by his always having a *Bible* with him," etc. [I speak of things as they occurred under my own observation; and presume the same is substantially true everywhere.] They literally took their lamps, (Bibles) and went forth to meet the bridegroom (Lord).

But what peculiar action, on the part of the church, is represented by the virgins going forth? To go forth implies a moving forward from some particular place. And as the virgins, in going forth to meet the bridegroom, would, as a matter of course, go forth from their homes; so must the church, in carrying out the figure, in some metaphorical sense, go forth from their homes. In a figurative sense, the homes of those who profess christianity, are those organized churches which are composed of such as are of their own peculiar creed. For instance, the home of the Presbyterian, is in the Presbyterian church. The home of the Baptist, is in the Baptist church; and so on, to the end of the chapter. And the non-professor finds his home in the vanities of the world. And, when the flying angel's message was heard, "Fear God, and give glory to him; for the hour of his judgment is come," professors forsook the various churches with which they had been identified; non-professors left the meager pleasures of earth; and, with their Bibles in their hands, they went forth to meet the Lord.

But previously to the virgins going forth to meet the bridegroom, they must have received an invitation to the marriage festival, in which the time and place for the celebration of the nuptial ceremony must have been stated. In like manner, by the preaching of the gospel of the kingdom, the invitation to the marriage supper of the Lamb was given; the [illegible]

time stated was the autumn of 1844; and the place designated, where the Lord would meet the church, was the air,—1 Thess. 4: 17. Many accepted the invitation,—took their lamps, (Bibles,) and went forth,—thus completing the resemblance to the feature of the parable.

Second. "And five of them were wise, and five were foolish." One half, only, of those who act in fulfillment of the parable, are represented as being wise; while the other half are represented as being foolish. But there are two kinds of wisdom, which it may not, perhaps, be improper to notice.

1. *The wisdom of this world;* which is foolishness with God. It consists in judging with apparent correctness concerning the things of this world, as to what is necessary to be done, according to the circumstances. It is mixed with bitter envying and strife; it is earthly, sensual, and devilish; and is the promoter of confusion and every evil work.

2. *Spiritual or true wisdom.* This wisdom descends from above. It consists in yielding to the influence of the Spirit of God, and complying with the requisitions of His word; and is known by its several properties. It is pure and peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. It produces true piety in the deportment of those who possess it, and has its beginning in the fear of the Lord. But there are also two kinds of fear.

1. *Slavish fear.* This kind of fear is mean, servile, and cringing in its character, and is the result of an impenitent consciousness of guilt. And when those who are actuated by it, hear righteousness, temperance, and judgment to come, reasoned of, they tremble. Their fear of future retribution may induce them to attend to the outward ceremonies of christianity, and to profess with their mouths much love to God, while they remove their hearts far from him.

2. *Filial fear.* This kind of fear is that which a dutiful child feels toward an indulgent parent. He does not fear the rod, because he has no consciousness of willful guilt. But he fears to do wrong, because he knows it will displease his parent. He is unwilling to give his parent displeasure, because he loves him. The love and fidelity of the child toward his parent, increases the love of the parent for the child, and all their actions toward each other are deeds of kindness. This is the kind of fear exercised by all who are reconciled to God, and, in the language of another, "It produces a reverent submission to His providence, and a ready obedience to all His commands." This is the fear with which the Son of God was affected, when, in the days of his flesh, he "offered up prayers and supplications with strong crying and tears to him that was able to save him from death, and was heard in that he feared." And all whose wisdom is established on this foundation, will be well supplied with oil when the Master comes.

E. ROBBINS.

For the Crisis.

The Facts.

It appears to be not only proper, but also due to myself and others that I make public the following statement. I write in view of an allusion to me by friend H., in a recent *Crisis.* In the spring of 1860, weary and sick with obstinate chronic ailments, drugged with medicines until I had become a very walking apothecary-shop, disgusted with swallowing quack remedies and poisons, even in homœopathic doses, without nervous energy, aim, or ambition, unreliable in my profession, and almost tired of life, I concluded to abandon books, preaching, and public responsibilities, and turned my thoughts to a Water-cure, hoping through hygeio-therapeutic agencies skillfully and wisely applied, to regain once more the lost treasure, health, without which, life itself, which is the highest good, is made a curse. I thought of and sought information concerning Northampton, Brattleboro, Worcester, and Dansville. A generous offer was made me by Dr. James C. Jackson and the proprietors of this Cure, which I accepted and prepared to at once improve. Then the aid of $100 or more which I had hoped to obtain through the result of my own industry failed me, and lacking the necessary means I said, I will give up my plan. But my ever constant and generous friend, H. L. H., replied, "Go to Dansville,—God has money enough, he will open the way, and I will be responsible." Accordingly, with $50 of my own and about that amount pledged to come from others through H., I came hither as one who would improve his last and only remaining chance.

On the 17th day of May of last year I took my first prescription from the faculty of "Our Home." Dr. Jackson pronounced me worthless to labor, exhausted of nervous energy, and liable to speedy incurable disease, a thorough nervous-dyspeptic (a term that covers all my numerous complains), and, instead of four months, as I had intended to limit my stay and treatment, affirmed I must stay *one year*, and that I would not recover under two years so as to enjoy good health. Mrs. T. came three months after I did, and we have passed the ingenious and idle, yet pleasant hours and days as invalids for nearly a twelvemonth. When I had been here six and eight months I received several letters from as many different persons at the East, asking why I did not go to God in the prayer of faith and be healed; why I tarried here longer, as four months stay and treatment was amply sufficient; why I did not go forth again to toil in the field as of old, etc. Such understand neither the nature of my disease nor the theory of water-cure, nor can I here stop to explain them. Besides, "have all the gift of healing?"

I am not so foolish as to suppose that the illnesses, excesses, and poisonings of a quarter of a century can by natural agencies be healed in a few days. I am already benefited in many respects, and trust that I am laying the foundation for better health with a stronger hold on life than heretofore, though I do not expect to realize the full extent and consciousness of that benefit until months after I leave the cure. Such is the nature of the case. We intended to have left in May on the completion of the year's term, and had made our calculations to spend the summer in Champlain, N. Y., but on consultation with our physicians they have decidedly and peremptorily refused me leave to go. I have seen too many go away against and in spite of the counsel of the doctors, much to their own detriment, and often obliged soon to return again, for me to brave the better judgment of this accomplished faculty; and so, though it breaks up all my plans, and subjects me to unexpected expense, yet I shall stay till October. Had I the means and time it would prove finally a loss of neither to me to stay here two years. As to finances thus far my whole expense of board and treatment up to March 1st, amounting to over $130, has been furnished by the hand of H. L. H., from whom, on learning he in his benevolence was $30 out of pocket on my account, I at once refused to receive any more funds. Who my good friends are that have supplied him over $100 for my wants, save in one or two instances, I know not. May God bless them—they have my thanks, Horace my abiding gratitude. My other expenses have been equal to that for board and treatment, but I have remembered George Muller and God's promises, and, to our sometimes surprise, we have in the hour of our trial and affliction lacked nothing. It is no light trial to be in poor health, without ready means or income, yet this is the lot of many a preacher, and I will not to be a burden to any. To meet our expenses from April 1st to Oct. 1st, will require $78 for board and treatment, $22 for house rent, and at least $50 more for current expeness and et-ceteras, and though I have a horror of being in debt, this needful sum *I shall borrow* and have already taken steps to do so. Besides, H. must be paid. That we shall sell "Voice" I have no faith—"to beg I am ashamed"—to trust God to pay a debt contracted to secure that for which is God's great gift of dear life, I will. Bear with me in this. The churches will be my witness that I never before intruded my financial matters upon them, and I hope I never shall again.

To the proprietors of "Our Home" we are deeply indebted; their kindness to us is unbounded. I wish to give them a fair chance to effect my cure, and during the remainder of my course of treatment wish to abstain from *brain-work.* I shall therefore write no articles for the papers, answer no useless letters. Write us as often and as lengthily as you please, but do not impose upon us the necessity of a lengthy reply. Writing injures me, and I must in the words of Jackson "forswear the quill for the present." I make the same request for Brother Himes while here. Our cases demand quiet. Our brains are in that delightfully perplexing condition of somnolence in which it is far easier to follow the prescription of the doctor and "sleep fourteen hours of the twenty-four and be stupid the other ten," than to "have the care of all the churches." The cause is God's and he must and will take care of it. "The health principles here taught, and my tarry here, constitute under God the sheet-anchor of my earthly hopes, and, if these fail, farewell to health, to toil and to life." I love the dear church of Christ and the gospel of my choice, but Bro. Himes and myself are *sick men*, and suffer much; and whether we shall ever go forth as in better days to preach Jesus coming, or whether those among whom we have so often in joy and sorrow gone preaching the kingdom of God heretofore will ever see our faces more, God knoweth. Will you pray for us? Will you write us cheering epistles? Be faithful, dear waiting ones. Farewell.

D. T. TAYLOR.

Dansville, N. Y., April 10th, 1861.

For the Crisis.

THE GOLDEN RULE.—"What if it had been you?" was a question asked by a sister, in whose presence the faults of another were being mentioned. "What if it had been you—would you wish it related? Would you not prefer this spirit to be manifest?—breathe it not, lest the enemies of the cross rejoice." As ye would that others would do to you, do ye also unto them.

JENNIE D. ROBBINS.

HOPE.—A man full of hope will be full of action; a lively hope and a diligent hand are inseparable companions. Hope will make a man do, though he die for doing.

The World's Crisis.

BOSTON, APRIL 24, 1861.

Boston Conference.

For the benefit of those not present, we will give a brief report of our late general conference at Boston. According to appointment, we commenced at Chapman Hall, Tuesday evening, April 9th. Bro. H. L. Hastings preached an able and instructive discourse, showing that "the world by wisdom knew not God," while at the same time "it pleased God by the foolishness of preaching to save them that believe." The value of the Scriptures was set forth in clear light, and the insignificance of mere human wisdom when opposed to the word of the Lord.

Wednesday, A. M. At 10 o'clock, we met for a Conference meeting and had a profitable season. We were all very much affected by the testimony of the little girl who was baptized at the Wilbraham campmeeting last year. We were astonished at her christian boldness, coupled with meekness, and her firmness in the cause of Christ. After hearing her cheering remarks, we think all were satisfied that children can serve the Lord and give a reason of their hope. Many eyes were filled with tears while she was speaking, and some felt, no doubt, that they had not done their duty, and wished they had been as faithful as that little girl. We had many cheering testimonies from those who love the appearing of Jesus. All appeared to be satisfied that the Lord is soon coming, and that what is done must be done quickly. It was evident that the faith of the Lord's children is gaining strength on this point; for a large number who spoke, said they never felt so well convinced as now, that the Savior will soon appear. We found that several from the churches are deeply interested in these things, and are anxious to hear the evidences of our hope.

Wednesday, P. M. In the afternoon, Bro. Henry Pratt preached an interesting discourse, touching the *will* which our heavenly Father has made in favor of his children, showing that the saints will inherit the earth which is now in the hands of their oppressors. The children of the Lord were comforted while listening to the reading of the *will* of the Lord, which he has made to those who love and obey him.

Wednesday evening, Bro. Rufus Wendell entertained us with a logical discourse on 2 Cor. 5: 8, showing very clearly that the common exposition of this passage was not sustained by the context, nor the Scriptures generally. A large audience listened with excellent attention.

Thursday, A. M. To-day we moved our meetings to the Meionaon, in the Tremont Temple building, in order that we might better accommodate the large numbers who wish to attend the conference. We were not present at the social meeting in the morning, nor in the afternoon to hear Bro. Couch, but learned that they were refreshing seasons. At the close of the afternoon meeting, Bro. Rufus Wendell was ordained to the work of the ministry, by Bro. H. L. Hastings, P. B. Morgan, J. Couch and the writer. The occasion was one of interest.

In the evening, we listened to a valuable discourse from Bro. Hastings, in which he gave an account of the "model church" at Thessalonica, showing the very striking contrast between that church and those at the present day. Those who wish to be thoroughly posted on this subject, should get his work entitled, "Thessalonica, or the model church."

Friday, A. M., April 12th. We were not able to be in at the meetings during the day. Bro. Champlin preached in the P. M. In the evening we listened to a very interesting discourse from Bro. Couch, on the *atonement.* Great light was thrown on this hitherto obscure subject. We wish it could be printed in a tract and scattered like the leaves of the forest.

Saturday, April 13th. We had a good conference meeting in the forenoon. Bro. Morgan preached in the afternoon, but we were called away by other duties, hence can make no report. In the evening, we had a discourse from Bro. Henry Pratt, showing from the fulfillment of prohecy, that the end of the present dispensation is at hand. This was good tidings to the children of the Lord, and sad intelligence to his enemies; but the evidence was so plain, that it left but little room for doubt in the minds of those who love the truth and take heed to the "sure word of prophecy."

Sabbath morning, April 14th. At 9 1-2 o'clock, we assembled for a love-feast, and enjoyed one of the best we have ever had. In fifty minutes *one hundred and five* spoke of the love of Jesus shed abroad in their hearts. It was truly a season of great refreshing—a heavenly place in Christ Jesus. That meeting will hold a choice place in the memory of all who were present, and be often thought of with pleasure. It was a joyful resting place for weary pilgrims, while the alarm of war is sounding through our land. Perhaps it was the last one we shall enjoy before Jesus comes. Trying scenes are evidently just before us. We may expect perils to increase every hour we stay here.

At half past ten o'clock, preaching by the editor. At two o'clock, we met again for a supplement to our love-feast, and enjoyed another season of heavenly communion with the Lord and each other. At 3 o'clock, we were comforted by an interesting sermon from Bro. Couch on the signs of the times, showing that our deliverance is near, and that we may reasonably expect to see our Savior coming soon in "power and great glory," according to his promise. A large audience listened with deep attention. The truth evidently took effect, and we shall expect to see good fruits as the result.

At 6 1-2 o'clock, we assembled at Chapman Hall, around the sacramental table, to commemorate the death and sufferings of our absent Lord. This was the most heavenly communion season we have ever enjoyed in Boston. Tears of joy filled the eyes of the rejoicing saints who had been long deprived of such a privilege. We spread a table about one hundred and fifty feet in length, and some two hundred gathered around to show their love for Jesus. It was a hallowed scene, which no christian could help enjoying. Quite a number from other churches united with us, and did not hesitate to say that they never enjoyed such a heavenly communion season before. It seemed as though the atmosphere of heaven surrounded us, filling us with sweet peace from Jesus, giving us a foretaste of the joys of the coming kingdom.

At 7 1-2 o'clock, we met again at the Meionaon, which was crowded with attentive listeners to a discourse from the editor, on "the signs of the times." Thus ended our conference, and the most blessed day we ever spent in Boston. We parted in fond hopes of soon meeting in the kingdom dom of God.

Editorial Notices.

A WISH.—If any of our readers can send us the Crisis of Sept. 8th, 1858, they will confer upon us a favor that will be thankfully received.

A CORRECTION.—To "S." AND "AMY."—By an unfortunate mistake, the stanzas belonging to the two articles, "Starless crown" and "Toil on," etc., in Crisis of April 3d, were *exchanged.* The stanza annexed to the *latter* article belongs to the *former*, and *vice versa.*

ERRATUM.—In the Crisis of April 17th, article headed "Then and Now," for "white *beard*," read white *bread.*

"THESSALONICA, OR THE MODEL CHURCH."—This is a new and valuable work from the pen of Bro. H. L. Hastings, published by Rudd & Carleton, 130 Grand street, New York. This is said to be the best book that Bro. H. has issued; which is a sufficient commendation to those who have read his publications. It is neatly bound. Price 75 cts., postpaid. For sale at the Crisis office.

"THE LAWS OF LIFE."—This is a valuable monthly periodical, published at "OUR HOME," Dansville, N. Y., by M. W. Simmons & Co., at one dollar a year, and edited by Dr. Harriet N. Austin, assisted by Dr. J. C. Jackson, so well known as distinguished physicians at the best Water Cure probably in the world. The Laws of Life should be in every family. One copy of this interesting paper is worth more than all the tea, coffee and tobacco in the country. Dear reader, it is just such a paper as you need, from which you may learn "the laws of life." It is full of interesting articles and important truths, which all should read. We think no one who takes this paper will feel that he has wasted his money.

"LEWIS' NEW GYMNASTICS for Ladies, Gentlemen and Children, and Boston Journal of Physical Culture," is an interesting monthly, edited and published by Dr. Dio Lewis, No. 20 Essex street, Boston. This periodical gives very useful instruction relative to the development of the physical system. Price $1.00 per year.

"A Spiritual Body."

Bro. W. P. K., Norway, Me., wishes to know the meaning of 1 Cor. 15: 44, which reads as follows:—"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Our brother says some of his neighbors, who are members of one of the churches in the place, claim that there is a spiritual body formed as soon as a man dies, which goes immediately to its reward or punishment. We find no Scripture to sustain any such position, but everything against it. The text and context of the passage under examination is directly opposed to any such view. Paul is showing that *dead men* are to be raised, and specifies the *time* when this wonderful event is to take place. He goes on to say, after affirming the fact that those who die shall live again, that "the trumpet shall sound, and the *dead* shall be raised." But *what* is to be raised? Something *dead* which was sown in corruption, . . . a "*natural body*;" and this is represented by the word "*it*," and this same personal identity indicated by that pronoun is the one to be raised; otherwise there is no resurrection of the dead. We may . . . if the same individual that dies, and is *buried* is the one to live again; nor more obscure, if anything else is meant. And to show that our *only* hope of a future life, if we die, depends upon the resurrection of the very man laid in the grave, Paul says, "If there be no resurrection of the *dead*, then is Christ not risen, . . . and . . . . they also which are fallen asleep in Christ are *perished.*"

Those asleep in Jesus are to be raised just as truly as he was, and by the power of the same Spirit; hence we read, "If the Spirit of him that raised up Jesus from the *dead* dwell in you, he that raised up Christ from the *dead* shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. 8: 11. Observe, he does not say, he will raise up a spiritual body that is now in you; but if his Spirit dwells in you, *that* shall "quicken your MORTAL BODIES." And when these physical organisms are thus raised from the *dead*, by the same Spirit that brought Christ from the grave, then this "vile body" will "be fashioned like unto his glorious body;" or, in other words, it then becomes "a spiritual body," because quickened, or animated by the Spirit of God, just as Jesus was, when he was raised from the dead. As this Spirit is incorruptible and immortal, we are changed by its power and agency from corruption to incorruption; from mortality to immortality. In this way, our natural bodies become spiritual ones, fitted to live in the coming kingdom.

Light Wanted on Dan. 2: 43.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay."

Is not the above now having its fulfillment?

We think so. The divisions of the Roman empire are now in their brittle state, and have not sufficient strength in themselves to hold together much longer. They are evidently near the time when they will "be broken to shivers,' and become "like the chaff of the summer threshing-floor."

The Memorable Year.

The following interesting lines are from the pen of Harriet Beecher Stowe, and copied from the New York *Independent:*

ANNUS MEMORABILIS.

Stand strong and calm as Fate!—not a breath of scorn or hate,
Of taunt for the base, or of menace for the strong—
Since our f rtunes must be sealed on that old and famous field,
Where the Right is set in battle with the Wrong.

'T is coming, with the loom of Khamsin or Simoom,
The tempest that shall try if we are of God or no;
Its roar is in the sky, and there be they who cry,
Let us cower—and the storm may overblow.

Now, nay! stand firm and fast!—(that was a spiteful blast!)—
This is not a war of men, but of angels good and ill—
'T is hell that storms at heaven—'t is the black and deadly Seven
Sworn 'gainst the Shining Ones to work their damned will.

How the ether glooms and burns, as the tide of combat turns,
And the smoke and dust above it whirl and float!
It eddies and it streams—and, certes, oft it seems
As the Sins had the Seraphs fairly by the throat!

But we all have read (in that legend grand and dread)
How Michael and his host met the Serpent and his crew—
Naught has reached us of the fight—but, if I have dreamed aright,
'T was a loud one and a long, as ever thundered through;

Right at fifty, past a doubt, the Dragon fought it out—
And his Angels, each and all, did for Tophet their devoir—
There was creak of iron wings, and whirl of scorpion stings,
Hiss of bifid tongues, and the Pit in full uproar!

But, naught thereof enscrolled, in one brief line 'tis told,
(Calm as dew the Apocalyptic Pen,)
That on the Infinite Shore their place was found no more,—
God send the like on this our earth. Amen.

American War.

War, with all its horrors, is now fully inaugurated in our boasted land of freedom. Young men and fathers are hurrying from their farms, shops, stores, and other honest avocations of life, to the bloody battle field, to assist in slaughtering their fellow countrymen, and may meet their own children or parents in the opposing army. Hence a father is liable to shoot his own son, or a son his own father. Such scenes are common in civil war, like the one now begun. Soon, lonely widows and orphans will sit weeping in their desolated homes, over the ravages of the war demon. But there is reason to hope that before another such scene arrives, the Prince of Peace will have begun his righteous reign with all the pure in heart.

No calculation can be made as to the termination of the present war, unless it be by the speedy coming of Christ. It should be remembered, according to the vision shown St. John upon the Isle of Patmos, that "the nations were angry" at the time Jesus appears in the clouds of heaven to judge and reward. It has been thought that our nation would escape from drinking the distressing cup, but now all doubt is removed. She is intoxicated with madness and, no doubt, will soon be drunken with blood.

The last state of the nations is given in the prophetic Scriptures is one of distress and *perplexity.* We are now so near the end that there is very strong reason to believe that earth's closing drama is about opening, to be closed by the coming of the Son of Man. Every one, who desires to be accepted by the coming King, should keep entirely free from the war spirit of the age, and remember Jesus has said, "Blessed are the peacemakers; for they shall be called the children of God." Of course it follows, that the war makers are not his children. The war spirit is not confined to political matters, but seems to be active in religious affairs also; hence all should be particularly careful to do all things in love; for it is evident Satan is trying all possible ways to get every man into some kind of contention, and thus get him out of the list of peacemakers so that he shall lose an inheritance among the saints. Paul was instructed by the Spirit to say, "This know also, that in the last days perilous times shall come; for men shall be . . . *fierce.*" Fierceness is the opposite of meekness; but it is necessary to be meek in order to "inherit the earth," consequently the "fierce" can have no portion with the meek. Let this truth be remembered.

Debt and Grace.—A New Index.

The "Index of Citations" in the former editions of this book was prepared when I had scarcely means or time to give anything better. At the suggestion of one or two friends I have lately replaced it by an Index of Subjects, as well as names, which fills twenty-four close pages. This gives a bird's eye view of the detailed contents of the book, as well as a clue to what is said here and there on any subject or point. This will accompany the next edition, now ready; and it is also published as a pamphlet, which can be inserted (by dint of mucilage) in the copies of earlier editions. I should be happy to furnish this to all old patrons, scot and post free. But I don't know who these good friends all are, and it would cost me more than I could afford. The expense of the new Index, in time and money, is about $60, besides that of printing the pamphlet. It will be sent, prepaid, to all who desire it, for five cents. It can be had of Rudd & Carleton, 130 Grand Street, New York, (my present publishers,) or at the Crisis office.

C. F. H.

NEW YORK, April 16, 1861.

Editor of the Crisis:—

Please allow me to say of "THESSALONICA; OR, THE MODEL CHURCH," by H. L. Hastings,—I have read this work, in manuscript and in proof sheets, with great interest. It is a lively picture of primitive faith and practice, especially as illustrated in the account of the Thessalonians in the Acts of the Apostles, and in the two Epistles of Paul to that church. The writer incidentally censures some of the evils that ever have beset a popular christianity, and which are likely to do so to the last day. This feature of the book affords a little pleasant satire, and the intelligent reader will apply it to the actual abuses of the power that a full grown christianity attains. The ambitious and covetous will ever be the plagues of all institutions that have survived the perils of infancy. Where the body is, thither will flock those who would have the corporation soulless. Where the carcass is, there will the eagles be gathered together. And it is well that the vultures should be now and then frayed away, or at least portrayed. But the larger part of the book consists of discourse which more directly invites the imitation of the reader, and encourages the christian hope. It is addressed to the conscience and the heart. Let it be read accordingly, and its fruit will appear in the growing patience, gentleness, kindness, real, labor and joy of christians in these days of trouble, and doubt, and fear. We hear of Bereans, searching the scriptures for doctrines which may after all never get below the head. To be truly Berean is a truly good thing. But to be Thessalonian is better still, as character is better than the mere possession of truth.

C. F. H.

For the Crisis.

The Willful King.—Dan. 11: 36.

What power is this? asks the inquirer after truth. And to answer which, we inquire how far the prophet has brought us down in the history of the world before introducing this power? And it is manifest that the Papacy is the last power described from the 31st to 36th verses. One unmistakeable feature of which is, "yet they (the people that do know their God) shall fall by the sword, and by flame, and by captivity, and by spoil, many days." Since the abolishing of the Jesuits, 1773, and the subsequent toleration of religion, the Papacy has been on the wane. The 1260 years of war-making on the saints was then and there at an end, and the darkening of the sun immediately after the tribulation of those days (1780) confirms this position. Again. Says Marsh, in his ecclesiastical history, "With their fall (the Jesuits), fell the amazing power of Papal Rome." What comes next? *The willful king.* Having settled the chronology of this power, we must find the willful king commencing his career and continuing the same to the end, or till the indignation be accomplished. What power succeeds the Papal? But she fell into the fangs of a monster more horrible than ever stalked forth on the bloody arena of depraved man. Infidels headed by Voltaire, D'Alembert, Rousseau, and Frederick II., king of Prussia, resolved upon the overthrow of christianity. The revolutionary torrent of 1793 overflowed the neighboring countries and laid waste the Roman church with all her trumpery. Her priests were massacred, her silver shrines and saints were turned into money, her bells converted into cannon, and her churches into barracks for soldiers. From the Atlantic to the Adriatic, she presented but one most appalling spectacle, she had shed the blood of saints, and prophets, and God now gave her blood to drink." "This infidel power soon fell under a military despotism, and has become a great and terrible empire."

Here, then, is a power doing according to his will subsequent to the Papal, hence, it is "*the willful king*" power. A Corsican youth of ordinary descent was admitted to an under office in a company of artillery in the republican French army. His activity at the siege of Toulon in 1793, excited the attention of the national agents and he was advanced. His subsequent rise was rapid. Within a few years the French received him and honored him as their first Consul. Thus Bonaparte became the leader of this last terrible power which has done "according to his will" as no other power has since the 1260 days of Papal rule. Therefore, infidel France is the power predicted in this prophecy. Having found the first unmistakeable feature of this power, together with its chronology, we proceed to the

2. *And he shall exalt himself, and magnify himself above every God.* This did infidel France. A member of their National Convention says, "Man, when free, wants no other divinity than himself. Reason dethrones both the kings of earth and the King of heaven. No monarchy above, if we wish to preserve the republic below." Thus did they exalt themselves above every God.

3. *They shall speak marvelous things against the God of gods.* Their highest secret was, "there is no God." And again, "If there be a God, I defy him to dash me to pieces with his red hot thunderbolts." And such was the spread of these infidel sentiments, that Voltaire boasted, "that from Geneva to Berne not a christian was to be found, and if things went on at this rate, in twenty years God would be in a pretty plight." Thus did they speak marvelous things against the God of gods.

4. *Neither shall he regard the God of his fathers, nor the desire of women.* All former Gods were disregarded, and the desire of women—that God-ordained bond of marriage,—was set at naught. "They virtually abolished the covenant of marriage by rendering the support of it optional with the parties. As a fruit of which national order 1,600 divorces took place in Paris in the year 1793. They decreed that the promiscuous intercourse of the sexes was no crime." (Kitto, Vol. II, p. 253.) A perfect fulfillment.

5. "*But in his estate shall he honor the God of forces.*" What power has done this like France under the Napoleons? To satisfy the national love of military, 200,000 men were equipped as a National Guard. People's History, Apendix p. 3. After Napoleon III. had caused 25,000 persons to be banished to the pestilential coast of Cayenne, the liberty trees were all plucked up and the words "*Liberty, fraternity, and equality*" were erased from the public buildings, and the witty and gay populace substituted the words "INFANTRY, CAVALRY AND ARTILLERY." The 1st Napoleon intended "to unite all parts of the old Roman empire, and keep in peace whatever was beyond it." Of the second, or rather the third Napoleon, it is said, "He is the blood-red sun around which a thousand blood-red stars revolve." Again, in speaking of the Emperor's granting the liberty of speech, the Republican remarks, "An imperial rescript of that sun of thunder whose music is the Bassoprofundo of the cannon." Has not France filled the picture in *honoring the God of forces*—(Mosim)—military munitions.

6. "*And a God whom his fathers knew not shall he honor with gold and silver, and with precious stones, and pleasant things. Thus shall he do with a strange God.*" After denouncing all Gods, and all religion, and letting loose all the baser passions of their depraved hearts, they (the French) took an abandoned female, dressed her in fantastic hue, decorated her with gold and silver and precious stones, as a goddess, to personate "Human Reason," enshrined her as the goddess of Reason on the altar of Notre-dame, and worshiped her with various religious ceremonies. She died about six months ago at the convent in Boulogne. Was not this a strange God indeed? yet how striking the fulfillment.

7. *Divide the land for gain.* That revolution now came, and in its tumults and convulsions the ancient French monarchy rapidly approached extinction. Amid frightful disorders, famine appeared, the elements seemed to partake of the savageness of the times, and the severity of the harvests of summer which destroyed by a winter 1788-9 of unparalleled rigor. Soon began that system of spoliation of the nobility which was effected by the attempted fight

of the king; while all authority but that of *sans culottes* seemed abolished. The immense wealth and lands of those who fled including that of the Orleans family was "*divided*" among them "for gain." Thus has infidel France filled the mould of prophecy to the letter as no other power has done since the 1260 days of Papal rule has expired. Simple declarations in prophecy, and simple facts in history, to corroborate the same must come in their chronological order. Verse 40.—*At the time of the end shall the king of the south push at him and the king of the north come against him. At the time of the end.* That is, at a point of time when signs and events as well as the prophetic periods denote the near approach of the end. *The king of the south, etc.* As France is the power here referred to, an alliance on the part of Spain (south) and England, (north) would, with the other features of this prediction, fill the prophecy. "This is a description of an alliance entered into by the king of Spain on the south and Great Britain on the north for six years."—*Wm. Miller.* Spain did "push," and Bonaparte said "it was that unhappy war with Spain which ruined him." It cost him 300,000 men. England did come "against him like a whirlwind," it struck at all points and in all directions. It drove a million of soldiers upon the coast of France, and the mighty power, the "willful king" power, lies prostrate at the feet of the allies. And as Napoleon I. seems to have traveled over the precise ground which the prophetic pencil had painted out, till we reach the 45th verse, it was supposed that he had filled the picture. The wound and the cure, or the "deadly wound healed," was not specified by Daniel's instructor, but reserved for a more full development in the Revelation to John. And while Napoleon III. as the counterpart of Napoleon I., is walking precisely in the steps of his father, (for this seems to be the fact) we discover that prophecy has marked his last and final act thus, "*He shall plant the tabernacle of his palace between the seas in the glorious holy mountain.*" His career was not up at Waterloo or St. Helena. His deadly wound must be healed, and the burrowed fox must have a second chase and finally fall "between the seas in the glorious holy mountain." To this point then we will turn our attention, for to this point he must come and then, and not till then, will the chase be up.

Is he heading for the mountain? When Louis Napoleon became Emperor of France he took the title "Defender of the faith" and protector of the "Holy Places." Having thus assumed the guardianship of Jerusalem he began at once to intrigue with the Sultan, and in 1853 it was announced that the Turkish government had determined to sustain the cause of the Romish or French church against that of the Greek or Russian; and to make over the interests of those places to the French Emperor. This decision served in a measure to bring about the Russian war. Says Victor Hugo, "Take away intrigue, the so-called affair of the Holy Places, take away the keys, take away the desire to be consecrated, take away the present to be made to the Pope, (the keys) and you have no Eastern war." Being foiled in his attempt then, he is now about to accomplish his darling object through (to him) the fortunate affair of the Syrian massacre. Having attained the assent of the principal European governments to send a contingent force, not to exceed 6,000 men, the Emperor lost no time, but sent out a force sufficient to take the matter entirely under his own control, and is accomplishing at once, what Napoleon I. could not effect with forty thousand men.

As Ahab according to prophecy must fall at Ramoth-Gilead, so the Ahab of the Apochalyptic Jezebel must fall in "*the glorious holy mountain.*" The importance of this Syrian occupation is thus set forth in the Paris Seicle: "Now that the Syrian expedition is decided upon by common agreement, we must not fear to declare its importance, and to examine its consequences. The chief thing is done. It was necessary that Europe (rather France) should intervene in the East. She is on her way thither. God will watch over her fleets and over her soldiers; these christian fleets go to accomplish the will of God. We must not delude ourselves. We have just embarked in an enterprise of very long duration. See what happened in the case of Rome. When France sent a division there in 1849, it was a question of only a rapid operation of a momentary stay. Eleven years have already passed by and we know not when nor how our troops will quit Rome." "France has already 12000 men in Syria. Bonaparte is already in the closest connection with the Arabs under Abd-el-kadar, and with the Egyptian government. It is said all of her troops are at his disposal. The occupation of Jerusalem and the Holy Land is only a question of time." Then comes his end. *Yet he shall come to his end and none shall help him.*

Thus ends the last "wonderful" power of the old Roman Empire. Can this be other than France? Then look well to this one fact. Our destiny is fixed with his coming to his end; for then Michael stands up—the time of trouble comes, and deliverance to all whose names are found written in the book. And many of the sleepers of the dust shall awake. They are awakened to everlasting life. Yes, the poor pilgrim's journey will be ended—their vile bodies changed and fashioned like Christ's glorious body. *Children* will come, *Mothers* will live again, and the inhabitants will not say, I am sick. In view of which I sometimes sing the following a little altered from the original, in the tune of "*Willie on the dark blue sea.*"

My latest sun is sinking fast,
My race is nearly run,
My strongest trials now are past,
My triumph is begun.

CHORUS.

O come, angel band, around me stand,
I come, behold I come,
O, bear me away on your snowy wings,
To my own immortal home.

I know I'm nearing the holy ranks
Of friends and kindred dear,
For I brush the dews on Jordan's banks,
The crossing must be near.

I've almost gained my heavenly home,
My spirit loudly sings,
The holy ones, behold they come,
I hear the sound of wings.

O, bear the waiting saints to Him
Who bled and died for me,
Whose blood now cleanses from all sin,
And gives me victory.

H. PRATT.

For the Crisis.

Notice to the Brethren at Large.

I am aware that a number of the brethren and sisters are waiting till I come round with a supply of my books to get a copy; but as my movements are very uncertain, I cannot promise when I could supply them personally. Hovever, if any one will send $5.00 to Bro. Jno. F. Cotton, at the "Crisis" office, he will send them ten copies by express, thus saving ten cents on each copy, beside the postage. Even to those ordering five copies, I will let them have them at the same rate. Furthermore, I am yet indebted for the publication of this edition, and I hope the friends will assist me by purchasing the book with advantage to themselves.

I was told by a brother that the *poultice receipt* was of more value to his family than the price of the book. Come, brethren and sisters, now is the time.

H. MUNGER.

For the Crisis.

The Conference Love-Feast.

The love-feast at the Meionaon on Sunday morning was indeed the flower of the conference, and a feast to all who were present; and the query arises, why is it always the case that the love-feast is more interesting than any other meeting? Simply because the Spirit of God has free course, and is not clogged by long prayers and doctrinal discussions, which often are great drawbacks upon the spirituality of a prayer meeting.

God has no special gifts, or graces, or blessings, for a love-feast, any more than for any other meeting; and if the rule of short prayers and exhortations was adopted in *all* our meetings, they would be much more salutary. Long prayers in the closet, and short ones in the meeting, is a good motto.

D. N. SMITH.

SCOFFERS.—The following is from the Troy Daily *Times*, of April 15th:—

"The Second Adventists of Boston—those who await the hourly coming of the Messiah—have been in session for several days past, on the strength of the exciting news from the South. Their meetings are poorly attended, as the wilful and perverse Athenians prefer rather to deal with the hard facts daily being developed, than with the intangible theories of a coterie of enthusiastic monomaniacs. Besides, has not Dr. Cumming of London, the great high priest of Second Adventism, definitely fixed 1867 as the period for the termination of all things worldly?"

Obituary Notice.

Fell asleep in Jesus, at the residence of his cousin, A. Deyo, Strawberry Point, Iowa, Feb. 11th, 1861, Bro. J. P. DEYO, aged twenty-seven years, eight months and three days.

J. P. was sick about four weeks. His disease was hernia, and he suffered much toward the last, but had his senses till long after he could speak; and within a few minutes of his last, he gave directions concerning his affairs and funeral, and who he wanted to preach. As it had rained, and the water was very high, they could not gratify his choice, which was Eld. Moses Chandler or Peter Hough, if they could be had. A Methodist preacher of this place, who preached from 1 Cor. 13: 13, gave a very consistent discourse to a very large congregation. We feel his loss very deeply, both in our church and community, as he had many warm friends. He seemed anxious to die, that he might rest and be free from pain, and said, "I shall not have to sleep long in the ground, for Jesus will come." He bid each one farewell, and exhorted them to meet him in the kingdom. His hope was in the resurrection.

Some years ago he came out in Galesburgh, Mich., and united with a Congregational church of that place, and came to Iowa four years ago, where he heard the writer preach the resurrection and life only through Jesus Christ, which led him into the true light and obedience of the commandments more fully; and when this church was organized, two years ago last fall, by Eld. Sheldon, he was one of the eleven that formed the church. He has lived consistent, and sustained the cause of Christ by his life and influence, as well as by temporal means.

It was through his influence that C. I. Deyo, of Michigan, his brother, was led to see the grand truths of the gospel, by sending him letters, the Crisis, and tracts, and now he is proclaiming it to the world.

We do not mourn as those that have no hope. May this circumstance lead us, his relatives, to more nearness to one another and to the Lord, so that our work may be done and well done, that we may all meet in the kingdom of God. PETER S. W. DEYO.

Summary of News.

FOREIGN.

[Advices of the 7th instant.]

Very warlike rumors continued to prevail in Paris. The army is being drilled for war, and provided with baggage and wagons.

A difficulty had arisen in the conclusions of the treaty between France and Belgium.

The *Patrie* says that the Emperor Napoleon had written to Prince Murat, disapproving his recent manifesto relative to the Neapolitan crown.

All the Marshals of France were summoned to attend an extraordinary council at the Tuileries on the 8th inst. The Sunday Paris journals are calling for the dissolution of the *Corps Legislatif*, owing to the large number of legitimists and ultramontanists in that body.

The Bourse on the 5th was firmer at 67f. 75c.

The London Post asserts that military operations, in which Garibaldi is to take part, are on the point of commencing, and that the leaders of the combined Hungarian Diet will pass a vote recalling the Hungarian troops from all parts of the Austrian empire for concentration in Hungary alone. This, if complied with, would strip Venetia of the flower of the Austrian forces, and if opposed by Austria, the Hungarians would refuse to pay taxes, and thus commence insurrection.

Sweden and Denmark have recognized Victor Emmanuel as King of Italy.

Increased agitation prevailed at Warsaw.

The American news, it is said, caused considerable excitement, and promised to give a great impetus to the cotton growers.

The famine accounts continue to be very serious.

It is reported that the English naval division has left Malta for the Ionian Islands, where agitation increases.

[Advices of the 9th instant.]

FRANCE.

The *Opinione Nationale* says that in the event of a collision, France has secured the support of Russia, and Austria that of England.

Warlike rumors are prevalent in Paris.

It is stated that the army at Lyons is to be increased to 100,000 men, and that Canrobert is to have 80,000 men along the eastern frontier.

ITALY.

Letters are warlike. It is denied that Garibaldi went to Turin on the invitation of Count Cavour, and it is asserted that he is opposed to Cavour's policy.

An address has been presented to Garibaldi by Mazzinians, inviting him to action, and at his bidding the half million of men he called for will all be ready. Garibaldi's reply was vague. The genuineness of the document was doubted.

The Duke Cazanillo was arrested at Naples in consequence of two letters received by him from Francis Second. Several members of the Bourbon committee and two priests were arrested. It is rumored that a conspiracy had been discovered, in which five bishops were implicated.

The Pope has recovered his health.

DOMESTIC.

Burning of Harper's Ferry Arsenal.

15,000 STAND OF ARMS DESTROYED.

Carlisle, Pa., April 19. Lieut. Jones, late in command of Harper's Ferry, arrived with his command, forty three men, at 3 o'clock this afternoon. The Lieutenant having been advised that a force of 2500 troops were ordered by the Governor to take possession of Harper's Ferry, and finding his position untenable, under the direction of the War Department, he destroyed all the munitions of war, the armory arsenal and buildings.

He withdrew his command under cover of night, and almost in the presence of 2500 troops. He lost three men. Fifteen thousand stands of arms were destroyed. His command made a forced march of thirty miles last night, from Harper's Ferry to Hagarstown, Md. They look much worn and fatigued. They were enthusiastically received by the entire population of this place.

APPREHENSION OF A NEGRO INSURRECTION.—New York, April 19.—A dispatch from Wilmington, Delaware, to the Tribune, states that a merchant captain direct from Pensacola gives information that Fort Pickens now contains 800 men and seven vessels lying outside. A large number of Southern troops arrived on Saturday. There are still many Union men in Florida.

A bloody negro insurrection is apprehended in the cotton States.

A gentleman who passed through Tennessee on Wednesday, says the American flag was flying everywhere.

In Virginia loud threats to lynch Union men are heard everywhere.

The Washington correspondent of the New York Times says: "I have reliable intelligence that over three thousand men have been enrolled in Baltimore, pledged to oppose the passage through that city of troops to Washington. Their organization is secret, and for that reason cannot be very effective. The New York troops were notified of the fact by telegraph to-day, and warned to be on the lookout, ready for emergencies."

New York, April 19. The Post's Washington dispatch says that the rebellion in Virginia is formidable.

Several Northern men have been expelled from Richmond, narrowly escaping with their lives. The confederate flag is flying there.

Washington, April 19th. It is certain that the Massachusetts regiment was attacked in Baltimore, and fired on by their assailants in Pratt street. Showers of paving stones rained on their heads. They are on the way here. It is certain that Harper's Ferry was burned up, and the arms destroyed by Capt. Jones, who has retreated to Carlisle.

The Sixth Regiment has arrived, leaving one hundred men, with the Band, at Baltimore. In the fight, two soldiers were killed and sixteen wounded.

It is reliably stated by parties from Richmond that the secession ordinance was publicly proclaimed yesterday. The vote is kept secret.

The Massachusetts troops arrived this evening, and are quartered in the Capitol. Several of them were wounded in Baltimore and sent to the infirmary, while others who were injured in that city were on duty with their comrades.

New York, April 19. A special dispatch from Martinburg to the world, says that Virginia troops to the number of 1500 have possession of the town at Harper's Ferry. Cannon are planted on the adjacent hills and soldiers are distributed in all directions. There is said not to be a Union man there. The train was stopped for troops that might be on their way to the arsenal, but after examination, was allowed to proceed between two files of soldiers. All the Federal officers in the town have resigned. It is asserted that the force here will not provoke a collision unless an attempt is made to dislodge them. The Confederate flag was raised at Point of Rocks in Maryland to-day.

The Evening Post learns from a reliable source that Jeff. Davis, at the head of the Confederate Army, is within twenty-four hours' march of Washington.

DEPARTURE OF NEW YORK TROOPS.

New York, April 21. Steamer Baltic, took the 12th Regiment, and the R. R. Cuyler, the 71st Regiment, the Coatzacoalcos the Rhode Islanders, the Columbia the 6th, the Ariel takes the 2d Battallion Massachusetts Rifles and some regulars.

The Monticello, Marion, James Adger and Roanoke have steam up, ready to start at a moment's notice.

The above regiments marched down Broadway, about one o'clock, embarking at two o'clock. The scene on Broadway and at the piers defies description. Probably from four to five hundred thousand people witnessed their departure, perfectly wild with joyful and patriotic enthusiasm, though tinctured by sorrow by relatives.

New York, April 21. The harbor was the scene of great excitement as the fleet left. All the piers, landings, and housetops in this city, Jersey, Hoboken, and Brooklyn, and the Battery, were crowded with people and thousands of boats filled with people saluted them as they steamed down the bay. Flags were dipped, cannons roared, bells rung, and steam whistles shrilly saluted, and thousands sent up cheers of parting.

A gentleman from Washington states that Gen. Scott remarked yesterday, that he had ten days the start of Jeff Davis and means to keep it!

Philadelphia, April 19. The New York seventh regiment, numbering 991 men by actual count, has arrived. They received a continuous ovation all through New Jersey. Cannon were fired, and houses illuminated. They reached here late to-night. The streets were thronged to witness them. It is reported that they will go on board the Keystone State for Washington.

Philadelphia, April 21. A messenger who left Washington yesterday, reports all quiet there, but it was rumored that the President was about to call for additional troops from the faithful States to make up the deficiency caused by States refusing to furnish their quota.

A party of armed men will leave to-morrow to repair the bridges on the Baltimore road.

Philadelphia, April 22. The excitment growing out of the rebel war, is greater than ever. There is a decided determination to push the contest to an extremity. This city is patriotic and valorous as ever.

The outrages in Baltimore to the Massachusetts troops has kindled a flame here which will not be readily quenched.

New York, April 22. The War excitement in this city continues unabated. Enlistments are actively progressing. This city is ready to put 25,000 good fighting men into the field at the earliest notice.

The Philadelphia Press says it is expected that ten thousand men will be encamped in Pennsylvania by the 23d inst., in response to the call of the Government.

A private letter received in this city from Pittsburg, Pa., says, under date of 16th instant:

"The war excitement is intense. Our city will tender 5000 men. We could raise 10,000 in the city and county, if required. Two companies, of 110 men each, leave for Washington to-day; three or four will go to-morrow if accepted.

Harrisburg, April 19. The Governor has ordered ten thousand suits of clothing made in Philadelphia, and three thousand pairs of blankets. The encampment here is alive. Tents are erecting rapidly; twelve hundred men are encamped.

April 20. A dispatch from Gen. Butler, received at this date, confirms the previous report that but two Massachusetts soldiers were killed, one of them by a piece of iron thrown from a foundry, and it states that most of the wounded have arrived at Washington with their comrades, from which the inference must be that their wounds are not dangerous.

Gen. Butler telegraphs also of our men: "Troops fought manfully. No man offered to run. They bore the attack with the utmost patience until the Mayor of Baltimore told them to fire. They did so. Part of the mob responded with fire. The rest scattered. All have arrived at Washington except six injured, who are well cared for at Baltimore."

His excellency, the Governor, has sent the following dispatch to the Mayor of Baltimore:—

"I pray you to cause the bodies of our Massachusetts soldiers dead in Baltimore to be immediately laid out, preserved with ice, and tenderly sent forward by express to me. All expenses will be paid by this Commonwealth." JOHN A. ANDREW, Governor of Massachusetts.

Wilmington, Del., April 22. A naval officer who arrived here this afternoon says the steamer S. R. Spaulding, from Boston, landed a portion of her troops very quietly at Fort McHenry. Baltimorians were waiting to seize her, but she started down the Bay and frustrated their designs.

Annapolis is in charge of the Sixth Massachusetts Regiment.

Passengers from the South on the train just passed say all is quiet at Baltimore, and the turnpike clear of secessionists.

New York, April 22. Collector Barney states that a gentleman officially connected with the government says he has information from Washington that an official correspondence has been opened there with Baltimore, resulting in the undertaking by Baltimore to repair the railroad bridges and telegraph lines, and to keep communication open for passengers, mails, dispatches and troops.

Captain Lowry of the ship Julia E. Thayer, from Hampton Roads 21st, reports as follows: That pilot informed him that the Norfolk and Gosport Navy Yard was in flames when leaving the roads.

Newark, Del., April 22. It is reported that a naval officer from Norfolk says the frigates Merrimac and Germantown have both been scuttled, and the Navy Yard burned, by order of the Government.

Another account says the Merrimac got out with great difficulty, the floats having been ingeniously constructed.

Philadelphia, April 22. There is a vague report that Fort McHenry was shelling Baltimore at midnight.

New York, April 22. A lot of uniforms for the Southern Army was seized at the store of Nubrick & Brother, Dey street, to-day.

It appears that a diabolical attempt was made to poison the Massachusetts volunteers on board the State of Maine, when here on Friday evening, by sending poisoned brandy on board. One died, and four or five others have been under its influence, but will probably recover. The perpetrator of the outrage is unknown.

New Orleans, April 22. The free colored population have tendered their services to the Governor in defense of the State. A meeting is to be held to-night to adopt measures to clear the city of abolitionists. A number have been arrested.

The grand Union demonstration in New York, Saturday afternoon, April 20th, is said to have been the largest meeting ever held on this continent, if not the most enthusiastic.

SHE SOLD HER COW.—The Herald says that in one of the companies attached to the regiment of Col. Jones, which left last evening, was a newly enlisted recruit, the eldest son of a widow in one of the country towns, and who to-day followed her son to the city to take a last look of him until he returns from the war. She did not come to urge him to return to his peaceful home and pursuits, but rather to cheer him with a mother's blessing. Fearing that her son might want for money during his absence, the noble woman raised a sum of money by the sale of a cow that she owned, and being admitted inside the lines just before the troops left the State House, she pressed the money upon her boy. It is almost needless to say that her offer was declined, as the Massachusetts troops will come to no want. Such self devotion and patriotism is worthy of the mother's of the revolution.

Notices, &c.

Notice.

Providence permitting, there will be a conference held in Amboy, Lee Co., Illinois, to commence on Thursday, May 23d, at 7 o'clock, P. M., and continue over the following Sabbath. If the weather will permit, we anticipate holding the meeting in the grove near the town. We extend a general invitation to this meeting. Come, all who can, to this feast; come to labor for the good of our fellow men. Time is short, and what is done must be done quickly. The brethren from Earlville and Shabona grove are especially requested to meet us at this meeting. We trust Bro. Chandler, Bro. Calkins and Bro. Spencer, also my brother H. G. McCulloch will be present to preach the word, and all others who can. In behalf of the Brn.,

WM. MCCULLOCK.

Notice.

There will be a quarterly conference at Floyed, Floyed Co., Iowa, to commence May 17th, at half-past 7 o'clock, P. M., to continue over Lord's day. Floyed is situated on the Cedar river, six miles above St. Charles, and ten miles below Osage. Inquire for C. P. Burroughs and S. P. Bissell, or for members of the Christian Church.

PETER S. W. DEYO, Evangelist.

Herald, please copy.

Notice.

I will commence a meeting, the Lord willing,

At Greely, Delaware Co., Iowa, May 21st, at half-past seven o'clock, and continue over Sunday.

Cascade, Dubuque Co., Iowa, to commence May 10th, at the same hour, and continue over Sunday.

Sweetland, Muscatine Co., Iowa, May 18th, to continue over Sunday, (or as Bro. Covill may arrange for that time.)

Amboy, Lee Co., Ill., May 26th, and over Sunday. I hope to see a general gathering at each place. MOSES CHANDLER.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at
Fairmount, Mass. .... April 28th
Keene, N. H., Tuesday and Wednesday evenings, May 7th and 8th
Rutland, Vt. .... Thursday eve., May 9th
Castleton, Vt .... Friday eve., May 10th
Keeseville, N. Y .... Saturday eve., May 11th
and continue one week or more.
Syracuse, N. Y. .... Wednesday eve, May 22d
and continue over the following Sabbath.
Seneca Falls .... Monday eve., May 27th
Dansville, N. Y .... Wednesday eve, May 29th
and continue over the Sabbath, and longer if thought best. MILES GRANT.

Eld. L. Boutall will preach in
Concord, N. H .... April 28th

I will preach in Sutton, N. H., (near Harvey Wadleigh's) the first Sunday in May.
S. W. BISHOP.

Providence permitting, I will preach in
Barnstead, (Clark meeting-house) .... April 28th
Pittsfield, (where Bro. Emerson may appoint) April 30th—May 1st
London Ridge .... May 2d—3 1
Danbury .... May 5th
North Sutton, (where Bro. Andrews may appoint,) May 7th
Concord, (where Bro. Zina Ford may appoint) May 8th
Hooksett .... May 10th
Manchester .... May 12th
Auburn .... May 13th
Deerfield .... May 15th—16th
Lee .... May 19th
JOSEPH PINKHAM.

The Lord willing, I will meet with the saints of God as follows:—
Morris, Ct. .... Sunday, May 5th
Bakerville, Ct .... May 12th and 13th
Winsted, Ct. .... May 14th
Cold Spring, Mass. .... May 15th
East Otis .... May 16th
Chester Factories .... May 17th
Goshen .... May 19th
Plainfield Pond .... May 22d
Savoy .... May 24th
Griswoldville .... May 26th
Dalton .... June 2d
Well's Forge .... June 4th
Sandisfield .... June 5th
Winsted .... June 6th
Wrightville .... June 7th
Morris .... June 9th
GEO. L. TEEPLE.

If any of the above conflict, please write me at Morris, Conn., by the 6th of May. G. L. T.

Eld. J. Couch will preach in
Portland .... Sunday, May 12th

Providence permitting, I will preach at the Central Coventry Church, R. I., April 28th.
M. R. PHETTEPLACE.

Eld. H. Munger will preach at New Bedford the 3d and 4th Sundays in April.

Eld J. Hemenway will preach in
Portland, Me. .... Sunday, May 5th
Swanville .... Sunday, May 12th
Frankfort .... Sunday, May 19th
Starks .... Sunday, May 26th

I will preach in
River Point .... April 30th
Slocum's Corners .... May 1st
Carolina Mills .... May 5th
W. M. SUTHERLAND.

Providence permitting, I will be at London Ridge the fourth Sunday in April. J. G. SMITH.

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
Yarmouth .... Sunday, April 28th
Holden .... May 5th
East Great Works .... May 12th
Orrington .... May 19th
Frankfort Mills .... May 26th

Bro. J. K. Bellows will meet the brethren at
Brooklyn, N. Y .... May 1st

T. S. Canfield will preach in
Prospect, Ct .... May 5th

Business Matters.

To Correspondents.

Eld. Geo. L. Teeple's P. O. address is Morris, Litchfield County, Conn.

Eld. A. Ross' P. O. address is Castleton, Vt.

Cash Receipts.

O G Watkins 290, $1.45; Ard. Ellford, p. pd, 342, $2.20; J G Bush 316, $2.00; H Rollins 314, $1.50.

J B Hyde 308, R Root 304, O Rood 304, S H Bowman 302,—50 cts. each.

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[illegible]

of the king; while all authority but that of sans culottes seemed abolished. The immense wealth and lands of those who fled including that of the Orleans family was "divided" among them "for gain." Thus has infidel France filled the mould of prophecy to the letter as no other power has done since the 1260 days of Papal rule has expired. Simple declarations in prophecy, and simple facts in history, to corroborate the same must come in their chronological order. Verse 40.—*At the time of the end shall the king of the south push at him and the king of the north come against him. At the time of the end.* That is, at a point of time when signs and events as well as the prophetic periods denote the near approach of the end. *The king of the south, etc.* As France is the power here referred to, an alliance on the part of Spain (south) and England, (north) would, with the other features of this prediction, fill the prophecy. "This is a description of an alliance entered into by the king of Spain on the south and Great Britain on the north for six years."—*Wm. Miller.* Spain did "push," and Bonaparte said "it was that unhappy war with Spain which ruined him." It cost him 300,000 men. England did come "against him like a whirlwind," it struck at all points and in all directions. It drove a million of soldiers upon the coast of France, and the mighty power, the "willful king" power, lies prostrate at the feet of the allies. And as Napoleon I. seems to have traveled over the precise ground which the prophetic pencil had painted out, till we reach the 45th verse, it was supposed that he had filled the picture. The wound and the cure, or the "deadly wound healed," was not specified by Daniel's instructor, but reserved for a more full development in the Revelation to John. And while Napoleon III. as the counterpart of Napoleon I., is walking precisely in the steps of his father, (for this seems to be the fact) we discover that prophecy has marked his last and final act thus, "*He shall plant the tabernacle of his palace between the seas in the glorious holy mountain.*" His career was not up at Waterloo or St. Helena. His d adly wound must be healed, and the burrowed fox must have a second chase and finally fall "between the seas in the glorious holy mountain." To this point then we will turn our attention, for to this point he must come and then, and not till then, will the chase be up.

Is he heading for the mountain? When Louis Nopoleon became Emperor of France he took the title "Defender of the faith" and protector of the "Holy Places." Having thus assumed the guardianship of Jerusalem he began at once to intrigue with the Sultan, and in 1853 it was announced that the Turkish government had determined to sustain the cause of the Romish or French church against that of the Greek or Russian; and to make over the interests of those places to the French Emperor. This decision served in a measure to bring about the Russian war. Says Victor Hugo, "Take away intrigue, the so-called affair of the Holy Places, take away the keys, take away the desire to be consecrated, take away the present to be made to the Pope, (the keys) and you have no Eastern war." Being foiled in his attempt then, he is now about to accomplish his darling object through (to him) the fortunate affair of the Syrian massacre. Having attained the assent of the principal European governments to send a contingent force, not to exceed 6,000 men, the Emperor lost no time, but sent out a force sufficient to take the matter entirely under his own control, and is accomplishing at once, what Napoleon I. could not effect with forty thousand men.

As Ahab according to prophecy must fall at Ramoth-Gilead, so the Ahab of the Apochalyptic Jezebel must fall in "*the glorious holy mountain.*" The importance of this Syrian occupation is thus set forth in the Paris Seicle: "Now that the Syrian expedition is decided upon by common agreement, we must not fear to declare its importance, and to examine its consequences. The chief thing is done. It was necessary that Europe (rather France) should intervene in the East. She is on her way thither. God will watch over her fleets and over her soldiers; these christian fleets go to accomplish the will of God. We must not delude ourselves. We have just embarked in an enterprise of very long duration. See what happened in the case of Rome. When France sent a division there in 1849, it was a question of only a rapid operation of a momentary stay. Eleven years have already passed by and we know not when nor how our troops will quit Rome." "France has already 12000 men in Syria. Bonaparte is already in the closest connection with the Arabs under Abd-el-kadar, and with the Egyptian government. It is said all of her troops are at his disposal. The occupation of Jerusalem and the Holy Land is only a question of time." Then comes his end. *Yet he shall come to his end and none shall help him.*

Thus ends the last "wonderful" power of the old Roman Empire. Can this be other than France? Then look well to this one fact. Our destiny is fixed with his coming to his end; for then Michael stands up—the time of trouble comes, and deliverance to all whose names are found written in the book. And many of the sleepers of the dust shall awake. They are awakened to everlasting life. Yes, the poor pilgrim's journey will be ended—their vile bodies changed and fashioned like Christ's glorious body. *Children* will come, *Mothers* will live again, and the inhabitants will not say, I am sick. In view of which I sometimes sing the following a little altered from the original, in the tune of "*Willie on the dark blue sea.*"

My latest sun is sinking fast,
My race is nearly run,
My strongest trials now are past,
My triumph is begun.

CHORUS.

O come, angel band, around me stand,
I come, behold I come,
O, bear me away on your snowy wings,
To my own immortal home.

I know I'm nearing the holy ranks
Of friends and kindred dear,
For I brush the dews on Jordan's banks,
The crossing must be near.

I've almost gained my heavenly home,
My spirit loudly sings,
The holy ones, behold they come,
I hear the sound of wings.

O, bear the waiting saints to Him
Who bled and died for me,
Whose blood now cleanses from all sin,
And gives me victory.

H. PRATT.

For the Crisis.

Notice to the Brethren at Large.

I am aware that a number of the brethren and sisters are waiting till I come round with a supply of my books to get a copy; but as my movements are very uncertain, I cannot promise when I could supply them personally. Hovever, if any one will send $5.00 to Bro. Jno. F. Cotton, at the "Crisis" office, he will send them ten copies by express, thus saving ten cents on each copy, beside the postage. Even to those ordering five copies, I will let them have them at the same rate. Furthermore, I am yet indebted for the publication of this edition, and I hope the friends will assist me by purchasing the book with advantage to themselves.

I was told by a brother that the *poultice receipt* was of more value to his family than the price of the book. Come, brethren and sisters, now is the time.

H. MUNGER.

For the Crisis.

The Conference Love-Feast.

The love-feast at the Meionaon on Sunday morning was indeed the flower of the conference, and a feast to all who were present; and the query arises, why is it always the case that the love-feast is more interesting than any other meeting? Simply because the Spirit of God has free course, and is not clogged by long prayers and doctrinal discussions, which often are great drawbacks upon the spirituality of a prayer meeting.

God has no special gifts, or graces, or blessings, for a love-feast, any more than for any other meeting; and if the rule of short prayers and exhortations was adopted in *all* our meetings, they would be much more salutary. Long prayers in the closet, and short ones in the meeting, is a good motto.

D. N. SMITH.

SCOFFERS.—The following is from the Troy Daily *Times*, of April 15th:—

"The Second Adventists of Boston—those who await the hourly coming of the Messiah—have been in session for several days past, on the strength of the exciting news from the South. Their meetings are poorly attended, as the wilful and perverse Athenians prefer rather to deal with the hard facts daily being developed, than with the intangible theories of a coterie of enthusiastic monomaniacs. Besides, has not Dr. Cumming of London, the great high priest of Second Adventism, definitely fixed 1867 as the period for the termination of all things worldly?"

Obituary Notice.

Fell asleep in Jesus, at the residence of his cousin, A. Deyo, Strawberry Point, Iowa, Feb. 11th, 1861, Bro. J. P. DEYO, aged twenty-seven years, eight months and three days.

J. P. was sick about four weeks. His disease was hernia, and he suffered much toward the last, but had his senses till long after he could speak; and within a few minutes of his last, he gave directions concerning his affairs and funeral, and who he wanted to preach. As it had rained, and the water was very high, they could not gratify his choice, which was Eld. Moses Chandler or Peter Hough, if they could be had. A Methodist preacher of this place, who preached from 1 Cor. 13 : 13, gave a very consistent discourse to a very large congregation. We feel his loss very deeply, both in our church and community, as he had many warm friends. He seemed anxious to die, that he might rest and be free from pain, and said, "I shall not have to sleep long in the ground, for Jesus will come." He bid each one farewell, and exhorted them to meet him in the kingdom. His hope was in the resurrection.

Some years ago he came out in Galesburgh, Mich., and united with a Congregational church of that place, and came to Iowa four years ago, where he heard the writer preach the resurrection and life only through Jesus Christ, which led him into the true light and obedience of the commandments more fully; and when this church was organized, two years ago last fall, by Eld. Sheldon, he was one of the eleven that formed the church. He has lived consistent, and sustained the cause of Christ by his life and influence, as well as by temporal means.

It was through his influence that C. I. Deyo, of Michigan, his brother, was led to see the grand truths of the gospel, by sending him letters, the Crisis, and tracts, and now he is proclaiming it to the world.

We do not mourn as those that have no hope. May this circumstance lead us, his relatives, to more nearness to one another and to the Lord, so that our work may be done and well done, that we may all meet in the kingdom of God. PETER S. W. DEYO.

Summary of News.

FOREIGN.

[Advices of the 7th instant.]

Very warlike rumors continued to prevail in Paris. The army is being drilled for war, and provided with baggage and wagons.

A difficulty had arisen in the conclusions of the treaty between France and Belgium.

The *Patrie* says that the Emperor Napoleon had written to Prince Murat, disapproving his recent manifesto relative to the Neapolitan crown.

All the Marshals of France were summoned to attend an extraordinary council at the Tuileries on the 8th inst. The Sunday Paris journals are calling for the dissolution of the *Corps Legislatif*, owing to the large number of legitimists and ultramontanists in that body.

The Bourse on the 5th was firmer at 67f. 75c.

The London Post asserts that military operations, in which Garibaldi is to take part, are on the point of commencing, and that the leaders of the combined Hungarian Diet will pass a vote recalling the Hungarian troops from all parts of the Austrian empire for concentration in Hungary alone. This, if complied with, would strip Venetia of the flower of the Austrian forces, and if opposed by Austria, the Hungarians would refuse to pay taxes, and thus commence insurrection.

Sweden and Denmark have recognized Victor Emmanuel as King of Italy.

Increased agitation prevailed at Warsaw.

The American news, it is said, caused considerable excitement, and promised to give a great impetus to the cotton growers.

The famine accounts continue to be very serious.

It is reported that the English naval division has left Malta for the Ionian Islands, where agitation increases.

[Advices of the 9th instant.]

FRANCE.

The *Opinione Nationale* says that in the event of a collision, France has secured the support of Russia, and Austria that of England.

Warlike rumors are prevalent in Paris.

It is stated that the army at Lyons is to be increased to 100,000 men, and that Canrobert is to have 80,000 men along the eastern frontier.

ITALY.

Letters are warlike. It is denied that Garibaldi went to Turin on the invitation of Count Cavour, and it is asserted that he is opposed to Cavour's policy.

An address has been presented to Garibaldi by Mazzinians, inviting him to action, and at his bidding the half million of men he called for will all be ready. Garibaldi's reply was vague. The genuineness of the document was doubted.

The Duke Caznillo was arrested at Naples in consequence of two letters received by him from Francis Second. Several members of the Bourbon committee and two priests were arrested. It is rumored that a conspiracy had been discovered, in which five bishops were implicated.

The Pope has recovered his health.

DOMESTIC.

Burning of Harper's Ferry Arsenal.

15,000 STAND OF ARMS DESTROYED.

Carlisle, Pa., April 19. Lieut. Jones, late in command of Harper's Ferry, arrived with his command, forty three men, at 3 o'clock this afternoon. The Lieutenant having been advised that a force of 2500 troops were ordered by the Governor to take possession of Harper's Ferry, and finding his position untenable, under the direction of the War Department, he destroyed all the munitions of war, the armory arsenal and buildings.

He withdrew his command under cover of night, and almost in the presence of 2500 troops. He lost three men. Fifteen thousand stands of arms were destroyed. His command made a forced march of thirty miles last night, from Harper's Ferry to Hagarstown, Md. They look much worn and fatigued. They were enthusiastically received by the entire population of this place.

APPREHENSION OF A NEGRO INSURRECTION.—New York, April 19.—A dispatch from Wilmington, Delaware, to the Tribune, states that a merchant captain direct from Pensacola gives information that Fort Pickens now contains 800 men and seven vessels lying outside. A large number of Southern troops arrived on Saturday. There are still many Union men in Florida.

A bloody negro insurrection is apprehended in the cotton States.

A gentleman who passed through Tennessee on Wednesday, says the American flag was flying everywhere.

In Virginia loud threats to lynch Union men are heard everywhere.

The Washington correspondent of the New York Times says: "I have reliable intelligence that over three thousand men have been enrolled in Baltimore, pledged to oppose the passage through that city of troops to Washington. Their organization is secret, and for that reason cannot be very effective. The New York troops were notified of the fact by telegraph to-day, and warned to be on the lookout, ready for emergencies."

New York, April 19. The Post's Washington dispatch says that the rebellion in Virginia is formidable.

Several Northern men have been expelled from Richmond, narrowly escaping with their lives. The confederate flag is flying there.

Washington, April 19th. It is certain that the Massachusetts regiment was attacked in Baltimore, and fired on by their assailants in Pratt street. Showers of paving stones rained on their heads. They are on the way here. It is certain that Harper's Ferry was burned up, and the arms destroyed by Capt. Jones, who has retreated to Carlisle.

The Sixth Regiment has arrived, leaving one hundred men, with the Band, at Baltimore. In the fight, two soldiers were killed and sixteen wounded.

It is reliably stated by parties from Richmond that the secession ordinance was publicly proclaimed yesterday. The vote is kept secret.

The Massachusetts troops arrived this evening, and are quartered in the Capitol. Several of them were wounded in Baltimore and sent to the infirmary, while others who were injured in that city were on duty with their comrades.

New York, April 19. A special dispatch from Martinburg to the world, says that Virginia troops to the number of 1500 have possession of the town at Harper's Ferry. Cannon are planted on the adjacent hills and soldiers are distributed in all directions. There is said not to be a Union man there. The train was stopped for troops that might be on their way to the arsenal, but after examination, was allowed to proceed between two files of soldiers. All the Federal officers in the town have resigned. It is asserted that the force here will not provoke a collision unless an attempt is made to dislodge them. The Confederate flag was raised at Point of Rocks in Maryland to-day.

The Evening Post learns from a reliable source that Jeff. Davis, at the head of the Confederate Army, is within twenty-four hours' march of Washington.

DEPARTURE OF NEW YORK TROOPS.

New York, April 21. Steamer Baltic, took the 12th Regiment, and the R. R. Cuyler, the 71st Regiment, the Coatzacoalcos the Rhode Islanders, the Columbia the 6th, the Ariel takes the 2d Battalion Massachusetts Rifles and some regulars.

The Monticello, Marion, James Adger and Roanoke have steam up, ready to start at a moment's notice.

The above regiments marched down Broadway, about one o'clock, embarking at two o'clock. The scene on Broadway and at the piers defies description. Probably from four to five hundred thousand people witnessed their departure, perfectly wild with joyful and patriotic enthusiasm, though tinctured by sorrow by relatives.

New York, April 21. The harbor was the scene of great excitement as the fleet left. All the piers, landings, and housetops in this city, Jersey, Hoboken, and Brooklyn, and the Battery, were crowded with people and thousands of boats filled with people saluted them as they steamed down the bay. Flags were dipped, cannons roared, bells rung, and steam whistles shrilly saluted, and thousands sent up cheers of parting.

A gentleman from Washington states that Gen. Scott remarked yesterday, that he had ten days the start of Jeff Davis and means to keep it!

Philadelphia, April 19. The New York seventh regiment, numbering 991 men by actual count, has arrived. They received a continuous ovation all through New Jersey. Cannon were fired, and houses illuminated. They reached here late to-night. The streets were thronged to witness them. It is reported that they will go on board the Keystone State for Washington.

Philadelphia, April 21. A messenger who left Washington yesterday, reports all quiet there, but it was rumored that the President was about to call for additional troops from the faithful States to make up the deficiency caused by States refusing to furnish their quota.

A party of armed men will leave to-morrow to repair the bridges on the Baltimore road.

Philadelphia, April 22. The excitment growing out of the rebel war, is greater than ever. There is a decided determination to push the contest to an extremity. This city is patriotic and valorous as ever.

The outrages in Baltimore to the Massachusetts troops has kindled a flame here which will not be readily quenched.

New York, April 22 The War excitement in this city continues unabated. Enlistments are actively progressing. This city is ready to put 25,000 good fighting men into the field at the earliest notice.

The Philadelphia Press says it is expected that ten thousand men will be encamped in Pennsylvania by the 23d inst., in response to the call of the Government.

A private letter received in this city from Pittsburg, Pa., says, under date of 16th instant:

"The war excitement is intense. Our city will tender 5000 men. We could raise 10,000 in the city and county, if required. Two companies, of 110 men each, leave for Washington to-day; three or four will go to-morrow if accepted.

Harrisburg, April 19. The Governor has ordered ten thousand suits of clothing made in Philadelphia, and three thousand pairs of blankets. The encampment here is alive. Tents are erecting rapidly; twelve hundred men are encamped.

April 20. A dispatch from Gen. Butler, received at this date, confirms the previous report that but two Massachusetts soldiers were killed, one of them by a piece of iron thrown from a foundry, and it states that most of the wounded have arrived at Washington with their comrades, from which the inference must be that their wounds are not dangerous.

Gen. Butler telegraphs also of our men: "Troops fought manfully. No man offered to run. They bore the attack with the utmost patience, until prominent citizens of Baltimore told them to fire. They did so. Part of the mob responded with fire. The rest scattered. All have arrived at Washington except six injured, who are well cared for at Baltimore."

His excellency, the Governor, has sent the following dispatch to the Mayor of Baltimore —

"I pray you to cause the bodies of our Massachusetts soldiers dead in Baltimore to be immediately laid out, preserved with ice, and tenderly sent forward by express to me. All expenses will be paid by this Commonwealth." JOHN A. ANDREW,
Governor of Massachusetts.

Wilmington, Del., April 22. A naval officer who arrived here this afternoon says the steamer S. R. Spaulding, from Boston, landed a portion of her troops very quietly at Fort McHenry. Baltimorians were waiting to seize her, but she started down the Bay and frustrated their designs.

Annapolis is in charge of the Sixth Massachusetts Regiment.

Passengers from the South on the train just passed say all is quiet at Baltimore, and the turnpike clear of secessionists.

New York, April 22. Collector Barney states that a gentleman officially connected with the government says he has information from Washington that an official correspondence has been opened there with Baltimore, resulting in the undertaking by Baltimore to repair the railroad bridges and telegraph lines, and to keep communication open for passengers, mails, dispatches and troops.

Captain Lowry of the ship Julia E. Thayer, from Hampton Roads 21st, reports as follows: That pilot informed him that the Norfolk and Gosport Navy Yard was in flames when leaving the roads.

Newark, Del., April 22. It is reported that a naval officer from Norfolk says the frigates Merrimac and Germantown have both been scuttled, and the Navy Yard burned, by order of the Government

Another account says the Merrimac got out with great difficulty, the floats having been ingeniously constructed.

Philadelphia, April 22. There is a vague report that Fort McHenry was shelling Baltimore at midnight.

New York, April 22. A lot of uniforms for the Southern Army was seized at the store of Nubrick & Brother, Dey street, today.

It appears that a diabolical attempt was made to poison the Massachusetts volunteers on board the State of Maine, when here on Friday evening, by sending poisoned brandy on board. One died, and four or five others have been under its influence, but will probably recover. The perpetrator of the outrage is unknown.

New Orleans, April 22. The free colored population have tendered their services to the Governor in defense of the State. A meeting is to be held to-night to adopt measures to clear the city of abolitionists. A number have been arrested.

The grand Union demonstration in New York, Saturday afternoon, April 20th, is said to have been the largest meeting ever held on this continent, if not the most enthusiastic.

SHE SOLD HER COW.—The Herald says that in one of the companies attached to the regiment of Col. Jones, which left last evening, was a newly enlisted recruit, the eldest son of a widow in one of the country towns, and who to-day followed her son to the city to take a last look of him until he returns from the war. She did not come to urge him to return to his peaceful home and pursuits, but rather to cheer him with a mother's blessing. Fearing that her son might want for money during his absence, the noble woman raised a sum of money by the sale of a cow that she owned, and being admitted inside the lines just before the troops left the State House, she pressed the money upon her boy. It is almost needless to say that her offer was declined, as the Massachusetts troops will come to no want. Such self devotion and patriotism is worthy of the mother's of the revolution.

Notices, &c.

Notice.

Providence permitting, there will be a conference held in Amboy, Lee Co., Illinois, to commence on Thursday, May 23d, at 7 o'clock, P. M., and continue over the following Sabbath. If the weather will permit, we anticipate holding the meeting in the grove near the town. We extend a general invitation to this meeting. Come, all who can, to this feast; come to labor for the good of our fellow men. Time is short, and what is done must be done quickly. The brethren from Earlville and Shabona grove are especially requested to meet us at this meeting. We trust Bro. Chandler, Bro. Calkins and Bro. Spencer, also my brother H. G. McCulloch will be present to preach the word, and all others who can. In behalf of the Brn.,

WM. MCCULLOCK.

Notice.

There will be a quarterly conference at Floyed, Floyed Co., Iowa, to commence May 17th, at half-past 7 o'clock, P. M., to continue over Lord's day. Floyed is situated on the Cedar river, six miles above St. Charles, and ten miles below Osage. Inquire for C. P. Burroughs and S. P. Bissell, or for members of the Christian Church.

PETER S. W. DEYO, Evangelist.

Herald, please copy.

Notice.

I will commence a meeting, the Lord willing,

At Greely, Delaware Co., Iowa, May 21st, at half-past seven o'clock, and continue over Sunday.

Cascade, Dubeque Co., Iowa, to commence May 10th, at the same hour, and continue over Sunday.

Sweetland, Muscatine Co, Iowa, May 18th, to continue over Sunday, (or as Bro. Covill may arrange for that time.)

Amboy, Lee Co., Ill., May 26th, and over Sunday. I hope to see a general gathering at each place. MOSES CHANDLER.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach at
Fairmount, Mass. . . . . . April 28th
Keene, N. H., Tuesday and Wednesday evenings, May 7th and 8th
Rutland, Vt. . . . . Thursday eve., May 9th
Castleton, Vt . . . . . Friday eve., May 10th
Keeseville, N. Y . . . . . Saturday eve., May 11th
and continue one week or more.
Syracuse, N. Y. . . . . . Wednesday eve, May 22d
and continue over the following Sabbath.
Seneca Falls. . . . . . Monday eve., May 27th
Dansville, N. Y . . . . . Wednesday eve, May 29th
and continue over the Sabbath, and longer if thought best. MILES GRANT.

Eld. L. Boutall will preach in
Concord, N. H . . . . . April 28th

I will preach in Sutton, N. H., (near Harvey Wadleigh's) the first Sunday in May.
S. W. BISHOP.

Providence permitting, I will preach in
Barnstead, (Clark meeting-house) . . . . April 28th
Pittfield, (where Bro. Emerson may appoint)
April 30th—May 1st
Loudon Ridge . . . . . May 2d—31
Danbury . . . . . May 5th
North Sutton, (where Bro. Andrews may appoint,) May 7th
Concord, (where Bro. Zina Ford may appoint) May 8th
Hooksett . . . . . May 10th
Manchester . . . . . May 12th
Auburn . . . . . May 13th
Deerfield . . . . . May 15th—16th
Lee . . . . . May 19th
JOSEPH PINKHAM.

The Lord willing, I will meet with the saints of God as follows:—
Morris, Ct. . . . . Sunday, May 5th
Bakerville, Ct . . . . . May 12th and 13th
Winsted, Ct. . . . . May 14th
Cold Spring, Mass. . . . . May 15th
East Otis . . . . . May 16th
Chester Factories . . . . . May 17th
Goshen . . . . . May 19th
Plainfield Pond . . . . . May 22d
Savoy . . . . . May 24th
Griswoldville . . . . . May 26th
Dalton . . . . . June 2d
Well's Forge . . . . . June 4th
Sandisfield . . . . . June 5th
Winsted . . . . . June 6th
Wrightville . . . . . June 7th
Morris . . . . . June 9th
GEO. L. TEEPLE.

If any of the above conflict, please write me at Morris, Conn., by the 6th of May. G. L. T.

Eld. J. Couch will preach in
Portland . . . . . Sunday, May 12th

Providence permitting, I will preach at the Central Coventry Church, R. I., April 28th.
M. R. PHETTEPLACE.

Eld. H. Munger will preach at New Bedford the 3d and 4th Sundays in April.

Eld J. Hemenway will preach in
Portland, Me. . . . . Sunday, May 5th
Swanville . . . . . Sunday, May 12th
Frankfort . . . . . Sunday, May 19th
Starks . . . . . Sunday, May 26th

I will preach in
River Point . . . . . April 30th
Slocum's Corners . . . . . May 1st
Carolina Mills . . . . . May 5th
W. M. SUTHERLAND.

Providence permitting, I will be at Loudon Ridge the fourth Sunday in April. J. G. SMITH.

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
Yarmouth . . . . . Sunday, April 28th
Holden . . . . . May 5th
East Great Works . . . . . May 12th
Orrington . . . . . May 19th
Frankfort Mills . . . . . May 26th

Bro. J. K. Bellows will meet the brethren at
Brooklyn, N. Y. . . . . . May 1st

T. S. Canfield will preach in
Prospect, Ct . . . . . May 5th

Business Matters.

To Correspondents.

Eld. Geo. L. Teeple's P. O. address is Morris, Litchfield County, Conn.

Eld. A. Ross' P. O. address is Castleton, Vt.

Cash Receipts.

O G Watkins 290, $1.45; And. Elford, p. pd. 342, $2.25; J G Bush 316, $3.00; H Rollins 314, $1.50.

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H. L. HASTINGS, [illegible]
PROVIDENCE, R. I.

January, 1860.

[illegible]

Original Contributions.

For the Crisis.

There's ever one bright Star for Me.

Mid conflicts, griefs and fears,
Mid sorrows, sighs and tears,
Mid life's e'er varying scene,
When earthly hopes grow dim,
There's ever one peculiar star
That shines for me all bright and clear.

When disappointments sore
Tempt me to dark despair,
As o'er life's rugged way
My trembling footsteps stray,—
I turn my eye aloft and see
The brilliant star that shines for me.

From retrospection's mount
My mind past scenes recount,
Alternate smiles and tears
Fill up the by-gone years;
And sad regrets would banish peace,
Should this bright star its radiance cease.

Dear sinner, would you know
What 't is that cheers me so
In trial's gloomy hour,
When storms of sorrow pour?
Yes, would ye know this lovely star,
This sure defence against despair?

Then see the lovely Lamb
On Calvary's mountain slain:
Behold the bloody tide
That issues from his side!
He died, that mortals he might save
From sin, corruption and the grave.

He died, but now he lives,
Eternal life to give
To all that seek his face,
And trust in God's free grace;
And when he comes to earth again,
The sanctified shall with him reign.

This glorious hope divine
With pleasing lustre shines
On life's meandering stream,
Amid earth's darkest scene;
It is the one peculiar star
That shines for me all bright and clear.

Pownal, Vt. M. J. Mason.

For the Crisis.

THE COMING STRUGGLE
Between the Church and the Powers of Darkness:

SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 11.

THE BATTLE OF THE GREAT DAY OF GOD ALMIGHTY.

"And he gathered them together into a place called in the Hebrew tongue, Armageddon. (Some copies read, "They gathered.") And the seventh angel poured out his vial into the air; and there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were on the earth, so mighty an earthquake and so great. And the great city was divided into three parts and the cities of the nations fell; and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away and the mountains were not found; and there fell upon men a great hail out of heaven, every stone about the weight of a talent (113 lbs.); and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."—Rev. 16 : 16—21.

It is very generally supposed that Babylon is destroyed before the Lord comes, but we learn from this chapter that Christ comes under the pouring out of the sixth vial and before the seventh is poured out the nations are gathered into the place of battle. Then the seventh is poured out upon them in this battle; and under this seventh and at the time of God's wrath upon all these nations, it is said that "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." It may perhaps be said that the hating of the whore and making her desolate and naked, the eating of her flesh and burning her with fire, is done by the ten horns on the beast, (Rev. 17th chap.) and therefore it must be before this battle. I cannot see why this may not more likely be done in the battle while the "great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor," when every man's sword shall be against his brother. But I cannot get along any other way with the order of events in this chapter, than to regard Christ's coming under the sixth vial and the wrath of God on Babylon under the seventh vial.

That the nations in this battle are the offensive party and have Christ in view as their object of attack, it is evident from the account of the battle as given in the 19th chap., where John says, "I saw the beast and the kings of the earth and their armies gathered together to *make war against* Him that sat on the horse and against his army." Here we are told that they gather *to make war*, and that their object of attack is him that sat on the horse, who, according to verse 16th, is "King of kings and Lord of lords." This idea is supported also by the passage in the 17th chap., stating that the ten kings "shall make war with the Lamb, but the Lamb shall overcome them; for he is Lord of lords and King of kings." There is also a portion of the Jews who have the [illegible] of this anti-christian mass, and who will have the protection of Christ in this battle. They will probably be such Jews as cling to the Bible and its God, though not to Jesus of Nazareth, probably. Yet expecting the Messiah to come about this time for their relief, they will receive him and find to their grief that it is the same Jesus of Nazareth whom they have all along rejected and despised.

This battle is prophesied of in various places in the Bible, which I will now quote or some of them, and show the leading features of this struggle that is coming and its importance as shown in the prominence given to it during thousands of years past, and as introducing the rest that remains for the people of God. I will first quote from Zech., 14th chap. Zechariah tells us that God shall "gather all nations against Jerusalem to battle"; that "the Lord shall go forth and fight against those nations"; that "his feet shall stand in that day on the Mount of Olives"; that "the Lord shall be King over all the earth in that day; there shall be one Lord and his name one," and that "those nations which fought against Jerusalem" shall suffer the terrible "plague" of having "their flesh consume away while they stand upon their feet, and their eyes consume away in their holes, and their tongues consume away in their mouths." We are assured also that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.—Zech. 14th chap.

Joel alluded to this battle, telling us that God "will gather all nations and bring them down into the valley of Jehoshaphat, (joining Jerusalem on the east) and will plead with them there for my people Israel." He notices in the following language the extensive preparations for the battle:—"Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near, let them come up. Beat your ploughshares into swords and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves and come all ye heathen and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat, for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe; come, get you down for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion and utter his voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people and the strength of the children of Israel."—Joel 3d chap.

Daniel mentions in the 11th chap. a king (some copies read, "a certain king") "who shall do according to his will, and shall exalt himself and magnify himself above every God, and shall speak marvelous things against the God of gods, and shall proper till the indignation be accomplished. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God, for he shall magnify himself above all." Among other things "he shall cause them to rule over many and divide the land for gain"; and "he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him. And at that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as there never was since there was a nation even to that same time. At that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake; some to everlasting life, etc.—Dan. 11th chap.

This same king and his expedition to the mountains of Israel and also this battle of the Great Day is given by Ezekiel, 38th and 39th chaps., where he represents him as coming against the mountains and people of Israel "like a storm"—"like a cloud to cover the land—a great company and a mighty army," "in the latter days." He says further:—

"And it shall come to pass at the same time when God shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face; for in my jealousy, and in the fire of my wrath have I spoken. Surely, in that day there shall be a great shaking in the land of Israel. So that the fishes of the sea, and the fowls of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places (towers) shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountain, saith the Lord God, every man's sword shall be against his brother. And I will plead with him, with pestilence and with blood; and I will rain upon him and upon his bands and upon the many people that are with him an overflowing rain and great hailstones, fire and brimstone. Thus will I magnify myself and sanctify myself, and I will be known in the eyes of many nations and they shall know that I am the Lord." He says further,—"Thou shalt fall upon the mountains of Israel, thou and all thy bands and the people that are with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field for I have spoken it saith the Lord God. And I will send a fire on Magog and among them that dwell carelessly in the isles; and they shall know that I am the Lord."

The Lord says by Jeremiah,—"For lo, I begin to bring evil on the city called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy against them all these words and say unto them, the Lord shall roar from on high, and utter his voice from his holy habitation. He shall mightily roar upon his habitation. He shall give a shout as they that tread the grapes against all the inhabitants of the earth. A noise shall come even to the ends of the earth. For the Lord hath a controversy with the nations. He will plead with all flesh. He will give them that are wicked to the sword, saith the Lord. Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even to the other end of the earth. They shall not be lamented, neither gathered nor buried, they shall be dung on the ground."—Jer. 25 : 29—33. Isaiah, in speaking of this battle in the last chapter of his prophecy says,—"The hand of the Lord shall be known toward his servants and his indignation toward his enemies. For behold, the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh."—Isa. 66 : 14—16.

Another account of this battle is given in the close of the 15th chap. of Rev., where Christ is represented as coming "on a white cloud, having on his head a golden crown, and in his hand a sharp sickle." The account closes with the language,—"And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, 'Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.' And the angel thrust in his sickle into the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city and blood came out of the winepress, even unto the horse' bridles, by the space of a thousand and six hundred furlongs."—Rev. 14 : 14, 18—20.

The account of this battle as given in the 19th of Rev., shows, that God assembles "the fowls that fly in the midst of heaven," saying, "Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and them that sit on them, and the flesh of all men, both free and bond, both small and great." (This call to the fowls is also noticed by Ezekiel in the 38th chap.) John then says,—"I saw the beast, and the kings of the earth, and their armies, gathered together, to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years, etc."—Rev. 19th and 20th chaps.

These several accounts of this battle though often expressing the same things in different language may be found to harmonize as well as the accounts of any several persons among us concerning anything which may come under their observation. They differ in two respects: 1. In speaking of the same things they often differ in terms though agreeing in substance. 2. Some mention some things, others mention other things, and some mention nearly all things, while some things are mentioned by all.

The first difference is illustrated in the place of this battle:—Daniel says it shall be "between the seas in the glorious holy mountain." Ezekiel says it shall be "upon the mountains of Israel." Joel says it shall be in "the valley of Jehoshaphat" (joining Jerusalem on the east). In Rev. 14th, we learn that it shall be "without the city." In Rev. 19th, we learn that it shall be at a "place called Armageddon," which means, according to Dr. Cumming, "August City." In Zechariah we learn that they shall be gathered "against Jerusalem.' All these may point to the valley of Jehoshaphat though only one uses this term.

As to the last difference we find in Ezek. and Rev. 19th an allusion to the call of the fowls, but nowhere else. In Ezek. and Rev. 16th, we have the hail. In Ezek. we have "a great shaking." Joel says, the heavens and the earth shall shake," and Rev. 16th says "there was a great earthquake such as never was since men were on the earth so mighty, and so great." In Ezekiel we read that "every man's sword shall be against his brother"; in Zech. that "a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Ezek. mentioned a "pestilence" and Zech. a "plague" in which their flesh consumes away while they stand upon their feet, their eyes consume away in their holes and their tongues in their mouths. Most of them mention the sword, and fire, and "all nations," and the Lord and his "voice," and all mention his triumph.

As the nations were gathered to this battle by the efforts of the dragon, the beast, and the false prophet, who sent out the three unclean spirits to the nations, it seems that they are more responsible in the deception, and should suffer a severer punishment than the mass: and so it is. The beast is the only one of these three parties who is represented as in actual service in the battle and is probably at the head of the political power. The false prophet is represented as miracle-worker, or diviner, to the beast, and probably the head of the spiritual power. "These both are cast alive into a lake of fire, burning with brimstone." The dragon seems to be head over all as false Christ"—"the Man of Sin"—"Wicked One," etc. I think he is first or at the head of all, for he is mentioned first of the three parties as being of the first importance in speaking of their sending the spirits forth to assemble the nations to this battle. But he *must* be at the head of this whole arrangement, for when he is bound as the dragon he is explained to be the Devil and Satan who would not occupy any other than the first place—not even the second—in the management of this his most important work. That this dragon is here on earth is very clear; and that he is Satan himself is evident from the following reasons.

1. The dragon is explained to be the Devil and Satan; and since the explanation of a symbolic term is designed to give its literal expression, the terms Devil and Satan are to be understood in their most literal signification.

2. It must be Satan, literally, for no earthly being could exist, bound, or not bound, during a thousand years.

3. It must be Satan, for he is charged with being the deceiver of the nations on this occasion, and is bound that he should not deceive them during the thousand years.

4. It must be Satan, since he is bound as the Devil and Satan, and is ever afterward spoken of as him. He is loosed out of his prison and goes out to deceive the nations at the end of the thousand years as "Satan"; and deceiving them he is taken as the Devil and cast into the lake of fire where the beast and false prophet were a thousand years before. If God did not bind the real Satan, or the Devil, here in bringing the dragon as the Devil and Satan, then the real deceiver of the nations will be at large during the Millennium, and God is taking all this precaution lest some "under-strapper" of his shall be at liberty to deceive the world during the thousand years; but if this is the real deceiver of the world, then he will be on the earth visibly before the Lord comes, as the dragon, false Christ, etc.

The Spiritualists look for a supernatural being in their "Coming Man." They say he is unknown to man and most of the spirits. And Paul says the Man of Sin is the Son of Perdition. L.

For the Crisis.

Asiatic Proverbs.

SELECTED BY A. ROSS.

Want of good sense is worse than all the degrees of poverty.

Nothing so effectually hides what we are as silence.

He who has least wisdom has most vanity.

There is no greatness of soul in avenging ones self.

The heart of a fool is in his mouth, and the tongue of the wise man is in his heart.

Of all vices, vanity and love of contention is hardest to be corrected.

Visiting your neighbor is no crime; but your visits should not be so often repeated as to induce him to say it is enough.

As soon as a person takes pleasure in slander, he is to be ranked in the number of slanderers.

Do not reproach a man for his sin which he has committed, when God has forgiven him.

The man who is governed by his passions is in a worse condition than the most miserable slave.

He who relates the faults of others to you, designs to relate yours to them.

It is unbecoming the character of a wise man to commit the faults for which he reproves others.

Never despise a man because his employment is mean or his clothing bad.

The bee is an insect which is not very pleasing to the sight, yet its hive affords abundance of honey.

One coat, one house, and one day's food is enough for you, and should you die at noonday, you will have one half too much.

It is better to perish with hunger than to deprive the poor of their bread.

If you be reproached for your faults, do not be angry with him who does it; but turn your anger against the things for which he has reproved you.

Do not discover the faults of others if you be unwilling to have your own known.

Wage war with yourself, and you will thereby acquire true peace of soul.

☞ Who would not rather save a soul and see it added to the Lord, than capture a city with the ruin of all its defences?

For the Crisis.

Lines.

"There ariseth light in the darkness."

When my heart o'er sin is grieving,
And dark tempests round me lower;
When the tempter comes deceiving,
With his strong, enchanting power;
When kind friends around are falling,
Worn by years or slow decay,
Or some pestilence prevailing,
Bears them swift in death away;
When, indeed, all earth arises,
One vast graveyard to my sight,
Yawning for the whole creation,
With a longing appetite;
When all these dark shadows gather
O'er my pathway here in life—
Faith, with words of consolation,
Comes to cheer me in the strife,—
Comes to point me to a kingdom
Where no grief or sin is known,
Where no tempests darkly gather
Near the brightness of its throne;
Where no sapient, subtle tempter
Lurks in secret to destroy,
But the victor hosts assembled,
Shout aloud in songs of joy;
Where, amid the gathered myriads,
No dark train of ills shall come,
But eternal ages gliding,
Find them still at rest—at home.

West Poland. Jas. A. Libby.

Selections.

The Use of Salt.

As considerable has been said in the *Crisis* on the subject of salt, the following extract from a distinguished work entitled Health and Disease, etc., by Benjamin Ridge, M. D., F. R. C. S., etc., etc., published in London, 1859, may be not only interesting but of some importance in settling the question as to the use of salt. F. H. B.

The intermediate or neutral medicinal agets may be divided into two classes: those that have chemical bases, and those which cannot be said to possess any chemical character at all. Under the first-named head are classed the various salts compounded of an acid and an alkali, and which form some of the most valuable and useful remedies in the pharmacopœia. Some of these are in every-day use. Common salt, or muriate of soda, for instance, is one of the most beneficial agents to man and animals throughout the mineral kingdom, one to which man owes more for the welfare of both his mental and bodily health than he is fully aware of. It is the chief chemical element of the ocean, and is found, therefore, in greater abundance than any other all over the world. So necessary, indeed, does a kind Providence consider it, that it is found not only in sea-water, but in a solid state, bedded in seams, strata and rocks, far inland, and often in the most out-of-the-way localities, whither animals travel many miles to get what is called a "salt lick." Nitrate of potash, carbonate of ammonia, and other salts besides, are similarly used in every-day life."

* * * * * *

Secondly, as to the love of freedom inherent to the Anglo-Saxon and his free use of salt; these, no doubt, seem strange subjects to be commingled and connected; for what can an Anglo-Saxon's birthright have to do with a mere necessary of life? The national spirit is expressive of liberty, independence of action, mind and character; intellectual and moral enfranchisement; exemption from vassalage, serfdom, priestcraft, concordats, conscriptions, or passports—including also freedom to speak or think without permission of its rulers. On the other hand, no matter what the country or climate, wherever any check or drawback on any of these great mental attributes exists, the mind, the thoughts, the ideas, the very springs and emanations of the brain, become warped and morbid; and no nation can rise above a certain level, or beyond a certain greatness, whose powers are contracted, and whose tendencies are constantly to "make mad the guilty and appal the free." In all these latter conditions, nations and people seem made for rulers, and not rulers for *their* free government.

What, then, has salt to do with this? What part does that play? Why, the very same in our material composition individually, as, comparatively speaking, our free institutions do for the elevation and dignity of the national character. Shakspeare, "Nature's sweetest child," must have had some idea of this, when he wrote:—"Is not discourse, manhood, learning, gentleness, virtue, and liberality, the spice and *salt* that seasons a man?" Are not, I add, the very anxieties, troubles, mental efforts, commerce, ambition, glory, renown,—in fact all inducements to worldly advancement, so much salt to the mind?

Now, the very bases of all our substances and secretions are salts. When speaking on the laws of health and disease, I stated the fact of acids and alkalis having their governing proportions in the system; and I may now observe, that their bases are unions in due proportions of a salt,—no matter which may predominate, whether the acid or the alkali,—which cause either an action or a re-action on the system, the one setting the other free. Now I need scarcely say, that there is nothing so wholesome or so necessary for the human frame and animal juices, as salt taken in reasonable proportions with fresh meats and vegetables; whereas, on the other hand, "Salt too little which may season give," begets a lack of energy and of all the nobler elements of a healthy, moral, and physical existence.

The consequence of a lack of salt, in fact, is, that the human frame and *physique* become vitiated and degraded to a state resembling that of the carnivorous animals;—whence they acquire dispositions of revenge, treacherousness, and remorseless cruelty, strangely contrasted with the arrant cowardice, which they display when not under the excitement of their tempers. In fact, if the use of salt be limited, the material and mental powers will be limited in like proportion; while, on the other hand, if the supply of salt be increased, the bodily and intellectual faculties will be proportionably improved. Indeed, strange as the doctrine may appear to some, I cannot avoid the expression of my belief, that the vast strides made in the development of the mental capacities and varied resources of the Anglo-Saxon, as exhibited in the vast improvements this race has made in the arts and sciences during the last half-century, have been in a great measure due to the removal of the formerly most oppressive duty on salt.

In no country whatever of the world has the universality of increase and advance in every class of the community met with any equal to this. In every country where the limitation of the use of salt exists, owing to the absurd duties imposed upon it by a misguided and money-grasping government, no upward movement of the masses or lower orders takes place. The greatest places are filled with those who can afford to use it, and they alone rise who can thus afford to take the most; for *they* only are fitted for such duties. So much do mighty ends depend on small causes, so much do the greatest powers revolve on the smallest pivots.

Again, there is nothing more poisonous or unwholesome to the blood, when long continued or used in excessive quantities, as salt; nor can I too strongly impress this fact on our own Government authorities, whom I would earnestly entreat, in these days of rapid steam communication, to do away, as far as possible, with the demoralizing, unwholesome and cruel system of supplying salt meat to our army and navy. Even improved as its commissariat has been since the disastrous experience of the Crimea, it is still far below the advanced age in which we live, and will probably continue so while the present routine exists. If it be true that even now a two years' provision of salt meats is always in store in Gibraltar, and that these are used only one under the other,—that our ships' crews are served with excess of salt stores as soon as they get out to sea,—that whatever may be said to the contrary, and however fresh provisions may be used in port, the sea-going ships' crews have still this ancient and unwise treatment, and that it is a rule of diet rather than an exception, which it might alone be made;—all I can say is, that it is a most faulty state of things, and a thoroughly unphilosophical mistake. There can be no saving, where life, and health, and vigor are concerned. If the whole mass of salted provisions now in Government stores, above six months old, were ordered to be pitched into the sea, it would be a great boon and a positive gain to the country. Fresh, or fresher provisions, can be better obtained now and more cheaply than the salt ones, and they might be much more employed than they were formerly for both services. I will allow that there has recently been a great improvement in these respects,—yet far, very far short of the extent required by the exigencies of the service.

There is another Board, too, that deserves strong reprobation on account of its most cruel and pernicious doings;—I mean that of the East India Company, whose continued exactions of a duty on salt in India is one of those things that bring a curse upon their heads, a curse upon their management, a curse upon the native population that they rule. For want of salt thousands die every year. In cursing one another they use this term: *"May you get no salt."* They are not flesh-eaters, so much as of fruit and rice,—the long continued use of which, with an inconsiderable proportion of salt, and often none at all, breeds, in some, debility, marasmus, and cholera,—in all, a want of high noble feeling; inasmuch as their blood, unsavored with salt, begets in them the degraded passions and instincts of the carnivora. In short, the very salt with which they are provided, at a cruelly extravagant price, owing to John Company's monopoly, is so bad, as to be little more than a dark saline earth, so sparingly charged with muriate of soda as to require to be taken in large quantities to do any good.

How absurd, then, is it to say, while condemning these cruel, infatuated, and ignorant people, that they have not been *"True to their salt;"* when, in fact, they have never really had that to which they can be true, or for the welfare of their physical and the advancement of their mental health. Neither Providence nor science are heeded by this, I hope not wilfully, ignorant board, who regard a revenue as the one and only thing needful. That they know the extent of injury they do, or of the lives lost every year through their misguided policy, I cannot for one moment believe; and what makes the matter far worse, India is the only dependency of the Crown of England in which this most iniquitous tax is levied. Of all the countries in the world, too, to levy it in a rice or grain-eating community, where salt constitutes an absolute indispensable to the health of the people, is to me one of the most extraordinary cruelties and absurdities of legislation that can possibly be imagined in a so-called philanthropic and scientific age like the present.

The sea holds its salt in solution, and its coasts can furnish any amount. It is difficult to get it in cold countries, where there is a want of evaporation by heat; but there is no excuse in India. Moreover, as I have observed before, divine Providence, in its care for the wants of animal life, has willed that thousands of miles up the country there should be salt rocks and mountains.

What avails the wisdom of Providence to native populations starving and perishing for this necessary of life, so distinctly provided for them, which they might gather and use as freely as the air they breathe in their almost barren wilderness? Why should this most necessary element of life be withheld from them by their fellow men? Why have we, in these plains and and deserts, rocks of salt distributed everywhere, and to which animals migrate from distant parts to lick, and then return, when satiated, to their native prairies? Is man, I would ask, of less consideration than the beasts of the forest or field? No!—man should not be in any way restricted in his use of salt; and it should always be the purest that he can get, and taken with all fresh meats and vegetables;—because, thus taken, it is a general purifier and nourisher of his body and blood, influencing also, most beneficially, his every mental faculty. Indeed, his condition without it becomes in every way vitiated.

Providence, be assured, has given this element in most bountiful proportions, corresponding with the requirements of animal life; and what shall we say of him, who would deny salt to his fellow-man, or give it so sparingly, that it shall almost amount to a complete withholding thereof? Let such a one be accursed!

☞ No man knows what a day may bring forth; therefore, he should every day be in the closet with God, that he may be prepared and fitted to entertain and improve all the occurrences which may attend him in the course of his life.

Reading for Youth.

For the Crisis.

MOTHER.—Almost all that transpired in childhood I have forgotten," remarked a lady, and the tears started from her eyes as she observed, "One thing I never can forget. I used to speak unkindly to my mother, who now is dead." Let those little children who have spoken unkindly too, remember that one day your own kind mother may die and be buried from your sight; then how very, very sad the thought, I was unkind and cross to my mother.

Jennie D. Roberts.

Healthy Children.

"What makes the children in England so healthy and ruddy?"

"They are fed on good bread, bannocks, and milk."

"Do they not give them any pies, hot cakes and preserves?" said Lizzie.

"No, child, except on special occasions, and then quite sparingly."

"I would not like to live there."

"Would you not like to have red cheeks, bright eyes and blooming health?"

"O, yes! but what have these to do with cakes, pies and puddings?"

"Much every way," said Aunty. "Did you not feel a little feverish yesterday afternoon?"

"Yes; my head ached so bad, and my heart beat dreadfully, and I was so hot."

"So I thought. It was the pound-cake and brandy-peaches that did the mischief."

"But mother says I am so delicate that I need something to help me."

"Yes, child, you need much to help you, but not in the way of such delicacies: these only make the matter worse."

"But I like them so much!"

"That is because you have pampered your appetite. Only try for a week, plain, simple food, and you will like it better. Warm biscuits, mince pies, doughnuts and hot coffee would try the digestive organs of an anaconda. Boys who run in the open air, and play at football and take it roughly, may stand such diet, but girls wilt and waste away under it."

Shortness of Time.

The moments fly,—a minute's gone!
The minutes fly,—an hour is run!
The day is fled,—the night is here!
Thus flies a week,—a month,—a year.

Kind Words.

Sister Jennie, are you here?" said little Ada, running into the sitting-room, her eyes sparkling with pleasure, and her golden curls flying in every direction in her haste. "See these paper dolls Aunt Margaret has just sent me! Won't you please cut them out for me? Mamma is busy, and can't now."

"So am *I* busy: go away, and don't bother me," said Jennie, without looking up from her book she was reading, and only changing her position to a more comfortable one in the large easy-chair, in which she sat before the fire. Ada's blue eyes filled with tears, and her little lip quivered as she slowly left the room, and amid all her sorrow, rose up a feeling of anger at her sister for refusing to help her. A moment before she was so happy in the anticipation of her new pleasure, and now,—"It is too bad,"—she sobbed, and the big tears rolled down her cheeks. Just then her brother Eddie came running to meet her, exclaiming—

"Oh Ada, may I take your rubber ball, just a little while?" A few moments before she would not have refused him, but now she said, snatching the ball out of his hand—

"No, you shan't! I wish you would let my things alone." He was thus made angry too, by his sister's rough words, and when their mother came to the nursery, a short time after, she was surprised and grieved to find her little son and daughter engaged in a bitter dispute. A few kind words would have cost Jennie nothing, and her sister's happiness would not have been destroyed for the day, nor her mother's heart so pained, while, if she had conquered her own selfishness, and devoted a few moments to Ada's pleasure, there would have been sunshine in the little one's heart for many an hour.

Dear children, guard well that "unruly member," the tongue, and when the harsh words spring to your lips, force them back, if you would see happy faces around you.—*Ex.*

"Happy the child whose early years
Receive instruction well,
Who hates the sinner's path, and fears
The road which leads to hell.

When we devote our youth to God,
'T is pleasing in his eyes;
A flower, when offered in the bud
Is no vain sacrifice."

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Prayer for the Watchmen.

O! pray for the watchmen who stand on the tower,
And tell of eternity's fast coming hour;
Who lift up their voices when dangers abound,
And loud the alarm through creation do sound.

God pity the watchmen, and bless them with might,
For tempests are rising and dark grows the night;
The winds howl around them, the huge billows pile,
And myriads cry "safety and peace" all the while.

Remember the watchmen, Lord! keep them from pride,
O! may they walk humbly and cleave to thy side;
Take charge of their thoughts and be leader through life,
And keep up their courage when warm is the strife.

Lord! wake the watchmen that sleep on the tower,
For now evil comes to try all in its hour;
O! keep them through time, in eternity's own,—
Permit them to see Thee in peace, on thy throne.

MARIA.

Mission House, Providence, R. I.

For the Crisis.

A Condensed Report

Of a Discussion held in South Ashburnham, March 19th–22d, 1861, between Rev. Jacob Baker and Eld. Miles Grant.

REPORTED BY J. D. MERRIAM.

Discussion continued.—March 22d.

ELD. GRANT'S FIRST SPEECH.—A. M.

Was Christ annihilated? No, he was raised from the dead. The characters represented by goats, become sheep by becoming good men.—In the address of Christ to Jerusalem, there was one point not noticed by my friend. "How often would I gather you . . . *and ye would not.*" Which prevailed? If we cannot prevail against God's law, we are not free agents, and there is no sin. God did not make wicked men; they made themselves wicked. 2 Pet. 2: 12,—"They shall utterly perish in their own corruption." They come up from their graves with their corruptible bodies, and *utterly* perish. How can you destroy sin and error unless you destroy the sinner?—Goats, Jews. Matt. 25: 31,—"He gathered *all nations.*" He found *goats* among all nations, and sheep also. Some are gathered *out of* all nations. If the Jews are goats, they are all to be lost. How, then, is all Israel going to be saved?—A few more texts referring to destruction. Jer. 17: 18,—"Destroy them with *double destruction.*" Prov. 29: 1,—"Shall suddenly be destroyed, and that without remedy." If raised from the second death there would be a remedy. Prov. 10: 29, 30,—"Destruction shall be to the workers of iniquity."—"The wicked shall not inhabit the earth." Jesus says, "Blessed are the meek; for they shall *inherit the earth.*" We have no promise of an inheritance anywhere else. Where are the wicked when the saints have taken the kingdom, and possess it under the whole heaven? They are destroyed forever, without remedy, for eternity. See Job 21: 30; Isa. 1: 28. Rev. 11: 18,—"And the seventh angel sounded, . . . and the time of the dead, that they should be judged . . . give reward . . . and destroy them that corrupt the earth."

MR. BAKER'S FIRST SPEECH.—A. M.

Our friend has admitted that man is the only creature made in the image of God; that man grows in the future life; that he will not enjoy God unless redeemed: in all of this we are agreed. Hope we shall both see alike. He will feel better when he sees that all will be saved. "God did not make wicked men."—The Bible says, "Every plant, which my heavenly Father hath not planted, shall be rooted up." God did make man; therefore, man will not be rooted up.—"Ye would not come." Not then; there was a time when Bro. Grant would not come. But he was converted and came. So with them. Passages are brought to show that the word rendered perish, as in 2 Pet. 2: 12, is also rendered corrupt. 2 Tim. 3: 8,—"Men of corrupt minds." Do we believe that a man of a corrupt mind is perished or annihilated?—If *apollumi* means annihilated, then Christ came to save the *annihilated.* He goes after that which is lost, or annihilated, and continues his search until he finds it.

ELD. GRANT'S SECOND SPEECH.—A. M.

I admit that the *whole* man is made in the image of God, not a part of him. Destroy, we define, to bring to nothing.—"Men with annihilation minds." Men with minds that lead them to destruction. The primary meaning of *apollumi* is defined by Liddell and Scott "to destroy utterly," "to bring to nought, to die." When applied to man, it is the man that does the wrong (not the house he lives in); and when he is perished, there is no part of him alive. "All the wicked will he destroy." Will my friend attempt to show that *destroy* means *preserve?* 1 Cor. 1: 18,—"To them that *perish,* foolishness." Does perish mean salvation? When you take the life of a beast, does it live? When the life of a sinner is taken, does he live on? Ps. 104: 35,—"Let the sinners be consumed out of the earth, and let the wicked be no more. Praise ye the Lord." He does not say *wickedness,* but *the wicked.* Consume means, to destroy by separating the parts of a thing, to annihilate the form of a substance, to exterminate. See Isa. 10: 18; Matt. 13: 30. The tares represent the children of the wicked one, not *wickedness;* the wheat, the children of the kingdom; as the tares are gathered and burned, so shall it be in the end of this world. The tares are cast into the furnace of fire. Nahum 1: 10,—"*Devoured* as stubble fully dry." Why not compare them to gold and silver, which will abide the fire. Rev. 20: 9,—"Fire devoured them." The whole Bible harmonizes with the fact that the wicked are to be destroyed. Ps. 37: 9, 10. Not one of us has any claim on God for future life; it is a gift from God, on conditions specified in his word.

SECOND SPEECH OF MR. BAKER.—A. M.

He introduced the definition of *apollumi* as given by Donnegan. To destroy, as persons slain in battle; to sustain a loss, to perish, to die, to vanish away, to fly away, to dissipate. The meaning of the term should be determined by its general use, as we find it in the Bible. He quotes several passages where it is used, viz., Matt. 2: 13; 5: 29; 8: 25; 9: 17; 10: 6, 28; in none of which does it apply to man in the future world. How, then, draw an argument from it to show that man is to be annihilated? The term *hell* was referred to as applying to Gehenna, where the filth and offal of Jerusalem was burned. He says that fire did not burn the earth up, for it was burning eighteen hundred years ago; has not burned Jerusalem up yet. A text in reference to *perish.* Isa. 57: 1,—"The righteous *perisheth,* and no man layeth it to heart." Are the righteous *perished?* We understand they were so persecuted they felt deep sorrow of heart, and in their tribulation, perhaps, like Job cursed the day of their birth. Jeremiah also cursed the day he was born. Was good old Jeremiah to perish by annihilation? He exhorts to a study of the Scriptures, saying, ask for the divine Spirit, and he will guide you better than Liddell and Scott, or Bro. Grant or myself. Do not believe me or him because we say it. Believe what God says, that there is a spirit within man, within you all. As soon as you open your heart, the light will shine into your soul. The tares and the wheat. Who sowed the tares? An enemy; the mad dog that had bitten everybody.—The tares shall be rooted up. Did God plant a spirit within each individual? It cannot be rooted up. There shall be no more tares when burned. Jesus has come to those who are christians, and carefully pulled up the tares, lest he root up the wheat also. Luke 13: 1–5.—As the Galileans perished, and their blood mingled with sacrifices, so Jerusalem and that people should likewise perish. Not one of the disciples was lost, while the enemies of Jesus were slain.

THIRD SPEECH OF ELD. GRANT.—A. M.

I accept the definition of Donnegan, but none of these definitions convey the least idea of *preservation.* We have used one text containing the word *apollumi.* In this passage does it mean salvation? Refers to the several passages quoted on the negative in regard to the word *perish,* and shows that in none of them does it mean preservation or salvation. Unless there is a resurrection from the dead, the righteous perish forever. Every plant shall be rooted up. Yes. The tares, which Christ calls the children of the wicked one, shall be rooted out of the earth. The preaching of the cross of Christ is to them that perish, foolishness; but to the saved, the power of God. Salvation on one side, perish on the other. When men die, they perish; and if they are raised and die again, they perish again. When the wicked are *utterly* perished, where are they? If any man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and they are burned. When branches are cut from the trees, is it to preserve them? No; to be burned. As the tares are gathered and burned, so shall it be with the wicked. Men, as such, not qualities in them, are to be saved or lost. Matt. 3: 12,—"Whose fan is in his hand, and he will thoroughly purge his floor; . . burn up the chaff with *unquenchable fire.*" What does he burn up? The *chaff,* the *children of the wicked one.* Jer. 17: 20, 27,—"Kindle a fire in the gates of Jerusalem, and it shall devour the palaces thereof, and it shall not be quenched." That fire was kindled when Titus took Jerusalem; the fire burned the temple, and it could not be put out. It was an unquenchable fire. An unquenchable fire ceases to burn only when that which is burning is utterly consumed. Phil. 3: 18, 19.—"Whose *end is destruction.*"

(*Concluded next week.*)

For the Crisis.

Importance of Prophecy.—No. 4.

Third. "They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps." The action of the virgins, in supplying themselves with oil, constitutes the distinguishing characteristic between the two classes—the wise and the foolish. Yet they maintained a uniformity of action, all pursued the same course, so that no difference in character was apparent among them, till the time came that it was necessary to replenish their lamps with oil. It was then discovered that they had not all of them made the necessary preparation to a successful prosecution of their enterprise. But what are we to understand by the oil? Some suppose the oil to represent the Holy Spirit. But this application seems to be inconsistent, from the fact that the oil must, according to the nature of the representation, apply to something over which man holds control, insomuch that he may transfer it *to,* or withhold it *from* others; and which one may consistently ask of another. But this is not true of the Holy Spirit; it is subject to the control of none but God; nor could any *sane* man be so extremely foolish as to say to his fellow, "*Give me of your Holy Spirit.*" The *Heavenly Father* gives the Holy Spirit to those who, in a spirit of meekness and humility, *ask it of Him.*

Again, some suppose the oil to represent *faith,* because it is by the exercise of faith in the word of God that it becomes a spiritual light. But in *this* application the same inconsistency appears as in the one above alluded to, and for the same reasons. Man cannot transfer his *faith* to his neighbor, neither could he consistently be required to do so. But it is said, "The call for oil consists in asking for the *evidence* of faith." But, as the Bible is the *basis* of the christian's faith,—constituting the *sole evidence* of his faith,—and as the Bible is emblemized by the lamps, hence, to ask for the *evidence of faith,* would be equivalent to *asking for the lamp.* But, as the church is the light of the world,—commanded to let her light shine before men,—and as she can comply with the requirements of that command in no other way than by presenting the *evidence of her faith,* can she be justified in withholding that evidence when it is called for, upon the plea of an insufficient supply for herself and those asking for it? I think not. But this is the reason assigned by the wise for refusing to supply the foolish with oil.

Although it is true that no light can be elicited from the sacred oracles without exercising faith in them, yet there is another principle which underlies faith, and is as essential to a *living* faith as the application of oil to the wick in a lamp is essential to obtaining a permanent light therefrom. And this principle is the attribute of love. Unless faith is governed and sustained by love, the light derived by it from the word of God, will be of short continuance. As the application of fire to a dry wick would produce a brilliant light for a moment, so faith, destitute of love, in times of religious excitement, appears active and very zealous. But when the excitement subsides, the faith declines and dies. Unaccompanied by love, faith becomes unprofitable. In 1 Cor. 13: 2, Paul says: "And though I have all faith, so that I could remove mountains, and have not charity, (love,) I am nothing." It is evident, from the scope of the apostles' reasoning, that the word "charity" in this chapter implies *love,* and not practical benevolence, as some have supposed. In v. 3, he says: "And though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing." That is, though he were to practice the grace of benevolence to the extent of his ability, these actions not springing from charity, (love to God,) would yield him no profit. We see, then, that love is indispensable to a profitable faith, though faith may be strong where love is wanting. Again, Christ says: (Jn. 3: 19,) "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This amounts to a positive declaration that, if men had *loved* light, they would have *had* light. *Love* for light, therefore, is the fundamental element in constituting the Bible a moral lamp. Christ has also promised the Holy Spirit to those who *love* him; (see Jn. 14: 15–17,) and the office of that Spirit is to guide into all truth, (chap. 16: 13;) and the light derived from the word of God consists in a knowledge of truth. Hence, if we *love the Savior,* we shall have the light of life, by being guided by the Spirit of God into the truth.

Again, John declares (1 Jn. 1: 5,) that "God is light, and in him is no darkness at all." In ch. 3: 24, he says, "He that keepeth his commandments, dwelleth in him, and he in him." In ch. 5: 3, we read: "For this is the love of God, that we keep his commandments, and his commandments are not grievous." From these declarations of the apostle, we learn, 1, that God is the source of moral light. 2, *If we keep His commandments,* he will dwell in us, i. e., by the influences of his Spirit: and we shall dwell in him, i. e., be united to him in the spirit and temper of our minds. 3, If we *love* him, we shall *keep* his commandments. Hence, that God, who is the author and dispenser of moral light, may dwell in us and we in him, thus illuminating our minds with the light of revelation, depends wholly upon our loving him. And if light dwells in us, and we dwell in light, we shall not walk in darkness.

Inspiration teaches us (Gal. 5: 6) that "In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Therefore, if *faith works by love,* love is the principle from which faith derives life and vigor; and is the fundamental element in constituting the Bible a moral lamp. Light derived from the word of God, by a faith controlled by love to him, is not so easily extinguished as the glaring, impetuous blaze, kindled by a faith overwhelmed with fear of condemnation; but it will live amidst the most violent storms of persecution; and it will burn steadily and shine brightly in the midst of temptation, sorrow, and disappointment. In short, that faith which springs from love to God, is not likely to be overcome, but it will overcome the world instead.

But there *is* a faith which *does not* work by love—which does not overcome the world. This is the faith which the devils have, who believe and tremble. Balaam, who loved the wages of unrighteousness, and who, for money, would have cursed the people of the Most High, had he *dared* to do it, had faith in God, and could foretell future events with precision. But his faith did not work by love. Judas, also, possessed this kind of faith, when he exercised a part of the ministry with the other apostles, and went out with them, preaching the gospel of the kingdom to the Jews, and performing miracles, *his* faith worked, but it did not work by love. Notwithstanding this kind of faith can appear extremely zealous in times of religious excitement, yet, when the excitement subsides, the faith loseth its zeal. If it happens to get caught in the trial which God sends for the purpose of purifying his people, it is sure to condemn the course which led it into the trial, and either vanish or fasten upon some unscriptural position. But I am digressing. As the oil in the lamp communicates vivifying qualities to the wick, causing the fire to continue its action upon it, so love imparts life, energy, and perpetuity to faith, and invites the Holy Spirit—which answers to the fire—to continue to shed its illuminating influence upon it.

We have now found a resemblance to each constituent part of a well trimmed and burning lamp. The Bible answers to the lamp; faith in the Bible, as being the word of God, to the wick; love to God and his word, to the oil; and the Holy Spirit, influencing and directing the grace of faith, to the fire, by which the lamp is lighted up. And the heart, the seat of love, answers to the vessel, which contained the oil. We conclude, therefore, that the destitution of oil, on the part of the foolish virgins, represents a part of the Advent body, as acting in regard to the second coming of Christ, having no genuine love for his appearing: but being compelled, by force of argument, to believe that he was soon to judge the world in righteousness, their fear of future retribution induced them to render an effected service to God, hoping thereby to appease his wrath, and thus escape the condemnation of the ungodly.

"But the wise took oil in their vessels with their lamps." There were some who went forth to meet the Lord whose hearts were filled with love for his appearing; not merely because they had respect to the recompense of the reward,—they esteemed the reproach of Christ greater riches than all the treasures of popular creeds and human organizations; and, following the example of the wise virgins, they left their homes, (church organizations,) resolved never to return to their old homes nor to seek new ones, but to continue as pilgrims and strangers on the earth, until the opening heavens should reveal him who was the object of their affections. The wise are more solicitous for the honor and glory of God, than for their own salvation. With the Psalmist, they are ever ready to exclaim, "O how love I thy law! it is my meditation all the day." "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." "Through thy precepts I get understanding; therefore I hate every false way." And with Job, "But he knoweth the way that I take; when he hath tried me I shall come forth as gold. My foot hath held his steps, his way have I kept and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary food." The wise will not attempt to serve God through fear of condemnation; neither will they serve him merely for the sake of the reward; but, like their Master, it is their meat to do the will of their Father which is in heaven.

R. ROBBINS.

For the Crisis.

In Behalf of the Oppressed.

The following is an extract of a letter received from a sister in Mass., an entire stranger to me, who has been resisting the Spirit for years, and who, I am told by Eld. ——, who preached recently in her vicinity, "was almost dead with consumption," called in the elders to pray, renewed her vows to God, promised obedience, and the result was a *cure.* The woman, in the last stages of consumption, was *healed,*—made every whit whole in a moment,—and went and preached Christ to a dying people the next day. I omit some words of thanks for what little I said on the subject, through the *Crisis,* formerly, and never thought of benefitting anybody. I heard about her trials and temptations to shrink from duty, and forthwith wrote to her, forgetting all about a formal introduction. The Lord told me to *speak* to that burdened soul,—the Holy Spirit went with the word spoken. If the saints of God were engaged in doing each other good, as they ought to be, there would be less waiting, mincing and bowing,—enough to kill a soul, and *not* enough to revive a dying one.

"* * * * * I think you can guess at my pleasure and surprise on receiving your letter, which was fraught with love, and seemed like mercy-drops to my poor heart. If I had related to you the story of my experience in full, doubtless you could not have given me any more pointed advice than you now have. How peculiarly striking was one statement you made: viz., 'You need not wait for an *angel* to come and *open a door* for you, nor for *ministers* to pull you into the pulpit. They won't do it. You must open the door with *your own* fearless arm and STAND UP FOR JESUS!' O, it seemed to me when I read that sentence, that God had let you discern the very thoughts of my heart. For I had thought if some more talented laborer would but send appointments, and take the 'burden and heat of the day' off from my feeble hands, and let me labor a little once in a while, I would step forth at once. But to bear the *whole* responsibility, with so little knowledge! . . . . How could I venture to take so bold a step! How *could* I press forward through the roughness of the way *alone,* in my ignorance, and exclaim,

"A soldier of the cross I stand;
Commissioned at my Lord's command
I venture to the field!
Though weaker than a bruised reed,
Nor sin nor satan will I heed,
For Jesus is my shield."

But, if the Lord bids me move ahead, 'I am resolved to *try.*' Am now thirty-four years old; been married thirteen years. Felt called to public labor at seventeen, a year or two after my conversion; but lingered in the way, striving for an *excuse.* Was a member of the M. E. Church, and knew they did not allow even the *male* members to appoint meetings without consent from both Elders and lay members. I was *uneducated,* and, (worse than all, M. M.) was a *female.* Had never heard of but *three* women that took such a course; and to sum it all up, 'Did (n't) I fear a great multitude, or did the contempt of families terrify me, that I kept silence and went not out?'—Job. 31: 34. Indeed, *slavish fear* lay at the root of it all. The excuse of Moses availed nothing, when he said 'I am not eloquent.' I learned, too, that Gideon could not be released by saying, 'I am *least* in my father's house.' I found, also, that God had surely called Jeremiah, notwithstanding he cried, 'I cannot speak, for I am a child;' and that it would have been far better for me to cry, 'Here am, I—*send* me.' Yet *fifteen* long years did I pray to be excused, when, at times, I felt stirred to this work. During this time, too, I sometimes thought I saw some of the *other* sex (possible?—M.) *too* willing to go forward, and thought they had the seal of 'Ahimaz, the son of Zadok,' who said, '*Let me* RUN, and bear the king tidings,' to whom it was said, 'Wherefore wilt thou run, seeing thou hast no tidings ready?' Still he would *run;* but the mission amounted to nothing, he being only

Albany, N. Y., has an assortment of our books and

able to say, 'I saw a great tumult, but KNEW NOT WHAT IT WAS!'

Two years ago this winter, I began, for the first time, to tell the story of the Cross. I had told a young Advent preacher my experience, to some extent, and he gave me much encouragement. One Sabbath I went to hear him preach. He came to me at noon, and said he had been praying God to send me to that place, and earnestly entreated me to speak that afternoon. O, who but those who have experienced the same can imagine how I felt, when, to the surprise of a crowded school-house, I went forward to the desk! . . . . From that time till last summer I have occasionally spoken in a few adjoining towns . . . . ."

This sister is no fanatic, nor is she one of your simpletons, whose only aim is *to be seen.* At least, reliable persons thus inform me. Now, what must she do? Must she refuse to obey God, just because some old bachelor thinks her doom is kitchen drudgery? Understand, we have no objections against women being "keepers at home;" but we utterly refuse to devote *every* hour of our lives to mush-making or shirt starching. True, the Bible says, "Women, obey your husbands;" but it says also, "Take up your cross and follow me." There are a few liberal-minded men who encourage such bowed-down souls, and try to lead them through the rough path. There are others who favor the idea in *private,* but blush at the idea in public. They are like an Elder (whose wife used to eclipse him) who went to a burdened one and urged her to duty,—even extended an invitation to her to occupy his own pulpit. A few months after he denied it all, and almost broke the poor pilgrim's heart.

Men spend many words in recommending this or that theory to mankind, and think it as important for women to *believe* it as the men. She must know Christ can forgive sins, raise the dead, and that he is soon coming to judge a guilty world. And though she sees the sword coming, she is commanded, in the name and for the sake of wash-tubs and lazy men, to hold her peace.

The writer is not so very fond of and anxious to go beyond all ideas of propriety as some may think. She is not all she wishes other women to be,—faithfully improving the talent committed. But she wants others who *fear* man and the sly winks of their wives, to know *God will be with them,* while setting life and death before the people. Certainly, *woman* will have to render an account to God, as well as man. Let us try to be blameless.

M. MATHEWS.

For the Crisis.

The Resurrection of the Dead.—No. 1.

"And now I stand, and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come."—ACTS 26: 6, 7.

The promise of God, to which the Apostle here refers, must have been a promise touching the resurrection of the dead, else Paul would not have introduced the promise in this connection. He is now arraigned before Agrippa's tribunal for the crime of preaching the resurrection through Jesus. That this was his offence is clear from the question which he immediately puts to Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?" He here directly introduces the subject of the promise, unto which the twelve tribes hope to come. It could not be the promise of a Savior, simply, without special reference to the work which the Savior was to perform. The doctrine of the resurrection was no new doctrine to the Jews, although a sect called the Sadducees denied it. (Acts 23: 8.) But this great offence of Paul consisted in preaching the resurrection through Jesus whom they had crucified. They were also grieved with Peter and John for preaching the same. (Acts 4: 1, 2.) The resurrection of Christ, and therefore [illegible]

Paul says, "The promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." (Acts 13: 32, 33.) This was an earnest or assurance of the fulfillment of the promise, as he says in 1 Cor. 15: 20, "But now is Christ risen from the dead, and become the first fruits of them that slept." The resurrection of Christ was a demonstration that God would fulfill the promise to the fathers, and therefore it is spoken of as the fulfillment to the children of the promise made to the fathers; but the promise to the fathers was of something to which the twelve tribes hoped to come. This promise, therefore, must be found in the law or the prophets; for Paul confessed unto Felix that after the way which his accusers called heresy, so he worshiped the God of his fathers, believing all things which are written in the law, and in the prophets, and had hope toward God, which his accusers also allowed, that there should be a resurrection of the dead, both

ment. All texts on Future Punishment collected

of the just and unjust. (Acts 13: 14, 15.)

Let us now examine the Scriptures, and see what promise God has made to the fathers in connection with the resurrection of the dead, unto which the twelve tribes hope to come. Let it be distinctly noted here, that there is no disagreement between Paul and his accusers with regard to the promise; but the fulfillment of it through Jesus Christ, as taught by Paul, constitutes the only difference, for Paul himself was a Pharisee. (Acts 23: 6.) The doctrine of the resurrection was new to the idolatrous Athenians, and to idolaters generally to whom Paul preached; and therefore to them he seemed to be the setter forth of strange gods, "because he preached unto them Jesus and the resurrection." (Acts 17: 18.) He exhorted them to renounce their idolatry, repent, and turn to the worship of the true God, "because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked; and others said, we will hear thee again of this matter," (verses 30–32.) Here the resurrection of Christ is called the assurance of the resurrection of all men, to bring them forth to the judgment. Idolaters generally believed that men were already immortal, and therefore needed no resurrection; but Christ taught that they are not immortal until after the resurrection, when they can die no more. (Luke 20: 36.) This brings me to consider the promise of God to the fathers, the fulfillment of which implies the resurrection of the dead.

The earliest promise given to man after he became mortal by transgression, (death by sin,—Rom. 5: 12.) implies the restoration of his immortality. "It" (the seed of the woman) "shall bruise thy head." (Gen. 3: 15.) This is clearly taught by Paul in 1 Cor. 15: 21, 22—"For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." When shall they be made alive? "They that are Christ's at his coming."—(ver. 23.) This is what Paul preached as "the hope of the promise unto which the twelve tribes hope to come." For which hope's sake he was accused of the Jews, (Acts 26: 7.) This is what Peter and John preached in the temple (Acts 3: 19–21,) "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." "And, as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached, through Jesus, the resurrection from the dead." (Acts 4: 1, 2.)

The question may now be asked, did any physical change take place in man's bodily organization when he sinned, which rendered him mortal? We answer, no. God foresaw that he would sin, and therefore adapted his physical organization to his mortal state, creating male and female with instructions to multiply like all other animals. Such an organization consists not with the immortal state, and therefore passes after the resurrection, "when they neither marry nor are given in marriage, but are as the angels of God in heaven." [illegible]

J. C. [illegible]

Grand Rapids, Mich.

For the Crisis.

The Prayer of Faith.

The following is another instance of the willingness of the Lord to hear the prayers of his people. It is from a Brother in the Far West, whose name I omit, but with whom I have been personally acquainted for many years, and know him to be a man having the reputation of undoubted veracity and reliability, and one to whose charge more than one important *public trust* has been confided. God has been his guide in *business*, as well as in religion, for years past. He lives the life of faith and enjoys the blessing God bestows.

"W——, Feb. 10th, 1861.

Dear Bro. and Sr. Hastings:—I wish to communicate what the Lord has done for myself and neighbors. Last May I was taken sick with liver complaint. Other complaints set in, with considerable fever. I was soon run down. I saw that disease had fast hold of me. I finally went to prayer, and pledged myself before the Lord to confess the blessing wherever he would make duty plain. I believe the pledge was accepted. A few days after I attended meeting among brethren in an adjoining district. In that meeting I was impressed to speak on the *gifts of healing*. I talked freely, until *my own case* came up, and then I thought as they knew nothing of my being sick, it would be making too much of a show to mention my own case there, but meant to do my duty when I got where they knew I had been sick. I was not aware that I had fallen into temptation and broken my promise until the next morning. Then my disease returned with double power, and I found myself [illegible] completely shorn of the power of faith on this subject. Two weeks passed. I labored most constantly. I could see the promises very clear. I would grasp them, but my faith would slip off in a moment. I had no power to hold on to one of the promises.

After this time my friends were very anxious that I should employ a physician. I dared not. I had lived most nine years by faith on the Son of God, and had been helped of a number of fevers and other complaints, and had talked the faith freely, and, after living down much prejudice, I could not employ a physician. My friends begged of me to be packed in a wet sheet. I told them I had rather not; but their importunity being strong, and I being very weak, I consented to gratify them. Immediately my mind was in a mist of fog and darkness. The next morning I was much worse. I was solicited to follow the packing. I told them if I lived I must live by faith on the Son of God, or I was sure I should not live at all, and told them I must risk it on *faith*, sink or swim, die or live; and sent for my partner in business, and told him I wanted him to see Bro. P.—and tell him that I wanted both of them to pray in secret, and then come and pray with me. They came. I was in a clammy sweat all over. They thought I looked like a man just gone. They prayed, and I attempted to pray. None of us seemed to have but little power. I did not know but it was my last sickness. I told the Lord I wanted to live a little longer, to suffer a little more reproach, and, if it were possible, be the means of doing a little good in the world; and if I could live I would try to be willing to suffer for His truth and name's sake. But if this was designed of God to be my last sickness, I prayed him to show me that this was the case; and exclaimed in my heart that I would cheerfully submit to it. At that time Bro. B— began to be in great agony, and I was impressed that it was his duty to lay hands on me. I spoke to Bro. B., and told him if it *was* his duty to lay hands on me to lay them on me in the name of the Lord Jesus. He laid them on. My faith was restored. Although it was a day of trial, my faith would hold on, and the Lord enabled me to surmount every trial and overcome.

This gave the faith a new zest among professors that were sceptical before. This was the 6th of July. There are quite a number of believers now. There has been a great deal of sickness in this neighborhood; and where we have been invited to pray, there has not been one case that has failed. There have been four cases of healing in this neighborhood, and perhaps I will give you an account of each case at some future time, if it would interest you. The gift of laying on hands is very prominent in this brother that I mentioned. The gift is in many men, I am confident. We have had one case of *insanity*, by *Spiritualism*, and we met to pray for that. This brother B. was moved upon, and laid hands on her in the name of the Lord Jesus, and commanded the spirit of demon to leave her. She is now a firm christian. She was released on the spot.

Four other cases were healed,—some by the prayer of faith, and some by prayer and laying on of hands. Dear brother and sister, I have much that I want to write. The doctrines of the Bible are working into the Methodist church, and if any of them get into trouble, or sickness, or if a soul is under deep conviction, they send for me and want me to pray. Now, brother H., I would not mention these things boasting. It is the Lord's work, wrought in us, and to Him be all the glory.

Yours, O."

Such letters as the above are of use to comfort and support the flock of God, and to teach them that God abideth faithful as of old, even to the end. And while I am upon the subject, let me mention two or three things by way of caution.

1. Beware of fanaticism and error. Satan will always try to push these in, and specially wherever God works "through mighty signs and wonders by the power of the Holy Spirit." Many have been wrecked on this rock. The only security is in clinging close to the word of *God*. Go by *this in all things*.

2. Beware of spiritual pride. Gifts of healing are not to be bragged about, boasted over, or paraded about the world. Christ sometimes forbade their being told, and often wrought them in secret. Let the devil and his "*spirit mediums*" do the bragging; let God's saints be very humble in his sight.

3. Beware of judging all others by your own experience. All have not one office. One has gifts of teaching, another of healing, another of wisdom. All are members of the body. The *best gifts* are prophecy, or speaking to exhortation, edification and comfort. Love is greater than all the rest. We must not expect one to have all gifts, or all to have one gift. God tempers the body together as it has need.

4. Beware of mere human sympathy. Every one who is sick wants to get well. But healing is not given to all. There were many lepers in Syria, but none were healed but Naaman. Many, if their health was restored, would use it for lust, selfishness, and sin. Some are made sick by doing what they know is wrong, and will get well just as soon as they stop. Paul left Trophimus at Miletum, sick. He could not heal all persons or at all times. We are to look to God to direct us, and never move without *his direction*. No person who is a true christian will refuse to submit to God's will, to live or die. Persons who are willful are not in a state of faith; they must lay aside their own will. Sometimes sickness and death are both for the glory of God, that the Son of man may be glorified thereby.—John. 2: 4; John. 21: 19.

5. Beware of presumption. I have known persons *healed* who would start, after a long sickness, while the whole system was *weak* from long inaction, and would [illegible] do work enough to make a well person sick. What would the result be? Why, they would be sick again in a little while, of course. When the Lord cures a person, he does not always make them as *strong* as if they had never been sick. Strength comes by exercise, food and air. Nor does he make them independent of the laws of health, so that they can violate them *all* and yet not be sick again.

Such a course is presumption; it is like Satan saying, "Cast thyself *down*, for it is written, He shall give his angels charge concerning thee." The answer and reproof of all such temptations is, "Thou shalt not tempt the Lord thy God." All these presumptuous courses are simply tempting God. Beware of it.

Finally, have faith in God. Let it be *calm*, *sober*, *fervent*, and *prevailing*. Read the promises. Live where you can claim them. Grieve not the Spirit of God. Stand up for its influence as taught in Scripture. I have suffered more persecution, reproach, slander and abuse for teaching the Scripture doctrine of the *Holy Spirit*, among those who "deny the Lord that bought them," and are "sensual, not having a spirit," than for any other thing. God help us to be patient, steadfast and true. He will vindicate his own cause. Let us wait for him in patience.

H. L. Hastings.

Providence, R. I., Mar. 3d, '61.

For the Crisis.

The Reason Why.

By permission of Bro. Grant, I will take this means of saying to the brethren in various parts of Maine, whom I have long been promising to visit, that I may not be able to come to hold meetings with them this summer, as expected, because of bodily infirmity. More than sixteen months ago I was tipped out of my sleigh while crossing a railroad, and a very heavy trunk falling upon my back, so injured my spine as to cause constant affliction, from weakness and pain. The remedies of several physicians have been used without help. But *their counsel* I have not followed. They told me to stop all active service, and *rest*. My interest in the cause of our soon coming Savior, as also the duty of earning my family expenses, seemed to forbid retiring from preaching; so I have toiled on, in pain and weakness, to meet the calls, saying but little of my trouble, until necessity forces me to do less. I shall therefore *try to lay by* for awhile. I ask the prayers of the brethren and sisters, for my recovery, to be in the field occupying when Jesus comes. Yours in the faith,

I. C. Wellcome.

Richmond, Me., Apr. 21, 1861.

For the Crisis.

The Model Church.—"I have read your Thessalonica. I think it the *plainest* work you have written since Pauline Theology. Such a book I conceive of more value than all that can be written of a speculative character." G. W. Young.

European.—The Asia's papers to the 18th inst. contain nothing for which we can afford room under the pressure of home news. The general aspect of European affairs is hardly more pacific than our own. The *European Times* says the prevailing belief seems to be that war on the continent is imminent, and should it break out, it will probably involve the greater part of Europe. All will depend on the policy of Austria. No doubt can exist that France is seriously preparing for it, and it is said that the leading provision merchants of Cork have been summoned to Paris, in order to contract with the French Government for victualing its army and navy. Austria has concentrated an army of 200,000 men in the vicinity of the Quadrilateral. Hungary seems on the point of rushing to arms. While these signs are transpiring in Central Europe, there seems to be a wide-spread combination in the East to rise in rebellion against Turkey. Thus, at home and abroad the sword appears to be in the ascendant.—*Boston Journal.*

☞ Be just before you are generous.

The World's Crisis.

BOSTON, MAY 1, 1861.

NEW ARRANGEMENT.

At the last meeting of the board of directors of the "Christian Publication Society," it was thought best by the majority present, to appoint Rufus Wendell as Editor of the "Crisis," and Miles Grant for assistant editor; consequently *all* letters for the *Crisis* should now be directed to RUFUS WENDELL, Boston, Mass.

Valedictory.

With this number closes our labors as editor of the Crisis. In taking leave of our dear brethren and sisters, we wish to say, we feel truly grateful for the many kind words of approval we have daily received from their warm hearts, filled with love for Jesus and his appearing. They have been appreciated, and have had a powerful influence in cheering us onward in our toilsome labor, and have done much to lighten the load necessary to be borne by any one who occupies the position we are about to leave. It has been a pleasure to suffer reproach with such worthy men, and we hope, ere long, to meet them where trials will come no more.

While we have endeavored to do the best we could to make our paper such an one as should feed the flock of God, we feel the need of the mantle of charity to cover our failings, and have no fears but that we shall receive as large a one as we deserve.

We are glad to be able to leave the Crisis in the most prosperous condition that it has ever occupied since it became a subscription paper; and that it will be fully sustained by the faithful labors of our dear Bro. Wendell, who now becomes the resident Editor. We bespeak for him the same hearty co-operation that we have enjoyed from our noble patrons, and in doing this, they will confer a favor on their brother in Christ. Miles Grant.

Luke 23: 43.

Bro. W. H. Wild inquires if the sense does not require that Luke 23: 43 should be read as a question? It would then read as follows:—"And Jesus said unto him, Verily I say unto thee to-day, shalt thou be with me in Paradise?" With this punctuation, it would express surprise that the thief should expect to be in paradise, or the kingdom. This view would correspond with the other evangelists, who make no mention of the repentance of the thief. It should however, be borne in mind, that it is optional with the translator whether the clause be rendered "shalt thou be," or, thou shalt be. Either form is in harmony with the original. If the Savior asked the thief a *question*, it would imply astonishment that a wicked man like him should expect to be remembered in the coming kingdom. This view, as we have said, would correspond with the account given by Matthew and Mark, who do not intimate that the thief reformed before his death.

"King of Sheshach."

Bro. Grant:—Please tell who is the king of Sheshach, mentioned in Jer. 25: 26, and where is his kingdom? J. D. M.

Sheshach is mentioned in only one other passage in the Bible, which is in Jer. 51: 41, and reads as follows:—"How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!"

Sheshach is a name given to ancient Babylon, and we have no proof that it refers to any thing else. If any one will take the trouble to read Jeremiah from the twenty-fifth chapter to the close of the book, he will see that the kingdoms named, beginning at Jerusalem, drank the cup one after another, and the king of Sheshach, or Babylon, drank last, as recorded in Jer. 51: 41. In the preceding verses, beginning at ver. 37, the Lord gives a prophecy through Jeremiah, as to what should happen to Babylon, which is now accomplished; but before this was done, the other kingdoms named drank from "the wine-cup" of God's fury, as foretold in Jer. 25: 15–26. Other kingdoms have arisen since their fall, which are now existing, that are not included in this prophecy.

"The Great Crisis."

Our nation is in an awful situation, and daily passing into a more critical condition. But little is thought or talked of but war and preparation for the battle field. When looking at the present state of the world, we may well exclaim, this is that spoken of by the prophet Joel, when he says, referring to the time just before the "harvest," "Prepare war, wake up the mighty men."

It is astonishing to see the blindness of the professed watchmen, who are still preaching the conversion of the world. Had they *one* plain passage of Scripture, upon which to base such a theory, they would have some excuse; but in the absence of all Bible proof in favor of such a doctrine, with the most positive and plain Scripture to the contrary, it is very evident that the doctrine is one of the fables of "the last days." And perhaps we should not wonder that such men, when addressing the troops about to march to the bloody field, should assure them of their "sympathy and hearty co-operation," and be willing to accompany them to the battle-ground as chaplains to pray for their success, where they will meet chaplains in the opposing army praying as heartily for the opposite side. Truly, we have a strange christianity at the present day. Instead of the churches converting the world, the world has nearly converted them to its spirit and manners. If it were not so, there would be reason to doubt that we have come to "the last days; for it is clearly foretold that we shall have just such a state of things immediately preceding the second coming of Christ.

Those who expect to be ready to meet the Savior in peace should keep entirely free from the war spirit of these times, watch and pray lest they enter into temptation, for the hour of trial is at hand.

Says a New York correspondent of the Boston *Journal*, under date of April 15th:

"We are in the midst of intense excitement. Such a Sunday has not been known since the Revolution of '76 as was yesterday."

Says the Boston *Journal* of the 17th inst.:

"But one thought pervades the community to-day, and the greatest excitement exists among all classes. Business is forsaken, and thousands have flocked to the quarters of the Massachusetts volunteers, cheering them with expressions of good wishes, stimulating them with patriotic counsels, and bidding them "God speed" on their momentous expedition."

The Eighth Head.

Bro. Grant:—I learn that Victor Immanuel is chosen King of Italy. If Napoleon I. was the seventh head of the beast, and Napoleon III. the eighth, will Victor Immanuel be the ninth head? or what number is he? Will some one please answer? W. Nichols.

Victor Immanuel cannot be a head of the beast that carries the woman, inasmuch as he does not support her. The beast of Rev. 17th supports the woman on the seven hills, and the heads not only represent her *geographical* position, but the seven *dynasties*, or husbands that have sustained her for over twelve hundred years. Her present husband is the Napoleon dynasty, who we think is to be her last. And although he allows her enemies, as led by Garibaldi and Victor Immanuel, to take away her territory, preparatory for her final overthrow, she says, in view of the French troops who yet protect her, "I sit a queen, and am no widow." It is evident that her present husband, head or protector, cares but little for her welfare; but, out of policy, still keeps his troops at Rome to prevent others from coming to her rescue. We think she is now associated with her last head or husband, and both will soon go to perdition.

Watch.

The following, from the New York *Independent* of April 25th, '61, shows that some begin to understand the signs of the times:—

"Distress of Nations.—We are so absorbed in the affairs of our own country that we have scarcely time to read the foreign news. But with famine in India, the threatening aspect of affairs in Syria and throughout Turkey, the foreshadowed alliance of France and Russia against England and Austria, revolution imminent in Hungary, Victor Emmanuel determined upon possessing Rome, there is every indication that this will be a year of commotions in the earth and distress of nations, almost without parallel since the beginning of the christian era.

Without attempting to apply to passing events specific predictions in the word of God, we cannot fail to see in these events the hand of divine providence marshaling forces for the overthrow of despotism in religion, in society, in the state. The grand historico-prophetical symbols of the Old and New Testament are self-repeating, and we in our day are as much called upon to study the signs of the times, to watch for the coming of the Son of man, and to be ready for every sign of his appearing, as were the christians of the first century, as will be those of the last day of earth and time. Let us work and pray, and pray and work, till Christ's kingdom shall fully come."

War Matters.

There is said to be a "reign of terror" in Baltimore. Two men, who recently left that city, state that they were compelled to pay $100 apiece, before they were allowed to leave.

The southern army is said to be in a poor condition to take the field; having no commissariat, tents, or means of transporting supplies for the troops.

The Norfolk Navy Yard has been destroyed, to prevent it from falling into the hands of the Southern Confederacy; also 15,000 stand of arms at Harper's Ferry. If it had not been for these movements, it is thought that Washington would have been invaded before the troops from Massachusetts and New York could have reached the Capitol of the nation. It is now thought to be safe from any attack.

It is said, "there never was a time when the people of New England were so excited and so united as at the present time." Governor Sprague, of Rhode Island, has gone with the troops from that State. No vessels are allowed to leave New York between sunset and sunrise. The Massachusetts regiment at Washington, and some Pennsylvanians, have the charge of the Capitol, and have erected entrenchments composed of barrels of cement, iron work prepared for the dome, and other building material. The regulars occupy the Treasury department, which is barricaded with four-inch plank and sand bags. It is said the people in the rural districts of Maryland anticipate absolute ruin from the war.

A large amount of stores and ammunition have been seized by the secessionists, and considerable has also been taken by the United States government. It is said five million dollars worth of property have been destroyed already.

Hon. Daniel S. Dickinson made a speech at the fifth Avenue Hotel, New York, Monday evening, April 22d, in which he is reported to have said, when speaking of the present war:—

"Let us settle this thing speedily and surely. It may ruin this generation, but we owe it to the next that they should have no such troubles as we have had. He would strike now, in our might, and, if necessary, wipe the South from the face of the earth. He knew they would have civil war, and, what was far worse, *servile* war; and he would make the prophecy that, by the time this matter was settled, the peculiar institution of the South would be swept away. Let us finish things while we are about it, and leave nothing behind us."

A business gentleman, writing from Baltimore, says:—"The prospect that our streets must run with blood, appears to be neither distant nor doubtful."

Correction.—In the "Minutes of the R. I. Quarterly Conference," published April 17th, instead of "Frekville," read *Fisherville*. Also, instead of "*Rev.*" J. D. Brown, J. T. Dixon, and M. R. Phetteplace, read *Eld.* J. D. Brown, J. T. Dixon, and M. R. Phetteplace.

Contrast.

The following contrast between the doctrine of the Bible and popular theology, is from the pen of Z. Campbell, published, we think, in the "Age of Gospel Light." All can see it is "yea and nay," thus showing that modern theology is not in harmony with the Scriptures. This confirms the testimony of Paul, who said, "This know also, that in the *last days* . . . they shall turn away their ears from the truth, and shall be turned unto *fables*." That time has evidently come. Let us inquire for "the old paths," and walk in them, if we be covered with reproach for so doing. Let us look at the contrast between Bible teaching and the fables of these last days.

1. Bible. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2: 7.

1. Theology. And the Lord God formed man of dust and spirit, and breathed into his nostrils an immortal soul, and man became a mortal-body-man, and an immortal-soul-man.

2. Bible. "For dust thou art and unto dust shalt thou return."—Gen. 3: 19.

2. Theology. For dust and spirit thou art and unto dust and spirit shalt thou return.

3. Bible. "For the wages of sin is death."—Rom. 6: 23.

3. Theology. The wages of sin is separating the soul-man from the body-man.

4. Bible. "Sin, when it is finished, bringeth forth death."—Jas. 1: 15.

4. Theology. Sin, when finished, brings forth sin.—[Spiritual death or dead in sin.]

5. Bible. "For in the day that thou eatest thereof thou shalt surely die."—Gen. 2: 17.

5. Theology. For in the day thou eatest thereof, thou shalt not surely die, but sin.—[Die spiritually.]

6. Bible. "The soul that sinneth it shall die."—Ezk. 8: 4, 20.

6. Theology. The soul that sinneth, it shall live a sinner.—[Die spiritually.]

7. Bible. "The dead praise not the Lord."—Ps. 115: 17.

7. Theology. The dead praise the Lord, but not as the living do.

8. Bible. "The dead know not anything."—Eccl. 9: 5.

8. Theology. The dead know more than all the living.

9. Bible. "This is the second death."—Rev. 20: 14.

9. Theology. This is the second time dead [in sin.]

10. Bible. "But he will burn up the chaff with unquenchable fire."—Matt. 3: 12.

10. Theology. "But he will not burn the chaff up, but burn it forever.

11. Bible. "But the wicked shall perish."—Ps. 37: 20.

11. Theology. But the wicked shall not perish, but live forever in misery.

12. Bible. "But all the wicked will he destroy."—Ps. 145: 20.

12. Theology. None of the wicked will God destroy, but will burn them forever.

13. Bible. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. 5: 13.

13. Theology. *I heard* by far the largest part of the human family, which are under the earth, in a place I call hell, *cursing* Him that sitteth upon the throne and the Lamb forever and ever.

Golden Rainbows.

We clipped the following from the *Herald of Progress*, ably conducted paper, edited by Andrew Jackson Davis, New York.

To the Priesthood of the United States.

A CHALLENGE.

Mr. A. J. Davis:—I will meet in discussion any orthodox minister or member of any church in the United States, who may possess the confidence of the religious community, on each or any of the following propositions:

I will take the affirmative of the three following propositions, for three, six, or twelve evenings, in any city in the Northern States or the Canadas, which the acceptor of this challenge may select.

PROPOSITION FIRST.

Resolved, that spirits of human beings who have left the earthly form, can and do return and communicate through mundane media, giving tangible evidences of of their existence and life beyond the grave, through what is termed physical manifestations.

PROPOSITION SECOND.

Resolved, That the doctrine of the Atonement, or that mankind are saved through the blood of Jesus Christ, is a base perversion of all law, human or divine, and further, that the teaching of that doctrine tends more towards injuring the moral and intellectual condition of earth's children than to their good, and that the doctrine is a delusion, a priestly device, a falsehood, and a disgrace to humanity to-day.

PROPOSITION THIRD.

Resolved, That men, animals, and vegetables, came into being by the laws of spontaneous generation and progressive development, and that there is no evidence of a direct creative power on this planet.

This challenge is open to acceptance at any time during the winter or spring. My address can be found in the *Banner of Light*, or other spiritual papers. All letters to me should be addressed:

H. Melville Ray.

Akron, Summit Co., Ohio, Box 81.

We have sent an acceptance of the first resolution, and named Rochester N. Y. as the place for the discussion, as that city was the cradle and nursery of modern Spiritualism. We have also proposed, Tuesday evening, June 11th, for the commencement of the discussion.

Editorial Notices.

Wayside Gleanings.—A collection of the Miscellaneous Writings of Fannie Parry, Pine Avenue, Sandy Hill, N. Y. Published by H. L. Hastings.

We have just received this neat volume, of one hundred and sixty-three pages, consisting of the interesting prose and poetical writings of one of the most devoted christians we have ever known. Though but twenty years of age when seized by the hand of death, she will be recollected as one of our best contributors to the "Crisis." She was an ardent lover of Jesus and his word, and a faithful defender of the blessed hope of the gospel.

Hers was a life characterized by an active faith, and continued deeds of kindness, that are rarely exhibited in these last days. We think those who read Wayside Gleanings, will be thankful they were published.

For sale at the Crisis office, and by Eld. J. Parry, Sandy Hill, N. Y.

Anti-Tobacco Journal.—This is an interesting quarterly Journal, published by George Trask, Fitchburg, Mass. Subscribers can have twelve copies a year. Price, $1, and the publisher pays the postage. We have received No. 8, which contains valuable matter for those who use the poisonous weed. Save the tobacco money and take the "Anti-Tobacco Journal" for one year, and you will get the worth of your money, besides being a healthier and happier man. The following is the table of contents for the last number:—

An Appeal to a Poor Man to give up Tobacco Six Reasons. Dr. Twitchell's Theory of Sudden Deaths by Tobacco. A Clergyman who chews the Cud. Young Man, a noble girl wants you. The Nature of Tobacco. A Tobacco Dyspeptic. A Street Nuisance. Chewing Tobacco a Nuisance. The English are Awake. English Facts. A word on Snufftaking. Affinities of Tobacco. Correspondence of the Journal. The Poet Lamb on Tobacco. Appeal to a Conn. River Deacon. Tobacco Statistics.

Please read carefully the "Appeal" in another column.

For the Crisis.

Evening Shadows.—No. 5.

BY S. S. BREWER.

"And he spake as a dragon."

Dearly beloved pilgrims, looking and longing for the coming of the Just One, allow me, in christian meekness, to submit some few brief ideas concerning this power. We find the following language of an ancient dragon in Ezek. 29: 3,—"Thus saith the Lord God, Behold, I am against thee, Pharaoh, king of Egypt, the great *dragon* that lieth in the midst of his rivers *which hath said, my river is my own and I have made it for myself!*" What haughty, blasphemous language is this! For a corresponding strain of dragonic speech, see the language of Pope Gregory VII., "Bower's lives of the Popes," vol. ii., p. 401. Let me quote a few items: "The pope alone can wear imperial ornaments. All princes are to kiss his foot and pay that mark of distinction to him alone. His name alone ought to be commemorated in the churches. It is lawful for him to depose Emperors. His judgment no man can reverse, but he can reverse all others," etc., etc. Pope Martin V. wrote or furnished his ambassador to Constantinople with the following: "The most holy and most happy, who is the arbiter of heaven and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the Master of the universe, the father of kings, the light of the world!" If that is not a dragonic speech, in all probability there will be a seeking in vain to find it in the past or future. The Egyptian dragon hath said, "Thy river is mine own." The Roman Apocalyptic beast hath said, in the speech of a dragon, it is lawful *for me to depose emperors. I am the arbiter of heaven, the Lord of the earth, the Master of the universe, the father of kings, the light of the world.*

With devotees simple enough to credit such a lying assumption of power, he is now prepared, by his influence through the *Hierarchy, the Church*, his corrupt ecclesiastical institution, the harlot power, to deceive them by pretended miraculous endowment; such as possessing power from God to cause fire to be enkindled to burn heretics at the stake, and deceiveth them that dwell on the earth. On the expression, "He maketh fire come down from heaven on the earth in the sight of the men," you certainly, dear reader, do not for one moment suppose this beastly power could perform such a miracle. I think the design of the revelator is, to convey the idea that the Pope claiming power to bind on earth and bind in heaven, by virtue of the same deceived them, stating he had power from heaven to destroy heretics. Permit me here to give you a short extract of a sermon preached at Valladolid, on an occasion of *Auto da fe*, before Philip King of Spain, when they were going to burn a large number of poor victims at the stake. Speaking of the inquisition, and the fire about to be kindled, the priest said: "And thou, oh most holy tribunal of the faith for boundless ages, mayest thou be preserved, so as to keep us firm and pure in the same faith, and promote the punishment of the enemies of God! O! I can say what the Holy Spirit said of the church, thou art fair, my love, as the tents of Kedar, as the curtains of Solomon." O horrid infatuation! O consummate blasphemy! O strong delusion, because they received not the truth! "The Rev. I. Blanco White saw the pile on which the last victim was sacrificed to Roman infallibility. It was an unhappy woman whom the inquisition of Seville committed to the flames, under the charge of heresy, in 1785. She perished on the spot *where thousands had met the same fate.*" In the above sense he caused fire to come down from heaven.

It is said in the ninth chapter of Rev. 17th, speaking of the Mahometan horsemen, "*Out of their mouth issued fire and smoke and brimstone.*" Was that literal? No! neither was the fire from heaven to be literal. It does seem to me this has had a most positive fulfillment in the history of the two-horned apocalyptic beast. Rejoice! dear pilgrim brother and sister, the monster's day of cruel usurpation and power has ended. He is now a poor, imbecile, sniveling, weak relic of beastly power, reeking with the blood of saints and the martyrs of Jesus.

Dearly beloved, our redemption is very near. Truly the condition of the political elements at this very moment on the Italian soil speaks encouragingly to us. Keep ready. The shadows of evening have set in. The last glimmering rays of gospel light will soon disappear. God bless thee. Amen.

The doom of earth is nearing, signs are gleaming in the sky,
There is wrath 'mid the nations all around;
The Roman harlot's wailing, for her burning day is nigh,
And soon will the Jubal trumpet sound.

Correspondence.

From Eld. L. Boutell.

Bro. Grant:—I have but little time to report my labors, as they have been abundant the past winter. This, seemingly, has been the best of my life in preaching this gospel. Hardships and trials I have to endure, but sweet consolation and permanent pleasure they have yielded. The secret of endurance in this christian warfare is, the love of God, and *life of Man*. This love will lead to self-denial and prompt us on in the all important work. Self-denial is the sweet of pure religion; the greater the sacrifice, the sweeter the blessing. Our Divine Master designed to bestow upon us the greatest blessing possible. Hence he said, "Whosoever will come after me, let him *deny* himself, and take up his cross, and follow me." And if tribulation is the consequence, a hundred fold is sure in this time, and in the world to come, life everlasting.

In all the places I have labored the past winter, I have found a desire to hear the peculiar doctrine of our faith. And, thank the Lord, I am not ashamed to preach it, for I find it the power of God to convert, reform and save all who believe. Bible truth is adapted to make men better, and it is by the foolishness of preaching that men are to be saved. In Lee, N. H., we have had good times in the name of the Lord. To commence with, we had a conference of several days. Circumstances were unfavorable on account of snow storms and drifts. The people came to hear, and from day to day the interest increased. Some came from abroad to assist in the meetings, which continued eleven days,

most of the time three meetings per day. The Union meeting-house became well filled. The Spirit of the Lord attended the preaching of the word. Many were convinced of its truthfulness, and some led to inquire, "What shall I do that I may inherit eternal life?" Some were quickened, others converted from the error of their ways; some found peace in believing. The meeting was a good one. Brn. Mitchell, Kent, and Manning, assisted in the proclamation of truth. The meeting resulted in good, by removing prejudice, and saving some from the second death, I have no doubt. I have been there since, and find still an interest to hear. God bless the lovers of Jesus who make sacrifice for Christ and his cause.

I have also visited the Brn. at Northwood Narrows. Here I found some of the lovers of the coming of Jesus, who were interested to have meetings. I was with them four or five evenings, and preached the word, which was made quick by the Spirit of God, and surely it was good to be with them. They were ready to testify to the truth and goodness of God to them. The Spirit of refreshing was poured out, and the people of all denominations in the village were very ready to come and hear us. I hope they will prove all things, and hold fast that which is good. There are persons in all these places desirous of knowing the truth; but fables and tradition have so long been admitted to be truth, that most believe and are contented with them. They have but a little of the right kind of preaching in all the region; and even that which goes under the name of Advent preaching has not been as it should be. There has been enough going the rounds, with the enemy's old *chaff basket*, sowing discord, and riding hobbies; but the living *bread* that comes from heaven, rightly dividing the word of life, showing the nearness of our coming Lord, and the judgment day,—this is fearfully left out only among the few.

One Sunday I spent in Epping, N. H. Here the Universalists freely offered us the use of their house of worship, and although the traveling was bad, we had a goodly number to listen to the word spoken. Some who seldom visit the house of worship were seen at this meeting. In the evening the congregation was large and very attentive. I could but hope it might result in good to the cause of truth. We made some happy acquaintances in this place. God bless them with the love of God in their hearts. At Lawrence, I have been a few times. Here I find a few of the old stamp. Pilgrim-like, they were wide awake. Formalism does not satisfy them. They have had, and still continue to have blessed good meetings. Their Hall is well filled when they have preaching. I might speak of Concord, where I have been once a month; but I must soon draw this to a close. There is abundant encouragement to labor, especially in new places. But our time is short. The Lord is at hand. These, surely, are perilous times. Thrones and kingdoms are crumbling. The powers of the heavens have been shaken. O, Lord! preserve thy people, is my prayer. War, and not peace, is the order of the day. The last signs are bringing in the day of the Lord! *To arms! to arms!!* is the cry we now hear. All will be stirred. But, disciples of Jesus, keep yourselves in peace. We are coming into terrible times, but the Lord is the hope of the churches. *Seek a shelter* from the storm. The better day is soon coming. In hope.

Groton, Mass., Apr. 17, 1861.

Obituary Notices.

Died, in Lowell, March 29th, Sister RUTH N. MOODY, wife of Bro. Joel Moody, aged 40 years.

Sister M. had for several years been a follower of the Savior in faith and practice. She loved the ways of peace, and lived in hope of its perfection in the kingdom. Her sickness, which was long, she bore with patience, while she grew in grace and the knowledge of her Lord. It was not her wish to die, still she submitted to it as an event that must take place. As death was before her, so was the resurrection. She looked not at death as the time when to receive a crown of righteousness, but at the coming of her Savior to raise her from the dead, and to give her the victory over death and the grave, believing the promise of Christ, "Thou shalt be recompensed *at the resurrection* of the just." She emphatically enjoyed her hope, for it was a lively one. She hoped for realities—things promised; believing that all the promises are yea and amen in Christ, and that they will be fulfilled as they are recorded.

She has left a husband, brother and sister, and children of her companion, with other relatives, who feel deeply the loss they have sustained. May the Lord sanctify this affliction to all the circle of friends. Her funeral was attended on the Sunday following, in the Advent Chapel, where a discourse was given to a large congregation from John 6: 40,—"I will raise him up at the last day."

J. S. WHITE.

Died, in West Wardsboro, Vt., March 4th, 1861, DEACON STEPHEN BEALEY, aged 74.

The following short obituary was prepared for the *Crisis* in accordance with a promise the writer made to the deceased just before his death; and most of the facts here stated were related by the sick man at that time.

From his youth Deacon B. was naturally of a retiring, meditative disposition. When a lad at school, he used to prefer being alone. At the age of sixteen he began to think seriously of his accountability to his Maker, and was accustomed to spend the intermission from school hours in some retired place, meditating or reading some religious book. This, by degrees, led him to see his sins against a just and holy God, and to feel his fearful danger. His convictions increased until he looked to Christ for pardon and salvation. As soon as he believed with all the heart, he received that peace and joy which Christ alone can give. After a number of years he felt impressed that it was his duty to connect himself with the Baptist church, and was accordingly baptized about the year 1820. He continued a faithful and efficient and beloved member for twenty-five years. The latter part of this time, he served acceptably as Deacon, being very punctual at all the meetings, particularly the prayer meetings.

In 1845 he left the Baptist church and connected himself with the Adventists, and died in that connection. From his connection to his death, Bro. B. loved the cause of Christ and desired the salvation of souls. About six months before his death he seemed to receive a new impulse to labor for God. Moved by this impulse, which was evidently the work of the Holy Spirit, he established a union prayer meeting in his own house, which was attended with good results; how much good, eternity alone will reveal.

As his health declined his love for the Savior and his joy in the "Holy Comforter" increased. Being asked by the writer of this, if religion was not a great support and comfort on a bed of sickness, after a short silence he said, "I have just sent an express message to an aged friend that he *must* seek religion immediately, assuring him he could hardly endure sickness and death without it." He also said he now understood that passage of Scripture which speaks of the disciples' "joy being full." He never understood it before. His joy was full; it was all be asked for, all he needed, all he could bear.

About one week before his death he engaged Geo. Carpenter, pastor of the Baptist church in his place, to preach his funeral sermon, there being no minister of his order near. Not twenty-four hours before he died, he selected the following text; 2 Tim. 4: 7, 8,—"I have fought the good fight," etc. His funeral was attended in the meeting house by a large concourse of mourning friends, and a solemn, and we hope, profitable discourse preached according to his request. His remains were deposited in the new cemetery, there to await the appearing of the Lord.

"How still and peaceful is the grave!
There the weary pilgrim rests."

Dea. B. has left a large legacy to his surviving companion and two children; not perhaps in the things of this world, but in his cheerful and confident trust in the Savior for temporal and spiritual blessings, and in the evidence they have that his trust was wise and well founded. The fact that the Savior carried him triumphantly through, should give them, and all who read this, confidence to trust the same Savior. G. C.

Summary of News.

FOREIGN.

By the arrival of the steamship Jura, we have advices from Europe to the 12th inst.

FRANCE.

It is rumored that the National Guard is to be reconstructed on a grand scale, Canrobert being Commander-in-Chief.

The *Pays* gives a rumor that England intends an expeditionary corps to Syria, and will occupy the point of territory between Upper Syria and Egypt.

ITALY.

Reactionary attempts have been suppressed at numerous places.

Portugal acknowledges the new Italian kingdom.

The health of the Pope is unsatisfactory.

AUSTRIA.

The Austrian Diet has unanimously passed a vote of thanks to the Emperor for the new law relative to Protestants. Another law published grants to women the right of voting at elections for members of the Diet.

POLAND.

The *Journal St. Petersburg* gives the following version of the renewed disturbance in Warsaw: Great crowds of people having assembled before the Castle, they were dispersed by force. The conflict was renewed several times. Ten persons were killed and as many more wounded. Five soldiers were killed. Forty-five persons were arrested. Other accounts say that the number of victims was larger, even than stated in the original telegram. A renewal of the disturbances was expected. The number of troops at Warsaw is 32,000.

SPAIN.

Warlike preparations on the largest scale are spoken of, and an expenditure of twenty millions sterling is rumored.

DENMARK.

A Cabinet Council on the 8th resolved that the whole infantry force shall be doubled. It is said the whole army is to be placed on a war footing.

TWO DAYS LATER.

New York, April 25th. The steamship Asia from Liverpool 13th and Queenstown 14th, arrived this morning.

In France warlike rumors were increasing.

Very warlike rumors continued to prevail in Paris, and among others it was stated that 60,000 troops were suddenly ordered to Marseilles, and that France was about to notify her intention of indefinitely prolonging the Syrian occupation.

It was also said that sharp notes were exchanged almost daily with England relative to the Syrian question. These rumors all lack confirmation, but they caused great uneasiness.

Paris letters say that war is regarded as inevitable.

Garibaldi's health is improving.

The Pope's health causes much uneasiness.

The American Minister at Rome was insulted by the troops, owing to the Easter festivities. He threatened to use his revolver, but afterwards demanded of the government better protection for the future or his passport. His demand was complied with.

ONE WEEK LATER.

By the arrival of the Steamship Arabia, we have advices from Europe to Apr. 21st:

GREAT BRITAIN.

The Italian question was debated. The French occupation of Rome was deplored; a prospect of collision between Austria and Italy was deprecated by all the speakers.

FRANCE.

The Paris correspondent of the Daily News says Russia has informed France that, in consequence of events at Warsaw, it will be impossible to join the French in any measure for the settlement of the Eastern question. The alleged reason for this is, that Russia regards France as an accomplice in the Polish disturbances.

ITALY.

Garibaldi took his seat in the Italian parliament, and business was temporarily suspended by the applause.

The action of the Ministry in disbanding the Southern army was debated, and measures taken for its re-organization.

Garibaldi made his speech so violent that it excited a tumult in the chamber. He made offensive allusions to the Ministry, against which Count Cavour protested. The President of the Chamber put on his hat, and the sitting was suspended for a brief interval.

Garibaldi, in resuming, spoke with more moderation. He defended his comrades in arms, and said that the formation of three divisions of volunteers, as decreed, was not sufficient for a national armament. He explained several facts alluded to by Cavour, and expressed his belief that Cavour loved Italy. He designated the French army as the enemy of Italy, because it occupied Rome.

On the 19th, Garibaldi was again received in the Chamber with loud applause. A discussion took place on the organization of the Ministry of War. The excitement of the previous day had subsided, and words of concord between Cavour and Bixio were applauded by all, and Garibaldi expressed himself satisfied.

POLAND.

Warsaw advices say matters are daily growing worse. It is feared that the exasperation of the people will lead to fresh disturbances.

DOMESTIC.

New Orleans, April 23, Fifteen hundred Tennesseans are en route to join the Southern Confederate army.

The people of Washington are greatly alarmed, and all who could have left the city. The hotels are nearly all deserted, and there is some talk of closing them.

Dr. Dimonton reports that Judge Robinson of Richmond offered General Scott a commission as Commander-in-Chief of the Confederate army. The General interrupted him with the declaration that if he went any further in making such a proposition he (Robinson) would not be permitted to get back to Richmond alive, adding that having sworn to support the Constitution of the United States, he realized all the honorable obligations of that oath, and should of course observe it.

Havre de Grace, April 24. It is thought the navigation of the Chesapeake and Ohio Canal will be stopped, as it is apprehended all cargoes will be seized.

Two Light boats on the Potomac were burnt by the Virginians, to prevent government vessels from carrying troops to Washington.

The mails between Washington and Annapolis had been stopped. The mails from Richmond have been stopped by Government.

The Virginians had taken possession of the port of Norfolk, and secured a large quantity of ammunition, which was sent to Richmond.

PURCHASE OF ARMS. A number of agents went in the last steamer for Europe to purchase arms, one being a merchant from this city. The arms obtained will, doubtless, be of the most efficient character.

A resident of Kent County, Maryland, has received information that the negroes are burning the houses of the whites, and that two of his buildings have been destroyed.

New York, April 26. A special dispatch to the Times, from Harrisburg, says Mr. Buchanan has hurriedly disposed of his farm and fled to Canada, on account of threats against him by the Ohio troops.

A letter from the wife of Bishop Polk of Louisiana, says his house was burnt over his head, on the night of the 12th of April, by his negroes. Also the residence of Bishop Elliott.

A special dispatch to the Post from Chicago says Illinois troops, under orders of the President, crossed to St. Louis last night, advanced to the Federal Arsenal and brought away immense stores of artillery and small arms belonging to the government. There was no fighting. Among the articles obtained are 21,000 stands of small arms, and a stock of artillery.

New York, April 28. The Virginia ordinance of secession is published. It repeals her ratification of the Federal Constitution, and affects to resume for her all her rights and powers as a free and independent State. The ordinance is to take effect when ratified by a majority of the votes of the people of the State on the fourth Tuesday in May.

Philadelphia, April 25. Passengers from Harrisburg via. the Northern Central Railroad, also via. Chambersburg, report that all was quiet at Baltimore yesterday. Guards were stationed at all the public buildings, and there was a strict surveillance over strangers passing through. The price of a carriage to York was $60. All the wholesale houses were closed. Many northern born clerks were escaping, as all had been ordered to enlist. Five cars arrived at Chambersburg this morning, filled with families flying from Baltimore. All the males over fourteen were required to enlist.

The *Sun* says that the war spirit in Virginia is fully aroused; volunteering and arming is going on rapidly. Capt. Russell, of the steamer Louisiana, reports over 7000 troops from the South arrived at Norfolk on Tuesday. Their destination is a secret.

New Orleans, April 25. Accounts from the upper parishes state that the military spirit is increasing. Volunteer companies are forming, the planters offering money freely.

It was stated at Brazos that the Mexicans are getting up another guerilla war on the Rio Grande, above Brownsville. The town of Roma has been pillaged and burnt, and many American families murdered. Brownsville has also been threatened.

Fort Kearney, April 25. Serious Indian troubles are apprehended, as large numbers are collecting near the settlements, and committing petty depredations.

Washington, April 24. All well people are leaving the city, apprehensive of an attack.

Provisions have advanced 25 per cent.

A deputation of twenty Indians has arrived to tender 300 warriors of the Sioux and Chippewa Indians to the President.

Washington, April 26. There are 14,000 troops here, and no trouble has been anticipated since Friday.

Jeff. Davis, on the 22d, was making active preparations for an attack on Washington. Our informant passed en route from Alabama and Georgia, troops bound for Richmond.

Gen. Renau of Tennessee was at Montgomery, making arrangements to send 2000 desperadoes in citizens' dress to Baltimore and Washington, to secretly operate in an attack near Washington.

The Confederate States are in a state of anarchy. Business is prostrated. People are less confident, and the country is in a state of mob law. The people are escaping every opportunity.

New Orleans, April 26. The city is crowded with volunteers of a most warlike aspect.

A letter from Central Ohio says: "This country is all alive. The wildest excitement prevails. Soldiers are passing through here nearly every hour in the day. Our railroad shops are closing up and all are going to war. One hundred men have left the Bellefontaine Railroad and enlisted in the service."

Cairo, Ill., April 28. Gentlemen from New Orleans on Friday report the whole country between Jackson, Tennessee, and New Orleans in arms. Companies were seen drilling at every station along the road. They seemed to be destitute of arms, using old muskets, shot guns, and rifles.

The telegraph is in possession of the secessionists, and is not permitted to give any information of the movement of troops. All the troops, except those at Fort Pickens, are being moved rapidly North.

A gentleman who left Columbia, S. C., April 22d, furnishes the subjoined information to the New York Times:

At Columbia, all business has been closed for two weeks past, and every person who can bear arms is a soldier. Besides the citizens of Columbia, there are 2300 militia from the mountain regions in that place. They are of all ages, sizes and characters, without uniforms, except blankets, and are unarmed except about 400.

Every citizen is out on patrol duty one night in each week to guard against insurrection of the slaves. This has been kept up since January. All slaves have to be in at bell-ringing—a quarter to 9 o'clock—on penalty of going to the guard house, and receiving a whipping in the morning. Since secession they are required to be in an hour earlier than before.

A Chambersburg (Pa.) letter to the New York Times states that a force of blacks from Canada and the Northern States is organizing for the purpose of stirring up insurrection among the slaves in Eastern Virginia. John Brown, Jr., will take command of the enterprise, in which Anderson, a mulatto, who was with John Brown at Harper's Ferry, is active. They will be fully armed and equipped, and act on their own responsibility.

It is said there are now 35,000 troops in Washington, or moving towards it, and 18,900 more ready and awaiting orders.

The ports of Virginia and North Carolina are to be blockaded.

SUNDAY AT THE NAVY YARD.—The Navy Yard [at Charlestown, Mass.,] yesterday, [April 28th] presented a striking contrast to the quiet which usually reigns there on the Sabbath. The urgent necessity of the times requiring that every moment of daylight shall be laid under contribution to the National safety, the bells summoning workmen to their labor were rung yesterday as usual. The men with but few exceptions answered to their names at roll call, and pursued their customary avocations. Operations were carried on in nearly every department of the Yard. Teamsters hither and thither transporting provisions, water tanks, spars, furniture, and various supplies to the several ships. The marine guard for the Minnesota were out for drill, under Maj. Reynolds, preparatory to being sent to sea, and everything about the Yard, save the work of rebuilding the barracks, went on in the usual routine.—*Boston Journal.*

LETTERS FROM THE SEAT OF WAR.—On board the U. S. Steamer Baltic.—Monday, April 22d.—To the Editor of the Boston Journal:

No man ever saw such a Sunday in New York as yesterday. The 6th and 72d, and 71st regiments left the city; the marching of the men, the crowd of friends, the streaming flags from all the churches, with banners from all the houses and windows, the strains of martial music, Dixie and national airs, the huzzas of millions, the empty churches, make the day one long to be remembered.

The 12th was ordered to form at 9 A. M., Sunday. As early as 8 the crowd was on hand. The leave-taking was painful. The regiment could not keep Broadway; the soldiers and the people fraternized. Some families actually marched the whole way, ladies and all, down to the boat in the line.

I never saw such an ovation. As Col. Butterfield rode up Broadway, he was almost drowned with cheers. The regiment was 1000 strong, and men and women who never are seen at Sunday parades, left their churches and cheered and shouted as the 12th filed along.

Notices, &c.

Barn Meeting.

The Lord permitting, there will be a meeting at Pittsfield, N. H., on Sunday, May 19th, at the barn of Bro. Fogg, in the district of the Pond school-house, about five miles from the village. T. M. PREBLE.

Grove Meeting.

There will be a grove meeting, if the Lord will, May 19th, 1861, not far from Mr. Munger's, in Huntington, Ct., up the river, one and a half miles from Birmingham. Brethren that wish to give and receive meat in due season, are invited to attend. W. KNIGHT.

Quarterly Conference.

A quarterly conference will be held at the Picker school-house, Utica, Winona County, Minnesota, on Saturday, May 4th, commencing at half-past ten o'clock, A. M., and continue over the Sunday following. Brethren from a distance are invited to attend.

Eld. WM. SWEET.

Notice.

Providence permitting, there will be a conference held in Amboy, Lee Co., Illinois, to commence on Thursday, May 23d, at 7 o'clock, P. M., and continue over the following Sabbath. If the weather will permit, we anticipate holding the meeting in the grove near the town. We extend a general invitation to this meeting. Come, all who can, to this feast; come to labor for the good of our fellow men. Time is short, and what is done must be done quickly. The brethren from Earlville and Shabona grove are especially requested to meet us at this meeting. We trust Bro. Chandler, Bro. Calkins and Bro. Spencer, also my brother H. G. McCulloch will be present to preach the word, and all others who can. In behalf of the Bro.,

WM. MCCULLOCK.

Notice.

There will be a quarterly conference at Floyed, Floyed Co., Iowa, to commence May 17th, at half-past 7 o'clock, P. M., to continue over Lord's day. Floyed is situated on the Cedar river, six miles above St. Charles, and ten miles below Osage. Inquire for C. P. Burroughs and S. P. Bussell, or for members of the Christian Church.

PETER S. W. DEYO, Evangelist.

Notice.

I will commence a meeting, the Lord willing,

At Greely, Delaware Co., Iowa, May 21st, at half-past seven o'clock, and continue over Sunday.

Cascade, Dubuque Co., Iowa, to commence May 10th, at the same hour, and continue over Sunday.

Sweetland, Muscatine Co., Iowa, May 18th, to continue over Sunday, (or as Bro. Covill may arrange for that time.)

Amboy, Lee Co., Ill., May 26th, and over Sunday. I hope to see a general gathering at each place. MOSES CHANDLER.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in earnest, and help scatter tracts, books and papers like autumnal leaves.

M. GRANT, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.
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We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we got them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
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Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in the City Hall, Cambridgeport, Mass., evenings of April 30th, May 1st, 2d and 3d, commencing at half-past seven o'clock. MILES GRANT.

Providence permitting, I will preach in Springfield, Mass., May 5th. MILES GRANT.

Providence permitting, I will preach at Keene, N. H., Tuesday and Wednesday evenings, May 7th and 8th
Rutland, Vt.............Thursday eve., May 9th
Castleton, Vt.............Friday eve., May 10th
Keeseville, N. Y.............Saturday eve., May 11th
and continue one week or more.
Syracuse, N. Y.............Wednesday eve., May 22d
and continue over the following Sabbath.
Seneca Falls.............Monday eve., May 27th
Dansville, N. Y.............Wednesday eve., May 29th
and continue over the Sabbath, and longer if thought best. MILES GRANT.

I appoint to preach as follows:—
Wrightville, Ct.............May 12th
Bakerville, Ct.............May 14th
Cold Springs, Mass.............May 15th
Chester Factories, Mass.............May 16th
Goshen, Mass.............May 19th
T. S. CANFIELD.

The Lord willing, I will preach as follows:
Concord, N. H., at the Old Chapel, Sunday, May 5th.
East Concord, (where Bro. Z. Ford may appoint,) Tuesday evening, May 7th
Chichester, (where Bro. Edmonds may appoint,) Wednesday evening, May 8th
Pittsfield, (where Bro. C. S. Emerson may appoint,) Friday evening, May 10th
North Wood Narrows.............Sunday, May 12th
South North Wood, (where Bro. Gerrish may appoint,) evening, May 14th
Nottingham, (where Bro. Baker may appoint,) evening, May 15th
Dover, Saturday evening and over Sunday.
B. P. MANNING.

The Lord permitting, I will preach at Sutton Centre, in the Union meeting-house, the 2d Sabbath in May. T. M. PREBLE.

Eld. J. Couch is expected to preach at Concord, N. H., in the meeting-house on the corner of Centre and Green streets, the 3d Sabbath in May, and Eld. L. Boutell the 4th Sabbath, at the same place. T. M. PREBLE.

Bro. Geo. Champlin appoints to preach the first Sabbath in May in Lynn. The second and third in Exeter, N. H.

If the Lord will, I will preach at
Cheshire Street, Ct.............May 5th
Northfield, Ct.............May 12th
Wells' Forge, Mass.............May 19th
C. GOODRICH.

I will preach in Sutton, N. H., (near Harvey Wadleigh's) the first Sunday in May.
S. W. BISHOP.

Providence permitting, I will preach in
Danbury.............May 5th
North Sutton, (where Bro. Andrews may appoint,) May 7th
Concord, (where Bro. Zina Ford may appoint) May 8th
Hooksett.............May 10th
Manchester.............May 12th
Auburn.............May 13th
Deerfield.............May 15th—16th
Lee.............May 19th
JOSEPH PINKHAM.

The Lord willing, I will meet with the saints of God as follows:—
Morris, Ct.............Sunday, May 5th
Bakerville, Ct.............May 12th and 13th
Winsted, Ct.............May 14th
Cold Spring, Mass.............May 15th
East Otis.............May 16th
Chester Factories.............May 17th
Goshen.............May 19th
Plainfield Pond.............May 22d
Savoy.............May 24th
Griswoldville.............May 26th
Dalton.............June 2d
Well's Forge.............June 4th
Sandisfield.............June 5th
Winsted.............June 6th
Wrightville.............June 7th
Morris.............June 9th
GEO. L. TEEPLE.

If any of the above conflict, please write me at Morris, Conn., by the 6th of May. G. L. T.

Eld. J. Couch will preach in
Portland.............Sunday, May 12th

Eld. J. Hemenway will preach in
Portland, Me.............Sunday, May 5th
Swanville.............Sunday, May 12th
Frankfort.............Sunday, May 19th
Starks.............Sunday, May 26th

I will preach in
Carolina Mills.............May 5th
W. M. SUTHERLAND.

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
Holden.............May 5th
East Great Works.............May 12th
Orrington.............May 19th
Frankfort Mills.............May 26th

T. S. Canfield will preach in
Prospect, Ct.............May 5th

Business Matters.

To Correspondents.

Thanks to J. Bliss and M. Bogardus for the desired No. 1 of Vol. viii., 1858.

C. W. Oakes.—We have not the book.

T. C. Mason.—All right.

M. F. Champlin.—All right.

Eld. F. Burr.—Time expires at whole number, 286.

Cash Receipts.

D Miner 312, $1.44; Dr. W A Manning 327, $1.50; T Otis 304, 58 cts.

Jos. Howard 296, W H Bassett 327, S S Campbell 305,—50 cts. each.

Mrs. H Johnson 317, T S Brown 296, H L Covell 293, A F Strickland 317, W H Wiley 286, L Mowry 318, E Rockwood, Jr., 317, D Anderson 317, S T Hart 322, Mrs. S Perkins 317, J J Austin 306, E B Southwick 322, J B Davis 317, Mrs. E Morrell 317, W L. Jarroll 319, O D Eastman 317, Mrs. L Bills 312, C Lewis 312, L Leister 317, Mrs. S E Miner 318, And. Broughton 317, Mrs. S Robbins 316, T Lee 298, L Freeman 312, G West 290,—$1.00 each.

E G Hobbs 342, P Hefner 343, Dr. B St. John 311, Jno. Clay 338, D Merrill 327, M G Page 343, E Leonard 346, S Tibbetts 343, W Duren 293,—$2.00 each.

BOOKS AND TRACTS.

I K Lombard for H. L. H., $1.00, A E Fox 17 cts., R D Spencer 26 cts, W H Wiley 48 cts, A S Whitney $1.00, H Austin 15 cts, Mrs. E Noverlock $1.30, I K Lombard 13 cts, W D Wood 13 cts, Mrs. S E Miner 31 cts, Mrs. J C Smith 15 cts, S Wells $1.12.

Books and Tracts.

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Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

☞ Bro. ISAAC L. ALLEN, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

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The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

TRACTS FROM THE TRACT FUND.—Friends at the WEST can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Moline, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a loser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

H. L. HASTINGS.

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THE foregoing Books and Pamphlets will be sent by mail, postage paid, upon the receipt of the amount of their respective prices. Orders with the cash are solicited. Persons who send $10, with the order, shall receive $12 worth of books at the retail prices. TRACTS are sent by mail, 1200 pages, on the receipt of a dollar. When sent by express, or at the expense of the buyer, 1600 pages will be sent for one dollar. Terms cash. Persons who desire to do good can obtain *Four hundred* tracts, of four pages each, for $1. These may be widely distributed, and pave the way for religious conversation. Persons may thus be a blessing to those around them. The poor can have any of these tracts sent to them, free, by remitting stamps to pay the postage. Ministers can have specimen copies of the tracts and pamphlets sent free. All letters, orders, and remittances should be addressed to the Publisher,

H. L. HASTINGS, [illegible]
PROVIDENCE, R. I.

January, 1860.

☞ These publications can be obtained in Boston, of Miles Grant, 167 Hanover st.; New York, [illegible] W. Young, [illegible] Philadelphia, [illegible] Foster, [illegible] and they can be ordered of the [illegible]

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Original Contributions.

For the Crisis.

Resurrection Morning.

BY W. SHELDON.

AIR.—"As time's last sands seemed wasting."

The angels soon are coming,
To gather all the just,
Who are in death reposing,
Unconscious in the dust;
They hear the trumpet sounding—
It penetrates the graves—
Now into life they're bounding,
No more to death are slaves.

The resurrection morning,
With all its dazzling light,
Is now upon us dawning
In rays of glory bright;
The saints are made immortal,—
The living and the dead,
Their bodies are celestial,
Like Christ their living head.

The Savior then descending,
In clouds of glory bright,
The angels are attending—
How swift their downward flight!
The saints then upward rising,
The holy angels meet—
An army vast comprising
In holiness complete.

A city, too, in splendor
Shall to the earth descend,
Earth's kingdoms shall surrender,
And wickedness shall end;
Messiah's kingdom holy,
Upon the earth shall bloom,
There all the meek and lowly
Will find an endless home.

For the Crisis.

THE COMING STRUGGLE
Between the Church and the Powers of Darkness:
SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 12.

THE ORDER OF DEVELOPMENT.

The various phases of the movement in the order of their development, as they appear to me, are as follows:—First we have the seducing spirits, teaching "doctrines of devils," and also the men of corrupt minds, reprobate concerning the faith, being unholy, blasphemers, "despisers of those that are good," etc. They speak lies in hypocrisy, having their consciences seared. They forbid to marry, and creep into houses and lead captive silly women laden with sins, led away with divers lusts. They resist the truth as Jannes and Jambres withstood Moses. This is the present phase of the movement. The next step in development will be a successful champion for their faith in the head of the two horned beast, doing great wonders, even to making fire come down from heaven on earth in the sight of men. The world, gazing with wonder and reverence on his strange displays of power, will be disposed to regard his mission according to his claims as a sort of forerunner of the "Coming Man." By fraternizing with the Catholics and others, he will change the popular tide in favor of Spiritualism, and bring up the image of the beast, or new dispensation, as they will call it. In this new arrangement the head of this two-horned beast power seems to resign his political relation, and assumes the head of the religious element as high priest, diviner, or prophet called in scripture the false prophet. The Beast seems to occupy the head of the political department. And the dragon will be over all as the "false Christ," "man of sin," etc.

With this arrangement of things they now go on in their work of subduing the world, claiming that the coming of Christ has its complete accomplishment in this New Dispensation, with their "Coming Man," the false Christ, at its head. Hence all must yield up their claims to his earth, and submit to him as loyal subjects, from whom, as the only rightful authority, they can now lay any claim to the earth or the fulness thereof. They guard with jealous care their claimed "right to rule," putting to death as far as may be all who will not recognize this right, by submission; and to facilitate this work of subduing all, they introduce a mark of loyalty, conspicuously placed in the right hand, or forehead, in order, probably, to detect at sight such as refuse to submit. They further provide that none shall buy nor sell save those who have this mark, which seems also to imply a confiscation of their goods. When they have succeeded in getting things to moving about after their own way, and have become intoxicated in their anticipations of peace and safety, in their supposed triumph over the restraints of Christianity, then the judgments of God will overtake them in the pouring out of the "seven last plagues," making life a burden and its blessings a curse.

The first plague puts an end to their high glee by smiting all those who have the mark of the beast, or worship his image, with a noisome and grievous sore. Then the sea becomes as the blood of a dead man, and the fish die. Then the rivers and springs are all turned to blood, and they have nothing but blood to drink, as a judgment for shedding the blood of the saints. Then the sun is made to scorch them with fire, and they blaspheme the name of God, but refuse to give him glory. The next vial is poured out on the seat of the beast, and they gnaw their tongues for pain, and blaspheme the name of God, who has power over these plagues, but repent not of their deeds.

Enraged at God as the author of these plagues, whose power and resources the spirits have represented as inferior to their own; and understanding probably through the spirits that Christ is soon coming to Mt. Zion to set up his kingdom; they muster all their forces throughout the world, and hasten to the city of Jerusalem, where Christ descends. A special effort is made here by the spirits, in sending out three messengers from the invisible world, in order to gather all that is possible to this battle. Then Christ comes and gathers his children from the earth. But still they assemble, hoping perhaps to hinder him from setting up his kingdom, and, gathering to the battle, they are overthrown forever. Thus ends Spiritualism.

We will now inquire how the church deals with this delusion of Satan, while it is coming up and doing its work.

THE CHURCH DOING THESE PERILOUS TIMES.

"And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth and the sea and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and ever (until the ages of ages) and they have no rest day nor night who worship the beast and his image and whosoever receiveth the mark of his name. Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, 'Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors and their works do follow them.' And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle."—Rev. 14: 6–14.

In the 13th chap., commencing with the 11th verse, we have an account of the two-horned beast, and the image, and their work of oppression toward the church, carried down in their progress to the time of Christ's coming to Mount Zion in the commencement of the 14th chap. Then the account of the saints triumph, glorification and rejoicing follows to the sixth verse, where the division of chapters should have been made instead of where it is. For with this sixth verse John takes up the movements of the church during the same period of their oppression by this power, and carries them through the proclamation of three different messages directed against their persecutors, in three different stages of their progress, down to the coming of Christ.

These three messages, directed by the church against this power, have a peculiar significance as directed against Infidelity or Atheism in the first message; against a general departure to Spiritualism, or that Babylon has accepted it, in the second; and against receiving the mark of the beast or worshiping his image in the third. The first is made against the present phase of the movement; the second when the departure to Spiritualism becomes general; and the third when they have got the power into their own hands, and are proceeding to subdue all; then the coming of Christ is introduced as one sitting on a white cloud, having on his head a golden crown, and in his hand a sharp sickle. That the first message is directed against Infidelity, or Atheism, seems to be clearly implied in the language used by John giving the substance of the message. A proclamation generally made by the church, (and it is allowed that these angels each symbolize the church,) to "Fear God and give glory to him," implies that people are regardless of the fear of God, and withhold the glory due to him. But the world are further admonished to "worship him that made heaven and earth, the sea, and the fountains of waters." This allusion to God as "him who made" all these things, shows that the cry is directed against Atheism, and may be very properly directed against that doctrine of Spiritualism which asserts that the world made itself. From the phraseology, the cry seems coupled also with the warning, that God will show himself the God of all these things which he has made, in the pouring out of the seven last plagues; and capable of suspending their infallible law of nature when he will. This message is sealed to their hearts, if possible, by the solemn announcement "For the hour (or season) of his judgment has come." Therefore let this message be made where it will, when it will, and by whom it will, this feature embodies the essence of the Advent sentiment, and shows it an Advent message. And I have no doubt in my mind but it is soon to be made by Adventists.

☞ If there is an angel form on earth, it is that form whose soul breathes only the mild spirit of kindness, and is employed in the generous deeds it inspires—who lives and feels and acts under the sweet and balmy influence of a kind, benignant heart. Kindness is the very spirit and soul of religion.

For the Crisis.

"A Little While."

Like "oil upon the troubled waters" are these words of cheer, to those weighed down by the sorrows incident to this "vale of tears." The christian soldier is often weary of buffeting, from without and within; his soul is assaulted by the sin that dwelleth in him, as well as by the malice of the "Prince of the power of the air," who knows that his "time is short." To repel his fiery darts, we must put on the "shield of faith," assured that "stronger is He that is with us, than all that are against us." This will nerve us to endure "yet a little while" the battle of the christian warfare. Is sickness and disease our allotment, wearisome nights being appointed us, pain and anguish, making our life a burden, so that the language of our hearts is, 'How long, oh Lord, how long?" Peace, chastened child of God. These "light afflictions" are but for "a little while,"—yet they are "working out" for thee "a far more exceeding and eternal weight of glory," when patience has had its perfect work in thy soul.

Do relative afflictions try our souls, and desolation of heart lead us to feel "there is no sorrow like unto my sorrow"? Yet, the same "balm of Gilead" can avail for such grief. One friend there is, above all others; in whom all fullness dwells. Look to Him—make him thy all—wait "yet a little while," and the joys of the coming kingdom shall more than compensate for trials here. These words tend to inspire as well as comfort. The christian will not sit with folded hands, because his "redemption draweth nigh." He will be stimulated to renewed exertion in the paths of privilege and duty, doing what his hands find to do with his might, improving to the utmost the "little while."

The potency of this little clause is not confined to the sorrowing. To the sinner, and "those at ease in Zion," it is a caution fraught with meaning. Your cup of happiness may now overflow; but remember, you may not rest in any earthly good. The day of grace is but for *a little while.* Oh, improve it by securing eternal joys.

"Yet a little while—the Lord
Gave his saints this precious word,
That their hearts with joy might burn,
Thinking of his quick return.

Yet a little while—the hour
Comes, when we can work no more;
Let us then with single eye
Seek our God to glorify.

Yet a little while—and we
Shall with our beloved be;
May each word and action show
That our hearts are with him now."

Davenport. AMY.

Selections.

Women as Preachers and Lecturers.

[Extracted from the "Portadown News," Ireland, of March 2d, 1861.]

BRO. GRANT:—The following is from across the water, and shows what some of our Irish brethren think of female preachers. As for myself, I know of none among us whom I would silence, and think if there are yet others who are moved by God to the work, they had better "up and at it." There are none too many who "preach the coming of Jesus." D. T. T.

To the Editor of the "Portadown News:"—DEAR SIR,—A correspondent, in your paper, takes up the question of woman occupying positions as public speakers, and, by every means in his power, endeavors to show that woman ought not do so; still, as he is "open to conviction," and as he wishes for "an explanation" of the texts which he quoted, I shall endeavor to gratify him therein.

I will say here that if a woman can effect good in a world like ours, where so much is yet to be done for its reformation, I would think twice before I would discourage her or throw any obstacle in her way. Perhaps no man living has effected half as much for a revival of religion as Mrs. Phœbe Palmer; but "An Admirer of Woman in her proper place" would not suffer "a woman to teach." I would like to know if ever he saw a female engaged in a school to "teach." Could such a man not see that the "teaching" of which Paul writes is not such as that given in our Sunday-schools, and from our pulpits or platforms? I hold that each individual in this world is morally bound to do as much good to others as he or she can; and he or she is bound to leave the world better than he or she found it—if they possibly can. And is Mrs. Harriet Beecher Stowe and other ladies to "teach" me through my *eyes*, and are they prohibited from teaching me through my *ears?* Certainly not. Has Miss Buck, of England, powers in the pulpit equal to the greatest pulpit orator of the day, and is she not to use such powers? Are Spurgeon and such *men* to be lauded to the skies whilst sowing the heresy of Calvinism, mixed up with scraps of street songs and old wives' fables, and is Miss Buck to be condemned while she preaches, with much superior eloquence and dignity, the glorious gospel of the grace of God to sinful, fallen mankind—none excepted? Let us hear no more of this condemnation of woman going about doing good. I suppose, indeed I might venture to assert, that Mrs. Palmer, Miss Buck, and women like them, have each done more to lead sinners to a Savior than any man of the same period; and will not the souls thus saved be to these women "a crown of rejoicing?" To be sure they will.

Who would object to a woman rescuing his friend from temporal death? No man. Then why object to a woman rescuing men from eternal death? Who would dare say that Grace Darling did wrong to go out in the life-boat and rescue the crew of a sinking vessel? No man. Why then object to a woman pushing out the gospel life-boat to rescue men sinking into perdition? Who would dare to say Mrs. Fry did wrong in seeking to rescue men from dismal dungeons? No man. Then why object to woman going "to seek and to save" those that are pining in the dungeons of sin and iniquity?

Is not Mrs. Theobald one of the ablest advocates of the Total Abstinence cause? Is she surpassed by any as a speaker on that question? I venture to affirm she is not. Then why silence such an advocate?

Neither Paul nor any other Apostle forbade women preaching, or lecturing. I affirm such a command is *nowhere in the Bible*, and I shall proceed to prove it; and, besides, I will prove that Paul taught the very opposite.

"An Admirer of Woman in her proper place" has quoted 1 Cor. 14: 34, 35. Now, surely the fourteenth chapter does not contradict the eleventh, which was necessarily written before it. In 1 Cor. 11: 4, 5, St. Paul says—"Every man praying or prophesying having his head covered dishonoreth his head; but every woman that prayeth or prophesieth with her head uncovered dishonereth her head." Why did not "An Admirer" read this chapter before he read the other? It would not suit his prejudice.

Instead of St. Paul forbidding woman to conduct public worship—for that is what "praying and prophesying" mean—he actually condescends, as "An Admirer" would, perhaps, think, to settle and arrange how a woman is to dress when she "prophesieth," or preacheth. It will be seen from the verses I have quoted above, that whatever "every man" was to do in the church in "praying and prophesying," woman was to do the same; and, instead of Paul *forbidding* the woman, he merely tells herself and the man how they are to dress—one with the head uncovered, the other with it covered. "An Admirer" has made some reference to Eve, but he is evidently totally ignorant of the nature of the temptation to which Eve was exposed, of the manner in which it was put, and of the share which Adam had in the matter.

Dr. Adam Clarke says the prediction of Joel 2: 28, *would not be fulfilled* unless women prophesied, preached, or taught; and he says Peter understood it thus when, in Acts 2: 17, he quotes it, saying—"Your *daughters* shall prophesy." Dr Adam Clarke, in a word, *is entirely in favor of female preaching*, and contends that the verses quoted by "An Amirer" bear no such meaning as that attached to them by those who oppose female preaching.

Perhaps some may ask—"What is prophesying?" In 1 Cor. 14: 3, St. Paul says it is to speak "unto *men* to edification, and exhortation, and comfort," and women were to do it. And, according to the "word of the Lord" by the prophet Joel—"Your sons and your *daughters* shall prophecy;" and, according to Paul, this prediction was fulfilled on the day of Pentecost; and, according to Paul, women were to pray and prophesy as much as men, only to keep their heads covered. And why even this rule about the covered head? Simply because in the East then, and at present, an uncovered female was, and is, looked upon "all one as if she were shaven"—the latter being the mark of prostitution. The reader will now see why St. Paul ordered the covered heads—that is, covered with a veil as in the East—and this portion of his directions does not apply at all to our fashions.

Will the reader be kind enough to turn now to 1 Cor. 14, from which "An Admirer" quotes, and read the entire chapter over. You will see that St. Paul is writing on a different topic to that on which he wrote in chapter 11; and every fair interpreter of the Scripture will admit that, if in chapter 11th Paul *authorizes* female preaching, then he *cannot* in chapter 14 *forbid it.* Let us now see what chapter 14 refers to. There seems to have been some "confusion" in the church at Corinth, in their meetings of church courts; for it could not be in the ordinary or regular public service. The men speaking (verse 27) were to speak "by two, or at most, by three, and that by course," or, in other words, in their turn—after one another. This was to prevent two, or three, or half a dozen, men speaking at once—or even a dozen, as I have often seen in public meetings. This was a meeting for discussion and debate on church matters, such as that recorded in Acts 15, where there was "much disputing." It was not a regular religious service, and could not be such. At verse 29, it is said—"Let the prophets speak, two or three, and let the others judge." Here again, it was not an ordinary regular service; it was a meeting for discussion, and for the election of church officers; and the candidates for positions in the church were to be heard, and all the other members were to judge of the qualifications of each, and to make their selections accordingly. At the 33d verse, this view is sustained still further by the words —"For God is not the author of confusion." In order to prevent much discussion in these church courts, he forbids the women to speak in them—they are to "ask their husbands at home;" therefore Miss M'Kinney cannot be included.

Having thus clearly established that the place in which a woman was to "keep silence" was in a court of the church, not in an ordinary regular meeting, I shall pass on to notice the passage from Timothy.

In 1 Tim. 2: 12, 14, St. Paul is forbidding the woman to "usurp authority;" and if any reader will but read this chapter, of fifteen verses, through, he or she will see at a glance that he has nothing whatever to say to public speaking. If "An Admirer" had quoted 1 Tim. 2: 9 it might have been more needed in the present day. Our Methodist ladies seem to have forgotten that such a passage is in the Bible—"That women adorn themselves in modest apparel, (could Paul have had hoops on a windy day in his prophetic vision?) with shamefacedness and sobriety —not with broidered hair, or gold, or pearls, of costly array; *but* (which becometh women professing godliness) *with good works.*" There is not a word in the entire chapter against woman speaking and doing good—adorning herself "with good works"—in the cause of God and of fallen and debased humanity. If "An Admirer" will have a literal rendering of verse 12, then out with all our thousands of female Sunday-school and day-school *teachers*, for if a woman is not "to teach," in the literal sense, then all our female teachers, religious and secular, in Sunday-schools, national schools, Church Education Society schools, etc., are all rushing on in direct opposition to Paul, when he says—"I suffer not a woman *to teach.*" The woman is to "learn in silence with all subjection." "Subjection" to whom? "Wives submit yourselves unto your own husbands, as it is fit in the Lord" (Col. 3: 18.) This is the "subjection" spoken of in Timothy, as is clearly shown by Adam and Eve—husband and wife—representatives of all our race of husbands and wives—being brought in by way of illustrating his subject, and the object which he had in view. A woman is not "to teach, nor to usurp authority over the man," that is, a wife is not to act so towards her husband. The passage has nothing whatever to do with regard to Total Abstinence lecturers, or gospel preachers. On the contrary, a woman is to pray and prophesy (1 Cor. 11: 5,) just as the man, and with equal power and authority; and this is according to the prediction of the Holy Ghost (Joel 2: 28; Acts 2: 17.)

"An Admirer" could not have quoted a case which tells more against himself than that of Phœbe mentioned in Rom. 15: 1. She was a deaconness. Does not "An Admirer" know that the Church of England and other churches hold that a deacon was a certain rank *in the ministry?* and if so, then so was a deaconness. Dr. Adam Clarke says, too, that the deaconnesses "were *ordained* to their office by the *imposition of the hands of the bishop.*" In the second verse of this chapter, Paul actually directs the christians at Rome—the men, too—I wish "An Admirer" had been amongst them, how it would have lowered his dignity—to *assist* sister Phœbe "in *whatever business* she hath need of you." Does this not look very like an appointment of Phœbe as "the first Pope of Rome," for she was to have absolute authority over all the church there?

I will conclude by glancing at female characters in Scripture who occupied a position as teachers and leaders of the people equal to men. Deborah, the wife of Lapidoth—mark she was married too—was a prophetess, and judged Israel (Judges 4: 4, 10.) Huldah, the prophetess, the wife of Shallum—a married woman also—dwelt at Jerusalem, in the College; and her dignified message to the *King*, who came to inquire at her mouth the will of God, does not betray any trembling diffidence or abject servility, although "An Admirer" would have woman so much inferior to man. It would be, perhaps, useless to remind him that in Christianity "there is neither male nor female; for ye are all one in Christ Jesus." (Gal. 3: 28.) It is said (Micah 6: 4,)—"For I brought thee up out of the land of Egypt; and I sent before thee Moses, Aaron and Miriam." God here classes Miriam with Moses and Aaron, and declares that he sent her before his people. I presume had "An Admirer" been there he would have refused to go up through the wilderness under such a female leader. Need I refer to Anna, the prophetess (Luke 2: 37, 38) and to "the women which labored with Paul in the gospel" as his "*fellow* laborers"—therefore, preaching as he did? Timothy, in Thess. 3: 2, is styled "a minister of God, and our fellow-laborer in the gospel of Christ." Then *these women were the same as Timothy*, who was a bishop of the church. In Rom. 16: 12, three women are named as having "labored much in the Lord;" and Dr. Adam Clarke contends that they preached, for he says they prophesied, and that "if a woman thus prophesied, *then women preached.*" This is Dr. Clarke's view, and I value it as highly as John Wesley's.

"An Admirer" seems to think that woman is much inferior to man, and throws out taunts about "mother Eve," to which taunts I have already alluded. If, through Eve, sin first entered into this world—and that, too, *with the hearty concurrence of Adam*—then let it not be forgotten that by woman, *without the concurrence of man*, a Savior came to bring deliverance. If woman be taunted about Eve, she can turn and point to Mary, and all the women who ministered to Christ daily up to his burial, and at his resurrection. Dr. Doddridge exhorts man to "rejoice that, as by woman came transgression, so by her came redemption too;" and I may add—why should not women preach that redemption also?

Judging by the results which have followed the labors of such women as Mrs. Rogers, Mrs. Fletcher, Miss Tooth, Miss Cutter, Miss Buck, Miss Marsh, Mrs. Theobald, Mrs. Stowe, Mrs. Palmer, Mrs. Booth, and a host of others, I rather think "the Lord of the vineyard" will require some more satisfactory excuse for even female timidity and backwardness in his service than the one given by "An Admirer," before they will be justified in ceasing to labor in his cause. I may say that I think Miss M'Kinney chose an admirable hymn.

I am yours, etc., J. A. MOWATT.

Why am I not a Christian?

1. Is it because I am afraid of ridicule, and of what others may say of me?

"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing christians?

"Every man shall give account of *himself* to God."

3. Is it because I am not willing to give up all for Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh to me I will in no wise cast out."

5. Is it because I fear that I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid that I shall not "hold out?"

"He that hath begun a good work in you, he will perform it until the day of Jesus Christ."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

9. Is it because I am trying to save myself by morality, or in any other way of my own?

"There is none other name under heaven given among men whereby we must be saved."—*Amer. Mess.*

☞ Live up to your engagements.

Hygiene.

"THIS IS FOR YOUR HEALTH."—*Paul.*

Tobacco and Hard Times.

AN APPEAL TO A POOR MAN TO GIVE UP TOBACCO.—SIX REASONS.

MY FRIEND:—I respectfully call on men in all positions to drop tobacco—doctors, deacons and potentates—and, thanks to a gracious God, many have done it.

You say you are a *poor man*, and dependent on friends; hence, consider a few reasons *why you should drop tobacco.*

1. *Drop it, for it does you no actual good.*—It is not a necessary of life. Any *honest* physician will tell you that it is a rank poison, containing not a single particle of nutrition, and that it does no more to furnish blood, bone and muscle, than would sawdust or ashes. True, it may blunt your sensibilities, and enable you to bear trouble with a more stoical indifference. True, it may relieve the terrible "*goneness*" of which you speak; but it actually creates the very "*goneness*" you think it cures, and deceives you. True it appeases a vile appetite, which God never gave, and affords momentary gratification. Rum and opium appease a similar appetite, and drunkards use them for this purpose.

How useless is your tobacco! Thousands now delving at the plough and anvil—thousands now preaching Christ in this and other lands, together with all the self-sacrificing reformers, the Howards, the Wilberforces of the age—do without it, and so can you. Be not deceived. You need this drug no more than you need the "seven heads and ten horns" mentioned in the Apocalypse.

2. *Drop it, for you are poor, and should use every cent to the best advantage*—There is no apology for any man, rich or poor, who consumes money for this nuisance; but is not this especially unbecoming in you when your friends give you money simply for the necessaries of life? Is it not a perversion of funds? The evils of tobacco, it is true, are overlooked by church and state, and hence your friends do not consider for a moment that a part of their money is wasted on a vile poison. Tell them, as they pass you the next dollar, that you shall use one-eighth of it on cigars, and they might give you to understand that, were it not for your family, they would never aid you with another farthing! Money for rum, gambling and tobacco, is all the same in the eye of common sense!

You say, your tobacco does not "cost much." What victim of the weed will allow that his tobacco does cost much?

You, my friend, have paid enough for it every year to give your wife a twenty-five cent de laine, or each of your girls a pretty bonnet, or each of your boys a pair of boots. You are about fifty years old, and I understand you to say that you began to use cigars at fifteen. Take the following calculation—altogether too low,—and you will see that you have expended $1,383,35!

From 15 yrs. to	18—1	cigar a day, at	2	cts. each,	$21 90
" 18	"	20—2	"	2	"	29 20
" 20	"	25—3	"	2	"	164 25
" 25	"	30—4	"	3	"	219 00
" 30	"	35—5	"	3	"	273 75
" 35	"	40—5	"	3	"	273 75
" 40	"	45—5	"	2	"	182 50
" 45	"	50—4	"	3	"	219 00
						$1.383 35

Garabaldi, who masters kingdoms, says he can live on eight cents a day! Is it not a shame that any man should waste even eight cents a day on a loathsome poison? Is it not a sin?

3. *Drop it, for it impairs your enjoyment of natural and simple food.*—Tobacco is acrid and pungent, and neutralizes your taste for everything else. It monopolizes tastes; and an appetite for this, like Aaron's rod, often swallows up every other. The tastes of a tobacco sot are pretty much extinct. He likes strong coffee, fiery condiments and drinks, corned beef, cayenne pepper, and cares nothing for the many pleasant forms of food so grateful to a pure palate. Chewing his cud, puffing his pipe, what does he care for delicious fruits?—for a sweet apple, a peach, a plum, a fig, an orange, or indeed for a land flowing with milk and honey? I once said to a poor man, give up your pipe, and I will give you a pair of boots. He shrugged his shoulders, and said, "*No; I like my pipe—it is all my comfort.* Yes, friend, I said, here is the mischief—you like it too well—better than the choice fruits of this garden, or the berries on these hills and valleys. In a guttural sound, like that of a bull-frog, he muttered, "*I like my pipe better than all the berries God ever made.*"

I appeal, my friend, to your selfishness. Do you wish to really enjoy a cherry, a strawberry, a potato, an egg, a tumbler of milk or honey, or the honey-comb? drop your tobacco. A rich glutton can afford to sacrifice half his luxuries on this filthy altar; but you need the full enjoyment of your meagre fare, and just in proportion as you stand clear of deadly drinks and drugs, keeping your body in subjection to the laws of God, you will be a happy man.

4. *Drop it, for it wastes your bodily strength—strength you need to support yourself and family.*—Tobacco is a South Carolinian in the republic of your nature—forever making disturbance. It drives at your stomach, disorders digestion, diminishes appetite; and the result is, less food is received, less bone, less muscle, is manufactured, and you of course are less a man. It stupefies and by turns exasperates your nerves, and sooner or later the nerve system ceases to energize the muscular, and the whole frame becomes relaxed and inactive. It enters the circulation, poisons and thins the blood, and insidiously assails you from head to foot, and tends to make you, like Pharaoh's monsters, lank and lean, the mere apology of what you once were.

Many paupers are made such by this process; and if you, my friend, would regain your strength, and rise in life, then drop this drug, which has had much to do in rendering your life a failure.

5. *Drop it, for it tends to crush ambition, and make you satisfied with poverty.* —Tobacco, by enfeebling the nerve-power, paralyzes the sensibilities more or less, and its victims, as a consequence, have less mental and moral power, and manly force for the battle of life. As a soporific, it deadens emotion; self-satisfaction takes the place of commendable ambition, and a mind once nobly independent becomes reconciled to beggary, and passive under degradation.

Let any young man in our factories who smokes morning, noon and night, continue to smoke, and it is a fair presumption that he will always be an understrapper—never "boss" of the factory—never build a house or a hen-coop. A recipe to manufacture our young men into paupers, which should leave tobacco out of the account, would be essentially defective.

Here is no extravagance. I have seen poor men, the victims of this drug, whom you might tread down as mire in the street, who gave it up, and in six months regaining admirable health and courage, displayed a backbone which James Buchanan might envy. "I would not go back to it again," said a poor man, "for all California."

6. *Drop it, for you can do it with comparative ease—more easily than a rich and gluttonous man.*—The rich and gluttonous man loads his stomach with "the fat of the land," with the luxuries of every clime. "His eyes stand out with fatness"—his veins are swollen with blood; and if he must continue to be as he is, literally a stuffed animal, then his expectoration must be free; he must rid himself of an odious plethora, or probably die of an apoplectic stroke. A glutton does not drop tobacco unless he drops gluttony. He must curb appetite, rise superior to swinish indulgences, or remain an abject slave.

You have no apoplexy or paralysis to fear, because you have no gluttony to battle. You have only to drop tobacco, and, so recuperative is your nature, your juvenile taste will soon come back, and you will enjoy your humble fare better than any smoking nabob can enjoy his gloating meats or soul-destroying wines.

A Boston *Don*, a gormandizer, taunted an Irishman, at work in his garden, about his black *cutty* pipe. The sinewy little man straightened up—"Please yer honor, jist drop yer Spanish cigar, and I'll drop my pipe."—"Done," said the millionaire. The poor Hibernian dropped his pipe, and, like a man of honor, stuck to his bargain. Not so with the rich man; he continued to gormandize, and ceased to expectorate, and was soon laid upon his bed, the apparent victim of a burning fever. The doctor, on being apprized of what had passed, said, "One of two things must be done: I must reduce you by *calomel* to low water mark, or you must return to your tobacco. Take your choice." He took his choice—returned "as a dog to his vomit"—smoked and gluttonized, gluttonized and smoked, and died a beast, as thousands die.

I do not state this to show that an Irishman or anybody else drops tobacco *without a struggle*, but to show that, as you can do it with comparative ease, you are under especial obligations to do it.

My friend, I wish you well, or I could not address you as I have. Tobacco, like strong drink, is a deceiver; it deceives millions; it has deceived you, and is the bane of your life. I hope you are no coward—that you have courage enough to look your nearest neighbor—TOBACCO—in the face, and to sacrifice this monster at once, and SHOW YOURSELF A MAN, by signing this Pledge:—

"*I hereby pledge myself to abstain from the use of Tobacco in all forms, totally and forever.*"

Your friend, GEO. TRASK.

PLEDGE.

I HEREBY PROMISE TO ABSTAIN FROM THE USE OF INTOXICATING LIQUORS AS A BEVERAGE, AND FROM THE USE OF TOBACCO, TOTALLY AND FOREVER.

Please cut out the foregoing valuable pledge, sign it, trusting in the Lord to help you keep it; and get all your family, young and old, and your neighbors to unite with you. Save the money that has been wasted for these things, and give it to the poor. Come, do it *now.*—ED.

☞ Swine's flesh is the worst of meats. God told the Jews not to touch pork, because he knew pork was bad for them. And I echo the voice of my profession from almost every civilized country when I say that this immense use of the flesh of the swine is filling all christendom with salt-rheum, erysipelas, scrofula and other vile humors. And all this is more emphatically true when the animal is fattened in a close pen without exercise, and stuffed with every conceivable kind of filthy food.

Mutton is without doubt the healthiest meat, especially if eaten cold. Beef and fowls are good. Fresh fish is excellent if taken at the right season. Salted cod fish, if well freshened and cooked with milk, is one of the very best kinds of animal food.—*Lewis' New Gymnastics.*

☞ President Edwards said that almost every day he had a battle and a defeat; the determination before going to his dinner that he would not eat beyond measure, and the confession after, that he had exceeded the limits of temperance and moderation.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

To our Aged Brother—Henry Grew.

Long hast thou fought the battle of the Lord,
My honored brother, and hast nobly done.
While some have turned aside to jarring strifes,
Contending about names, or minor points
Taught in the blessed Word, and others still
Have fallen into error, thou hast stood
For Truth and Righteousness—firm at thy post,
Defending boldly, and yet gently too,
The full, harmonious, perfect and complete
Gospel of God—precepts and doctrines both,
All linked together in one lovely chain,
To elevate and sanctify the creature man,
And make him "meet for the inheritance
Of saints in light." And now thou dost commend
That Charity which is the "bond" indeed
"Of Perfectness"—embracing all within
Its spacious heart who *truly love the Lord.*
Not those alone who think as we may think,
Or who in knowledge are quite far advanced;
But takes in all, the lonely and the meek
Of every sect or grade in whom is found
The principle of right—love to our God
And to our neighbor. Thou dost advocate
This broad and heavenly rule; and my heart says
Amen to such pure teaching, from its depth.
I do not deem thee faultless, nor would say
Thou art from every error wholly free—
For this would make thee more than fallible—
But that thou givest "good and wholesome words,"
And that thy teachings in the main are right,
Is my sincere conviction. Yet to God
Belongs the honor for all thou hast done,
And still art doing in this blessed cause,
To which your heart most readily responds.
And may the same kind hand that hath thus far
Led you, my brother, through life's chequered scenes,
Still lead and guide, preserving, if His will,
Till He whom thou so long hast waited for,
Shall in his glory come again to earth!
Thus prays your Sister in the same blest hope.

A. C. JUDSON.

For the Crisis.

A Condensed Report

Of a Discussion held in South Ashburnham, March 19th–22d, 1861, between Rev. Jacob Baker and Eld. Miles Grant.

REPORTED BY J. D. MERRIAM.

(Concluded.)

THIRD SPEECH OF MR. BAKER.

He continues to examine passages showing that *apollumi* does not mean utter extinction. After quoting all the passages in Matt., he quoted Mark 1: 24—"Art thou come to destroy us?" Certainly not. He came to save them. He cast out the spirit from the individual. So he did not come to annihilate them. He referred also to Mark 2: 22; 4: 38; 8: 35; 9: 22, 41; 11: 18–19. This term is applied to various things. If the Bible be the word of God, why did not the Almighty, in inspiring the words of this volume, use words about which there could be no cavil when speaking of the destiny of man?

Referring to the parable of the tares, he says, the wicked one consists of all the *sin;* all that is *wrong;* it is wickedness everywhere. David says, "Let the wickedness of the wicked come to an end." Did not pray, let the *wicked* come to an end, but the *wickedness.* An enemy sowed the tares. While good men are sleeping, bad men are sowing tares, bringing men into the abodes of condemnation; their noble natures seem to perish, and would utterly perish if it were not for the Savior that comes and saves the lost.

Of that text, "Whose fan is in his hand and he will thoroughly purge his floor," we inquire, where is the floor? The Father loveth the Son, and hath given all things into his hands. The *earth* is the Lord's, and they that dwell therein. The whole human family are the dwellers in the earth. He thoroughly purges his floor, separates the chaff from the wheat, which is, in my opinion, that which is made in the moral image of God. The chaff is blown away, burned up; but the wheat is gathered into his garner, when it is perfected. There is progress in the future world, room for more growth. If not fully developed in moral excellence here, we shall continue to grow until we come to the measure of the stature of the fullness in Christ.

ELD. GRANT'S FIRST SPEECH.—P. M.

In regard to the various meanings of the term *apollumi*, none of them signify *preservation* or *salvation.* "Why did not Jehovah use terms about which there could be no doubt?" He *did.* Of the thirty-eight different words rendered *destroy* in the O. T. and the eleven in the N. T., not one is defined to signify either *suffering* or *salvation.* Here are the words used to express the destiny of the wicked: "Destroy," "perish," burned "up root and branch," "be no more," "shall not be," etc. These terms are used repeatedly in the Bible to express the end of the wicked. What words of stronger import could be used? "The wickedness of the wicked shall come to an end." How? By *the destruction of the sinner.* "The soul that sinneth it shall die." Does *wickedness* go about doing wickedly, sowing tares? The chaff is the same as the tares. He "shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. . . . Then shall the righteous shine forth as the sun in the kingdom of their Father." Again. Mal. 4: 1,—"Behold the day cometh that shall burn as an oven; and *all the proud,* (*not all pride,*) yea, and *all* that *do wickedly* (not all wickedness) shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." What language could be more expressive of *utter extermination?*

What is the wages of sin? It is *death.* What is death? "Extinction of life." Is death a punishment? Yes, capital punishment. Then *eternal death is eternal punishment.* The *first* death is not the punishment for sin, for that is common to the righteous, as well as the wicked. In Rev. 21: 8, we read of "the *second death.*" There is no proof that any who suffer this are ever delivered from it. If eternal life is a reward, then eternal death must be a punishment. When the wicked are rooted out of the earth, then will be brought to pass the saying in Matt. 25: 34,—"Come, ye blessed of my Father, inherit the kingdom;" and then the whole earth will be filled with his glory, and the song heard from every creature will be sung, saying, "Blessing, and honor," etc.

MR. BAKER'S FIRST SPEECH.—P. M.

God changes not. He is the same yesterday, to-day and forever. How happens it that there will be no chance for persons to become good after the present life? In heathen countries there are persons of excellent impulses that have never read the Bible; they die without a knowledge of what it contains, and unless they have a chance in the future world, how can God be as good to them as to others?

The term *kolasis*, rendered punishment, means to correct, to check, to prune. When you go out to *prune* a tree, would you go and cut the tree down and burn it? Certainly not. An argument is drawn for the future restoration by a reference to the deliverance of Jonah, and of David from the lowest hell; by reference to the silver cup, which, though scattered, is found.

Man dies, and where is he? Destroyed utterly, perished. Thank God there is a resurrection. Jesus has risen from the dead, and he shall see the travail of his soul and be satisfied. Claims that the text in Mal. 4: 1, had its fulfillment in the days of the first advent. The term rendered immortality in Rom. 2: 7, the same as in 1 Cor. 15,—incorruption and immortality. Jesus brought life and immortality to light. The gospel is good news, glad tidings to *all people.* Could Paul desire to have men raised from the dead to be destroyed again? This is worse than endless misery, because they hold there will be a little good, a little pleasure.

ELD. GRANT'S SECOND SPEECH.—P. M.

There is no chance for people after the resurrection, because there is no place in Scripture where such an offer is presented. They are not brought from the dead for the *sake* of destroying them, but justice demands it. "Prune," to cut off, excision from everlasting life. If eternally cut off from life, it would be everlasting punishment. David is to be brought from the grave—*hades.* Christ will be satisfied when the wicked are destroyed, as well as when the righteous are preserved.

He shows that man, made of the dust of the ground, is mortal. Brings the testimony of God, of Christ, and of angels, that man is mortal. Rom. 2: 6, 7, shows us how to get immortality. It is a gift from God, on *conditions.* Matt. 19: 16, 29, shows that something is to be *done* to inherit everlasting life. It is a subject of hope, Titus 3: 7. Matt. 25: 31–46 gives the time when the righteous obtain it, viz., when Christ comes.

In summing up the argument, he brings in the texts which have been quoted, showing that the wicked are to perish, to be destroyed without remedy, to be burned up, etc., and concludes therefore that none of the wicked shall inherit everlasting life. Texts also showing there is a *second death,* from which man must be delivered if they are to be saved. My friend must show that there is a resurrection from the *second death,* or it remains proved that the wicked shall be no more; shall become "extinct." Then justice is satisfied, God's law honored, and all creation will praise him.

THIRD SPEECH OF MR. BAKER.

Repeating Scripture is not proving points. The question turns on the definition of terms. As God is good, the results of his government will all be right. My brother says the wicked shall all be destroyed after the resurrection. Will he put his finger on the chapter and verse where it so says? There is no such passage. Hades sometimes means natural death and sometimes moral death. David in speaking of the mercy that caused him to repent of his great wickedness, says, "Thou hast delivered my soul from the lowest hell,"—moral death. He has had one resurrection from this. He has died again, and hence there is a resurrection after the second death, if he is raised again from the dead.

1 Cor. 3: 13-15. Here is the fire of God's judgments that is to try every man's works. The man's works are to be burned up, but the man saved, because made in the image of God. If the Sodomites, which are set forth for an *example,* are to be raised from the dead—and that is an illustration of the second death—then, after the pruning and correcting influence of God's Spirit, they would be raised from the second death. God purposes to raise man from the dead, for he made him for immortality and glory. If raised, I find them raised incorruptible, immortal. There is a second death. Yes. You hath he quickened who *were dead,* etc. There is one death. Let us candidly look at the whole matter. Hear, then judge.

CLOSING SPEECH OF ELD. GRANT.

God is good, but he has allowed sin and sorrow and death in the world. I do not claim that my expression is in the Scripture, but the *terms* which are used clearly convey the idea. The Bible does not say that David has had one resurrection. There is no proof that all men are to be raised to immortality. My friend admits we have not got it now. Death is to be destroyed. It does its last work when it destroys the wicked.

Points admitted. 1. Man is not immortal. 2. Some die in their sins. 3. The gift of eternal life depends on *character.* 4. The punishment of the wicked is as long as the life of the righteous.

A few passages not noticed. John 8: 44,—"Ye are of *your father* the devil." Mark 3: 29,—"Hath *never forgiveness,* but is in danger of *eternal damnation.*" Matt. 5: 20,—"Ye shall *in no case* enter the kingdom of heaven." Ps. 92: 7,—"The wicked . . . shall be *destroyed forever,*"—for *eternity.* I have no interest in preaching error. When the Scriptures are so plain, we see no chance for doubt on this point.

MR. BAKER'S CLOSING SPEECH.

We have had a friendly interview, and hope we shall always be friends. Repeating of Scriptures is not argument. I think I have noticed his strongest passages. The end of the world, *aion*, age. "Hath never forgiveness," neither in the Jewish nor christian age. There is sorrow in this world. The result shall work out for us a far more exceeding and eternal weight of glory; it shall bring us by its discipline to our Heavenly Father. These bring us nearer to God. I have thought more of heaven since I buried my son. My brother thinks God's children will all be saved. I have thought we were *all* God's children. Have we not all *one Father?* The chaff is not the wheat, and never can be. The wheat is to be gathered into the garner. He refers to a few texts relating to death, and closes by exhorting the people to a more earnest and faithful examination of the Scriptures. What peace and joy to meet as one happy family in the eternal world. May God bless us henceforth and forever. Amen.

☞ The christian's work is too curious to be done well between sleeping and waking, and too important to be done ill and slumbered over, no matter how. He had need to be awake that walks upon the brink of a deep river, or brow of a steep hill. The christian's path is so narrow and the danger so great, that it calls for both a nimble eye to discern and a steady eye to direct; but a sleepy eye can do neither.—*Gurnall.*

☞ The desire of showing little kindnesses proceeds often merely from an obliging disposition; but the *habit* of it must be formed on christian motives, and on an habitual course of self-denial and thoughtfulness.

For the Crisis.

"Worthy the Lamb!"

O hark! that burst of rapturous song
That rolls o'er heaven's fair plains;
On every breeze it floats along,
It swells from an immortal throng
In glad and lofty strains.

Ten thousand times ten thousand stand
Around yon radiant throne;
Gathered from every clime and land,
A spotless, glorious, blood-washed band,
Their Savior's love they own.

Worthy the slaughtered Lamb! they cry,
Who for us shed his blood;
Who by his blood hath brought us nigh,
Hath made us live no more to die,
And brought us home to God.

As kings and priests unto our God
We on the earth shall reign;
And to eternity prolong
In grateful strains our glorious song,
Worthy the Lamb once slain!

All heaven renews the sound of praise,
All angels cry Amen!
We here on earth our song would raise,
That we may sing to endless days,
Worthy the Lamb once slain!

Providence, R. I. H. L. H.

What is your Position?

"He who is not with me is against me."—JESUS.

There are two antagonistic principles in this world ever contending for the supremacy; it is an "irrepressible conflict," that can never terminate, until one or the other gains a final victory and utterly destroys its opponent. These opposing principles are called by various names, according to peculiar circumstances. My purpose is, in these few remarks, to confine myself to those names appropriate to the subject of politics and religion. Liberty and oppression will represent the former, truth and error the latter. Now, between these two parties there has always been a third, a sort of *amphibious*, or *mongrel*, or *amalgamation* animal, that claims affinity to both parties; but whose sympathy and influence may always be reckoned on the most popular side of the question, and, like a false friend, is only to be seen in *summer*, and is always absent when most needed. Our present national difficulties will serve to exemplify the working of these principles. The free states represent the principle of liberty, the seceding states, that of oppression; the border states, between the two, are in a state of transition, seeking only their own interest and advantage. All they have yet done, or are likely to do, is to embarass, weaken, and demoralize the free states, and induce them to sacrifice their principles for the sake of peace and pretended unity. These are our worst enemies; let us beware, lest the *viper* we have hugged so closely does not insert its malignant venom in the bosom where it has been so long nourished and petted.

How similar to this is the conflict between truth and error in the theological world. The traditions of men, the rudiments of the world, the apostasy of these last days from the truth as it is in Jesus, have well nigh overwhelmed our churches in a vortex of popery, infidelity, and Spiritualism. Every form and place of antichrist is now in the ascendent; the word of God trampled in the dust; the Scripture doctrines of the sleep of the dead, the destruction of the wicked, and the personal reign of Christ on the earth, are scoffed at by the church and the world; and those few who yet remain faithful, and valiant for the truth, are denounced as infidels, heretics, and "*monomaniacs,*" by secular and religious journals, that count their readers by millions. Surely on us the end of the world is come; let us watch and be sober; evidences thicken around us; the nations are angry; they are in perplexity and distress; the love of many waxes cold; and the scoffers of the last day are rife, saying where is the promise of his coming?

But while the little flock of Christ are fighting against such fearful odds, and earnestly contending for the faith once delivered to the saints, what shall we say to those who, while they profess to believe these precious truths, yet stand aloof from the "irrepressible conflict," give aid and comfort to the enemy, and, from the fear of man and the love of popularity, or the love of ease and the gratification of self, refuse to come to the help of the Lord against the mighty? There is no neutrality in this war; he who is not with me is against me. These *borderers* are the greatest enemies we have; they discourage the faithful soldier of the cross; they make an excuse for others, to follow their pernicious example; they strengthen the too prevalent idea that the truth is of little consequence, and it is a matter of indifference what we believe, if we are only honest or sincere; a principle, if carried out, which would destroy all faith or confidence in God or man, and make the gospel of Christ of no more use than an old almanack.

I know not but I shall weary the readers of the Crisis by referring so often to this "*one idea.*" But there is no one thing that tries the faith and patience of a true man so much as to be surrounded by cowards and false professors; and, if I understand the Bible aright, there is nothing so offensive in the sight of God as a luke-warm professor,—one who has a form of godliness, but denies the power thereof—who, Judas-like, betrays the Son of man with a kiss. Rev. 3: 15, 16.

J. PARRY.

For the Crisis.

A Letter.

DEAR BRN. AND SRS:—Suffer a word of exhortation from one who with you is deeply interested in the salvation of a lost and perishing world. Being mutually interested in the welfare of Zion, we of course are desirous of promoting her highest welfare, in not only bringing our tithes into God's store-house, but being careful to refrain from bringing in anything contraband, or, without parable, or inuendo, to do all we can to glorify God, and build up his cause, and to refrain from doing anything which at all serves to pull down or impede the work of God. I think it is conceded that we are a laborious people; most of us are necessarily so, obtaining our bread by the sweat of our brow, in harmony with the prediction of Jehovah. But at this season of the year, particularly, we are in danger of going beyond duty in our physical exertions, and thereby grossly infringe upon our moral obligations. And now the question comes home, is it *right* thus to do? I know there are circumstances which sometimes seem to oblige the former; but with suitable care, and a just appreciation of our moral obligations, could not those circumstances be greatly abridged? I know there is a great deal to be done by both sexes. The brethren say, *now* is the time for them to be provident, and they have every thing to do, by way of planning and executing, that they may be able to "provide for those of their own household." And the sisters feel the necessity of a thorough ablution in all the household department; and then, there is the change of raiment to be fitted up for the family, and they really desire to do a *little* in the floral department, because it adds much to the interest of their plain rural hours.

My dear fellow pilgrims, it does seem to me that this is the time we are in danger of being overcharged, and becoming profane. "Profane!" I hear some one reiterate in astonishment; "God forbid!" Well, let us read Heb. 12: 16, and we shall see that God calls him profane who does not rightly estimate things: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Now if we set such value on our worldly business that it *must* be done to the neglect of spiritual things, do we make a *right estimation?* Does not a vigilant care of the latter involve that which is more consequential than all the secular labor ever performed? For one, I am determined the past shall suffice in this matter; if something *must* be neglected, let those go which are of the least moment, and make sure of the most important first. If we thus incessantly overtax our physical system, to say nothing of the weekly prayer meetings, the Lord's day morning sun will be likely to find our eyelids closed, as he mounts *up*, UP; and then we have not time to perform life's necessaries, and attend church in the morning. And so your faithful minister enters the house of worship, with hope buoyant that he shall be enabled to edify and build you up in the most holy faith of the gospel; for he has labored hard, and fervently importuned the Master of the store-house for just the food requisite to produce spiritual health in the household. But, alas! how his poor heart sinks within him as he walks along up to the pulpit and discovers your vacant seat! Though he has done his best to arrange what the Master has dealt to him, yet your absence has so dispirited him, ten to one if he serves it up in a manner palatable to the few who are present. When the reason assigned to Mr. Fletcher for non-attendance at the morning service was, that they could not *awake in time to get ready,* this great man immediately devised the plan of awaking them himself, by taking a bell and going round at five o'clock Lord's day morning. I presume many would be willing to be at this trouble, yea, more, if by that means they could see all present who profess to be mutually interested in building up Zion.

But to return. You perhaps arrive in time for the afternoon service, and your minister's heart is gladdened, as he enters the holy courts, to see your seats occupied; hope plumes her golden pinions, causing him to feel, though unuttered, I shall by the blessing of God be enabled to give them one meal which may give them some strength and fortify them against the power of their common foe. But, alas! his eye—it does not catch yours, for that is closed, and your nodding head shows that Morpheus holds you firmly in his grasp! Your minister is a patient man; he does not *accuse* you publicly or privately, but oh! it is like a dagger to his heart. There! he says, it is of no use; it is impossible for me to fulfill the command of the Apostle to edify and build them up in the faith of the gospel. I have the week past ransacked heaven and earth, as it were, to procure and arrange something to do them good. Then he appeals to the Master of the store-house, saying, O my God, what can I do? Thou hast given me out of thy store-house, and thou knowest I have been assiduous in trying to arrange a suitable portion; but the world drives them so, they can scarce get where this food is dealt out, and when there, they *sleep* instead of partaking of the rich dainties of heaven! My dear Brn. and Sisters, shall we be instrumental of such a complaint being carried to the court of heaven? But says one, is it more trying to the servant of God than to keep awake, and yet appear uninterested, by reading, or turning over a book or paper, or gazing listlessly from one to another during sermon? Nay, verily. This would seem to transcend every rule of christian courtesy, as well as common etiquette. If we were addressing a friend upon a point of great interest (showing this by our manner,) and they should take up a book or paper, and keep their attention fixed on it without scarcely noticing us at all, or listlessly gaze at different objects in the room, would not our hearts be deeply wounded? "If it had been an enemy then could I have borne it;" but such neglectful contempt from a professed friend, lacerates the very heart. And shall we thus treat those whom God has said should receive "double honor?" If we have one of *God's* ministers, they labor to present us faultless, without one stain of the world upon us. And shall we ever dishearten him in this god-like labor? No, let us all be in the sanctuary of the Lord, and make up our minds to keep awake, without reading or gazing, for about one hour. Only think, it is but one hour that he requires our attention! If, like our pilgrim fathers, he held us three hours at a time, there might be more reason for manifesting weariness. Only two hours, or at the most three hours a week, and that only one at a time, to listen to the preaching of God's word! And shall we say, or even think, we cannot give our attention thus to obtain knowledge of the kingdom, and the way to get there?

Now, brethren and sisters, let us go to meeting forenoon and afternoon, if we have to leave some things undone; and if we cannot possibly get there until after sermon has commenced, let us go in as *careful* as possible, and be very cautious about shutting the door, because they are large and heavy, and, if you are not careful, they will make such a noise that all will start up involuntarily and look to see what is the matter. Then we will step lightly as possible; as we have not been able to carpet all our houses of worship yet, we must be the more cautious in this respect. Then we will sit upright, and not even lean our heads down on the back of the slip, even if our head and eyes are tired; better that we should *endure* a little than manifest any disrespect in the house of God. Who will do this? And who of God's children will *not* do it?

B. M. M.

For the Crisis.

The Coming of the Lord.

"Wherefore, comfort one another with these words."

Is it not almost wonderfully strange that, while most other subjects are well nigh exhausted, are thought of, talked about and written upon, comparatively little is said about the coming of our blessed Lord and Savior, who, we are taught in the sacred writings, will appear unto them that look for him without sin unto salvation? The coming of our blessed Redeemer, and the future kingdom, in all its glory and splendor, appears to be the crowning point held to view through the holy oracles. The prophets of old touched their highest notes, and sung their sweetest songs, when foretelling the reign of future blessedness that should be in the latter days upon the earth.

The prophet Daniel, a man greatly beloved of God, tells us in his wonderful vision, that he beheld till all earthly thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. And he continued to behold, until one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. The prophet still saw, when the saints of the Most High should take the kingdom, and possess the kingdom forever, even forever and ever. And further, the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. This is the glowing description of the Prophet of the perpetuity and greatness of the inheritance of the saints, when our Lord shall come again to reign upon the earth; and yet we are slow to believe, to look after and rejoice in the promised blessings of our extensive legacy. If the apostle Paul could exhort primitive saints to comfort one another with the delightful words embracing the coming of our blessed Savior, how much more appropriately may we derive consolation from the fact that his sounding footsteps are near at hand.

The Apostle Peter, with others, his cotemporaries, rejoiced in the glorious prospect of the new heaven and new earth, wherein should dwell righteousness; and he would have us also rejoice in the same contemplation. And as pilgrims and strangers here upon the earth, are we not weary enough of our long and tedious pathway, to make us look up with joyous anticipation to the time of our redemption, as being nearer than when we first believed? O, shall we not, as christians, quicken our pace in the divine life, and "seeing we look for such things, be diligent, that we may be found of him in peace, without spot, and blameless." Too long already have we catered to the world, and lived beneath our privilege as the expectants of a crown of life. We have not enough declared our adoption into the heavenly family, and, by a godly walk and holy conversation, adorned the doctrine of God our Savior, who hath left us behind to fill up the measure of Christ's sufferings in the various departments of duty and labor assigned us in his vineyard.

Then in view of our glorious inheritance in the golden city with pearly gates, where every true disciple of the dear Redeemer will have a share, let us toil on in the service of our divine Master, ever favoring virtue and frowning upon vice, remembering the poor and needy, sympathizing with, and laboring for the oppressed, that suffering humanity may be made the better for our relation to it; so that, when speedily the kingdoms of this world shall become the kingdoms of our Lord, and his Christ, we may, through the merits of the Lamb of Calvary, hope with rejoicing and triumph to reign with him forever and ever.

M. A. T.

Lancaster, Jefferson Co., Ind.

For the Crisis.

To whom it may Concern.

The blessings of the gospel come to us conditionally. Abstractly they are a part and parcel of our nature; but concretely their enjoyment depends on circumstances. It is a fact patent to the religious world, that any scheme, any design, that may be adopted to diffuse light and knowledge, if not accompanied with interest, every effort becomes a nullity. Does any one suppose that satisfactory results will emanate from misconceived plans? It is well known that neither religion or science ever arrived at its present gigantic stature by one vigorous stride. There must be a beginning somewhere, and if its rudiments are the corner-stone of the superstructure, the edifice eventually may be perfected.

Religion is not a perfecting principle except as it acts in conjunction with the will of God. To suppose a man a whole christian, a new man through Christ, without acceding to the purposes and will of Christ, is as absurd as to suppose the eradication of disease from the human system by purification of the blood, which is never for one hour nor ever for one minute the same. The idea is as absurd as would be the idea of cleansing the waters of a running stream.

The effect produced by a signal change of heart or mind, should always compare favorably with the first lesson of christian discipline, namely, "As ye have received Christ Jesus, the Lord, so walk ye in him." Previous prevailing notions respecting God's ways and means, have not the shadow of a claim upon the newly elevated heart; for the man that cannot say, by precept and example, "Thy will, O God, not mine, be done," has never felt the [illegible] of the Holy Spirit, nor experienced a joyful hope of a life hid with Christ in God. On the other hand, the very moment he is inducted by faith into the life of a new creature in Christ, that moment God's wishes become his laws, [illegible]

repentance, has a secret guidance from a higher wisdom than what is barely human, namely, the spirit of love and truth. He becomes emancipated from the shackles of tyrannic wrong, and abject servitude, and shines with living lustre borrowed from the face of God. He seeks council and guidance from his new-found Savior, and although the answers of peace are inaudible and indistinct to the sense, yet to him they are just as real as though he heard a man saying, "This is the way, walk ye in it."

This is the point in christian character where church dogmas become subservient to God's word; when *eternal life*, with all its divine attributes, becomes of more importance to a man than any form or thesis of ecclesiastical government; when church polity, with her elaborate argument, is reckoned of less importance than the doctrine of Christ; then is the time when men will seek immortality on the terms of the gospel. Faith at once assumes her proper sphere, and becomes exercised by the immutable promises of God. Never, no, never will animosity, superciliousness, prejudice, cease to rankle in the hearts of God's people until the grossness of our natures is wholly swallowed up in the will of Christ. The judgment may find us congregated within its audience chamber, with the bitterness of sectionalism still an element unpurged by the blood of Jesus.

Are these opinions uncharitable? Matt. 18: 3,—"Except ye be converted and become as little children, ye shall not enter the kingdom of heaven." Are they prejudicial? Eph. 4: 31, 32,—"Let all bitterness, and wrath, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Finally, am I in error? 1 Pet. 3: 8,—"Finally, be ye all of one mind, having compassion one of another, be pitiful, be courteous."

To these simple behests, the religious world, with but few exceptions, gives speculative assent, but practically care for none of these things. Custom, fashion, popular favor, these are the things that fill up the entire vision, and generally decide every question of opinion and duty. The moral appetites assume a signal sovereignty over the claims of Christ. Fraternal ties are severed, and the worship of God is made a question of convenience.

Well, it will not always be thus. Jesus will one day walk on these troubled waters and cry, "Peace, be still." The sun will be walking his usual path on the firmament,; the grass wil be growing green in the fields. Merchants will be thronging the exchange, and the avaricious counting their gold, when the "sign of the Son of man" shall appear in the heavens, and that august throne, with fire and clouds, be piled for judgment. The gates of the city will open, and the splendors of immortality will burst upon the new powers and capacities of the soul. God grant that when we stand before his throne, it may be with the consciousness of sins pardoned. And when that banner of universal peace shall wave in victory o'er death, may we be gathered beneath its folds.

C. G. CARRE.

Blackstone, Mass.

For the Crisis.

The Resurrection of the Dead.—No. 2.

ACTS 26: 6, 7.

But the promise to which Paul refers in our text, is the substance of all the promises made of God unto our fathers. Without the resurrection of the dead, which to Agrippa seemed incredible, all the promises would fail. In Gal. 3: 16, he specifies: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." But without the resurrection, "they which are fallen asleep in Christ are perished."—1 Cor. 15: 18. Let us look, therefore, to the promises made to Abraham and his seed, and see if they can possibly be fulfilled without the resurrection. First, God promises to make of Abraham a great nation, and that in him all the families of the earth should be blessed.—Gen. 12: 1–3. Second, He promises, "All the land which thou seest, to thee will I give it, and to thy seed forever;" (13: 15;) meaning the land of Canaan, (ver. 12.) He also promises an innumerable seed,—(v. 16.) Again, the word of the Lord came unto Abraham in vision, and confirmed unto him and his seed the inheritance of the land, chap. 15, giving its limits, (v. 18.) The covenant is still further established and pronounced everlasting, ch. 17: 7, 8,—"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Has this promise been fulfilled to Abraham and his seed? "Stephen, a man full of faith and of the Holy Ghost," (Acts 6: 5,) says, (7: 5,) "And He gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." He is addressing those who then dwelt in the land promised to Abraham, and of that land he is speaking. Paul, speaking of the same, says of Abraham, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose maker and builder is God."—Heb. 11: 9, 10. And in ver. 13, he adds, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." The promises seen and embraced were far off when they were made to those here mentioned as dying in the faith, and consequently must be fulfilled in the latter days. They can be fulfilled no where else but on the earth, for nothing but earthly possessions are spoken of in the promises. The heavenly country, therefore, which they desire, (v. 18,) must be the land of promise restored to its rightful owners, and renewed under the kingdom of heaven, in which many shall sit down with Abraham, Isaac, and Jacob, (Matt. 8: 11.) This kingdom was future when this promise was made, for Christ preached it as at hand, (4: 17.) Consequently, the patriarchs were not then in it. That Abraham expected a literal resurrection in order to receive the fulfillment of the promises, Paul proves by what he says of him in relation to the offering of Isaac, Heb. 11: 19,—"Accounting that God was able to raise him up, even from the dead." The city prepared for them (v. 16,) is one to come,—Heb. 13: 14; Phil. 3. 20, 21. In this last text, the apostle expresses no hope of seeing the Savior, until he comes from heaven, to "change our vile body, that it may be fashioned like unto his glorious body." "Who shall judge the quick and the dead at his appearing, and his kingdom," (2 Tim. 4: 1;) and from the righteous Judge he expected a crown of righteousness *at that day*, which should be given, not to him only, "but unto all them also that love his appearing," (v. 8.)

Texts of Scripture might be multiplied showing that the promises of God to our fathers are to be fulfilled, not in heaven, but on the earth, at the appearing of Jesus Christ. To the Hebrews themselves, to whom the promises were made, Paul says of him who "came to his own, and his own received him not," (John. 1: 11,) "Unto them that look for him shall he appear the *second time* without sin (or a sin offering) unto salvation."—Heb. 9: 28. The glorious appearing of Jesus Christ is the "blessed hope" (Titus 2; 13) of all the promises of God unto our fathers. This present world spoken of in the preceding verse, is contrasted with "the world to come, (Heb. 2: 5,) which is not put in subjection to the angels, but to him who was made a little lower than the angels for the suffering of death; (v. 9;) that is, he was made a little lower than the angels in order that he might die or suffer death; for the angels are immortal. He was manifested in the flesh, or took a mortal body, that he might taste death for every man. In this present world we die; in the world to come "there shall be no more death."—Rev. 21: 4. "The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection of the dead, neither marry, nor are given in marriage: neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke 20: 34–36. "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one," etc.—Mat. 13: 38–43. "Ye are of your father the devil; and the lusts of your father ye will do," etc.—Jno. 8: 44. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage."—Heb. 2: 14, 15. Here it is expressly stated, that the purpose or object for which Christ took upon himself a human or mortal body, was that through death he might deliver them who were subject to bondage during all their lifetime through the fear of death. The dead have passed beyond the fear of death; consequently, their deliverance must be from that which they feared. The bondage is death; deliverance is the resurrection; which is giving "liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61: 1.

J. C. ROGERS.

Grand Rapids, Mich.

☞ Moments *are* moments more precious than gold. Time lost is lost *forever!* Have a time, a regular time, a specified time for duties public and private, for lying down, rising up, going out, coming in, for prayer, social prayer, family prayer. When the moment arrives for these sacred duties, be on the spot *instantly!* Have a specific time; adhere to it consistently, perseveringly. By being in time, you save time. Golden moments are lost by lingering, for want of punctualty. One lingers, another lingers; one is behind the time, another and another. Thus, often, a whole family, a whole audience is delayed by the delay of one negligent, slack, sleepy, tardy soul. Punctuality is the redeemer of time, the life and soul of business. *Have a time and keep it!* The way to make tardy is to be tardy.—*Golden Rule.*

CONTENTMENT.—A contented mind is the greatest blessing a man can enjoy in this world; and if, in the present life, his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.

The World's Crisis.

BOSTON, MAY 8, 1861.

NEW ARRANGEMENT.

At the last meeting of the Board of Directors of the "Christian Publication Society," held in Boston on Monday, April 15th, 1861, Rufus Wendell was chosen EDITOR of the CRISIS and *Business Agent* in all matters pertaining to the paper. Therefore, *all letters* relating to the Crisis, all remittances for it, all matter designed for publication, and all orders and remittances for any of the Publications on sale at this office, should be directed to "RUFUS WENDELL, *Crisis Office*, BOSTON, Mass."

Salutatory.

In entering upon the duties of Editor of this paper—this weekly visitor to the homes of thousands who are "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," I am reminded of the message sent by the king of Israel to Ben-hadad: "let not him that girdeth on his harness boast himself as he that putteth it off." This position was wholly unsought on my part, and its responsibilities are undertaken with diffidence, and with a deep consciousness that I shall greatly need not only the prayers and sympathies but also the forbearance of the patrons of the CRISIS. I bring to the work a firm determination to do all in my power to make the paper what it should be, but knowing that my success in this must in large measure depend upon the "hearty co-operation" which was gratefully acknowledged by the retiring editor in his Valedictory, I ask that this may be continued without abatement. My best judgment, aided by the counsels of those associated with me in the editorial department, will be employed in giving to the reader the *best* matter furnished by the disciplined pens of our truth-loving, Bible-searching contributors, and thus it is hoped the flock of God will be fed with "meat in due season." We have fallen upon times pregnant with events of deepest interest to those who are taking heed unto the sure word of prophecy, and from eager thousands the watchmen hear t e inquiry, "*What of the night?*" Many who have been hitherto unmoved by the proclamation of the speedy return of our absent Lord, are becoming convinced that the *world's crisis has* come, and a leading object of this paper shall be to give efficiency and practical power to this conviction. Beloved in Christ, let us "stand fast in one spirit, with one mind striving together for the faith of the gospel." With "the Bible" as our "great weapon, storehouse, furniture, text book, constitution, creed and charter," and with Christ for our Master, our example and our *only hope*, let us "fight the good fight of faith and lay hold on eternal life."

In behalf of my predecessor, our beloved Brother GRANT, whose work as an Evangelist will in the future be less encumbered than hitherto with other cares, let the church pray that increasing success may attend his faithful labors; that he may "be strong in the Lord and in the power of His might;" and that in the day of Christ many stars may adorn the crown of his rejoicing.

RUFUS WENDELL.

Special Notice.

This number of the Crisis will be sent to many of the Editor's personal friends who are not subscribers. Any of them who would be glad to receive the paper regularly, can remit pay for 3 months, 6 months or a year: for *Terms* see last page. Postage stamps may be sent in lieu of change. After the next number, our editions will be limited to the wants of our actual subscribers; hence, persons desirous to receive *all* the papers from this number, should let us hear from them immediately. Direct invariably to—Rufus Wendell, Crisis Office, Boston, Mass.

WHERE ARE WE?—The Boston *Traveller* of the 2d inst. sums up an article on the "Distress of Nations," in "the *London Review*," as follows:

"India is the scene of a desolating famine, after having gone through a desolating rebellion. Austria is on the verge of bankruptcy, and about to lose Hungary and Venetia. Italy is preparing for war. So is France. Prussia is about to contend with Denmark. Turkey totters to its base. Bosnia is in arms, Rome is in its last agonies, and Poland appears to be on the verge of revolution. To this we may add our own dreadful catastrophe of civil war."

Truly, "Rome is in its last agonies," and so, too, we trust, is the waiting church of Christ. But how unlike their destinies! While the one is to "be thrown down with violence" so that it "shall be found no more at all," the other shall sing the song of victory and redemption forever and ever. May divine grace prepare us for the world into which "distress" shall never enter. The word of truth assures us that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

☞ We invite attention to the notice in another column of the Annual Meeting of the "Western N. Y. General Association," to commence at Seneca Falls on the 6th of June. We trust the attendance will be large as the invitation is hearty, and that the meeting may be attended with profitable results. Bro. Grant, we have learned on inquiry, expects to be present.

☞ Contributions from the assistant editor will hereafter be over his own signature. Letters to him should be directed as usual,—MILES GRANT, BOSTON, MASS.

"The World is One Vast Camp."

The following truthful statement composed the leading editorial article in the Boston Daily *Journal* of April 30th, 1861.

M. GRANT.

THE NATIONS IN COMMOTION.

"If an inhabitant of one of the planets (supposing the planets to be the abodes of intelligent beings) should visit our earth at the present time, he would have the strongest reason for believing that the principal occupation of the different populations is fighting: and if he came from the planet Mars, he would no doubt rejoice to set his foot on a globe so full of congenial spirits, and where the science of mutual destruction is carried to such a fearful extent. War, and not peace, seems to be the prominent idea. The world is one vast camp, and the military power everywhere predominates. That glorious period when the nations shall learn war no more, seems as far distant as ever. Take a map of the world, and the eye can scarcely rest upon a country where warfare does not actually exist or is not on the point of belching forth its impatient thunders. To begin at home, the two sections of the United States have already lit the torch of war. The fires of civil war are hardly extinguished in Mexico, while her guerilla chieftains are likely to embroil her in a conflict with Texas. Civil war exists as a chronic disease in all the Central American States. Venezuela is in the full tide of civil war, and New Granada also, we believe, while Ecuador, Peru and Chili are similarly engaged, and a fresh war has broken out among the States of the Argentine Confederation. In Europe, Italy is at war with the Roman Pontiff; France is evidently about to "let slip the dogs of war" upon some one of her old enemies; Austria is alive with bristling bayonets, waiting the single word that shall set them in battle array; Russia is pouring troops into Poland, where revolutionary blood has already stained the soil; Denmark is arming to resist German demands, and last, but not least, England has armed her shopkeepers and tradesmen to defend the "fast anchored isle," and is putting the finishing strokes on an iron-clad "Warrior" to be launched at Louis Napoleon, if need be.

In Asia, French bayonets overawe the sanguinary hate and murderous longings of the Syrian mountaineers, not yet sated by blood and carnage. China, the oldest nation in the world, is torn by a gigantic rebellion, to which was recently added a disastrous war with two of the greatest nations of the earth. Japan is rent by civil dissensions, traceable singularly enough to the United States, who are suffering from a like affliction. Cochin China is engaged in a fruitless struggle against French aggression; and in India the remnants of a formidable rebellion still linger. Africa alone seems to enjoy universal peace, but that is either because her people are not civilized, and do not fight much, or because we don't happen to know much about them. In Australia, England is engaged in a war with the aborigines.

Thus it will be seen that the nations of the world are in a state of fearful commotion. The sword still holds its place as the grand arbiter of disputes; and in some of the most momentous issues, as the minister of an advancing civilization, called upon to enforce the dictates of enlightened reason and christian principles. The manufacture of rifled cannon, Minie rifles, and death-dealing missiles of all sorts was never so active in the world's history, and there are no signs of cessation."

Napoleon III.

The following interesting letter from an intelligent Philadelphian, now in Paris, was published in the *Philadelphia Inquirer* of April 17th, 1861.—M. GRANT.

PARIS, March 29th, 1861.

* * * The antagonism of the French *official* clergy to the policy of NAPOLEON is very strange, and very difficult to be accounted for. No man has ever done so much for them, ever protected them to so great an extent, ever gave them such power as the very man on whose head they heap a mountain of maledictions!

"*Thus far*" they have gone against their Emperor, almost without notice from him; but unless the "signs of the times" are very delusive, "*no farther*" has gone forth to them in a flat clothed in language respectful to religion, but as firm as the foundations of the vast Arc de Triomphe de l'Etoile.

And here I might remark, *en passant*, that France is divided on the Papal question, to wit:—

The Official Clergy—For the Pope and against the policy of NAPOLEON, so far as it is against the Pope.
The Women—Ditto!
The Ordinary Priests—For Napoleon, and in favor of his policy, so far as it concerns the Holy See.
The Men—Ditto.

Of course, you will understand this as being in general terms. Numerous exceptions exist, but the *majorities* are as placed.

The present position of the Roman or Papal question is as anomalous as it has ever been, and the policy of NAPOLEON *seems* to contradict the idea of his wishing to destroy *all*, even of the temporal power of the church. But this is more apparent than real—at least, I believe so.

It is a curious fact in the Italian diplomacy of the Emperor, that its *apparent* aim has always resulted in *something antagonistic to itself*. At the present moment he declares that he shall continue his army at home and protect the Pope. Most people, especially out of France, look upon this as opposing the ultimate unification of Italy, and the enthroning of VICTOR EMMANUEL in the Quirinal. To me it looks exactly the reverse. *So long as France keeps an army at Rome, just so long will the Pope be prevented from calling to his aid Austrian or Spanish troops. But when the proper time arrives, the "King of Italy" will enter Rome, unattended by soldiers, and he will then proceed to declare* ALL *the Roman States annexed to his kingdom. This accomplished, the French will retire and give place to native soldiers, whose duty it will be to* DETAIN *the Pope at Rome as a* SPIRITUAL SOVEREIGN! The Emperor does not wish to hurry things; his policy is to overcome one difficulty at a time—to move slow and sure, *and by means that* SEEM *to oppose the end aimed at*. He could at once, and at a blow, place VICTOR EMMANUEL in the "Eternal City," and withdraw his troops; but this might involve him in some disagreeable troubles at home. He likes to *exercise* the French people, and as for the matter of that, the people of Europe, *in a result to be accomplished*; and this, I believe, he is now engaged in.

I do not suppose there are a hundred persons in Europe, who do not believe, say what they may, that the *only* solution of the Papal question is in the destruction of its temporal power; but they see at the same time that this destruction will not be immediate.

They object, scold, fret, and threaten, if the Dual Government is upset; still NAPOLEON lets the "spirit of the age" slowly narrow the bounds of that Government, and will let those bounds be reduced to the single point of the Vatican, to be finally lost in the subdued splendors of a purely Spirtual Throne.

A few words now about some of the peculiarities belonging to NAPOLEON III., and I will close.

The more I study the *man* who now fills the throne of Charlemagne, the more he seems to resemble AUGUSTUS CÆSAR, endowed with the spirit of the present age. That he is a man eminently fitted for the place he occupies no one can question. But I believe the world has not yet stamped him so much a *great man*, as it has a *fortunate man*. I *believe* in his greatness, and his "fortune." I believe in the result of that greatness, and not of accidental circumstances.

In statesmanship and diplomacy, he is a head and shoulders above any man on earth. In prudence and wisdom he is a WASHINGTON. In adminstrative and executive force, he is like NAPOLEON I. on the field of battle.

He rules with a strong hand, but with consummate ability. He is virtually the Dictator of Europe. No Government or Power dare cross his path, and yet all acknowledge that he aims to do good to all men. He never asks what other nations or cabinets will think of *his* policy—but *all others ask what* NAPOLEON *will think of theirs*. His days are devoted to the multitudinous cares and demands of not only his own great Empire, but to Europe and the world; and his nights are devoted to study and writing history!

He has raised France to the proud position of being the strongest nation on the globe; and this giant strength he wields with matchless discretion, and to the glory, honor, prosperity and happiness of his people. Intellectually, comprehensive as gigantic, he stands among men without a peer—alone, colossal, a Titan! If you look back carefully over his career during the last twelve years, you will, I think, endorse my opinion of him. If you examine the whole of his marvellous past life, how wonderful it is! Does history furnish a parallel?

A Vision.

Bro. E. S. Willard, Hammonton, N. J., sends us the following vision of Joseph Hoag, and says it is "well attested to by persons in Western New York, with whom we are all well acquainted."—M. GRANT.

A REMARKABLE VISION.

This article was published shortly after the date of the vision, but at that time was only regarded as the mere chimera of an excited brain; since its striking fulfilment in many important particulars, it is generally viewed as evidence that the author was gifted with prescience bordering on the supernatural:—

VISION OF JOSEPH HOAG.

In the year 1803, probably in the Eighth Month, I was one day in the field, and observed the sun shone clear, but a mist eclipsed the brightness of its shining. As I reflected on the singularity of the event, my mind was clothed with silence the most solemn I have ever witnessed, for all my faculties were laid low and unusually brought into silence. I said to myself, what can all this mean? I do not remember ever before to have been sensible of such feelings; and I heard a voice from heaven, saying:

"This that thou see'st that dims the brightness of the sun is a sign of the present and future times. I took the fathers of this country from the land of oppression; I planted them here among the forest; I blessed and sustained them, and while they were humble I fed them, and they became a numerous people. But they have become proud and lifted up, and forgot me who nourished them in the wilderness, and are running into every abomination and evil practice of which the old country was guilty, and have taken quietude from the land and suffered a dividing spirit to come amongst them. Lift up thine eyes and behold."

I saw them dividing in great heat. This division in the churches was on point of doctrine. It commenced in the Presbyterian society and went through the various religious denominations, and in its progress and close, its effects were nearly the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high a degree as any I had before discovered; and as before, those who separated went with lofty looks, and taunting, censuring language; those who kept to their ancient principles retired by themselves.

It then appeared in the Lodges of the Freemasons, and set the country in an uproar for a length of time. Then it entered politics throughout the United States, and it did not stop until it produced a civil war and an abundance of blood was shed in the course of the contest. The Southern States lost their power, and slavery was annihilated from their borders. Then a monarchial government arose and established a National Religion, and made *all* societies tributary to support its expenses. I saw them take property from Friends to a large amount. I was amazed at beholding all this, and I heard a voice proclaim:

"This power shall not always stand, but with this power will I chastise my churches until they return to the faithfulness of their forefathers. Thou see'st what is coming on thy native land for their iniquities, and the blood of Africa, the remembrance of which is come before me."

This vision is for many days. I had no intention of writing it for many years, until it became such a burden that for my own relief I have so written.

JOSEPH HOAG.

Going "forth unto the Kings of the Earth."

The following from the New York *World* shows that the demons, or "unclean spirits," are busy in sending their mediums "unto the kings of the earth," as foretold in the Revelation. The article in *The World* is from a Paris correspondent.—M. GRANT.

"A young man, named Squire, from Boston—one of the editors of a Spiritual journal called the *Banner of Light*—is puzzling the Parisians, and promises to create as great an excitement in the circles of the curious as Hume did two years ago. Most of the newspaper itemizers have been to see him, and have published descriptions of the performances of his wonderful table, which he has made expressly from solid oak, for the purpose of testing the strength of the spirits, who, he says, raise it from the floor, and, carrying it over his head, land it upon a bed in the rear of him. The table weighs about a hundred pounds, and being placed in the centre of a room, Squire, with his legs tied to a chair, sits just far enouge away from it to be able to reach it by extending his left arm to its full length; and his left hand rests upon the edge of the table, while the other is held by a person who sits behind him. . . . While the room remains lighted, nothing remarkable occurs; but, upon the lamps being removed, a creaking noise is heard, the table gives signs of agitation, and the lights being introduced, it is found upon the bed, having by some means been carried eight or ten feet. The Russians seem to be particularly delighted with these feats, and, as they did Hume, they have taken up Squire, and he has given several *seances* at the houses of prominent Russian noblemen. Hume, as the reward for his endeavors in the Spiritual line, married a Russian lady of great wealth; and it is not impossible that Squire, who, like Pyramus, is a 'sweet youth and tall,' may be equally fortunate. At any rate, he has become one of the celebrities of Paris, and has, it is said, been already requested to appear before the Emperor, who, when Hume was here, invited him frequently to the Tuilleries. While in England, Squire and his table had the honor of appearing before the Queen and royal family."

For the Crisis.

Evening Shadows.—No. 6.

BY S. S. BREWER.

"He carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy."

DEARLY BELOVED IN CHRIST:—In christian meekness permit me to present some few thoughts on the above Scripture in connection with former articles. The revelator presents to us two prominent objects—a Woman and a Beast. With respect to the first, little is needful to be said, as all Protestants are agreed on the seemingly plain fact that the Woman is the church of Rome. In article No. 4 we submitted to you some reasons, in connection with many *facts*, why we believe the papacy to be the two-horned Beast. We shall now attempt to give our opinion in proof that the Beast above named and the "*scarlet-colored* Beast" are identical.

First. The papacy is frequently spoken of in the masculine gender:—"the *horn*;" "the *man* of sin;" "whose look was more stout than *his* fellows;" "and *he* shall subdue three kings." The horn cannot, it seems to me, be the woman, neither the man of sin, nor the *he* be understood to be the woman. In plain terms, I consider the woman to symbolize the Roman laity and hierarchy—the church; and the horn, the man of sin, the Pope. A few reasons on this point at this time may not be amiss.

Second. In a previous article we presented testimony showing that the popes had been monarchs, sovereigns, despots, statesmen, warriors, etc., and they have as temporal rulers had organized bodies of military men, such as papal dragoons, infantry, guards, police, etc. On this head let me give an extract from Koch:—"The Romans took special occasion from this to expel the governor who resided in their city on the part of the emperor, and they formerly erected themselves into a republic A. D. 730, under the pontificate of Gregory II. By usurping all the *rights of sovereignty* and at the same time reviving the Senate and the Roman people, the Pope was recognized as the chief head of this new republic, and had general direction of all affairs both at home and abroad."—Koch, Lond. Ed., p. 18.

Third. The scene described by the revelator is during the "wilderness" state. He is carried away into the wilderness. Is this not a fact? He sees the Beast carrying the Woman in the wilderness state.

Fourth. There does not appear to me an *identity* concerning this Beast. It is "full of names of blasphemy!" "Names of blasphemy," seems to be a distinctive characteristic of this power. Here are a few of the great fullness of papal blasphemous assumptions:—"The most holy pontiff and father in Christ and Lord our God, Pope Leo XII.;" "arbiter of, heaven and the Lord of the earth, successor of St. Peter, the anointed of the Lord, the master of the universe, the light of the world." Christ declared himself to be the "light of the world," but the pope assumes blasphemously that prerogative. "The Emperor Constantine says Nicholas the First conferred the appellation of God on the pope." "Marcellus in the Lateran council, and with its full approbation, called Pope Julius God on earth, his holiness the pope, holy father in God." The papacy is "full of names of blasphemy." The holy name of God was blasphemed by the French atheists, but neither France nor any other but the papacy has been "full of names of blasphemy," so far as I am informed at present.

Fifth. This beast is represented as *carrying* the woman—evidently conveying the idea of an affinity existing between the two. Such has not, it seems to me, been the fact with the Woman and France since the "reign of terror." But more on this point in the next article.

My object, dearly beloved, has been to simplify these very interesting portions of prophecy, as seen in vision by the revelator. "He wondered with great *amazement*." (Syriac Translation.) He was doubtless amazed to behold such a prostitution of the ennobling principles of religion corrupted and perverted into an institution of the most cruel, debasing and destructive character that ever cursed the earth. In the 8th verse he predicts the ascension of a power out of the bottomless pit—one that possessed no controlling influence. When the scarlet-colored Beast was carrying the woman in the wilderness, one that *had been* a predominant power, but was not during the wilderness state, and *shall* (future tense) ascend out of the bottomless pit. *And they that* dwell on the earth *shall* wonder, when *they* behold the beast that was, is not, and yet is. That power is now doubtless consummating his work. The last act is now about to be unfolded, and the last scene in the bloody drama of this world's history, before the curtain falls, is just opening. Cry! herald of the coming one—lift up thy voice! The lengthening shadows o'er the scene proclaim the close of day.

The cry is up, the strife's begun!
The struggle of the mighty ones!
And Armageddon's day comes on—
The carnival of slaughter's son;
War lifts his helmet to his brow—
O God! protect thy people now.

For the Crisis.

My Experience.—No. 7.

We now felt that we were truly in the land of the dead and dying, and a voice from the grave was loudly saying to us, "Prepare to meet thy God!" Solemn reflections filled our souls while we remembered that no more could we listen to the gospel sermons, melting fervent prayers, and affectionate entreaties of the man of God who had so suddenly and unexpectedly been taken away. Our hearts were humbled in the dust. Again did I renew my covenant engagements with God, laying all upon the altar, seeking earnestly for the path of duty with not only a willing mind, but desirous to engage in whatever work should be made ready to my hands. I very soon felt that God accepted the offering, and a spirit of prayer and labor for the salvation of my husband rested heavily upon me. I could plainly discover a deep conviction for sin, and a constant effort to resist the Spirit's influence upon his heart. Carefully did I watch and employ every opportunity of conversing with him upon the subject of religion, endeavoring to lead him to Christ, while he as resolutely and cautiously avoided the same. This the more increased my anxiety and distress, enabling me daily for months to bear him in the arms of my faith to the throne of grace, beseeching God to have mercy upon him. Truly God had spoken once, yea twice, and I felt confident that, should he still disregard it, let this opportunity pass, and fail of entering in, it was more than probable the door might be closed against him, and that forever. I saw, too, that his present submission to God depended in a measure upon my faithfulness and efforts in his behalf, and that I, poor, frail creature, must erect the family altar and offer sacrifice thereon alone. Several weeks did I suffer and shrink from the cross, fearing, too, that he was losing conviction and would ultimately be lost. At length I resolved to make the effort, trusting in God. One Sabbath evening we were alone; I took the Bible, seated myself beside the table, upon which he was reclining, and commenced reading aloud—my feelings and interest increasing as I proceeded—and when I had finished the chapter he was apparently asleep. I hesitated, feared and trembled, but considering a moment my position and the step I had taken, I concluded to read on, hoping thereby to arouse

him. But the reading of one or two chapters more found him occupying the same position still. My courage now failed, and I wept before the Lord. At length I arose, went to my room in despair, thinking to retire, but felt forbidden. I returned, waited in anxious suspense for his arousal. The third time of so doing, while undressing, a voice seemed to say, "This is the turning point," which aroused all my energy and served my heart to the trial again. I immediately returned, when he awoke, and without hesitation I at once told him my past and present feelings with regard to his salvation, and my impressions of the duty of praying with and for him. He coolly replied that if I wanted to pray no one would hinder me. This was spoken in such a careless and indifferent manner that for a moment my heart quailed beneath its influence; but, God strengthening me, I bowed before him, and never before was I so sensible of the presence and power of God as at this time.

Words flowed freely, love filled my soul, while I poured out my whole heart in prayer. When I arose he was standing near the fire-side. After a moment's pause I inquired if he could not pray for himself. He walked the room, then to the door, opened and closed it, and returned again to his former position before answering. Evidently a fearful tempest, a mighty struggle, was going on; but the same faithful monitor whispering, "this is the last opportunity, the turning point," enabled him to decide, when he replied that he did not feel safe to retire without trying. I told him I would try to pray again if he would kneel and try to pray for himself. We bowed together, and again the Lord assisted in a wonderful manner. When I ceased, he hesitated and trembled, but, after a moment's struggle, he faintly yet feelingly said, "Lord, have mercy!" This prayer, though short, was more than all the world to me. Language fails to describe the varied emotions of my soul at this time. Rejoicing and weeping, fearing and trembling, seemed the portion of my cup. The Lord greatly assisted me with words of instruction and encouragement. We continued our evening supplications some two or three weeks without much change or a satisfactory evidence of a true conversion to God. At times he seemed nearly discouraged, but selected texts of scripture enabled him to hope in the mercy of God.

Many persons wonder why they do not come directly into the enjoyment of the love of God when they have taken the first step towards repentance, but it seems there must be a confessing Christ before the world in order to come into full fellowship with him. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. It was not till after he had, through much solicitation, manifested his desires for religion in public, that Jesus said, "My peace I give unto you; not as the world giveth, give I unto you." In a few months he was baptized in the same beautiful lake, and united with the same branch of Zion. We now went on our way together rejoicing. O, how my heart triumphed in God! What a work he had done! what a change he had wrought! Already a hundred fold had been recompensed for all the sorrow and suffering endured. It was now easy living, easy laboring for God. Yea, the yoke was easy and the burden light.

D. N. K.

Correspondence.

From Eld. J. Blain.

Bro. Grant:—Allow me to say, through the Crisis, to brethren east, that I much need what they may owe me for my works which they may have sold. The reason of this need and call is, that the *war* has depreciated bills on western banks so that I can collect nothing there, nor sell a large stock of books and tracts I have on hand. I do not expect to come east this season, and they may send either to me, at Buffalo, or to Bro. Grant, Crisis office.

J. Blain.

Buffalo, May 1st, '61.

If Bro. Blain wishes money for him sent to us, instead of Bro. Grant, we will receive it.—Ed.

From Bro. B. Spaulding.

Dear Bro. Grant:—May grace, mercy and peace, from God the Father and our Lord Jesus Christ, be multiplied to you and the brethren scattered abroad in this wicked world. I thought it good to write a little of what I see, hear and feel, that the brethren may have fellowship and rejoice with me in the good work of the Lord.

It has been my privilege to be in Danbury, and witness the power of God's Spirit, and his gifts bestowed upon the church there. Eight have been baptized, and go on their way rejoicing. Several others stand ready for baptism. Some of the gifts mentioned by Paul, in 1 Cor. 12th chapter, have been witnessed, and some of the signs which Jesus says shall follow those that believe, have been seen and felt, in Danbury; some of which signs Paul says were given, not for those who believe, but for those who believe not. There have been four cases of healing by the prayer of faith; though I did not see the work done, yet I was acquainted with the persons so healed; have seen them since the work was perfected, and conversed with them about it, and have no doubts of the reality of the work. The church seems to be confirmed, built up, strengthened, by what they have experienced, and appear humble, meek and devoted. I feel to give them my heart and my hand. May the good Lord thus bless all the churches of our Lord Jesus Christ.

I have found the brethren generally in N. H. firm in the doctrines of God's word—the literal coming of Jesus to set up a kingdom on the earth; the resurrection of the dead, and the unconscious state until the resurrection; in the destruction of the wicked by the great burning day, and the restoration of the earth to its original state of beauty and fertility. From what I have seen, I should think there was a coming up—an increase both of numbers and graces; and an increase of those gifts and talents which God gives for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until we all come, in the unity of the Spirit, to the measure of the stature of the fullness of Christ. Thank the Lord! Praise his name for what he hath done for his people!

O let us keep humble, meek and devoted; keep our eyes on the signs which show plainly that the coming of the Just One is near. Let us love one another, and try to encourage one another to love and good works,—yes, good works. Brethren, let none be frightened at the idea of good works, for they are good and profitable to all,—yes, and they show our faith; let others show their faith without their works if they can.

Brethren, beloved of the Lord, let brotherly love continue, and do not be forgetful to entertain strangers, for some have thus entertained angels unawares. Use hospitality without grudging, remembering that he that giveth to the poor lendeth to the Lord. My health and spirits are greatly improved, praised be the Lord, and I feel like consecrating myself to the work of the Lord. Pray for each other; pray for unworthy me. Yours looking for Jesus.

Alexandria, N. H., Apr. 20, 1861.

From J. W. White.

Bro. Grant:—In compliance with your request, I will briefly state what the Lord has done and is doing in this place. I came to E. Kingston the 9th of Sept. last, by request of the brethren at campmeeting, and have preached here every Lord's day since. At first but few came out to hear, as there was much prejudice against the Advent doctrine. But under the influence of judicious preaching, prejudice has gradually melted away, and within the last six months between 40 and 50 have been converted and reclaimed—35 within the last three weeks—and the good work is still going forward. Lord's day morning, we had a love feast indeed. We had 49 exhortations, in 35 minutes. The work is chiefly among the middle-aged, and young men and their wives; and some of the most hardened and wicked in town have been converted, for which we feel to praise God, and are encouraged to labor on. And with that wisdom that comes from God, we expect to see a company here that will love the truth and be saved in the kingdom at last. Bro. Munger was here three days, and rendered essential aid. Our meetings still continue afternoons and evenings, and conviction is among the people. One characteristic of this work is, many have been convicted without coming out to meeting. The Spirit of God has found them in the shops and in the woods. The Lord is indeed at work, and the devil also; but we expect many more will leave his ranks and come over on the Lord's side.

E. Kingston, N. H., Mar. 1861.

P. S. Many thanks to the kind Bro. or Sr. that sent me that package of tracts. May God reward you.

Obituary Notices.

Fell on sleep and was gathered to her fathers, 27th ult in this city, Sister Sarah M. Wheelock, aged 55 years.

Her last sickness was brief and painful, but was borne with perfect patience and terminated most triumphantly. Those who attended her in her last hours say that it was most blessed to be in her room—she exhibited such confidence, such faith, such assurance of final victory after a brief and sweet sleep in dust! She has been but little known among us, being of a very quiet and retiring disposition; but she was a firm believer in the nearness of the Kingdom, and waited like "Anna" for the "consolation of Israel." She also accepted Christ as the "believer's life," and expected to be raised to immortality through Him alone. She has left a circle of friends who mourn not as those "which have no hope." May God cause the bereavement to be sanctified to their eternal good.

Randl. E. Ladd.

Springfield, April 14, 1861.

Died at Hesper, Winneshiek Co., Iowa, Feb. 6th, 1861, Sister Elizabeth, wife of Albert Croff, aged 30.

The subject of this notice was formerly of Washington, Davis Co., Indiana, and removed to this State some six years ago, and was much beloved as a friend and neighbor, but had never made a profession of faith, but was deeply impressed with the necessity of a preparation to meet her God in peace.

In the commencement of her protracted illness her mind was, like many others, undecided and confused in regard to the future destinies of mankind. She had been failing for about a year under the baneful and fatal disease, consumption. About seven months of this time she was confined to her bed. During her illness, it was her earnest desire that the people of God should visit, instruct, and pray for her. The influence that was thrown around her, and the teaching of a certain class of individuals, that endeavored to harass her mind by modern theology, only confused her. Such was the state of her mind until the hope of the gospel was presented. She had been warned not to listen to the people who believed in the unconscious state of the dead, and their literal resurrection. Such advice, although gratuitously given, only seemed to wake up in our sister a more intense anxiety to hear and know more of the doctrines believed and taught by the Advent christian people; therefore she desired that they should have social meetings of worship at her place of residence. We therefore met occasionally, (although but few) about the first of November. At her earnest request, we adjourned our established prayer meeting to her house. At the close of the meeting she requested that Bro. Higgins should preach, which he did shortly after, from the following words: "We love him because he first loved us." After listening attentively to a short discourse on the above, light seemed to break upon the mind, and from that period onward, she began to take hold of the precious promises of God with unshaken confidence, and her faith grew stronger as she neared the confines of the narrow house.

In her last moments she grew unspeakably happy, and several times, (although very weak) clapped her hands and shouted glory to God! She called her husband, and the writer and wife, shook hands with us, bid us farewell, and exclaimed, "O, is this not sweet dying!" She warned us to meet her in that better land, and calmly fell asleep, with a bright hope of immortality when Jesus comes. And may husband and children and friends meet her in the kingdom. She leaves a companion and seven children to mourn her absence, but they sorrow not as those who have no hope, for

She sleeps, her sufferings all are o'er,
She sleeps, on earth to wake no more;
Thus faded from our sight away,
Her sun has set while yet 'twas day.

She sleeps the silent sleep of death,
Her pulse is still, and hushed her breath,
Her eyes are closed no more to weep,
She sleeps the last, the dreamless sleep.

She sleeps, nought can disturb her rest,
Her pains are o'er, her sleep is blest,
She rests secure from mortal woes,
While angels watch her sad repose.

She sleeps in Jesus and is blest,
How sweet her slumbers are,
From sin and suffering now released,
And freed from every care.

She sleeps, but will she never wake?
Yes, Jesus will her slumbers break,
His voice the sleeping dead shall hear,
Then shall awake to die no more.

John McKee.

Fell asleep in Jesus, Dec. 30th, 1860, at the residence of her sister, in Morristown, Vt., Sister Paulina S. Keith, of Troy, Vt., aged 29 years.

Sustained by the "blessed hope" through a distressing illness, she fearlessly passed thro' the dark valley, expecting that soon the last trump would summon her to meet Him, whom not having seen, she loved; but in whom having believed, she was enabled, even here, to rejoice with "joy unspeakable and full of glory." Her last words were: "I have given myself away and have no desire to take back the sacrifice. All is well." "Blessed are the dead which die in the Lord. . . . They . . rest from their labors, and their works do follow them." All that "sleep in Jesus" when he comes will God bring with him. We, if faithful, shall meet her then on the other shore, where "there is rest for the weary."

N. Orcutt.

Died, of diphtheria, March 20, Joseph A., son of Gideon Greenman, deceased, and Elizabeth C. Gould, aged 12 years and one month.

Also, of the same disease, April 21, Lydia Alma, daughter of Nicholas and Elizabeth C. Gould, aged six years and six months.

Although death has invaded our little home and snatched two of our loved ones from our embrace, and we are called to mourn, and our hearts are sad, knowing we shall listen no longer for their familiar footsteps—that their pleasant laughter and innocent prattle will make glad our hearts no more, there is joy mingled with our grief, for we know that our darlings sleep in Jesus, and we have the blessed assurance that Joseph and Lydia will soon with all the ransomed be delivered from the "land of the enemy," and live forever in immortal beauty in the paradise of God.

Tower Hill, R. I. Annie Gould.

Summary of News.

FOREIGN.

The Adriatic has brought us a week's later intelligence from Europe. On the 15th ult., the Chancellor of the Exchequer made his financial statement in the House of Commons. He estimated the expenditure for the current year at £69,900,000, the revenue at £71,823,000, and the surplus at £1,923,000. This balance he proposed to dispose of by taking the tenth penny off the income tax, and repealing the paper duty. His statement gave general satisfaction. In the House of Lords on the 19th, Lord Ellenborough asked if the Government was doing anything toward reconciling the question between the King of Italy and the Pope, and Lord Wodehouse replied nothing whatever, it not being the policy of the Government to interfere in Roman Catholic questions. The *Correspondence Autographa* says that Spain will accept the annexation of St. Domingo as soon as it is confirmed by a vote of the people, if no foreign power object. Garibaldi had taken his seat in the Italian Parliament, and was enthusiastically received. In the course of the debate on the disbanding, and reorganization of the patriot army, he made a vigorous attack on the Ministry, and pronounced the French army of occupation at Rome the enemy of Italy. In Warsaw matters were daily growing worse and worse. The coercive measures of the Government had so exasperated the people, that fresh disturbances were anticipated; while at Kiew a sanguinary conflict had taken place between the Russian troops and the inhabitants, in which 150 are said to have been killed or wounded. The Hungarian Chamber of Deputies had been definitely constituted, and had held its first sitting. The President in his opening speech laid stress on the equality of rights of all citizens and nationalities in Hungary, and the majority will demand the restoration of the laws adopted in 1848 by the Diet. We have letters from Cochin China to the 28th of February. On the 24th an attack was made by the French and Spanish on the Anamese. The allies were victorious, but sustained severe loss. The island of Java had been deluged with great floods, by which cattle, crops, and villages had been destroyed—by which hundreds have lost their lives, and thousands have been ruined. The Government has contributed 300,000 florins, and the merchants of Batavia 150,000 fl rins, for the relief of the sufferers.—*Indep., May 2d.*

DOMESTIC.

New York, May 4th. The Herald's Washington despatch says that a gentleman from Richmond, 1st inst. states that the people there are greatly alarmed at the determined war policy of Mr. Lincoln, and it is stated there that all the Governors of the Slave States have been notified to repair to Montgomery for conference.

A million percussion caps were seized yesterday, which had been shipped for Charleston. A case of revolvers were also seized at the American Express office.

A special despatch from Washington to the World says that the Alexandria custom house and post office will be taken possession of soon by the Federal troops.

It is contemplated to suspend all Southern mails next week.

A report is current that there has been a collision between two vessels near the mouth of the Potomac.

All supplies for Washington by the upcountry roads have been cut off by the Virginians.

A corps of telegraph operators are being organized, to be attached to the army.

The Times' Washington dispatch says that the Federal forces are moving towards Baltimore, and Fort McHenry has been well reinforced.

It is surmised that Harper's Ferry will be retaken, and Richmond invested shortly. The Cumberland, Monticello, Yankee and several tugs are strictly blockading Hampton Roads and James River.

Letters from Boston indicate that five millions of the new loan will be taken in that city.

The Navy department is to charter ten more steamers at New York, five at Philadelphia, and five at Boston, to be added to the Navy.

Washington, May 3d. Fourteen companies of Kentuckians from the border counties have tendered their services to the Secretary of War through Col. T. V. Guthrie. Ten were accepted, with orders to encamp on the Ohio side of the river.

The Unionists in the Panhandle section of Virginia have enrolled 2600 men for the Government, who will fight the tyrants of the "Tide Wide" to the last.

It is believed that the first battle of the campaign will be fought at some point between Washington and Richmond. Late intelligence from Virginia indicates that Gov Letcher is getting frightened, not only by the strong measures of the government, and the blockade of the Chesapeake, but by the extraordinary manifestations of a Union sentiment in Western Virginia.

The entire volunteer force called into service by the two proclamations of the President amounts to one hundred and seventeen thousand and thirty four men. The regular army is also increased from eighteen thousand to forty thousand seven hundred and fourteen men. The government will thus be able to throw an army of one hundred thousand men into the field for active operations, while, at the same time, it will have at command a reserve of over fifty-seven thousand men, to be employed in the defence of Washington, or in garrison duty.

Notices, &c.

Western N. Y. General Association.

The Annual Meeting of this Association will be held at Seneca Falls, to commence on Thursday, June 6, 1861, at 7 1-2 o'clock, P. M., and continue over the following Sunday. All are invited to attend.

Arrangements will be made by the Church at this place to accommodate all who come with bed and board. Let all come by railroad who can, as it will be more inconvenient to provide for teams than mankind. However, let all come, and we will provide as best we can. Some two or more of our eastern elders are expected, and we desire more, nay all who can and will come, both east and west—both male and female.

Come, brethren, let us meet once more in love and harmony and worship before the Lord, as it were on the very threshold of of the "*time of trouble.*"

B. B. Schanck, President.
T. G. Newman, Secretary.

Discussion.

I am to hold a discussion with Rev. Jacob Baker in Wales, commencing the first Tuesday evening in June, and continuing four evenings and days, if thought best.

Questions.—1. Will all men live forever? 2. Will any portion of mankind cease to be?

H. Pratt.

Barn Meeting.

The Lord permitting, there will be a meeting at Pittsfield, N. H., on Sunday, May 19th, at the barn of Bro. Fogg, in the district of the Pond school-house, about five miles from the village. T. M. Preble.

Grove Meeting.

There will be a grove meeting, if the Lord will, May 19th, 1861, not far from Mr. Munger's, in Huntington, Ct., up the river, one and a half miles from Birmingham. Brethren that wish to give and receive meat in due season, are invited to attend. W. Knight.

Notice.

Providence permitting, there will be a conference held in Amboy, Lee Co., Illinois, to commence on Thursday, May 23d, at 7 o'clock, P. M., and continue over the following Sabbath. If the weather will permit, we anticipate holding the meeting in the grove near the town. We extend a general invitation to this meeting. Come, all who can, to this feast; come to labor for the good of our fellow men. Time is short, and what is done must be done quickly. The brethren from Earlville and Shabona grove are especially requested to meet us at this meeting. We trust Bro. Chandler, Bro. Calkins and Bro. Spencer, also my brother H. G. McCullock will be present to preach the word, and all others who can. In behalf of the Bro.,

Wm. McCullock.

Notice.

There will be a quarterly conference at Floyed, Floyed Co., Iowa, to commence May 17th, at half-past 7 o'clock, P. M., to continue over Lord's day. Floyed is situated on the Cedar river, six miles above St. Charles, and ten miles below Osage. Inquire for C. P. Barroughs and S. P. Bissell, or for members of the Christian Church.

Peter S. W. Deyo, Evangelist.

Notice.

I will commence a meeting, the Lord willing,

At Greely, Delaware Co., Iowa, May 21st, at half-past seven o'clock, and continue over Sunday.

Sweetland, Muscatine Co., Iowa, May 18th, to continue over Sunday, (or as Bro. Covill may arrange for that time.)

Amboy, Lee Co., Ill., May 26th, and over Sunday. I hope to see a general gathering at each place. Moses Chandler.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with advance pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

M. Grant, per order of Publishing Committee.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Bro. J. K. Bellows will meet the brethren at
New Britain.........May 12th
Collinsville.........May 19th
Pleasant Valley, Ct.........May 26th
Bakerville.........May 29th
Wrightville.........June 2d
Winsted.........June 9th

Providence permitting, I will preach in Warner, N. H., at the Roby school-house, the second Sunday in May, and at Cornish, N. H., the third Sunday.

JOSEPH KIMBALL.

I will preach in Nashua, N. H.........May 12th

L. BOUTELL.

I will be at Loudon Ridge.... Sunday, May 12th
West Alton.........Sunday, May 19th
West Deerfield.........Sunday, May 26th
Exeter.........Sunday, June 2d

J. G. SMITH.

Providence permitting, I will meet the brethren in
Goshen.........Sunday, May 12th
East Hawley (where Bro. David may appoint)
Monday evening, May 13 h
Savoy (Pond school-house).........May 14th
Charl-mont.........May 15th
Shelburne Falls.........May 16th
Griswoldville.........May 17th
Vernon, Vt.........Sunday, May 19th
Brattleboro.........May 20th—21st

H. PRATT.

I appoint to preach at
Rome (Town House).........May 12th
Augusta.........May 19th
Mt. Vernon (Bean's school-house).........May 26th
Belgrade meeting-house.........June 2d

H. B. SEVEY.

The Lord permitting, I will preach at Sutton Centre, in the Union meeting-house, the 2d Sabbath in May. Loudon Ridge the 4th Sabbath in May. T. M. PREBLE.

Providence permitting, I will preach at
Castleton, Vt.........Friday eve., May 10th
Keeseville, N. Y.........Saturday eve., May 11th
and continue one week or more.
Syracuse, N. Y.........Wednesday eve., May 22d
and continue over the following Sabbath.
Seneca Falls.........Monday eve., May 27th
Dansville, N. Y.........Wednesday eve, May 29th
and continue over the Sabbath, and longer if thought best. MILES GRANT.

I appoint to preach as follows:—
Wrightville, Ct.........May 12th
Bakerville, Ct.........May 14th
Cold Springs, Mass.........May 15th
Chester Factories, Mass.........May 15th
Plainfield Pond.........May 19th
Goshen.........May 23d and 26th
Griswoldville.........June 2d
Savoy.........June 6th to 9th
Dalton.........June 16th

T. S. CANFIELD.

The Lord willing, I will preach as follows:
Pittsfield, (where Bro. C. S. Emerson may appoint,) Friday evening, May 10th
North Wood Narrows.........Sunday, May 12th
South North Wood, (where Bro. Gerrish may appoint,) evening, May 14th
Nottingham, (where Bro. Baker may appoint,) evening, May 15th
Dover, Saturday evening and over Sunday.

B. P. MANNING.

Eld. J. Couch is expected to preach at Concord, N. H., in the meeting-house on the corner of Centre and Green streets, the 3d Sabbath in May, and Eld. L. Boutell the 4th Sabbath, at the same place.

T. M. PREBLE.

Bro. Geo. Champlin appoints to preach the second and third Sabbaths in May in Exeter, N. H.

If the Lord will, I will preach at
Northfield, Ct.........May 12th
Wells' Forge, Mass.........May 19th

C. GOODRICH.

Providence permitting, I will preach in
Hooksett.........May 10th
Manchester.........May 12th
Auburn.........May 13th
Deerfield.........May 15th—16th
Lee.........May 19th

JOSEPH PINKHAM.

The Lord willing, I will meet with the saints of God as follows:—
Bakerville, Ct.........May 12th and 13th
Winsted, Ct.........May 14th
Cold Spring, Mass.........May 15th
East Otis.........May 16th
Chester Factories.........May 17th
Goshen.........May 19th
Plainfield Pond.........May 22d
Savoy.........May 24th
Griswoldville.........May 26th
Dalton.........June 2d
Well's Forge.........June 4th
Sandisfield.........June 5th
Winsted.........June 6th
Wrightville.........June 7th
Morris.........June 9th

GEO. L. TEEPLE.

If any of the above conflict, please write me at Morris, Conn., by the 6th of May. G. L. T.

Eld. J. Couch will preach in
Portland.........Sunday, May 12th

Eld. J. Hemenway will preach in
Swanville.........Sunday, May 12th
Frankfort.........Sunday, May 19th
Starks.........Sunday, May 26th

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
East Great Works.........May 12th
Orrington.........May 19th
Frankfort Mills.........May 26th

Business Matters.

To Correspondents.

Eld. K. Bellows' P. O. address is South Killingly, Ct.

M. B. Phettepiace's P. O. address is North Foster, R. I.

Cash Receipts.

Preachers' Aid Society.—The Treasurer acknowledges the receipt of $5 from Walter Stickney.

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H. L. HASTINGS, [illegible]

January, 1860.

Original Contributions.

For the Crisis.

Our Savior.

"Surely he hath borne our griefs and carried our sorrows."—Isa. 53: 4.

Then to thee I gladly hasten,
For thou canst my sorrows feel;
Though my heart is aching, fainting,
I will all in thee conceal.
All beside thee
Do but chide me
If the tears my grief reveal.

Others love me when I'm cheerful,
And my sympathy can tend;
But when I am sad and fearful,
I still find in thee a friend.
Yet neglectful
And forgetful
Of thy care I long have been.

When my heart with grief is swelling,
Such as drew a Savior's tears,
From these words a balm is flowing—
"He hath borne our griefs and fears."
Then, when sighing
O'er the dying,
This my bleeding heart shall cheer.

When my all in thee I'm trusting,
Thou wilt ne'er unfaithful prove;
And my strength so fast declining,
Thou wilt shield me with thy love;
Till no morrow,
With its sorrow,
Haunts my slumbers in the grave.

Danbury, Ct. E. S. Jennings.

For the Crisis.

THE COMING STRUGGLE
Between the Church and the Powers of Darkness:
SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 13.

But this message is called "the everlasting gospel," which shows that in its proclamation the gospel will be presented without adulteration. And why not? Since Spiritualism is designed of the Evil One as a counterfeit for the genuine gospel, why should we not have the genuine on the other side without adulteration, as a beacon light to those who would know the truth? I can look back but a few years, and behold the Spiritual movement in its apparently infantile weakness; but, watching its progress, I see them falling into its ranks, first individually, next by hundreds, then by thousands, and now they number millions in our own country—millions of Atheists—fearfully and surely undermining and destined to sweep away that foundation on which the mass of the professors of religion are building.

And will God leave us in this hour of peril without the strongest support and the brightest light which the gospel can give, as a guard against this strong delusion? Never! It would impeach his faithfulness. Hence I look back a few years, and, marking the dealings of God with his church during the same period, I behold him leading out a people, first, on the "signs of the times," nearness of Christ's coming, and his reign on the earth made new; then an agitation of the importance and necessity of Christ's coming, showing it the time when all who have died, as well as the living, shall receive their reward, and to enjoy it on the new earth—never in heaven; and lastly, an agitation of the question of man's inherent nature in relation to a future existence, showing that he does not possess immortality by nature in any sense, but is a candidate for it, on the same conditions and from the same source that he has remission of sins, namely, through faith in the blood of Christ. This doctrine of life only through Christ, involves also the sleep of all those who have died, till Christ comes, when they are raised from the dead and put on immortality. Depending also upon this doctrine of eternal life only through faith in Christ, is the future destruction of those who do not come to Christ by faith—the wicked. For as men by nature have not immortality, they must certainly perish for want of it, if they do not come to Christ, the only fountain, and get it.

Here, then, we have as the system of doctrines provided of God as a sure foundation against Spiritualism in all its speciousness, and devices of Satan: First, man is mortal, and when he dies he remains asleep till the resurrection. Second, if he is a wicked man, he is raised at his resurrection to judgment, when he is sentenced to receive death as the wages of sin—the second death, which is their everlasting destruction. Third, if righteous, they are raised when Christ comes; the living also are changed, and all, being made immortal, will dwell with Christ in his kingdom on the new earth forever. Nor have we embraced these doctrines as by a reaction from Spiritualism, or seeking some escape from it; on the contrary, most of us have had to conquer the stern difficulties of prejudice and early education in our own breasts, and foster a willingness to bear the continual reproaches of others, before we could accept of these doctrines or even give them a candid consideration. We must insist also that the doctrines are not new as our opponents urge, (through misapprehension or otherwise,) but are as old as the Bible. We do not claim, either, that they must be true in that we can find in the Bible, as for some doctrines, an apparent excuse merely; but we insist that they are true because they have the support of the whole Bible, and exclude all opposing doctrines.

It may be said that it is a weighty and almost fatal objection against these doctrines, that they have not been more generally believed, in the past and at the present time, by eminent men and by professors of religion generally. Well; if we were to look for "many mighty, and many wise men after the flesh," to be "called," and to find the things of God well pleasing in the sight of men, it would bear with some weight; but, as we are assured that it is "not many mighty," etc., we are not troubled when we find with us a Luther, a Tyndal, a Locke, a Milton, and others since the Reformation, and various able and learned men of to-day: though we are generally by common consent "the poor of this world," as in the apostles' day, and "the common people," such as heard Christ gladly,—while those who sought the praise of men could proudly ask, "Have any of the Pharisees believed on him?" But we have a special reason to look for an adulteration of the gospel in the past, since Paul has told us that the time would come when they would "not endure sound doctrine," but would "turn their ears away from the truth, and be turned unto fables," (2 Tim. 4: 3, 4;) and as good reason for expecting it here without adulteration, since divine wisdom has chosen to call this first message directed against the Atheism of Spiritualism by the appellation of "the everlasting gospel." And we insist that the message belongs peculiarly to us—Adventists—since none others would be guilty of making the proclamation, "The hour (or season) of his (God's) judgment is come." Or, if they did, it would make them essentially and really Adventists. Hence I must insist, and without any feeling of dogmatism or boasting, that "the everlasting gospel" is inseparable from the Advent message, and must be embodied in the present but more especially the impending preaching of Adventists in their efforts to warn the people against the delusive doctrines of Spiritualism.

I have said that the second cry declares Babylon to have embraced Spiritualism. I judge this to be the case, not from the language as here used, but as found in the same cry, evidently given in the 18th chap:—"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Whiting has it "unclean spirit," instead of foul spirit. If then "the unclean spirits, the spirits of devils working miracles," of Rev. 16th, and the seducing spirits teaching doctrines of devils, of 1 Tim. 4th, are the spirits of Spiritualism, I can see no way of understanding the announcement that Babylon has become the habitation or dwelling place of devils and the hold of every unclean spirit, but that she has embraced Spiritualism. It declares that she has become the habitation of devils, which must imply, in view of the work of devils on earth at this time, that she has yielded herself to the direction of these spirits of devils.

Some have thought this cry declared the destruction of Babylon at the hand of the Lord. But this cannot be so, for John says, after she is said to be fallen:—"I heard *another voice* from heaven, saying, Come out of her, my people;" hence there were people in her then, which does not admit of her destruction. But the reason given for coming out,—"that ye be not partakers of her sins," shows that she is to sin enormously after she is said to have fallen and become the habitation of devils; and they would be partakers of those sins if they did not come out and leave her. And the warning, "that ye receive not of her plagues," shows that her "seven last plagues" and destruction are yet in store for her. It is a question in my mind whether we are to understand by Babylon the Catholic church alone, or all Christendom—not including those who are truly the children of God. Babylon means "confusion;" and if this should have any weight in determining the application, I think it could be better applied to the mass of religionists comprising the adherents of all the multitudinous systems which Christendom presents. To say, then, that they have all become the dwelling place of devils, is to declare a general departure of the religious world to Spiritualism. But if it should be applied to the Catholic church alone, it would make no particular difference in the chronology of the event, nor its importance, as the Protestant churches bid fair to keep up with the tendency of the times toward Spiritualism. The chronology of the cry, "Come out of her, my people," seems to be after this general departure to Spiritualism, and before the system of persecution has become inaugurated. For the substance of the cry is not, now, against the Atheism of the Spiritual movement principally, nor announcing a general departure of the mass, termed Babylon, to Spiritualism and its corruptions; but in view of the impending proclamation throughout Christendom that "THERE IS NO GOD;" attended with the blasphemous inauguration of the false Christ, and setting up of the counterfeit kingdom of heaven; and the inauguration and enforcement with rigor of a code of laws designed to exterminate or subdue all who question their course, and especially Christians,—they call to all, "Come out of her, my people, that ye be not partakers of her sins." And, to seal the warning, they are reminded of the "plagues" sure to come on those who remain in Babylon, in the language, "That ye receive not of her plagues." The phraseology of this cry clearly anticipates the immediate development of the "image to the beast," and when developed, we have the next and last cry before the Lord comes.

This cry, like the others preceding, is made at a time when circumstances demand it; and since it is a warning against receiving the mark of the beast and his image, the time must be before all have made their choice, but when they are compelling all to worship the beast and receive his mark under penalty of death. The warning assures them that they "shall be tormented with fire and brimstone, in the presence of the holy angels and in the presence of the Lamb," referring probably to their presence at the final battle, and the fire and brimstone on that occasion. They are also further assured that "they shall have no rest, day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name;" referring to the torments of the plagues as their "noisome and grievous sore," from which none will be exempt; their springs, rivers, and sea all turned to blood, which they are compelled to drink; the sun's rays burning them with scorching heat; and their kingdom filled with darkness, from which they gnaw their tongues for pain:—enough certainly to give them no "rest day nor night." This warning against worshiping the beast and his image is, as I have said, the last cry of the church, and with it comes her sore trial.

The scripture assures us that "Here is the patience of the saints;" and, what is a great encouragement to us in our cold, barren state, it adds, "Here are they that keep the commandments of God and the faith of Jesus." The distress of the church in this trying hour is most forcibly presented in the next verse:—"And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may *rest from their labors*, and their works do follow them." Though we would gladly wait and behold Jesus coming in the clouds of heaven, as many no doubt will; yet in view of the distress of the faithful in these "perilous times," it will be a relief to die in the Lord and rest from our labors and trials, assured that Jesus will soon come and burst the graves asunder, and take us home with him. We may wish to live, then, but shall account it a relief to die. May God grant us grace to stand the trial. The next verse announces the coming of Christ in the following language:—"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." L.

For the Crisis.

My Household Hearth.

I.

Once I'd a happy home, a circle round my hearth,
And merry sounds and pleasant sights there had their birth;
But years went round, and desolation marks the place
Then filled with joyous hearts—gone is each pleasant face;
For over death's dark stream, upon the shadeless shore,
My household band will gather soon to part no more.

II.

They sleep who then gave life to that dear household hearth,
The opening bud and blooming flower have sunk to earth;
No joyous sounds around that once bright hearth beguiles,
Nor memory of the past brings back its former smiles;
Beyond the dark, cold stream, the dying ones of earth
Will meet again in joy, where endless love has birth.

III.

Vacant the seats, and that once festive board is bare,
In vain I list for merry sounds resounding there.
The loved and beautiful, the opening buds of life
Went one by one—now with them sleeps the faithful wife,
Far o'er the stream, upon that ever blooming shore,
I long to meet the loved that time shall there restore. W.

West Winsted, April, 1861.

For the Crisis.

Revival Intelligence.

The *London Wesleyan Times* publishes the following revival movement in Sanday, Orkney. Should we not see more such Pentecostal seasons, if there was a like definite waiting before God for *the promise of the Father?*

"WICK, DEC., 1860.

In some places on the island of Sanday, the work is proceeding calmly; in others, many may be seen earnestly engaging in prayer and supplications, with strong crying and tears. Some have been stricken down as in Ireland. For some time past there has been a spirit of earnest inquiry in the island, accompanied with an increase of prayer meetings in private houses. The Free Church minister, the Rev. Matthew Armour, was the first who noticed the matter publicly, which he did by intimating to his congregation on Sabbath, the 7th Oct., that on the following Sabbath afternoon THEY SHOULD SET THEMSELVES AS A CONGREGATION TO WAIT FOR THE PROMISE OF THE FATHER. In the forenoon of Sabbath the 14th, nothing unusual occurred; but in the afternoon, while Mr. Armour was addressing a word to the congregation, especially on "the effects produced by the coming of the Spirit," one of the members lately ordained to the deacon's office rose up in his place, lifted up his hands, and prayed with singular earnestness for the Spirit to come down and revive the congregation. The whole congregation was filled with cries and weeping. This continued, though in a more subdued form, throughout the rest of the service. On the way home the people were weeping and crying: "Lord, have mercy upon me!" When the children assembled for the Sabbath-school, the same individual who had prayed in the church, gathered them at the door, and many of them were weeping bitterly.

On Sabbath, the 11th Nov., was the communion in the Free Church of Sanday, when Mr. Armour was assisted by the Rev. N. P. Rose, of Romsay. On the Sabbath and preceding days the feeling was very strong, and the excitement great, but it reached the culminating point on Monday evening. Mr. Rose preached, and the service was a protracted one, as the people listened so intently and earnestly that it seemed as if they would never weary of hearing the word of life. After Mr. Rose had concluded, Mr. Armour addressed the people for about a quarter of an hour; and, as they seemed unwilling to depart, intimated that they would meet again after a short interval. When the minister returned to the church, the scene was indiscribable. Outside the church the people were leaning against the wall crying for mercy. The vestry was crowded with persons in deep earnestness—some crying for mercy on themselves, some pleading earnestly for others, and uttering such exclamations as, 'Come, come, Jesus!' 'Come, come, Holy Spirit, come!' On entering the church, the scene baffled description, and the first feeling was one of fear, at seeing the people in such excitement. This was speedily succeeded by a feeling of awe, at seeing strong men writhing in agony under a sense of their guilt. Some who had nearly found peace were singing:

'Happy day, happy day,
When Jesus washed my sins away.'

The second verse of the fortieth Psalm was a special favorite:

'He took me from a fearful pit,
And from the miry clay.'

Young and strong men were shouting with almost superhuman voice, declaring what God had done for their souls. Many were lying prostrate around the pulpit, and all through the church. The ministers, finding it impossible to address the assembly on account of the excitement, were obliged to speak to the ones instead of the many; and thus they continued during the night. It was with the greatest difficulty that the people could be persuaded to depart to their homes, and it was between four and five o'clock in the morning when they finally dispersed. Many relate that they slept none that night, but went to their houses and gathered in groups for prayer; and they say it was the happiest night they ever spent. Among all it was observed that they spoke with a fluency, and A CORRECTNESS and A SCRIPTURALNESS REMARKABLE in men who had never opened their lips publicly before. On Tuesday morning, the people obtained the key of the Established Church, and held a meeting there in the forenoon. The day was very wet; but notwithstanding this, the area of Mr. Armour's church was filled by four o'clock in the afternoon, the time appointed for the meeting. It was arranged that two of his converts, one of them an office-bearer, the other an old man, should conduct the devotional exercise. Mr. Rose delivered an address on the words, 'How much owest thou unto my Lord?' for the young converts, and another for sinners: 'Now is the day of salvation.' Mr. Armour followed with, 'What shall it profit a man if he shall gain the whole world, and lose his own soul?' The addresses smote like axes; for Mr. Armour had not proceeded far, when the people burst forth into loud cries, till his voice was completely drowned, and he was unable to proceed further. The scene became similar to what it had been on the previous night, but the excitement was more general, and young men seemed to be brought more under the power of the Spirit. This continued till about four o'clock on Wednesday morning."

Brethren, this is what *we* need, the coming of the Holy Spirit *in power*, to awaken the consciences of the multitude, and lead them to cry out in earnest for salvation. It is not the mere "rational preaching," the theorizing discourses, that will make men's hearts *feel*; it is "the demonstration of the Spirit," accompanied with "power from on high," that penetrates the slumbering conscience, awakens it from its dreams, exposes its vileness, reveals the yawning gulf of perdition, and inspires the cry, "What shall I do to be saved?" Would that it might be earnestly sought, and that in answer to believing prayer, it might descend upon the formal minister and the listless congregation, breaking up the dry, theorizing sermons, stereotype prayers, and cold-hearted exhortations and testimonies. Amen. M. D. W.

OIL ON THE WATERS.—A lady once dropped a valuable diamond ring from off her finger into one of the canals of Venice, on which she was sailing in her gondola. A slight breeze ruffled the water, so that, although it was not deep, the gem could not be seen. Some one proposed to pour a flask of oil on the troubled waters. They did so, and through the smoothening and pellucid medium perceived the diamond and recovered it. So if we were to pour the oil of kindness into many a storm-ruffled breast, we might often discover virtues laying concealed there that we had never dreamed of.—*Ex.*

Selections.

Christian Hospitality.

"Mr. Jay is going to be out of town, and it is a dull day, Sally; we will make a dinner of what is in the house," said Mrs. Jay to her cook as she rose from the breakfast-table. "There is a small piece of steak that will answer, with a few vegetables."

And giving some further necessary orders, Mrs. Jay proceeded to settle her arrangements for the day above stairs, and at eleven o'clock was comfortably stationed before the parlor fire with her writing-desk.

"This is just the day to have a good, cozy, undisturbed time," said she to herself as she arranged her papers. "Little danger of calls, and these letters that have been so long accusing me, shall be answered."

The sky was gray and cold, with a threatening snow-storm without, and the glowing fire, reflected from books and furniture, invited to comfort within. It was a rare and quiet opportunity for the busy housekeeper, and she was not loth to make the best of it. An hour passed busily and silently, and then came a ring at the door-bell. The sudden first thought was, "Dear me, who's come to spoil my day?" But a more hospitable one was fast succeeding, as two ladies entered the parlor, half frozen in spite of furs and all manner of wrappings—two old friends, always welcomed and always expecting to be. The cloaks and wrappers are removed, for they have come to spend the day.

Mrs. Jay's plan for the day was spoiled, but her temper was not. Her dinner was small, but not her hospitality. Nor did the vision of her slender table scare her out of all recollection of kindness and politeness. She did not sit down with an anxious, abstracted air that should say very plainly she wished her visitors were very comfortably at home. She did not put by her pleasant employment with a manner that told more plainly than words how much she was disturbed. Neither did she run to the kitchen and get into a nervous fever to prepare a "company dinner."

She *was* glad to see her friends, in spite of being disturbed, and they were not long in discovering it; and under such warming influences, lively chatting and merry laughter filled the parlor for the next half hour; when at length, the door-bell rings again.

Enter Aunt Sophia, from ——ville, just arrived in town. Cold and fatigued, the gay circle around the parlor fire was a sight to revive her; and the warm welcome soon thawed the traveler into a state of sympathetic talkativeness. Nor yet did the dinner weigh heavily on Mrs. Jay's mind. It was late—the traveler would need a meal in season—and Sally, accordingly, received an order to prepare with despatch an extraordinary supply of baked dumplings, for which she was renowned. There must be a sufficiency of food; but any further alteration cannot be made without sacrificing the comfort of all. Mrs. Jay's code of christian duties included good breeding. According to her idea of good breeding, she would put her unexpected guests more at their ease and do more for their comfort by her presence in the parlor than by fussing in the kitchen to please their appetite. Contrary to the custom of a large number of her stylish neighbors, she understood hospitality to have a meaning extending beyond the dining room. She had an incomparable way of putting guests on a comfortable footing. Just where it lay, it might not be easy to say; but those who knew her best knew she had an original way of construing into household rules some sayings of Paul about hospitality, usually supposed to refer only to minister's families. At any rate, she could not be made to believe that her duty toward her guests consisted in making the greatest possible display to them of her housekeeping skill and resources.

So the dinner hour arrived, and the party repaired to the dining-room, where, for the first time a laughing explanation took place of the state of the table.

"You were too late to admit of my sending to market, so you are to try to be satisfied with a very small dinner and a very large desert."

In the midst of their merry acquiescence to this, the group was seated, when lo! another ring!

"Who, now, I wonder," exclaimed Aunt Sophia; "we certainly can't ask anybody else to dinner!"

"Never!" rejoined the others.

In another moment Mrs. J—— was in the hall, dusting the snow from cousin Charles' overcoat.

"Just in the very *nick* of time, Charles," she cried. "I've got a piece of steak for dinner only so big, and six people to eat it. And I want you to come and make it go round!"

The steak went around; the dumplings were abundant and incomparable, and the hearty, easy welcome of the hostess conducive to an excellent appetite for all.

"Never let me hear Maria's housekeeping found fault with," said Aunt Sophia, when she reached home. "Her house is always in sufficient order for comfort, her table perfectly nice, and there is not one house in fifty where you can feel so safe to go unexpectedly. Housekeepers need to learn that it is neither good breeding nor christian courtesy to stay fussing and fretting over the dinner, while the poor guest sits in a dark, upholstery parlor, reckoning the probable extent of his intrusion, and the trouble he will make. In our great cities, particularly, the special misconstruction of the day is to suppose that the command to use hospitality is simply an injunction to rack the market for something to eat, while every refined attention is forgotten."

But a "prickly, troublesome," distressingly nice neighbor of Aunt Sophia's, whose life is devoted to keeping clean, and whose guests are afraid for their lives lest they should lean a chair against the wall, or soil a carpet, replies, "that it is easy enough for *such folks* to be good natured; that Mrs. S. is no housekeeper, and her house is always at sixes and sevens."

Aunt Sophia indignantly said nothing to this; but after her departure she exclaimed,

"It must have been one of her peers, whose table Dean Swift ran from, to dine on sixpence worth of herring at home. She would find it very hard to prove all she says of Maria. At any rate, it is very certain I know whose guest I should rather be of these two, when I was unexpected, and there was a short dinner."—*Independent.*

Once, and only Once!

Once is enough, all-sufficient, better than a thousand. Parents, never allow your little ones to disobey or trample on the first moving muscle, the slightest *wink*, the least nod of parental requisition. Make no requests of your children, give no commands to them but such as are just, right, and reasonable, such as can be complied with and *ought* to be complied with; then let it be fully understood, the command given is to be obeyed cheerfully, unhesitatingly, the very *instant* the word falls from your lips.

Children, even little children, are eagle-eyed; they read the eye of the parent, his every look, the tone of his voice, the manner of his expression; they very soon learn whether or not the parent is in good earnest and intends to be obeyed. Beloved, do you request a child of yours to rise in the morning at a specific time, come to the altar of prayer, the breakfast-table, to do this or that? What now?—slacken the reins, repeat and *re*-repeat your requisitions; permit your little ones to obey or disobey at their own will and pleasure? Very soon you reap the fruits of this tardiness or parental slackness. What you sow, you reap. Sow to the wind, you reap the whirlwind. It is utterly impossible to have clock-work in-doors, or out, in the kitchen or in the parlor; quiet, order, peaceful harmony, good will, at table, around the family-altar, where this repetition is allowed for a moment. Besides, this one deviation from family order is the letting out of waters, the stepping-stone to more general and perpetual deviations, to more startling, head-strong, reckless outbreaks; till the family (instead of an Eden or paradise) becomes a little Bedlam, a scene of disorder and confusion.—*Golden Rule.*

THE TEST.—"When you see a dog following two men," says the Rev. Ralph Erskine, in one of his sermons, "you know not to which of them he belongs while they walk together; but let them come to a parting road, and one go one way, and the other another way, then you will know which is the dog's master. So, at times, will you and the world go hand in hand. While a man may have the world and a religious profession too, we cannot tell which is the man's master, God or the world; but wait till the man comes to a parting road; God calls him this way, and the world calls him that way. Well, if God be his master he follows religion, and lets the world go; but if the world be his master, then he follows the world and the lusts thereof, and lets God and conscience and religion go."

OLD GRUDGES.—A writer in the *Congregational Journal* says: "I take this opportunity to say, that, according to my acquaintance and prayerful observation of many of our feeble churches, the greatest cause of decline and of the withholding of God's blessing, are old grudges among the brethren and sisters, and a destitution of family religion. Old grudges are like old ulcers within the body, unseen except by their effects, wasting away the moral and spiritual life of man, and imparting to it an effluvium that poisons the whole atmosphere of Zion. Those who harbor them never act in character as christians, for they are always under a more potent influence than that which proceeds from the love of Christ and his cause, yet they take no open stand on the side of the world."

Reading for Youth.

Be a Comfort.

Be a comfort, little girl! "Me? Aunt Katie," methinks I hear you say, "only seven or eight years old! how can I be a comfort?"

In many, many ways, little reader. Let me tell you a few very simple ones.

If brother Willie wants some of your playthings which it is proper he should have, don't hold them just out of his reach till he gets impatient and cries. If you have anything given you to eat which Willie ought not to have, don't eat it before him, and say, "Sister has something nice, and Willie can't have any." That is not being a comfort to your dear little brother.

If mamma tells you to go and do something for her, don't whine, and say, "Oh dear! cannot Susie or Jamie go? I want to play."

If you ask mamma for anything which it is not best for you to have, or if she is not willing you should go out to play or to walk when you want to, don't shrug your shoulders and look cross, and say, "I should think I might go! Ellen and Sarah are going;" for then come naughty thoughts which make you very unhappy, and anything but a comfort to the dear mother who is always doing so much for you.

If mamma is busy with company, don't hang about her chair, nor meddle with things in the parlor which you know she never allows you to have. Your little brother, younger, is watching, and will learn to do everything naughty which he sees you do.

When cousin Mary is busy, don't be meddling with her work-basket or pin-cushion, and making her "fidgety," when she is perplexed and troubled about her work.

If mamma has a headache and wants to be quiet, don't be noisy yourself, and try and keep the little ones still, too, by showing them pictures, or building houses for them with the blocks. Mamma dearly loves her little children, and nothing makes her so happy as to see them kind and affectionate to each other. If you meet any poor little girl in the street, not so well dressed as yourself, don't laugh nor make fun of her. If at school, any little scholar does not learn so easily as you do, don't call her stupid, but try and help her, and speak kindly to her.

Always have a loving heart, always say pleasant things, always try to make others happy. Your every day life will show you many ways in which you can do some little thing which will make you a great comfort to all about you.

Do you think it will be very hard *always* to remember and to do right? Then ask the blessed Savior, who loves you, and wants you to be good, and he will help you to be just what you must want to be, a "comfort." Will you not try it?—*From the Child at home.*

Selfishness and Self-denial.

There were two little boys, named James and William. One day, as they were just starting to school, their father gave them each a three cent piece to spend for themselves. The little fellows were very much pleased with this, and went off as merry as crickets.

"What are you going to buy, William?" said James, after they had walked a little way.

"I don't know," William replied, "I have not thought yet. What are you going to buy?"

"Why, I will tell you what I believe I'll do. You know mother is sick. Now, I think I'll buy her a nice orange. I think it will taste good to her."

"You may do so, if you please, James," said William; "but I am going to buy something for *myself*. Father gave me the money to spend for myself, and I mean to do it. If mother wants an orange, she can send for it. She's got money, and Hannah gets everything she wants."

"I know that," said James, "but then it would make me feel so happy to see her eating an orange that I had bought for her with my own money. She is always doing something for us, or getting us some nice thing, and I want to let her see that I don't forget it."

"Do as you please," said William, "but I go in for the candy."

Presently they came to the confectioner's shop. William invested his three cents in cream candy, but James bought a nice orange. When they went home at noon, he went into his mother's chamber, and said: "See, ma, what a nice orange I have brought you!"

It is very nice, my son, and it will taste very good to me. I have been wanting an orange all the morning. Where did you get it?"

"Pa gave me three cents this morning, and I bought it with them."

"You are very good, my dear boy, to think of your sick mother. And you would not spend your money for cakes or candy, but denied yourself, that you might get an orange for me. Mother loves you for this exercise of self-denial." And then she threw her arms around his neck and kissed him.

Now, here, you see how the giant selfishness made an attack on these two boys. James fought him off bravely, by the exercise of *self-denial*. William refused to exercise self-denial, and so the giant got a hitch of his chain around him. We shall find this giant making attacks upon us all the time. We can only fight him off by *self-denial*.—*Dr. Newton.*

Boys, help your Mother.

It looks bad to see three or four large, robust boys sitting around the kitchen stove, toasting their shins, cracking nuts and eating apples, while their mother, a slender, feeble woman, lugs in wood from the shed, wets her feet going through the snow for water, and stands in the damp, chilly cellar cutting meat for breakfast.

It isn't right, boys, and when you get to be men, and your imagination wanders back to the old homestead, that pale face and fragile form, long since mouldering in the grave, will haunt your memory, and cause bitter regrets at your careless neglect. You think of her, as day after day she moved about in the well remembered rooms, uncomplainingly, performing all the harassing toil of the household, sacrificing herself, and wearing out her life for you. Think of it, and think how much you can do to lighten her burdens.

A mother's work is never finished. It is one of unceasing, monotonous, ever recurring round of toil. Her duties begin first in the morning, and she must perform the last stroke at night, and as she lays her head upon the pillow, it is with the thought that the same tread-mill of labor is to be begun at dawn. The calls upon "Mother" are endless,—here a coat to mend, a book to cover, a stocking to darn. Tommy has cut his finger, and "Mother" must bind it up with a rag. Father has got a cold, and none but *she* can make the hoarhound tea. After all have retired at night, *she* carefully goes about to see that the fires are all safe—to lock the smoke-house door—shut up the old cat and kittens, and see that the "hired girl" has the potatoes washed, the buckwheat batter prepared, and the coffee ground for an early breakfast.

Boys, think of these things, and keep the wood-boxes well filled, and don't let your mother pull that heavy well-sweep. Knock the mud and snow from your boots when you go into the house,—don't leave your cap and comforter, and books lying around promiscuously; and, instead of stopping to play on your way from school, hurry home and do that heavy churning. Do all this, and much more, cheerfully, and it will make home sweeter, and gladden the household circle with many sunny spots.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

The All-Healing Spring.

All healing source of life and love,
Helper of every mortal pain,
I seek thy matchless power to prove,
I pant thy gushing streams to gain.

O Christ, thou ever living stone,
Smitten to pour the healing flood,
I come to thee, to thee alone,—
I drink and live the life of God.

O living fount, thy healing wave,
Purer than all beneath the sky,
Gushes a ruined race to save,
Imparting life that ne'er shall die.

All-Healing Spring, by thee I dwell,
Daily I drink thy living tide;
O let this water, like a well,
In me to endless life abide.

To every thirsty soul I call,
Who pants beneath a burning clime,
Come to the Fountain, one and all,
Come and be saved by grace divine.

H. L. H.

All-Healing Spring, "Our Home," Dansville, N. Y., May 6, 1860.

For the Crisis.

The Spirit's Influence.

As some among us are rejecting the work of the Spirit, as held by most christian denominations in our land, and by most of second advent believers, I wish briefly to notice some errors in their arguments.

They quote Rom. 8: 9, "now if any man have not the Spirit of Christ, he is none of his," and say the "Spirit of Christ" they understand to mean "the temper and disposition of Christ," and that if we have not these, we are not Christ's. I will not stop to explain what this particular text may mean, but agree with them that we must possess such temper and disposition to be Christ's or to be saved. But this is not the point at issue. The question is, *how do we obtain* this temper or disposition? That we are born, and grow up with it, none will pretend. Do we obtain it by our own efforts, and by getting a knowledge of Scripture, without any other help from God? Some brethren say yea, but I say nay. I will quote a few out of the many texts which tell how we are made like Christ as to temper and disposition.

Rom. 5: 5.—"The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." "You hath he quickened, who were dead in trespasses and sins," Eph 2: 1. "Create in me a clean heart, O God, and renew a right spirit within me," Ps. 51: 10. Did David pray that the Scriptures might be given to him? No—he had them, but found he needed other help; and so do all who know the plague of their own hearts. 1 Kings 8: 38.

But it is not my purpose in this notice of the subject to go into the abundant Bible proof of the doctrine, nor into the striking proof derived from the experience of real christians in every age and country where the gospel is and has been preached; but mainly to show some of the false reasoning of those who oppose it. Some brethren say, that the sects who profess to have the Spirit, and to be influenced or taught by it, differ in many points of doctrine, and certainly have errors—such as going to heaven at death, endless misery, all are immortal, etc.,—and so conclude they are deceived as to being "taught, or drawn" by the Spirit, as that cannot err. Here is a misunderstanding or misrepresentation of those who believe in the Spirit's influence in the present age or since the Apostle's day. No intelligent christian holds that the Spirit, or God's power, is now given to teach doctrines and our duties. Some few, I know, vainly advance the idea, but the general belief has ever been, that the work of the Spirit is to change our vile affections, to give a love of holiness and hatred to sin, to *love* doctrines and duties we have already learned, and a desire to learn more of God's commands as revealed in the Bible.

All in gospel lands know some important truths and duties, but sad experience, as well as the Bible, teaches us that all do not *love* these truths and duties. When our affections are changed by the Spirit, or power of God, we must go to the Bible to learn more perfectly doctrines and duties which we knew but in part while unconverted—*knew*, but did not *love*. All who are "renewed by the Holy Spirit," (Tit. 3: 5,) believe and obey as they *understand* the Bible to teach, for Christ says, "if a man love me, he *will* keep my words," John 14: 23. Other texts tell us that such are tempted, and "overtaken in faults," Gal. 6: 1. Neglect in studying God's word enough, or the want of judgment to understand it, or being misled by teachers, are the causes of divisions and errors among real christians, and not the want of love to God and his commands, which love is the "fruit of the Spirit," Gal. 5: 24.

The text some quote to prove that none are now influenced or taught by the Spirit, because all err more or less, fails of proof. It is 1 John 2: 27, "the same anointing teacheth you of all things," etc. The failure is this—first, the Spirit was given in that day in an extra degree, so as to know truth and work miracles, while only its ordinary, or quickening and renewing power is given now. When any say there is no proof of this change, they show a neglect in critically examining the Bible. Christ said, "take ye no thought how or what thing ye shall answer, or what ye shall say, for the Holy Spirit shall teach you in the same hour what ye ought to say," Luke 12: 11, 12. But Paul said to Timothy, "study to show thyself approved," 2 Tim. 2: 15, and also "give attendance to reading .... meditate upon these things," 1 Tim. 4: 13–15. This and other things said by the apostles, show that they were inspired to see that there would be a change as to the Spirit's work. It seems also that even Timothy was not inspired in that day. None are now baptized (overwhelmed) by or with the Spirit. John 3: 24 tells that "God gave not the Spirit by measure unto" Christ, and its measure as given to men in different dispensations should be better understood than it seems to be by some.

But, in the second place, the word "all" in 1 John 2: 27 must be taken in a limited sense, as it often is in the Scriptures, from the fact that John and Paul were often teaching the saints doctrines and duties. We know not, as we are not told, that all saints were *baptized* with the Spirit in the apostles' day. We are told that many were, but this is not proof that all were, while all are said to have the Spirit in some measure; see 1 Cor. 12: 7; Rom. 12: 3; Eph. 4: 7.

But I can say no more now on this vast subject and vital doctrine; nor notice other equally erroneous arguments about it. Brethren should first learn the belief of the churches, and of a great majority of advent brethren, before they charge them with error as to the work of the Spirit, or God's influence on minds in our day, and gospel age, lest they be found "false accusers," Tit. 2: 3. They should also weigh well this matter, lest they prevent or keep poor sinners from asking the aid of that Spirit which Christ has said the Father was more willing to give to them who ask him, than earthly parents are to give good gifts to their children, Luke 11: 13, and so the blood of souls be found in their skirts. Jer. 2: 34.

JACOB BLAIN.

Buffalo, May 1, 1861.

For the Crisis.

The Sin of Israel.

The sin of God's ancient people was awfully great, and terribly has its curse rested on them. But the prophecy of their sin and its punishment stands identified with its forgiveness and their restoration to national exaltation and unparalleled *blessing!* Thus their sin, like the sin of Paul, will serve to set off (as a dark background) the grace of God. "*With Him* there is forgiveness!" *He* himself oft applies it prophetically to "Israel, Judah and Jerusalem." "*Christ died* for that *nation;* and not for that *nation only,*" etc. John 11: 50–52. "*He died* for them that the whole nation *perish not.*" Jesus, the Prophet above Moses and "above all," said, "Your house is left unto you (the Jews) desolate; ye shall not see me henceforth till YE shall say, Blessed is he that cometh in the name of the Lord." See Matt. 23: 38, 39; Luke 21: 24; Rom. 11: 25; Lev. 26: 40–46; Ps. 132; Isa. 1: 27, etc.; Micah 3: 12 to 4: 8; Jer. 31: 31; Ezek. 36 and 37 to 48th chapters, and almost "*all Scripture.*"

Note. This assertion that "Christ *died* for that nation, and not for that *nation only*, but all the children of God," is the ground of faith as solid *as "Rock."* "On this Rock" I build my assurance that the oft-repeated prophecies of Israel's restoration "must be fulfilled!" It is incorporated in the covenant oath to Abraham, as really as is the blessing on "all the Gentiles, nations, kindreds." "The body of Christ—his church (now being gathered)—the many brethren," of which "he is the *first-born!*" occupies the *pre*-eminent position of "*His household*—an habitation of God." 1 Cor. 12; Eph. 1: 22; 2: 19–22. In every member of which He will be "in measure, manifested, glorified"—as most completely, He will be in "*the Head!*" Amen! John 17. These are to be "the Royal Priesthood, the Priest Kings," in high and unceasing association with "the King of kings in his everlasting kingdom." Hallelujah! Then "in Him *all nations* will be blessed."

J. B. C.

For the Crisis.

The Resurrection of the Dead.—No. 3.

ACTS 26: 6, 7.

Having proved from the Scripture that the purpose for which Christ took upon himself flesh and blood, was to deliver from the bondage of death, by opening the prison to them that are bound, I will now proceed to show that this deliverance is "the hope of the promise made of God unto our fathers" referred to in the last, unto which the "twelve tribes * * hope to come." The deliverance could not refer to the living so long as they were subject to death; for while so subject, the fear of death must remain: consequently, the fear could not be removed but by the removal of the thing feared. The nature of the promises to Abraham and his seed imply a future life on the earth where they were to receive their "*everlasting possession.*" Gen. 17: 8. That Abraham understood this is evident from what Christ says, Jno. 8: 56, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." The Jews said, "Abraham is dead, and the prophets," verse 52, and Christ did not dispute them. He himself said, 6: 49, "Your fathers did eat manna in the wilderness, and are dead;" and Peter says of David, Acts 2: 29, "that he is both dead and buried," and "is not ascended into the heavens," verse 34. This was after the resurrection and ascension of Christ; consequently, if David was dead and buried then, he will remain so until "Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3: 4. The patriarchs, then, are dead according to the common acceptation of that term, though they are not *really* dead, for they shall live again. In the purpose of God they are prospectively alive, since their resurrection is determined, and, therefore, Christ says that "Moses showed" the resurrection "at the bush" by calling "the Lord the God of Abraham." Luke 20: 37.

But we will look for plainer testimony in the Holy Scriptures as the foundation of the hope of our fathers. It is a promise which concerns the twelve tribes, made of God unto our fathers through the prophet Ezekiel, chap. 37. The prophet first sees in vision an exceeding great army raised to life in a valley which was full of bones, and very dry, verses 1–10. He is then instructed, verse 11, that these bones represent or symbolize the whole house of Israel. "Behold, they say, Our bones are dried, and our hope is lost: we are cut off from* our parts." That is, they were cut off from those parts or divisions of the land of Canaan into which it was divided among the twelve tribes. They were now carried away to Babylon, and the promise of their deliverance refers primarily to their deliverance from that captivity; but its ultimate fulfillment must be yet future, when the Jews shall be gathered from their present dispersions into the promised land. This is clear from verse 25, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever: and my servant David shall be their prince for ever." That David here means Christ, "the good Shepherd," is evident from the preceding verse; also Jer. 30: 9, "But they shall serve the Lord their God, and David their king, whom I will raise up unto them." Connect with this the promise of the angel Gabriel unto Mary, Luke 1: 26–33, and Paul's exposition Acts 13: 16–42, and there can no longer remain a doubt that Christ is the king promised. Therefore the prophecy of Ezek. 37th looks beyond the deliverance of the children of Israel from the Babylonian captivity. It was not fulfilled previous to the coming of Christ, and after his rejection by the Jews, Jno. 19: 14, 15, they were soon driven again from the land promised to Abraham and his seed, and have never regained possession of it to this day. The promise to Abraham has never been fulfilled, as we have already proved from Acts 7: 5; and were the Jews of the present day to come in possession of the promised land, that would not fulfill the promise to Abraham, unless he himself also had a part in it. Therefore, I am prepared to understand literally Ezek. 37: 12–14. Evidence of this is found in verse 25 already quoted. "Wherein your fathers have dwelt, and they (your fathers) shall dwell therein, even they and their children." Christ expressly teaches that Abraham, Isaac and Jacob shall be seen in the kingdom of God, or the kingdom of heaven, which means the same thing. Matt. 8: 11; Luke 13: 28, 29. And when the Lord God gives unto Christ the throne of his father David, I understand the kingdom of God will come, Luke 1: 32, 33. David's throne was located in Jerusalem, not in heaven; and if we are to understand literally Isa. 7: 14, and Luke 1: 31, I see no reason why we should not understand literally all that the angel Gabriel spake unto Mary. This being granted, it follows that when Christ speaks of the "throne of his glory," he speaks of a throne yet to be located in Jerusalem. Therefore, he says to his twelve apostles, who had forsaken all and followed him, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. Now look at the promise in Ezek. 37: 15–28, and tell me if this be not the "promise made of God unto our fathers: unto which" the "twelve tribes" *yet* "hope to come." And if we are to understand literally Jno. 5: 28, 29, I see no impropriety in understanding literally Ezek. 37: 12–14. Certainly, the promise to the twelve apostles can never be fulfilled without a literal resurrection. I apprehend that the Jews had spiritualized Ezek. 37: 12–14, which was the cause of their "blindness" and rejection of their promised king. They had overlooked Isa. 53, and did not understand that he must first suffer many things, and be rejected by them as a generation or nation. See Luke 17: 20–30. Elijah or Elias appeared *mystically* in John the Baptist, Matt. 17: 10–12, just as Israel's King appeared first veiled in the flesh. Heb. 10: 19, 20; 2 Cor. 3: 14–16. John the Baptist was a representative of Elijah, just as Christ manifested in the flesh was a representative of Israel's King; but the promise still remains, "Elias truly shall first come, and restore all things." Matt. 17: 11; Mal. 4: 5.

J. C. ROGERS.

* Our correspondent and the reader will please observe that this text, as it stands in the Bible, reads—"FOR our parts," not "FROM." We leave the quotation as given by the writer because the statement following is based apparently upon the word "from."—EDITOR.

For the Crisis.

Importance of Prophecy.—No. 5.

Fourth. "While the bridegroom tarried, they all slumbered and slept. It has been objected, by some, that the tarrying of the bridegroom is not to be considered in the interpretation of the parable, from the fact that God has, in his economy, appointed the time for the second advent of Christ, beyond which he will not tarry. But what is it to tarry? Ans., to stay, to continue, to delay. Hence, Christ has tarried in the heavens ever since he ascended thither; and there he *will* tarry until he vacates his seat at his Father's right hand,—until he cometh with clouds, when every eye shall see him. But that this feature of the parable may be fulfilled, it is not necessary that he should tarry beyond the time appointed by the Father, but that he should tarry beyond the expectation of the church. And that he has tarried beyond the expectation of the church, since the passing of the '44 time calculation, is known to all christendom.

But, if the tarrying of the bridegroom was not intended to have a fulfillment, neither was the sleeping of the virgins. The latter item depends on the former. "While the bridegroom *tarried*, they all slumbered and slept." Hence, exclude the tarrying of the bridegroom, and there can be no sleeping of the virgins. Exclude the sleeping of the virgins, and there can be no midnight cry. And this principle carried out, would exclude the coming of the Lord! Each *succeeding* feature of the parable depends on the next *preceding* one.

But the Master declared that the action of himself and of the church relative to his second coming, should correspond to those circumstances specified in the parable. And will the integrity of his word be broken? It surely will if it fails in this, or in any other instance. A failure in *this* instance would give falsity to the declaration, "My word shall not pass away." If the word of the Lord is to fail in one instance, who can safely confide in any of it? What assurance does it afford to fallen man of deliverance from the thraldom of sin and the pangs of death? Who can esteem it as a sure word of prophecy? Who can regard it as a "lamp unto his feet and a light unto his path?" In short, who would risk his eternal all upon it? But the word of the Lord is sure; not one jot or tittle of it will ever fail; and the same condemnation rests upon those who *take from* that word, as against those who *add to it;* and those who are wise will not do either.

"*They all slumbered and slept.*" Slumber signifies to *sleep slightly, doze;* to be in a state of *negligence, sloth,* and *inactivity.* Hence, in carrying out the figure, the church must, for a time, be in a state of inactivity in regard to some subject relative to Christ's second advent. But as it will be necessary to allude to this subject hereafter, we pass to the next feature of the parable.

Fifth. "And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him." This feature of the parable, like the first, requires definite time in its fulfillment; for in both instances the church is represented as being in a state of expectancy relative to the time of the Lord's coming; and in neither instance could they have carried out the figure without a definite time arrangement. But has there ever been any action on the part of the church analogous to the cry, "Behold the bridegroom cometh," etc.? In answering this question, we need only refer to the time arrangement of '54 and '55. Then there was an exhibition on the part of the Advent body, exactly corresponding to this feature of the parable. The fiat of Omnipotence had gone forth and must be obeyed. And the peculiar means which God employed for the protection of those who gave the cry, against the assaults of their enemies, is at least circumstantial evidence that the cause was His. The Master had set before the church—then in her sixth prophetic stage—an open door, and no man was able to shut it. But there have been some objections raised against this position, which I purpose to notice.

Obj. 1. "If the time arrangement of '54 and '55 had been the true cry, the Lord would have come according to the expectation of the church; for he comes when the cry is made."

Reply. If the Lord *had* come as the church then expected, it would have proved that proclamation not to be the true cry; for he does not come at the time the cry is given. There are several other features in the parable to be fulfilled subsequently to the development represented by the cry, and prior to the coming of the Lord. 1. The trimming of the lamps; 2. The call of the foolish for oil; 3. The reply of the wise to the foolish; 4. The foolish going to buy oil. It will readily be seen, by considering the nature of the example, that the virgins could perform no two of these actions at one and the same time, let the time required for their performance be ever so short. And we should expect the order of the parable to be observed in its fulfillment.

Obj. 2. Some have objected to this position, imagining that it involves two tarryings of the bridegroom, whereas there is but one specified in the parable.

Reply. The midnight cry does not mark the termination of the tarrying of the bridegroom: the sleeping of the virgins, the rising up and trimming the lamps, the parley respecting the oil, and the departure of the foolish to buy oil, are all included in the tarrying time. The bridegroom *tarries* till he *comes*, which is not till the foolish are gone to buy oil. Again, the bridegroom is not represented as meeting the virgins at the time when, and the place where, the cry is made; but they were to move forward and meet him at some other place.

Obj. 3. Some object that the definite time arrangement in question did not answer to the cry, supposing the announcement, "Behold the bridegroom cometh," will be made by the Archangel, as the Lord descends from heaven.

Reply. This is a mere assumption, without any proof whatever. The parable was designed to represent the action of the church; and every circumstance therein specified, that does not directly apply to Christ, viz., the tarrying of the bridegroom, his coming and his judicial proceedings, is applicable to, and must be fulfilled by, the church. And the application of any part of it to the Archangel, so long as he is not named in the parable, is nothing less than adding to the word of God. It is being wise above what is written. Whatever the Archangel has *done*, or whatever he may *do*, in relation to other matters, as he is not named in the parable, makes no difference; it affords no proof that he is appointed to give the midnight cry.

But it is said, that, in all nuptial celebrations in the east, the announcement, "Behold, the bridegroom cometh," was made by a messenger, or forerunner, dispatched by the bridegroom; and if the figure is carried out, some herald must be sent from God to make the announcement.

But if there were *ten thousand* circumstances connected with the nuptial celebrations in the east, not specified in the parable, it would make no difference; no application in the interpretation of the parable could be made of them. The Master did not say the kingdom of heaven should be likened to an eastern marriage;—but to those actions of the virgins which he specifically named. Therefore, as he said nothing in the parable respecting messengers, forerunners, or heralds, it is not in man's prerogative to drag them into the arena of its fulfillment. In giving the parable, the Lord chose such circumstances as would illustrate the action of the church in the last days of the gospel dispensation; and those only will have an application in its fulfillment. Nor is it necessary, in order to get an understanding of this parable, to be at the trouble to obtain a knowledge of the manner in which eastern marriages were conducted; we need only to observe passing events; and when there is a development on the part of the church, corresponding in all its bearings to some specification in the parable, we may confidently exclaim, as did Peter on the day of Pentecost, "this is that which was spoken by the prophet." And we conclude, as previously remarked, that the '54 and '55 time arrangement constituted the cry by which the church were aroused from their slumber.

But the question is asked, "could the church give the midnight cry while they were asleep?" We will answer by way of illustration. Suppose a number of persons, transacting important business away from home, stop at the same inn for the night. Being deeply impressed with the importance of their business, they would retire with the determination to arise early the next morning, that they might set about the prosecution of their work in season. Hence, under these impressions, they would sleep but slightly. The first indication of approaching day would be immediately discovered by some one of the company; he would call to his comrades to awake, for the day is approaching. The call would be reiterated until the whole company were aroused. And under like circumstances could the midnight cry be given by the same church that "slumbered and slept." But we pass to notice the subject in regard to which the church slept.

Having previously defined the nature of that sleep, i. e., to represent a state of lethargy, inactivity and darkness, we will proceed directly to the question.

The church slept in regard to the fulfill- of prophecy. The '44 time arrangement was the result of prophetic investigation. But when that time passed by, the church, in a great measure, lost sight of prophetic developments, and feasted themselves on the signs of the Lord's coming—the darkening of the sun, etc.—and on those doctrinal truths which had long lain buried beneath huge masses of papal rubbish. The few prophetic investigations they made were puerile,—fitly compared to dreams,—merely sufficient to show that the church were not dead, but sleeping. They were totally ignorant in regard to the prophecies now in process of fulfillment; otherwise they could not have made the proclamation, "Behold, the bridegroom cometh." But when the time passed by, the midnight cry then being in a state of completion, in which condition its awakening influences began to be realized by the church, they awoke to the fact that all prophecy had not been fulfilled. And "then,"

Sixth, "All those virgins arose, and trimmed their lamps." Disappointed in not meeting the Lord as they had expected, the church soon discovered, as prophetic light increased, that they were to move further on in the way pointed out by the finger of inspiration than to the completion of the midnight cry, ere they could realize their hope. They then discovered the necessity of trimming their lamps; i. e., searching their Bibles,—trying their faith by the word of God,—that thus they might be enabled to act still in harmony with His economy, and continue to pursue that course which would lead them to the marriage supper of the Lamb.

As, in properly trimming a lamp, the wick is raised, the accumulation of cinders, which are obnoxious to a clear light, are removed, and the lamp replenished with oil, so those who are represented by the wise virgins, when the midnight cry was completed, notwithstanding they were disappointed in not seeing the Lord as they had expected, yet, instead of casting away their confidence in the past, they magnified that faith which had led them to make the midnight cry—except they abandoned whatever errors they could discover therein—and, beholding in their past action the unfolding of God's economy, seeing in it a fulfillment of his word, their hearts were enlarged; their love for God and his economy increased; they received a greater degree of the influence of the Holy Spirit, and an increase of light was the blessed result. But the foolish, in trimming their lamps, considered *all* that peculiar faith which they had exercised in making the proclamation, "Behold the bridegroom cometh," and which had just been tried as by fire, by the passing of time, as spurious. They imagined themselves to have been pursuing a wrong course; they relinquished the faith they had been following; thus extinguishing their own light, so that they were unable to discern that they had assisted in fulfilling an important item of prophecy. They cast away their confidence just at the time of which Paul is speaking when he says:—"Yet a little while and he that shall come will come, and will not tarry."

R. ROBBINS.

For the Crisis.

A Letter.

DEAR BRETHREN AND SISTERS:—The shades of night deepen, and the horizon darkens with the looming clouds. The earth is dark enough at best, but when the tempest of war spreads athwart the sky, how intense the gloom. Then science, industry and morality are veiled from sight, and in their stead stalk forth those vices which modern reformers long since had hoped were gone, but which had only withdrawn themselves to await an opportunity to sport in open day. But where is christianity the while? Does she, too, retire from sight? Does her light become dim, and do her votaries forget to inquire for her welfare? Is the christian's hope bedimmed by a war-cloud? Does the strife of nations tell him of hope fled, of expectation delayed, of light obscured? No, no. The sunlight which illumines his vision streams not from science, industry, or morality alone. They are but reflecting moons of his universe. From the word of God he receives light direct, and on the pinions of his hope he soars above the darkness that impends the jarring nations.

Brethren, we look to-day on scenes dark and full of evil forbodings to earth. The tempest of war has burst over our land, and the judgments of God are being poured out on a nation whose cup of iniquity is full. Who can declare the end of these things? Each government desires to gain the victory. Preachers, both north and south, pray for God to declare victory for that section in which they may be located, and are no doubt equally sincere. None of these can declare the end, for they are beneath the cloud, and see not the true light. But the true church sees, by the light of the prophetic word, a kingdom of peace and glory, of which these troublous times are but a precursor. Hence, the true christian keeps himself aloof from fanatics, for their hope is not his hope; his "citizenship is in heaven, from whence also he looks for the Savior, who shall change his vile body and fashion it like his glorious body." But he is to come in an hour when ye *think not*. Be careful lest ye be found unprepared to meet him.

"O let us be ready to hail the glad day."

FRANK BURR.

Honeoye, N. Y.

For the Crisis.

The War.—What is our Duty?

There is one supreme God, and the Bible, as interpreted by the Holy Spirit, is a complete revelation of his will to man. It is his will that men shall have Bible repentance for sin, which is the cause of all sorrow and trouble in this world, especially of the last great battle, when the nations will be angry, and men's hearts will fail them for fear. It is also his will that men shall believe on his Son Jesus Christ, who is exalted a Prince and a Savior, and to love even their enemies. It is therefore evident that the heathen, (Joel 3d) or those who know not God, and who obey not his gospel, must go down to the battle and perish. And it is also evident that those who truly know God and obey his gospel, cannot and will not go down, to mangle and destroy the bodies of those they love, causing sorrow and mourning throughout the land. These need not go down, for Jesus being their high Tower nothing can harm them. Let those who hope to be on the Lord's side, cast away their false religion, secure a broken heart, faith and love, and the God of Israel will answer for their safety.

J. M. B[illegible].

Wilmington, Vt., April 23, '61.

☞ Never expect much of the joy of the Holy Ghost if your heart and mind be occupied in the enjoyment of [illegible]. The joy of the Spirit is a delicate [illegible] posit, and must be kept in a pure casket. An unholy breath will dim its lustre and fade its freshness.—Cecil.

For the Crisis.

Notes by the Way.

After getting breath and building a water wheel, I started for Vermont prospecting. Found at Vernon a good congregation, well settled in the truth, having been refreshed, since I was there in January, by the labors of Bro. Crabtree. Three arose for prayers Sunday evening; prospect good when I left. Next to Keene, by a special request from Bro. Hall. Found some five to six that had got the light, but did not get a good chance to let it shine. The one meeting I held with them developed the fact that there was an opening for doing good if the right effort was made. The people had an ear to hear, and they could not without a preacher, and we concluded to write to three different persons, and if neither could come, I was to take up one of my appointments and go for one week. But I am glad to hear Bro. Grant is going there. The Lord help him to break his pitcher and throw light into the camp of the Midianites. Next to Springfield. Found Bro. Cook and other old tried friends well; rather a low state of religious feeling, but the prospect better the second evening of a rally after a hard winter. Next to Rutland. Found Bro. Batchelor laboring hard to regain the influence lost by the treachery of pretended friends; stayed two evenings; good attendance, it being court time; many heard something new; the Methodist preacher the second evening gave me an invitation to preach in his house, to the astonishment of the brethren, which I promised to do on my return. Next to Castleton. Found a good company in good church order, lively and consistent; not much to be done, the ground having been dug over the last year by Bro. Grant and nearly all the jewels dug up, but three requested prayers, and others manifested an interest they had not before, especially at Hydeville the last evening. Two or three meetings more would have done much good, but I had to leave this favored spot for Poultney. Found Bro. Howell very sick with the pleurisy. It did look too bad for such a disease to attack so small, feeble frame as that. It did look like the work of the devil to hinder the work of God. But prayer and the little pills, with the help of the battery, was blessed in giving him strength again to get out the third day. This place, like Castleton, has lately been dug over by Bro. Grant's long spade, and but little can be done only to encourage them to hold on where they are. We had interesting meetings. The members seemed to be strengthened and well united in Bro. Howell. I did enjoy my visit well, for the first time. I suppose Bro. Grant prepared their minds somewhat before I got there. Thank you, Miles; I think your converts in that region enjoyed the meeting.

The first Monday in April I had two dispatches and one letter to go to Rutland again. Found Bro. Batchelor well and somewhat encouraged; the congregation had increased; a good interest manifested; there are signs of recovery from a partial paralytic shock which suddenly attacked them. This will open their eyes and learn them not to pick up every thing for gold that shines. Besides their other troubles, that miserable blot of an Adams floated in, claiming to be an Adventist, debating one evening against Spiritualism, and getting drunk. The next day he went from here to Springfield and duped them as you see by Bro. Ladd's exposure of him in the Crisis. I wish his photograph was in every paper, to guard the public against his impositions. But after all their pull backs, the congregation has increased lately. Bro. Batchelor is encouraged to still remain with them; they need just such a man, old in experience and sound in the faith. April 11, went to Proctorsville, by request of two lonely pilgrims. They are the butt of ridicule for a backslidden and suffering church, but they are firm, although they are young women and young converts. They hold their position, and are able to defend the truth, and had courage to write to me at Castleton to come there and preach one evening. They had been praying some time for the Lord to open the way; for some one to come and preach once to that people the faith of the Gospel, as they believed it, not having heard it but twice for two years, and then went many miles to hear it. This looked like steadfastness. I could not help going to that call. How could I? When I got there, I found they had got the notices up, schoolhouse engaged, opened, lit up, amid the jeers of church members, some saying, "if that man did come, he ought to be rode out of the place," etc. But that man did come to their help, and after he found out the facts, he stood up for the truth six feet high in a way the scoffers will not forget very soon here. I found Bro. Chedel had come six miles after me to go to Springfield. After meeting we started, and, riding through snow drifts and mud, we got to his good home, with his kind family, where we were more than welcome to all the house, barn and fields afforded, for it was sap time, and two cakes of sugar sister Chedel gave me to bring home proved this fact. The church here is rather low—thirty per cent off from what it was two years ago when I was here. There has a "wolf in sheep's clothing" crept in and disaffected the flock. His power was [illegible] with a design to seduce, which has come to light. How long must we endure this kind of deviltry? Is there no way to get rid of this devilish trash, floating around and tainting the morals of the innocent? Our people have opened their hearts a little too wide to those that profess our faith; it lays us liable to be imposed upon in these times. Bro. Cook has suffered much reproach for trying to detect this scamp. But facts have shown Bro. Cook's position right. He is about giving up business and going into the harvest field, and offers his place for thirteen hundred dollars;—twenty acres of good land, three of wood, a good new house and barn, and an excellent water privilege on it near the house; dam already built thirty feet; worth full double what he asks for it. Any one that wants to go into business, for further particulars address—Salmon Cook, North Springfield, Vt.

Next to Vernon, Vt.; found the brethren steadfast, rejoicing in the signs of the coming kingdom. There is a general inquiry here, as in other places, to know if these things are so. Now is the time to work, which God is helping us by signs, bringing anger on the nations.

HIRAM MUNGER.

P. S.—While in Springfield, Vt., Bro. Cook and I got track of a swarm of bees, and I had to come away and left him to follow them. The following letter shows the result:—

NORTH SPRINGFIELD, April 15, '61.

Bro. Munger:—I have been hiving those *be's* we had a glimpse of when you were here. Have traced them to the hive; find at least seven varieties, living in the same hive, in harmony and order. The hive is more sacred than the one Solomon saw. They have many good things beside honey laid up in store. The varieties are as follows:—1st, will be, Matt. 6:10; 2d, can be, Rom. 8:7; 3d, shall be, 2 Thess. 1:7; 4th, not be, Jno. 19:36; 5th, cannot be, Jno. 10:35; 6th, must be, Jno. 3:7; 7th, may be, James 5:16. I will now notice some of their habits. All but the last one mentioned have so many similarities, that I will describe them together. Perhaps the most striking feature in their habit is, when they light, they never light on any thing movable or flexible, but it must be something solid, tangible, permanent, as the word of God. When lighted, they are both defensive and offensive; no enemy ever conquered them or even repelled them as yet. They are not very conservative in principle. Their sting or weapon is about equal to the wrath of God, and that will destroy all his enemies. But this *may be* is somewhat diverse; flies all times of the year, lights on many different objects, has no sting or weapon, always lights on condition; finally, he is some like the drones in a common hive, whose condition is work or die, and many have died. Theologians have got this *may be* into the bee box, carried it from the hive, and flew him through hades, purgatory and the spirit land. It *may be* they have heard him buzzing faintly the whole circuit. In doing this, many conditions have been made that the Bible does not make. The Scriptures do not say it *may be* the dead are conscious; it makes no such condition. "The dead know not any thing." Neither do they say it *may be* the wicked will roll in hell fire forever. The old *shall be* is still formidable; Ps. 37:38 says, transgressors *shall be* destroyed, etc.

You may do what you please with this bee story, i. e., finish it up, or burn it up.

SALMON COOK.

For the Crisis.

Love your Wife.

A woman wants sympathy, love, affection. It is a need of her nature. Husband, you should love her. If so, she will return your love. If you do not love her, still her heart will yearn for sympathy, and it may be she will be led to love another more than you.—When you neglect your wife, you unlock her heart to other influences. Beware! You may plant thorns in your pathway and briers on your pillow. Many a grave has closed over some deluded, heart-broken, dishonored wife, whose steps first entered the way of death to seek at the hands of others that friendship, sympathy and love which an unsympathizing husband failed to bestow. Husband, love your wife, and woman, shun, as you would the gate to hell, the friendship of any man to whose society you are led as a substitute for a husband's sympathy and love. Better far it is to suffer on, to bear your present ills, to hide your sorrows, to let the canker eat your heart, and hidden sorrow sadden your your life; better to bear up with a brave spirit, and endure it all alone, than to seek forbidden consolation and bewail your folly when your repentance is *too late*. The bitterest sting of the soul is remorse—the vain regret for past transgressions and neglects. If you would spare yourselves and others this grief, then, husbands, love your wives, as your own bodies; and wives, love and obey your husbands in the Lord. Take the true affection between Christ and his church as your pattern, and follow him in all things. God bless you all, and make you to be happy in each other's love and in the love and grace of Christ our blessed Lord.

Your brother,

H. L. HASTINGS.

☞ "I *shall* go," cried a young man who was hastily deciding upon a course of life in opposition to his parents. "First consult the town clerk of Ephesus," said his aunt; "your grandfather would not act on an important proposition without first advising with the town clerk of Ephesus. His counsel you will find in the nineteenth chapter of Acts. It is 'to do nothing rashly.'"

The World's Crisis.

BOSTON, MAY 15, 1861.

NEW ARRANGEMENT.

At the last meeting of the Board of Directors of the "Christian Publication Society," held in Boston on Monday, April 15th, 1861, Rufus Wendell was chosen EDITOR of the CRISIS and *Business Agent* in all matters pertaining to the paper. Therefore, *all letters* relating to the Crisis, all remittances for it, all matter designed for publication, and all orders and remittances for any of the Publications on sale at this office, should be directed to "RUFUS WENDELL, *Crisis Office*, BOSTON, Mass."

"Eventful Times."

The N. Y. *Independent* of May 2d, in an editorial on "The Privilege of Living in Eventful Times," uses the following language:—"But now at last, all on a sudden, WE see and feel that WE of all who have lived thus far upon this continent are called to act in the most momentous and critical period of its history; that WE are at the point where prophecy converges most swiftly towards its accomplishment, and where all the trumpets foreshown in the Apocalypse seem to be sounding at once on the air, all vials to be poured out together on the lands; where too the future courses of this nation, so long and wondrously prospered and blessed, and now so suddenly and strangely aroused by unanticipated insult and peril, are to be marked out and decided! 'We *are* living, we *are* dwelling, in a grand and awful time.' No truer lines were ever penned or ever sung!"

These forcible utterances will suggest appropriate reflections in the minds of our readers, and we give them with the solemn admonition of our Savior—"What I say unto you, I say unto all, WATCH!"

Friendly Words.

Bro. C. F. HUDSON, in a letter written from Syracuse, N. Y., on the 5th inst., says:—

"I see by last week's *Crisis* that you have become its editor. * * And without saying anything in disparagement of past editorship, I do cheerfully welcome you to the place. And I doubt not that the general confidence of the brethren in you will make the situation as comfortable as an editor's can well be. You will of course find varieties of opinion in various matters, the discussion of which you cannot adjust to the satisfaction of all; and there will be tastes which you cannot suit. But I know your hand will be as firm as your policy will be generous. And you know how to refuse one graciously. So I bid you God speed, and hope after a year or so to congratulate you in person on good success in your new field of labor."

Thank you, Professor, for these kind and hopeful words. You do not mistake our *purpose* in anticipating that our duties will be performed with a "firm hand" and a "generous policy." We shall not willingly give any one cause to complain, while we may often err in judgment. If you "have some things to say in the paper ere long," let us have them as soon as convenient, and thus afford us an opportunity to apply the "firm hand" or the "generous policy" to your own case!

It may be of interest to our readers to learn that Bro. Hudson is on a slow and somewhat zig zag tour to the "far west," selling his books as he goes. We are gratified to learn that, "notwithstanding the diversion of thought and money by the war," he has "done pretty well" since he left New York city some three weeks ago.

A prominent preaching brother, in a "private" letter received within a few days, says—"God bless you with wisdom and strength for the arduous and responsible work."

Bro. GEORGE STORRS, Editor of the "BIBLE EXAMINER," in a letter dated the 4th inst., writes us as follows:—

"I sincerely hope you will not countenance an undue *excitement* about the advent, growing out of the present state of our country. We want a *calm and sober* state of mind, rather than excitement, to fit us to meet our coming Lord. What will be the result of the conflict in which this nation is now plunged it is impossible to tell. Let us 'calmly wait the end.' The same devotion to Christ and his service, which it is our duty always to have, will be that which will fit us to meet him when he comes, and we need no extra excitements to fit us, and they will not do it, in my judgment Death-bed repentances are always doubtful; so are preparations to meet the Lord under these *extra* movements."

This counsel is gratefully appreciated, and has our cordial approval. "A calm and sober state of mind" is not easily maintained in these days of "excitement," and in proof of this fact we see that it is proposed to dispense with the usual religious anniversaries this year, in this city, because every body's mind is so much absorbed with the political agitations of our country. Not *easily* maintained, we say; but it can be done, and Paul tells us how:—"Let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." With our dear Brother Storrs, our prayer shall be that "God our Redeemer may guide us in all the way of Life and peace."

"Thessalonica."

The following commendatory notice of the new work by Bro. Hastings, we find in the "*American Presbyterian*" of the 9th inst:—

THESSALONICA; OR, THE MODEL CHURCH, by H. L. Hastings, is a stirring little volume, in which the example of the Church of Thessalonica, as it appears in the Epistles bearing the name, is set forth and applied to the churches of our day, with no little forceful and healthy criticism. There is observable some disposition to use the cant phrases of those who set themselves against the church altogether; as on page 103: "One man, bringing Christianity in the shape of loaves of bread to hungry souls, would make more impression on the needy, than with a bushel of books, catechisms, and Bibles." This is, however, but a mere blemish in what is, as a whole, evangelical and scriptural in tone. The extract from the "Thessalonica Daily News," is a pungent and not unneeded sarcasm. Published by RUDD & CARLTON, New York. For sale by S. HAZZARD, Philadelphia.

The entire paragraph from which a single sentence is quoted for criticism in the foregoing, is as follows:—

"One man bringing Christianity in the shape of loaves of bread to hungry souls, would make more impression on the needy, for their good, than he could with a bushel of books, catechisms, and Bibles. Bread first, then prayers and preaching. One Dorcas, making coats and garments for the poor, would do more to commend Christianity to those who would stand weeping around her corpse, showing the work that she had done, than a dozen courtly ladies, with their rustling silks and glistening satins, with their laces and furs, their gold and jewels, who are too lofty to condescend to men of low estate, and who know not how to sympathize with the poor and the distressed. And I doubt not the Thessalonians had just this kind of commendation among the candid and honest people where they dwelt."

Concerning DORCAS, the author of "Thessalonica," in a foot-note on page 104, says:

"'This woman was full of good works and alms deeds which she did. And it came to pass that she was sick, and died.. ..and they laid her in an upper chamber. When Peter was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.' Acts 9:36–40. My fair reader, if you should lie in your coffin, and friends should gather around you, would widows and orphans show the coats and garments *you* had made for the poor? or would they show your jewels, your embroidery, your pictures, your worsted dogs and cats, your ornaments of fancy needlework, on which you have squandered your time and strength and money? Please think of this."

Reader, buy and peruse the book, if you have not already done so, and our word for it, the "blemishes" you will think most about when you are through, will be those which, in these days, so widely prevail among the professed followers of Christ. We were much interested in reading the "extract" which the "Presbyterian" pronounces "a pungent and not unneeded sarcasm." The work can be ordered from this office.

Wickliff's Disciples.

By request of a brother in Maine, we republish the following from the CRISIS of April 29, 1857:—

BRO. GRANT:—Here is the testimony of *Reinher*, a Roman Catholic writer of former times, concerning the people who were converted under the labors of *Wickliff*. Do they not seem like our brethren and sisters?

EDWIN BURNHAM.

"The disciples of Wickliff are men of a serious, modest deportment, avoiding all ostentation in dress, mixing little with the busy world, and complaining of the debauchery of mankind. They maintain themselves wholly by their own labor, and utterly despise wealth, being fully content with bare necessities. They follow no traffic, because it is attended with so much lying, swearing, and cheating. They are chaste and temperate; are never seen in taverns, or amused by the trifling gaieties of life. You find them always employed, either learning or teaching. They are concise and devout in their prayers, blaming an animated prolixity. They never swear, speak little, and in their public preaching lay their chief stress on charity (love.) They never mind canonical hours, because they say that a paternoster or two, repeated with devotion, is better than tedious hours spent without devotion. They explain the Scriptures in a different way from the holy doctors and church of Rome. They speak little, and humble, and are well behaved in appearance."

What Luther said.

Bro. L. Reimer, of Philadelphia, who is preparing the German tract, designed to show the Germans that they can have "Life only through Christ," sends the following extract from Luther's works.

When speaking on Eccl. 9:5, which reads as follows: "For the living know that they shall die; but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten," Luther says:—"St. Hironomy has erroneously used this passage as alluding to the dead in purgatory, for Solomon says here distinctly, that the dead sleep; and I believe that this is one of the best passages in the Bible against those who talk a great deal about what the dead and deceased are doing, and teach much about calling upon saints and about purgatory; as God has not intended to reveal to us concerning the dead and deceased any more than is contained in these words of the scripture." Ver. 6. "Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." This passage, too, says something about the dead; and as Solomon here speaks of the dead, that they sleep, so the scripture says in another place the same thing. The Holy Spirit has not revealed in the scripture what the departed are doing now, but says plainly and distinctly, that they shall be raised from the dead. The dead count neither days nor years. Hell, the scripture calls the secret and hidded place, which is out of all temporal life, out of years, days, hours, time, and out of all temporal things. Whither the soul goes, we cannot comprehend with our reasons. Where and what that is, is hidden to us, and nobody knows it, for the scripture does not mention anything about it, until God shall raise the dead, and then all shall be revealed, as in Gen. 37:35 the patriarch Jacob says: I shall go down into the grave unto my son mourning; and 42:38 he says: then shall ye bring down my gray hairs to the grave, etc. Here he does not mean the place of the damned; the good patriarchs have not gone down to hell, to be tormented there. The dead are now out of all time, hour, year and place; for all, which is out of this temporal life, is out of all time and place, as we shall be after the resurrection in eternity, where there will be neither time nor any limited place."—M. GRANT.

☞ Bro. L. Reimer acknowledges the following receipts for his German book, entitled, "Life only through Christ,' and returns his hearty thanks:

James Douglas, West Troy, - - - $1.00
D. E. Ford, Fairhaven, - - - - - $1.00

Bro. R. will need several dollars more before he can go on with the book. Who else will help in the good work? While the world and a backslidden church are giving millions for *war*, let the children of the Lord do what they can to arouse the people to prepare for the great day of the Lord, that is now emphatically *at hand*.

M. GRANT.

DO NOT FAIL TO READ Dr. Twitchell's theory of sudden deaths by the use of tobacco. The article will be found in our column on HYGIENE, and is taken from the *Anti-Tobacco Journal*, published by Geo. Trask, Fitchburg, Mass., which every one should take who uses tobacco. Price one dollar a year.—M. GRANT.

For the Crisis.

Evening Shadows.—No. 7.

BY S. S. BREWER.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

First. In the vision of Daniel he beholds a fourth beast, symbolizing the fourth universal monarchy This doubtless presents the Roman power, both *Pagan* and *Papal*. John in vision sees *Pagan Rome* in the symbol of a great red dragon, and *Papal Rome* under the symbol of a two-horned beast *coming up*, and when fully up an established dynastic power, a scarlet-colored beast* carrying a woman—the so-called holy mother. The Pope occupying the same seat that the dragon did, namely, the so called "Eternal City,"—Rome, looked upon by the Romanist with the same reverential awe that the Hebrew does upon their mount Zion, their Jerusalem.

Second. Rome Pagan was the ruling power in the days of the Savior, when Cæsar Augustus taxed the whole world. It was dismembered into ten petty kingdoms. Three of the ten were plucked up; it then became Papal Rome. The "mystery of iniquity" that "already worked" in Paul's day, in Pagan Rome, was taken away, and the Wicked One, the *Roman Pontiffs*, took their seat in the temple of God—so called by the Apostle and considered as such by the Romanist. Thus Rome Pagan became Rome Papal, and claiming to be Christ's vicegerent on earth, sending his swarms of missionaries into all parts of the world, erecting his mass houses, she sat on the *many waters*, namely, peoples, and multitude, and nations, and tongues, and the saints were given into his hand until a time, and times and the dividing of times. The same period is named in Rev. 11:3, that the witnesses should prophesy in sackcloth. And when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit shall make war on them.

Third. The prominent object that claims our attention in the next place is the one that ascendeth out of the bottomless pit. And in order to arrive at some consistent conclusion, let me be permitted to suggest an opinion concerning the bottomless pit, from whence he ascendeth.

In the Apocalypse various symbols are used; for instance, stars, sun, moon, heaven, sea, fountains, rivers, and the earth; and, doubtless, the bottomless pit is designed as a symbol. The Apostle declares the true church to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Other foundation can no man lay than that is laid. The Pope and the councils rejected this foundation and built the church of Rome upon tradition, decretals, the fathers, and *the Pope himself their chief corner stone*. Hence it was an abyss of error, without foundation,—virtually, a *bottomless pit*.

Fourth. Pagan Rome was a changeable, Republican, infidel government; detested Christ, his word, and his disciples. Those principles were professedly opposed by the Papacy, and held in restraint during the twelve hundred and sixty years of Papal rule, and, at the end of the twelve hundred and sixty days (years) of the sackcloth state, the Beast that ascendeth out of the bottomless pit shall make war on the witnesses. Accordingly, we find such a power arising in France,—rejecting God, Christ, his word; abolishing the Sabbath; shutting up the churches; burning the Bible; declaring Christ an imposter, and the gospel a forgery; posting on the places of burial, "Death is an eternal sleep;" swearing to extirpate christianity from the world; assuring the public as follows:—"Man when free wants no other divinity than himself. Reason dethrones both the kings of earth and of heaven. No monarch above, if we wish to preserve our Republic below. Every other than a republic of atheism is a chimera." For brevity's sake I leave this point.

Fifth. The reign of terror commenced in France at the destruction of the Bastile, A. D. 1780; an open profession of atheism was made on the 26th of August, 1792; on the 21st of Jan., 1793, the King was beheaded, and the queen shared the same fate on the 1st of Oct., 1793. Thus we see just such a power ascend out of that abyss of darkness, the bottomless abyss of Papacy, and forming a changeable, republican, infidel government, detesting God, Christ and his sacred word.

Sixth. Thus the Pagan Roman Beast that was before the Papal Roman Beast took his seat, power and authority, now comes on the stage of action to inflict judgment on the Harlot of Rome, of which we shall speak in our next number.

Thus we see, dear reader, the last jots and tittles of prophecy fulfilling before us. Truly, we are favored to be permitted to behold them; the prophetic page almost exhausted; the brow of heaven gathering darkness; the shadows of evening settling down. Keep thine eye single, and thy body full of light.

ERRATUM.—In article No. 6 of Evening Shadows, under the *Fourth* head, please read—"There does appear to me an *identity* concerning this scarlet-colored beast and the horn of Daniel 7:25," instead of "does *not* appear."

S. S. B.

* The following oath of Gen. Lamoricier, a few years since, in assuming the command of the Papal troops, shows most clearly, in my humble opinion, the fact that the succession of Popes considered themselves temporal rulers; consequently, they filled the prophetic page. And all know full well the reluctance of the present Pope to yield his temporal power. "I, Louis de Lamoricière, commanding general in chief of the Pontifical troops, promise and swear to be faithful to St. Peter the Apostle, to the sacred college of the most eminent and reverend Lord Cardinals [illegible] God, and the holy Evangelists."

For the Crisis.

Weapons of Warfare.

BRO. WENDELL:—I listened to a sermon by Bro. Morgan on Sabbath morning, at Chapman Hall, on christians bearing arms, which I think every follower of Christ should have an opportunity to read; and would suggest that he be requested to publish it in tract form. It may be the means of confirming many who are now halting, whether to use carnal weapons or spiritual.

Boston, Mass. D. N. SMITH.

Correspondence.

From Eld. J. V. Himes.

"OUR HOME," Apr. 16, '61.

DEAR BRO. GRANT:—I have been here under special treatment near two months. It has taken a powerful hold of my system, and has developed the diseases with which I have been afflicted. My case is rather hopeful, and I hope to see days of health, in which I shall again put forth my energies in the best of causes,—I mean the Advent cause.

These times stir up the inmost soul, and call for the action of all who have faith in prophecy, and signs, relating to the near approach of the Son of man, to "make all things new." But I must suppress the rising tide, and be quiet for the present. I am contented, and cheerful, and hopeful. O, the "blessed hope!" It never looked so good and precious as now. Ah! the prospective of the child of God! unlimited and eternal glory, in the blessedness of eternal life. Hallelujah!

From Eld. L. Boutell.

MY DEAR BRETHREN:—It seems to me these are the most perilous times we have ever seen. The all-absorbing theme from morning till evening is, "to arms! to arms!" The near cry is heard, and it comes close to *us*; our neighbors and children are aroused by the country's call, and are moving on to the battle-field, and all think, talk, and act; and the danger is, the christian even, in the excitement, will imbibe the spirit of retaliation, revenge, and war. The instruction of inspiration is, "Vengeance is mine, I will repay, saith the Lord." "My Kingdom is not of this world; if it were of this world, then would my servants fight." Again—"they that take the sword, will perish with the sword." All these and various other texts show conclusively that the saints must not take carnal weapons. The weapons of our warfare are not carnal but spiritual, and mighty through God to the pulling down of the strong holds of sin and Satan. Our feet must be shod with the preparation of the gospel of peace. "Blessed are the peacemakers, for theirs is the kingdom of heaven."

I would say to the saints looking for their coming Lord, strive to keep yourselves in the love of God and patient waiting for his Son from heaven. To me it looks sad to see the young men of the land preparing to take the life of their fellow man. They cannot be actuated by the spirit of Christ, who said, "love your enemies," and, if smitten on the one cheek, turn the other also. These are critical times; we are proximating the Great Battle, and if we are meek we shall be hid in the day of His indignation. O for clean hands and a pure heart! We must not have the spirit of war. God bless and save us in this hour of peril and in the Kingdom of God. Amen.

From Eld. T. M. Preble.

BRO. GRANT:—The Lord is still with us in Concord, and that to bless. Yesterday, (Sabbath,) was a day of much interest to us; baptized eight happy souls; day delightful, and I think I never saw a larger and more solemn assembly at the water on such an occasion. I am sure I never enjoyed a baptizing season better. We also enjoyed a happy and encouraging season as we came round the table of the Lord at the close of the afternoon service.

SABBATH SCHOOL.

We are having an interesting Sabbath School and Bible class, as will appear by the extracts from the quarterly report of our excellent Superintendent, Bro. C. W. Sargent:

"It gives us pleasure to announce that increasing prosperity has attended the school for the past three months.... Three months ago, when I took charge of the school, it numbered thirty-five scholars, and a Bible class for adult persons. The first month the average number of children was twenty. Now the whole number of children is fifty-two, and the average attendance for the past month is about thirty-three; showing an increase of seventeen to the school in three months, without any systematic effort..... The Bible class is quite interesting and profitable. It varies in numbers, sometimes about forty in attendance."

So much for our Sabbath School.

My prayer is that the saints may arise, and "*put on the whole armor of God, that we may be able to stand against the wiles of the devil*." "The end of all things is at hand: be ye therefore sober, and watch unto prayer." Amen.

Concord, N. H., May 13, 1861.

From Bro. R. V. Lyon.

BRO. GRANT:—Thinking that some of the loved ones of earth, with whom I am acquainted, would like to know how their pilgrim brother is getting along in the good old way that leads to Mount Zion, the city of the living God, and what he is doing to induce others to start, and comfort those who are on the way,—I write. As to myself, I am much in love with Jesus and his Father. To me the latter is the fountain of all that is good, lovely and glorious; and the former the medium through which pardon, resurrection, eternal life and a future world comes to the children of men. Out of Christ I can see no pardon, no resurrection, no future life or world to come for man! My prospect for the kingdom never was better. The testimony is increasing, which bespeaks in tones of thunder that *Gentile rule* will *soon* close! Amen.

I am trying, in my feeble way, to do what appears to be duty in giving my fellow men a *whole* gospel. The result has been good, I think, because Zion's pilgrims have been comforted and stirred up to duty, the enemy routed, and some of his valiant ones have turned their backs upon him as their leader. I left Canada on the 12th of this month for North Burk, N. Y., where I have spent some ten days in preaching and talking what I was able. Glory be to God for what his truth has done! Last Thursday, after preaching a discourse on the mission of Christ, which was followed by a number of warm exhortations, we repaired to the water; and, after prayer, amid shouts and songs of praises, I had the honor of baptizing eight mortal souls "into the name of Jesus Christ for the remission of sins:" and, on their way rejoicing, they are journeying for the high lands of glory.

Chateaugay, N. Y., April 24, 1861.

R. V. LYON, Evangelist.

From Bro. Geo. A. Streeter.

BRO. GRANT:—Permit me to say to the dear children of God that I am still striving to walk in the narrow way that has been cast up for the redeemed of the Lord to walk in. O, I feel to praise his glorious name that I was ever led to see his goodness and mercy. Thank God, I can say that whereas I was once blind, now I see. Glory to God! I see that the christian's hope is almost consummated; faith will soon be lost in sight; prayer in praise; the kingdom will soon be ours. Christian, gird on thy armor; cling to the word of God, for that is the only sure guide to go by in these days of perils. Thank God for the light that is now shining on the world. We soon shall be at home; let us have patience, that after we have done the will of the Lord, we may receive the promise. Pray for me. Amen.

No. Dana, Mass., March 4, '61.

P. S.—The Lord has blessed my labors in different places where I have been, and I am now calling for more, wherever there is a door opened.

Obituary Notices.

Fell asleep in Jesus, at Erie, Pa., on the 1th of March, 1861, of consumption, Sister [Sus]anna Roberts, in the fifty-ninth year of [h]er age.

Sr. Roberts has long been expecting the [r]eturn of Jesus to change this mortal body, [b]ut has had to succomb to the grim monster, Death. Yet she was satisfied, from the word [o]f God and the signs of the times, that she [w]ould sleep but a little while. Having suf[f]ered a long while, she was anxious for the [h]our to come when she might rest a little while, till the last trump should sound to awake the sleeper. Her faith was strong in God. But still she expressed a desire for some of her Advent brethren to be present and administer consolation to her in her last hours, and to officiate at her funeral, and spoke of Brn. Cook, Low, and the writer; and in the language of the poet, we can say,

"God moves in a mysterious way,
His wonders to perform."

We gave up one of our appointments on Ripley Hill, N. Y., so as to give us time to go home by the way of Erie, for the purpose of inquiring after her health. We arrived there at a quarter past twelve, and the funeral was appointed at one o'clock.

A Baptist minister was engaged to come to the house and make a prayer, etc., according to city custom; but an unseen hand directed otherwise; we were permitted to speak words of comfort to the bereaved ones, and we trust the word spoken on the occasion may be for the glory of God, and to the good of the large number of friends and neighbors present.

Bro. Roberts and myself were talking together of the wonderful works of God, the manner of his and his wife's conversion to the faith of the second advent, sleep of the dead, resurrection, etc. etc., and also of my coming at the time, etc., which he says was in answer to prayer. He went and produced the paper that first opened their eyes. What was most remarkable in it, the paper was dry, notwithstanding it had been raining hard for an hour, when Sr. Roberts picked it up in their door-yard. The paper was the "Voice of Truth," Vol. X., No. 12, June 17, '46. It had in it an address to advent believers, etc. It seemed to touch the whole being. How often I have thought a word dropped, or a tract, or a paper containing the evidence of our blessed hope, how much good it may do. But the work of our sister is done. She will no more warn her fellows to the judgment to be prepared for that time, nor encourage the wayward pilgrim to be faithful, and administer to their necessities. In her last moments she felt that all was peace, and sweetly fell asleep.

John T. Ongley.

On Wednesday, April 24th, 1861, Sister Sally Burleigh, wife of Bro. Jeremiah Burleigh, fell asleep in Christ, in Holderness, N. H., aged fifty-nine years.

Sister Burleigh embraced Christ about thirty years ago, and united with the Freewill Baptist church, where she continued her relation until she heard the glorious news of the Savior's return, which she heartily embraced, and as she was one of those that wanted her influence on the side of what she believed to be the truth, she left the F. W. Baptist, and remained a firm believer until the last in the doctrine of the Lord's soon coming and kindred truths; expressing to her husband a little before she died, "I shall sleep but a little while." Sister Burleigh by faith and prayer entered the storehouse of God, and thus became familiar with the Scriptures, so that she was prepared to give a reason for her hope, which she was not ashamed to do. She was of a turn of mind that she must understand for herself; thus she did not become firmly established in the doctrine of the sleep of the dead and the destruction of the wicked until about a year ago. When our sister embraced the doctrine of the Lord's coming, and the promise made to Abraham, it was apparent that by her faithfulness in meeting, and godly conversation in the family, and among friends, her modest apparel and not wearing of gold, that she wished to declare plainly that she desired a better country, that is an heavenly. So faithful was our sister in life, that when her last sickness came she had no work to do, no warning to give, but calmly to fall asleep in Christ. How blessed can the righteous die! She leaves a husband and two sons with their companions, to mourn her loss. May her many prayers be answered, and they all meet in the kingdom of God. Subject on the occasion by the writer, founded on Job 14:14.

J. G. Smith.

Died, in Sidney, March 18th, 1861, at his residence, Elder Thomas Jefferson Dudley, aged sixty years and ten days.

The subject of this notice embraced religion at the age of nineteen. In the year 1843 he commenced preaching in the Freewill Baptist Connection and continued with them until 1853 when the cry was made, "Behold, the bridegroom cometh." Bro. Dudley was ready to go forth to meet his Lord, and with many others was disappointed; yet he continued to sound the gospel of the kingdom at hand, and became identified with the Adventists, and would say with Paul, "but this I confess unto thee, that after the way which they call heresy so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have hope toward God which they themselves also allow, there shall be a resurrection of the dead both of the just and unjust." For a few years past he has suffered much from tumors, having two cut out of his face. Often we have heard him say that he loved life, or he never should have suffered the operation to prolong life, in hope of living until Jesus should come. But disease had fastened itself so strong that skill and nature could not throw it off. Another tumor began to grow in his throat, and it was with much effort that he ate or talked; but continued about the house until Monday, when a severe pain began in his side, and at eleven in the evening he ceased to live until Jesus the Life-Giver comes. So closed the labors of a faithful minister and a kind husband and father. He leaves a wife, seven children and many relatives to mourn his loss, but some of them have the consolation that they shall meet again when Jesus comes to part no more. May the others seek the Lord and be prepared to meet their God, is our prayer.

The funeral services were held at the meeting house in Augusta, where a large assembly listened to a discourse by the writer from Ps. 16:9, "My flesh shall rest in hope." Elder Ward, Baptist; Elders Turner and Robinson, Free Baptist; Elder Whittier, Methodist, were present and assisted in the service.

H. B. Sevey.

Calmly fell asleep in Jesus, at Warwick, R. I., March 28th, 1861, Bro. Peter Rosso, aged eighty-six years.

He has been a great sufferer fourteen weeks. His disease was of the heart and dropsy, and he suffered so much that he was often heard to say, "alas! it is no easy thing to die;" but he bore it all with true christian patience, and his faith and confidence in God were unshaken. He had no choice about getting well, but his earnest prayer was, "the will of the Lord be done." He had no fears of death, although he felt that it was an enemy, and that it would rob him of the society of those that were made nigh to him by the blood of Christ; that he could no longer sing praises to him who had redeemed him by his precious blood, and no more have the privilege of meeting for the worship of God—but must be carried away to the cold and silent tomb, where the dead praise not the Lord, neither any that go down into silence. But he so confidently trusted in Him who is "Lord both of the dead and living," that he without a murmur or fear calmly and sweetly fell asleep in Jesus, believing that he would soon come again from the land of the enemy. He believed that Jesus died and rose again, and that all of them that sleep in Jesus would God bring with him; and he felt assured, by God's Spirit bearing witness with his spirit, that he was a child of God, and that when the great Life-Giver should come, he would have life again and have it more abundantly. During our beloved Rosso's long and painful illness he was never heard to murmur or complain, but patiently endured all he had to pass through, and maintained his christian integrity to the last. As we called on him, and saw how much he suffered, we would ask if it was not hard to bear, and his ready answer would always be, "true, it is hard to be sick, and trying to be denied the privileges I once enjoyed,—but—O! glory to God!—Jesus, the lamb of God, in whom I have trusted 'mid sunshine and storm, has proved in this my great affliction to be a present help in every time of need. All in all in him I find. He is my heavenly Father, and no good thing will he withhold from me, and if I have to suffer here and die, it will not be too much for me to bear, for I have the blessed promise that if I suffer with him, I shall also be glorified with him, and that if I die, I shall live again, and it be but a little while that I shall have to 'sleep,' for our blessed hope is soon to be consummated, and the glorious appearing of the great God and our Savior Jesus Christ to take place. In that morning I shall live again—live to die no more, for there will be no more death there, and I feel with Paul that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus our Lord."

Thus another has been cut down by that cruel enemy, death, and laid away in the dust of the earth to await until the trump of God shall sound and the resurrection dawn. We deeply feel the loss of our dear Bro. Rosso, yet we sorrow not as those that have no hope. A large concourse of people listened with deep attention to an interesting and instructive discourse by Bro. Champlin from Job. 14:10.

A. M. Hollis.

Fell asleep in Jesus in Newark, N. J., April 23d, Grace Sylvia, aged nineteen years, six months and sixteen days, after a long and painful illness of five months of lung and throat consumption, which she bore with christian fortitude. Her faith was strong in God. She would often repeat the 23d Psalm, which she learned while sick. She longed to be at rest, and would often repeat—

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

She bade her sister farewell, and said, "I'm going home." Her sister said, "you are going to see mother." She replied, "in the morning of the resurrection I shall see mother." For the last week of her life she was very happy. Although her sufferings were great, her last breath was praising God. She was taken to Bordentown, to her father's, for interment. She has left a husband and many relatives and friends to mourn her loss, but we mourn not without hope. Her funeral sermon was preached by Bro. Hickman of the Methodist Church.

Stephen Lum.

Newark, N. J.

Died, in Troy, N. Y., Feb. 13th, of diphtheria, John Bunyan, son of Solomon Hale, aged five years, six months and seven days.

We buried him in Springfield, Mass., by the side of his mother, two brothers and one sister, in "Pine Grove." We hope to have the grace of God to sustain us, so that the remaining one and myself may meet them in the morning of the resurrection unto immortality and eternal life.

Also, in Troy, N. Y., April 8th, of diphtheria, Mathew Henry, son of Solomon and Clarrissa Hale, aged two years and seven months. We buried him by the side of his little brother in Hartford, Ct.

In this hour of severe trial, of sorrow and affliction, we mourn not as those who have no hope. In Jesus we hope and trust. He said, "Of such is the kingdom of heaven," and inasmuch as we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. These indeed are precious promises, and they are heart cheering, when we realize that the promise is sure, that death shall be destroyed and him that hath the power over death, which is the devil.

Solomon Hale.

Summary of News.

FOREIGN.

In the House of Lords, on the 29th ult., Lord Wodehouse stated, in reply to a question, that Government recognized no right or obligation to interfere in the conflict unhappily commenced in America, either diplomatically or otherwise.

The English papers continue to discuss American affairs. The entire London press, excepting the *Times*, sympathizing warmly with the loyal States, and anticipating an easy triumph for the Government. The *Times* fears a serious conflict if the North is determined to force obedience.

The state of affairs at Warsaw remained unchanged.

The Emperor of Morocco had recognized the kingdom of Italy.

Turkey proposed that a thousand French soldiers should remain in Syria until the reforms decided upon by the European commission had been completely carried out.

The young men of Palra honored Garibaldi with an ovation.

In consequence of the refusal of the members of the congregation of Venetia to elect members of the Council of Empire, the Governor was about to proceed to a public examination of the elections in some of the communes, and deliver certificates to the persons elected.

The President of the Court of Appeals at Modlin, Poland, had declared all the persons arrested during the late events not guilty.

Nearly all the inhabitants of Pesth were present at the funeral of the late President Palvezys. All the houses were draped in black, national songs were sung, and patriotic speeches made, but there was no disturbance.

The elections in Portugal to the Cortes resulted in the choice of sixty-four Ministerialists to sixteen oppositionists.

The Lord High Commissioner of the Ionian Islands had issued a proclamation declaring that the country would be placed in a state of siege if disturbances continued.

Captain Thomson, formerly of the steamship Glasgow, commands the Great Eastern.

DOMESTIC.

WAR IN MISSOURI.

Our dispatches indicate the opening of important events in Missouri. The Governor of that State, an avowed secessionist, has been doing all in his power to precipitate the community into the hands of the rebel leaders. One of his ingenious schemes has been the formation of a State militia, which was simply a rebel force under another name. Capt. Lyon, the commander of the United States troops, could not suffer this defiant treasonable movement to organize and gain strength close under his eye, and so he captured the whole gang, consisting of eight hundred men, in a very prompt and quiet manner, took their arms, and offered to release them on parole after taking the constitutional oath, which they declined to do, as traitors naturally would.

Just before the troops left for the city, and and while the State forces were drawn up between the lines of the volunteers, several rocks were thrown at the volunteers, and a few pistol shots were fired by excited parties in the surrounding crowd, which was composed of a large number of citizens including many women. One shot took effect in the leg of Capt. Blantowski, and as he fell he gave the order to fire, which was obeyed by some two or three companies, resulting in the death of upwards of twenty persons, including two women, several children, and badly wounding several others.

Among the killed are Walter M. Dowell, Thomas A. Haven, and Emily Dummers. Intense excitement exists in the city, and large bodies of men throng the streets.

St. Louis, May 11th. Many conflicting rumors prevail relative to the cause of firing on the crowd of spectators. Some say rocks, brickbats and other missiles were hurled at the volunteers, smashing their muskets, breaking their limbs, and otherwise wounding them, while others assert the contrary.

A respectable citizen who stood a few feet behind the troops when they fired, states positively, that no stones were thrown and no pistols fired by the crowd, and that the only provocation given was abusive threats launched at the Germans.

It is known, however, that after shots were fired by the troops and returned by parties in the crowd, and several citizens wounded. It is understood that a thorough investigation has been ordered by Capt. Lyon, when the truth will be learned.

Several of the troops are already under arrest.

It is difficult to learn the names of the killed, in consequence of the speedy removal of the bodies by friends, but a full list will be ascertained to-day.

Captain Lyon was very seriously but not dangerously kicked by a horse on the camp ground.

United States troops are now in possession of Camp Jackson, with all their equipage, tents, provisions, etc.

The Pacific and North Missouri railroads are occupied by the volunteers.

Much excitement exists in the city, but owing to the efficiency of the military and police corps order prevails.

Gen. Frost and his staff and all the State troops are in the arsenal.

SECOND DESPATCH.

St. Louis, May 11th.—Hon John How, Mayor of St. Louis, and Col. Robert Campbell received a note from Gen. Frost, which has been distributed over the city in extras, earnestly requesting his and the friends of the State militia, now held prisoners of war in the arsenal, to abstain from any demonstrations, stating that their safety depends upon the quietness of the city, and that any riotous proceedings would arouse the populace in the lower wards and result disastrously to the city and them.

Reports of insubordination in the arsenal are credited, and fears entertained for the lives of the State troops should disturbances occur in the city.

Gen. Harney has arrived and taken command of the U. S. forces.

Captain Lyon will start for Washington to-morrow.

THIRD DESPATCH.

St. Louis, May 11th. General Frost's brigade was released from the Arsenal this evening. The officers were liberated on their parole of honor, and the men took an oath not to bear arms against the United States during the war.

A report having gained credence that the Federal troops had gone to Jefferson City to arrest the Governor and disperse the Legislature, B. Taylor, President of the Pacific Railroad, authoritatively contradicted it. He says that some troops at the Pacific Railroad depot are simply stationed there to see that no munitions of war are transferred to or from our city. Also that the officers disclaim any interference with the management of the road, and that trains run regularly. The Governor, however, has caused one span of the Osage bridge to be destroyed, which will necessitate a change of cars.

Two regiments of the Home Guard are patroling the streets to preserve order, and about 100 men are stationed around the Democrat office. Several shooting affairs occured during the day, but the city is quiet to-night. A heavy rain is now falling.

A large body of troops came down on the Alton and Chicago Railroad this afternoon and passed on to Belville, Illinois, about 12 miles from here.

The Washington correspondent of the N. Y. *Times* furnishes the following with regard to the passage of troops through Baltimore:—

"Upward of ten thousand people assembled and followed the troops through the streets. Not a hiss nor a sound of disapprobation was heard during the whole march. The stars and stripes were thrown to the breeze along the route, while the soldiers responded with hearty cheers to the demonstrations. Bonfires were built along the entire route from Baltimore to Washington. They reached Washington at 2 o'clock, and marched immediately to quarters. They were seven hours on the road—most of the men in freight cars, with the doors closed and locked, to prevent accident. Some of them had nothing to eat for thirty-four hours. All were in good spirits, and most of them are ready to serve during the war."

South American Town destroyed by an Earthquake.—Intelligence has been received of the total destruction of the town of Mendoza, in the Argentine Republic (La Plata,) by an earthquake, on the evening of the 20th of March.

The town, which contained a population of from 12,000 to 15,000 inhabitants, was situated on a level plain on the east declivity of the Paramillo range of the Andes, at an elevation of 2,891 feet above the sea, and distant from the Aconogua volcano about fifty-five miles. It was compactly built of sun-burnt bricks; contained a large parish church, convents, and other public buildings, and was a place of considerable importance as an entrepot for trade between Chili and Buenos Ayres.

On the evening of the earthquake two successive shocks were felt between eight and nine o'clock, which lasted but a few seconds, but were of such severity as to destroy every dwelling and public building in the place, while the loss of life was at least 8,000 or 10,000 persons. Whole families were instantly destroyed, and the few that escaped were left homeless and starving. In addition to the horrors of the earthquake, a fire broke out in the ruins, which destroyed the lives of many who had escaped destruction from the earthquake.

A more terrible calamity has not occurred for many years. It was reported that one or two smaller villages had been destroyed, but the report lacked confirmation. The catastophe has thrown a gloom over the whole of Chili, as many of the leading families of Santiago, who had gone to reside at Mendoza on account of their politics, had perished. The commercial community of Valparaiso also are likely to suffer heavy losses, as a large trade was carried on between the two places.

Notices, &c.

Notice.

Our Quarterly Conference at the Pitcher School-house, in Utica, Winona Co., Minn., is adjourned to Saturday, June 1st, at 10 o'clock, A. M., to continue over Sunday following. Brethren from a distance are requested to attend. Eld. Wm Sweet.

Herald, please copy.

New Hampshire State Conference.

As the time draws near for our State Conference, (June 20th, Thursday, at 2 o'clock, P. M.,) it is desirable that the place for holding it be decided upon as soon as practicable. Will brethren who may desire the Conference holden with them, inform us, so that we may be able to give seasonable notice?

T. M. Preble, Clerk of Conference.

Concord, N. H., May 3, 1861.

Barn Meeting.

The Lord permitting, there will be a meeting at Pittsfield, N. H., on Sunday, May 19th, at the barn of Bro. Fogg, in the district of the Pond school-house, about three miles from the village. T. M. Preble.

Conference.

Providence permitting, a conference of believers in the gospel will be held at Ypsilanti, Mich., in the Advent Disciple chapel, commencing Friday, at 2 o'clock, P. M., May 31st, to continue over Lord's day following. Eld. A. N. Seymour and wife are expected to aid in preaching the word of life to the people. We also invite all ministering brethren who can to meet with us. We hope and expect to see brethren and friends from Salem, Northfield, Nankin, Adrian, etc., at this meeting. Come, brethren, *do* make especial effort to get out to this meeting and confer with us what can be done for the cause of our coming King in Eastern Mich. That King is coming speedily; therefore, what we do for him in this life must be done now. Come praying and trusting in God that his work may prosper. Strangers coming to this meeting will inquire for Brn. B. S. Weller and Amasa Scoville. By order of the Church,

J. A. Sober.

Western N. Y. General Association.

The Annual Meeting of this Association will be held at Seneca Falls, to commence on Thursday, June 6, 1861, at 7 1-2 o'clock, P. M., and continue over the following Sunday. All are invited to attend.

Arrangements will be made by the Church at this place to accommodate all who come with bed and board. Let all come by railroad who can, as it will be more inconvenient to provide for teams than mankind. However, let all come, and we will provide as best we can. Some two or more of our eastern elders are expected, and we desire more, nay all who can and will come, both east and west—both male and female.

Come, brethren, let us meet once more in love and harmony and worship before the Lord, as it were on the very threshold of the "*time of trouble.*"

B. B. Schanck, President.

T. G. Newman, Secretary.

Notice.

Providence permitting, there will be a conference held in Amboy, Lee Co., Illinois, to commence on Thursday, May 23d, at 7 o'clock, P. M., and continue over the following Sabbath. If the weather will permit, we anticipate holding the meeting in the grove near the town. We extend a general invitation to this meeting. Come, all who can, to this feast; come to labor for the good of our fellow men. Time is short, and what is done must be done quickly. The brethren from Earlville and Shabona grove are especially requested to meet us at this meeting. We trust Bro. Chandler, Bro. Calkins and Bro. Spencer, also my brother H. G. McCullock will be present to preach the word, and all others who can. In behalf of the Brn.,

Wm McCullock.

Notice.

I will commence a meeting, the Lord willing,

At Greely, Delaware Co., Iowa, May 21st, at half-past seven o'clock, and continue over Sunday.

Amboy, Lee Co., Ill., May 26th, and over Sunday. I hope to see a general gathering at each place. Moses Chandler.

Discussion.

I am to hold a discussion with Rev. Jacob Baker in Wales, commencing the first Tuesday evening in June, and continuing four evenings and days, if thought best.

Questions.—1. Will all men live forever? 2. Will any portion of mankind cease to be?

H. Pratt.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.64; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $3.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. Wendell, per order of Publishing Committee.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

O. R. Fassett (D. V.) will preach at Augusta, Me., in Derby Hall, Sunday, May 19th.

Bro. S. W. Bishop will preach in Sutton, N. H., (near Harvey Wadleigh's,) Sunday, May 19th.

If the Lord will, I will preach in

East Boston, Wednesday eve.........May 22d
East Kingston, N. H., Thursday.........May 23d
Exeter, N. H., Friday.........May 24th
Portsmouth, N. H., Sunday.........May 25th

The following week vacant, and the first Sunday in June. The second Sunday in June at London Ridge, N. H. Third and fourth Sundays in June vacant.

I shall look for letters at each post-office in the above places. HIRAM MUNGER.

Bro. J. Couch will preach at
Lake Village, N. H.........Sunday, May 26th
Exeter, N. H.........Sunday, June 2d

Bro. I. H. Shipman will preach at
Lake Village, N. H.........Sunday, June 2d

Bro. J. K. Bellows will meet the brethren at
Collinsville.........May 19th
Pleasant Valley, Ct.........May 26th
Bakerville.........May 29th
Wrightville.........June 2d
Winsted.........June 9th

Providence permitting, I will preach in
Cornish, N. H.........Sunday, May 19th
JOSEPH KIMBALL.

I will be at
West Alton.........Sunday, May 19th
West Deerfield.........Sunday, May 26th
Exeter.........Sunday, June 2d
J. G. SMITH.

Providence permitting, I will meet the brethren in
Vernon, Vt.........Sunday, May 19th
Brattleboro.........May 20th—21st
H. PRATT.

I appoint to preach at
Augusta.........May 19th
Mt. Vernon (Bean's school-house).........May 25th
Belgrade meeting-house.........June 2d
H. B. SEVEY.

The Lord permitting, I will preach at Loudon Ridge the 4th Sabbath in May.
T. M. PREBLE.

Providence permitting, I will preach at
Syracuse, N. Y.........Wednesday eve., May 22d
and continue over the following Sabbath.
Seneca Falls.........Monday eve., May 27th
Dansville, N. Y.........Wednesday eve., May 29th
and continue over the Sabbath, and longer if thought best.
MILES GRANT.

I appoint to preach as follows:—
Plainfield Pond.........May 19th
Goshen.........May 23d and 26th
Griswoldville.........June 2d
Savoy.........June 6th to 9th
Dalton.........June 16th
T. S. CANFIELD.

Eld. J. Couch is expected to preach at Concord, N. H., in the meeting-house on the corner of Centre and Green streets, the 3d Sabbath in May, and Eld. L. Boutell the 4th Sabbath, at the same place.
T. M. PREBLE.

Bro. George Champlin appoints to preach the third Sabbath in May in Exeter, N. H.

If the Lord will, I will preach at
Wells' Forge, Mass.........May 19th
C. GOODRICH.

Providence permitting, I will preach in
Lee.........May 19th
JOSEPH PINKHAM.

The Lord willing, I will meet with the saints of God as follows:—
Goshen.........May 19th
Plainfield Pond.........May 22d
Savoy.........May 24th
Griswoldville.........May 26th
Dalton.........June 2d
Well's Forge.........June 4th
Sandisfield.........June 5th
Winsted.........June 6th
Wrightville.........June 7th
Morris.........June 9th
GEO. L. TEEPLE.

If any of the above conflict, please write me at Morris, Conn., by the 6th of May. G. L. T.

Eld. J. Hemenway will preach in
Frankfort.........Sunday, May 19th
Starks.........Sunday, May 26th

The Lord willing, D. A. Jones will meet with the churches in Maine as follows:—
Orrington.........May 19th
Frankfort Mills.........May 26th

Business Matters.

To Correspondents.

Dr. J. Naramore.—We have forwarded the tracts.

Oliver Raymond.—The discussions with Ballou and Baker have not been published. We credit the balance on Crisis account.

H. G. McCullock's P. O. address is Lamoille, Bureau Co., Illinois.

Cash Receipts.

Ol. Raymond 355, $1.02; Mrs. D Baker 307, 50 cts; Seth Cotton 320, $3.00; N Mayo 296, 44 cts.

Mr. Justice 314, El. Potter 319, B B Hill 314, B B Estes 302, O F Stewart 312, W Chapin 312, W Payne 338, R G Whitcomb 311, J S Morrison, p. pd, 303, John Morrison p. pd., 291, S Sawyer 319, W E Harris 312, W Brown 286, Abm. Fike 319, Mrs. M Dutton 320, Dr. R Willard 324, E A Sackett 317, W S Olmsted 325, S F Hubbard 317, J E Healey 283, J F Myers 319, G U Lewis 322, B H Strait 320, Jas. Morrison, p. pd., 319, C Haskins 312, A N Bostwick 302,—$1.00 each.

W B Rose 312, C A Hastings 351,—$2.00 each.

Books and Tracts.

B R Estes 42 cts, H Prosser 22 cts, A M Bousley 30 cts, Ol. Raymond 98 cts, S T Johnson 30 cts.

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Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

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The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen, $1.50 per hundred. Postage 1 cent.

Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Moline, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a loser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.
H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single, 1-4th off by the dozen. Postage 1 cent.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

** These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York: G. W. Young, 138 William st.; Philadelphia: A. F. Porter, 725 Erie st., and they can be ordered of the publisher through all Booksellers.

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Original Contributions.

For the Crisis.

He'll Come Again.

He'll come again, the angel said,
Why stand ye gazing here?
Like manner as he went away,
He'll soon again appear.
The basis of the christian's hope,
These cheering words we love:
Proclaimed to us by messengers
Sent from the courts above.

He'll come again—He'll be our King!
Praise God forevermore!
He'll give each saint eternal life
On Canaan's happy shore.
Then, clad in robes of purest white,
Bright crowns upon our heads,
We'll wave our palms of victory,
The streets of gold we'll tread.

We'll sweep our harp-strings o'er and o'er,
Sing praises to his name,
We'll shout, O glory be to God!
And to the Lamb once slain!
We'll roam o'er fields of living green,
Bedecked with fadeless flowers,
We'll taste the fruit of life's fair tree,
Rest in ambrosial bowers.

He'll come again! We bless the Lord
The sound has reached our ears,
'T is comfort to our fainting souls—
It lightens all our cares.
And when our hearts are bowed with grief,
Our bodies racked with pain,
We cling to this our only hope—
He'll come—He'll come again!

Mrs. W. P. Wentworth.

La Fayette, N. Y.

For the Crisis.

THE COMING STRUGGLE Between the Church and the Powers of Darkness:

SHOWING THE MISSION AND DESTINY OF SPIRITUALISM.

No. 14.

(Concluded.)

Thus the trial brought about by the beast and his image, or, in other words, through the development of Spiritualism, will be "the hour of temptation, which shall come upon all the world to try them." Rev. 3:10. It will be also the "perilous times" of "the last days," when men shall be unholy, blasphemers, incontinent, fierce, despisers of those that are good, men of corrupt minds, reprobate concerning the faith, who creep into houses and lead captive silly women laden with sins, led away with divers lusts, and who resist the truth as Jannes and Jambres withstood Moses. 2 Tim. 3:1–8. The time when those "who receive not the love of the truth, that they might be saved," shall accept of the "strong delusion" and "believe a lie" through the false Christ's deceivableness of unrighteousness and miracles which prove a lie. 2 Thes. chap. 2. The time when they shall say, "Lo, here is Christ, or there," when "false Christs, and false prophets shall arise, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24.

Then the days will have come when the church will "desire to see one of the days of the Son of man and shall not see it" (immediately), and they shall say, "see here," or, "see there," when, according to Christ's admonition, we must "go not after them nor follow them;" when men ought especially "to pray and not to faint." Then we can understand the meaning of the passage—"And shall not God *avenge* his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" Luke 17th and 18th.

We can then understand the need of Christ's admonition—"Watch ye therefore, and pray always, that ye may be accounted *worthy* to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. We can then realize the force of the language, "Many shall be purified, and made white, and tried;" and "shall understand, but the wicked shall do wickedly: and none of the wicked shall understand." Dan. 12:10. We can then see the need of Christ's laying so much stress upon our watching in the times immediately preceding his coming; what Paul also meant in promising the "crown" to them only who "love his appearing," and "salvation" to them only "that look for him;" what all meant in assuring us that the day of the Lord would come as a snare or thief upon the world, but otherwise upon the church.

Hence, let us heed the admonition to have our "loins girt about and our lamps burning, and we ourselves like unto men that wait for their Lord when he shall return from the wedding; that when he cometh and knocketh we may open unto him immediately." Let us have "no fellowship with the unfruitful works of darkness, but rather reprove them." Let us be holy and keep our garments pure, and "hope to the end for the grace that shall be brought unto us at the revelation of Jesus Christ." Let us rejoice in view of the prospect that we shall soon arise and trim our lamps, and so be ready when the bridegroom comes to meet him with joy and not with grief.

The hour's approaching, and 'tis near,
When saints will hold Christ's coming dear;
While Satan's "hounds" from earth and hell
Will press us sore our hope to sell.
But by God's grace we'll never quail,
Though demons rage and foes assail;
We'll welcome you temptation's hour,
Since with it comes God's grace and power.
Though in the dens and caves of earth
We have to flee when "hounds" are forth,
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

CONCLUSION.

I have now noticed the several portions of scripture in the New Testament prophecies where there is an allusion to working miracles, and I think I have shown what I proposed to at the first, namely:—1, That in each case these miracles are wrought by a power opposed to God, supporting a false religion, and especially opposing the truth. 2, That in each case we find the world generally are deceived by these miracles, and through them are persuaded to accept of this false religion. 3, That in several instances we find this power spoken of as a persecuting power. 4, That this miracle-working power is to do its work during a short period, ending with the coming of Christ. And 5, that having these several coincidences in character, design, policy, success and time of fulfillment, they must severally refer to the same power.

And I think I may add now, that this miracle-working power here alluded to, as opposed to God and his truth, and destined to allure the world generally into a recognition of its doctrines and pretensions, and which is to persecute the children of God, and to accomplish its work during a short period preceding the coming of Christ, is Spiritualism, or, as some choose to call it, Modern Spiritualism.

It is a strong delusion through which God separates the tares from the wheat, leaving to Satan to lead those who will be led by him, till their own course justly seals their condemnation and deserves the wrath of God. Nor "is God unrighteous who taketh vengeance" in this case; for before he suffers this strong delusion to commence its work, he provides us all with the Bible, which will teach us a way of escape if we desire it; and while the delusion is in progress he is continually warning those who are going into it, as well as those who are in, what they are doing, through his church and his word. It is truly a strong delusion, and we shall find no way of escape from the snare but by clinging closely to the Word of God, which has long since foretold us of this Spiritual movement—its rise, character, miracles, mission, and destiny.

It has told us of its rise, as the appearance of seducing spirits and doctrines of devils;—we have them in Spiritualism. We are told that some shall depart from the faith, giving heed to them and their doctrines of devils;—such is the case. That they shall speak lies in hypocrisy, having their consciences seared;—they can scarcely allude to the merits of the Bible without proving themselves guilty here. That they shall forbid to marry;—they do it everywhere.

It assures us that these last day miracle-workers shall be men of corrupt minds, reprobate concerning the faith; that they shall be lovers of their own selves, boasters, proud, heady, high-minded, unholy, blasphemers, incontinent, fierce, despisers of those that are good, etc.; that they shall creep into houses and lead captive silly women laden with sins, led away with divers lusts; that they shall resist the truth as Jannes and Jambres withstood Moses, etc. A clearer description of Spiritualism, in its present phases, could not be given, and yet this was given eighteen hundred years ago, by the God of the Bible, as having its fulfillment at this time. It assures that the adherents of this miracle-working religion, shall, through their miracles, obtain a union with the Catholics, as well as those who depart from the faith; and that they shall co-operate together in bringing about a Union of Church and State, introducing a system of persecution against all who will not worship as they direct. Rev. 13th. This is plainly declared by the Spiritualists as a part of their arrangements for the future.

It assures us that there will false Christs arise, showing great signs and wonders, the same probably as the Man of Sin and dragon in other places, who also are spoken of as associated with a miracle-working power at the same period. The Spiritualists look for a personage whom they call "The Coming Man," of whom they say:—"the wonders wrought by Jesus shall be thrown into the shade by the more wonderful which shall be witnessed from this person and his twelve principal mediums." A false Christ would probably have twelve false Apostles. The quotation above, as well as other testimony in this article, shows that this is a feature in their future arrangement. A false Christ, to be successful insomuch as to deceive, if it were possible, even the elect, must appear according to some arrangement for the appearance of the true Christ on earth; and, therefore, as answering to Christ's second coming, this "Coming Man" is looked for by the Spiritualists as the accomplishment of the predictions of Christ's second coming. When the true Christ comes the second time he will set up his kingdom of glory: hence, we should expect the false Christ to set up his kingdom with pretensions that it is the Kingdom of Christ which he was to set up at his coming. The Spiritualists call their coming Union of Church and State, with their "Coming Man" at its head, a New Dispensation, answering to the scripture predictions of the "Millennium," "The New Jerusalem," or the Kingdom of heaven on earth. The false Christ would be likely to take possession of the earth, as of right, and, giving it to his friends for their inheritance, would attempt to subdue his enemies, as this would answer to the work of the true Christ. This answers to the Spiritualists' account of the work of their "Coming Man."

This is as far as I am familiar with their plans, as from them, but the Bible carries us on to their punishment, in the pouring out out of the "seven last plagues;" their madness and rage toward God because of these plagues; their preparation for the battle of the great day by sending out three unclean spirits to gather the kings of the earth and the whole world to the battle; their assembling to the battle to make war against Christ, and their final overthrow and everlasting destruction, in that battle, at the hand of Christ.

Does not Spiritualism, then, establish the Bible in fulfilling these prophecies? Does not the Bible point out the mission of Spiritualism, instead of Spiritualism pointing out the mission of the Bible, as they affirm? Is it not clear that the God of Spiritualism is the Devil of the Bible? Does not its coming up at this time with pretensions to overthrow the Bible and its religion, prove that the wisdom of the Bible is more reliable in that it has been warning us for the past eighteen hundred years that it would arise at this time, and with these pretensions, describing minutely its character and policy?

If the Bible had not spoken of this great miracle-working power as coming up here, and described its character, mission and destiny, the church would be in a perilous place, indeed! But with the light of the Bible *we may behold* at a glance the rise, character, policy, progress, great miracles, mission, plagues, and final destiny, while the Evil One is leading them, as it were, off the plank and they know it not. Has not the Bible clearly foretold the developments of Spiritualism thus far? And do not the Bible predictions of this same miracle-working power for the future strikingly agree with the plans and purposes of the Spiritualists for the future? Can we ask for anything clearer? Does not Spiritualism prove that we have the sure word of prophecy in the Bible? Does it not prove its teachings light and a sure guide for us? Then let us cling to the Bible as our "Detecter" in these days of counterfeits, our Chart in these days of "perils," our Light in these days of darkness, and our Compass that shall point us to the "bright and morning star," Jesus, though false prophets may present themselves and deceive, if it were possible, even the elect.

"The great Prince of darkness is mustering his forces
To make you his prisoners again;
By slander, reproaches, and vile persecution,
That you in his cause may remain.
Then shun his temptation's wherever they lie,
And fear not his servants, whatever they say;
The pure testimony will give you the day.

A battle is coming between the two kingdoms,
The armies are gathering around,
The kings of the earth and the Lamb that was slain
Will come to close contest ere long.
Then gird on your armor, ye saints of the Lord,
And he will direct you by His living word;
The pure testimony will cut like a sword."

L.

I would acknowledge my indebtedness to the Crisis for many of the quotations made in the course of this article from the writings of the Spiritualists. L.

For the Crisis.

What do the Catacombs teach?

BY JUDSON AUSTIN.

This to the christian is an important question, and a correct answer to it is both interesting and instructive. As there may be some readers of the Crisis who do not understand what is meant by the Catacombs, let me explain. The word Catacomb means simply a cave, or any subterraneous place, for the burial of the dead; but it is now generally applied to a vast number of under-ground sepulchres near Rome, in the Appian way; for the reason that those are the most extensive known, as they extend some twenty miles. To get a correct idea of these catacombs, let the reader think of some place twenty miles distant, and then imagine the intermediate space excavated so as to resemble a honey comb work under ground; that is, alleys running in every direction, each alley three feet wide and eight to ten high, and you will get something of a good idea of the catacombs near Rome. The reason these vast excavations were made is not known; although many suppose that in the earlier history of Rome, here is where a large number of men were employed for the purpose of getting out building materials. This is mere supposition; but it is positively known that the early christians, during the first and second centuries, fled to these catacombs for security against persecution's bitter hand, when christians were not allowed to appear in public, and when many were burned at the stake, if they refused to denounce Christ, or the christian religion.

History informs us that here they lived for years—here they held their meetings—here they died—and here they were entombed in niches hewn in the walls of these extensive avenues. When they laid one of their number to rest they sealed up the niche, and often made inscriptions upon them, showing in some instances what they believed in that early day, in the history of the church.

I propose, by way of answering the question at the commencement of this article, to give a few of these inscriptions, which still are there sculptured in the rocks—enduring testimonials of the faith of the early fathers, those who listened to the teachings of the apostles; and possibly, when the resurrection trump shall sound, some will come forth who have lived and talked with Jesus. Their words are here inscribed unchanged by theology and the mistranslations that attend many of the earliest writings handed down to us.

The following was taken from a slab, a part of which was broken out, so that one could look in and discover the dust of the sleeping saint, in the form of a perfect skeleton. "Valeria *sleeps* in peace." "The *sleeping* place of Elpis." "Victorina *sleeps*." "Zoticus laid here to *sleep*." "Lanus, then martyr of Christ, rests *here*; he suffered under Diocletian, and his successors also." "In Christ, in the time of the Emperor Adrian Marius, a young military officer, who had lived long enough, when with his blood he *gave up his life* for Christ. At length he rests in peace."

I might give others in harmony, but will only give one more, which alluded to the resurrection:—

"You well deserving one, having left your relations—lie in peace. You will arise—a temporary rest is granted you."

Thus we see that these early believers taught the "*sleep* of the dead"—not that when they died they should go to glory. Certainly, if they believed the latter, they would have been quite likely to have mentioned the fact in this place. They also looked forward to the time of *rising*, and considered the state of death as a temporary rest.

All of the early inscriptions harmonize with these views; but we may easily trace the creeping in of error; for those bearing date later, speak of the dead in different terms, intimating that they are not there, but in heaven. The early belief can only be traced on those inscriptions bearing date during the first and second century, and they testify to the fact that Valeria, Elpis, Victorina, and all of these rest in sleep, in peace, awaiting the resurrection; but, undoubtedly, a modern theologian, when reading these inscriptions from the very hieroglyphics made by those early christians, would say, "You did not mean that Valeria sleeps—only the body—Valeria is in heaven." "This is not the sleeping place of *Elpis*—only his *body*." "You mistake when you say Zoticus is laid here to sleep—it is only his body," etc. O that men would come to the truth, and ecclesiastical dignitaries cease perverting the christian faith.

Pine Avenue.

For the Crisis.

"Thessalonica; or, the Model Church."

By a most soul-cheering and body-healing visit from Bro. H. L. Hastings, we have been favored with a few copies of this work. We have read it with avidity, and can recommend it as the very work to inspire the *zeal* requisite for the times—a zeal that will *glean* after the harvest—that will *climb* for the berries upon the outermost branches. Hear him:—

"The Thessalonians had turned from idols to serve the living and true God. And what is it to *serve* God? Is it merely to pray, to sing, and be happy, and be saved? Is not this God serving *us?* Suppose I find a man drunken, homeless, wretched, ragged, hungry and forlorn, and take him to my house. He is an outcast: and I take him in. He is homeless: I make him a home. He is hungry: I feed him. He is ragged: I clothe him. And when he eats my bread, wears my clothes, and lives in my house, is *that* serving *me?* I think not. I am serving him. But when I tell him 'Go, do my work; go, feed those who look to me for bread; go, watch over those who are the objects of my care; go, do good to all around on my behalf,'—then, if he fulfills my requests, and devotes himself entirely to my service, he is serving *me*.

Thus the christian who serves the living God is not entirely occupied with his feelings, his joys, his frames, and his frailties; he is serving God, not himself. And his own ease and his own work are to him a matter of secondary importance. He has no doubt that God loves him and will take good care of him; but his chief concern is to keep himself in the love of God and be diligent in the *service* of so good a Master. This was the work of the Thessalonian church. They turned from idols, and they served God."

This is what we have done, some of us, since the visit of our brother. I tried the experiment of eating beans without salt, using a little sugar, and I felt so cool and comfortable and cheerful afterwards, that I continued to refrain using the common vegetables without salt; and for the first six days I felt not the slightest thirst, and did not take a spoonful of any drink in that time—my mouth and stomach, all the time, day and night, feeling cool and moist, as if I had just taken a refreshing draught of water.

Now, friends, simple as this may appear to you and unworthy of notice, I feel it to be the commencement of a new life to me. The cheerfulness of my youth is returning; my powers of endurance are reviving; my energy is aroused; my self-possession is strengthened; my *patience* is a readier servant,—in short, the *internal* war is subsiding, and I feel myself arming and fortifying for external combat. When all is right within, then an onslaught upon the enemy will be felt. Were our nation united, who could harm us? But now it is weak as was Sampson when his locks were shorn. So with the children of God. I do believe if we were right upon dietetics—if we were turned from all the idols of appetite to *serve the living and true God in our eating and drinking*, as we are commanded to do, we should be the better prepared for the storm that is now about to burst upon the world. We know not what consequences depend upon our being right every moment. We, or our children, through our carelessness, may imbibe a war spirit, and thus be led away from our allegiance to the Prince of Peace. Let us not rush into this avenging war. The Avenger of blood is upon the track, and let not the innocent assume the colors of the guilty, and thus share their fate.

Now, beloved, try the experiment of using no salt, and your tea and coffee pot will not be called for, and let your living be vegetarian and fruits. Bro. H. said there was a German adage that a horse is never loose as long as he drags his halter. This struck me; I felt that I had dragged my halter for the last twenty years; but now, all glory to my heavenly Master, I have doffed the head stall, and I am *free*.

Yours in christian bonds,

E. S. Willard.

Hammonton, N. J., April 23d, '61.

Selections.

"Where is Heaven?"

Under the above heading, we find the following, which we took from the New York *Chronicle*. It is cheering to see the light advancing in these days of fable teaching. M. Grant.

"Let me tell you what the Scriptures say, and how I interpret them. We assume, on the start, that this world having been purified by fire from all the effects and contamination of sin, and made new, will be the abode of the redeemed of all ages; that at the coming of Christ the righteous living will be "changed in a moment" from mortality to immortality; that the Savior will bring with him all who have slept, or died in him in all past ages of the world—their bodies being raised to die no more, but to dwell with him forever on the new earth.

Do the Scriptures teach this? Dan. 7:14, "And there was given him (the Son of man) dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Verse 18, "But the saints of the Most High shall take the kingdom and possess the kingdom forever, *even forever and ever*." That this earth is the place where these things are to transpire is just as certain as that Daniel was on the earth, and that the people, nations and languages were on the earth. This kingdom, on this earth, is not to pass away, but to continue "forever, even forever and ever." This must then be the final abode of the saints, for there can can be nothing beyond "forever and ever." If this does not express eternity, then language cannot express it.

Again, Rev. 22:5, "And there shall be no night there, and they shall need no candle, neither the light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." That this is to be on this earth is evident, first, because no indication is given that it will be elsewhere; and second, it is said, (chap. 21:24,) "And the kings of the earth do bring their glory and honor into it," that is, the holy city which came down from heaven. If the saints are to be removed to some other sphere or place, they cannot inhabit the city which comes down for their special residence. Mark, here also it is said, "they shall reign forever and ever." .... Again, Mal. 4:3, "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts." My exposition of this passage is briefly this: That after the day that "shall burn as an oven," when "all that do wickedly shall be as stubble," and they shall be burned up, and during the thousand years, before the second resurrection, when the wicked are to be raised, the saints are to inherit this world, made new, and purified by fire, a beautiful world, and fit residence for Christ and his saints; and that during this time, the wicked are to be ashes under the feet of the saints. At all events, the ashes will not be carried to some place for the saints to tread upon. If this exposition be correct, the saints will walk upon this earth.

Again, Ps. 30:9–11, "For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. The righteous shall inherit the land and dwell therein forever." Matt. 5:5, "Blessed are the meek, for they shall inherit the earth." These Scriptures cannot be accomplished in this dispensation, unless it is to continue forever; nor then even, for I cannot see how the meek are peculiarly blessed. They do not inherit the greater part of the earth, but far the lesser. They do not inherit the wicked. How then are they blessed? Their inheritance of the earth is in reserve, when evil doers will be cut off, when they will not usurp the most and the best of the earth; when the place of the wicked "shall not be." Then the meek shall "delight themselves in the abundance of peace," and "dwell in the land forever." "There shall be nothing to hurt nor annoy in all God's holy mountain." This will be an inheritance worth possessing, "that fadeth not away." The meek can well afford to wait a little longer for this good time coming; for nothing is more sure to come. Again, Rev. 21:5, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away and there was no more sea. Behold I make all things new." Are all things to be made new for no purpose, or for another order of beings to inhabit? I answer, the meek will inhabit the earth made new, in their raised bodies, with their Lord and Savior in person, reigning upon his holy hill of Zion, before the ancients gloriously. A spiritual millennium before the second personal coming of Christ I utterly deny.

Again, 2 Pet. 3:13, "Nevertheless, we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Is righteousness to dwell in the new earth, disconnected with righteous beings or persons? Who shall they be but those who "have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb?" The Lord Jesus will dwell with them in intimate, familiar, holy intercourse, and "so shall they ever be with the Lord." But this is "according to his promise," Isa. 45:15; "For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy." If the same persons who once inhabited the present world are not to inhabit the new, with what propriety could it be said, "the former shall not be remembered, nor come into mind?" If they had not known the former, they could not remember it. The idea to my mind is this: The new heavens and new earth will be so much more glorious, beautiful, fascinating and lovely, that the present shall be remembered with no regrets. It shall not be worth a passing thought in comparison with the new earth which will then exist. This will be the "times of restitution," of which God hath "spoken by the mouth of all his holy prophets since the world began," Acts 3:21. "Then He shall send Jesus Christ, which was before preached unto you." Then "the whole creation shall groan and travail in pain" no more. This will be "the adoption, to wit, the redemption of our body."

This will be the kingdom of God, for which the church has always prayed, fully come. Then the King shall sit upon his holy hill of Zion, and all that offend and them which do iniquity shall be gathered out of it. Then the "knowledge of the Lord shall cover the earth as the waters do the sea," and never till then.

These are some of the more direct Scriptures which lead me to think that the heaven of the righteous will be this very orb on which we now dwell, restored to its pristine beauty before the fall, or perhaps far more beautiful and glorious, in every way adapted to the condition of its holy inhabitants. Then the tree of life will grow, and yield its ripe fruit every month, and all the happy inhabitants will have free access to it, for no angel with his flaming sword shall guard it, but the redeemed of the Lord may eat and live *forever, even forever and ever*. D.

If you please, make me a Christian.

I well recollect, in the course of my labors, a poor Hindoo youth, who followed me about the garden of the school, asking me to make him a christian. I said, "It is impossible, my dear boy; if it is possible to do so at all, it is possible only through the Lord Jesus Christ to make you a christian. Pray to him." How well I recollect the sweet voice and sweet face of that boy, when he came to me and said "The Lord Jesus Christ has come and taken his place in my heart." I asked, "How is that?" He replied, "I prayed and said, 'O Lord Jesus Christ, if you please, make me a christian!' and he was so kind that he came down from heaven, and has lived in my heart ever since." How simple and how touching! "Lord Jesus Christ, if you please, make me a christian!" Can you say that you made a similar appeal in such a spirit as this poor Hindoo boy? And can you say, my young friends, that Jesus Christ has come down from heaven to live in your hearts?—*Rev. Dr. Boaz, of Calcutta.*

Prayer in the Household.—I was once told of a cottage patriarch who was born in those days when Scotland had a church in almost every house. There was one in his father's dwelling; and when he pitched a tent for himself he builded an altar. Round that altar a good number of olive-plants grew up; but, one by one, they were either planted out in families of their own, or God took them, till he and his old partner found themselves, just as at their first outset in life, alone. But their family worship continued as of old. At last his fellow-traveler left him. Still he carried on the worship by himself. So sweet was the memory of it in his father's house, and so pleasant had he found it in his own, that he could not give it up. As he sat in his silent habitation morning and evening, his quivering voice was heard singing the old psalm tune, reading aloud the chapter, and praying as if others were worshiping at his side.—*James Hamilton.*

Hygiene.

"This is for your Health."—*Paul.*

Dr. Twitchell's Theory of Sudden Deaths by the use of Tobacco.

In discussing this subject, the doctor first described the effects it has on the nervous system, particularly the nerves of involuntary motion,—those whose function it is to carry on the action of the lungs, heart and stomach. These nerves are placed beyond the power of the will, acting without our consciousness, in sleep as well as when awake. And it is on these, he said, the habitual use of tobacco produces its most pernicious effects, by paralyzing their action.

It first manifests itself in the respiration, which is imperfectly performed; the blood is not fully purified, and a sense of anxiety or incipient suffocation is felt; to relieve which a voluntary effort is made to expand the chest to take in more air; and, every now and then, a deep inspiration or sigh is the result, giving momentary relief.

But, during sleep, especially when first going to sleep, the will not being in exercise, [illegible] is longer endured, till, at length, becoming urgent and painful, a degree of consciousness is awakened, the individual begins to feel his condition, and rouses, perhaps suddenly starts, and sits up in the bed in alarm, his heart palpitating violently; and having obtained relief, soon goes to sleep, to pass through the same scenes again.

But, as the habit continues, the whole nervous system becomes affected; the muscles become tremulous, the sensibilities diminish, respiration and the action of the heart become more imperfect, and suffocation more urgent; but consciousness now fails to be roused to put forth a voluntary effort for relief; and the poor abused and languishing nerves, whose office it is to stand sentinel at the fountains of life, obtaining no help from the muscles of volition, at last are compelled quietly to yield up the struggle; and the person is found dead in his bed, the cause not known. Yet it is a foolish sacrifice of life to the vile but enchanting habit of using tobacco.

There are doubtless some few who are found dead from disease of the heart. But the doctor said he had for many years been extending his inquiries on this subject;—that he had found almost every individual, who had died during sleep, had long been in the habit of the free use of tobacco, and it was his full conviction that that was almost the only cause of such deaths.

The habitual use of tobacco, he said, was a most fruitful source of disease. And this would appear evident when we consider its effects upon the nervous system. It lowers down the power of those nerves upon which life depends; the blood does not fully undergo that change in the lungs which respiration is designed to effect, and goes to the heart impure and purple; the heart has not its original power to send it forward in its circulation through the body; and an impure, sluggish circulation is the consequence, which predisposes to almost every disease the human system is subject to.

Among the diseases caused by tobacco, the doctor enumerated palsy, inveterate nervous headache, palpitation of the heart, disease of the liver, indigestion, ulceration of the stomach, piles, and many others; and finally, he said, he hardly knew that there was any disease it did not at times produce. He did not undertake to assert that all who use tobacco must necessarily have these diseases fully developed. But he said individuals often experienced annoying, and sometimes alarming symptoms, the result of tobacco, which render them infirm and wretched, while they are altogether ignorant of the cause. He mentioned giddiness, pain in the head, palpitation of the heart, faintness, and gnawing sensation of the stomach, neuralgic pains, trembling, sudden loss of strength, loss of recollection, starting in sleep, etc.; that he had been called to prescribe for a great many persons, whose diseases have spontaneously disappeared on their discontinuance of tobacco.

The particular form in which tobacco is used is not of very material consequence. He thought tobacco more frequently produces palsy than all other causes, and that snuff is more likely to bring it on than any other form in which it is used; but that chewing is more injurious to the digestive organs, affecting them in a threefold way. It robs the stomach of its saliva, lessens its nervous power, and diminishes its peristaltic motion; and all the cases he had seen of ulceration of the stomach were manifestly the effect of tobacco.

One day Dr. Twitchell had been describing, in his exquisitely graphic manner, the gradual inroads made by tobacco upon the human system. He first displayed the gentlest effects of this "celestial drug." The slightest nervousness or most trivial pain was perhaps all that the sufferer noticed. Then came the horrid dreams and nightmares dire, with indigestion and all its miserable train. After talking thus for some time, he proceeded still further, and had just touched upon the point where, according to his theory, the victim of appetite will see death staring at him. All his audience were listening with deep interest, and silence reigned in the room, when suddenly one gentleman dropped senseless. He had listened with great attention, and was horror-struck at fancying that he had arrived at the fatal point in his journey as a tobacco-chewer. He, however, soon recovered from his swoon, and from that moment foreswore the use of the article in any shape.

Speaking of the effects of tobacco in certain cases, Dr. Twitchell says, "In six cases palpitations were produced; and in eight pains in the chest, usually over the heart, but at times at the right side of the breast. In two of these it was noticed particularly after immoderate use of tobacco. Headache was observed four times, and frightful and severe dreams in four more cases. Nervous tremors, cramps, starting, etc., were found eleven times. In one case the memory was benumbed, and the patient became stupid."—*Dr. Bowditch's Life of Dr. Twitchell.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Original Contributions.

For the Crisis.

Response to Sister A. C. Judson.

Kind are thy words of love, my Sister dear,
To one whom wondrous grace hath called to plead
God's holy truth to man condemned and lost.
O 'tis an honor "worlds want wealth to buy,"
To tell the story of redeeming Love—
"The glorious Gospel of the blessed God."
Concentrate there, divine perfections glow,
Which far outshine the beauties of the skies;
Justice and mercy, righteousness and peace,
In sweet embrace proclaim that "God is Love."
True are thy words, belov'd, that "yet to God
Belongs the honor for" what man "has done."
"Not by (our) might," but "by (thy) Spirit," Lord,
The truth's received which saves the soul from death.
"Not unto us, O Lord, but to thy name,"
The everlasting glory we proclaim.
To thy kind plea, belov'd, for Charity,
Wounded in her own house, my heart responds.
O brethren dear! think of that Holy One,
"Harmless and undefiled," who bears with us
Our numerous errors, and our faults forgives.
And think with awe, the judgment that we mete,
Eternal Judgment metes to us again.
O God of Love! Let not the shade of life
E'er cool my love for those who love my Lord.
In "the new earth" of Love soon may we meet.

Henry Grew.

For the Crisis.

"Watch and pray, lest ye enter into temptation."

Beloved Christian Brethren:—Never, I apprehend, was it more necessary for us to consider this command of our blessed Master, than in the present solemn crisis. The adversary, who tempted the disciples to call down fire from heaven to consume their enemies, will tempt us to forget the principles and precepts of our holy religion, and that "the Son of man came not to *destroy* men's lives but to *save* them." With the plausible plea, that it is our duty to submit to the powers that be, which is true only to a certain extent, he will tempt us to cherish the spirit and approve the maxims of an ungodly and warring world. Civil enactments are to be obeyed so far as they are in harmony with the laws of the Ruler of the universe. But "whether it be right in the sight of God to hearken unto (men) more than unto God, judge ye." Acts 4:19. The New Testament, indeed, recognizes the righteousness, (in the present depraved state of the world,) of restraining individuals from doing evil by the sword. Rom. 13th. But it no where recognizes the right of States or nations to settle their differences by the same instrument. When we consider the nature and terrible results of these conflicts, which, as Mr. Jefferson said, are simply attempts to show "which can do the other the most harm;" we may well pause and seriously enquire, if our logic is not some where at fault, which brings us to the conclusion that the disciples of the Prince of Peace may rightfully engage in them.

O beloved brethren, let us remember our high vocation. Though *in* the world, we are "not *of* the world." John 17:14. We are chosen out of the world, to be the light of it, and to reflect, amid its moral darkness, the glory of that Kingdom which is righteousness, PEACE, and joy in the Holy Ghost." "My kingdom (said our blessed Lord) is not of this world (or age). If my kingdom were of this world, then would my servants fight," etc. John 18:36. "Put up thy sword into the sheath." John 18:11. "Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink," etc. Rom 12:19, 20. The victory to which Jesus Christ leads his army, is to "overcome evil with good." Now contrast this with the scene of christian brethren, meeting on the battle field to bayonet each other's bodies, which are the temples of the Holy Ghost! 1 Cor. 6:19. How shall the holy angels who are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" fulfill their commission on such an occasion? What reception can conflicting prayers meet at the mercy-seat stained with fraternal blood?

Jehovah indeed "cometh out of his place to punish the inhabitants of (this land) for their iniquity." In view of the national sin of oppression, Mr. Jefferson truly said that God's justice would not always sleep. The cries of the red man of the forest, and of our brother of a darker hue, have entered into the ears of the Lord of Sabbaoth, and are now to be answered by a terrible retribution. O Lord, in the midst of deserved wrath, remember mercy. What, my beloved christian brethren, is now the voice of God to us? Is it to mingle in the strife of "the potsherds of the earth?" "The weapons of our warfare are not *carnal*, but *mighty* through God to the pulling down of strong holds" of sin. 2 Cor. 10:4. Let us respond, with grateful joy, to the sweet invitation of our Father's love: "Come, my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast." Isa. 26:20, 21.

Henry Grew.

For the Crisis.

The Signs.

It is not to be expected that every one of Christ's disciples will have sufficient knowledge of history to harmonize all prophecy and history, so as to have a clear light reaching down to the end, or to the coming of the Lord. But none need be left in doubt as to the near proximity of that glorious event, by simply taking the predictions of our Lord in Matt. 24, Mark 13, Luke 21, where he gives us the signs which should immediately precede his second coming:—*first*, the darkening of the sun; *second*, the falling of the stars; *third*, distress of nations, etc., and *last*, the coming of the Son of man in the clouds of heaven. He says, "this generation shall not pass away till all these things be fulfilled." Now the first of these signs, viz., the darkening of the sun, was May 19, 1780. The generation who saw that sign eighty-one years ago have nearly all passed away, but not quite all: here and there may be found a few who remember having seen the sun darkened. And yet the generation who saw that sign "shall not pass away till *all* be fulfilled." Some who saw that sign eighty years ago, will live to see the Lord come in the clouds of heaven; hence, it is very nigh—so nigh that we should now be looking for the complete fulfillment of the prophecy. That the generation is meant who saw the fruit of these signs, is evident, because the generation who were living when the prophecy was uttered, did not see "nation rise against nation and kingdom against kingdom." That generation saw only Rome, a universal kingdom or empire, and which remained unbroken for two or three centuries after that generation passed away; and although the sun was darkened at the crucifixion, yet the darkening spoken of in this prophecy of our Lord is evidently in the days after the great tribulation, and as Rome was unbroken until the 4th century, the generation then living could not have been meant as the generation who should see all these things, including the second coming of the Lord.

It seems as though the Lord had given these signs and the prophecy of them as a plain and simple guide to all the last generation of his followers, including those who might not have the opportunity or means of understanding the more obscure and intricate prophecies.

Let us look at the signs spoken of in Matt., Mark and Luke. 1st, the darkening of the sun and moon—fulfilled May 19, 1780. 2d, the falling of the stars—fulfilled November, 1833. 3d, the powers of heaven shaken, as said in Matthew, and in Luke it is called "on the earth distress of nations with perplexity." The two first of these signs are passed—the third we are now in, for look where we will we see distress of nations and perplexity, a time of trouble, etc.; and if we include this nation, we have here a time of trouble such as this nation never saw. Truly the cup of which all nations were to drink, is being drunk by this nation; and look where we will, we can see no deliverance but in the sure word of prophecy. The only deliverance to which the church can look, is to the second coming of Jesus. Well may the christian lift up his head and rejoice, knowing that redemption is nigh. If the church was instructed to rejoice when these signs began, we may be more sure of the speedy realization of our hope now that we see the last signs but one. This is in accordance with the promise that the light shall shine more and more unto the perfect day.

W. S. O.

Hartford, Ct., May 14.

☞ Be systematic in every thing. It will add much more to your convenience than you can imagine. Few persons seem to be aware of the great advantage of system. It saves time, saves temper, saves patience, and saves money. To all we would say, "be systematic."

For the Crisis.

How shall the Gospel be sustained?

To all who sincerely and truly love Christ and his cause, this is an important inquiry. If we love the Savior truly, we are willing to do *all* He requires at our hands; nay, it is a privilege to do His requirements. "If ye love me, keep my commandments." John 14:15. "If a man love me, he *will* keep my words." Ver. 23. Why, this is a self-evident proposition. If we *serve* our Lord in the strict sense of that word, we are ready to do whatever command falls from his sacred lips, and not grudgingly, either, as though he were an unjust Master, but with delight and pleasure, thankful that we are accounted *worthy* to suffer with Him, that we may also reign with Him in glory.

If He call on us to do a certain thing,—something we are fully able to do, what is the principle upon which that requirement is founded? I answer, justice, righteousness and love. Are we required to love our neighbor as ourselves? It is because it is an eternal principle of *right*. And why is it right and just? Because God is its author, and because we wish to be dealt by on this holy principle. Who ever saw an individual that objected to having this Divine principle applied to him, "Do unto others as ye would that others should do unto you." But I have known people to complain when they were asked to apply this heavenly command by doing it do others. This fact is good evidence that the requirement is just, and not of human origin. It is opposed to natural inclination to be obedient to this demand; hence it is not a human requirement; and no evil being would ever institute such a *holy* requirement; therefore it is from a Divine source—from God himself.

Who ever knew this principle in its practical application to inspire any one? "Love worketh no ill to his neighbor," furnishing another proof of its Divine source. Well, now, if we would but heed these *general* principles of Christ and his Apostles, I ask if I or any other individual would need to write an article of this nature. Not at all. Means to support the gospel would be abundant. The Lord's treasury would be flush with means to send the good news of eternal life far and near, while now it is almost empty. Instead of our ministers and editors being in such straitened circumstances as they are now, means would be on hand to raise them above embarrassment, and place the cause of Christ on a sure basis. Instead of their being half fed and clothed, as is now the case,—yes, and it is *really* worse than I here represent, but heaven knows this is bad enough,—they would be placed above temporal wants and have the means to do God's work with. Come, brother, sister, you who wish your children and neighbors converted to the gospel, put some stock into Christ's bank; it is the best bank you ever located money in—I will guarantee that; for it will not break or fail, because the cashier is He who owns the earth and the fulness thereof, and the cattle on a thousand hills. Brother, don't stand there doubting; the stock is ample, and the rate of interest is, in "this life, an hundred fold, and in the world to come" the principal, "life everlasting." Glory to God! And you need not distrust any of the proprietors in this heavenly bank; they are all honest, and fully capable of doing the business properly, for they are old experienced hands; and none of them can be bribed to do wrong or cheat. They are *tried* ones. The Devil offered one concerned in this Divine Bank all the kingdoms of the world if he would just fall down and worship him, or may be just let him put his hand in the treasury. But, said this blessed proprietor, "Get thee behind me, Satan, thou shalt not tempt the Lord thy God." This same proprietor was tempted by this arch and subtle deceiver forty days and stood the test. Just try this good Director once, and see the good fruits that will result from laying up treasures in heaven. No moth can corrupt, no thief can steal it.

But it may be thought I write this article especially on my own account. Not by any means. I write it for the good of the cause *at large*. We never shall accomplish anything until the ministry is better supported among us. As things are, their hands are tied; they are embarrassed and perplexed. The most of us, if we preach at all, must go into the desk without any or very little preparation at most. Such preaching will not accomplish large results. Then if the poor brother don't preach *smart* or *interestingly*, perhaps he will be told by some Judas professor and miserly brother that he has no business to preach at all, and thus go home heart sick and discouraged. And ten chances to one if he is not termed a *pauper* preacher withal. Men who take such an evil course ought to be scarce in the church of God.

Another evil. Our young ministers are not encouraged as they should be. I know this to be a *fact*. Brethren forget that all our ministers were once boys, and preached some like boys, too. And these same fault-finders forget that they were once boys in their calling as farmers, merchants, mechanics, etc. If you want that young man yonder to improve in preaching, tact and talent, just help him out into the field, and give him books that will aid him in his great work. Brethren in Michigan, let us arise and *work* in *earnest*. Get out to our quarterly meetings always when you possibly can, and help on the cause when there. Lord, help us!

J. A. Sober.

For the Crisis.

Evening Shadows.—No. 8.

BY S. S. BREWER.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Dearly Beloved in Christ:—Permit me to continue my remarks on this very interesting subject, in connection with former articles. You perceive 'tis written that the rise of this power will cause much astonishment. He is also declared to be an *eighth* of seven previous forms of government.

First. The subject presents itself to me in this light. At the time of John's exile on Patmos, five heads, or leading forms of the Dragonic government, had fallen; one was then in authority; the other not yet come, namely, the Patriarchate, did continue but a short space. Under that, the seventh form, Romulus Augustus, he gave up his seat, power and great authority. Thus ended the seventh head.

Second. This *eighth*, it is declared, shall ascend out of the bottomless pit. (See No. 7 on this point.) There did arise a corresponding power in France, during the reign of terror, it doth seem to me, and filled the mould precisely. Thus the Beast that John saw with seven heads, Rev. 12:3, was not during the Wilderness state, but did ascend out of the bottomless pit an *eighth*, and of the previous seven-headed monster, A. D. 1780, a republican, infidel, Pagan government.

Third. "And the ten horns which thou sawest are ten kings, who have received no kingdom as yet; but receive power as kings one hour with the beast." There was to be an association of power at *one time* between this *eighth* formed power and ten Kings; consequently, the revolutionary republican element sent out of the mouth of the Dragon has gone forth unto the Kings of the Earth and the whole world, to prepare the way of these ten Kings to consummate the work assigned them in Rev. 17:15–17; (read it;) and the result is now making itself manifest in an astounding manner. Republicanism has dried up the symbolic Euphrates, and severed the ten kingdoms of Italy forever from the scarlet-colored Beast and its rider.

Fourth. It was declared in Rev. 13:2—the Dragon "*gave up his seat, power and great authority*," and in the 4th verse it reads, "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast,"* (Please read the subjoined article, "Saturnalia,") the scarlet-colored beast possessing the predominancy through the wilderness state. The ten kings, at the close of that period, are to give their power and strength unto the beast that ascendeth out of the bottomless pit.

Fifth. They are to receive power as kings one hour with the beast. "One hour"—*at one time*, I understand the words to imply. If this suggestion is correct, then the subject is plain, to my mind at least. In 1848, the most eventful year ever recorded in history, the kingdoms of Italy did at *one time* become completely revolutionized, and since that time, in all probability, you are familiar with what has transpired. The Pope fled for his life to Gaeta, and a republican government was established. And now what a singular complication of elements we behold in Rome! Once the seat of the Dragon; next the seat of the scarlet-colored beast, sending forth his myriads of bishops, priests, nuncios, Jesuits, missionaries, black, grey and white nuns, swarming like the locusts of Egypt. Rome, the Romanist's Paradise, now clamoring to expel the Pope, crying and shouting for Victor Emanuel, Garibaldi and Liberty.

Sixth. "These have one mind, and shall give their power and strength to the beast." They are throwing off with giant strength the trammels of oppressive despotism. There is now a *one mindedness* manifesting itself with the entire peninsular kingdoms, and the only exception to this seems to be those who are sinecures and government officials. Thus, it seems to me, the ten kings, once devotees to the scarlet-colored beast and its rider, now give their power and strength to the *eighth* form of Dragonic Republican government, that rose from the bottomless pit in France during the reign of terror. Dearly beloved, if the above suggestions are correct, what additional strength it adds to the hope of soon seeing Jesus and being made like him. The sun is fast sinking, the evening shadows are casting their long projected rays around us, and night, dark, eternal night is hasting upon the poor sinner! O, ye wanderers from God, flee, flee to the city of refuge, before the Master rises up, shuts to the door, and swears thou shalt never enter into his rest.

* Saturnalia.—A feast among the Romans, a festival of Saturn, celebrated in December as a period of unrestrained license and merriment of all classes. I take the following from "The World as it is," page 295:—"Carnival and Lent at Rome immediately precedes the forty days fasting of lent, and usually lasts eight days. Commencing about the 25th of January, forty-eight days before the Sunday following the 14th of March, it is a time of universal festivity as a preparation for the succeeding fast. The name Carnival, derived from the Latin word *Carnivale* (taking leave of flesh) denotes the object. The three last days are the most licentious. Persons of all descriptions lay aside restraint; *priests* and *prelates*, under the scruples of conscience the rest of the year, now give indulgence to their passions, and go in quest of pleasures about the city, forbidden at other times, but now find abundant means of enjoyment. The more modest wear masks; others take no pains to conceal their excesses. The Carnival corresponds in its principal features with the *Saturnalia* of Pagan Rome. * * * At 12 o'clock at night on the commencement of Lent, a fast of forty days, all merriment ceases, and for the forty succeeding days the appearance of the city is as silent and sombre as it was before joyous. The eating of any kind of flesh is strictly forbidden. The churches are crowded. The people are occupied in fasting, doing penance in various forms, making confessions and obtaining absolution. At the close of Lent commences the festival of Easter, in commemoration of the resurrection of Christ. The transition is as sudden and as great as that from the Carnival to Lent. The religious ceremonies and parade of Rome are equally disgusting to strangers, whether infidels or protestant christians. The one consider them all a farce, the other a corruption of the pure principles of christianity."

Thus, dear reader, you perceive in the above short historical extract the amalgamated worship of the red Dragon, Roman Papal, and the scarlet-colored Roman Catholic worship. Thus they worshipped the dragon and they worshipped the beast.

S. S. B.

For the Crisis.

Importance of Prophecy.—No. 6.

(Concluded.)

Seventh. "And the foolish said unto the wise, give us of your oil: for our lamps are gone out." As the oil represents the attribute of love, so the call for oil represents a demand for love, or charity. The foolish virgins, being destitute of oil, and their lamps having gone out, demanded oil of the wise. In carrying out the figure, those represented by the foolish, require the wise to extend to them charity, urging as a reason their own convictions that the definite time movement which, a little before, they themselves had declared to be the counterpart to the midnight cry, was a failure; that the church had acted too hastily; that they had been altogether too exclusive in christian fellowship; that duty requires them to retrace their steps, and exercise a more *liberal* charity.

That there was a want of love for Christ's second Advent, on the part of some who were very zealous in the '54 and '55 time movement, as indicated by the foolish virgins' destitution of oil, is fully demonstrated by remarks like the following, viz.: "I am *glad* the Lord did not come as we expected; for in that case I should have been damned." "If the Lord had come, as we expected, the Church would *all* have been lost;—they were not prepared for the event." "I am *glad* the time is past;—I am now at liberty;—I am out of the nutshell." "If I had not been under that *time* influence, I should now have been worth *several hundred dollars more than I am*." These, and other similar remarks, show a want of love for the appearing of Christ. It would seem that those who, after the passing of time, rejoiced because the Lord did not come as was expected, were, during the time development, actuated by fear that he would come; and, being desirous to secure their own salvation, were thus induced to offer some sort of sacrifice to God, by which they hoped to receive the gift of eternal life.

"*Give us of your oil.*" The requisition, "Confess your errors and your faults, and extend to us the hand of christian fellowship in the bond of christian union and charity," is equivalent to saying, "Give us of your oil."

"*Our lamps are gone out.*" Remarks like the following: "We profess to be honest christians, but we cannot see that the time arrangement in question answers to the midnight cry;—we consider it as being a false cry, a grievous error, and a fatal mistake,' are tantamount to saying, "Our lamps have gone out."

Eighth. "But the wise answered, saying, not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." The wise are represented as refusing to divide their "charity" (love) with the foolish, on the ground that they have not enough for both classes. "But," says one, "you cannot be right in your application: are we not, as christians, commanded to love even our enemies?" I answer, yes. "But suppose our enemy is a thief, a drunkard, a gambler, and a robber. Are we, as christians, under obligation to love a person in whose character all these wicked propensities are practically combined?" I answer emphatically, yes! If there is *any* apparent hope in his case, we must strive to lead him to the Lamb of God, that his sins may be taken away. If he is hungry, we must feed him. If he is thirsty, we must give him drink. If he is destitute of raiment, we must clothe him. In short, we must do him all the good in our power. But that these acts may testify that our moral character assimilates to that of Christ, they must not spring from a spirit of ostentation, nor from fear of being damned if we neglect to perform them; but they must spring from genuine, sympathetic emotion, and love to God. And as for anger, malevolence, and revenge, we must not indulge in these evil passions. We must overcome all such wicked agitations of the mind. But are we to love the evil practices of our wicked enemies? The concurrent answer of *all* men would be, "No!" Are we under obligation to respect and love the unscriptural positions of men, and hold them in christian fellowship, even though on all accounts we may esteem them? Consistency says, No! Then we have found a principle upon which the wise are justified in refusing to divide their love with the foolish. To esteem the foolish as christians, would amount to an acknowledgement that they occupy a christian position. But being convinced to the contrary, by the light of inspiration, the wise refuse to bestow on the foolish the charity they demand. The wise will be governed in this matter by the following rule, viz: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit. . . . But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Following this rule, if we esteem a person as a christian, we shall also esteem his position to be a christian position. But if the position he occupies is esteemed as being unchristian, he also must be esteemed in the same light. Every idle word, i. e., every unprofitable word, that men shall speak, they shall give account thereof in the day of judgment. And every word of doctrine, not agreeing with the teachings of Christ, is idle.

The demand for oil, (charity,) as we have previously remarked, would, if complied with, amount to an acknowledgement on the part of the wise, that the position the foolish occupy, is a christian position. But this the wise refuse to do, believing that they have been, and still are, acting in concert with the plan of God. They fully understand that they cannot, at the same time, exercise charity for two positions which stand diametrically opposed to each other. Should they endorse the position of the foolish, they must abandon their own. But this they cannot do, as they believe their position is established in truth. Therefore, as the wise cannot love two antagonistic positions at the same time,—as they have not charity enough to cover two opposing interests at once,—the substance of their reply to the requisition for charity is, "Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves."

Is the question asked, where can charity (love) be purchased? The answer is, charity can be purchased of those who contend that christian character does not consist in peculiar faith, but in maintaining an exterior assimilation to the rules of Christianity, notwithstanding they may hold to the unscriptural traditions of popular teachers, and persistently oppose the present developments of God's economy. But what is the price of the purchase? Ans. "Lay aside your peculiar views and your test questions; refrain from discussing disputed points; discuss such points only as respecting which christians are tolerably well agreed. In this way strive for the peace of the church, and share with us our charity." But God says, "He that hath my word, let him speak my word faithfully."

Ninth. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." As the foolish virgins, in going to buy oil, must of necessity have been in extreme haste, knowing that, in consequence of the near approach of the bridegroom, they had but a short time in which to secure the important article, so also those whom the foolish virgins represent, in carrying out the figure, excite themselves to the highest pitch of action; they anticipate a great work to be done for the Lord, and, on account of the nearness of his second coming, apprehend the time in which to do their work to be short. As it seems to have cost the foolish virgins more travel and exertion to secure their own exclusion from the marriage feast than it cost the wise to gain admission, so also will it cost those whom the foolish represent, more labor and toil to force their way down to perdition, than it will cost the wise to gain an inheritance among them that are sanctified. The wise are not under the necessity of being in such "dreadful haste;" their hearts being filled with love to God, they have light to enable them to discern the unfoldings of his economy, and grace to stimulate them to act in unison therewith. When the cloud rests, they will rest. They will not, at such times, become impatient, and establish some system of their own device for the promotion of God's cause; but they will wait patiently till the cloud moves, and then, moving in harmony therewith, they will understand the plan of God, give glory to him, and rejoice in the present truth. And when the Lord Jesus Christ is revealed from heaven, they will be found ready to ascend and meet him in the air, and, together with all the redeemed host, celebrate the marriage supper of the Lamb.

Tenth. "Afterwards came also other virgins, saying Lord, Lord, open to us." As the foolish virgins came, probably expecting to be admitted to the nuptial celebration, from the fact that they had been bidden, and had taken the trouble to comply, as they supposed, with the terms of the invitation, not thinking that their turning back for a new supply of oil—a necessity which they had brought upon themselves by their former listlessness—could be looked upon by the bridegroom as a misdemeanor, so also, at the coming of the Lord, will those whom the foolish virgins represent, appear before him, confidently expecting that—as they will have been looking for him;—putting forth a vigorous effort to convince the world that they were speedily approximating the great day of the Lord—he will at once admit them to the marriage feast. Hence they will cry, Lord, Lord, open unto us. But,

Eleventh. The Lord will reply to them, "Verily I say unto you, I know you not. And though they offer the plea, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?" Yet will he profess unto them, "I never knew you, depart from me, ye workers of iniquity."

We have a sure word of prophecy, whereunto we do well that we take heed, as unto a light shining in a dark place. "Cast not away therefore your confidence," (in past fulfillments of prophecy,) "which hath great recompence of reward . . . . For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by FAITH: but if any man draw back, my soul shall have no pleasure in him." Persevere, then, in well doing. Watch the way. Make thy loins strong. Fortify thy power mightily. Keep in unison with the developments of God's economy, so as to shed light in the world, instead of producing darkness. All the unfoldings of the plan of redemption have to be proclaimed to the world by the church. Let her, then, appreciate her high and holy calling. Let her, as she receives the word of God from her great head, *preach that word faithfully*—notwithstanding she may be accused of innovation, and finally receive the welcome invitation,—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

R. [illegible]

For the Crisis.

Luther.

"It is impossible," says the great Luther "for a man to be a christian without having Christ: and if he has Christ, he has all that belongs to Christ. What gives peace to our consciences is this—by faith our sins are no longer our own; but they are Christ's, on whom God hath laid them all; and on the other hand, all Christ's righteousness belongs to us, to whom God has given it. Christ lays his hand on us, and we are healed; He casts his mantle over us, and we are sheltered; for he is the glorious Savior, blessed forevermore."—*D'Aubigne's History of the Reformation.*

For the Crisis.

Answer to Bro. Crosby's "Inquiry."

I noticed in the *Crisis* of Feb. 27th, an article from the pen of my *good* friend Crosby. And in it he wishes me to answer the following questions:

1. He wishes me to inform him "where (I) obtained (my) testimony that Cain had no faith." Bro. C., this question is an important one, and I will let the apostle Paul answer it. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh."

2. He asks me to inform him, "Why was that altar erected, and Cain's best brought and laid thereon as a sacrifice, if he had no faith?" An *important* question! And I will answer it by asking another, and answering it. Why is it that the rich feel disposed to give of their abundance, and the poor to exert themselves to the uttermost in bringing in their offerings to support a *time-serving ministry, and a worldly-minded church*: who stand *arrayed* against the things concerning *the Christ and the kingdom of God?* I think it must be obvious to all that they do these things to be *seen of men*, as the Pharisees of old did, Matt. 23: 5–7,—"But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." And it was this spirit, or mind, that led Cain to bring his sacrifice, and erect his altar! And by the same spirit the mass of human beings are led to-day, having no faith in *the truth* as revealed in the LIVING ORACLES! Cain slew Abel! Gen. 4: 8.

3. He asks, "What did our kind heavenly Father design to teach Cain, when he said to him, 'If thou doest well, shalt thou not be accepted?'" A *solemn* question! from the fact that Cain's future life was identified with the lesson taught in this declaration of our heavenly Father. What is it? I answer, faith in God's revealed truth. And without it Paul has informed us that "it is impossible to please God!" Hence he stood condemned by God, as having failed to do well, on the account of unbelief. And the taking of the life of his brother, is positive testimony that he had no faith. Consequently, sin rested upon his own head. Had his offering been mixed with faith, he would not have taken the life of his brother, nor been displeased with him; because he would have had the mind of God as revealed, and, like Enoch, he would have walked with Him by believing all His *truth* as revealed, and yielding implicit obedience to all his requirements. Man may feed the hungry, clothe the naked, visit the sick, pay his quarterage, assist in building gospel bazars, fast much, pray long and loud, shout and sing, talk long and eloquently, attend to the ordinances of Christ's church, etc., etc.;—but, if he has not faith in the things concerning the kingdom of God and the name of Jesus, he stands in the present tense a condemned sinner before the Royal Majesty of the heavens. "For whatsoever is not of *faith* is sin." Your brother in hope,

R. V. LYON, Evangelist.

Chateaugay, N. Y., Apr. 24, 1861.

P. S. Will Bro. Crosby have the goodness to write to me? Direct to Spencerville, C. W. R. V. L.

For the Crisis.

The Future State; as believed by different Nations.

The Mahometans believe in a hell, with "seven stories; the first for the temporary punishment of bad Mahometans; the second for the Jews; the third for the Christians; the fourth, fifth and sixth for the idolaters; and the seventh, and worst place, for the hypocrites." "The infidels are to be damned forever; but the true believers for only nine hundred years, or, at most, seven thousand years." "One great punishment will be the thinness of the partition betwixt hell and heaven, allowing the damned to hear the conversation of the blessed. The torments will be great heat and cold; and the lightest of all pain will be to be shod with shoes of fire, whose fervor will cause the skull to boil like a chaldron."

In some of the distant provinces of Russia, when a person dies, the corpse "is carried to the grave, the priest produces a ticket signed by the bishop and another clergyman, and directed to St. Nicholas: this is considered as the passport to heaven, and is placed between the fingers of the deceased."

The Russian Circassians believe that, at death, the spirit passes "immediately into paradise."

The Japanese believe that "the souls of men and of beasts are equally immortal."

"The New Hollanders are supposed to acknowledge the existence of a Supreme Power; and their dread of spirits indicates their belief in a future state." "If asked where their deceased friends are, they always point to the sky."

A New Zealander, on being asked by Mr. Marsden what he considered *Atua*, (their God,) to be, answered, "an immortal shadow."

Western Africa. Dahomy is a kingdom ruled by a king. "At any time when the king has a message to convey to his deceased relations, he delivers it to one of his subjects, then strikes off his head, that he may carry it to another world."

Buenos Ayres. The southern part of Pampas is inhabited by Indians who "believe in a future state, to which they conceive they will be transferred as soon as they die."

In the Spanish settlements of South America, the Catholic religion prevails. When a Spaniard dies, "his relations send to the treasury to buy a bull," which is a "ticket for admission into Paradise." "The virtue of this bull is not confined to dispensing with the obligation of going into purgatory, but extends to extricating the soul which, like the asbestos, is whitening in its flames. It has the faculty even to designate the spirit it is wished to liberate. It is enough to write upon the bull the name of the person it animated in this lower world, and that very moment the gates of paradise are opened for him." Says M. Lavaysse:—"In all the churches of this country, there are pictures representing heaven and purgatory. In a corner of the picture is a priest saying mass; at the side, are people giving money for the celebration of mass, and souls starting out of purgatory, when masses have been said for them. They are received by the archangel, St. Michael, who is depicted holding a pair of scales in his hand, one of which is full of the money for the masses, and appears to sink, while the red hot souls, like broiled lobsters, throw themselves into the other scale, from which they fly to heaven."

The above extracts I have taken from a book entitled *Universal Traveller*. If you have any use for them, they are at your service. Respectfully yours,

TIMOTHY WHEELER.

Waterbury Centre, Feb. 16, 1861.

For the Crisis.

The Fulfillment of Wishes.

A wish is defined as an expression of earnest desire, and, when directed to our heavenly Father, is in reality prayer. We are all conscious of a secret or avowed longing for some coveted good, which we fancy would add materially to our happiness; these wishes vary according to the different characters, habits and external circumstances of our earthly allotments. The poor long for wealth, rank and influence; the sick, in body or mind, for health and enjoyment; the rich man sighs for freedom from care and domestic joys. Each one can frame for themselves innumerable unfulfilled wishes that mar our earthly happiness; and we are often tempted to charge our Maker with injustice in the dispensation of his favors, deeming ourselves capable of choosing our own lot, and controlling our own destiny, like an headstrong child, we would fain break loose from the restraining hand of tender paternal correction, thus "kicking against the pricks," till infinite mercy opens our eyes to discern a wiser way; then we kiss the rod, and find a "needs-be" for every trial.

Is the child of indulgence, whose wishes are all anticipated, happy? Far from it. The most pleasing delineations of childish innocence and delight are not the surroundings of the restless, pampered child of fortune; but the little half-clad urchin, who is left to create his own enjoyments, with a heap of dirt or a stagnant pool; "children too of a large growth," evidence that a humble lot is most conducive to a contented spirit. "The more we have the more we want," is a trite but truthful proverb. In the "wisest of men" we have an example of one who had tasted to repletion all the delights the world can bestow on its votaries; yet, when every wish was fulfilled, he pronounced all "*vanity of vanities.*"

We may surely learn something from our own experience to reconcile us to the non-fulfillment of some of our cherished desires. Has the imagined good, when attained, never proved delusive, or withered in our grasp? The evil that we dreaded, and wished to avoid,—has it never been converted to a blessing? But it is to be hoped our wishes are not confined to temporal benefits, and we may surely expect a fulfillment of wishes regarding "heavenly treasures," for God's word assures us that "he will withhold no good thing" from his children; yet we may err even here as to the ways and means by which we "limit the Holy One of Israel;" though his people have ever found him to be a prayer-answering God, he may see fit to try their faith and patience in such a way as almost leads them to despair; but when we have "seen the end of the Lord," we shall be enabled to say—

> God chooses *best* for me and mine,
> Ne'er let my wayward heart repine,
> *My* wishes unfulfilled may be,
> Yet soon *Thy* wisdom I shall see.

AMY.

Davenport, May 6th.

SOLAR SUBSTANCES.—Two German chemists, working together in their laboratory at Heidelberg, have analysed the body of the sun. Fabulous as it may seem, this is literally true. They arrived at the results of their analysis solely by close examination of light. By this means it is ascertained, in a manner quite convincing to those who have witnessed the experiments, that the body of the sun contains large portions of iron and other metals and earth common to this globe of ours.

The World's Crisis.

BOSTON, MAY 22, 1861.

Eternal Suffering.

The "Editor's Table" of the last number of the *American Presbyterian* has the following notice:—

"'Debt and Grace,' a bulky 12mo. of nearly 500 pages, by C. F. Hudson, has reached the fourth thousand, and may be regarded as a standard work, so far as a work in defence of error can claim such an honorable title. It is a perfect armory of weapons, gathered by a thorough and scholarly man from every age and department of literature. The spirit of the book is apologetic; it aims to vindicate the character of the Deity and the christian religion from the embarassments which, in the view of the writer and his class, are brought upon them by the doctrine of the eternal suffering of the wicked. Annihilation, according to his view, relieves the the case of its difficulties. It is a rash putting forth of hands to stay the sacred ark. Published by Rudd & Carleton, New York, and for sale by Lippincott & Co., Philadelphia."

If the author of "Debt and Grace" may reckon as belonging to "his class" all those to whose minds "the doctrine of the eternal suffering of the wicked" presents "embarrassments" of the most serious character, his party is very large and includes one, at least, of the editors of the "Presbyterian," if his feelings on the subject remain what they were when, in one of his published "Practical Sermons," he said—"I have never seen one ray of light that has given relief to my tortured mind on this subject; it is all dark, dark, dark to my soul, and I cannot disguise it." We refer to ALBERT BARNES, and though we are obliged to quote from memory, we are sure we give his words with substantial accuracy. If the doctrine of everlasting torture is a "sacred ark," the individual we have just named is an eminent instance to prove that the "ark" contains "difficulties" which are felt by those who have not yielded assent to the doctrine of "annihilation."

But, blessed be God, *there is relief*, and we find an ample revelation of the fact in a "standard work" which the "Presbyterian" will not call "a defence of error:" we mean, of course, the BIBLE. We shall not feel while consulting this Divine oracle that we are guilty of "a rash putting forth of hands," nor shall we fear that "the anger of the Lord" will be "kindled against" us if, in the light of such teachings as we find there, our views of the destiny of the finally impenitent fail to meet the demands of so-called orthodoxy. We have no desire to "vindicate the character of the Deity" from any aspect in which it is presented to us in the Word of Truth; here we find Him set forth as a God of LOVE, who has "no pleasure in the DEATH of the wicked," and we would be found faithful in proclaiming to *perishing mortals* the declaration, from His mouth—"the soul that sinneth, it shall DIE." In echoing this solemn utterance to those who are thronging the "broad way," we find no occasion for "mental reservations" concerning its import; and in its *denfiteness*, together with its harmony with the attributes of God, there is found a motive power, to induce obedience and love, which is utterly wanting in the terrible representations of the prevailing theory.

In the same number of the "Presbyterian" from which the notice is taken, in an editorial on "Summer Work and Summer Preaching," we find the following:—"We have some examples in modern times of ministers—like Spurgeon—who can happily blend the doctrinal and the practical, proclaiming freely, simply, yet in a manner to interest and captivate thousands of common hearers, those doctrines of our Calvinistic faith, which by their enemies have been considered above the common apprehension."

Our design in quoting the foregoing endorsement of Mr. Spurgeon, will appear at once. We have just referred to the *terribleness* of the common view. We now propose to let Mr. Spurgeon draw a picture of its awful horrors—might we not say its *blasphemies?* We do not know whether *eternal misery* is one of "those doctrines of" the *Presbyterian's* "Calvinistic faith, which by their enemies have been considered above the common apprehension." We presume it may be. At any rate, Mr. Spurgeon's *happy* faculty of blending "the doctridal and the practical," and his ability to proclaim "freely, simply, yet in a manner to *interest* and *captivate* thousands of common hearers," are here vouched for, and he shall now speak to our readers on the important subject under consideration. In one of his sermons, republished in this country, he uses the following language:—

"When thou diest, thy soul will be tormented alone—that will be a hell for it—but at the day of judgment thy body will join thy soul, and then thou wilt have twin hells; body and soul shall be together, each brimfull of pain, thy soul sweating in its inmost pore drops of blood, and thy body, from head to foot, suffused with agony; conscience, judgment, memory, all tortured; but more, thy head tormented with racking pains, thine eyes starting from their sockets with sights of blood and woe; thine ears tormented with

> 'Sullen moans and hollow groans,
> And shrieks of tortured ghosts;'

Thine heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself, put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of Hell's Unutterable Lament; thy soul forever and ever aching, and thy body palpitating in unison with thy soul. Fictions, sir? Again, I say, they are no fictions, and as God liveth, but solid, stern truth. If God be true, and this Bible be true, what I have said is the truth, and you will find it one day to be so."

What, dear reader, shall we say of *this* attempt to "blend the doctrinal and the practical?" Shall we be charged with trifling if we ask what there is in this "to *interest* and *captivate* thousands of common hearers?" Our pen falters in any attempt properly to characterize such a representation as the foregoing. And yet, who will affirm that it is an exaggerated statement of the doctrine whose "difficulties" we may not seek to avoid without incurring the charge of rashness? The discourse from which the extract is taken contains also the following:—

"There is a real fire in hell, as truly as you now have a real body—a fire exactly like that we have on earth in everything except this, that it will not consume though it will torment you."

"It will *not consume*," says Mr. Spurgeon;—the word of God declares, "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they *shall* consume; into smoke *shall* they consume away." Ps, 37: 20. The issue is a plain one: a mortal says that the wicked will "*not* consume"—God says "they *shall* consume." "LET GOD BE TRUE."

☞ READ the interesting article on our fourth page, headed—"There shall be wars and rumors of wars." We found it in one of our exchanges, but do not know its source.

☞ Our *first editorial* (written before our "Salutatory") consisted of three paragraphs, with the caption, "WHERE ARE WE?" The *Harbinger* copies the last two paragraphs, under the heading, "Distress of Nations," and gives credit to the "London Review!" Try again, Bro. Newman—but do not tell us this was an oversight, for we perfectly understand that already.

Bro. HENRY GREW—whom we have never *seen*, but have long *known* and *loved*—in a note accompanying his contributions to this number of the CRISIS, says:—

"Permit me to welcome you to your new position, with sincere supplication to our Father for all needful grace to occupy the same to his glory in the edification of his saints, and in winning souls to Jesus Christ."

Bro. J. B. COOK, of Binghamton, N. Y., in a letter dated 14th inst., writes:—

"Deliverance seems certain and soon, and altogether glorious. * * * The next event I look for is the opening scene of the great day which will bring deliverance to all the saints, Rev. 11: 15–18, 1 Cor. 15: 51, and the time of wrath follows—though nobody scarcely seems to see (so as to say) it; Rev. 15: 1–4; 15: 5, through 16; Isa. 26: 19–21; Dan. 12: 1. But the Lord he is God and needs no endorser. I must live on Him, the living bread, or perish."

The *Harbinger* of last week has the following items:—

"Bro. MILES GRANT has retired from the editorial chair of the *World's Crisis*, and Bro. RUFUS WENDELL, of Albany, has taken his place as editor of that paper. Bro. Grant is still engaged as an assistant editor. We suppose this is done to give Bro. Grant more liberty in his evangelical labors. We wish them both a hearty success in their sphere of action, and that they may be made a blessing to this corrupt age, who are waxing 'worse and worse, deceiving and being deceived.'"

☞ "Prof. C. F. Hudson, of Boston, Mass., being on a tour West, called on us on Saturday last, and on Sunday he gave two very able discourses in the New Hall, occupied by the church in this place."

2 Peter, 3: 8.

BRO. L. REIMER, Philadelphia, sends us another short extract from LUTHER'S works, taken, he says, from "an old edition of the year 1542, Vol. 1, page 569." On the above passage Luther's remarks are as follows:—

"2 Pet. 3: 8. 'One day before the Lord is as a thousand years,' etc."

"As before God there is no reckoning of time, a thousand years must be to him as one day; therefore is the first man just as near to him, as the last one, who shall be born just before the judgment day. We cannot comprehend time in any other way, but by beginning to count from Adam one year after another, until the judgment day. But before God all time is as one heap. Whatever seems long to us, is short to him, and *vice versa*. So man dies, his body is buried and decays, lies in the ground and knows nothing. But when the first man on the day of judgment shall arise, he will think that he had lain in the grave scarcely an hour. Then he will look around, and wonder that so many people have been born after him, of which he had not the least knowledge."

APPOINTMENTS CHANGED.—Our appointment at Syracuse, N. Y., for May 22d, and onward, is *withdrawn*. The one at Seneca Falls, N. Y., is changed from Monday evening, May 27th, to Wednesday evening, May 22d, and the one at Dansville, N. Y., will commence Friday evening, May 24th, instead of Wednesday evening, May 29th.

We will preach in Rochester, N. Y., Thursday evening, May 23d, if a place is provided, and we find the meeting advertised when we arrive. M. GRANT.

Book Notices.

"THE BREATH OF LIFE:" By Geo. Catlin. I have received from the publisher, John Wiley, of N. Y., (by paying for it,) as any one else can for 50 cts., a book by Geo. Catlin, the great traveller among the Indians, with the above title. Mr. C. has probably travelled more among savages, and seen more American Indians than any other live man. His book is instructive and funny withal. He notes the difference in *health* between savage and civilized Americans—the uncontaminated Indians being healthy, losing no children by disease, having fine teeth, etc.,—with the effeminacy of the whites, (whose teeth one Indian thought were spoiled by the lies that came over them)—and he concludes that, to a great extent, these differences arise from a different style of *breathing*, which is enforced by Indian mothers, and practiced by all their children. The sum and substance of the book and its concluding advice is, "SHUT YOUR MOUTH,"—thus keeping out bad air, fevers, ague, malaria, dust, impurities, etc.

The Indian women make their pappooses shut their *mouths*. (I wish some of the white women would, for they emit most horrible music when they are open.) When the children get their mouths open, asleep or awake, the women go and press their lips together and shut them. Through life they live with their mouths shut as much as possible. Man is the only animal that breathes through his *mouth* except when *heated*. The *nose* purifies the air by passing it through long, narrow, moist passages, where the dust is deposited. The mouth gulphs it down, dust and all. (☞ Snuff takers, I presume, ought to breathe through their mouths,—tobacco chewers through their noses.) The Indians sleep on their backs mainly, with a little pillow, not under the shoulders, but under the head, to throw it forward and keep the mouth *shut*.

The writer does not mention the use of *salt*, to which Bennick, an Indiana Indian Chief of much intelligence, (a salt-user, too,) attributes much of the degeneracy and feebleness of the Indians; but I am quite of the opinion that it will be well for us to heed his advice and breathe through our noses most of the time and keep our mouths shut.

I would suggest, therefore, that persons try and shut their mouths, especially consumptives; also rummies, tobacco chewers, and smokers; swearing men, scolding women, and squalling children; liars, slanderers, spouters, politicians, fools, and I had almost said *some* lawyers and preachers. But I forbear, and close with the advice, to KEEP YOUR MOUTH SHUT, especially in the damp, the night, the dust, and when asleep, or when disposed to say foolish things.

H. L. H.

"A DISCUSSION on the doctrine of future punishment, between H. V. Reed, of Dixon, Ill., and V. Hull, of Walworth, Wis."

This is a closely printed 12mo. of 136 pages. It contains thirty-two speeches, sixteen on each side. I judge from a brief examination of it that it will compare favorably with other books of the kind. It appears to have been conducted with ability and interest to the close. If you wish it send 30 cts., with your address, to Eld. H. V. Reed, Dixon, Ill. He has them on hand for sale, and needs the pay for them.

H. L. H.

"WAYSIDE GLEANINGS."—I have been perusing this little volume with deep interest. The author, Sister Fannie Parry, of Pine Avenue, Sandy Hill, has been known to the readers of the *Crisis* as one of its valuable contributors. Her sweet and truthful poems have, no doubt, comforted many hearts who now feel to mourn her loss. At the early age of twenty she was called to lay down her pen by the stern enemy, Death—a pen which had already done much honor to the cause of God. Some of her choicest gems of poetry, as well as many prose articles, are published in the volume, and are well worthy of perusal. Her arguments in the prose articles in behalf of truth, are weighty, evincing clear perceptions and sound mind—while a high order of talent is discernible throughout the work. No one can help loving so bold while yet so youthful an advocate for the truth. The style of the volume is quite attractive, and worthy a conspicuous place on the parlor table. It can be obtained at the *Crisis* office, or of Eld. J. Parry, Sandy Hill, N. Y.

A. C. J.

"THE COMING CONFLICT: With the inquiry—Ought Christians to bear arms? A discourse delivered at Chapman (Large) Hall, Sunday morning, May 12th, 1861, by P. B. Morgan. Published by request. Boston: Redding & Co." Price 5 cts. each; $8.00 per hundred. For sale at this office.

We are informed that the above work has just been put to press, contains twenty-four pages, and will be out in a few days. We trust it will be found a desideratum in these times of war.

Inquiries.

FROM A SISTER.—"Will some one please give, through the Crisis, an explanation or application of Luke 22: 36? Does it apply to the present struggle between the North and South, as many clergymen do apply it? H."

BRO. GRANT:—Please give your views of 2 Peter 3: 10-12. Are "the day of the Lord" and the "day of God" the same?

EBER DUNHAM.

Will some one show through the Crisis when Ministers began to be called Reverend, and the authority for so doing?

J. G. SMITH.

For the Crisis.

From the Prairie.

BRO. GRANT:—Permit me again to speak to the children at the east through the *Crisis*. Through the merciful care of our heavenly Father, we have been permitted to arrive in safety at our home in the great west, and commence the work of preaching the gospel of the kingdom;—and as there are many in the east with whom I have labored that would be glad to know my situation, and the prosperity of the cause in Ill., I take the opportunity of addressing them through our much loved paper. Our place of residence is about ninety-seven miles south west of Chicago, in the town of Lamoille, and what was a few years ago an unbroken prairie, but now for miles around under a state of cultivation. We live in a pleasant, quiet place, away from the bustle of town or city, in the midst of Nature's own loveliness. Blest retreat for the weary preacher, where he can commune with God, and prepare for a new struggle with the enemy, or to speak a cheering word to the weary saint of God. God has bestowed his blessing on the soil, but he has withheld the beautiful New England forests and pearly streams from this fair land, and we miss the sparkling brook and forest shade. But God hears prayer and gives us peace, blessed be his holy name.

I have travelled but little in the State as yet; have visited the church in Amboy, Lee Co.; found them united, strong in the faith of the gospel, looking for Jesus soon to come. This is the place of our Conference in May. They worship in Mechanic's Hall. The next place I visited was Earlville, Lasalle Co., and Shabona Grove, DeKalb Co., with my brother, who has been contending against the fables of the last days, wherever an opportunity offered, for the last four years. We started Friday, Apr. 26, on a tour to those places; and rode over rolling prairie and deep sloughs; arrived at Earlville about night, when our spirits were refreshed by the hearty welcome we received. We spoke to a good congregation in the evening, in the Methodist church, on the coming crisis. We made it our home with R. Snow, of Mass., an old friend and neighbor, whose kindness will not soon be forgotten. The few that are looking for the blessed hope in this place are struggling for the kingdom. May God bless them and give them admittance there. From this place we went to Shabona Grove, passing through East Paw Paw Grove, the most beautiful place I have seen in the west. We arrived just at night at Bro. Norton's, the pilgrim's home. We found them waiting for us, and we were welcomed to that almost New England home in the skirts of Shabona Grove, where oft the weary pilgrim has rested his frame before. Preached in the evening, on the signs of the times, to an attentive congregation. Men are becoming convinced that there is a crisis just at hand. God grant that they may see that it is the coming of Christ to judgment, and prepare for it. Sunday morning, preached again on the inheritance of the saints—a large congregation present; there seemed to be an interest in the great truths of the gospel. My prayer to God is that the people may see that the covenant and promise of Jehovah give Christ and his church the land, purified and made the habitation of the saints in light. In the afternoon my brother preached on the resurrection of the dead; in the evening I preached again in the town of Clinton. Quite a number are looking for the Lord in this place, and seem inclined to labor in earnest for God. May the Lord direct them into all truth, and give them the kingdom at last. Here we met Bro. Spencer, who also is a preacher.

The Grove and place takes its name from Shabona, an Indian chief, who resided here long after his tribe had been swept away. He was a friend to the whites, and served them in the Black Hawk war. We visited with subdued feelings the log house of the Indian chief, a relic of the past; and as we thought of a once powerful race, now almost extinct, we were forcibly impressed with the transitory state of earthly things. No more is the grove lighted by his council fires; no more will he slake his thirst from the creek that passed by his door. We left the haunt of the old Indian, thanking God that the time was so soon coming when the Prince of peace shall reign and give life and immortality to the tried and tempted saints of God. Pray for us, that God may give us health, and bless our efforts to do good.

H. G. M'CULLOCH.

Lamoille, Bureau Co., Ill., Apr. 30, '61.

☞ We must first learn to be silent before we can properly learn to speak.

For the Crisis.

Faith's View of the Christian's Glory.

The view taken by faith is that given by the Great Teacher and his apostles, John 17; Eph. 1 to 3. *The measure* of this glory is so set forth as to exhaust all language, all comparison, and all conception! It is "the fullness" of the glory of Jesus—"all the fullness of God!" Eph. 3: 15–19; John 1: 16; 14: 23; 15: 9–15; 17: 22. "The glory which thou gavest me I have given them"—they "shall be like Him"—"fashioned like unto His glorious (glorified) body!" Phil. 3: 11.

The relation and likeness of the church to the Messiah is set forth by that of Eve to Adam—of the bride to the Bridegroom. Eph. 5: 32; John 3: 29.

He who hath "in all things the pre-eminence" is "the first born" of the Most High. Luke 1: 31–35; Rom. 8: 30; Col. 1: 15–18; but those now "begotten (and yet to be *born*) again into the image of the heavenly" are "the many brethren—the household (family) of God!"

Further proof might be furnished; but my aim is not argument. The echo of the voice of God is enough for testimony, and testimony is now my sole object. "If they believe not" God—"neither would they believe though one rose from the dead." On this grand theme please observe,

1. That this testimony is from on high. It needs no endorsement—no other authorization. *These* are the crowning and ever accurate statements of God Almighty as to the christian's future glory. It is enough! "Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee!"

2. Doubt and opposition as to these parts of truth are as un-worthy and un holy as they would be to the Messiahship of Jesus. Both stand or fall with the testimony of God. Amen.

3. These plain, oft-repeated and positive portions of truth place "the church of the *first born*" with Christ in "pre-eminence." They are (to be manifested) the sons—the heirs of God—co-heirs with Jesus! Hence they will yet be "kings and priests" with the Melchisedek king! Some having "authority over ten cities—five cities," and the apostles over "the *twelve* tribes of Israel." Amen! "The root of Jesse shall rise to *reign* (be king) over the nations."

J. B. C.

The Clouds that precede the coming of the Son of Man.

Cotton Mather in his "Magnalia," says of John Eliot, the famous apostle to the Indians, that "when any bad news arrived, his usual reflection thereupon would be, 'Behold some of the clouds in which we must look for the coming of the Son of man.'"—*See Time of the End*, p. 330.

Mather also says of him, "While he was thus making his retreat out of this evil world, his discourses from time to time ran upon 'the coming of the Lord Jesus Christ;' it was the theme which he still had recourse unto, and we were sure to have something of this, whatever other subject he were upon. On this he talked, on this he prayed, for this he longed," *Ib.*

There can be no more suitable theme for conversation, than the coming of the Son of man. It being a great, a glorious, and a near reality, why should we not converse respecting it, and pray and long for it? And when we look ahead and see the threatening aspect of the nations, and our land convulsed with insurrection and rebellion, why should it not cause us to turn our thoughts, like that missionary of the cross, to the Redeemer, to the coming of Him, who will ere long put an end to all contention and strife, to all treason and madness, and will inaugurate his own chosen reign of peace and righteousness!—coming in person and reigning from sea to sea, and from the river to the ends of the earth.

We cannot know beforehand just how much trial and contest this world must witness before it passes through its purgatorial fires, and we know our readers wish us to make no assertions any farther than we can read them in the revealed word. But should it please God to involve this entire globe in a condition of anarchy, by causing every recognized government upon it to drop the scepter, we do not see that it would be anything more than is brought to view in the symbol of the smiting of the Image, by the stone in Daniel 2d; the smiting of which must show a crumbling to pieces of all dynasties—the removal of the unregenerate from the earth, being symbolized by the sweeping away, like chaff by the wind, of the triturated constituents of the Image.

Whilst, therefore, we may not know what lulls there may be in the storm, what calms in the tempest, or what conquests, conciliations or reconstructions there be before the end, it will be well to keep ever in mind the coming of the Son of man, as the termination of all this turmoil, and to look with Eliot, upon this as among the clouds that precede his coming.—*Advent Herald.*

☞ Rev. Albert Barnes, being inclined to sleep during a dull sermon, a friend who was with him joked him on having nodded now and then. Dr. B. insisted that he had been awake all the time. "Well, then," said his friend, "can you tell me what the sermon was about?" "Yes, I can," he answered, "it was about an hour too long."

A New Theological Seminary.

We find the question on our table, and pass it along, whether another school for the prophets is not needed. Many churches have great and protracted difficulty in obtaining a pastor who is fitted to their peculiar wants and wishes. One church has very nice shadings, perhaps overcloudings, in its theology. Another is so given to practical godliness that it cannot receive any doctrinal preaching, like a pilot so intent on the practical duties of the helm that he cannot give any attention to charts and reckonings. Yet another church would captivate and convert (to pew occupants at least) certain outsiders, who rank sermonizing among the fine arts, and the pulpit as a baptized lyceum. The circumstances of another church are very peculiar. They are surrounded by Arminians, Restorationists, Unitarians, etc. They would draw all these into a Broad Church Evangelical. A young man of popular talent, prepossessing appearance, (good *physique*, we think the churches watching for pastors call it,) silent on doctrines, progressive, devout in attitudes and intonations, would answer their purpose. The First Avenue Church is destitute. Under the former pastor this church did nothing but sustain its regular meetings and the common charities of the day, make small and frequent additions to its numbers, and live a common Christian life. But they could not pay their pastor, and so sent him away. They want a smart young man, and are not particular about the salary. The Pilgrim Rock Church is in want of a man. During the presidential campaign their house was closed, except for the discussion of "great questions." "What must I do to be saved?" was not one of them. The election is now over, the times are dull, and they propose to have a revival. Deacon Eli, one of the officers in this church, wants a man of great power; for his sons, Hophni and Phineas, give him some anxiety. They want a man who has always produced a revival in his six and twelve months' settlements. A new and fashionable church, in a growing place, feels the need of a man a little above medium size, dark complexion, heavy whiskers, and perhaps moustache. The latter point cannot be settled till after the next levee. If he have all but the moustache, and they settle it to have it, they consent to close the house while he tarries at Jericho the time requisite. The Polygon Church wants a man so smart and so feeble, that he can preach but seldom. A pale, thoughtful recluse, who has strength to see only the principal families, and has a German reputation, would be preferred. If his health requires a trip to Europe, while they shut up the church for six months, and pay his expenses, it will suit them, for "a good name is better than precious ointment."

It is proposed to found a Seminary that will furnish *custom-made ministers*. From four to eighteen months, according to the specialities in the order, would suffice to get up the article, while many a church has spent three years in hearing candidates and criticizing, and then got nothing but a minister of the Gospel.

It is an open question, whether or not to have any creed, even one for "substance of doctrine," in this new Seminary. For it is found that a definite creed, as the Westminster, is a special hindrance to settlement. Yet nothing serves so well as a basis on which to beget confidence, funds, professorship, etc. But we leave the whole question open, as we found it.—*Boston Review.*

Good Lord, give us *men* to preach the word! Strong men, good men, bold men, mighty men, *live men!* H. L. H.

Correspondence.

From Sr. E. S. Willard.

The Lord is doing a work here in "the highways and hedges," bless his holy name. We heard a man pray last night who has for the last ten years been given over to the demon—Alcohol. But, bless the Lord, Christ is stronger than Bacchus or Belial! Such a scene of rejoicing and shouting I have not witnessed for many years. And it did seem to me, if that long trodden-down wife had not praised God, that the stones would have cried out. Pray, friends, that this last call may be heeded.

Hammonton, N. J., May 8.

From Sr. Annie Thomas.

Bro. Wendell:—Feeling unusually impressed to write a few lines for your paper, and believing that I have the good Spirit, I will endeavor to obey its calling—praying the Lord to direct. I have often felt it duty to say a few words to the brethren and sisters scattered abroad, but have ever neglected until now; and feeling the most unworthy of God's children, I have excused myself from time to time. Brethren and sisters, we are living in perilous times, and if we would stand fast in the liberty of the gospel, wherewith Christ has made us free, and be prepared for the coming of Christ, we must obey God in all things. "Behold, the judge standeth before the door." O, let us take unto ourselves the whole armor of God, that we may be able to stand against the wiles of the devil; and, truly, our weapons of warfare are not carnal, but mighty through God to the pulling down of the strong holds of Satan. Praise the Lord! Jesus is the captain of our salvation; he leads the army, and he is sure to gain the victory. How I long to meet the redeemed of God in that blessed land where there will be no more parting; where the wicked will cease from troubling and the weary will be at rest.

Oh wished for day!
We'll ever, ever pray
For glory bright and realms of light,
To spend an endless day.

Brethren and sisters, pray for the little church here in Fairhaven. We are as sheep without a shepherd, having no minister to preach for us. We often feel discouraged, but God is with us, and we are determined to press our way on toward the kingdom. Though dark the way may seem at times, there is light beaming from the word of the Lord that assures us that the day is at hand. Soon the trump will sound, and we, if faithful, shall hear the welcome plaudit—"Come, ye blessed of my Father!" God grant that we may be among that happy number, is my prayer.

Fairhaven, Mass., May 15th, 1861.

Obituary Notices.

Died, in North Attleboro, Mass., May 10th, Bro. Harrison Holmes, aged fifty-eight years.

Bro. Holmes formerly belonged to the Methodist Church. He was one of the first in the Advent movement of '43, and he continued steadfast in the faith of the word of the Lord as it reads. To him it was "a lamp to his feet and a light unto his path." His sickness was of a chronic character, and most of the time for six months very painful; all of which he bore with much patience. At the last, he expressed unshaken confidence in his Savior, believing that he will raise him up at the last day.

Our brother has left a companion and several children, who are greatly afflicted by this bereavement. May the God of the widow and of the fatherless watch over and guide them in the way of peace and safety, and finally bring them into that rest that remains for the children of God.

The funeral was attended by the subscriber, and a discourse given to a large congregation, from the words, "He that believeth in me, though he were dead, yet shall he live." John 11: 25. J. S. White.

Died, in Chelsea, Mass., 13th inst., of scarlet fever, Charles Sumner, son of Bro B. G and Sr. Mary B. Getchell, aged ten months and twenty days.

Another bud of sweet unfolding has been nipped by the untimely frost,—another treasure hidden in the insatiate grave. Truly,

"Thou hast all seasons for thine own, oh death!"

But there is sweet hope and comfort left to the desolate when the innocent die. The eternal future shall restore them, glorified and immortalized—the chill and mold of death never to terrify affection again. The promise which the dear gift of earthly love inspired, shall have its heavenly fulfillment, when the redemption of man shall be complete, and sin and suffering have been forever banished from the world.

Let your hearts be comforted, stricken parents, having your trust in the arm of the Lord. May his presence fill the dreary void the enemy has made, and give you patience to await his will, believing that he will order all things well.

"Can we forget the buds that wove
Bright garlands round our tent?
The links that from our chain of love
By death's stern grasp were rent?
* * * * * *
We call them *lost*, but thou, our God,
Shalt guard their peaceful sleep,
And in thy casket of the sod
The rich deposit keep,
And bid the grave each atom tell
Thou to its charge hast given,
And raise our 'sown in tears' to swell
The harvest-song of Heaven."

Boston, May 18th. M. Augusta Grant

Fell on sleep and was gathered to his fathers, in Collinsville, Ct., Orlando M., son of Samuel M. and Hannah R. Tatro, aged fourteen years, three months and twelve days.

Orlando was a very active and intelligent lad, and gave great promise for the future; but he has been

"Nipped by death's untimely blast,
While in the bud."

The disease of which he died was congestion of the brain. He was taken sick on Thursday evening, and on Friday his last conscious act was to impart the kiss of affection on the cheek of a beloved parent. On Sunday morning death put an end to his suffering, and his fond parents, together with one brother and three sisters, are left to mourn his premature death; but in their affliction the word of the Lord gives them the comforting assurance that ere long death shall be robbed of his prey and the grave of its victims, and then Orlando will live again, and, we hope, live to die no more forever. May the Lord bless and sanctify this affliction to the lasting good of the entire family, and bring them all into his kingdom at last. Amen. C. Goodrich.

Died, of epileptic fits, May 14th, 1861, Mary Jane, daughter of Eld. Wm and Sarah Sweet, aged fifteen years and seven months, lacking one day.

She was sensitive on religious subjects when a young child, although her disease, which was one of the heart and commenced when about two years old, had impaired her mental faculties. She could read, and spent hours in the chamber reading the blessed Word. She often prayed with us in family prayer, and strictly observed secret prayer. It seemed like the simple language of fervent sincerity, and will long be remembered by the lone writer of this notice. May God bless her dear parents, brothers and sisters, and her kind neighbors, that we may all meet in that home where we shall rest. She lost her voice for singing, but frequently said God was going to give her a new voice. Her fits were frequent and most distressing, particularly the last attack, till the last enemy, death, had nearly completed its work. She then sweetly fell asleep in Jesus till He shall come to rouse the slumbering dead.

Died, in Low Hampton, N. Y., April 21st, 1861, of congestion of the brain, Emma A. daughter of Harrison and Anna Phelps, in her fifteenth year.

The subject of this notice was of a mild, affectionate disposition, beloved by all who knew her. She was confined to her room about two weeks; and although for most part of the time she suffered much distress of body, yet in the closing up of life she passed away like one going to sleep, without a groan or struggle. Her friends used every means within their reach for her recovery, but human skill was unavailing. When death calls, its mandate must be obeyed. The enemy makes no compromise. Soon after she was taken sick, her mother asked her if she loved the Savior. She replied in the affirmative, and expressed a desire to love him more. The deep sorrow and grief of those called to part with a beloved child and an affectionate sister, none can realize fully, save those who have passed through the affliction. But the evidences she gave of her love to the Savior is a comfort and solace to them in their bereavement. They sorrow not as those who have no hope. Hope looks beyond the grave, when friends shall meet again in that sorrowless state where

"There is no sorrow, nor any sighing,
Nor any tears there, nor any dying!"

O glorious prospect! Cheer up! afflicted ones; that loved one who has died in hope you will meet again, where no farewell tear is shed.

The funeral was attended on the 23d. Elder G. W. Burnham preached an interesting discourse on the occasion from Phil. 3: 11. D. E. A.

Advent Herald, please copy.

Died, at North Springfield, Vt., May 4th, 1861, Sister Lucy Spaulding, widow of John Spaulding, aged forty-eight years.

Her disease was a cancer in her right side. The cancer made its appearance first about one year since. All medical aid seemed to be useless, while its rage increased, even to the last. The latter part of her life was attended with much pain and suffering, which she patiently bore.

Sister Spaulding espoused the cause of Christ some twenty years or more since. She united with the Methodist church, and remained with them until 1844, when she received the good news of Jesus Christ soon coming to earth again, and life only through Him. She fell asleep with a good hope and strong faith that she should awake in the morning of the first resurrection to suffer and die no more. In compliance with her wishes, I attended her funeral and spoke to a good attendance from 2 Sam. 14: 14. S. Cook.

"*My daughter is even now dead.*"

Never was the sad truth expressed by these words more forcibly impressed upon my mind than a few days since, when I received a telegraphic despatch to attend the funeral of Sister Isabel Storer, daughter of Bro. Thomas M. and Sister Alice Storer, of Brunswick, Me., who fell asleep in Jesus the 6th inst., aged twenty-five years six months.

For several years it has been my privilege to be acquainted with the family of which our Sister was a member. Of the many endearing remembrances of past enjoyments with them, none are more valuable to my heart than those relating to the time when Isabel gave her heart to the Savior, and with others obeyed her Lord in the ordinance of baptism. Being of a very diffident temperament, Isabel was a Sister of but few words. Yet her christian deportment, her love of Jesus and his truth, ever told that she was a "pilgrim and stranger" upon the earth. None knew her but to love the christian graces she manifested. Fondly had the father and mother, brothers and sisters, hoped that Isabel would live till Jesus shall come, but, alas! the family circle has been broken, and one strong tie has been severed. Our beloved Sister has fallen by the cold hand of the "King of Terrors." Yet she is

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Hard as it is for this dear family to be thus bereft, they have the blessed gospel hope that their loved one will soon awake to eternal life. O, what "blessed hope" is this! How it assuages the grief of the heart-stricken relatives, "and bids them joyful be." May this hope ever sustain the surviving ones who are left to weep over the grave of their beloved daughter and sister, is my prayer.

R. R. York.

Summary of News.

FOREIGN.

PER STEAMSHIP PERSIA.

St Johns, N. F., May 20. It is confidently asserted that letters of marque had reached Liverpool and London. It was reported that vessels have left Liverpool with letters of marque, but the report is not confirmed.

Lord Derby expressed a hope in the House of Lords, that the forthcoming proclamation by the government will give emphatic warning that if British subjects join privateers, or become involved on either side, their blood will be on their own heads, as they can expect no redress from England. Lord Granville said that would be the natural result of the proclamation, which was only delayed in order that its wording might be carefully considered. It is reported that preparations are being made to hold an American Union meeting in London. The Times editorially says the mediation of England might as well be offered to a hurricane of the gulf of Mexico as to the States of America.

The War risks at Lloyds are unchanged. French political news is unimportant. The Turin Opinione says the time has come for France to officially recognize the new Kingdom of Italy, and calls on Napoleon to do so. Commander Martino will succeed Prince Carignani as the King's Lieutenant at Naples. It is reported that there are renewed symptoms of insurrection in Hungary. Spain has not yet entered into arrangements for annexing St. Domingo to her dominions, but it is announced that slavery will not be introduced.

There had been a religious insurrection in Kanzan, Russia, during which seventy peasants were shot.

The Calcutta, China and Australia mails had been telegraphed, and would probably reach London in season for the American mails by the Persia.

DOMESTIC.

New York, May 19. A special dispatch to the Herald states that the garrison at Fort Monroe is to consist of about 3000 men. A camp of between fifteen and twenty thousand men is to be created outside of the fortress, under Gen. Butler.

It is understood that all the forces now enrolled and offered in various States that will serve for three years, will be accepted.

The rebels of Virginia have been supplying themselves via River Rappahannock. The fact was discovered by one of General Butler's brigade and the river blockaded.

A rebel battery was discovered within a few days at Matticas Point, on the Virginia side of the Potomac. The battery was on too high land to be successfully attacked by a ship of war, but the rebels there will soon be dispersed from another direction.

A dispatch to the Tribune says that Richmond is the point of an early attack.

General Cooke has 6000 well armed troops at Culpepper, expecting an early attack. Scattered between there and Alexandria are nearly 3000, who are not expected to show fight until they have retreated on the main body at Culpepper. It is considered by military authorities that the proper course will be to march direct to Culpepper, and thence, if possible, to Charlottesville, where there are now 2500 troops, and thence to Lynchburg, as may be deemed best. Forces will also be dispatched by Acquia Creek, and a large force by way of Norfolk, so that on all sides Richmond will be invested. Probably the first encounter will be at Culpepper.

A dispatch to the Times states that ex-Governor Wise of Virginia is seriously ill.

The New York Eighth Regiment will be sworn in on Monday for the war.

Chambersburg, Pa., May 18. Heavy reinforcements are expected here when the troops march South.

A deserter, who was impressed at Culpepper Court House and went from thence to Harper's Ferry, has arrived here. He states that the captain of his company ordered the men to husband their powder and percussion caps, as they only had enough to fire five rounds. The rebels had only five brass field-pieces, the rest being old iron pieces, and they were short of provisions. Out of 7000 only 2000 were armed.

Judge Mason, late Collector at Baltimore, was arrested here to-day. He says he came to Chambersburg to see if the people would buy four negro children, whose father he emancipated. He is under arrest awaiting instructions from Washington.

Chambersburg, Pa., May 19. Judge Mason was released to-day.

A deserter from Harper's Ferry, named Stanley, belonging in Ohio, says there were but twelve cannon there on Thursday night. The Confederate troops on Friday night killed seven hogs and drove off three head of cattle belonging to a farmer in Maryland, three miles below the Ferry. They have committed similar depredations in Maryland for ten miles above the Ferry daily.

The troops here expect marching orders southward every day, and will certainly occupy Hagerstown in a few days.

Unionists who have been driven out of Virginia are arriving here daily. They tell sorrowful stories of their experience.

Washington, May 19. Gen. Butler will proceed to-morrow to take command of the department of Virginia, which includes all of that State this side of the Blue Ridge, and both the Carolinas.

The troops now accepted by government number no less than two hundred and thirty thousand, which, with the available force of the Navy, brings the number up to a quarter of a million of men.

Government will take possession of Arlington Heights on Wednesday, with a force of ten thousand men.

Notices, &c.

Grove Meeting.

A Grove meeting will be held at West Point, Wis., commencing on Friday, 2 o'clock, P. M., and hold over Lord's day following. Several ministers will be present. Let the scattered saints come to the feast. W. Sheldon.

Bro. Sheldon—We publish your notice just as it came to us, but it fails to state *where* the meeting is to be held! It may be too late to publish a corrected notice before the meeting.—Ed.

Notice.

After consulting some of the brethren, it is thought best to postpone our meeting of the 22d (on account of the war spirit running so high just at this present time) until some future time, as Bro. Grant may arrange.

By request of Bro. Grant,

Syracuse, N. Y. C. B. Turner.

Notice.

Our Quarterly Conference at the Pitcher School house, in Utica, Winona Co., Minn., is adjourned to Saturday, June 1st, at 10 o'clock, A. M., to continue over Sunday following. Brethren from a distance are requested to attend. Eld. Wm Sweet.

Herald, please copy.

Conference.

Providence permitting, a conference of believers in the gospel will be held at Ypsilanti, Mich., in the Advent Disciple chapel, commencing Friday, at 2 o'clock, P. M., May 31st, to continue over Lord's day following. Eld. A. N. Seymour and wife are expected to aid in preaching the word of life to the people. We also invite all ministering brethren who can to meet with us. We hope and expect to see brethren and friends from Salem, Northfield, Nankin, Adrian, etc., at this meeting. Come, brethren, *do* make especial effort to get out to this meeting and confer with us what can be done for the cause of our coming King in Eastern Mich. That King is coming speedily; therefore, what we do for him in this life must be done now. Come praying and trusting in God that his work may prosper. Strangers coming to this meeting will inquire for Bro. B. S. Weller and Amasa Scoville. By order of the Church,

J. A. Sober.

Western N. Y. General Association.

The Annual Meeting of this Association will be held at Seneca Falls, to commence on Thursday, June 6, 1861, at 7 1-2 o'clock, P. M., and continue over the following Sunday. All are invited to attend.

Arrangements will be made by the Church at this place to accommodate all who come with bed and board. Let all come by railroad who can, as it will be more inconvenient to provide for teams than mankind. However, let all come, and we will provide as best we can. Some two or more of our eastern elders are expected, and we desire more, nay all who can and will come, both east and west—both male and female.

Come, brethren, let us meet once more in love and harmony and worship before the Lord, as it were on the very threshold of the "*time of trouble.*"

B. B. Schanck, President.

T. G. Newman, Secretary.

Discussion.

I am to hold a discussion with Rev. Jacob Baker in Wales, commencing the first Tuesday evening in June, and continuing four evenings and days, if thought best.

Questions.—1. Will all men live forever? 2. Will any portion of mankind cease to be?

H. Pratt.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.63; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

New Hampshire State Conference.

As the time draws near for our State Conference, (June 20th, Thursday, at 2 o'clock, P. M.,) it is desirable that the place for holding it be decided upon as soon as practicable. Will brethren who may desire the Conference holden with them, inform us, so that we may be able to give seasonable notice?

T. M. Preble, Clerk of Conference.

Concord, N. H., May 3, 1861.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. Wendell, per order of Publishing Committee.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Thomas Smith will preach the first Sunday in June in Milo, Me., and the third Sunday in June in Surry, Me.

The Lord willing, I will preach at
Danbury, N. H. .... May 25th and 26th
East Andover .... May 28th and 29th
Chichester .... June 1st and 2d
Concord, (where Bro. Z. Ford may appoint) June 3d and 4th
Bookset .... June 5th
Manchester .... June 6th
Nashua .... June 7th, 8th and 9th
Fitchburg, Mass .... June 12th
Irving .... June 13th
Northfield Farms, Mass. June 14th, 15th and 16th
GEO. A. OTIS.

The Lord will, I will preach at Westville School-house in Southbridge, Mass., Sunday, May 26th.
Eld. S. P. BABCOCK.

Providence permitting, Eld. George Champlin will preach in South Reading, Mass., Sunday, May 26th.

If the Lord will, I will preach in
Exeter, N. H., Friday .... May 24th
Portsmouth, N. H., Sunday .... May 26th
The following week vacant, and the first Sunday in June. The second Sunday in June at Loudon Ridge, N. H. Third and fourth Sundays in June vacant.

I shall look for letters at each post-office in the above places. HIRAM MUNGER.

Bro. J. Couch will preach at
Lake Village, N. H. .... Sunday, May 26th
Exeter, N. H. .... Sunday, June 2d

Bro. I. H. Shipman will preach at
Lake Village, N. H. .... Sunday, June 2d

Bro. J. K. Bellows will meet the brethren at
Pleasant Valley, Ct. .... May 26th
Bakerville .... May 29th
Wrightville .... June 2d
Winsted .... June 9th

I will be at
West Deerfield .... Sunday, May 26th
Exeter .... Sunday, June 2d
J. G. SMITH.

I appoint to preach at
Mt. Vernon (Bean's school-house) .... May 26th
Belgrade meeting-house .... June 2d
H. B SEVEY.

The Lord permitting, I will preach at Loudon Ridge the 4th Sabbath in May.
T M PREBLE.

Providence permitting, I will preach at
Seneca Falls .... Wednesday eve., May 22d
Dansville, N. Y. .... Friday eve., May 24th
and continue over the Sabbath, and longer if thought best. MILES GRANT.

I appoint to preach as follows:—
Griswoldville .... June 2d
Savoy .... June 6th to 9th
Dalton .... June 16th
T. S. CANFIELD.

Eld. L. Boutell is expected to preach at Concord, N. H., in the meeting-house on the corner of Centre and Green streets, May 26th. T M PREBLE.

The Lord willing, I will meet with the saints of God as follows:—
Savoy .... May 24th
Griswoldville .... May 26th
Dalton .... June 2d
Well's Forge .... June 4th
Sandisfield .... June 5th
Winsted .... June 6th
Wrightville .... June 7th
Morris .... June 9th
GEO. L. TEEPLE.

Eld. J. Hemenway will preach in
Starks .... Sunday, May 26th

The Lord willing, D. A. Jones will meet with the church at Frankfort Mills, Me. .... May 26th

Business Matters.

To Correspondents.

H. T. Miller.—We have none of No. 8, May 1st, to spare.

Eld. C. P. Dow's P. O. address is Stanbridge, C. E., or Saxe's Mills, Highgate, Vt. Correspondents will address him at either place as they think best.

Cash Receipts.

H L Streeter 309, $3.00; J W Perham 294, $3.00; J Ellis 294, $1.50; Mrs. L Brewer 294, 50 cts; J E Robinson 308, $1.50; U Ladd p. pd., 320, $1.10; G Nosey per Mrs. C Bulkly 294, $1.48, Eld. C P Dow, postage 26 cts, T Richards 352, $4.00; D M Beach 295, $2.25.

D Rice 312, S Barton 312, P Rice 325, G Whipper 320, H T Miller 348, H Phelps 309, C L Burdick 320, Mrs. R Price 312, Er. Fuller 320, Mrs. Buchanan 300, C Stevens 310, A K Hyde 293, A S Meacham 279, J Elvidge 319, Al. Loomis 308, Emmit Perry 320, Eb. Barnes 312, S N Langly 312, S S Smith 320, A Spears, p. pd., 263, H A Currie p. pd., 320, T Capsey, p. pd., 317, J Hermon 320, J C Libby 293, M J Putnam 320, S Harding 320, D B Salter 296, O G Trundy 320,—$1.00 each.

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H. L. HASTINGS, 43 Weybosset St., Providence, R. I.

January, 1860.

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For the Crisis.

Lines.

BY MARIA MATHEWS.

"Take care of yourself. Dress well, and be seen in the world. This working for the poor, in a poor world, for poor people, brings poor pay, and if continued in, will bring you all to the poor house."—Brother R.

Friends warn me of danger as onward I go,
The cares of sad hearts in lone hovels to know;
But Jesus, my Master, would visit the place,
And happy am I, his dear footsteps to trace.

The pride of the world and the lovers of gold
Would tempt me by pleasures unnumbered, untold,
And fashion looks out from the windows of earth
And tries to allure me with things without worth.

The honor of men and the pencil of fame
Are waiting to write in bright colors my name;
But not to your pages my name shall be given,
I pray it may stand on the record in heaven.

When foes firmly stand, or when dangers appear,
When false friends forsake and destruction is near,
Ah! then would I stand, most determined to fight,
The Lord my salvation, my shield and my might.

O hinder me not, for I'm bearing my cross,
Your pride and your pomp are the relics of dross;
I love to walk lowly, as Jesus commands,
And bear gifts and burdens in merciful hands.

I love to come down where I'm driven to pray,
"O God, give me bread for this cold, chilly day!"
To *feel* what I need and expect a supply,
I want to do good in the world till I die.

The Master will come with his servants to count,
He'll pay every steward his honest amount;
I'll work with all might, that my balance may be,—
"Well done, faithful servant,—come reign now with me!"

Mission House, Providence, R. I.

For the Crisis.

Backsliding.

In almost every era of the church, her growth has been retarded and her grace marred by this parasite. In the early ages this painful, appalling spectacle was but too frequently and lamentably manifested. Numbered with the twelve apostles was a Judas who betrayed his Lord. Demas, "having loved this present world," forsook Paul; and among those to whom he preached the words of an endless life, were foolish Galatians, and apostate Corinthians. But while the church may mourn that such go out from her, may she not rejoice that they were not of her consecrated number, and that "the Lord knows them that are His."

Relaxing his grasp upon the standard of faith and works, step by step, the backslider passes down the delusive plain, acting under a law of subversive progression, until he at length finds himself bound and captivated by the Adversary of all goodness. Perhaps, at times, he desires to return to his lost position; but his intention being too often indecisive and future, the bonds of his captivity become more and more unyielding, and he is found less able to extricate himself to-day than yesterday, and will be less able to-morrow than to-day; thus, wholly impotent in himself, nothing but the power of God can effect his rescue.

Thus, if we remit our fervency in regard to even one known and positive duty, we become thereby more and more susceptible of omission, till we stumble upon the dark mountains, become engrossed with the cares and pleasures that belong wholly to the domain of earth, and forfeit our allegiance to the sovereign Redeemer. Such appears to have been the state of the Laodicean church, and such, we have too great reason to believe, is the state of the church in many places at the present time; occupying a kind of neutral ground, not wholly denying the form of religion, nor pressing on to the promised glories of immortal life. How deplorable the condition of such as have a name to live, while they are already dead to real piety. As fatal as the samiel of the desert, is the influence of such to the vitality of pure religion. Like stumbling-blocks in the King's highway, they seem to defeat the prosperity of Zion. Around the family hearth-stone of such, no voice of prayer is heard; and their food is eaten unblessed. No *consecrated* closet witnesses the effusions of hearts broken and contrite, ascending like acceptable incense before the throne of Him that seeth in secret.

Is it thus, that we are to wait and desire the appearing of our soon-coming Lord?

W. A. M.

East Stoneham, Mar., 1861.

For the Crisis.

A Cheering Thought.

In these days of rebellion and war, when nations and governments are being shaken, it is cheering to think that soon there will be set up a Kingdom which cannot be shaken, a Government against which there will be no rebellion. The African will be there, but not to be enslaved and trampled in the dust. No, blessed be God! oppression can never enter that fair land; "wars and rumors of wars" will no more be heard, for then "the meek shall inherit the *earth*: and shall delight themselves in the abundance of peace." Amen. Lord, hasten the day. GEO. W. LEWIS.

Bethel, Vt.

☞ Mr. Rogers, a Puritan divine, was styled the Enoch of his day. Bishop Kennet said of him, that England hardly ever brought forth a man who walked so closely with God. He was always remarkable for gravity and seriousness in company. He was once asked by a gentleman of rank, "Mr. Rogers, I like you and your company very well, but you are too precise." "O, sir," replied Mr. Rogers, "I serve a precise God!"

For the Crisis.

"Ministerial Rascality."

I want a new subscriber for the Crisis. One man has stopped his paper because of my article on "*Ministerial Rascality.*" Now I don't want the paper to go down, and I wish some one would get another paying subscriber in the place of the disaffected one. It appears that shot took effect. One man from the west wrote me approving it. I hear of another man, who has been charged with visiting his jug oftener than his closet, grumbling about his "character" being attacked. Another one has commenced a law suit against a man who brought him up to the mark, and bases his action upon a confidential letter which he came by, either dishonestly or dishonorably. He expects heavy damages no doubt. I hope he may have a good time.

Well, gentlemen, go ahead! show yourselves! We want to set the battle in array. We are not fighting men, but we are not disposed to be bullied or bluffed by a set of ungodly miscreants, who make their religion only a cloak for their many deviltries. God's cause and truth bleed, at pocket and at heart, because of the ungodliness of mere plunderers, who can "*gab*," but have no moral principle. Men who get in debt, cheat their creditors, drink rum, and commit debaucheries—who wax fat with good living at others' tables, and with laziness that keeps them from working to earn their own bread.

One man wrote me from away on the banks of the Mississippi, after reading my discourse on the "Qualifications for the christian service," calling for a preacher—such a man as I had described, especially in the *second* particular, i. e., a man who was HONEST!! I know *some such* men, thank God, but they are needed all around, and cannot be spared as I see. Pray God to send out more of them, and men too who will *do* something for God and truth, rather than dispute, snarl, grumble and find fault, and peddle more perverse questions and disputings than a busy man has time to think of, or talk about. I heard of one such who was boasting that he had "tripped up" H. L. H. in an argument. This might be; it isn't very hard, I presume, though it was done so gently that I did not know when, where, or how it was accomplished. The worst tripping up I have from such men is some $500 worth of books scattered about, a score of which they have bought and never paid for, and probably never will. That "trips me up," lays me flat on my back, and sends me out to borrow money to pay my own bills, and keep square and honest with the world and before God.

One word more. Churches *must* put their hand on rascals among them, whether in the ministry or elsewhere. If private interviews do not answer to convert him from his faults, "*tell it to the church.*" Don't send a rascal off to impose on others in distant regions, and so fleece the flock of God. Beware of "conference white-washings," and if you exclude a man for good and sufficient causes, then if any conference countenances him, or if any *newspaper* knowingly gives him currency after good and sufficient notice, let them bear the responsibility. Take care also who you ordain, and who you approve. "Lay hands suddenly on no man, neither be partaker's of other men's sins. Keep thyself pure." May God keep us pure.

H. L. HASTINGS.

Providence, R. I., May 11, '61.

For the Crisis.

Is it So?

Says the prophet: "Prepare to meet thy God." Amos 4: 12. Circumstances surround men's lives with obligations not to be ignored with impunity. The very nature of his destiny clothes him with responsibilities that must be met. It is true he may become inured to procrastination and inordinate lusts; but no natural propensity of the heart may assume the prerogative of nullifying a well demonstrated fact. Death may become a by-word to some men's ears and hearts by constant repetition, and a stolid indifference the result of another observed truth; yet the declaration of God, "Thou shalt surely die," is just as much believed as though the thunders of Jupiter echoed it in the ear with unceasing terror.

From this fact alone, as it presents itself a stepping-stone towards an unknown future, there is a great, noble incentive for man to progress in moral and religious excellence; but as a question of revealed destiny, is the forth-coming event less worthy of a fitting reception? It is recorded by the apostle of Jesus Christ, that by a personal manifestation of himself he "brought life and immortality to light *through the gospel.*" Now whether men's lives are proverbial for merit or de-merit, is no part of the argument; but as a gospel dispensation, is it not rather an unmerited grace, hitherto withheld by the absence of a redemption, but now made an attainable boon by the advent, death and resurrection of the Son of God? If this concession is granted, where, I ask, is the present prevailing immortality of the patriarchs and martyrs for God? What! immortality without a resurrection from the dead? I desire this point met. 1 Cor. 15: 16, 18. "For if the dead rise not, then they which are fallen asleep in Christ are perished."

Why should a race of already condemned culprits desire to abrogate a law enacted by God for the salvation of a lost world? Their hope is an unceasing struggle to attain their individual perfection. Why not arrive at it on the specified terms of the gospel? The plan is broad enough, but, as already granted, based on the work of Christ. It is philosophical, inasmuch as the requisition it makes is in the closest congruity with the plan itself. God has never in his history of dealings among men thrust upon them an unconditional destiny; but, upon the hypothesis that God is unchangeable, precaution has been a fostered attribute duly exercised in his moral government. Ezk. 18: 32, "I have no pleasure in the death of him that dieth; wherefore turn and live ye, saith the Lord God." Such an announcement evolves the whole scheme in the light of an universal privilege. And Christ, John 5: 40, "And ye will not come to me that ye might have life,"—manifestly preferring the courts of sin and its wages, death, than the gratuitous gift attainable by simple obedience. Is any one with a smattering of theology prepared to successfully demonstrate the eternity of evil from the passages in question? If so, let them ask themselves: Do I believe? Am I willing to accede to the authenticity of the gospel? And, finally, do the Scriptures teach man's immortality in the absence of Christ? If answered in the affirmative, was not the object of Christ's mission premature and uncalled for? And why is "the gift of God eternal life *through Jesus Christ our Lord?*

Honesty, as a virtue, becomes a mountain of light, around which all lesser graces cluster; and the christian that knows God through a system of revealed laws and promises,—that has been inducted into the mysteries of that higher life by the washing of regeneration,—will spurn a philosophical dogma as a viper that saps the life-blood from its victim. Such an one only prays that the light of the Divine Transcript, in its simplicity, may be the chart that is to guide him through life's howling wilderness, until the sun of life shall set upon his pathway. To be sure, popular errors may have been infused into his heart by force of instruction, until they have become maxims of theology; but God's truth, as revealed through Christ, his apostles, and the prophets, should be the moulding of opinion that relates to his spiritual concerns. There is no practical evidence of spiritual relation between God and man, except through the requisitions he makes upon him. Jno. 5: 39, "Search the Scriptures; for in them ye think ye have eternal life." Do this honestly, candidly, and prayerfully, setting aside previous notions of unproved precepts, and, if necessary, bury in eternal oblivion the friendship of former social relations, for the sake of Christ and his doctrines. Those things are at enmity with God.

The worth of immortality may never demonstrate itself to man from incidental causes. God's plans are absolute in themselves, and salvation, the greatest of them all, becomes a shelter of hope only as the candidate resolves himself into a salvable condition. "*This do, and live,*" is the requisition of an indulgent God. No matter what men think, or how firmly they are entrenched behind a fortress of theological speculation; for "the wisdom of this world is foolishness with God." As a question of immortal life and its relations to man, prudence should be the talisman to actuate a ready conformation to the terms of the gospel. In thus doing, a well defined hope, based on the immutable promises of *God alone*, will be the credentials that shall induct us safely into our promised rest. C. G. C.

For the Crisis.

Light Wanted.

I find an article in the *Crisis* of Feb. 13th, signed "W. L. Stroud." In commenting on Luke 23: 34, "Then said Jesus, Father, forgive them; for they know not what they do," he says, the words "them" and "they" refer to the principal party concerned in the killing the Prince of life, who derided him, etc. And he says, also, that "all Israel (nationally) will be saved." I have heard the same sentiments advanced for many years, and have always been left in the dark in respect to evidence, or by what authority the assertion is made. Therefore, I request Bro. S. to answer a few questions and help me out of the dark on that subject, and not only oblige me, but many others.

1. Did Christ's Father hear and answer his prayer? 2. If so, why were the judgments of God fulfilled on those murderers? Matt. 22: 7; Luke 21: 24. 3. How, or by what virtue, can those murderers be saved? 4. Whereas God said to Moses, Ex. 32: 33, "Whosoever hath sinned against me, him will I blot out of my book," how can those three thousand, referred to in verse 28th, and those that the earth swallowed up, and those two hundred and fifty that offered incense, Num. 16: 32–35, be saved? 5. If those Israelites that were murderers and idolaters can be saved, why may not all mankind that have died in their sins be saved, too? JOHN GIBSON.

Houghtonville, Vt., Apr. 30, 1861.

☞ The loss of goods and money is oftentimes no loss; if you had not lost them, they might perhaps have lost you.

"There shall be Wars and Rumors of Wars."

If there was ever a time when this Scripture was having a fulfillment it is to-day, for over the whole face of the earth there are either actual or threatened conflicts that call the nations to arms. Everywhere there is unusual combative activity that maps the world with hostile camps and fulfills the conditions spoken of for "the last days." For some years civil wars have existed in all the American countries south of us excepting Brazil, till they have become a chronic disease. For forty years Mexico, Central America, Venezuela, Peru, Chili and other States of more or less importance, have had internal or external conflicts that have left scarcely a day of peaceful quiet and prosperity. We had thought that their ill-temper and unhappy condition was the weaning process, when cut off from the mother country prematurely; they were disturbed in stomach, head and nerves, but would outgrow their evils and settle into national stability. Not so; they seem no better than they did a generation since; and we may doubt whether they now promise more for the future than a city infant fed on slop milk does of healthy teething. We are of a different race and training, and have enjoyed a different existence; but to us also has come war. Perhaps we ought not to have expected it otherwise, for temptations and perplexities must be needed to develope national as well as individual character. All other peoples have thus developed their internal life, and we might say in the language of Watts:

"Shall I be carried to the skies
On flowery beds of ease!
While others fight to win the prize,
And sail through bloody seas."

Still, so safe did we feel that nobody could believe that war would come, when Mars was blowing his trumpet and uttering his war-cry on all sides. But come it has: and here we go surging in the tide like other nations, and dashing on the stormy sea with as little control over our passions or destiny as had those of uncivilized or unchristian ages. Thus almost the whole American continent is following fife and drum, and striving for victories or to escape defeat.

Little better is the state of Europe. If not in actual war, every important nation hangs upon its verge or stands armed from head to foot, in preparation for it. Russia, the Great Bear of the North, has a civil revolution within herself, in her serf emancipation; she stretches one paw to Poland that is in semi-rebellion—the country filled with troops and the people daring them to fire; with the other she scratches the Asiatics from the Sea of Japan to the mountains of the Caucasus, and at the same time she wildly growls at the Porte and threatens to lap up his possession to the Bosphorus. Austria bristles all over with bayonets. She is in perpetual war to hold subdued peoples, and may any day be launched into other military troubles. Hungary groans in her mountains and demands release, and Venetia cries aloud by the sea to Italians impatient to let loose the dogs of war. So Denmark and Prussia are at variance; Italy has internal troubles—the Pope at Rome and reactionary movements at Naples; Turkey is in disruption; Spain is putting on her old armor, and looking to conquests and reconquests; France is breathing threatenings and destruction; and even England is fearful of enemies without, and may in the prostration of business fail to keep quiet within. All Europe is in war or siege, revolution or fear.

Asia is no better than other sections. From the mountains of Syria to the sea on the east, one wave follows another in quick succession, like the jars of an earthquake, and all is commotion. The blood is not yet dry on the sides of Lebanon where clan warred with clan; on the Circassian heights the watch fires of the native warriors burn as in the days of Schamyl; in India the rebellion still lingers and famine adds its destroying powers; Cochin China suffers under the French blade and bows to the French eagles; China, torn asunder by insurgent wars, gives way before the Minie rifle and the cross of St. George; and Japan, just opened to the world, is wild with the delirium of civil war.

So we go all over the earth; the nations labor and groan and God only knows what the future shall bring forth. Jeremiah, gifted with a vision of things to come, appears to have had his eye on our times, when he said: "Take the wine cup of this fury at my hand, saith the Lord God, and cause all the nations to whom I send them to drink it; and they shall drink and be moved, and be mad, because of the sword that I will send among them. Then I took the cup at the Lord's hand, and made all the nations to drink. . . . . A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword. Thus saith the Lord of Hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain shall be at that day, from one end of the earth to the other.—*Ex.*

☞ The trials of life are the tests which ascertain how much gold there is in us.

Selections.

A Popular Mistake.

There is no one thing in regard to which greater misapprehensions prevail than in relation to the pulpit labors of a faithful minister. We can recollect the time when we had the idea that the minister had quite an easy time of it. We thought he was a sort of speaking machine—that all that was necessary for him to do, was to go into the pulpit and open his mouth, and the words would flow out as a matter of course,—that it was the design of colleges and theological seminaries to *make preachers*, and that when made they would be able to get up before a congregation, and throw off a sermon with the same facility, and with as little forethought as a mechanic would accomplish a piece of handicraft. This is, doubtless, the general impression among the masses, even of professing Christians. It is somewhat amusing, sometimes, to hear persons expressing themselves in relation to this matter. They will speak of such and such ministers as being able to preach without any preparation.

We would take occasion here to remind our readers who may have allowed themselves to be deceived in regard to this matter, that no man can preach to edification without diligent and careful premeditation and study; and that those professed ministers of the gospel who seek to create the impression on the minds of their hearers, that they are ready at any moment to preach a sermon without having made previous preparation, are either grossly deceiving their hearers, or should be regarded as no better than clerical quacks.

We freely admit that there is great diversity of talent in this, as well as in all other professions; but no amount of talent, and no gift of utterance will supersede the necessity of constant and diligent study on the part of a preacher. The word of God must be closely and sedulously investigated, if we would exhibit the mind of the Spirit, and draw from it those rich stores of truth which it contains. Now it takes time to do this, and much more time than persons of inexperience with such matters would suppose.

There is, perhaps, no profession in which there is less opportunity to exhibit the fruits of study in such a way as that they will be seen and appreciated than that of the ministry. How often does the preacher spend hours in the perusal of critical works on the precise import of a word in the original, or the true grammatical construction of a sentence, and after he has ascertained it, a single sentence will perhaps exhibit the result of all these protracted and laborious resources! Ah! Yes! hearers of the word little know the mental toil which the thought that his minister may be expressing, especially in the way of exposition, may have occasioned him.

We have called attention to this matter, not with a view of eliciting sympathy in behalf of the profession; but simply to let our readers know that the most incorrect ideas are prevalent, especially among the less informed classes of hearers, in relation to the amount of labor which the duties of the pulpit require. We refer here not to physical, but to mental labor. The former is sometimes appreciated when the latter is wholly overlooked. We have often heard persons expressing sympathy in behalf of preachers, in consequence of having had to stand so long and speak so much. Perhaps the preparation of these discourses produced, owing to the influence of the mind on the body, a far greater degree of physical exhaustion, than was caused by the bodily exercise required in the delivery. The one, however, is seen, whereas the other is known only to the individual himself.

Christian Instructor.

Thoughts on 1 Cor. 15: 22.

"For as in Adam all die, even so in Christ shall all be made alive."

This scripture is supposed by many to refer to the resurrection of the wicked as well as the righteous, because it is equally true of them that they die in Adam. But this conclusion is not necessary, for a thing may be affirmed of a particular class, which is equally true of another class, and yet that other class not be had in view.

The apostle in this chapter is declaring the benefits of the resurrection; but the resurrection of the wicked is not for a benefit to them. If Christ is raised, a benefit is thereby conferred on them that sleep in Jesus. "But now is Christ risen from the dead, and become the first-fruits of them that slept." Verse 20. By this the apostle would show that those who are fallen asleep in Christ are not perished, inasmuch as Christ is the first-fruits of the harvest of saints. There is no change in the argument—the next two verses begin with "For." "For since by man (Adam) came death (on those who sleep in Jesus,) by man (Christ) came also the resurrection of the dead. *For* as in Adam all (of the class under consideration) die, even so in Christ shall all (the same class) be made alive." But that it refers only to the saints is evident from the next verse. "But every man in his own order, Christ the first-fruits, afterward they that are Christ's at his coming." All must admit that the expression, "every man," in this last verse covers the same ground exactly as the word "all" in the verse before it, hence it cannot apply to the wicked unless they are "Christ's at his coming."

In verse 35 the query is anticipated, "How are the dead raised up? and with what body do *they* come?" Now if this refers to the general dead, without distinction, Universalism follows. See Paul's answer to the query in verses 42–44. "So also is the resurrection of the dead. It is sown in corruption; it is raised in *incorruption.* It is sown in dishonor; it is raised in *glory*. It is sown in weakness; it is raised in *power*. It is sown a natural body; it is raised a *spiritual body*." Will the wicked be raised in "incorruption" and "glory" with "spiritual bodies?" If so, Universalism is true. If not, then the chapter has reference only to the righteous.

This view is also strengthened by the apostle's conclusion in the last verse. "*Therefore*, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

Though the saints die "in" (by or through) Adam, yet because "in," (by or through) Christ they will be made alive, therefore their labor is not in vain in the Lord.—M. E. CORNELL.—*Advent Review.*

The Central Sun.

Within the last few years an hypothesis has been advanced concerning the possibility of the existence of a central sun. The investigations have been prosecuted more particularly by M. Maedler, an eminent European astronomer. The great extent of the range of influence exercised by the law of gravitation, suggested the high probabilty that in the assemblage of stars with which our system is connected, there is a centre of gravity around which they revolve.

In order, if possible, to establish this theory by the facts of the universe, Maedler carried out his observations of the heavenly bodies with great perseverance and ingenuity, and was induced to direct special attention to the constellation Taurus, and particularly to the star Aldebaran, which seemed to have the nearest approximation to the required conditions. He subsequently ascertained that the star Alcyone, in the group of the Pleiades, occupied the desired point.

He discovered fourteen conspicuous stars, besides many that were smaller, around this central one, and when the proper motions of all these were determined, they were found to be in the same direction, and all nearly equal to each other. Within fifteen degrees of this centre there are also sixty stars, moving south, or in accordance with the hypothesis that Alcyone is the centre, forty-nine exhibiting no well-defined motion, and only one which appears to move contrary to the computed direction. Assuming Alcyone to be the grand centre of our astral system, and the direction of the sun's motion as determined by Argelander and Struve, he investigated the consequent movements of all the stars in every quarter of the heavens.

The result of the researches of Maedler led him to the conclusion that Alcyone, the principal star in the group of the Pleiades, occupies the centre of gravity, and that around it the universe of stars composing our astral system all revolve. The distance of this star is estimated to be so immense, that the light proceeding from it would require a period of five hundred and thirty-seven years to traverse the mighty interval which separates it from the sun.—*Methodist.*

Reading for Youth.

For the Crisis.

How to Write Easy.

Some of my readers may write for a living, or for pleasure. Now there is a right way and a wrong way, a good way and a bad way, a hard way and an easy way of doing this. It is very difficult to *tell how* to write without standing by the pupil and showing him how to do it. Still I will venture a few hints. Most of the teaching in schools is *wrong* decidedly on this point. Half the instruction about sitting, holding the pen, etc., is mere nonsense. It produces very little good effect. Persons write slowly, wearily, and in a cramped and tedious manner. To avoid this, consider the following rules:

1. Write on a flat table if you write *sitting;* when standing, a desk may do; but if sitting, a desk sloping towards a writer seems to me a very awkward arrangement. A flat table is far better.

2. Sit by the side of the table in such a position that your elbow will jut over the edge of the table about three or four inches.

3. Lay your paper square before you a little to the right, and sit so that the point of your elbow will be just about in a line with your *back*, only extended about a foot or so to the right of your body.

4. Hold your pen any way you choose; a good way is to lay it under the fore-finger and the thumb, and over the point and nail of the second finger; but, however you hold it, it will make very little difference with your writing.

5. Hold your arm in just such a position as you would if the palm of your hand lay flat upon your paper or table. Keep the back of the hand towards the top of the room, and do not turn your hand over to rest, or steady it upon your little finger.

6. Do not touch your fingers to the paper at all, or at most only allow the nails of the third and fourth finger to glide lightly over the paper. You will not need their support at all when you have learned to write.

7. Do not touch your *wrist* to the table or the paper *at all*, under any circumstances, while you write. The only place where the arm or hand is to touch the table is at the ball of the arm, some three or four inches below the elbow. This ball is to rest upon the edge of the table, forming a rolling pivot or fulcrum, on which the whole arm and hand are to be swung back and forth, and right and left.

8. Never move your fingers to form a letter while writing. This is what tires writers. The constant bending of the fingers back and forth to produce letters, wearies the writer and cramps the writing. The only use for fingers in writing is to *hold the pen*—not to *make* the *letters*. A man writing in this way can write just as well with a pen tied to his hand as he could with it between his fingers. The fingers should only move as his arm and hand move them. They should never be *crooked* and *bent* back and forth to form letters.

9. Holding the pen in the fingers, begin to roll the arm or move it back and forth and sideways, keeping the back of the hand upwards, the wrist off from the paper, and the fingers free; let all motion come from the roll of the arm close by the edge of the table. In this way you can make long marks clear across the page, without raising your hand, indeed you need not raise the hand at all, for it is already raised, and should be kept up all the time. Your writing will become more free. Your fingers will not ache, though you write all day, and you will find yourself gaining in general ease. The motions made by the arm will of course, be natural curves instead of the cramped crow-tracks made by aching and twisted fingers.

10. Write carefully, sit erect, write slow first, well next, and fast afterwards. Write plain, especially when you write for a newspaper. Study over these directions—remember them and practice them; and, though it may seem awkward to you to write in this way at first, in a little while you will feel, like one writer whom I taught these principles, who said he felt as if he wanted to go and tell all his friends of it, so they could write easy too.

Very truly, H. L. HASTINGS.

The Substitute.

In one of the suburbs of Paris there was, and I believe is now, an Asylum to reclaim those destitute youths who wander about the streets of that city. This institution is productive of great good.

One of its rules is, that when any one of the boys commits a fault, there shall be summoned from among his comrades a jury, who shall decide the case, and inflict the proper punishment, independently of the master, which is generally solitary confinement for a length of time, regulated according to the enormity of the offence. During this time the boy in disgrace is fed only on bread and water; but before he is actually confined, he who is appointed judge stands up, and says aloud, "Who will bear this boy's punishment for him?" Then, if any one is willing to be confined instead of the culprit, he immediately signifies his intention to the Judge; and the guilty boy, if fortunate enough to find some one who has sufficient kindness to bear his punishment for him, is obliged to carry to the substitute his allowance of food.

Well, one day a very wicked and depraved boy, well known in the streets of Paris, was admitted into the establishment. He at first seemed to like his new situation very well, and for some time restrained his bad propensities, but it was not very long before these began to show themselves, and for some minor offences he was forgiven, but at last he committed one so flagrant that it could not be passed over. It was this: He was one day playing with a boy, smaller than himself, when, from some cause or other, he became angry with him, and stabbed him with a knife in the breast. The poor little fellow immediately fell, and the other was at the same time seized by the boys; and a jury having been called, he was brought before them. And after the cause had been tried, he was sentenced to solitary confinement for an indefinite length of time; but before he was taken to the place appointed for his reception, the judge, as usual, stood up and said aloud, "Who will bear this boy's punishment for him?" Every one was silent, being impressed with the enormity of the crime, and the fear of being confined a long while.

All this time the wounded little boy was not present. Then the offender was confined. But some days after, all the boys were called together, and the question, "Who will bear this boy's punishment for him?" asked again. Then a voice was heard, saying, "I will." But who is it that is so generous as to utter these words? It is the very boy who was stabbed. This little fellow was shut up, and his enemy liberated. The bad boy had to carry the bread and water to his benefactor; and one day, while doing this, he was so overcome by the meekness and appearance of the little boy, weak from his wound, that he fell down at his feet in a flood of tears, exclaiming, "I'll never be wicked again!" and ever afterward was a reformed boy.

From this we see, that the most effectual way of subduing our enemies, and that which will afford us most pleasure afterward, is to forgive them; feeding them when hungry, clothing them when naked, giving them drink when thirsty; for in so doing we shall heap coals of fire upon their heads, and at the same time we shall imitate the example of our Lord, who, "when he was reviled, reviled not again," and who in the last moments of his agony prayed to God for his murderers, "Father, forgive them, for they know not what they do."

LEAVE IT TO GOD.—A little girl, giving an account of one of the school children having beaten her, was asked, "Well, what did you do? Did you beat her again?" She answered, "No, I left it to God!"

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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For Terms, see Fourth Page.

For the Crisis.

"Earth has no Sorrow Heaven cannot heal."

Did'st thou ever, in deep and unutterable sorrow,
Press a light, fairy form to thy grief-stricken heart?
Or, bending in soul-crushing agony o'er it,
Behold the last life-token slowly depart?
With thy treasure convulsively clasped to thy bosom,
Grief-choked and despairing, did'st in thy heart feel,
As thy tears lay like pearls 'mong the soft, shining ringlets,
That earth has one sorrow that Heaven can't heal?

Sad mourner! earth-mold might have tarnished thy jewel,
Too closely perchance to thy human heart pressed;
And so it was lovingly laid in its casket,
To sparkle at last all undimmed on thy breast.
Ah! methinks thou wilt learn, when the glad nuptial morning
Shall, rending the casket, thy treasure reveal,
And the bride, robed and jeweled, goes "into the marriage,"
That earth had no sorrow that Heaven can't heal.

Did'st thou e'er, with pale lips and a heart wildly throbbing,
Press the sad farewell kiss on a broad, noble brow,
And, forcing thy tears bravely back, softly whisper,
"How beauteous their feet who bear glad tidings" now?
And then as the door closed on thee in thy loneliness,
Did the thought o'er thy heart in its weakness e'er steal,
As thine "eyes failed with longing" to gaze on the loved one,
That earth has one sorrow that Heaven can't heal?

When those who've gone forth "bearing precious seed, weeping,"
Wat'ring well with their tears as they scattered abroad,
Shall come with rejoicing and glad "harvest shouting,"
Bringing plentiful sheaves for the garner of God:
Ah! methinks I can read in that shout, that shall waken
The echoes of Eden and on thine ear steal,
"Like the many-voiced waters and thundering mighty,"
Old earth had no sorrow that Heaven can't heal!

Oh, then shall we faint at the trials that wait us?
Shall we sigh for the crown ere we've borne well the cross?
Shall we shrink from the tempest, the clouds and thick darkness,
And repine that we're called to count all things but dross?
Ah, no! but we'll "take to ourselves the whole armor"—
God's truth to our "girdle"—his Spirit our "seal"—
And 'twill soon be proclaimed, by decree of the Mighty One,
Earth had no sorrow that Heaven can't heal!

Warner, N. H. L. R. K. Bisnor.

From the Bible Examiner.

Inherent Immortality: Inconsistency of its Advocates.

LETTER TO ELD. J. KNAPP.

BY ELD. J. S. WHITE, EAST BOSTON, MASS.

Dear Sir:—Having attended some of your meetings of late, and having heard you say some things which, if believed, must lead the mind into wrong views of God and the Bible, I think it proper to give them a passing notice.

On one occasion you said, Spiritualism, Universalism, and Annihilationism were all branches of infidelity.

Now, sir, how can you help seeing, that the first of these branches is the *natural* fruit of your own planting? You say, the body is not the man—that the man goes out of the body at death, and is immortal, and goes directly up to heaven, or down to hell! This faith of yours, is the foundation on which Spiritualism is built; yea, more, it is the thing itself, in all its essential elements. All that the spiritualists claim, naturally rests on your own basis: remove this, and Spiritualism is at an end. Let the basis remain, and it spontaneously flourishes in all its branches. They are only in advance in a straight line on your own track. This branch of infidelity is but your own seed come to maturity. Why throw stones at the fruit of the tree of your own planting?

What of Universalism? This you say is infidelity. But, sir, you both start at the same place, namely:—That *all* men have, or will have Immortality—that all have a deathless spirit, an undying soul! You say that all will live eternally, somewhere. To all this the Universalist says, Amen. You say, some will live in hell eternally; which is the same as to have eternal life in hell. For some of your "miserable hearers," as you call them, can't see the difference between eternal life and an undying soul. In view of your faith, that all men will live eternally, that all have immortality, and that the wicked, even, will be raised up with immortal bodies, as you say, the Universalist looks into the Bible and finds that eternal life is a subject of promise; and that it is promised to those *only*, who will be raised; therefore, their conclusion is, that if all men will live eternally, somewhere, as you say, then all men will be saved.

You, moreover, say, The fire in the earth may be the hell in which the wicked will live, with immortal souls and bodies, without end. Now, the Universalist looks again, and finds that the Bible attaches immortality *only* to those who will be found righteous; he concludes, therefore, that all will become righteous and be saved; hence, that your view of these immortal ones, wailing in hell eternally, is not correct. Besides, he reads, "The righteous shall be recompensed in the earth; much more the wicked and the sinner." This may be one reason why you think the wicked will live *in* the earth. But is it not as much a reason that the righteous will live in the earth?

He reads again, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5: 13.

He now asks, where are your immortal ones weeping, wailing, rolling, in eternal fire, cursing and blaspheming God *in* the earth? His conclusion, then, is, by your own showing, that the time will come when all will praise and bless God, alike in heaven and earth. These are the "miserable blockheads," as you call them, who believe in that branch of infidelity, called Universalism.

But what say you of the third branch of infidelity, "Annihilationism?" Your words are, "the body is not the man, as these miserable Annihilationists would have us believe. The soul is the man."

You have told us, we should not be afraid of the Bible—that we should take that for our rule, etc. Some of your "miserable" hearers read the Bible, and they find some very strange things there, if your frequent assertions are not strange. They read, "And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life; and *man* became a living soul." God, then, formed man of dust. Did he form what you call the soul of dust? No, you say; for you have said, the soul was made in a different way. Very well. God made man of dust. This, that He made of dust, you say was the *body*. Very well; the Lord says, that he made *man* of dust; so, by your own admission, the *body is the man*: yet you affirm, The body is *not* the man! God affirms that He made man out of the dust; and if, as you say, this was the body which he made, then the Bible tells us the body is not the man, or was the man, when God made him. God breathed into *man's* nostrils the breath of life; and man—of course he was man, before he lived—became a *living* soul. When he breathed he was a living man, or a living soul; and the living soul was the man. "*Man* became a living soul."

Your "miserable" hearers take the Bible for their rule, and believe it; your assertions to the contrary notwithstanding.

In your sermon on Future Punishment, you said there was but one passage which the Restorationists could construe in their favor, namely, "He spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.', You said, Hades, rendered hell, meant the grave, and should *never* be rendered hell. This you said, to show the restorationist that he is wrong in saying, Christ went to hell where the wicked are, and preached the Gospel to them while he was dead.

Now, it is said, that Christ's *soul* was not left in hell. And you say, that hell, in this passage, means the grave: you, moreover, say, the body is not the man; but the soul is the man. It follows, then, by your own showing, that the man, Jesus, his *soul*, to say nothing of the body, went into the grave when he died. Then, what becomes of your assertion, that Christ and the thief went directly to heaven when they died? Again, the hell in which the rich man lifted up his eyes, is hades; and, as you say hades means the grave, it follows that all your efforts to prove the rich man went right to hell torments, when he died, and there "engaged in a prayer-meeting," amounts to nothing; for you destroy that whole sermon by your effort to kill the restorationists. You say, Gehenna is the hell where the wicked are tormented. Now, as you have reminded us that hades means the grave, we would remind you, that Gehenna means the valley of Hinnom, on the side of old Jerusalem.

In concluding your sermon, you endeavored to answer an objection to your views of future punishment. Some say, they cannot see how it can be just for God to inflict such a punishment for sins committed in this short life. You compared such to the ox, who looked *over* the wall because he could not see *through* it. But *you* could see through it, you said. The following is the way you could see through it. First, you said, sin was an infinite evil, and deserved an infinite punishment, such as you described. What Bible you had for this assertion you did not tell us. You might tell us Eliphaz, the Temanite, said, sin is infinite. But, if you will look to Job 22: 5, you may find that this was said by one of "Job's comforters." And, if you look again, you may see that your text, on which your sermon on future punishment was founded, was the language of Elihu, another of Job's comforters. Job 36: 18.

Look at Job 42: 7, and you will find God said to the three persons who tormented Job, instead of comforting him, "Ye have not spoken of me the thing that is *right*, as my servant Job hath."

You said, sin was infinite, because committed against an infinite law; and, for this reason, it deserved infinite punishment. If you mean infinite in degree—and we shall infer that to be your meaning, by saying, the sinner will have an immortal body, so that the fire, with all its intensity inside this earth can't consume it—then the punishment will be unlimited; that is, it will be to the extent of God's power. Do you say, God will inflict torment to the extent of his ability? If He will, then we agree with you, that the punishment of the sinner will be infinite. But, in this case, we ask you to try again to show us the justice of such punishment, which you can so clearly see through. Will the sin of *man*, even though it should be committed to the extent of his ability, require punishment to the extent of *God's* ability? If He will not so punish the sinner, then punishment will be limited; of course it will *not* be infinite. If you say, it will be infinite in regard to time, you may not be so far from the Bible. On both the time and nature of future punishment, Paul may help you to see more plainly. See 2 Thess. 1: 9.

You seemed to be aware that those who, like the ox, could not see through the wall, would not be satisfied with the justice, in putting the person who might have died impenitent, after committing one sin, into eternal torture, to say nothing of the manifest evidence, that *you* could not see through it; so you struck off on the assertion, that God will punish men for the sins they commit after they get into hell! But where is the Bible for this? Remember, you told us you would stick to the Bible. Perhaps you can see through the difference between tormenting a being for ever, for one sin committed on earth, and putting the sinner, for that one sin, into hell, where he will, and must sin to all eternity, and then torment him because he is there? Some of your stupid hearers must look over the wall to see this. Besides, the sinner, in your hell, will either be on probation or he will not. If on probation, then he may reform, and so get out of that place. And if not on probation, he is not accountable for what he will do, and cannot, in justice be punished for it. Or do you see that God can, and will, for one or more sins committed in this life, put the sinner beyond the reach of mercy, and so fix his condition where he *must* sin, and then torment him for the sins he commits while there? Is this what you see, when looking through the wall?

To clap the climax of the glory which you behold, in having the sinner put into fire, inside this earth, and kept there forever, you say, by so doing, the inhabitants of Jupiter and of the other planets may thereby be prevented from sinning, and so escape the same fate! You say, they may look down and see the wicked of this world wailing in unutterable torments, and for fear of woe, they will keep themselves from falling!

Remember, in the above discourse, you told us, you should prove everything from the Bible. Where is the Bible that Jupiter is inhabited? Where is the evidence that the people on Jupiter, if any there are, have not already fallen? How can they look from Jupiter down into this earth, to see what is going on there? If they can, does it not savor a little of spiritualism, which you call infidelity? Again, suppose all you claim, that Jupiter is inhabited, and that the people are without sin, and that they need to have some object before them to keep them from sin, what evidence have you that the object need be the *eternal* torment of the damned in hell? How much virtue is there in that person who is kept from wrong, by fear of punishment? Are the inhabitants of Jupiter so hard to be restrained that all the love and goodness of God fail to keep them? And does it require such a punishment as you describe to secure preservation? Must it be the torment of some, of this world, in fire that will eternally burn? and to prevent them from burning *up*, will God give them an immortal body, as you say, which will stand this fire, and *not* burn up? See Malachi 4: 1; Matt. 3: 12.

You told us that you knew of a very proud person, who, by the Spirit of God, had all the pride burned out "root and branch." Did you mean that there was some pride left after that? If not, how much will there be left of the sinner after he is burned up root and branch? Don't dodge Washington is your own fixing. So, by is expected that the Malachi was one of soon advance into the interior of Virginia, via. Orange and Alexandria road.

The War Department have taken efficient measures to improve the commissariat of the army.

Occoquan, Va., gave sixty votes against secession, but the rebel troops marched into town the next day and drove away the Union men.

The rebels are said to be concentrating forces about fifteen miles below Alexandria for an attack.

A special dispatch to the American from Alexandria to-day says that Col. Wilcox, the commandant there, has issued a proclamation, proclaiming strict martial law. Capt. Whittlesey of the Michigan regiment has been appointed Provost Marshal, and Company H of that regiment, city police. Citizens are assured that they will be protected in their persons, property and slaves. All public property will be protected unless the United States forces should be attacked. Citizens are prohibited from entering or leaving the city without a written permit. All outrages or excesses by Federal soldiers will be promptly punished if reported.

The pickets of the forces at Alexandria were last night fired upon, and the troops called to arms in consequence, but nobody was hurt.

New Books.

Thessalonica; or, the Model Church, by H. L. Hastings,—75 cts.

Wayside Gleanings, by Fannie Parry,—75 cts.

Reasons for my Hope, by H. L. H.,—paper covers, 25 cts.

The Great Controversy, by H. L. H.,—paper covers, 25 cts.

Spiritualism a Satanic Delusion, by W. Ramsey,—paper covers, 25 cts.

Sent by mail, *prepaid*, on receipt of the prices, by H. L. Hastings, Providence, R. I., or at this office.

Notices, &c.

Notice.

Persons owing me for books, will confer a favor by remitting a part or all of the amounts due as soon as possible. Drafts on New York, or Eastern bills or gold, are preferred. Postage stamps are always current.

H. L. Hastings, Providence, R. I.

Notice.

There will be a Tent and Conference meeting about two miles and a half north of New Milford Ct., on the road to [The *place* here named in the written notice sent us we cannot decipher: it *seems* to read "*Mansall.*"—Ed.] to commence June 13th, and continue over the Sabbath. In behalf of New Milford church,

Edwin Sole.
Mason I. Read,

Conference.

The next session of the Western Central Quarterly Conference will commence on Thursday, 2 o'clock, P. M., June 13th, at Chandler's Mills, Belgrade, and continue over the following Lord's day. Call on Brethren Hiram Towle, Wm. Kelly, Noah Goodrich, and others.

I. C. Wellcome, Clerk.

Richmond, Me., May 27, '61.

Grove Meeting.

The Lord willing, there will be a Grove Meeting in Plainfield, Hampshire Co., Mass., on land we occupied last year for a meeting. The meeting will commence June 27th, at half past ten o'clock, A. M., and continue over the following Sabbath. Brethren are in [illegible]

people in Jupiter and other planets! Is it so, that God will torment one person forever for the good of somebody else? If in all this you are right, and see things clearly, we submit, that you can see better by looking *through* the wall, than we can by looking *over* it. That is what your spiritualist infidels say, that they can see through a stone wall or any other substance, far better than others can see with *no* obstacle in the way!

In the subject referred to, you did repeat several passages of Bible; some of them were to the point, and others, as we see things, were not rightly applied. And when you came to the conclusion of your discourse, and to one of the most important parts of the whole, I believe you did not refer to the Bible at all.

We are glad for all the good you may do. And we think you would do still more, if you would inform yourself on the sentiments of those who can't see through a stone wall as you do, and so not unintentionally misrepresent them; and deal a little *more* with the Bible, and *less* in assertion. J. S. W.

From the Bible Examiner.

Second Letter to Eld. Jacob Knapp.

Dear Sir:—In your recent stay in Boston, you said in one of your discourses, "If Christ had come in '43, as some supposed, half of Boston could not have seen him." On another time, soon after, you said publicly, that "In '43 many were looking for Christ to come personally, and they kept awake all night that they might have the first sight of him." You then said, "Suppose he had come to New York, Boston would not have been benefitted by it; for he could not have come to Boston, there would have been such a rabble about him."

In these remarks you plainly ignore one of the most prominent articles of faith in the creed of the Baptist church, of which you are a member. For you ridicule the idea of Christ's personal coming, which the church professes to believe, and which the Bible repeatedly affirms. Then you do not believe that he will so come in like manner as he went away. That he will come in the clouds of heaven; that he will descend from heaven with the voice of the angel to raise the dead; that all the tribes of the earth shall see him coming; for you say that should he come, not half of the people of Boston could see him; and if he should come to New York, he never could get to Boston on account of the rabble. I think you must have changed your mind since the time to which you refer. In '43 you spoke very respectfully of Christ's second personal coming, as taught in the Bible, and preached by W. Miller and others. You then said the doctrine was true, and the Lord might come at that time, and exhorted your hearers to be prepared for the event. Still you told us in your late visit that you had not changed your mind since you were here before, eighteen years ago. You may know how to put these statements together.

In the statements you now make of the coming of Christ, you not only show that you utterly reject the doctrine by your ridicule, but, according to Webster, you use blasphemy in doing it. He defines the word thus:—"An indignity offered to God by words or writing. That which derogates from the prerogatives of God."

It was Christ's prerogative to go where he chose when he was here, and no rabble could prevent him. It will be his prerogative to come, as he has said, so that every eye can see him, and to come from New York to Boston, if necessary, without being prevented by a rabble. But you say, He can't come so as to have half Boston see him; and if he should come to New York, *none* of Boston could see him, because he could not get to the latter place. Thus you arrogate the prerogatives of Christ, and consequently, so far as he is God, you blaspheme his holy name. Now if you can utter such impious irreverence to Christ, we do not wonder so much at the frequent unmanly epithets you apply to those who can't see things "through the wall," as you can. But we submit, whether it would not be *manly*, not to say Christlike, to be more sparing of those terms, putting every body on the list of infidels and on the road to hell who do not believe just as you do, or approve of all your measures, until you learn not to blasphemously ridicule our Savior in one of the most important and essential doctrines of revelation. For if not, it will avail but little for you to call others "blasphemers, infidels, stupid, miserable old fogies," etc. etc.

To the honor of the Baptist denomination, I am glad to know that many of them do not fellowship such a course. Now be entreated, that, while you are dealing in these wholesale denunciations of every body who do not adopt your ipse dixit, and are praying for ministers—"*we four and no more*"—that you do not include the Savior in the company of those whom you intentionally try to hold up to ridicule—whether to exalt yourself you may be the better judge. Remember the parable of the Publican and Pharisee. J. S. W.

Ancient Usage.—Dr. E. S. Shepherd, in a communication to the Christian Union, says:

"In my travels in Italy, on visiting the ancient baptistries, and inquiring of Catholic priests why they were so constructed, they all, as in one voice, replied that they were built when immersion was the practice of the church, and that such was the practice till the eleventh century. In this they answered truly and candidly. They do not pretend that the apostles practiced sprinkling for baptism. They say that the change was made by their church, and *that* is sufficient authority for them.

Dew.—There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. God rains his goodness and mercy as widespread as the dew, and if we lack them, it is because we will not open our hearts to receive them.

For the Crisis.

Evening Shadows.—No. 9.

BY S. S. BREWER.

"And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Dearly Beloved in Christ:—Having presented our humble opinion of the power above referred to, in former articles, we now proceed to present a few brief historical items concerning the *astonishment*, or *wonder*, created at the ascension of the beast. The seeds of discord, hatred and revolution, both of religion and government, were sown by Voltaire and his associates, and fairly inaugurated when the infuriated populace destroyed the Bastile, July 14, 1789. Then commenced the reign of terror: on the capture of this strong hold of oppression, the governor and officers were seized, their hands cut off, and then beheaded. The infuriated mob fixed their hands on pikes and carried them in bloody triumph through the streets of Paris. An open profession of Atheism was made on the 26th day of August, 1792. On the 21st of January, 1793, the King was beheaded, and the Queen shared the same fate on the 1st of October, 1793. I wish the reader to mark this definite fact—that the beast from the bottomless pit had fairly inaugurated his career in 1792 and in A. D. 1793. *Napoleon Bonaparte at that time was called "the little Corporal"*—distinguished himself in the command of artillery at Toulon. Therefore, Napoleon could not by any sort of reasoning answer to the idea of his being the one that was, and his son that was not, and the nephew that is. You will not fail to perceive the fact. Dear reader, I think we shall see that it is the French nation, from the commencement of the reign of terror, that fulfils the *eighth* head of the dragonic power, and not an uncle, son and nephew.

Second. I will now present some very brief historical extracts;—the first from Read's "Hand of God in History." Says the historian: "We are struck with admiration at the change which Europe has passed through during the last half century. It is but fifty-three years (Oct. 10th, 1793) since France voted christianity out of existence, and with impious hands assailed the temple of truth, and decreed that one stone should not be left upon another till the whole should be thrown down. In the temple which she set up, her image was the Goddess of Reason, and the reign of terror which followed was terrific and bloody beyond anything recorded in the annals of history of the apostacy. Revelation was trodden under foot, and evangelical piety scouted from the nation. Her voice was no where heard except as echoed in blood and groans, or from the remote valley or solitary glen." Smith, in his "Key to Revelation," says: "In August 26th, 1792, an open profession of atheism was made by the National Convention, and corresponding societies and atheistical clubs were everywhere fearlessly held in the French nation. Massacres and the reign of terror became the most horrid." Hear one report of the National Convention of Jan. 30, 1795:—"Last year you maintained 1,100,000 fighting men. France stood armed on one side, and all Europe on the other, and victory constantly followed the tri-colored standard. Holland is conquered, and England trembles; twenty-three regular seiges terminated; six pitched battles gained; two thousand cannon taken; two thousand towns submitted. The loss of men in the armies of France from 1780 to 1786 slain was said to be 1,200,000, besides the huge hosts of slaughtered citizens, men women and children, who were said to amount to 2,000,000. Gen. Denican, a French officer, declared that 3,000,000 of the French perished within five years of the Revolution in 1789. The Terrible Republic, (the name they assumed before they became an Empire,) having by public authority denied God and the Christian religion, were prepared to patronize any and every enormity: the burning of the Bible in a public place; the parading of the sacramental vessels through the streets on an ass in contempt." Another writer hath said:—"The reign of terror came, and in its bloody footsteps followed the terrific reign of Napoleon. Heretofore the atmosphere had been murky and mortiferous; the earth yet exhaled the bloody vapor of the revolution, and a lurid sky still bespoke the angry frown of indignant heaven. The heavens are again overcast! The thunders roar! The lightnings blaze! Europe is convulsed! The earth is terribly shaken! The Hero of Corsica comes, a burning comet, rolling over all Europe . . . thrones are crushed; kingdoms crumble; the foundations of the great deep are broken up." Dear reader, what astonishment, yea what wonder, did those bloody scenes enacted by this eighth head dragonic monster create over all the world. Truly, all did wonder and now wonder at dragonic France.

Lastly, on this point, allow me to present one more short extract—one that I deem necessary to show more fully the astonishment at the rise of the beast out of the bottomless pit:—"All Europe stood in amazement and perturbation at the events that were passing. The prodigious increase of power by France, and the revolting purposes to which she had applied it, began to arouse a universal dread for the independence of nations and the existence of social order. It was natural that kings and aristocracies should regard even the first outbreak of the revolution with dislike and apprehension now, from the frightful features it had assumed. This feeling was partaken by the whole world, and prevailed even among the most democratic communities. The enlightened citizens of the United States shared it with the ignorant populations of Sarmatia or Romelia. Upon the first reverse sustained by France, all the nations of the earth seemed to rush simultaneously to quell her. The sympathies of mankind were enlisted against her, for she had shown how hideous was the spirit by which she was actuated."

Having shown, it seems to me, most conclusively the identity of this world-wondering beast, we shall examine the work assigned in prophecy to be accomplished by it and its conjoint agents, which it seems according to statements of the last few years is progressing rapidly to a final consummation. Most emphatically, the day goeth away, and the shadows of the evening are stretched out.

For the Crisis.

Christ's Intercession.

A few thoughts suggested on seeing a picture of Christ, in a supplicating attitude, as if interceding for his people.

"He ever lives above,
For me to intercede;
His all-redeeming love,
His precious blood to plead."

What! *ever interceding?* and for us, weak, wretched us, borne down with care and trouble, and looking down in despondency, down, down into the depths of our weak, wretched hearts? Yes; He intercedes with the Father for us, miserable worms of the dust! and all the while we are forgetting *Him*—aye, grieving Him, by our disconsolation, our murmurings, our ingratitude, and our unthankfulness. Interceding for us, because, even while we are sinning against the Father, we desire the Father's blessings. See, his eyes turn upward in prayer, and he seems to cry once more, "Father, forgive them; they know not what they do."

We are tried with our enemies; they would conquer and destroy us. We forget to cry to God for assistance, but Christ does not forget us. He lifts his voice in supplication, and the Father delivers us from the "snare of the fowler," and from the "horrible pit and miry clay," and sets our feet upon the Rock of Ages.

We are sick, and our bodies are racked with pain and anguish; our minds sink into despondency beneath the heavy load, and our cry is, Wo is me, for I sink under a curse; but that sympathizing Savior beseeches the Almighty, and he sends rays of comfort divine to our wounded hearts, and draws us by the tender chords of love, until our sick couch seems like the gate of heaven, and we are resigned to any fate, knowing that He cannot err.

In poverty's dark vale we stumble along, beset by the briars and brambles that surround such unfortunate ones; then we exclaim, We are neglected by God and man; we shall surely perish; but our Intercessor presents his petition, and soon our pathway is strewn with flowers.

Divers afflictions encompass us about, and our hearts are rent with terrible emotions, and all peace has fled. O! then our Mediator, with groanings which cannot be uttered by mortals, intercedes with the Father for us,—and oh! such peace as fills our hearts! it flows like a river! it is unutterable! it passeth all understanding! and in our heavenly transports we cry aloud, Our heavenly Parent, we thank thee that thou hast given to the world thy Son, as a mediator between God and man. He who in his own body bore far more than our sufferings, and has now become our Mediator, yea, our Intercessor, who, not only when we pray, but when we fail to pray, and when steeped in guilt, still cries, "O spare them a little longer!"

How can we wilfully sin when we realize this fact? How enter upon the duties of life with a wicked, reckless, wanton, daring spirit, not knowing or caring about the consequences? How can we forget that, "yet a little longer," and the "great day of wrath" shall dawn, when the Mediator shall cease to intercede, and shall have become our Judge? Are we ready?

Scituate, R. I. [illegible]

For the Crisis.

Lines.

BY MARIA MATHEWS.

"Take care of yourself. Dress well, and be seen in the world. This working for the poor, in a poor world, for poor people, brings poor pay, and if continued in, will bring you all to the poor house."—Brother R.

Friends warn [illegible] of danger as onward I go,
The cares of [illegible] hearts in lone hovels to know;
But Jesus, my Master, would visit the place,
And happy am [illegible] dear footsteps to trace.

The pride of the world and the lovers of gold
Would tempt me by pleasures unnumbered, untold,
And fashion looks out from the windows of earth
And tries to allure me with things without worth.

The honor of men and the pencil of fame
Are waiting to write in bright colors my name;
But not to your pages my name shall be given,
I pray it may stand on the record in heaven.

When foes firmly stand, or when dangers appear,
When false friends forsake and destruction is near,
Ah! then would I stand, most determined to fight,
The Lord my salvation, my shield and my might.

O hinder me not, for I'm bearing my cross,
Your pride and your pomp are the relics of dross;
I love to walk lowly, as Jesus commands,
And bear gifts and burdens in merciful hands.

I love to come down where I'm driven to pray,
"O God, give me bread for this cold, chilly day!"
To *feel* what I need and expect a supply,
I want to do good in the world till I die.

The Master will come with his servants to count,
He'll pay every steward his honest amount;
I'll work with all might, that my balance may be,—
"Well done, faithful servant,—come reign now with me!"

Mission House, Providence, R. I.

For the Crisis.

Backsliding.

In almost every era of the church, her growth has been retarded and her grace marred by this parasite. In the early ages this painful, appalling spectacle was but too frequently and lamentably manifested. Numbered with the twelve apostles was a Judas who betrayed his Lord. Demas, "having loved this present world," forsook Paul; and among those to whom he preached the words of an endless life, were foolish Galatians, and apostate Corinthians. But while the church may mourn that such go out from her, may she not rejoice that they were not of her consecrated number, and that "the Lord knows them that are His."

Relaxing his grasp upon the standard of faith and works, step by step, the backslider passes down the delusive plain, acting under a law of subversive progression, until he at length finds himself bound and captivated by the Adversary of all goodness. Perhaps, at times, he desires to return to his lost position; but his intention being too often indecisive and future, the bonds of his captivity become more and more unyielding, and he is found less able to extricate himself to-day than yesterday, and will be less able to-morrow than to-day; thus, wholly impotent in himself, nothing but the power of God can effect his rescue.

Thus, if we remit our fervency in regard to even one known and positive duty, we become thereby more and more susceptible of omission, till we stumble upon the dark mountains, become engrossed with the cares and pleasures that belong wholly to the domain of earth, and forfeit our allegiance to the sovereign Redeemer. Such appears to have been the state of the Laodicean church, and such, we have too great reason to believe, is the state of the church in many places at the present time; occupying a kind of neutral ground, not wholly denying the form of religion, nor pressing on to the promised glories of immortal life. How deplorable the condition of such as have a name to live, while they are already dead to real piety. As fatal as the samiel of the desert, is the influence of such to the vitality of pure religion. Like stumbling-blocks in the King's highway, they seem to defeat the prosperity of Zion. Around the family hearth-stone of such, no voice of prayer is heard; and their food is eaten unblessed. No *consecrated* closet witnesses the effusions of hearts broken and contrite, ascending like acceptable incense before the throne of Him that seeth in secret.

Is it thus, that we are to wait and desire the appearing of our soon-coming Lord?

W. A. M.

East Stoneham, Mar., 1861.

For the Crisis.

A Cheering Thought.

In these days of rebellion and war, when nations and governments are being shaken, it is cheering to think that soon there will be set up a Kingdom which cannot be shaken, a Government against which there will be no rebellion. The African will be there, but not to be enslaved and trampled in the dust. No, blessed be God! oppression can never enter that fair land; "wars and rumors of wars" will no more be heard, for then "the meek shall inherit the earth: and shall delight themselves in the abundance of peace." Amen. Lord, hasten the day. GEO. W. LEWIS.

Bethel, Vt.

☞ Mr. Rogers, a Puritan divine, was styled the Enoch of his day. Bishop Kennett said of him, that England hardly ever brought forth a man who walked so closely with God. He was always remarkable for gravity and seriousness in company. Be[illegible] ed by a gentleman of rank, [illegible] you and your [illegible] but you are too precise [illegible] Rogers [illegible] serve a precise God!"

For the Crisis.

"Ministerial Rascality."

I want a new subscriber for the Crisis. One man has stopped his paper because of my article on "*Ministerial Rascality.*" Now I don't want the paper to go down, and I wish some one would get another paying subscriber in the place of the disaffected one. It appears that shot took effect. One man from the west wrote me approving it. I hear of another man, who has been charged with visiting his jug oftener than his closet, grumbling about his "character" being attacked. Another one has commenced a law suit against a man who brought him up to the mark, and bases his action upon a confidential letter which he came by, either dishonestly or dishonorably. He expects heavy damages no doubt. I hope he may have a good time.

Well, gentlemen, go ahead! show yourselves! We want to set the battle in array. We are not fighting men, but we are not disposed to be bullied or bluffed by a set of ungodly miscreants, who make their religion only a cloak for their many deviltries. God's cause and truth bleed, at pocket and at heart, because of the ungodliness of mere plunderers, who can "*gab*," but have no moral principle. Men who get in debt, cheat their creditors, drink rum, and commit debaucheries—who wax fat with good living at others' tables, and with laziness that keeps them from working to earn their own bread.

One man wrote me from away on the banks of the Mississippi, after reading my discourse on the "Qualifications for the christian service," calling for a preacher—such a man as I had described, especially in the *second* particular, i. e., a man who was HONEST!! I know *some such* men, thank God, but they are needed all around, and cannot be spared as I see. Pray God to send out more of them, and men too who will *do* something for God and truth, rather than dispute, snarl, grumble and find fault, and peddle more perverse questions and disputings than a busy man has time to think of, or talk about. I heard of one such who was boasting that he had "tripped up" H. L. H. in an argument. This might be; it isn't very hard, I presume, though it was done so gently that I did not know when, where, or how it was accomplished. The worst tripping up I have from such men is some $500 worth of books scattered about, a score of which they have bought and never paid for, and probably never will. That "trips me up," lays me flat on my back, and sends me out to borrow money to pay my own bills, and keep square and honest with the world and before God.

One word more. Churches *must* put their hand on rascals among them, whether in the ministry or elsewhere. If private interviews do not answer to convert him from his faults, "*tell it to the church.*" Don't send a rascal off to impose on others in distant regions, and so fleece the flock of God. Beware of "conference white-washings," and if you exclude a man for good and sufficient causes, then if any conference countenances him, or if any *newspaper* knowingly gives him currency after good and sufficient notice, let them bear the responsibility. Take care also who you ordain, and who you approve. "Lay hands suddenly on no man, neither be partaker's of other men's sins. Keep thyself pure." May God keep us pure.

H. L. HASTINGS.

Providence, R. I., May 11, '61.

For the Crisis.

Is it So?

Says the prophet: "Prepare to meet thy God." Amos 4: 12. Circumstances surround men's lives with obligations not to be ignored with impunity. The very nature of his destiny clothes him with responsibilities that must be met. It is true he may become inured to procrastination and inordinate lusts; but no natural propensity of the heart may assume the prerogative of nullifying a well demonstrated fact. Death may become a by-word to some men's ears and hearts by constant repetition, and a stolid indifference the result of another observed truth; yet the declaration of God, "Thou shalt surely die," is just as much believed as though the thunders of Jupiter echoed it in the ear with unceasing terror.

From this fact alone, as it presents itself a stepping-stone towards an unknown future, there is a great, noble incentive for man to progress in moral and religious excellence; but as a question of revealed destiny, is the forth-coming event less worthy of a fitting reception? It is recorded by the apostle of Jesus Christ, that by a personal manifestation of himself he "brought life and immortality to light *through the gospel.*" Now whether men's lives are proverbial for merit or de-merit, is no part of the argument; but as a gospel dispensation, is it not rather an unmerited grace, hitherto withheld by the absence of a redemption, but now made an attainable boon by the advent, death and resurrection of the Son of God? If this concession is granted, where, I ask, is the present prevailing immortality of the patriarchs and martyrs for God? What! immortality without a resurrection from the dead? I desire this point met. 1 Cor. 15: 16, 18. "For if the dead [illegible]

Why should a race of already condemned culprits desire to abrogate a law enacted by God for the salvation of a lost world? Their hope is an unceasing struggle to attain their individual perfection. Why not arrive at it on the specified terms of the gospel? The plan is broad enough, but, as already granted, based on the work of Christ. It is philosophical, inasmuch as the requisition it makes is in the closest congruity with the plan itself. God has never in his history of dealings among men thrust upon them an unconditional destiny; but, upon the hypothesis that God is unchangeable, precaution has been a fostered attribute duly exercised in his moral government. Ezk. 18: 32, "I have no pleasure in the death of him that dieth; wherefore turn and live ye, saith the Lord God." Such an announcement evolves the whole scheme in the light of an universal privilege. And Christ, John 5: 40, "And ye will not come to me that ye might have life,"—manifestly preferring the courts of sin and its wages, death, than the gratuitous gift attainable by simple obedience. Is any one with a smattering of theology prepared to successfully demonstrate the eternity of evil from the passages in question? If so, let them ask themselves: Do I believe? Am I willing to accede to the authenticity of the gospel? And, finally, do the Scriptures teach man's immortality in the absence of Christ? If answered in the affirmative, was not the object of Christ's mission premature and uncalled for? And why is "the gift of God eternal life *through Jesus Christ our Lord?*

Honesty, as a virtue, becomes a mountain of light, around which all lesser graces cluster; and the christian that knows God through a system of revealed laws and promises,—that has been inducted into the mysteries of that higher life by the washing of regeneration,—will spurn a philosophical dogma as a viper that saps the life-blood from its victim. Such an one only prays that the light of the Divine Transcript, in its simplicity, may be the chart that is to guide him through life's howling wilderness, until the sun of life shall set upon his pathway. To be sure, popular errors may have been infused into his heart by force of instruction, until they have become maxims of theology; but God's truth, as revealed through Christ, his apostles, and the prophets, should be the moulding of opinion that relates to his spiritual concerns. There is no practical evidence of spiritual relation between God and man, except through the requisitions he makes upon him. Jno. 5: 39, "Search the Scriptures; for in them ye think ye have eternal life." Do this honestly, candidly, and prayerfully, setting aside previous notions of unproved precepts, and, if necessary, bury in eternal oblivion the friendship of former social relations, for the sake of Christ and his doctrines. Those things are at enmity with God.

The worth of immortality may never demonstrate itself to man from incidental causes. God's plans are absolute in themselves, and salvation, the greatest of them all, becomes a shelter of hope only as the candidate resolves himself into a salvable condition. "*This do, and live,*" is the requisition of an indulgent God. No matter what men think, or how firmly they are entrenched behind a fortress of theological speculation; for "the wisdom of this world is foolishness with God." As a question of immortal life and its relations to man, prudence should be the talisman to actuate a ready conformation to the terms of the gospel. In thus doing, a well defined hope, based on the immutable promises of *God alone*, will be the credentials that shall induct us safely into our promised rest.

C. G. C.

For the Crisis.

Light Wanted.

I find an article in the *Crisis* of Feb. 13th, signed "W. L. Stroud." In commenting on Luke 23: 34, "Then said Jesus, Father, forgive them; for they know not what they do," he says, the words "them" and "they" refer to the principal party concerned in the killing the Prince of life, who derided him, etc. And he says, also, that "all Israel (nationally) will be saved." I have heard the same sentiments advanced for many years, and have always been left in the dark in respect to evidence, or by what authority the assertion is made. Therefore, I request Bro. S. to answer a few questions and help me out of the dark on that subject, and not only oblige me, but many others.

1. Did Christ's Father hear and answer his prayer? 2. If so, why were the judgments of God fulfilled on those murderers? Matt. 22: 7; Luke 21: 24. 3. How, or by what virtue, can those murderers be saved? 4. Whereas God said to Moses, Ex. 32: 33, "Whosoever hath sinned against me, him will I blot out of my book," how can those three thousand, referred to in verse 28th, and those that the earth swallowed up, and those two hundred and fifty that offered incense, Num. 16: 32–35, be saved? 5. If those Israelites that were murderers and idolaters can be saved, why may not all mankind that have died in their sins be saved, too? JOHN GIBSON.

Houghtonville, Vt., Apr. 30, 1861.

☞ The loss of goods and money is oftentimes no loss; if you had not lost them, they might perhaps have lost you.

"There shall be Wars and Rumors of Wars."

If there was ever a time when this Scripture was having a fulfillment it is to-day, for over the whole face of the earth there are either actual or threatened conflicts that call the nations to arms. Everywhere there is unusual combative activity that maps the world with hostile camps and fulfills the conditions spoken of for "the last days." For some years civil wars have existed in all the American countries south of us excepting Brazil, till they have become a chronic disease. For forty years Mexico, Central America, Venezuela, Peru, Chili and other States of more or less importance, have had internal or external conflicts that have left scarcely a day of peaceful quiet and prosperity. We had thought that their ill-temper and unhappy condition was the weaning process, when cut off from the mother country prematurely; they were disturbed in stomach, head and nerves, but would outgrow their evils and settle into national stability. Not so; they seem no better than they did a generation since; and we may doubt whether they now promise more for the future than a city infant fed on slop milk does of healthy teething. We are of a different race and training, and have enjoyed a different existence; but to us also has come war. Perhaps we ought not to have expected it otherwise, for temptations and perplexities must be needed to develope national as well as individual character. All other peoples have thus developed their internal life, and we might say in the language of Watts:

"Shall I be carried to the skies
On flowery beds of ease!
While others fight to win the prize,
And sail through bloody seas."

Still, so safe did we feel that nobody could believe that war would come, when Mars was blowing his trumpet and uttering his war-cry on all sides. But come it has: and here we go surging in the tide like other nations, and dashing on the stormy sea with as little control over our passions or destiny as had those of uncivilized or unchristian ages. Thus almost the whole American continent is following fife and drum, and striving for victories or to escape defeat.

Little better is the state of Europe. If not in actual war, every important nation hangs upon its verge or stands armed from head to foot, in preparation for it. Russia, the Great Bear of the North, has a civil revolution within herself, in her serf emancipation; she stretches one paw to Poland that is in semi-rebellion—the country filled with troops and the people daring them to fire; with the other she scratches the Asiatics from the Sea of Japan to the mountains of the Caucasus, and at the same time she wildly growls at the Porte and threatens to lap up his possession to the Bosphorus. Austria bristles all over with bayonets. She is in perpetual war to hold subdued peoples, and may any day be launched into other military troubles. Hungary groans in her mountains and demands release, and Venetia cries aloud by the sea to Italians impatient to let loose the dogs of war. So Denmark and Prussia are at variance; Italy has internal troubles—the Pope at Rome and reactionary movements at Naples; Turkey is in disruption; Spain is putting on her old armor, and looking to conquests and reconquests; France is breathing threatenings and destruction; and even England is fearful of enemies without, and may in the prostration of business fail to keep quiet within. All Europe is in war or siege, revolution or fear.

Asia is no better than other sections. From the mountains of Syria to the sea on the east, one wave follows another in quick succession, like the jars of an earthquake, and all is commotion. The blood is not yet dry on the sides of Lebanon where clan warred with clan; on the Circassian heights the watch fires of the native warriors burn as in the days of Schamyl; in India the rebellion still lingers and famine adds its destroying powers; Cochin China suffers under the French blade and bows to the French eagles; China, torn asunder by insurgent wars, gives way before the Minnie rifle and the cross of St. George; and Japan, just opened to the world, is wild with the delirium of civil war.

So we go all over the earth; the nations labor and groan and God only knows what the future shall bring forth. Jeremiah, gifted with a vision of things to come, appears to have had his eye on our times, when he said: "Take the wine cup of this fury at my hand, saith the Lord God, and cause all the nations to whom I send them to drink it; and they shall drink and be moved, and be mad, because of the sword that I will send among them. Then I took the cup at the Lord's hand, and made all the nations to drink. . . . . A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword. Thus saith the Lord of Hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain shall be at that day, from one end of the earth to the other.—Ex.

☞ The trials of life are the tests which ascertain how much gold there is in us.

Selections.

A Popular Mistake.

There is no one thing in regard to which greater misapprehensions prevail than in relation to the pulpit labors of a faithful minister. We can recollect the time when we had the idea that the minister had quite an easy time of it. We thought he was a sort of speaking machine—that all that was necessary for him to do, was to go into the pulpit and open his mouth, and the words would flow out as a matter of course,—that it was the design of colleges and theological seminaries to *make preachers*, and that when made they would be able to get up before a congregation, and throw off a sermon with the same facility, and with as little forethought as a mechanic would accomplish a piece of handicraft. This is, doubtless, the general impression among the masses, even of professing Christians. It is somewhat amusing, sometimes, to hear persons expressing themselves in relation to this matter. They will speak of such and such ministers as being able to preach without any preparation.

We would take occasion here to remind our readers who may have allowed themselves to be deceived in regard to this matter, that no man can preach to edification without diligent and careful premeditation and study; and that those professed ministers of the gospel who seek to create the impression on the minds of their hearers, that they are ready at any moment to preach a sermon without having made previous preparation, are either grossly deceiving their hearers, or should be regarded as no better than clerical quacks.

We freely admit that there is great diversity of talent in this, as well as in all other professions; but no amount of talent, and no gift of utterance will supersede the necessity of constant and diligent study on the part of a preacher. The word of God must be closely and sedulously investigated, if we would exhibit the mind of the Spirit, and draw from it those rich stores of truth which it contains. Now it takes time to do this, and much more time than persons of inexperience with such matters would suppose.

There is, perhaps, no profession in which there is less opportunity to exhibit the fruits of study in such a way as that they will be seen and appreciated than that of the ministry. How often does the preacher spend hours in the perusal of critical works on the precise import of a word in the original, or the true grammatical construction of a sentence, and after he has ascertained it, a single sentence will perhaps exhibit the result of all these protracted and laborious resources! Ah! Yes! hearers of the word little know the mental toil which the thought that his minister may be expressing, especially in the way of exposition, may have occasioned him.

We have called attention to this matter, not with a view of eliciting sympathy in behalf of the profession; but simply to let our readers know that the most incorrect ideas are prevalent, especially among the less informed classes of hearers, in relation to the amount of labor which the duties of the pulpit require. We refer here not to physical, but to mental labor. The former is sometimes appreciated when the latter is wholly overlooked. We have often heard persons expressing sympathy in behalf of preachers, in consequence of having had to stand so long and speak so much. Perhaps the preparation of these discourses produced, owing to the influence of the mind on the body, a far greater degree of physical exhaustion, than was caused by the bodily exercise required in the delivery. The one, however, is seen, whereas the other is known only to the individual himself.

Christian Instructor.

Thoughts on 1 Cor. 15: 22.

"For as in Adam all die, even so in Christ shall all be made alive."

This scripture is supposed by many to refer to the resurrection of the wicked as well as the righteous, because it is equally true of them that they die in Adam. But this conclusion is not necessary, for a thing may be affirmed of a particular class, which is equally true of another class, and yet that other class not be had in view.

The apostle in this chapter is declaring the benefits of the resurrection; but the resurrection of the wicked is not for a benefit to them. If Christ is raised, a benefit is thereby conferred on them that sleep in Jesus. "But now is Christ risen from the dead, and become the first-fruits of them that slept." Verse 20. By this the apostle would show that those who are fallen asleep in Christ are not perished, inasmuch as Christ is the first-fruits of the harvest of saints. There is no change in the argument—the next two verses begin with "For." "For since by man (Adam) came death (on those who sleep in Jesus,) by man (Christ) came also the resurrection of the dead. *For* as in Adam all (of the class under consideration) die, even so in Christ shall all (the same class) be made alive." But that it refers only to the saints is evident from the next verse. "But every man in his own order, Christ the first-fruits, afterward they that are Christ's at his coming." All must admit that the expression, "every man," in this last verse covers the same ground exactly as the word "all" in the verse before it, hence it cannot apply to the wicked unless they are "Christ's at his coming."

In verse 35 the query is anticipated, "How are the dead raised up? and with what body do *they* come?" Now if this refers to the general dead, without distinction, Universalism follows. See Paul's answer to the query in verses 42–44. "So also is the resurrection of the dead. It is sown in corruption; it is raised in *incorruption*. It is sown in dishonor; it is raised in *glory*. It is sown in weakness; it is raised in *power*. It is sown a natural body; it is raised a *spiritual body*." Will the wicked be raised in "incorruption" and "glory" with "spiritual bodies?" If so, Universalism is true. If not, then the chapter has reference only to the righteous.

This view is also strengthened by the apostle's conclusion in the last verse. "*Therefore*, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." Though the saints die "in" (by or through) Adam, [illegible] (by or through) Christ they will be made alive, [illegible] their labor is not in vain in the Lord.—M. R. CORNELL.—*Advent Herald.*

The Central Sun.

Within the last few years an hypothesis has been advanced concerning the possibility of the existence of a central sun. The investigations have been prosecuted more particularly by M. Maedler, an eminent European astronomer. The great extent of the range of influence exercised by the law of gravitation, suggested the high probability that in the assemblage of stars with which our system is connected, there is a centre of gravity around which they revolve.

In order, if possible, to establish this theory by the facts of the universe, Maedler carried out his observations of the heavenly bodies with great perseverance and ingenuity, and was induced to direct special attention to the constellation Taurus, and particularly to the star Aldebaran, which seemed to have the nearest approximation to the required conditions. He subsequently ascertained that the star Alcyone, in the group of the Pleiades, occupied the desired point.

He discovered fourteen conspicuous stars, besides many that were smaller, around this central one, and when the proper motions of all these were determined, they were found to be in the same direction, and all nearly equal to each other. Within fifteen degrees of this centre there are also sixty stars, moving south, or in accordance with the hypothesis that Alcyone is the centre, forty-nine exhibiting no well-defined motion, and only one which appears to move contrary to the computed direction. Assuming Alcyone to be the grand centre of our astral system, and the direction of the sun's motion as determined by Argelander and Struve, he investigated the consequent movements of all the stars in every quarter of the heavens.

The result of the researches of Maedler led him to the conclusion that Alcyone, the principal star in the group of the Pleiades, occupies the centre of gravity, and that around it the universe of stars composing our astral system all revolve. The distance of this star is estimated to be so immense, that the light proceeding from it would require a period of five hundred and thirty-seven years to traverse the mighty interval which separates it from the sun.—*Methodist.*

Reading for Youth.

For the Crisis.

How to Write Easy.

Some of my readers may write for a living, or for pleasure. Now there is a right way and a wrong way, a good way and a bad way, a hard way and an easy way of doing this. It is very difficult to *tell how* to write without standing by the pupil and showing him how to do it. Still I will venture a few hints. Most of the teaching in schools is *wrong* decidedly on this point. Half the instruction about sitting, holding the pen, etc., is mere nonsense. It produces very little good effect. Persons write slowly, wearily, and in a cramped and tedious manner. To avoid this, consider the following rules:

1. Write on a flat table if you write *sitting;* when standing, a desk may do; but if sitting, a desk sloping towards a writer seems to me a very awkward arrangement. A flat table is far better.

2. Sit by the side of the table in such a position that your elbow will jut over the edge of the table about three or four inches.

3. Lay your paper square before you a little to the right, and sit so that the point of your elbow will be just about in a line with your *back*, only extended about a foot or so to the right of your body.

4. Hold your pen any way you choose; a good way is to lay it under the fore-finger and the thumb, and over the point and nail of the second finger; but, however you hold it, it will make very little difference with your writing.

5. Hold your arm in just such a position as you would if the palm of your hand lay flat upon your paper or table. Keep the back of the hand towards the top of the room, and do not turn your hand over to rest, or steady it upon your little finger.

6. Do not touch your fingers to the paper at all, or at most only allow the nails of the third and fourth finger to glide lightly over the paper. You will not need their support at all when you have learned to write.

7. Do not touch your *wrist* to the table or the paper *at all*, under any circumstances, while you write. The only place where the arm or hand is to touch the table is at the ball of the arm, some three or four inches below the elbow. This ball is to rest upon the edge of the table, forming a rolling pivot or fulcrum, on which the whole arm and hand are to be swung back and forth, and right and left.

8. Never move your fingers to form a letter while writing. This is what tires writers. The constant bending of the fingers back and forth to produce letters, wearies the writer and cramps the writing. The only use for fingers in writing is to *hold the pen*—not to *make the letters.* A man writing in this way can write just as well with a pen tied to his hand as he could with it between his fingers. The fingers should only move as his arm and hand move them. They should never be *crooked* and *bent* back and forth to form letters.

9. Holding the pen in the fingers, begin to roll the arm or move it back and forth and sideways, keeping the back of the hand upwards, the wrist off from the paper, and the fingers free; let all motion come from the roll of the arm close by the edge of the table. In this way you can make long marks clear across the page, without raising your hand, indeed you need not raise the hand at all, for it is already raised, and should be kept up all the time. Your writing will become more free. Your fingers will not ache, though you write all day, and you will find yourself gaining in general ease. The motions made by the arm will of course be natural curves instead of the cramped crow-tracks made by aching and twisted fingers.

10. Write carefully, sit erect, write slow first, well next, and fast afterwards. Write plain, especially when you write for a newspaper. Study over these directions—remember them and practice them; and, though it may seem awkward to you to write in this way at first, in a little while you will feel, like one writer whom I taught these principles, who said he felt as if he wanted to go and tell all his friends of it, so they could write easy too.

Very truly, H. L. HASTINGS.

The Substitute.

In one of the suburbs of Paris there was, and I believe is now, an Asylum to reclaim those destitute youths who wander about the streets of that city. This institution is productive of great good.

One of its rules is, that when any one of the boys commits a fault, there shall be summoned from among his comrades a jury, who shall decide the case, and inflict the proper punishment, independently of the master, which is generally solitary confinement for a length of time, regulated according to the enormity of the offence. During this time the boy in disgrace is fed only on bread and water; but before he is actually confined, he who is appointed judge stands up, and says aloud, "Who will bear this boy's punishment for him?" Then, if any one is willing to be confined instead of the culprit, he immediately signifies his intention to the Judge; and the guilty boy, if fortunate enough to find some one who has sufficient kindness to bear his punishment for him, is obliged to carry to the substitute his allowance of food.

Well, one day a very wicked and depraved boy, well known in the streets of Paris, was admitted into the establishment. He at first seemed to like his new situation very well, and for some time restrained his bad propensities, but it was not very long before these began to show themselves, and for some minor offences he was forgiven, but at last he committed one so flagrant that it could not be passed over. It was this: He was one day playing with a boy, smaller than himself, when, from some cause or other, he became angry with him, and stabbed him with a knife in the breast. The poor little fellow immediately fell, and the other was at the same time seized by the boys; and a jury having been called, he was brought before them. And after the cause had been tried, he was sentenced to solitary confinement for an indefinite length of time; but before he was taken to the place appointed for his reception, the judge, as usual, stood up and said aloud, "Who will bear this boy's punishment for him?" Every one was silent, being impressed with the enormity of the crime, and the fear of being confined a long while.

All this time the wounded little boy was not present. Then the offender was confined. But some days after, all the boys were called together, and the question, "Who will bear this boy's punishment for him?" asked again. Then a voice was heard, saying, "I will." But who is it that is so generous as to utter these words? It is the very boy who was stabbed. This little fellow was shut up, and his enemy liberated. The bad boy had to carry the bread and water to his benefactor; and one day, while doing this, he was so overcome by the meekness and appearance of the little boy, weak from his wound, that he fell down at his feet in a flood of tears, exclaiming, "I'll never be wicked again!" and ever afterward was a reformed boy.

From this we see, that the most effectual way of subduing our enemies, and that which will afford us most pleasure afterward, is to forgive them; feeding them when hungry, clothing them when naked, giving them drink when thirsty; for in so doing we shall heap coals of fire upon their heads, and at the same time we shall imitate the example of our Lord, who, "when he was reviled, reviled not again," and who in the last moments of his agony prayed to God for his murderers, "Father, forgive them, for they know not what they do."

LEAVE IT TO GOD.—A little girl, giving an account of one of the school children having beaten her, was asked, "Well, what did you do? Did you beat her again?" She answered, "No, I left it to God!"

THE CRISIS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

"Earth has no Sorrow Heaven cannot heal."

Did'st thou ever, in deep and unutterable sorrow,
Press a light, fairy form to thy grief-stricken heart?
Or, bending in soul-crushing agony o'er it,
Behold the last life-token slowly depart?
With thy treasure convulsively clasped to thy bosom,
Grief-choked and despairing, did'st in thy heart feel,
As thy tears lay like pearls 'mong the soft, shining ringlets,
That earth has one sorrow that Heaven can't heal?

Sad mourner! earth-mold might have tarnished thy jewel,
Too closely perchance to thy human heart pressed;
And so it was lovingly laid in its casket,
To sparkle at last all undimmed on thy breast.
Ah! methinks thou wilt learn, when the glad nuptial morning
Shall, rending the casket, thy treasure reveal,
And the bride, robed and jeweled, goes "into the marriage,"
That earth had no sorrow that Heaven can't heal.

Did'st thou e'er, with pale lips and a heart wildly throbbing,
Press the sad farewell kiss on a broad, noble brow,
And, forcing thy tears bravely back, softly whisper,
"How beauteous their feet who bear glad tidings" now?
And then as the door closed on thee in thy loneliness,
Did the thought o'er thy heart in its weakness e'er steal,
As thine "eyes failed with longing" to gaze on the loved one,
That earth has one sorrow that Heaven can't heal?

When those who've gone forth "bearing precious seed, weeping,"
Wat'ring well with their tears as they scattered abroad,
Shall come with rejoicing and glad "harvest shouting,"
Bringing plentiful sheaves for the garner of God:
Ah! methinks I can read in that shout, that shall waken
The echoes of Eden and on thine ear steal,
"Like the many-voiced waters and thunderings mighty,"
Old earth had no sorrow that Heaven can't heal!

Oh, then shall we faint at the trials that wait us?
Shall we sigh for the crown ere we've borne well the cross?
Shall we shrink from the tempest, the clouds and thick darkness,
And repine that we're called to count all things but dross?
Ah, no! but we'll "take to ourselves the whole armor"—
God's truth to our "girdle"—his Spirit our "seal"—
And 'twill soon be proclaimed, by decree of the Mighty One,
Earth had no sorrow that Heaven can't heal!

Warner, N. H. L. R. K. BISHOP.

From the Bible Examiner.

Inherent Immortality: Inconsistency of its Advocates.

LETTER TO ELD. J. KNAPP.

BY ELD. J. S. WHITE, EAST BOSTON, MASS.

Dear Sir:—Having attended some of your meetings of late, and having heard you say some things which, if believed, must lead the mind into wrong views of God and the Bible, I think it proper to give them a passing notice.

On one occasion you said, Spiritualism, Universalism, and Annihilationism were all branches of infidelity.

Now, sir, how can you help seeing, that the first of these branches is the *natural* fruit of your own planting? You say, the body is not the man—that the man goes out of the body at death, and is immortal, and goes directly up to heaven, or down to hell! This faith of yours, is the foundation on which Spiritualism is built; yea, more, it is the thing itself, in all its essential elements. All that the spiritualists claim, naturally rests on your own basis: remove this, and Spiritualism is at an end. Let the basis remain, and it spontaneously flourishes in all its branches. They are only in advance in a straight line on your own track. This branch of infidelity is but your own seed come to maturity. Why throw stones at the fruit of the tree of your own planting?

What of Universalism? This you say is infidelity. But, sir, you both start at the same place, namely:—That *all* men have, or will have Immortality—that all have a deathless spirit, an undying soul! You say that all will live eternally, somewhere. To all this the Universalist says, Amen. You say, some will live in hell eternally; which is the same as to have eternal life in hell. For some of your "miserable hearers," as you call them, can't see the difference between eternal life and an undying soul. In view of your faith, that all men will live eternally, that all have immortality, and that the wicked, even, will be raised up with immortal bodies, as you say, the Universalist looks into the Bible and finds that eternal life is a subject of promise; and that it is promised to those *only*, who will be raised; therefore, their conclusion is, that if all men will live eternally, somewhere, as you say, then all men will be saved.

You, moreover, say, The fire in the earth may be the hell in which the wicked will live, with immortal souls and bodies, without end. Now, the Universalist looks again, and finds that the Bible attaches immortality *only* to those who will be found righteous; he concludes, therefore, that all will become righteous and be saved; hence, that your view of these immortal ones, wailing in hell eternally, is not correct. Besides, he reads, "The righteous shall be recompensed in the earth; much more the wicked and the sinner." This may be one reason why you think the wicked will live *in* the earth. But is it not as much a reason that the righteous will live in the earth?

He reads again, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:13.

He now asks, where are your immortal ones weeping, wailing, rolling, in eternal fire, cursing and blaspheming God *in* the earth? His conclusion, then, is, by your own showing, that the time will come when all will praise and bless God, alike in heaven and earth. These are the "miserable blockheads," as you call them, who believe in that branch of infidelity, called Universalism.

But what say you of the third branch of infidelity, "Annihilationism?" Your words are, "the body is not the man, as these miserable Annihilationists would have us believe. The soul is the man."

You have told us, we should not be afraid of the Bible—that we should take that for our rule, etc. Some of your "miserable" hearers read the Bible, and they find some very strange things there, if your frequent assertions are not strange. They read, "And the Lord God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life; and *man* became a living soul." God, then, formed man of dust. Did he form what you call the soul of dust? No, you say; for you have said, the soul was made in a different way. Very well. God made man of dust. This, that He made of dust, you say was the *body*. Very well; the Lord says, that he made *man* of dust; so, by your own admission, the *body is the man*: yet you affirm, The body is *not* the man! God affirms that He made man out of the dust; and if, as you say, this was the body which he made, then the Bible tells us the body is not the man, or was the man, when God made him. God breathed into *man's* nostrils the breath of life; and man—of course he was man, before he lived—became a *living* soul. When he breathed he was a living man, or a living soul; and the living soul was the man. "*Man* became a living soul."

Your "miserable" hearers take the Bible for their rule, and believe it; your assertions to the contrary notwithstanding.

In your sermon on Future Punishment, you said there was but one passage which the Restorationists could construe in their favor, namely, "He spoke of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.' You said, Hades, rendered hell, meant the grave, and should *never* be rendered hell. This you said, to show the restorationist that he is wrong in saying, Christ went to hell where the wicked are, and preached the Gospel to them while he was dead.

Now, it is said, that Christ's *soul* was not left in hell. And you say, that hell, in this passage, means the grave: you, moreover, say, the body is not the man; but the soul is the man. It follows, then, by your own showing, that the man, Jesus, his *soul*, to say nothing of the body, went into the grave when he died. Then, what becomes of your assertion, that Christ and the thief went directly to heaven when they died? Again, the hell in which the rich man lifted up his eyes, is hades; and, as you say hades means the grave, it follows that all your efforts to prove the rich man went right to hell torments, when he died, and there "engaged in a prayer-meeting," amounts to nothing; for you destroy that whole sermon by your effort to kill the restorationists. You say, Gehenna is the hell where the wicked are tormented. Now, as you have reminded us that hades means the grave, we would remind you, that Gehenna means the valley of Hinnom, on the side of old Jerusalem.

In concluding your sermon, you endeavored to answer an objection to your views of future punishment. Some say, they cannot see how it can be just for God to inflict such a punishment for sins committed in this short life. You compared such to the ox, who looked *over* the wall because he could not see *through* it. But *you* could see through it, you said. The following is the way you could see through it. First, you said, sin was an infinite evil, and deserved an infinite punishment, such as you described. What Bible you had for this assertion you did not tell us. You might tell us Eliphaz, the Temanite, said, sin is infinite. But, if you will look to Job 22:5, you may find that this was said by one of "Job's comforters." And, if you look again, you may see that your text, on which your sermon on future punishment was founded, was the language of Elihu, another of Job's comforters. Job 36:18.

Look at Job 42:7, and you will find God said to the three persons who tormented Job, instead of comforting him, "Ye have not spoken of me the thing that is *right*, as my servant Job hath."

You said, sin was infinite, because committed against an infinite law; and, for this reason, it deserved infinite punishment. If you mean infinite in degree—and we shall infer that to be your meaning, by saying, the sinner will have an immortal body, so that the fire, with all its intensity inside this earth can't consume it—then the punishment will be unlimited; that is, it will be to the extent of God's power. Do you say, God will inflict torment to the extent of his ability? If He will, then we agree with you, that the punishment of the sinner will be infinite. But, in this case, we ask you to try again to show us the justice of such punishment, which you can so clearly see through. Will the sin of *man*, even though it should be committed to the extent of his ability, require punishment to the extent of *God's* ability? If He will not so punish the sinner, then punishment will be limited; of course it will *not* be infinite. If you say, it will be infinite in regard to time, you may not be so far from the Bible. On both the time and nature of future punishment, Paul may help you to see more plainly. See 2 Thess. 1:9.

You seemed to be aware that those who, like the ox, could not see through the wall, would not be satisfied with the justice, in putting the person who might have died impenitent, after committing one sin, into eternal torture, to say nothing of the manifest evidence, that *you* could not see through it; so you struck off on the assertion, that God will punish men for the sins they commit after they get into hell! But where is the Bible for this? Remember, you told us you would stick to the Bible. Perhaps you can see through the difference between tormenting a being for ever, for one sin committed on earth, and putting the sinner, for that one sin, into hell, where he will, and must sin to all eternity, and then torment him because he is there! Some of your stupid hearers must look over the wall to see this. Besides, the sinner, in your hell, will either be on probation or he will not. If on probation, then he may reform, and so get out of that place. And if not on probation, he is not accountable for what he will do, and cannot, in justice be punished for it. Or do you see that God can, and will, for one or more sins committed in this life, put the sinner beyond the reach of mercy, and so fix his condition where he *must* sin, and then torment him for the sins he commits while there? Is this what you see, when looking through the wall?

To clap the climax of the glory which you behold, in having the sinner put into fire, inside this earth, and kept there forever, you say, by so doing, the inhabitants of Jupiter and of the other planets may thereby be prevented from sinning, and so escape the same fate! You say, they may look down and see the wicked of this world wailing in unutterable torments, and for fear of woe, they will keep themselves from falling!

Remember, in the above discourse, you told us, you should prove everything from the Bible. Where is the Bible that Jupiter is inhabited? Where is the evidence that the people on Jupiter, if any there are, have not already fallen? How can they look from Jupiter down into this earth, to see what is going on there? If they can, does it not savor a little of spiritualism, which you call infidelity? Again, suppose all you claim, that Jupiter is inhabited, and that the people are without sin, and that they need to have some object before them to keep them from sin, what evidence have you that the object need be the *eternal* torment of the damned in hell? How much virtue is there in that person who is kept from wrong, by fear of punishment? Are the inhabitants of Jupiter so hard to be restrained that all the love and goodness of God fail to keep them? And does it require such a punishment as you describe to secure preservation? Must it be the torment of some, of this world, in fire that will eternally burn? and to prevent them from burning *up*, will God give them an immortal body, as you say, which will stand this fire, and *not* burn up? See Malachi 4:1; Matt. 3:12.

You told us that you knew of a very proud person, who, by the Spirit of God, had all the pride burned out "root and branch." Did you mean that there was some pride left after that? If not, how much will there be left of the sinner after he is burned up root and branch? Don't dodge [redacted] is your own fixing. So, by [redacted] Malachi was one of [redacted] people in Jupiter and other planets! Is it so, that God will torment one person forever for the good of somebody else? If in all this you are right, and see things clearly, we submit, that you can see better by looking *through* the wall, than we can by looking *over* it. That is what your spiritualist infidels say, that they can see through a stone wall or any other substance, far better than others can see with *no* obstacle in the way!

In the subject referred to, you did repeat several passages of Bible; some of them were to the point, and others, as we see things, were not rightly applied. And when you came to the conclusion of your discourse, and to one of the most important parts of the whole, I believe you did not refer to the Bible at all.

We are glad for all the good you may do. And we think you would do still more, if you would inform yourself on the sentiments of those who can't see through a stone wall as you do, and so not unintentionally misrepresent them; and deal a little *more* with the Bible, and *less* in assertion. J. S. W.

From the Bible Examiner.

Second Letter to Eld. Jacob Knapp.

Dear Sir:—In your recent stay in Boston, you said in one of your discourses, "If Christ had come in '43, as some supposed, half of Boston could not have seen him." On another time, soon after, you said publicly, that "In '43 many were looking for Christ to come personally, and they kept awake all night that they might have the first sight of him." You then said, "Suppose he had come to New York, Boston would not have been benefitted by it; for he could not have come to Boston, there would have been such a rabble about him."

In these remarks you plainly ignore one of the most prominent articles of faith in the creed of the Baptist church, of which you are a member. For you ridicule the idea of Christ's personal coming, which the church professes to believe, and which the Bible repeatedly affirms. Then you do not believe that he will so come in like manner as he went away. That he will come in the clouds of heaven; that he will descend from heaven with the voice of the angel to raise the dead; that all the tribes of the earth shall see him coming; for you say that should he come, not half of the people of Boston could see him; and if he should come to New York, he never could get to Boston on account of the rabble. I think you must have changed your mind since the time to which you refer. In '43 you spoke very respectfully of Christ's second personal coming, as taught in the Bible, and preached by W. Miller and others. You then said the doctrine was true, and the Lord might come at that time, and exhorted your hearers to be prepared for the event. Still you told us in your late visit that you had not changed your mind since you were here before, eighteen years ago. You may know how to put these statements together.

In the statements you now make of the coming of Christ, you not only show that you utterly reject the doctrine by your ridicule, but, according to Webster, you use blasphemy in doing it. He defines the word thus:—"An indignity offered to God by words or writing. That which derogates from the prerogatives of God."

It was Christ's prerogative to go where he chose when he was here, and no rabble could prevent him. It will be his prerogative to come, as he has said, so that every eye can see him, and to come from New York to Boston, if necessary, without being prevented by a rabble. But you say, He can't come so as to have half Boston see him; and if he should come to New York, *none* of Boston could see him, because he could not get to the latter place. Thus you arrogate the prerogatives of Christ, and consequently, so far as he is God, you blaspheme his holy name. Now if you can utter such impious irreverence to Christ, we do not wonder so much at the frequent unmanly epithets you apply to those who can't see things "through the wall," as you can. But we submit, whether it would not be *manly*, not to say Christlike, to be more sparing of those terms, putting every body on the list of infidels and on the road to hell who do not believe just as you do, or approve of all your measures, until you learn not to blasphemously ridicule our Savior in one of the most important and essential doctrines of revelation. For if not, it will avail but little for you to call others "blasphemers, infidels, stupid, miserable old fogies," etc. etc.

To the honor of the Baptist denomination, I am glad to know that many of them do not fellowship such a course. Now be entreated, that, while you are dealing in these wholesale denunciations of every body who do not adopt your ipse dixit, and are praying for ministers—"*we four and no more*"—that you do not include the Savior in the company of those whom you intentionally try to hold up to ridicule—whether to exalt yourself you may be the better judge. Remember the parable of the Publican and Pharisee. J. S. W.

ANCIENT USAGE.—Dr. E. S. Shepherd, in a communication to the Christian Union, says:

"In my travels in Italy, on visiting the ancient baptistries, and inquiring of Catholic priests why they were so constructed, they all, as in one voice, replied that they were built when immersion was the practice of the church, and that such was the practice till the eleventh century. In this they answered truly and candidly. They do not pretend that the apostles practiced sprinkling for baptism. They say that the change was made by their church, and *that* is sufficient authority for them.

DEW.—There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. God rains his goodness and mercy as widespread as the dew, and if we lack them, it is because we will not open our hearts to receive them.

For the Crisis.

Evening Shadows.—No. 9.

BY S. O. BREWER.

"And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

DEARLY BELOVED IN CHRIST:—Having presented our humble opinion of the power above referred to, in former articles, we now proceed to present a few brief historical items concerning the *astonishment*, or *wonder*, created at the ascension of the beast. The seeds of discord, hatred and revolution, both of religion and government, were sown by Voltaire and his associates, and fairly inaugurated when the infuriated populace destroyed the Bastile, July 14, 1789. Then commenced the reign of terror: on the capture of this strong hold of oppression, the governor and officers were seized, their hands cut off, and then beheaded. The infuriated mob fixed their hands on pikes and carried them in bloody triumph through the streets of Paris. An open profession of Atheism was made on the 26th day of August, 1792. On the 21st of January, 1793, the King was beheaded, and the Queen [illegible] the same fate on the 1st of October, 1793. I wish the reader to mark this definite fact—that the beast from the bottomless pit had fairly inaugurated his career in 1792 and in A. D. 1793. *Napoleon Bonaparte at that time was called "the little Corporal"*—distinguished himself in the command of artillery at Toulon. Therefore, Napoleon could not by any sort of reasoning answer to the idea of his being the one that was, and his son that was not, and the nephew that is. You will not fail to perceive the fact. Dear reader, I think we shall see that it is the French nation, from the commencement of the reign of terror, that fulfils the *eighth* head of the dragonic power, and not an uncle, son and nephew.

Second. I will now present some very brief historical extracts;—the first from Read's "Hand of God in History." Says the historian: "We are struck with admiration at the change which Europe has passed through during the last half century. It is but fifty-three years (Oct. 10th, 1793) since France voted christianity out of existence, and with impious hands assailed the temple of truth, and decreed that one stone should not be left upon another till the whole should be thrown down. In the temple which she set up, her image was the Goddess of Reason, and the reign of terror which followed was terrific and bloody beyond anything recorded in the annals of history of the apostacy. Revelation was trodden under foot, and evangelical piety scouted from the nation. Her voice was no where heard except as echoed in blood and groans, or from the remote valley or solitary glen." Smith, in his "Key to Revelation," says: "In August 26th, 1792, an open profession of atheism was made by the National Convention, and corresponding societies and atheistical clubs were everywhere fearlessly held in the French nation. Massacres and the reign of terror became the most horrid." Hear one report of the National Convention of Jan. 30, 1795:—"Last year you maintained 1,100,000 fighting men. France stood armed on one side, and all Europe on the other, and victory constantly followed the tri-colored standard. Holland is conquered, and England trembles; twenty-three regular seiges terminated; six pitched battles gained; two thousand cannon taken; two thousand towns submitted. The loss of men in the armies of France from 1780 to 1786 slain was said to be 1,200,000, besides the huge hosts of slaughtered citizens, men women and children, who were said to amount to 2,000,000. Gen. Denican, a French officer, declared that 3,000,000 of the French perished within five years of the Revolution in 1789. The TERRIBLE REPUBLIC, (the name they assumed before they became an Empire,) having by public authority denied God and the Christian religion, were prepared to patronize any and every enormity: the burning of the Bible in a public place; the parading of the sacramental vessels through the streets on an ass in contempt." Another writer hath said:—"The reign of terror came, and in its bloody footsteps followed the terrific reign of Napoleon. Heretofore the atmosphere had been murky and mortiferous; the earth yet exhaled the bloody vapor of the revolution, and a lurid sky still bespoke the angry frown of indignant heaven. The heavens are again overcast! The thunders roar! The lightnings blaze! Europe is convulsed! The earth is terribly shaken! The Hero of Corsica comes, a burning comet, rolling over all Europe . . . thrones are crushed; kingdoms crumble; the foundations of the great deep are broken up." Dear reader, what astonishment, yea what wonder, did those bloody scenes enacted by this eighth head dragonic monster create over all the world. Truly, all did wonder and now wonder at dragonic France.

Lastly, on this point, allow me to present one more short extract—one that I deem necessary to show more fully the astonishment at the rise of the beast out of the bottomless pit:—"All Europe stood in amazement and perturbation at the events that were passing. The prodigious increase of power by France, and the revolting purposes to which she had applied it, began to arouse a universal dread for the independence of nations and the existence of social order. It was natural that kings and aristocracies should regard even the first outbreak of the revolution with dislike and apprehension now, from the frightful features it had assumed. This feeling was partaken by the whole world, and prevailed even among the most democratic communities. The enlightened citizens of the United States shared it with the ignorant populations of Sarmatia or Romelia. Upon the first reverse sustained by France, all the nations of the earth seemed to rush simultaneously to quell her. The sympathies of mankind were enlisted against her, for she had shown how hideous was the spirit by which she was actuated."

Having shown, it seems to me, most conclusively the identity of this world-wondering beast, we shall examine the work assigned in prophecy to be accomplished by it and its conjoint agents, which it seems according to statements of the last few years is progressing rapidly to a final consummation. Most emphatically, the day goeth away, and the shadows of the evening are stretched out.

For the Crisis.

Christ's Intercession.

A few thoughts suggested on seeing a picture of Christ, in a supplicating attitude, as if interceding for his people.

"He ever lives above,
For me to intercede;
His all-redeeming love,
His precious blood to plead."

What! *ever interceding?* and for us, weak, wretched us, borne down with care and trouble, and looking down in despondency, down, down into the depths of our weak, wretched hearts? Yes; He intercedes with the Father for us, miserable worms of the dust! and all the while we are forgetting *Him*—aye, grieving Him, by our disconsolation, our murmurings, our ingratitude, and our unthankfulness. Interceding for us, because, even while we are sinning against the Father, we desire the Father's blessings. See, his eyes turn upward in prayer, and he seems to cry once more, "Father, forgive them; they know not what they do."

We are tried with our enemies; they would conquer and destroy us. We forget to cry to God for assistance, but Christ does not forget us. He lifts his voice in supplication, and the Father delivers us from the "snare of the fowler," and from the "horrible pit and miry clay," and sets our feet upon the Rock of Ages.

We are sick, and our bodies are racked with pain and anguish; our minds sink into despondency beneath the heavy load, and our cry is, Wo is me, for I sink under a curse; but that sympathizing Savior beseeches the Almighty, and he sends rays of comfort divine to our wounded hearts, and draws us by the tender chords of love, until our sick couch seems like the gate of heaven, and we are resigned to any fate, knowing that He cannot err.

In poverty's dark vale we stumble along, beset by the briars and brambles that surround such unfortunate ones; then we exclaim, We are neglected by God and man; we shall surely perish; but our Intercessor presents his petition, and soon our pathway is strewn with flowers.

Divers afflictions encompass us about, and our hearts are rent with terrible emotions, and all peace has fled. O! then our Mediator, with groanings which cannot be uttered by mortals, intercedes with the Father for us,—and oh! such peace as fills our hearts! it flows like a river! it is unutterable! it passeth all understanding! and in our heavenly transports we cry aloud, Our heavenly Parent, we thank thee that thou hast given to the world thy Son, as a mediator between God and man. He who in his own body bore far more than our sufferings, and has now become our Mediator, yea, our Intercessor, who, not only when we pray, but when we fail to pray, and when steeped in guilt, still cries, "O spare them a little longer!"

How can we wilfully sin when we realize this fact? How enter upon the duties of life with a wicked, reckless, wanton, daring spirit, not knowing or caring about the consequences? How can we forget that, "yet a little longer," and the "great day of wrath" shall dawn, when the Mediator shall cease to intercede, and shall become our Judge? Are we ready?

Scituate, R. I.

For the Crisis.

Revival Intelligence.

REMARKABLE WORK OF GOD IN BANBURY, ENGLAND.

We give extracts from a letter written by Sister Palmer to the Editor of the "Guide to Holiness," descriptive of this glorious revival. M. D. W.

"Dec. 20. An amazing work of the Spirit is going on here. Sceptics and cold-hearted professors look on with wonder. One infidel has become so enraged in seeing the multitudes pressing their way to Jesus, that his pitiful revilings in embryo are to be issued in a tract, which, we are told, is now being published in London, because he could find no one willing to publish it here.

High and low, rich and poor, young and old, are subjects of the work. Rev. Mr. C., superintendent, announced to the audience last night that during the past eleven days, since the commencement of the revival services (Sabbath, Dec. 2d,) over five hundred had been brought to Christ. Added to this, the secretary's report shows scores of disciples whose names are recorded among those who have sought and obtained the baptism of fire, and are now mighty through the Spirit in bringing others to Jesus. People are coming in from many miles distant to participate in the work, and many are bringing their unconverted friends from near and remote distances, and great crowds are attending, yet the best order prevails. Yes, the best of all order, for 'the best of all is, God is with us' in his Spirit's power, and the army of Israel is daily being clothed with an increase of strength and wisdom, and, as a well-trained host, is daily making yet more surprising aggressions against the hosts of sin. * * * *

Do you want to see five o'clock morning meetings, attended by persons whose hearts are burning with an all-consuming fire, encompassing the sleeping world around in the arms of mighty prayer, look into Church-lane Wesleyan Chapel, any or every week-day morning between the hours of five and seven o'clock. Then again, at that same place, from half-past twelve till half-past one o'clock, where you will find a crowded assembly. Here is the lowly man of toil, the man of comparative ease and position; here the busy tradesman, casting aside his noon-day cares, and the praying Hannahs and Marys all with one accord in supplication and prayer.

'And heaven comes down their souls to greet,
Around the blood-bought mercy seat.'

Many written and verbal petitions are presented as special subjects for united prayer. Not less than from fifteen to twenty-five written requests are generally read daily. * * * A lady approached the altar with tearful eyes, bringing her husband with her, and, addressing Dr. Palmer, said, 'Do you think Jesus will have me?' He answered, 'Surely he will, for Jesus has invited you.' In a few moments she was rejoicing in the pardoning love of God. Before the close of the service her husband was also made a partaker of like precious grace.

For several evenings past, the chapel and the vestry being so crowded, the penitents have been invited to the adjoining school-room, where many have been converted Last night, after the meeting in the school-room had closed, I was pressing my way out, when I was asked to speak to an old gentleman, who, I was told, had been seeking the Lord several years. 'Are you a sinner?' I asked. With trembling emotion he replied, 'I am.' 'Is Jesus the Savior of sinners?' 'He is.' 'Then he is your Savior, is he not?' 'Yes.' 'Then why not call him your Savior? Why not say just now, Jesus, thou art my Savior?' Presently he began to say, 'Jesus, thou art my Savior; I thank thee that thou hast died for me. Thou hast borne all my sins in thine own body on the tree; thou wast wounded for my transgressions; thou wast bruised for my iniquities; the chastisement of my peace was upon thee, and with thy stripes I am healed.' Jesus the crucified now revealed himself, and joyously he said, 'O Lord, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou comfortest me.' The seeking sinner and the seeking Savior had now met, and blissful was the recognition. 'Oh, this is a most happy moment for me!' exclaimed the man with whitened locks, as we unitedly joined in the joy of his new-born spirit, and sang the chorus,—

'Oh he has taken my feet from the mire and the clay,
And he's set them on the Rock of Ages.'

I crowded my way from this scene of triumph to the door, where the friends were awaiting me; but ere I reached it, was again delayed by hearing one say in an imploring tone, 'O, Mrs. Palmer, do speak one word to this dear young woman! She has come from about four miles' distance, seeking Jesus, and is now about returning without finding him.' I turned to the young seeker, and assured her that the idea of her returning to her distant home without finding Him of whom Moses and the prophets did write, was all wrong. Jesus was seeking her before she began to seek him, and she must now receive Jesus into her heart by casting all her sins on him as the atoning Lamb, and listening to his voice: 'I will receive you.' 'Him that cometh unto me, I will in no wise cast out.' In less than five minutes her eye of faith was fixed on Jesus, and she joyously magnified his name, and went on her way rejoicing."

My Experience.—No. 9.

Mercies and blessings attended us on every hand. In the course of four or five years many of our friends submitted themselves to God. Five of my own brothers were at one time bowed at the altar for prayer, and soon found peace and pardon. In the midst of such rich blessings our hearts rejoiced in God, and we endeavored to walk in his fear, though often deprived of the privilege so dear to the christian's heart—that of meeting with the saints for the worship of God.

Several years passed in this way, when the news of the soon coming King saluted our ears and reached our hearts. The first note of warning was from the pen of T. M. Preble. One evening, taking up a periodical, I read an obituary notice of the death of a devoted sister of his, in which he remarked that she died in full faith that she should sleep in the grave but a little while; that Jesus would soon appear to raise the righteous dead and change the living righteous, and judge the world. The moment this met my eye, an awful silence pervaded my whole soul, and a deep, solemn conviction with regard to the truth settled down upon my heart. Instantly the enquiry arose, Is this so? and am I prepared to meet it. These thoughts and reflections occupied my mind constantly for months. Sometimes I tried to reject them as events unnecessary to dwell upon and very unlik[illegible] realized in my day. But searching the Word closely, I found more written therein concerning these things than I had supposed. Soon that messenger from God, George Storrs, came into the place and gave a course of lectures upon these subjects, to which I listened with deep and thrilling interest, at the close of which I became fully convinced that these things were so, and near at hand.

With this view I commenced a close examination of my own heart, and, although thinking and trusting that I was a christian, yet I found myself where many professors of religion live at the present day—not only unprepared, but *unwilling* for the coming of Christ *now*; so absorbed in the things of the world, such slaves to the cares, labors and anxieties of this life, as to lose sight of the future. Truly, are we lovers of Christ, and unwilling that he should come to deliver us from sorrow and suffering, and gather us as children of one family to himself? Is it possible? We believe his true children will, by entire consecration to him, not only be prepared and willing to meet him, but will *love* his appearing, and long for his return. The professor, as well as the non-professor, while they keep the prospect of death and the scenes of the judgment behind them, or out of sight, will have but a very faint idea of the reality;—but place them upon a dying bed, or bring them to *believe* that the gospel dispensation is soon to close, and the judgment scenes in reality are to open up before them, and they will then, if ever, begin to see things in their true light—search deep—receive the truth, and make preparation to meet them. This was the case with myself. At first I was slow of heart to believe all that the prophets had spoken; but when the evidence was produced so clear and strong beyond all controversy, I yielded the point and submitted to its influence, and the consequences were, a letting go the world and seeking unto God with all my heart for a preparation to meet these events. I spent much time in meditation, prayer, and weeping before the Lord. I did not feel safe, neither could I rest, till I had obtained this assurance, which I did in the spring of 1842.

So great was the change wrought that I could only compare it to the days of my espousal. The light that shone upon my pathway, the love for my Redeemer, and the longing desire to behold him face to face, gave joy unspeakable and full of glory. How precious was the word of God! It seemed that almost every text pointed directly or had reference to that glorious event—the coming and kingdom of Christ. And a heavenly light shone upon its sacred pages, illuminating its hitherto dark sayings, reflecting its richness upon the heart and filling it with such melting love and power as was never enjoyed before. The soul seemed to bask in the sunbeams of living light, and drank from the everlasting fount of God.

My husband participated in the same belief. Truly, we did not so firmly rely upon the set time of '43 as some others; yet hoped it would prove to be the day of release. Thus we lived in joyful anticipation of deliverance till long after the time had passed, and the ministry generally in our vicinity had lain it aside, attended with no small share of contempt and reproach. My husband being more exposed to this influence, yielded soonest and gave it up. At length I complied with a request to say no more about it; yet the beauty, the glory and blessedness of the theme had left an impress upon my heart which time's varied changes has not been able fully to obliterate. We now began to sink down and down in our feelings and enjoyments, till nearly destitute of spiritual life. Prayer seemed a mere form of words, and every effort in religious duties was manifestly void of that feeling and power heretofore enjoyed. D. N. K.

☞ The article of this series published May 8th should have been numbered "8"—not "7." The fault was ours.—Ed.

The World's Crisis.

BOSTON, MAY 29, 1861.

"Anguished Faith."

In our article on Eternal Suffering last week, we had occasion to refer to language used by Albert Barnes on the subject, and cited him as having said—"I have never seen one ray of light that has given relief to my tortured mind on this subject; it is all dark, dark, dark to my soul, and I cannot disguise it." We stated that we were obliged to quote from memory, but were confident we did so with substantial correctness. On examination, subsequently, we ascertained precisely what Mr. Barnes has said, and we think his deeply interesting and forcible utterances should be given in full to our readers. We take the extract from "Debt and Grace," the author of which cites it as an "instance of *anguished faith*." The fitness of the epithet will be appreciated by the reader when he has read the passage from Mr. B., who says:—

"That the immortal mind should be allowed to jeopard its infinite welfare, and that trifles should be allowed to draw it away from God, and virtue, and heaven; that any should suffer forever,—lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation, and without end; that since God *can* save men, and *will* save a part, he has not purposed to save *all*; that, on the supposition that the atonement is ample, and that the blood of Christ can cleanse from all and every sin, it is not in fact applied to all; that, in a word, a God who claims to be worthy of the confidence of the universe, and to be a being of infinite benevolence, should make such a world as this, full of sinners and sufferers; and that when an atonement had been made, He did not save *all* the race, and put an end to sin and woe forever;—

"These, and kindred difficulties, meet the mind when we think on this great subject; and they meet us when we endeavor to urge our fellow sinners to be reconciled to God, and to put confidence in Him. On this ground they hesitate. These are *real*, not imaginary difficulties. They are probably felt by every mind that has ever reflected on the subject; and they are unexplained, unmitigated, unremoved. I confess, for one, that I feel them, and feel them more sensibly and powerfully the more I look at them, and the longer I live. I do not understand these facts, and I make no advances towards understanding them. I do not know that I have a ray of light on this subject, which I had not when the subject first flashed across my soul. I have read, to some extent, what wise and good men have written. I have looked at their theories and explanations. I have endeavored to weigh their arguments, for my whole soul pants for light and relief on these questions. But I get neither; and in the distress and anguish of my own spirit, I confess that I see no light whatever. I see not one ray to disclose to me the reason why sin came into the world; why the earth is strewed with the dying and the dead; and why man must suffer to all eternity.

I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind; nor have I an explanation to offer, or a thought to suggest, that would be of relief to you. I trust other men—as they profess to do—understand this better than I do, and that they have not the anguish of spirit which I have; but I confess, when I look on a world of sinners and of sufferers; upon death-beds and grave-yards; upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow citizens; when I look upon a whole race, all involved in this sin and danger, and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet He does not do it,—I am struck dumb. It is all dark, dark, dark to my soul, and I cannot disguise it."

"*Suffer forever,—lingering on in hopeless despair, and rolling amidst infinite torments without the possibility of alleviation and without end*": ponder the import of these words, as their author has evidently pondered it, and say whether they do not form an appropriate counterpart to the grossly detailed description of the agonies of the lost which we gave last week from Mr. Spurgeon's writings! Need we wonder at the "distress and anguish of spirit" which result from such conceptions of the Divine government, where they are *believed*? Shall we not rather wonder that *any* who profess to believe the common view, should fail to be "struck dumb" by the eternal horrors which such a faith involves?

We affirm with the utmost confidence—in the face of cautions from whatever quarter in regard to "a rash putting forth of hands to stay the sacred ark"—that "the case" *is* relieved *immensely* "of its difficulties" by the view which makes immortality dependent upon faith in Christ, the Life-Giver of a dying world. This doctrine harmonizes alike with the clearest teachings of the Bible, and with those conceptions of justice and right implanted in us by our Creator. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But we did not intend to dwell again upon the subject ourselves. May we all be fully prepared to stand before "him that is ready to judge the quick and the dead," and to be partakers of his rest and glory in the everlasting kingdom.

Too True.

A correspondent of one of our religious exchanges says:—

"As to the effect of this war upon our church interests, it is very plain that it is to be, for a time, disastrous. People read the newspapers more than the Bible; and even of them, and the religious papers at that, the war is the subject of their reading. It fills the thoughts and absorbs the interest of all."

All true to the letter, and if we were to infer the nature of a Divine precept from what we see among the masses of professors of religion, we should conclude that Jesus had said—"Search the *newspapers*, for in them ye think ye have eternal life." Brethren and sisters, "these things ought not so to be." Are *we* guilty in this matter? If we are, let us ask forgiveness of the Lord, and then do so *no more*. If *war* "fills the thoughts" of men, then it follows that "God is not in all their thoughts;" if *war* "absorbs the interest" of people, they can feel little interest in the coming kingdom and the peaceful reign of Jesus. Upon the *true* "church" of Christ "the effect of this war" need not be "disastrous." God is the strength of his people and their sure hiding place; he will never leave us nor forsake us. Let us, then, esteem his Word as a priceless treasure, and while an ungodly world and a worldly-minded church "read the newspapers" and feed on husks, let us "take heed unto the sure word of prophecy as unto a light that shineth in a dark place." Of "the man that walketh not in the counsel of the ungodly," the Psalmist says—"his delight is in the law of the Lord; and in his law doth he meditate day and night."

"The Coming Conflict: With the Inquiry,—Ought Christians to bear Arms?" This discourse of 24 pages, by Bro. P. B. Morgan, is published and ready for distribution. It can be had at this office, and we shall be happy to fill orders for it. Price, 5 cents single, $3.00 per hundred. Our perusal of it has, for want of time, been only a cursory glance; but it needs no "*puff*" from us to commend it to the attention of our friends. The subject is a deeply interesting one, and now is the time to scatter light upon it. We believe Bro. M. has discussed the theme in an interesting manner; we know his discourse gave excellent satisfaction to the congregation who heard it. Send in your orders.

☞ Bro. R. R. York wishes us to state that there will be a Conference held in Kennebunkport or West Poland, Me., commencing June 13th and holding over the the Sabbath. Particulars next week.

☞ If any one can furnish us with a copy of the Crisis for Feb. 2, 1859, we shall be glad to receive it. That number is wanting to complete our office file.

Policy of Louis Napoleon.

Under the above heading, *The Catholic* of the 25th inst. has the following article, translated from the Paris *Universel*. It "has about it," says "The Catholic," "an appearance of truth, and at all events places the policy of the French Emperor in a novel light":—

"The Emperor has two strings to his bow; when he cannot control events, he studies how to turn them to his advantage. In 1859 he waged a *disinterested* war, but when Piedmont, in spite of the Emperor, extended its conquests to Parma, Modena, Florence and Bologna, Napoleon III., not wishing to prevent this, turned the occasion to his own advantage by extorting the cession of Savoy and Nice. This was the first phase of the Italian Revolution. We are now arrived at the second. The Emperor has protested against the annexation of Umbria and the Marches, against the annexation of Sicily and Naples, just as he protested against the annexation of Bologna and Florence; he has recalled his ambassador, and promised to protect the Holy Father. Nevertheless, events march downwards, the logic of the revolution ceases not, and we are now before the gates of the Quirinal. To allow these things, was to submit to a political check, to allow the danger to augment—and why?—to whose profit?

"We are now arrived at a moment of inaction like that which intervened betwixt the Peace of Villafranca and the cession of Savoy and Nice to France; a certain darkness broods over the Tuilleries, but already the experienced eye detects the dawn upon the horizon. The hesitations perceptible at Paris and Turin—what do they bode? Here is my opinion: that which the Emperor would not, or could not prevent, he is again about to turn to his own advantage. One slope of the Alps has been the price and the compensation for the conquest of Central Italy: what compensation will be exacted for the cession of Rome, which M. Cavour covets as a splendid capital, but the abandonment of which would entail serious political and religious embarrassments upon the Empire, whose importance the Emperor must already have calculated?

"The Island of Sardinia is spoken of, but for Sardinia it would not be worth incurring the danger. The price of Rome is Naples. The King was sustained at Gaeta quite long enough to rouse and keep alive the monarchial sentiment, and to divide the revolutionists, but not long enough to enable Francis II. to reconquer his capital and his kingdom; wherein anarchy is purposely permitted to spread, the spirit of reaction increases, and the desire for self-government grows stronger.

"In the meantime the garrison at Rome is increased, and reinforcements are poured in, probably with some more serious object than that of protecting the gardens of the Vatican. Prince Murat has thrown out an idea, in a letter now for some months made public, and which England has called upon the French Cabinet to disavow; he has voted in the Senate with the Catholic party and against Italian unity; he is a Catholic, and his family has had an important part assigned to it in the political world by the mission of his son to Berlin. At the very moment when the anarchy of the two Sicilies has become so great as to enforce its recognition in the Senate by Prince Napoleon, the Lieutenant General, and the Twelve Deputies of the City of Naples send in their resignation, and Liborio Romano raises at Naples the red flag, and announces the downfall of the Piedmontese edifice to Prince Carignan; the rats run off when the walls are crumbling. Murat-ism openly declares itself, enrolls recruits for it, the mob conspires and organizes, and is ready when events are ripe to proclaim it by a new and popular decree.

"The language of Lord Palmerston is breathing distrust, the threats of the armaments of England, the advice tendered by a Whig Cabinet to Victor Emanuel to establish without delay the Court of the King of Naples . . . . all these indicate that Napoleon III. will only cede Rome to Victor Emanuel when a Napoleonic dynasty—Murat of Leuchtenberg—shall have been placed upon the throne of Naples.

"In a few weeks, these will be so completely developed that the Roman army of occupation will be summoned by the loud cries of the population to establish order. Naples will be occupied, in the interests of order and of civilization. The Emperor may then perhaps take up his former scheme of Confederation, whose triumph will have been assured. The sacrifice of the Papacy will have, it is thought, its equivalent in the increase of French influence at Naples, and the murmurs of Catholic France will be drowned by the clamors of a satisfied national self-love. M. de Cavour declares that Victor Emanuel will not go to Rome without the consent of France. Well! France will give that consent, but only upon condition of her going to Naples. Naples or Rome—here is the dilemma proposed."

"The following," says the paper from which the foregoing article was taken, "is the text of the protest which the Pope lately caused to be addressed to all the representatives of foreign Powers at his court, against the title of 'King of Italy,' assumed by Victor Emanuel":—

Rome, April 15, 1861.

A Catholic King, forgetful of every religious principle, in contempt of all right, trampling under foot all law, after having by degrees despoiled the august Chief of the Catholic Church of the largest and most flourishing part of his lawful possessions, now takes the title of King of Italy. By this he wishes to put the seal on the sacrilegious usurpations which he has already accomplished, and which his Government has manifested the intention of completing at the expense of the patrimony of the Holy See.

Although the Holy Father had solemnly protested against each fresh enterprise by which his sovereignty was attacked, he is not the less obliged to make a fresh protest against the act by which a title is assumed, the object of which is to legitimatise the iniquity of so many anterior ones.

It would be superfluous to mention here the sanctity of the possessions of the patrimony of the Church and the right of the Sovereign Pontiff over that patrimony—a right incontestably recognized at all times and by all Governments; and whence it follows that the Holy Father can never admit the title of King of Italy, which the King of Sardinia arrogates to himself, since that title is opposed both to justice and to the sacred property of the Church. Not only can he not recognize it, but, still more, he protests in the most absolute and formal manner against such an usurpation.

The undersigned, Cardinal Secretary of State, begs your excellency to make known to your Government this act, made in the name of His Holiness, feeling assured that it will admit the absolute propriety of it, and that, by joining in such a determination, it will contribute by its influence to bring about an end to that abnormal state of things which has for so long a time desolated the unfortunate Italian Peninsula.

It is with these feelings, etc.,

Cardinal Antonelli.

Discussion Postponed.

H. Melville Fay, who challenged all the clergymen in the Northern States to discuss the subject of Spiritualism, has refused our acceptance, because we appointed the time in a *summer* month; but gives encouragement that he will attend to it some other time.

We clipped the following from the *American Christian Review*, published in Cincinnati, O., May 7th, 1861. Eld. Benjamin Franklin, who writes the "reply" to Bro. Davis, is its able editor, who has been writing a series of articles against "materialism;" and on this account, Bro. D. has invited him to discuss the subject with the writer. M. Grant.

CORRESPONDENCE ON MATERIALISM.

Charleston, Ill, April 11, 1861.

Bro. Franklin:—*Dear Sir*:—Yours of March 26th came duly to hand, and after the necessary advisement, I state that Elder Miles Grant, of Boston, is the man who will debate the subject of "Materialism" with you in Boston, Albany, Rochester, Buffalo or Cincinnati, and he proposes the following question, to-wit: "Will all men live eternally?"

Other questions I am authorized to state, if this does not suit you. The discussion to commence at the place where, and the time when, you and he may agree upon in the further preliminaries. He *prefers* the place where *his views* are *known*, and this accords with *your demand*. Hence please answer if you will debate the *above question* at either of the above named places, or any other question that he or you may propose involving the subject of Materialism, upon which both of you can agree. Respond early. Yours in christian hope,

Jewell Davis.

Reply.

Dover, Ky., April 28, 1861.

Bro. Davis:—*Dear Sir*:—Yours of the 11th inst. came to my office in due time, but, owing to absence and engagements, it could not receive attention till now; nor can I now devote but a few minutes to its consideration.

1. Who is "Elder Grant?" Suppose he were demolished! what would be accomplished? What has he ever done? What is he now doing? I am not aware that any thing of importance would be gained if he were refuted a thousand times. What footing has he, or what do the people know of him in Boston, Albany, Rochester or Buffalo? What has he at stake in these cities?

2. His proposition shows unfairness. Have Soul-Sleepers or Materialists simply been preaching in the negative? Have they simply been denying that *all men will live eternally?* Why this cowardly shirking? Why not come out boldly and manfully and affirm that the condition or state of all, both good and bad, from death till the resurrection of the dead, is *precisely the same*—that is, a state of unconsciousness? Why not come out and affirm that the final punishment of the wicked will consist of precisely the same as is the fate of all, both good and bad, from death till the resurrection of the dead—that is, *a state of unconsciousness?* Why not meet the question square in the face and affirm that heaven is simply *eternal existence*, and hell is simply *eternal non-existence?* that heaven is simply *eternal consciousness*, and hell is simply *eternal unconsciousness?* or that the heaven talked of, or rather dreamed of, by French Atheists—that *death is an eternal sleep*, or *eternal unconsciousness*, is the hell of the Bible. This would make the man who would boldly affirm it *appear* to believe it, but the evasion evidently in the question, "Will all men live eternally?" shows weakness and want of confidence, and manifest faltering, with a desire to escape the real issue. Before I talk of meeting any man in the discussion of the useless, ruinous and speculative philosophy of Materialists, I must at least have a man that will give some evidence that *he believes it himself*. I have nothing to do with mere tricksters, shrewd dodgers and mere experimenters in religion, who are simply trying how much they can do in tearing up the foundation of the faith of the gospel, only to hold them at a distance and show up their shallow pretenses. Men who are grave, will meet grave issues fairly and discuss them in an honorable way, I will meet.

With kindest regards, I am respectfully yours, Benjamin Franklin.

Thessalonica; or, the Model Church:—A Sketch of Primitive Christianity by H. L. Hastings. 12mo. 75cts.

"A stirring little volume, in which the example of the church of Thessalonica is set forth and applied to the churches of our day, with no little forceful and healthy criticism, evangelical and Scriptural in tone. The extract from 'The Thessalonica Daily News' is a pungent and not unneeded sarcasm."—*American Presb.*

"His criticisms upon the accepted method of belief and practice in the various churches will cause some wincing. He is a keen observer, and a vigorous writer, with a style quite his own. The book contains many brilliant passages, in the sentiments of which christians of every name are entirely agreed."—*Sunday School Times.*

"Including many good and sound ideas."—*Boston Congregationalist.*

"It contains pointed rebukes, too often merited, aimed with effect at the devices witnessed in large towns and cities, to make a church popular with the votaries of fashion."—*Christian Observer.*

"The author of this earnest and ably written volume considers the church at Thessalonica as a model church. . . . He finds that our modern churches suffer greatly by comparison with this ancient model church."—*Evening Transcript.*

Price 75 cts., post paid. For sale at this office and by H. L. Hastings, Providence, R. I.

Dobney on Future Punishment, 12 mo. cloth. A few copies of this able work, by a Baptist minister in England, for sale by the Publisher. Only about a dozen left of the edition, and no more to be published, as part of the stereotype plates have been *destroyed*, and no more *complete* copies can be furnished. I will send what I have by mail for 75 cts., or by express for 50 cts. H. L. Hastings.
Providence, R. I.

Explanation.—The letters to Elder J. Knapp on another page of this paper, were written in the spring, one year ago, while he was preaching in Boston. Having been requested to have them published, so that they may have a more general circulation, I now send them to the *Crisis*, believing that their insertion may be of service to some in reminding them of the fulfillment of scripture in the direction of infidelity and scoffing, which were to obtain in the last days. J. S. White.

Voting and Fighting.—"He that taketh the sword shall perish with the sword;" therefore to fight is wrong. But is it duty to fight if we vote? then, may be, we are led to the conviction that it is not right to vote. Admit, then, it was wrong, (for argument's sake,) will you now make amends by entering the bloody arena, and engaging in mortal combat there? Can we right one wrong by doing another, even though it be called "manly"? Is it Christian-like? Let us take good heed as to what logic we use in these perilous times. "The Judge standeth before the door." P. B. M.

For the Crisis.

To the Church and Friends.

Several of our brethren and sisters, from time to time, wish us to keep them informed of the cause here. As to our school, we have not been able to gather in many *new* ones recently, on account of other duties. Yet our old number remains. We are about starting out into the huts and hovels to find out the destitute, the sick and the sad. The city is full of them. We only require *time* and *means* to fill up the vacant places in our house of worship.

As there is nothing very important to say of the school just now, I will tell you what the Lord has been doing among our friends. A sister, who is *not* "tough and hardy," writes:—

"Ashfield, Mass.

Dear Sister Maria:—I take a great interest in the Mission S. S. May the Lord bless you and Sister Hastings in the work you have undertaken, and incline the hearts of his children to give with a liberal hand, and thus enable you to carry forward the noble cause. My widowed mother (seventy-three years of age), my sister and I, have set apart one half day each *fortnight*, the earnings of which are to be devoted to the school. We get no work to do but *hat braiding*, and get only six cents apiece for them. * * * I dress quite plain. Have not bought a dress for seven years that cost more than twenty cents per yard. I wear no jewelry. We live alone. My father died when I was very young. He sleeps in Jesus. It will be a glorious day when he comes back to us from the dead.

Yours, etc., Abbie."

These sisters have sent us $2.00. If they were anxious to spend much, as some do, for finery, I guess the *hat* money would be used at home.

Another Sister, who "writes like a school ma'rm," belonging down in Maine, wrote thus:—

"*Dear Sister Hastings*:—I read your accounts of the Sabbath School, and feel as though I wanted to aid you. I have two silk dresses that you may have to *sell* for that object. I feel that it is wrong for 'women professing godliness' to wear costly apparel."

She sent them on. We sold *one* of them the other day for $6.00. The other is yet for sale. Who'll buy? Another little christian sent $1. Thank you. Be a good girl, and keep serving the Lord.

We have not received much "old clothing" lately. Perhaps the *war* may hinder us some. We want material to make them summer clothes. We want *shoes*. The children are learning to behave and read too. The teachers seem more interested than when I last wrote you. They do all they can. They are poor themselves. Some of them get very little work to do. They have no disposition to go into any sort of "speculation," and will never get rich. Pray for us. We are glad to receive letters from any of you. Whether you send us money or not, your *letters* encourage us. As we are prospered we will communicate to you.

The city is in a commotion, and it requires cunning to interest "union boys" now. The drum and fife and soldiery are uppermost in the minds of men and boys. May God bless us all abundantly, and save us in his glory.

Your Sister, in hope of rest when Jesus comes,

M. Matthews.

Providence, R. I.

☞ It is folly for us to think of doing good during life, in the highest sense, without pure hearts,—hearts animated with the love of God.

For the Crisis.

"And make Straight Paths for your Feet."

The christian pathway is one of exceedingly straight and narrow dimensions. It admits of no crooks nor turns, which the feet may take, off-shoots of ease or comfort, where the body may rest awhile from its labor; but its going is straight forward and onward, whatever may be the difficulties of the way. And there is no time to loiter or linger in the work, nor liberty afforded to make a compromise with the duties required, by substituting anything else in their place. But the command is imperative, and must be obeyed, not only to keep in the path, but keep it straight, and keep going. The difficulty of many who profess Christ, and yet have wandered from the path of duty, arises from the fact that they have forgotten to observe closely the direction of the Apostle, in this simple injunction, "Make straight paths for your feet," and the reason he assigns for so doing is so obvious, that the sequel to the downfall of any is at once seen and understood. He knew that so long as we remained in the world, we should be the subjects of infirmity, surrounded by temptations without and the corruptions of our hearts within, which would ever and anon lead us astray, and incline us to halt, to become tired and weary, even of the delightful service of our Lord and Master. And as a caution, or means of preventing the many infirmities with which we are beset, and the lameness in duty to which we are prone, from "turning us out of the way," he would have us "make straight paths for our feet" in order that our lameness, our difficulties and besetments, might be healed. For instance, when we become tired of the closet, and feel that we can do with much less prayer, that it takes time which we wish to devote to something else, to so often commune with God, he would have us stop right here and make no such compromise with the enemy of souls, but make a "straight path" to the closet, and there confess our fault, and ask to be forgiven of our particular lameness in this duty. Also, when the services of the family altar become irksome, and we cease to take delight in gathering our little ones around our own hearthstone, that, night and morning, we might present them, with ourselves, as living sacrifices before the Lord,—then it is that the Apostle's admonition would stand right up before us in broad, bold letters, "Make a straight path for your feet" in this duty, lest otherwise its lameness should turn you out of the way, but at once with penitence and humility perform it, that you may "be healed."

Again, when the prayer-meeting hour arrives, and we are more inclined to stay at home than to go and mingle ourselves with our brethren and sisters, in waiting upon the Lord, (for a failure in duty never comes single handed, but always in groups, a failure in one making way for another,) we should feel that our halting had fairly commenced, and if persisted in would so increase our lameness in spiritual duties as to make us lose all relish for spiritual food, and, as a consequence, we shall sink down into the whirlpool of indifference, and made subject to the woe pronounced upon those who are at ease in Zion. O, who does not see, at a single glance, how much easier the yoke is when we constantly wear it, and the burden of the Lord's service always light and easy when willingly borne, bringing with it help and strength equal to our day and trial, joy and peace to the heart, and elasticity and life to our footsteps, so long as we walk with delight the way of the Lord's commandments. Then let us, as children of the light, ever "make straight paths for our feet, lest that which is lame be turned out of the way; but let it rather be healed." M. A. T.

Lancaster, Jefferson Co., Ind.

Apocalyptic Vials Opened.

If one will pause and take a view of the world at this moment, he will see what was never before seen upon the face of the earth. The world is convulsed, as it probably never has been since the creation, with wars and rumors of wars, by famine and desolation. History does not present such a general tumult of nations as we now see. It would seem that the vials of the Revelations were rained down upon our generation. What the issue will be of all the dreadful entanglements which now environ the nations, time only will show. Certainly no one can divine it. Within a few years we have beheld the most magnificently dreadful wars of which history has any record. Nations have been conquered and subjugated to the caprices of ambitious and tyrannical sovereigns.—Indian revolts, Syrian massacres, and murderous sieges have sapped the life-blood of millions. Europe is just now convulsed from centre to circumference. Poland and Hungary are ripe for revolt. Russia has emancipated her serfs, and annexed a large tract of country lately derived from China, whose coasts are still infested and gaurded by English and French fleets. Sardinia stands demanding Venetia and Rome, and Austria and Germany proper resist her. France holds Syria for the Sultan of that wretched country, but is ready to appropriate it to herself whenever the Emperor Napoleon thinks it policy to do so. England and France are fitting out naval fleets for the coast of the United States, and the United States themselves are disrupted, threatening civil war at any moment. Spain has seized upon San Domingo and threatens Hati and Mexico, while Mexico on her part threatens to conquer Texas. Several of the South American Republics are quarrelling. Buenos Ayres and Paraguay are at swords' points. In India famine is following a dreadful massacre and revolt, and this famine reaches into Persia and China. In Holland the inundation of the country, caused by the breaking away of the dykes, has destroyed its thousands, and left houseless and starving thousands upon thousands more. The temporal power of the Pope topples. The whole world seems on the eve of a general war, and only waiting for some one to strike the first blow.—*Religious Herald.*

Correspondence.

From Bro. P. E. Armstrong.

Dear Bro. Wendell:—Seeing a change has been made in the editorial department of the *Crisis*, I would say that I welcome you (although to me personally a stranger) to the arduous and responsible post to which I trust God in his providence has called you; and you may rest assured, whatever your course may be, my prayer shall be that God may direct and sustain you in the right. The doctrine of the *personal* appearing of our Lord Jesus Christ, and the ~~nearness of~~ his coming, is the all-absorbing theme with me, and the heralds of his approach (in one of which you are called to the editorial chair) I always welcome with delight. It is true I differ in some respects with most of the brethren as to the time and order of the setting up of the kingdom; but blessed be God, I have found a people with whom I can unite on the broad platform of a Savior's love, without a sectarian creed to distract or mar our peace. God's people are my people, and all who have accepted Jesus as the Life-Giver, and love his appearing, (let their own views be what they may,) are the objects of my especial love and sympathy. The little scattered waiting flock claims the largest interest in my prayers, and their hopes, their trials, and mutual encouragements, expressed through the medium of the advent press, stir up in my soul tender feelings of reciprocal emotions. Although I have never had the pleasure of seeing any of the brethren or sisters of New England, (Brothers Himes, Hastings and Burnham excepted,) I can read the breathings of many faithful hearts in the *Crisis*, and have many a meek and God-trusting countenance pencilled in my imagination, and feel assured that the time shall not be long delayed when we, who have known each other only by written epistles, shall no longer be separated by death or distance, but meet together to greet our descending King, and be forever with the Lord. Yours in this glorious hope.

Celesta, Sullivan Co., Pa., May 19, '61.

From Bro. A. H. Bolton.

Bro. Grant:—Permit me once more to say a few words to the scattered flock through the columns of the Crisis. I have for a long time remained silent, but the time has come when all who profess to be followers of Jesus should awake out of sleep and "cry aloud and spare not," whether men will hear or forbear, for surely our salvation is nearer than when we believed. The present aspect of things speaks in thunder tones of some great event which is soon to burst upon this guilty world. The prophets and apostles have told us what should be in the last days; that perilous times should come; that men should be "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." He says, "from such turn away." And can it be that we have become so hardened in sin that we cannot discern this time, while a copy of the Bible is placed within the reach of almost every individual? Hath the god of this world so blinded our eyes that we cannot see? O, let us arise by faith and go to our great Physician, have our eyes anointed with eye salve that we may see, and examine our own hearts daily, prove our own selves, and be established in the present truth. It rejoices my heart to read the epistles right from the hearts of God's faithful children, through the columns of the Crisis; and I trust while I read, their prayers ascend the throne of grace, that their exhortations and warnings might be overruled to the good of the reader and to the glory of God.

Dear brethren and sisters, it is high time to awake out of sleep and gird on the armor of light, and not have our light under a bushel, but on a candlestick, that others may see the light and be led to glorify our Father in heaven. Let us be like our blessed Master, going about doing good. Let no one be ashamed of his or her talents, but improve upon what the Lord has given us, whether our talents be great or small; and remember, that it was the broken bread that fed the mulitude. Brethren and sisters, write epistles for the Crisis. I love to read them, (though they be a little broken,) when I can feel that they come from hearts filled with the love of God. Let us then be up and doing, that when the chief Shepherd shall appear, it may be said unto us, "well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of the Lord."

Your brother, in hope of life and immortality through Christ.

West Brookfield, Vt., Feb. 18.

Obituary Notices.

Died, in Bangor, Me., May 9th, David T. Pollard, aged sixty-eight years.

His health has been in a feeble condition for the last six years, and for twelve weeks he was unable to leave his room, during which he suffered much at intervals, but with a calm resignation to the afflictive providence of an all-wise, merciful Creator. Never did he murmur or complain. He died in faith that the grave would be his resting place until the voice of the Archangel and the trump of God should awake him, with all the saints, to immortality and eternal life, to live forever with the Lord. Thus again have the fondest ties been riven by the fell destroyer, consumption, and it will continue to be so until Jesus comes and destroys the monster and him that has the power of death, which is the devil. And let every saint of the living God pray, "come, Lord Jesus, O! come quickly." Our brother has left a companion and one son, who deeply feel their loss. May they so live as at last to meet where parting will be known no more.

C. Daggett.

Bangor, May 18, 1861.

Fell asleep in Jesus, at the residence of her daughter, R. A. Wheeler, North Stonington, Ct., May 7th, 1861, Polly Anderson, aged sixty-one years, two months and twenty-one days.

My dear mother was feeble for a long time with consumption, but had been failing since last August. She endured it all with christian meekness and patience. She has left five children to mourn her loss, but we mourn not as those without hope. She suffered much, but without complaint. She talked with me about her things and concerning her burial as calmly as if she was going away and coming back again. Thank the Lord, she will come again. The night of her death was very stormy without, but there was peace within. She waved her hand and said, "hallelujah! glory! amen!" She was a believer in the second coming of Christ—the resurrection and sleep of the dead; said she should rest a little while in the grave. If she saw us weeping she would say, "don't, don't weep." But we could not restrain grief when thinking that death must separate us from one so kind and affectionate. She gave us good advice and kissed us and the grandchildren. Jane (six years old) and her little brother (younger) were in another room talking; the brother said to the sister, "we never shall see grandmother any more." "O, yes, we shall, Riley," replied Jane, "we shall see her on the new earth." They seem to be rejoiced with the idea that they shall see grandmother again, and our hope is a consoling one. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Eld. Lewis preached her funeral sermon from 1 Thess. 4: 13, 14. He came in to see her a few weeks before she died, and asked her of her hope and trust. She told him that Jesus was all her trust. Said he in his discourse—"let wars rage—your mother is unconscious of it all; but when the last loud trump shall sound, she will awake." May this affliction be sanctified to the children's good and to those around, that we may be prepared to meet her, as Jane says, "on the new earth."

"When the last trumpet's awful voice
This rending earth shall shake;
When opening graves shall yield their charge,
And dust to life awake!"

R. A. Wheeler.

Summary of News.

FOREIGN.

ARRIVAL OF THE ETNA.

Proclamation of the Queen.

New York, May 17. The Etna arrived up at 2 30 P. M.

The following is the proclamation of the Queen:

Whereas, we are happily at peace with all sovereign powers and States; and whereas, hostilities have unhappily commenced between the government of the United States and certain States, styling themselves the Confederate States of America; whereas, we being at peace with the government of the United States, have declared our royal determination to maintain a strict and impartial neutrality in the contest between the said contending parties. We therefore have thought fit, with the advice of Privy Council, to issue our royal proclamation.

And we hereby warn all our loving subjects and all persons whatever entitled to our protection, that if any of them shall presume in contempt of this proclamation to do any act in derogation of their duty, as subjects of a neutral sovereign in said contest, or in violation or contravention of the law of nations, and more especially by entering military service of either of the contending parties, as commissioned or non-commissioned officers or soldiers, or by serving as officers, sailors, or marines on board any of the ships or vessels of war or transport or in the service of either of the contending parties; or by engaging to or going to any place beyond the seas with intent to enlist or engage in any such service, or by procuring, or attempting to procure, within Her Majesty's dominions, at home or abroad, others to do so; or by fitting out, arming or equipping any ship or vessel to be employed as a ship-of-war, or privateer, or transport, by either of the contending parties, or by breaking, or endeavoring to break, any blockade lawfully and actually established, by or on behalf of either of the said parties; or by carrying officers, soldiers, dispatches, arms, military stores, or materials, or any article considered and deemed to be contraband of war, according to law or modern usage of nations, for the use of either of the said contending parties.

All parties so offending will incur and be liable to the several penal consequences by said statute or by the law of nations in that behalf imposed, and we do hereby declare that all our subjects and persons entitled to our protection, who may misconduct themselves in these premises, will do so at their own peril and of their own wrong, and they will in no wise obtain any protection from us, against any liabilities or penal consequences, but will on the contrary incur our displeasure by such misconduct.

Given at Richmond Park, May 11.

WAR ITEMS.

Baltimore, May 25.—We learn from a reliable source that three thousand Pennsylvania troops left Chambersburg yesterday afternoon, going in the direction of Harper's Ferry.

New York, May 25. It is reported that two regiments of Federal troops left Chambersburg before daylight yesterday morning, and proceeded to Hagerstown, to make, it was supposed, a demonstration at Harper's Ferry. Their scouts were seen yesterday reconnoitering the Ferry at Williamsport, from which it may be inferred that they intend to take possession of the Ferry. The scouts, upon being fired on, ran into the woods.

It is reported at Grafton that the Ohio troops have crossed the Ohio river at Marietta and are moving on to Harper's Ferry. Twelve heavy Columbiads are in the batteries on the Maryland heights, opposite Harper's Ferry. These Maryland heights are the highest at the Ferry, and the key to the whole position. The Loudon heights, south of the Shenandoah, are the next highest, and both these and the Virginia heights are strongly fortified. The troops in charge of them are armed with Enfield rifles, and well supplied with provisions.

Chambersburg advices from Hagerstown state that the railroad track has been torn up on both sides by the rebels. It is reported that not less than 10,000 of them are at that point and in the neighborhood. Virginia troops are guarding all the ferries between Harper's Ferry and Hancock. This town is perfectly quiet, and there is no fear of an invasion; but if it should come, the rebels will meet with a warm reception. Although reinforcements have been reported daily at Williamsport by the secessionists, none had reached there up to Friday evening. Provisions were scarce there, and the troops were without tents, and desertions were numerous.

A floating battery has been erected by the Virginians at Craney Island, and five new batteries are being completed between Lynd Haven and Loudon Bridge.

It is said that a million dollars have been expended in fortifying York river to defend Richmond.

A Washington dispatch to the Post says it is expected that the Government forces will soon advance into the interior of Virginia, via. Orange and Alexandria road.

The War Department have taken efficient measures to improve the commissariat of the army.

Occoquan, Va., gave sixty votes against secession, but the rebel troops marched into town the next day and drove away the Union men.

The rebels are said to be concentrating forces about fifteen miles below Alexandria for an attack.

A special dispatch to the American from Alexandria to-day says that Col. Wilcox, the commandant there, has issued a proclamation, proclaiming strict martial law. Capt. Whittlesey of the Michigan regiment has been appointed Provost Marshal, and Company H of that regiment, city police. Citizens are assured that they will be protected in their persons, property and slaves. All public property will be protected unless the United States forces should be attacked. Citizens are prohibited from entering or leaving the city without a written permit. All outrages or excesses by Federal soldiers will be promptly punished if reported.

The pickets of the forces at Alexandria were last night fired upon, and the troops called to arms in consequence, but nobody was hurt.

New Books.

Thessalonica; or, the Model Church, by H. L. Hastings,—75 cts.

Wayside Gleanings, by Fannie Parry,—75 cts.

Reasons for my Hope, by H. L. H.,—paper covers, 25 cts.

The Great Controversy, by H. L. H.,—paper covers, 25 cts.

Spiritualism a Satanic Delusion, by W. Ramsey,—paper covers, 25 cts.

Sent by mail, *prepaid*, on receipt of the prices, by H. L. Hastings, Providence, R. I., or at this office.

Notices, &c.

Notice.

Persons owing me for books, will confer a favor by remitting a part or all of the amounts due as soon as possible. Drafts on New York, or Eastern bills or gold, are preferred. Postage stamps are always current.

H. L. Hastings, Providence, R. I.

Notice.

There will be a Tent and Conference meeting about two miles and a half north of New Milford Ct., on the road to [The *place* here named in the written notice sent us we cannot decipher; it *seems* to read "*Manall.*"—Ed.] to commence June 13th, and continue over the Sabbath. In behalf of New Milford church,

Edwin Sole.
Mason I. Read,

Conference.

The next session of the Western Central Quarterly Conference will commence on Thursday, 2 o'clock, P. M., June 13th, at Chandler's Mills, Belgrade, and continue over the following Lord's day. Call on Brethren Hiram Towle, Wm. Kelly, Noah Goodrich, and others.

I. C. Wellcome, Clerk.

Richmond, Me., May 27, '61.

Grove Meeting.

The Lord willing, there will be a Grove Meeting in Plainfield, Hampshire Co., Mass., on land we occupied last year for a meeting. The meeting will commence June 27th, at half past ten o'clock, A. M., and continue over the following Sabbath. Brethren are invited. For the church, Rufus Starks.

Grove Meeting.

The Lord willing, there will be a Grove Meeting at Pine Swamp, Sharron, Ct., on the ground where our meeting was held last year, commencing June 19th, and continuing over Sunday. Provision will be made for taking care of horses. Those wishing to stay in the woods had better come prepared. We expect there will be one or more tents on the ground; those wishing to bring tents can do so. Some of the Lord's servants will be there to preach the word.

In behalf of the Church at Pine Swamp,
S. B. Munn.

Western N. Y. General Association.

The Annual Meeting of this Association will be held at Seneca Falls, to commence on Thursday, June 6, 1861, at 7 1-2 o'clock, P. M., and continue over the following Sunday. All are invited to attend.

Arrangements will be made by the Church at this place to accommodate all who come with bed and board. Let all come by railroad who can, as it will be more inconvenient to provide for teams than mankind. However, let all come, and we will provide as best we can. Some two or more of our eastern elders are expected, and we desire more, may all who can and will come, both east and west—both male and female.

Come, brethren, let us meet once more in love and harmony and worship before the Lord, as it were on the very threshold of the "*time of trouble.*"

B. B. Schanck, President.
T. G. Newman, Secretary.

Notice.

Our Quarterly Conference at the Pitcher School-house, in Utica, Winona Co., Minn., is adjourned to Saturday, June 1st, at 10 o'clock, A. M., to continue over Sunday following. Brethren from a distance are requested to attend. Eld. Wm. Sweet.

Conference.

Providence permitting, there will be a Conference in West Poland, Me., to commence Thursday, June 13th, and continue over the following Sunday. Brethren and sisters from abroad are invited to attend, with hearts to work for the salvation of men and the promotion of Christ's cause.

W. H. Mitchell.

Discussion.

I am to hold a discussion with Rev. Jacob Baker in Wales, commencing the first Tuesday evening in June, and continuing four evenings and days, if thought best.

Questions.—1. Will all men live forever? 2. Will any portion of mankind cease to be?

H. Pratt.

New Hampshire State Conference.

As the time draws near for our State Conference, (June 20th, Thursday, at 2 o'clock, P. M.,) it is desirable that the place for holding it be decided upon as soon as practicable. Will brethren who may desire the Conference holden with them, inform us, so that we may be able to give seasonable notice?

T. M. Preble, Clerk of Conference.

Concord, N. H., May 3, 1861.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. Wendell, per order of
Publishing Committee.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Elder J. S. White, Providence permitting, will preach at Hartford, Ct., June 2d and 9th.

The Lord willing, I will preach at East Boston June 2d and 9th. RUFUS WENDELL.

Bro. Jeremiah Carr will preach at
Lincolnville. . . . . Sunday, June 2d

Providence permitting, I will preach in Warner, N. H., (at Robie's Corner) the first Sunday in June.
North Sutton, (where Bro. Andrew may appoint) Tuesday, June 4th, at 7 o'clock in the evening.
Danbury, (at the Knowlton School-house) Sunday, June 9th. B. P. MANNING.

Eld. J. Hemenway will preach at
Swanville, Me. . . . . Sunday, June 9th
Frankfort Mills. . . . . Sunday, June 16th
Portland . . . . Sunday, June 23d
Exeter, N. H. . . . . Sunday, June 30th

Providence permitting, I will preach as follows:—
Salem, Mass., June 2d, also several evenings through the week and on Sunday the 9th.
Lynn, (Dye House Village) Thursday eve., June 6th.
Danbury, N. H., (North School-house) afternoon and evening, Tuesday, June 11th.
Fairhaven, Mass., Sunday, June 16th, and where brethren may appoint through the week.
New Bedford. . . . . Sunday, June 23d
Come out, brethren—I want to see you.
JOHN G. HOOK.

Eld. R. E. Ladd will proclaim the glad tidings of the coming kingdom at Scitico, Sunday, June 2d.

Eld. Thomas Smith will preach the first Sunday in June in Milo, Me., and the third Sunday in June in Surry, Me.

The Lord willing, I will preach at
Chichester. . . . . June 1st and 2d
Concord, (where Bro. Z. Ford may appoint) June 3d and 4th
Hookset. . . . . June 5th
Manchester. . . . . June 6th
Nashua. . . . . June 7th, 8th and 9th
Fitchburg, Mass. . . . . June 12th
Irving . . . . June 13th
Northfield Farms, Mass. . . June 14th, 15th and 16th
GEO. A. OTIS.

If the Lord will, I will preach the second Sunday in June at Loudon Ridge, N. H. Third and fourth Sundays in June vacant. HIRAM MUNGER.

Bro. J. Couch will preach at
Exeter, N. H. . . . . Sunday, June 2d

Bro. I. H. Shipman will preach at
Lake Village, N. H. . . . . Sunday, June 2d

Bro. J. K. Bellows will meet the brethren at
Wrightville. . . . . June 2d
Winsted. . . . . June 9th

I will be at Exeter. . . . . Sunday, June 2d
J. G. SMITH.

I appoint to preach at
Belgrade meeting-house. . . . . June 2d
H. B. SEVEY.

I appoint to preach as follows:—
Griswoldville. . . . . June 2d
Savoy. . . . . June 6th to 9th
Dalton. . . . . June 16th
T. S. CANFIELD.

The Lord willing, I will meet with the saints of God as follows:—
Dalton. . . . . June 2d
Well's Forge. . . . . June 4th
Sandisfield. . . . . June 5th
Winsted. . . . . June 6th
Wrightville. . . . . June 7th
Morris. . . . . June 9th
GEO. L. TEEPLE.

Business Matters.

To Correspondents.

Eld. J. Hemenway's P. O. address is Clinton, Mass.

Cash Receipts.

G C Davis 296, 40 cts; D L Grant 296, 50 cts; R Spenser 307, 57 cts; M Hobart 312, $1.40; A P Waldo 294, $1.20; Miss Conant 326, $1.33.

J C Young 320, A Hotchkiss 320, H Gray 321, Mrs. H Burgess 321, I Norton 320, S Wilson 312, A Crockett 320, S Hitchcock 320, C Pattison 312, A Labounty 320, M I Robinson 312, J G Duncan 298, J Kelly p. pd., $19, M W Chapman 320, A Pottle 320, S King 302, Av. Freeman 286, E Butterfield 312, B Thurlow 320, W H Shackford 296, R G Gladstone 320, C H Bradford 322,—$1.00 each.

Amb. Curtis 338, M Grinnell 271, N Woodcock 312, G Crouse 338, J N Boxwell 325,—$2.00 each.

Books and Tracts.

L H Humphreville 20 cts, C H Leverton $1.00, A H Watson $10, M W Corliss $15, J N Boxwell $1.12.

Special Book List.

We have single copies of the following Books, which will be sent by express for the prices affixed in cash. They are about one third or one half below the usual prices. They may be had at this office, or of H. L. Hastings, Providence, R. I.

1. Eadie's Analytical Concordance to the Holy Scriptures—different from Cruden. Giving all the *subjects* in the Bible with the Scriptures that speak on them. 8vo.—$2.00.

2. Newton on the Prophecies. One of the most learned and able works extant on the Prophetic Scriptures, fine binding, etc. 8vo. $1.75.

3. Eusebius' Ecclesiastical History from the days of Christ to Constantine. The oldest in the world.—$1.50.

4. Griesbach's Testament. Translated by Samuel Sharpe. One copy.—$1.00.

5. Literary and Theological Journal, by D. N. Lord. Vol. I. One copy.—$1.50.

Postage about 30 cents each. If you want them speak quick, as they may soon be gone.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

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January, 1860.

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It was painful parting with thee—
But we soon will meet again.

Thou hast left me, sad and weary,
Longing for that heavenly rest;
All on earth looks dark and dreary—
But in Jesus I am blest.

Not as others do I sorrow
Who are left alone to grope,
In a night without a morrow,
With no blessed gospel hope.

In the resurrection morning
Cruel death will lose its sting;
Jesus, in that day now dawning,
From the dead his saints will bring.

Carrie then will rise triumphant,
Shouting victory o'er the grave!
Filled with joy to see her Savior,
Who from sin and death did save.

Hail the glorious restitution!
Day of splendor hasten on—
End this strife and rude commotion,
Let God's people all be one.

Springfield, Mass. G. L. Rice.

For the Crisis.

Why not Fight?

TWELVE REASONS FOR NOT IMBIBING THE PRESENT WAR SPIRIT.

1. Carnal warfare is not our calling, for "God hath called us to peace," 1 Cor. 7: 15. Our work is the same as our Master's, who once said, "I came not to *destroy* men's lives, but to *save them*." If his Spirit sends us to *save* men, some other spirit must send us to destroy.

2. In saving men, "our weapons are not carnal." True, the sword has opened doors for the gospel; true, the present conflict may (and it may not) free the slave;—but "shall we do evil that good [illegible] come?" Because God "maketh [illegible] the wrath of man to praise him," [illegible] shall we become [illegible]

3. We cannot fight, or prepare fight, or talk fight, "led by the Spirit of God," and "if any man have not the Spirit of God he is none of his." It is all nonsense to say—"go and fight, but fight in *love*." The spirit of war, in Scripture, is called the "wine cup of fury." Just as wine intoxicates, infuriates, and transforms a man into a ferocious beast, so does war. The testimony of the warrior is, that, after the "first round," all tender emotions are banished and a demoniac furor seizes upon him. Shall the christian exchange the "*lamb*" for the "*tiger*?"

4. God has ever used one wicked people to chastise another: Babylon and other wicked nations to chasten *Israel*. The Saracens and Turks to punish apostate Christendom, and, to all appearances, He is doing so now. Must we join with the wicked, and in our turn be chastened as other wicked people have been, after God has used them for a scourge?

5. This trouble in our land is evidently a judgment from God sent for national guilt. Jer. 25: 15, 16, 26, 32. "God hath a controversy with the nations—he will give them that are wicked to the sword—evil shall go forth from nation to nation." Shall we press the "wine cup" to our lips? Shall the innocent identify themselves with the guilty and rush into the whirlwind?

6. The nations are gathered to battle by "the *spirits of demons*." Rev. 16: 14, "These are spirits of demons which go forth to the kings of the earth to gather them to the battle of the great day of God Almighty." Although this refers to the final gathering of all nations, yet these spirits could not gather them on that occasion unless they had first got control of them and diffused the warlike spirit. Are christians to be drawn by demons into battle?

7. When the nations become intoxicated by war, and anarchy prevails, as it doubtless will in spite of armies, then they are to be *deceived*. Isa. 30: 38. From this prophecy it appears that when God shall "sift the nations in the sieve of vanity, there shall be a bridle in the jaws of the people, *causing them to err*." This is the same as Paul's "strong delusion." This delusion is to move whole *nations*, so that when Jesus comes he will find "the kings of the earth and their *armies*" arrayed against him, Rev. 19: 19. The order of events seems to be—national corruption, national strife, national deception, national hostility to Christ; then Christ's triumph over them, and deliverance and blessedness of his saints. Whoever, therefore, will go with the *nation*, this or any other, will come out *opposed to Christ*. But some will say—"we'll go as far as we *can* and then stop." This seems like jumping upon the platform of cars to ride until under headway and then leaping off, as boys often do for sport. They come back bruised, often broken and sometimes lose their life. Better keep off the *train*. "Be ye *separate*," saith the apostle.

8. If we must allow that christians fight in the *Northern* army, we must also allow that some conscientious souls are also in the Southern ranks. Then christian is shooting christian, and both at Christ's command! No! never! The Master says [illegible] "put up thy sword." [illegible] spare the gospel and much less its Author; and yet for these we must not fight.

10. Our kingdom is not of this world. "If my kingdom were of this world *then would* my servants fight." Let them of this world *fight*; as for us, "let us *pray*."

11. There seems to be no need of Christians. Some one will say, "Suppose *all* should stay at home!" Well, suppose *all* should *go*—which of the two evils would be the less? Then if some must needs stay at home, to till the ground, provide for women and children, etc., who so safely trusted as christians? Divine wisdom says, "first purity, *then peace*." When all has been done for purity that can be done, all has been done for peace that *can* be. Christians have served their country well by laboring incessantly for *purity*; now let those who have done worse than nothing in this respect, do something, if they *can*, with the sword. As for us, our duty ends with the "sword of the spirit." "But we shall be drafted!" Never fear it; the devil has too many willing subjects to be dependent upon God's servants.

12. When the sword came upon Jerusalem, previous to its overthrow at the hand of the Lord, the *disciples*, every one of them, kept separate and escaped to the mountains. The sword has now come upon all *nations* previous to their utter and eternal overthrow. Let us keep separate and watch for the signal to go forth unto our Savior to be "*forever* with the Lord." Be not deceived by vain words, for some will say, "Our religious liberty, our religious institutions are at stake." So they were at Jerusalem, and also at Rome, [illegible] yet the disciples [illegible] never fought for them. The existence and strength of God's church does not depend upon national favor. The church of Christ has outlived the overthrow of the mightiest empires, and has been valiant and strong, and far more healthful in its spirit and power, *without* political favor. National favor and assistance has ever weakened and adulterated 'pure religion.' Let no one think, then, that he must *war* for his country if he would serve his Master's cause, for the church is built, not upon national strength, but upon Christ—'The Rock.' 'Government is of God,' says another. Yes, but no more *now* than when "the powers that be" crucified our Lord, imprisoned his apostles and persecuted the church; or when the papal hierarchy breathed out threatenings and slaughter upon the flock of Christ. All this time, and in reference to despotic governments, too, it was said, as well as now, "The powers that be are ordained of God." Shall, therefore, the disciples fight for Herod? or Paul defend Nero's throne with the sword? or the martyrs join the papal army to defend the Pope? Yet they were "ordained of God," being at that time "*powers that be*." The truth is, God has no kingdom nor nation under heaven as *his* at the present. When the seventh trumpet sounds, "the kingdoms of this world *become the* kingdoms of our Lord." If not his till *then*, they are not his *now*. Think not, then, that you are sustaining what belongs to God in warring a carnal warfare for this Republic. *Our* Kingdom, our "better country," God's own dominion, lies beyond all human fabrics of government. Let us claim a citizenship *there*. Our treasures are *there*. Let us confess that we are *pilgrims* and *strangers* even amid this people, keep ourselves in the love of God and in a patient waiting for the Son of God. Let us "go forth unto Him without the camp, bearing his reproach." May we be found of him in *peace*, standing where he may say of us, "Ye are *not of the world*, but I have chosen you *out of* the world." H. F. C.

For the Crisis.

Rev. 17 : 8.

"The beast that was, and is not, and shall ascend out of the bottomless pit."

In order to a clear understanding of this beast of Rev. 17th, it is necessary that we view it from the same stand point from which John saw in his vision. And where was that? I answer, in the wilderness: see verse 3d. One of the seven angels which had the seven vials said to him, "Come hither; I will show unto thee the JUDGMENT of the great whore that sitteth upon many waters." "So he carried me away in the spirit into the WILDERNESS; and I saw a woman sit upon a scarlet-colored beast full of names of blasphemy," etc. John is now in the wilderness, and is looking down towards the JUDGMENT of the great whore; and there he sees the woman on the scarlet beast riding to the judgment, or to perdition, which caused him to wonder. It is something which he does not understand—it needs explanation. The mystery to John seems to be—why should that scarlet or *red* beast be down there nigh to the judgment, when his position as previously pointed out to John was at the beginning or alpha of the gospel dispensation, and more than eighteen hundred years before the judgment? See chap. 12; 3. The angel proceeds to explain the mystery of the woman and of the beast, (John still standing in the wilderness.) "The beast" (i. e., the red beast) "that thou sawest was," i. e., it is the same one you saw standing before the woman, chap. 12; "is not"—not now in the *wilderness*. Why? because he is now in the abyss or bottomless pit, that is, just where the red dragon was [illegible] chap. 20: 1-3; this chapter is evidently connected with the 12th, 13th and 17th:) "and shall ascend out of the bottomless pit and go into perdition," or to its final judgment.

"And there are seven kings," (kingdoms); "five are fallen." What five? 1st, Babylon; 2d, Medo Persia; 3d, Grecia; 4th, Rome under the symbol of the great and terrible beast of Dan. 7: 7; 5th, Rome dragon. "One is"—i. e., one is now in the wilderness just where John is in vision. What one? Answer: the leopard of Rev. 13th, or the forty-two month papal beast. "The other is not yet come; and when he cometh, he must continue a short space. This is the seventh or two-horned beast, and he came up in sight of the leopard, viz., England and Wales in the early part of the sixteenth century. "And the beast that *was*, and *is not*, even he is the eighth, and is of the seven, and goeth into perdition." How is he of the seven? He is scarlet or *red*—so was one of the seven, viz., the dragon. Where did he come up from? Answer: from the bottomless pit. Where did the red dragon go? Answer: into the bottomless pit; proof, Rev. 20: 1, 2—evidently the same, or a beast having the same characteristics, as the red dragon; and on this eighth or red beast the woman sits and is riding to perdition; and no doubt the other beast on which she sits is very nigh to perdition.

How long was the dragon to be bound in the abyss or bottomless pit? Answer: a thousand years. As this is the only thousand years mentioned in the Bible, and marks the duration of the dragon in the abyss, it is evident that the thousand [illegible] years is in the past. So long as we look for a millennium, or one thousand years in the future, we shall fail to grasp the plan of redemption, and we will be out of harmony with that plan; and yet Adventists, almost all as a body, are looking for the thousand years in the future.

What features of the scarlet beast which the woman rides marks it as an *image* of the red dragon of Rome? We must look for a beast, not for a head, or a horn of a beast. A beast in prophecy represents the ruling or controlling power—that which exercises dominion. A head of a beast is not the beast, neither is a horn a beast; they are only parts of a beast. Now the scarlet beast has seven heads—just as many as the dragon had; it has ten horns,—just as many as the dragon had; it is red—so was the dragon; it came out of the abyss—the dragon went into the abyss. These particulars mark it as having the same characteristics as the Roman dragon.

Mark—the beast which had dominion in the wilderness, where John stood in vision, was the sixth beast, denominated in the prophecy as "one is;" it was the leopard of Rev. 13th, and was to continue forty-two months, or 1260 years. His time has expired, beyond a doubt, as all agree *that* beast was a symbol of the papacy, when papacy had political dominion. The dominion of the Pope was taken away by the allies in 1815-16; consequently he has had his day of dominion, and ever since 1815-16 the papacy is under the symbol of the woman or the scarlet beast—no longer has dominion, but is carried by another beast. As before said, a beast is the power which is above all, or has dominion for the time being. Well, what power has controlled the destinies of Europe from 1815 down to now? Evidently, the holy alliance, as it is called—the allied powers of Europe; they have held the destinies of Europe, and do now hold it. Napoleon III., great as is his power, evidently felt and acknowledged a power above him in the late Crimean and Italian wars, and he is now checked or held in by a power stronger than himself. He is not able in all things to do according to his will; he has to heed the power above him; he has to move cautiously; he is, no doubt, one of the heads of the scarlet beast. Let us see if we can find all the seven heads:—1st, England; 2d, France; 3d, Russia; 4th, Austria; 5th, Prussia; 6th, Spain; 7th, Portugal.

The ten horns on the head of the scarlet beast find their counterpart in the ten Italian States, especially in this, "they had received no kingdom as yet," (are represented as uncrowned,) "but receive power as kings one hour with the beast," v. 12. "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." How striking is the fulfillment of this prophecy now going on in Italy! Truly, the JUDGMENT upon this harlot is being now executed, her plagues are upon her, and "Babylon the great, the mother of harlots, and abominations of the earth, which is drunken with the blood of the saints," her "cup full,"—is about to receive her final judgment and total overthrow, and, like a mill stone, will sink to rise no more. The word of the Lord is sure, and every jot and tittle will be fulfilled.

The two-horned beast was to perform his miracles in *sight* of the leopard beast. As we have shown the leopard beast has had his day, the two-horned beast cannot be any power which has arisen since the leopard went down; and there seems to be no power which has arisen in its proper prophetic place, to mark it as the two-horned beast, but England and Wales about 1540. The Napoleon dynasty cannot be the [illegible] beast, because the [illegible] "was," i. e., before the wilderness state; and the wilderness state must have commenced centuries before Napoleon or even Charlemagne's day. Take the position of John in the wilderness, and look down to the judgment of the great whore, and all seems plain and in harmony with the Scriptures. W. S. O.

Hartford, Ct.

For the Crisis.

Signs of the Times.

Bro. Wendell:—Reading in the last issue of your paper an article on the "Signs," I noticed that the writer alluded to the darkening of the sun in 1780, adding that the generation who saw that sign had nearly all passed away. This brought to my mind a paragraph I read, about eighteen months since, in the "Scientific American" of that date, which, though I did not at that time believe in the near coming of Christ, still made a great and lasting impression upon me. As it may be interesting to some of your readers who probably never read the article, I will copy it entire.

"IS THE SUN GROWING COLD AND DARK?

There are now more spots on the sun than have been seen before for many years. Some of these are visible to the naked eye. Several stars—some of them of great brilliancy, which, from their ascertained distance, must have been as large as our sun—have totally disappeared from the sky; and the question has been raised among astronomers whether the light and heat of the sun are fading away. As this would be accompanied by the destruction of all the plants and animals on the earth, it is rather an interesting question. The sun's light and heat is diminished by the dark spots at the present time about one per cent."

Coincident with this statement, there appeared last fall, about the time of the Presidential election, a star at mid-day. This, though unimportant of itself, is corroborative of the important fact that *the sun is darkening*. Other signs might be adduced, such as the great increase of earthquakes within the last twenty years—the large number of falling stars that were seen towards the close of last year; occurrences taken collectively, and viewed by the light of prophecy, of startling significance.

It seems to me, in view of the great speed with which events are rushing on, and the signs which are being manifested in the natural and moral world, we can have no doubt that we are nearing the close of the present dispensation. And this, I think, should not be a source of trouble or disquietude, but rather give us increased zeal and determination to persevere and be faithful to the end, and in watchfulness and prayerfulness to await the coming of our blessed Lord and Savior.

J. F. Nash.

Boston, May 22d, '61.

Selections.

Christ's statements regarding Himself.

There is yet another point related to this, in which the attitude of Jesus is even more distinct from any that was ever taken by man, and is yet triumphantly sustained. I speak of the astonishing pretentions asserted concerning his person. Similar pretentions have sometimes been assumed by maniacs, or insane persons, but never, so far as I know, by persons in the proper exercise of their reason. Certain it is, that no mere man could take the same attitude of supremacy toward the race, and inherent affinity or oneness with God, without totally shocking the confidence of the world by his effrontery. Imagine a human creature saying to the world, "I came forth from the Father"—"ye are from beneath, I am from above;" facing all the intelligence and even the philosophy of the world, and saying in bold assurance—"Behold, a greater than Solomon is here." "I am the light of the world"—"the way, the truth, and the life;" publishing to all peoples and religions—"No man cometh to the Father but by me;"—promising openly in his death "I will draw all men unto me;" addressing the Infinite Majesty, and testifying—"I have glorified thee on the earth;" calling to the human race—"Come unto me, follow me;" laying his hand on all the dearest and most intimate affections of life, and demanding a precedent love,—"He that loveth father or mother more than me is not worthy of me." Was there ever displayed an example of effrontery and spiritual conceit so preposterous? Was there ever a man that dared put himself on the world in such pretensions?—as if all the light was in him, as if to follow him and be worthy of him was to be the conclusive or chief excellence of mankind? What but mockery and disgust does he challenge as the certain reward of his audacity? But no one is offended with Jesus on this account; and what is a sure test of his success, it is remarkable that, of all the readers of the gospel, it probably never even occurs to one in a hundred thousand to blame his conceit, or the egregious vanity of his pretentions. Nor is there anything disputable in the pretensions, least of all, any trace of myth or fabulous tradition. They enter into the very web of his ministry, so that if they are extracted and nothing left transcending mere humanity, nothing at all is left. Indeed there is a tacit assumption, continually maintained, that he transcends the range of these formal pretensions. He says—"I and the Father that sent me." What figure would a man present in such language—I and the Father? He goes even beyond this, and [illegible] without any thought of excess or presumption, classing himself with the Infinite Majesty in a common plural, he says, "We will come unto him, and make our abode with him." Imagine any, the greatest and holiest of mankind; any prophet, or apostle, saying one of himself and the Great Jehovah! What a conception did he give us concerning himself, when he assumed the necessity of such information as this—"My Father is greater than I;" and above all, when he calls himself, as he often does, in a tone of condescension, "the Son of man." See Him also on the top of Olivet, looking down on the guilty city and weeping words of compassion like these—imagine some man weeping over London or New York, in the like, "How often would I have gathered thy children together as a hen doth gather her chickens under her wings and ye would not!" See Him also, in the supper, instituting a right of remembrance for himself, a scorned, outcast man, saying—"This is my body,"—"this do in remembrance of me."

I have dwelt thus on the transcendent pretensions of Jesus, because there is an argument here for his superhumanity which cannot be resisted. For eighteen hundred years these prodigious assumptions have been published and preached to a world that is quick to lay hold of conceit, and bring down the lofty airs of pretenders, and yet, during all this time, whole nations of people, composing as well the learned and powerful as the ignorant and humble, have paid their homage to the name of Jesus, detecting never any disagreement between his merits and his pretensions, offended never by any thought of his extravagance. In which we have absolute proof that he practically maintains his amazing assumptions! Indeed it will even be found that, in the common apprehension of the race, he maintains the merit of a peculiar modesty, producing no conviction more distinctly than that of his intense lowliness and humility. His worth is seen to be so great, his authoity so high, his spirit so celestial, that instead of being offended by his pretensions, we take the impression of one in whom it is even a condescension to breathe our air. I say not that his friends and followers take this impression,—it is received as naturally and irresistibly by unbelievers. I do not recollect any skeptic or infidel who has even thought to accuse him as a conceited person, or to assault him in this, the weakest and absurdest, if not the strongest and holiest point of his character.

Come now, all ye that tell us in your wisdom of the humanity of Jesus, and help us to find how it is that he is only a natural development of the human; select your best and wisest character; take the range, if you will, of all the great philosophers and saints, and choose out one that is most competent; or, if perchance, some one of you may imagine that he is himself about upon a level with Jesus (as we hear some of you do,) let him come forward in this trial and say, "follow me"—"be worthy of me"—"I am the light of the world"—"ye are from beneath, I am from above"—"behold a greater than Solomon is here;" take on all these transcendent assumptions, and see how soon your glory will be sifted out of you by the detective gaze, and darkened by the contempt of mankind! Why not, is not the challenge fair? Do you not tell us that you can say as divine things as he? Is it not in you too, of course, to do what is human? Are you not in the front ranks of human developments? Do you not rejoice in the power to rectify the mistakes and errors in the words of Jesus? Give us, then, this one experiment, and see if it does not prove to you a truth that is of some consequence, namely, that you are a man, and that Jesus Christ—is more—*Dr. Huntington.*

Controversy.

"I like controversy, when it is thoroughly honest. I do admire to see two large and generous minds approach a subject from opposite quarters, and then to watch the new lights that flash over it and show it in a thousand relations that were not obvious before. It lifts us out of the ruts of our sect and party, in whose treadmill we have been grinding all our lives, and mistaking it for the universe. But controversy with small minds is the smallest business that is done in this world. It slides inevitably into word-catching, and ends in personalities. The moment I saw a man consciously trying to put my language to a different use from what I had put it myself, I would stop short with him and say: 'I am glad to compare ideas with you, but I have no time for word-catching.' To say, as Dr. Johnson did, 'I can't furnish meaning and brains too,' is not courteous. The only controversy that ever convinces the controvertists is a friendly comparison of beliefs, each turning the other's round, and viewing it under all the angles of reflection. It is not this sort of controversy, but fighting with word-mongers, that Dr. Holmes must have in mind. 'You know that, if you had a bent tube one arm of which was the size of a pipe-stem, and the other big enough to hold the ocean, water would stand in the same height in one as in the other.' Controversy equalizes fools and wise men in the same way, and the fools know it."—*Rev. E. H. Sears.*

The Dead Wife.

In comparison with the loss of a wife, all other bereavements are trifles. The wife; she who fills so large a space in the domestic heaven; she who is busied, so unwearied; bitter, bitter is the tear that falls on her clay. You stand beside her grave and think of the past; it seems an amber colored path-way where the sun shone upon beautiful flowers, or the stars hung glittering overhead. Fain would the soul linger there. No thorns are remembered above the sweet clay, save those your own hands have unwittingly planted. Her noble tender heart lies open to your inmost sight. You think of her as all gentleness, all beauty and purity. But she is dead. The dear head that has so often lain upon your bosom, now rests upon a pillow of clay. The hands that administered so untiringly are faded, white and cold beneath the gloomy portals. The heart whose every beat measured an eternity of love, lies under your feet. And there is no white arm over your shoulder now—no speaking face to look up in the eye of love—no trembling lips to murmur, "Oh, it is too sad!" There is a strange hush in every room! No smile to meet you at nightfall—and the clock ticks, and ticks, and ticks! [illegible] —N. Y. Traveller.

Hygiene.

"This is for your Health."—*Paul.*

For the Crisis.

Tobacco Culture: A Case of Conscience.

From time to time articles have appeared in the *Crisis* headed, "My Experience;" so with your permission I will give a little of mine about tobacco raising. One year ago the care and control of a small farm came upon me, where tobacco had been the principal crop. The question was forced upon my mind,—can I conscientiously assume the responsibility of raising that which is poison, and injures and enslaves my fellow men? As I beheld young men entering upon the battle of life, needing all the powers which God had given them for the conflict; saw their pale cheek, trembling nerve and weakened frame; heard them acknowledge that their use of tobacco debilitated and enslaved them,—could I entreat them to break away from the bonds, and be free men, if I cultivated it for their use? Should I be consistent, while instrumental in placing it before them, to warn them against it? When I learned how much of God's earth was used to raise this vile poison, while thousands were stinted for bread, should I, too, "when asked for bread, give them" *worse* than "a stone?" No, never, God being my helper.

But then, good men raise it, ministers raise it, and feel no condemnation;—am I so much better than they? Conscience could not be quieted, and reading that "they who compare themselves among themselves and measure themselves by themselves are not wise," I left them out of the account; desiring to be found among the "wise" at the appearing of my Savior, with Him alone I settled the matter.

But what was to be done? The most convincing argument that it was right, with the majority, was, that it "paid better" than anything else, and there was labor to to be performed, and provision made for expenses to be met, and how? Well, in the first place, I felt that I was the Lord's; that he was my Father, rich and kind; that he would be much more likely to fulfill his precious promises to me, if, trusting in Him, I strove to keep my eye single to his glory as a good, obedient child; that it was far more safe and blessed to do right, "trusting in the Lord with all my heart, than to lean unto my own understanding" about it; and, believing he required nothing of me which he would not enable me to perform, I was willing to sacrifice many things rather than a good conscience; and so went forward. "Being fully persuaded that what he had promised, he was able also to perform," I "cast all my care upon him," and proved his care for me. I could constantly say, "whoso trusteth in the Lord, happy is he;" had "strength given according to my day;" had that raised which would strengthen instead of poison; paid $150 for labor, $50 for expenses incurred previously, our wants were all supplied, and as much to give to the Lord as ever. Now, who says the path of duty is not the path of safety? that I should have been happier in raising tobacco, that I might receive a few more dollars (which I might not have done) to spend in gratifying a troubled mind with the pride of life? Surely, no christian.

Some with whom I converse, who raise it, say, "I never use it *myself*;" others, "I used it till convinced that it or my health must be sacrificed;" others still, "I know it injures and enslaves me, but the habit is so fastened upon me that I cannot do without it,—would not consent to have my sons or daughters follow my example." After all these admissions that it is an evil, they try to persuade themselves that it is right to do evil that good may come; and, although unwilling that their children should be victims to so degrading a habit, are very willing to place it within the reach of others' children if they can get the pay! Does the *principle* differ in the man who refrains from the intoxicating cup, but is ready to deal it to others for the *pay?* Again, others say "they would not raise it, but they have families to support, debts to pay, and what can they do? Let me ask, does God require men to glorify him, and keep ourselves pure, and then leave us no other way but to do that which will dishonor him and degrade ourselves? Ye *strong men*, who are so distrustful of God as this! remember, "He that walketh uprightly, walketh surely." Let the experience of a humble female show you that in dependence upon God, you may be sure "He will withhold no good thing from you if you walk uprightly;" that "the blessing of the Lord it maketh rich and addeth no sorrow with it." "Better is a little with righteousness than great revenues without right." "Believest thou this?"

Sarah A. Elmore.

South Windsor, Ct.

Marvels of Man.

While the gastric juice has a mild, bland, sweetish taste, it possesses the power of dissolving the hardest food that can be swallowed; it has no influence whatever on the soft and delicate fibres of the living stomach, [illegible] at the moment of death, it begins to eat them away with the power of the strongest acids.

There is dust on sea, on land; in the valley, and on the mountain-top; there is dust always and every where; the atmosphere is full of it; it penetrates the noisome dungeon, and visits the deepest, darkest caves of the earth; no palace door can shut it out, no drawer so "secret" as to escape its presence; every breath of wind dashes it upon the open eye, and yet that eye is not blinded, because there is a fountain of the blandest fluid in nature incessantly emptying itself under the eyelid, which spreads it over the surface of the ball at every winking, and washes every atom of dust away. But this liquid, so mild, and so well adapted to the eye itself, has some acridity, which, under certain circumstances, becomes so decided as to be scalding to the skin, and would rot away the eyelids were it not that along the edges of them there are little oil manufactories, which spread over their surface a coating as impervious to the liquids necessary for keeping the eye-ball washed clean, as the best varnish is impervious to water.

The breath which leaves the lungs has been so perfectly divested of its life-giving properties, that to rebreathe it, unmixed with other air, the moment it escapes from the mouth, would cause immediate death by suffocation; while if it hovered about us, a more or less destructive influence over health and life would be occasioned; but is is made of a nature so much lighter than the common air, that the instant it escapes the lips and nostrils, it ascends to the higher regions, above the breathing-point, there to be rectified, renovated, and sent back again, replete with purity and life. How rapidly it ascends, is beautifully exhibited any frosty morning.

But foul and deadly as the expired air is, Nature, wisely economical in all her works and ways, turns it to good account in its outward passage through the organs of voice, and makes of it the whisper of love, the soft words of affection, the tender tones of human sympathy, the sweetest strains of ravishing music, the persuasive eloquence of the finished orator.

If a well-made man be extended on the ground, his arms at right angles with the body, a circle, making the naval its center, will just take in the head, the finger-ends, and feet.

The distance from "top to toe" is precisely the same as that between the tips of the fingers when the arms are extended.

The length of the body is just six times that of the foot; while the distance from the edge of the hair on the forehead, to the end of the chin, is one tenth the length of the whole stature.

Of the sixty-two primary elements known in nature, only eighteen are found in the human body, and of these, seven are metallic. Iron is found in the blood; phosphorus in the brain; limestone in the bile; lime in the bones, dust and ashes in all! Not only these eighteen human elements, but the whole sixty-two, of which the universe is made, have their essential basis in the four substances—oxygen, hydrogen, nitrogen, and carbon, representing the more familiar names of fire, water, saltpeter, and charcoal; and such is man, the lord of earth! a spark of fire, a drop of water, a grain of gunpowder, an atom of charcoal!

But looking at him in another direction, these elements shadow forth the higher qualities of a diviner nature, of an immortal existence. In that spark is the caloric which speaks of irrepressible activity; in that drop is the water which speaks of purity; in that grain is the force by which he subdues all things to himself, makes the wide creation the supplier of his wants, and the servitor of his pleasure; while in that atom of charcoal, there is the diamond, which speaks at once of light and purity, of indestructibility and of resistless progress, for there is nothing which outshines it; it is purer than the dew-drop; "moth and rust corrupt" it not, nor can any ordinary fires destroy; while it cuts its way alike through brass and adamant and hardest steel. In that light we see an eternal progression towards omniscience; in that purity, the goodness of a divine nature; in that indestructibility, an immortal existence; in that progress, a steady ascension towards the home and bosom of God.—*Hall's Jour. of Health.*

Note.—We give the foregoing article to our readers on account of the interesting *facts* it contains—*not* to commend the unscriptural, and hence *untruthful*, speculations concerning man's "higher qualities" and his relation to a future life which are found in the closing paragraph. See editorial columns for further comments.—Editor.

An Inspired Health Salutation.—The elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—3 Jno. 1, 2.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Selected by Sr. E. P. Robinson.

Follow thou Me.

BY HORATIUS BONAR, D. D.

Restore to me the freshness of my youth,
And give me back my soul's keen edge again,
What time has blunted! O, my early truth—
Shall I not you regain?
Ah, mine has been a wasted life at best,
All unreality and long unrest;
Yes, I have lived in vain!

But now no more in vain;—my soul, awake,
Shake off the snare, untwist the fastening chain:
Arise, go forth, the selfish slumber break,
Thy idle dreams restrain!
Still half thy life before thee lies untrod,
Live for the endless living, live for God!—
I must not live in vain!

My God, the way is rough and sad the night,
And my soul faints and breathes this weeping strain:
And the world hates me with its bitterest spite—
For I have left its train,
With thee and with thy saints to cast my lot:
Ah, my dear Lord—let me not be forgot,
Let me not live in vain!

Can we not part in silence, since forever?
This world and I? From scorn and taunt refrain?
Must it still hate and wound? still stir the fever
Of this poor throbbing brain?
Ah, yes, it must be so, my God, my God,
'Tis the true discipline, the needed rod,
Else I should live in vain!

The foe is strong—his venomed rage I dread,
Yet, O my God, do thou his wrath restrain;
Shield me in battle, soothe my aching head
In the sharp hour of pain;
But more than this, O, give me toiling faith,
Large-hearted love and zeal unto the death!
Let me not live in vain!

Restore me to the freshness of my youth,
And give me back my soul's keen edge again;
Ah! let my spring return! bright hope and truth,
Shall I not you regain?
No wasted life, my God, shall mine now be,
Hours, days, and years filled up with toil for thee,
I shall not live in vain.

For the Crisis.

The Least One in the Kingdom.

BY P. E. ARMSTRONG.

"Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he."—MATT. 11: 11.

The text we have chosen for examination is considered by many a difficult passage, and various and often absurd have been the opinions formed in relation to it. My own view, when a member of the Methodist church, some twenty years ago, was rather indefinite, but something like the following: I thought the kingdom was already established in heaven, and that perhaps the least, or most ignorant immortal soul there, was greater than the mightiest prophet or apostle while tabernacling in flesh. The learned Albert Barnes, although an advocate of what we term the "natural immortal soul theory," is, we think, a step in advance of my old view. He says in his notes on this passage:—"The phrase, 'kingdom of heaven,' is used in many senses; it here *probably* means, in preaching the kingdom of God, or the gospel." He further says:—"It could hardly be affirmed of the obscurest and most ignorant christian, that he had clearer views than Isaiah or John; but of the apostles of the Savior, of the first preachers who were with him, and who heard his instructions, it might be said that they had more correct apprehensions than any of the ancient prophets or John."

We have abandoned our old view some eighteen years ago, and have quoted the above note, not for the purpose of using strictures thereon, or to denounce other men's views, (his using the word "probably" shows the writer is scarcely satisfied with his own comment;) but to show how we may honestly differ, and to incite at the same time a spirit of inquiry in the minds of the waiting church to trim their lamps, and examine the chart that shall guide us to the haven of eternal blessedness and life.

To understand this passage, it will be necessary to examine briefly the greater part of the chapter with which it is connected. The previous chapter speaks of Christ sending out his disciples to reiterate this proclamation made by John, saying, 'Repent, for the kingdom of heaven is at hand;' but he strictly limited this proclamation to the cities and people of Israel, showing conclusively it was for them to accept or reject the kingdom offered them. It was known by the foreknowledge of God that they would reject it; (if the kingdom [illegible] the whole world spiritually, there was no need of any restriction to Judea); but it was necessary for their condemnation that the kingdom in due form, as predicted by their prophets, should be offered them. Therefore, to agree with the prophecy of Isaiah and Malachi, it was necessary for the Messiah, or King, to be heralded by a forerunner like Elijah, (who was a reformer of the errors and vices of the nation); but, as John did not claim to be the identical person of Elijah—although a great body of the common people were persuaded, by his fasting, sanctity and earnest teaching, that he was a prophet—yet, no doubt, the rulers caused the people to stumble at his frank avowal that he was not Elijah, and thus prepared the way to reject the Son of God, of whom he was to them the forerunner.

John had now fulfilled his mission in announcing the Savior, and was cast into prison; (see 2d verse); but he had not succeeded in bringing a people to the standard of repentance and love which the fulfillment of the prophecies demands preparatory to the setting up of the kingdom, and which, no doubt, he expected to accomplish; and hence, with desponding hopes and depressed feelings, while immured in the prison of his own country, he began to doubt (as any of us would) the truthful issue of his own mission, as well as that of his Lord's, (who had come to his own, and his own received him not); and in the anxiety of his mind he sends two of his disciples to inquire again of the Savior, "Art thou he that should come, or do we look for another?" after having the most undisputed evidence at his baptism and elsewhere. Such is the weakness of poor human nature when it meets with reverses in its expectations. But John acted wisely, and, instead of giving himself up as a prey to his doubts and fears, he sends to the Savior. Jesus at once sees the condition of his mind, and, instead of rebuking him for unbelief, or simply asserting he was the Christ, his tender feelings flowed out in his answer. He well knew what kind of an answer would most comfort him, and adverts to the scriptural proof of his Messiahship, and says, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me." What a catalogue of facts to sustain the faith of the poor desponding prisoner! John suffered death shortly afterwards for the cause of truth, and we have no doubt these kind words of the Savior sealed his faith for the trying scene.

After the disciples of John had departed, Jesus began to address the multitude on the subject of John's mission, which brings us to the words of our text; and we are going to prove, to a logical demonstration, that the "least one" (or small one) spoken of, is to be a forerunner like unto John, but who will meet with better success, and fulfill the scriptures, which, through the unbelief of the Jewish nation, John failed in doing. If the seventh and eighth verses, from the clause which reads, "What went ye out into the wilderness for to see?" etc., together with John's despondency and facts in the case, do not prove the total failure of John's preaching to prepare a people, and bring them to the standard of love and unity which the scriptures demand, (and which must needs have taken place if Christ had set up his kingdom then,) we confess we are incapable of understanding the import of scripture testimony.

One of the characteristics of John's preaching to prepare a people for the kingdom was this: "If any man have two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Who will pretend anything like this was effected? There is no record of it in an individual case, much less by any considerable body of people. The great preacher of this christian love doctrine was thrown into prison and beheaded; while his Lord, the Savior of the world, wandered unnoticed and uncared for by the rich worldlings of Judea, exclaiming, "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." And that Christ foresaw and alluded to John's and his own mission to the Jews as abortive, is evident from what follows the text. At the 16th verse he says, "Whereunto shall I liken this *generation*? it is like children sitting in the markets, and calling to their fellows, and saying, we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." He compares the rulers of the Jews who controlled the common people to the obstinacy and inconsistency oftentimes manifested in children; while a portion wishes to play, their fellows oppose with a stubborn firmness any form of play they propose. Thus with the Jews. They professed to be looking for their Messiah, and John came preaching fasting, with self-denial and repentance, to the ushering in of the kingdom; but they objected to his manner of teaching, and accused him of having a devil—perhaps for assuming an office which they would wish to make appear could only be fulfilled by the literal return of Elijah from heaven. They could accommodate and mystify every other text of scripture to suit their purposes but that of Malachi; and we think it would have made but little difference in their faith if it had been Elijah himself, if he had preached the same christian love doctrine that John did. And how much better some of our modern pharisaical rulers would act, under the same circumstances, we will leave our readers to judge. But the Son of man came preaching the same kingdom at hand, eating and drinking, or with a desire to usher it in with joy; but they construed his good will towards them into the basest motives, and pronounced him a glutton, a wine-bibber, and a friend of publicans and sinners. Neither mourning nor dancing satisfied them, and the mission of John was to them no more than a reed shaken with the wind. He commenced preaching in the wilderness, as we think is predicted of the ultimate forerunner of the Savior; but they were not lured there in fulfillment of Hos. 2: 14—out of a sincere desire to practice the love doctrine taught by John, but out of idle curiosity to see a man clothed in soft raiment, and to counteract, by cavil and gainsaying, the truths spoken by this self-denying man. And we are not to understand, when the Savior speaks of him as a reed shaken by the wind, he is alluding to his weak and vacillating faith because he sent for fresh evidence of his Messiahship, but to the utter failure of his mission through their unbelief; and hence he says, John was the Elias "which was for to come, *if they would receive it;*" but, as they rejected him as such, another should arise before his last advent—"a least" or, as the Syriac version has it, "a small one," who would be greater than John, and would prepare a people for his coming. We are aware this position cannot be established from this chapter; but to do so, we will commence with the text, and follow its connections through the teachings of our Lord, and leave it with the candid judgment of our readers for their decision.

Our Lord, in speaking of the kingdom, although he uses the present tense, is evidently calling things that are not as though they were, (see Rom. 4: 17,) and anticipates the order of it. We contend the phrase "kingdom of heaven," is not used in many senses as some affirm, but always means the plain import of the term, and comprises a king, subordinate rulers, subjects and territory. It is true, it is sometimes used in connection with the preparation of subjects for it, as in Rom. 14: 17, which reads, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost;" that is, such feelings will actuate the participants of the kingdom, instead of a discussion about meats and drinks. And we see no reason for quoting this text to prove a visionary, spiritual kingdom set up in the heart, subversive of the true literal kingdom we now again proclaim at hand.

Again, Luke 17: 21, "the kingdom is within you," is also quoted to prove a spiritual kingdom; but it will not bear examination. The words were used in answer to the proud Pharisees, and we do not unstand it to mean within their hearts, but within their acceptance as a nation. This was before Christ had rode into Jerusalem as king; they had not as yet absolutely rejected him; but they despised his humble pretensions, and were looking for some gorgeous and supernatural manifestations of kingly glory, which accorded better with their proud feelings; and hence our Lord warns them against this, and says the kingdom of God cometh not with such observations, for their king was among them, in their midst, and about to offer himself to them as such. And he might have here added, as he did on another occasion, if you reject me, the kingdom of God shall be taken from you (not out of their hearts, for it never existed there,) as a nation, and given to a people bringing forth fruit thereof; and the balance of my mission will be to weep over your approaching desolation, and die for the future life of the seed of faith of all nations, as well as the elect of the house of Israel. And, in the fullness of times, he would raise up another forerunner, proclaiming the kingdom again at hand to the "Lo-ammi," or the offcasts of Ephraim, (or spiritual Israel.) And the Jews, instead of being first, would be the last to inherit the kingdom, excepting such as complied with the terms of the gospel; but as a nation the vail would remain on their hearts down through their long dispersion, and till the Redeemer should come out of Zion and turn away their blindness.

But to return to our subject. There is one more phrase we wish to examine in relation to the kingdom before we pass this part of our text. It is found in John 18: 36, and is supposed by some to teach a kingdom in the heart, or in heaven, or at least not in this world. It reads as follows:—"My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but *now* is my kingdom not from hence." The objectors to a literal kingdom, with much assurance, quote the first clause of this verse, but take care to avoid the qualifying part. When our Lord used these words, it was after the Jews had rejected him as king, and he had told them the kingdom was taken from them, and that Jerusalem should be trodden down of the Gentiles till the times of the Gentiles be fulfilled; and hence says, first, "My kingdom is not of this world"—that is, not like the kingdoms of this world. Whereas worldly kings gather armies, and fight for a selfish, tyrannical mastery, his was to be a kingdom of love and peace; but since the Jews had rejected him, his kingdom was not *now* from hence, yet implying it would be when the times of the Gentiles were fulfilled.

We will next inquire what we are to understand by the least one in the kingdom. From our Lord's subsequent teaching, he evidently means the most meek and lowly, or, the one that approached nearest his own character for meekness, should be the greatest in his kingdom. He certainly did not mean that John should be less than the least in holiness and faith, for that would shut him out of the kingdom; but, as it is rendered from the Syriac, "the small one in the kingdom is (should be) greater than he"—greater in authority, which agrees with his other teachings. See Matt. 18: 4. First he says, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And then adds, "Whosoever therefore *shall* humble himself as this little child, the same *is* greatest in the kingdom of heaven." Here he uses the future and present tense as synonymous, as is the case in our text, and proves to a demonstration that, while all must become as little children in some sense to enter at all, the humblest should be the greatest. We do not understand our Lord to mean the most ignorant humble, but the one who could bear the most wisdom and yet maintain the most meekness. Our first parents, as soon as they had eaten of the tree of knowledge of good and evil, found entailed upon themselves a species of pride and independence of their God which caused them to hide from his presence. Knowledge without grace always begets pride; and the best of men, as they advance in knowledge, without much prayer and watchfulness, will become bigoted, and are apt to think more of themselves than they should, and look down on their brethren of humble attainments, if not with contempt, with a feeling of superior worth, which they feel should command their respect, and their silence in opposing their views.

Again, let us examine Matt. 23: 12. "And whosoever shall exalt himself shall be abased; and he that humbleth himself shall be exalted." Here is the same doctrine teaching that the humblest or meekest one shall be the greatest. We have not space to enlarge here on loving the vain titles of men with which this text is connected, but pass to notice Luke 22: 24. "And there was also a strife among them (his disciples) which of them should be accounted greatest." This was on the last sorrowful night preceding the day of our Lord's suffering and death; and his disciples, so far as yet from having the meek spirit of love, as taught by the forerunner of our Lord, and himself also, just in view of their Lord's death, instead of partaking of the sorrow which burdened his soul, commenced a selfish dispute which of them should be the greatest in his kingdom. How painful it must have been to the Savior, on this trying occasion, to have to instruct them again in the first principles of his gospel, which was to love and esteem each other better than themselves. The Savior at once rebuked them, though in love; it seems he did not accuse them of the hardness of their hearts, and their lack of sympathy for him in view of his suffering; he did not use harsh, impatient language at their dullness to receive and practice his glorious law of love; but changed the form of his former precept to become as a little child to obtain this high calling for which they strove, and draws a contrast to show how different his kingdom of peace and love should be from that of the Gentile governments of earth; the officers of which, oftentimes through much contention and blood, obtained their positions of honor and profit, and, after having obtained high places, they exercised a tyrannical lordship over their subjects. But in His kingdom the rulers would be actuated by a different spirit; they must, who reached these high places of favor with their Lord, acquire such a meek spirit of love that they will feel more like serving than lording; and therefore there should be no cause for contending for high places in a kingdom where all is love, and the only way to obtain the highest position was by pursuing the most humble and unassuming course—the very opposite from that which their selfish passions dictated; and he who strove with a gentile spirit for a high place, instead of being exalted, should be abased. And to confirm this doctrine of love service of the rulers of his kingdom, he says, Luke 12: 37, speaking of himself, though Lord of all, "Blessed are those servants, whom the Lord, when he cometh, shall find watching: verily I say unto you, that He shall gird himself, and make them to sit down to meat, and will come forth and *serve them.*" Blessed be God for the promise of such a kingdom! Who but the Son of the God of love could practice such condescension? This heavenly principle is not to be found among the lords of earth, and the very record of such promised condescension bears the impress of divinity and truth.

We will next examine Luke 12: 42, to show that this least, though greatest one, is, like John, a forerunner of Christ. "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. *Of a truth*, I say unto you, that he will make him ruler over all that he hath." These are the words of our Lord, and are recorded in two of the Gospels; and we think a distinctive forerunner is sustained by the whole volume of the book of God, and that we have shown heretofore and can show more clear prophecies corroborating this prospective fact. And further, we think that this forerunner must succeed, by the operating spirit and power of God, to bring the waiting Bride, or church, to the standard of love or christian charity which was the object and aim of John, and which succeeded temporally and typically under the apostles at Jerusalem.

To sum up the evidence we have adduced on our position, we make our statement thus: Our text proves, *First*, that, although John, as the forerunner of Christ, had none to exceed him, yet the smallest in the kingdom (speaking in prospective) should be greater than he. *Second*. From Matt. 18: 4, we show that this least one is he who, like a little child, approaches nearest the character of our Lord in humility and meekness, and is therefore exalted to be the greatest. *Third*. From Luke 12: 42, we show that the greatest, or chief ruler next the king, is a forerunner, who prepares a people for his coming,—which makes a very simple algebraic equation to solve, as follows: The least one is the greatest; the greatest is a forerunner; therefore, the least one mentioned in connection with John must be a forerunner like John. Consequently, when the mother of the apostles James and John applied to our Lord for this first position for her sons, he, foreseeing they could not attain to it, could not promise it to them; his Father having, in his foreknowledge, foreordained it in fulfillment of his promises (we think) to the issue of Joseph through the line of Ephraim, and adds an important link to the chain of internal evidence which confirms the truth of God's word.

We are aware that all will not see our remarks in the light and with the force we do; and we shall love those none the less who love the appearing of the Savior, and cannot see as we do. We merely assert that these are our honest convictions of truth as we understand the passages we have quoted. We make no pretensions to more wisdom than those who have preceded us in theological knowledge, but believe the things of the kingdom will be better understood as the kingdom approaches, and rest our pretensions on the assurance given us by our Lord in the context—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

That the day of the Lord and his coming kingdom are nigh at hand, we have no scriptural doubt. Perilous times are upon us, both political and in the guise of religion. Satan is transforming himself into an angel of light, to seduce if possible the very elect. In every crisis of the world's history God has raised up some one to lead his people, and exercise a faith to condemn the unbelief, not only of the world, but those also, who are trying to serve two masters. But who shall be this mighty man of valor? Who is it that has enough moral courage to come out on the bare word of the Lord, in the face of every opposition, and attempt to gather a living bride to greet the Savior? Who will break through the uncircumcised host of opposers, and plant the standard of Love on the battlements of the stronghold of Zion? When and where will the angel ascend to, from the east, to seal the servants of God in their foreheads? May the Lord hasten the preparation of his Bride and his kingdom of Love, where the chief rulers delight in serving the co-heirs of the kingdom, and the only revenue exacted will be the tribute of reciprocated love. What a glorious era! What a reversion from the present order of things! O, glorious change! O, transporting thought! Well might the apostle reiterate the words of the prophet, "Eye hath not seen, nor ear heard, neither hath the heart of man conceived, what God hath prepared for those who love and wait for him." These promises are truly worth contending for, worth suffering for, worth praying for. Then why is it not the response of every heart,—"Thy kingdom come?" "Come, Lord Jesus, come quickly." Choose thy immortal cabinet of rulers, and reign over us forevermore.

From the Bible Examiner.

War: What is the Christian's Duty?

While a "war-spirit" is not the spirit of Christianity, we are not among those who suppose no cause can exist justifying the taking up arms by the civil magistrates; and hence it may be a Christian duty to aid in some way those magistrates in carrying on a war. No duty is more clearly laid down, even in the New Testament, than that of obedience to rulers. See Rom. 13: 1-7; also 1 Pet. 2: 13—"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well: for *so is the will of God*, that with well doing ye may put to silence the ignorance of foolish men," etc. Our Lord, both by precept and example, sanctioned paying "tribute" to the civil authorities; commanding to "render unto Cæsar the things which are Cæsar's." Paul commanded, "Let every soul be subject to the authorities of magistracy: for there is no authority which is not of God: and the authorities which exist are established by God: he therefore who opposeth the authority, opposeth the establishment of God; and they who oppose them, shall receive judgment." Syriac of Rom. 13: 1, 2.

It were easy to multiply similar testimony, but the samples we have given are sufficient to show that Christians are bound by Christianity to show themselves loyal to civil magistrates and rulers under whom God has cast their lot: not to do so, is to forfeit their Christian character. That individual revenge, or the taking our wrongs into our own private hands, and not leaving them in the hands of the magistrate, is unchristian, there can be no doubt: and where rulers command to do that which is plainly forbidden of God, we may and ought to suffer, unresistingly, the pains or penalties they may inflict rather than disobey God, whose law is supreme, as in the case of the three Hebrews, commanded to worship Nebuchadnezzar's image.

In promulgating the Gospel, "carnal weapons" are forbidden; but such is not the case in protecting ourselves against unlawful assaults upon our lives as citizens. Paul often appealed to the civil magistrate for protection against such assaults. We may note one case as illustrating all others, recorded in Acts 23. More than forty Jews had banded together to kill Paul. Information of the fact came to him by his sister's son. He immediately sent this young man to the "chief captain" to seek the protection of the "powers that be;" that power was a "war" power. That military officer provided forthwith "two hundred soldiers, three score and ten horsemen, and two hundred spearmen," to convey Paul beyond the reach of these blood-thirsty Jews. Was that a "war-spirit" invoked by the apostle? Would he have told his military escort, if attacked by the forty Jews, You must not fight: take care you do not hurt them, if they fall upon me in the way! Would Paul have given place to such *monstrous* folly?

The government which gives protection to christians, and secures their right to worship God according to the dictates of their consciences, has a right to expect the support of those Christians. None can doubt but the Gospel requires them to pay *tribute* to such government; and if it requires this tribute to sustain war, and Christians are bound to pay it, may it not also call them to active service in that war? and if it becomes necessary, may not a Christian man put forth his arm to defend that government against any and all enemies who may attempt to overthrow it by brute force? If Christians should conclude gratitude to God for privileges they enjoy under that government demanded them to defend it by arms, at its call, we believe it might be a Christian duty to obey.

So far as a "war-spirit" is concerned, it is equally manifested in the civil magistracy with its machinery to punish criminals, or invaders of private or social rights, as in what is called war in defence of national rights, or lawful government. If, then, it would not be unchristian to aid magistrates in arresting and punishing the violators of personal rights—which is war on the transgressor—so neither can it be wrong to aid the highest Magistracy of a nation in executing the constitutional laws of that nation, even though it involves "bearing the sword" to accomplish it. He that denies this, should equally denounce all police arrangements in our cities or villages, which are a war power against transgressors: house-breakers, incendiaries and midnight assassins should not be molested by *Christians*, because that would be "a war-spirit!" All they "want is to be let alone." Does Christianity require such a pusillanimous course? Let Paul's example, to which we have referred, and his teaching of obedience to magistrates, answer.

We have felt called to say thus much by what we have seen in some of our exchanges. "*If possible*, as much as lieth in you, live peaceably with all men." Rom. 12: 18. If war must come, and Christians feel themselves called to take up arms to repel assaults on lawful government—deeming it better to sustain such government than to have anarchy—let them not give place to revenge, or a desire to gratify private animosity, but to promote the public good. It may be necessary to *fight for peace*. Let us not judge those Christians who think such a duty devolves on them.

A more holy man of God than JOHN FLETCHER, Vicar of Madely, England, has seldom blest the world. He lived in the last century. In remarks on "*The Bible and the Sword*," he notices an objection drawn from the Gospel being a Gospel of peace. He says:

"Our Lord, who said to his apostles that a kind of raging spirit goeth not out but by fasting and prayer, said also to them: 'He that hath no sword, let him sell his garment and buy one. And they said, Lord, behold, here are two swords: and he said, It is enough,' Luke 22: 36, 38. I grant, that when Peter drew his sword, and [rashly] struck a servant of the high priest, Jesus said unto him, Put up again thy sword into its place; for all they that take the sword [to use it rashly, as thou dost, without any order, and without the least probability of success] shall perish with the sword,' Matt. 26: 52. From the whole of this evangelical account, it appears that our Lord allows his followers the use of the sword; and that he only blames it when it is precipitate, and likely to answer no other end than that of throwing the triumphant friends of vice into a greater rage."

To say war is absolutely prohibited by the Gospel, is the same as to say, "All human government is prohibited;" or that the civil magistrate has no right to "bear the sword." If we had only Christians to deal with, the matter would be different; but if men rise up to overthrow the ruling power of a constitutional government by force, having themselves been represented in that government, they place themselves in the position of a war power, and Christianity condemns them.

We look for a kingdom of peace, and pray that it may soon come; but we are mortal yet, and earthly despots would take away peace from the earth to establish a reign of terror for their own aggrandizement; but such despots shall be broken in pieces: whether God will do it by a direct act of his power, or use human instrumentality to accomplish it, we cannot tell. Hitherto he has used the latter for the most part. Whatever part we may be called to act, let us watch and pray, remembering our only safety is in God and his providence. Undue excitement is not safe, whatever be the subject. It is just as hurtful in religion as in any thing else. Let us calmly rely on God in all things. So will it be well with us, come what may.

THE MYSTERY OF MUSIC.—What a mystery is music!—invisible, yet making the eye shine; intangible, yet making all the nerves vibrate; floating between earth and heaven; falling upon this world as in a strain from that above, ascending to that as a thank-offering from this. It is God's gift, and it is too lofty for anything but his praise! [illegible] made the minister of [illegible] clearly destined to [illegible] used for inclining hearts to earth. [illegible] a song of larks, as well as [illegible] of nightingales.—*Arthur's Home Magazine.*

☞ We [illegible] labor in the Lord.

THE WORLD'S CRISIS. WHOLE NO. 298.

For the Crisis.

The Company of the two or three met together in the name of the Lord.

Earth has its palaces and riches, its stately mansions and splendors, its gathering concourse of the mighty and the great, its companies of kings and princes, of crowned heads and monarchies. But what are these, with all their show and parade, their momentary lustre and fleeting brilliancy, to be compared with the little company of the two or three who have met together in the name of the Lord, with the full expectation of having his majesty mingle in their midst! There is no sight, we think, so full and commensurate with joy and gladness, this side of the world of glory, where the Eternal holds his throne, and saints and angels join in concert, in their songs of praise to Him who sitteth thereon, equal to the circle of humble worshippers who have met, in truth and sincerity, to talk with God, to hold audience with the blessed Redeemer, who has bought them with his blood, and, according to his own arrangement, has appointed to be with them at every coming together, when they shall meet to invoke his presence.

Then why is it, with the guarantee of the Savior himself, to be present with his children at every season of waiting upon his name, that we should often be so slow in leaving the business or the pleasures of the world, in order to enjoy this most precious and exalted privilege. This is never the case with the new-born soul just merging out of nature's darkness into the luminous light of the glorious gospel of the Son of God. All, then, is life and animation, peace and joy, with a continual desire to be near the object of their love, that they may pour out their full soul in praise and adoration before him. And whenever this ceases to be the case with us, should we not entertain great fears lest we are in a good degree losing the savor of our first love, and are in danger of grieving the Holy Spirit, and lessening our influence for holiness over those with whom we mingle. With sorrow of heart we are made to know and feel that this is the condition with thousands who have professed Christ; and hence our churches are small and dwarfish in their christian graces, faint and feeble in point of strength, exerting but little of that high toned and holy influence expected from the professed members of Christ's mystical body. And all this drought and barrenness, this apathy and leanness, of soul, for want of spiritual relish to enjoy that sweet and conscious communion that is known and realized in the faithful performance of duty in the closet, around the fireside, and in the prayer meeting where the two or three have met together in the name of the Lord.

O, will not all those who feel in their hearts that they have suffered great and incalculable loss in their spiritual enjoyments, wake up, as out of sleep, and bind their heavenly armor more closely around them, and never again, where God commands, fail to obey. Let us no longer be found attaching small or minor importance to the place where Christ will deign to visit, and has chosen as the point where he will exhibit the special manifestation of his spiritual presence, but may we be found saying with the Psalmist, "I was glad when they said let us go up to the house of the Lord, my feet shall stand within thy gates, O Jerusalem;" that thus we may realize with him, that "a day in thy courts is better than a thousand," "and I had rather be a door keeper in thy house than to dwell in the tents of wickedness."

M. A. T.

Lancaster, Jefferson Co., Ind.

For the Crisis.

A Letter.

Bro. Grant:—Once more I send you a brief epistle from the City of Brotherly Love. When I addressed you last, I was at Vienna, Warren Co., N. J., I think. I returned to Philadelphia shortly after, and found the city in a state of intense excitement. I need not describe it, as it is the same everywhere. O, how eager men are to rally in support of the star-spangled banner, and to shed their blood, if necessary, in its defense, while so few are willing to enlist under the banner of Prince Immanuel! Thousands of professed christians have taken the sword (to perish by it perhaps), and, with feelings of hatred to the "rebels," they rush madly into the conflict. It cannot be denied that there are many, very many in the Southern army who are as good christians as many in the Northern army, and it is painful to think of these men shedding each others' blood, when their Master has said, "it is better to save life than to destroy it." The christian who believes that the kingdoms of this world must become the kingdom of the Lord Jesus Christ, and that they must crumble and fall to pieces, cannot consistently take part in this conflict; for if this country as well as all others must fall, it is useless to attempt to save it. But then the question arises in this positively to be the case? [illegible]

Unless necessary, if it ever will. We are commanded to keep ourselves unspotted from the world. What are these events but the precursors of the "great day of God Almighty?" "Coming events cast their shadows before." The last page of this world's history is being written. Soon the Almighty pen will inscribe the "end"; and what then?

But I am occupying too much space. I did not intend to say anything on this subject. I wanted to say a few words about the "cause" here. Yesterday afternoon Bro. Stuart, from 9th and Spring Garden, spoke at our little place (1605 Thompson street) on the "Atonement." He gave a very instructive and edifying discourse to a good, attentive audience. He was led, in the course of his remarks, to speak on the sleep of the dead and absurdity of the dogma of Orthodoxy—that people are dead and alive at the same time—that people, instead of going into the grave, ascend up to heaven. He spoke of the high priest of the Jewish economy, in entering the Holy of Holies *alone*, as typical of Christ, who has entered *alone* into the presence of God to make a reconciliation for us. I wish more of our preaching brethren would visit that little band of christians. There are many who hear our views nowhere else, and perhaps if they were presented by strangers, they would be received more readily than they would be from Eld. Conrad or myself. We are sorry that we are unable to accommodate any of the brethren with a home, as there are but few of us, and all very poor. Will some Apollos come and water what has been planted, and we will do what we can. There are some half dozen places in the city where advent truths are taught. I do not think the cause is losing ground.

I would like to say a few words in behalf of Bro. Reimer and his "German" tract. Bro. R. is fully capable of writing a good tract, and he will produce a work which will do an immense amount of good. The *necessity* of a work of this kind cannot be denied by any one who is acquainted with the number and intelligence of the Germans in this country. They, as a general thing, reject the doctrine of eternal misery, and consequently fall into the other extreme of Universalism, or into infidelity. Now I think that no one can engage in a more laudable enterprise, and one that promises so much good fruit, as that of assisting Bro. Reimer in this good work. He needs assistance; brethren, help him. I suggest these thoughts without the knowledge of Bro. R. My address is, for the present, No. 31 South 18th Street, Philadelphia, care of Eld. John Conrad.

Yours in the faith,

Thos. W. Smith.

Philadelphia, May 27th, 1861.

Prepare for a New Earth.

How few men really believe that they sojourn on a whirling globe, and that each day and year of life is measured by its revolutions, regulating the labor and repose of every race of beings. How few believe that the great luminary of the firmament, whose restless activity they daily witness, is an immovable star, controlling by its solid mass, the primary planets which compose our system, and forming the gnomon of the great dial which measures the thread of life, the tenure of empires, and the great cycles of the world's change. How few believe that each of the millions of stars—those atoms of light which the telescope can scarcely descry—are the centres of planetary systems that may equal, if not surpass our own. And how very few believe that the solid pavement of the globe, upon which they daily slumber, is an elastic crust, imprisoning fires and forces which have often burst forth in tremendous energy, and are at this instant struggling to escape—now finding their way in volcanic fires—now heaving and shaking the earth—now upraising islands and continents, and gathering strength for that final outburst which is to usher in the new heavens and the new earth, "wherein dwelleth righteousness." Were these great physical truths objects of faith as well as deductions of reason, we should lead a better life than we do, and make a quicker preparation for its close.—*Eng. Quar. Rev.*

Watch and Pray.

"In the morning will I direct my prayer unto thee," (set my prayer in order for thee,) "and will look up." Psa. 5: 3. There is here a beautiful allusion to the Mosaic ritual, which is unavoidably lost in a translation. The Hebrew verb is the technical term used in the Old Testament to signify the act of arranging the wood upon the altar, Gen. 22: 9, Lev. 1: 7, and the showbread on the table. Exod. 40: 23; Lev. 24: 6, 8. It therefore necessarily suggests the idea of prayer as an oblation, here described as a morning sacrifice to God. *And I will look out*, or watch for an answer to my prayers. The image presented is that of one looking from a wall or tower, in anxious expectation of approaching succor. A similar use of the verb occurs in Hab. 2: 1, and in Mic. 7: 7. [illegible]

The World's Crisis.
BOSTON, JUNE 5, 1861.

Misapprehension Corrected.

The *Harbinger* of May 29th contained the following editorial:—

"Unkind, Very.—The following editorial paragraph appeared in the *Crisis*, of last week:

☞ 'Our *first editorial* (written before our "Salutatory") consisted of three paragraphs, with the caption, "Where are we?" The *Harbinger* copies the last two paragraphs, under the heading, "Distress of Nations," and gives credit to the "London Review!" Try again, Bro. Newman—but do not tell us this was an oversight, for we perfectly understand that already.'

Does the above *exhibit* that '*brotherly-kindness*' which should characterize all our intercourse with one another? Does it show '*meekness*' to tauntingly say, 'Try again, Bro. Newman?' We think that if Bro. W. had reflected a little, he would not have used such language. If we did him or his editorial any injustice, would it not have shown the 'spirit of Christ' to write us *privately*, in accordance with the rule (Matt. 18: 15,) laid down by our Lord, and let *us* correct it? We certainly think he should have done so. We intended no *injustice*. But as we are told not to say it 'was an oversight,' we refer the reader to the *whole article* in question, found in another column of this paper, which shows Bro. Wendell's 'first editorial' unabridged. Was it a thing so wrong for us to copy that which *he copied*?"

To the foregoing, as soon as we had perused it, we replied as follows, by mail:—

"*Boston, May 30, 1861.*

Dear Bro. Newman:—The Harbinger of yesterday has just come to hand, and my heart is pained with your article headed, 'Unkind, Very.' You have misapprehended *in toto* the purpose and spirit of the paragraph which has elicited your remarks; and I pray you to give this note a place in your next issue, that I may not stand in a false light before your readers. Writing this in great haste, my explanation must be brief: my statements shall express the exact truth in the premises, and need only to be *believed*, to relieve me from the imputation of *unbrotherly* conduct.

1. I cared nothing about the 'oversight,' and did not dream of dignifying it with the name of 'injustice.' 2. The Lord is my witness that I had no more thought of wounding your feelings, or casting a reflection upon you, than I had of visiting Seneca Falls for the purpose of setting fire to your dwelling. 3. Had the matter to which I called attention caused the slightest *feeling* in my mind, I would have promptly informed you of it '*privately*,' and said *nothing* about it in the paper. Permit me to add (not boastingly) that those who know me best, will bear witness that this is the inflexible rule of my life. 4. The paragraph which you characterize as 'unkind,' was designed simply to call *your* attention to a *fact*—not a *grievance*, and I supposed it was customary (*innocently* so, too) for christian brethren of the *editorial* fraternity to do such things in their papers. *If* I erred herein, my *inexperience* should shield me from censure. 5. My remark—'do not tell us this was an oversight, for we perfectly understand that already,' was written in perfect sincerity and good faith; it was intended, not only to prevent your taking the trouble to explain what needed no explanation, but to '*exhibit* that "*brotherly kindness*" which should characterize all our intercourse with one another.' Yes, my brother, I *meant* it for an expression of affection and confidence, and have only to regret that it appeared to you in precisely the opposite light. 6. The expression, '*Try again, Bro. Newman*,' was the offspring of the same kind feeling, and was a pleasant hint to a brother *Typo* (for you know *I* learned the Printer's trade in early life) to be a little more careful in 'giving credit.' 'To *tauntingly* say' this, would be a sin deserving rebuke; but I did not say it *thus*, and hence evinced no departure from 'the spirit of Christ.' 7. It was neither 'so wrong' nor 'wrong' *at all* for *you* 'to copy that which' *I 'copied*,' but it was a *mistake* (nothing more) for you 'to copy' *as from the 'London Review'* that which *I* did *not* 'copy' but *wrote myself*.

I feel myself drawn more closely to you in christian bonds by the circumstances that call forth this declaimer. *May God bless you*, is my prayer; may his grace sustain you in your toilsome and self-sacrificing labors. Yours, in Hope of Eternal Life,

Rufus Wendell."

Our motive in giving the above a place in our paper is two-fold:—1. If the paragraph which caused grief to our brother of the *Harbinger*, was in like manner misconstrued by others who do not see that paper, we desire that the injurious impression may be removed from their minds. 2. We wish all whom we are endeavoring to serve in our new capacity to know how heartily we agree with our esteemed cotemporary touching the spirit of meekness and love "which should characterize all our intercourse with one another."

God helping us, our purpose is, never to write a single word for these columns that shall have even the appearance of having been prompted by a spirit of bitterness or unkindness; and we shall feel grateful to those who will point out any departure, on our part, from this principle. [illegible]

left us these precious words of counsel—"be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." 1 Pet. 3: 8, 9. May Divine favor prepare us all for the promised inheritance.

Our "New Employment."

Rufus Wendell, our old friend, has been called to the *Editorial* department of the *World's Crisis*, Boston, Mass. Success to him in his new employment: he will find it laborious and difficult enough to exercise all his strength and grace; nevertheless, we hope he may not faint in the trial. We cannot judge of his ability, editorially, as only his first number has come to hand, but presume he will do as well as circumstances will permit.—*Bible Examiner.*

We thank *our* "old friend," the Editor of the *Examiner*, for his good wishes, and trust there is something prophetic in his "hope" that we "may not faint in the trial." We *do* "find" our "new employment laborious and difficult enough to exercise *all*" our "strength and grace," and our wish is to continue in it not a day longer than is pleasing to the Lord and for his glory. We *know* of nothing in the "*circumstances*" that surround us that should cripple the exercise of what little "ability" we possess. We had not the editorial chair offered us with a pair of *shackles* as an accompaniment: had the latter been tendered, the former would have been respectfully declined. As *we* understand it, we are here untrammeled, and are expected to do the best we can—not for any society, party, or clique, but for the cause of our Life-Giver and Lord, whom we hope ere long to be with "in his glory." There is an Editorial Committee to counsel and direct us when counsel and direction are needed. The existence of such a committee is not regarded by us as a *burden* but a *help*, and our relations to the brethren composing it have thus far been of the most pleasing character.

Bro. White, being a near neighbor, runs into our sanctum frequently. While we are writing this, however, he is, we presume, getting ready to go to Hartford to preach in our place to-morrow and the Sunday following. For the sake of those people to whom he goes, we are glad—for the sake of those whom he leaves we *ought*, perhaps, to be sorry, but we are *not*; for if they cannot comfortably put up with our talk for two Sundays, they may at least learn to sympathize with certain brethren and sisters in the valley of the Connecticut who have only occasionally had any thing *better* for the last six months or more. But to return: Bro. W., as we have said, drops in frequently, and we are *generally* glad to see him. When we are too *busy* to be *glad*, we pass into his hands some of our fresh exchanges, and thus make him the gainer by our inability to be sociable. He does not seem much inclined to offer us advice, but we find it quite convenient to solicit the suggestions of his mature judgment.

Bro. Berick we only see once when we would be glad to see him ten times. He feels a deep interest in the success and welfare of the *Crisis*, and freely as well as *frank*-ly communicates his opinions on matters relating to its management. He does not deem it a sufficient reason for rejecting an article written for these columns, that it contains some sentiment which neither he nor we can endorse; and we *suspect* that a very large per-centage of our readers think on that point just as Bro. B. does.

The junior member of the Committee (though we see his name stands *first* in our columns) is H. L. Hastings, the *one-man* "Tract Society" of Providence. Our readers have heard of *him*; those who have *seen* him will not be likely to forget him until long beards become much more common than they now are! Well, Horace comes to town often, we suppose, (was here two or three times in May); always comes to see us, and shows a friendly interest in our welfare. He has hitherto *manifested* his interest in the *Crisis*, by writing for its columns on a somewhat extensive scale; and we have no signs of a falling off in that direction. His articles are generally acceptable, we believe, and we trust a coming Day will show that they have been in no small degree instrumental for good. We think Bro. H. may have sacrificed some of his popularity by extreme views on the *salt* question,—but just as this is happening, out comes a new book from his prolific pen: we mean "*Thessalonica*," of course, and we find a score to praise that, where there is one to censure his advocacy of a diet that is wanting in one "good" element. His last article on "Ministerial Rascality," has secured us already *two* new subscribers in the room of *one* which he says we lost by his first article on that subject. But we have digressed wonderfully, and have made this article very much longer than we dreamed of doing when we began.

In conclusion, we like our "circumstances" and hope they will "permit" us to be useful. [illegible]

Light for the Germans.

We publish below a letter from Bro. Reimer which will explain itself. His forthcoming work will be in (to us) an "unknown tongue," and we shall be no better able to speak of its merits when it comes to hand than we now are. The *title* of the book—"Life only through Christ"—has "the ring of the true metal," and we are solicitous that the work may be widely scattered among those for whose enlightenment it is prepared. Here, brethren, is an opportunity to carry our enterprise into a new field! Who will engage in the blessed work? It requires no knowledge of the German tongue to hand a German a work from which he or she may learn what is man's condition in death, and what his hope of a future life. Let our brother Reimer have the co-operation of our friends in every direction. Send orders to him at "No. 537 North 10th St., Philadelphia, Pa.," or to this office. Orders sent here will be filled when we receive the books.

Bro. Reimer writes as follows:—

Dear Bro. Wendell:—Next week one part of my German book, "Life only through Christ," will come out of print. Will you therefore be kind enough to advertise it in your next number of the "Crisis," and continue such advertisement until they are given out or sold away. The money which will be sent to me I shall invest for the next number of the book. The tract in question is: "What does the word of God say about the life of the 'righteous' after death? 1, What about the state between death and resurrection? 2. What about the condition after the resurrection?"

It will contain about 17 or 18 pages, and I think I can send them to any one, prepaid, at the rate of fifteen for $1, or 8 cts. a single copy. At the same time, any brother who is not able to pay for them, may get them without money if he only sends the postage.

The next tract, I think, will be on the question: "What is man according to the Holy Scripture?" As soon as the first tract is finished, I shall send you a pack of them, and you may dispose of them as you see fit. Your brother in Christ,

L. Reimer.

Philadelphia, May 31st, 1861.

Errata.

In Bro. White's *first* letter to Eld. Knapp, published in the Crisis of last week, the phrase, "who will be raised," near the end of the 4th paragraph, should read, "who will be saved." In the 9th paragraph an interpolated "not" makes Bro. W. talk nonsense: the sentence to which we allude reads *correctly* as follows: —"God affirms that he made man out of the dust; and if, as you say, this was the body which he made, then the Bible tells us the body is the man, or was the man, when God made him." Our erring type made the sentence close in this contradictory way—"then the Bible tells us the body was *not* the man, or was the man, when God made him!"

The former of the above errors was in the *copy*,—the latter, in the proof-reading. We begin with the present number to read all our *proof* "by copy," and hope in this way to prevent mistakes that would otherwise be unavoidable. Let our correspondents make their manuscript as faultless as *they* can, and we shall spare no pains to let it appear in as good shape as possible before our readers.

"War: What is the Christian's Duty?" —This able article on our first page, copied from the *Bible Examiner* for the present month, is from the pen of George Storrs. It discusses a question which current events in our land have rendered a *practical* one. The question is, withal, almost *new*, as compared with many others that have received our attention, and we believe our readers have no desire to have the subject brought before them in a one-sided manner. Several of our brethren have already presented their views on the subject, and we doubt not but that the article from the Examiner will be perused with interest and profit. "Let us," as our brother says, "calmly rely on God in all things. So will it be well with us, come what may."

☞ A brother writes us—"Some three weeks since I saw a notice in the Crisis that all papers sent to individuals free of charge, would be stopped unless they became actual subscribers."

Our brother misunderstood our "special notice," which, by the way, was intended only for our "personal friends." It will suffice to state now that by "actual subscribers," in that notice, we meant those who were regularly receiving the paper, without regard to their being on the free list or not.

"Wayside Gleanings."—This work can be had at this office; of Eld. J. Parry, Sandy Hill, N. Y.; and of H. L. Hastings, Providence, R. I. The wholesale price will be 50 cents, and the retail 75 cents including postage.

☞ Read "The Years of Childhood," by Henry Ward Beecher, in our column for Youth. [illegible]

Eld. M. Grant, of Boston, being on his tour to fill his Western appointments, called on us on Wednesday, and in the evening spoke with power and efficiency, in our new Hall, on the "Duty of Christians at the Present Day—the War Spirit," etc. We were glad of the opportunity of exchanging thoughts with him on this important subject, and exceedingly pleased to find him warning the church of God to beware of the blinding influences of the spirit of the times. We hope he will not disappoint us about returning in season to attend the coming Conference.—*Harbinger, May 29th.*

For the Crisis.

"Thessalonica; or, the Model Church."

I am thankful to the kind friends who have spoken good words concerning this last book which I have issued, and also to those who have ordered it and sent the money to pay for it. It is, however, as yet rather a burden. The sales are small and the times are hard, and I shall not get nearly as much for this edition as it has cost me in money, besides time and labor. It is, I think, one of the neatest volumes issued among us, thanks to the publishers. The price fixed by them is 75 cts., post paid, which is as cheap as other copyright works in that style are usually sold by publishers. I hope those who are able will obtain a copy of this neat edition.

I am, however, aware that with some even 75 cents is a large sum to pay for a book in these war times. Some also wish to circulate many copies, and can hardly do it at that rate. I myself wish to give many away, and have done so, but I can ill afford it at this price. Now, to accommodate this need, I have thought of issuing a cheap edition, similar in style to "Reasons for my Hope" and other books that I have issued in *enameled paper covers*. But I am not able to do this and *keep* them on *hand long*. The first edition is not yet paid for, and I do not want more on my hands than I can sell, or afford to give away. Now I propose to issue an edition, provided five hundred copies are *subscribed for first*. It will be on good type and paper, and stiff paper covers, and I will send it as follows to any address desired:—

1 copy,	post paid,	for	40 cts.
8 copies,	"	for	$1 00.
20 copies,	"	by express	$5.00
50 copies	"	"	$11.00
100 copies,	"	"	$20.00

Cash should be *sent with the order*, by draft, or in bankable *Eastern* money. (*Western* bills are useless now; I just sold a $5 bill a brother sent me from Illinois for $2.) Persons who will send *half* the pay for fifty or one hundred copies, with the *order*, can have the books sent if they will pay the rest within one *month* or *two* from the time the books are received.

Who will take hold of the work? One young brother has scattered nearly 200 "Reasons for my Hope." I trust they will do good. Now let me hear at *once* from all who will take "Thessalonica." I will send them to *you*, or to your *friends*, to ministers, to the poor, or any one you can name. Be sure and give your P. O., town, county and State, and, if by *express*, tell what express, in whose care, on what R. R., at what Depot. Let me hear from you at *once*, that I may know whether to print any, and, if so, how many.

Direct orders, which will be filled as soon as possible, to H. L. Hastings, Providence, R. I.

June 1, 1861.

"The Coming Conflict: With the inquiry,—*Ought Christians to bear Arms?*" By P. B. Morgan. A *good* discourse, hitting the nail on the head. I hope the brethren will scatter them by ten thousands.

I wish you also to read Bro. H. F. Carpenter's article, "Why not Fight?" in the Crisis for May 29th. It is a closely written and compact argument. Some will recollect the able article from the same writer, "*Shall we join Ahab?*" which showed the inconsistency of christians voting. Bro. C. can write *consistently* on the point. I have heard of persons who counsel *voting* but not fighting. They forget that there is a connection between the ballot box and the cartridge box. Voting loads the gun—fighting fires it off. If you vote in a government, you are *bound* to sustain it, right or wrong. Keep clear of the whole. "My kingdom is not of this world, else would my servants fight."

H. L. H.

The Conference at Seneca Falls.

The Annual Meeting of the Western N. Y. General Association commences its session at Seneca Falls on Thursday evening of this week. Our beloved brother, D. T. Taylor, writing from Dansville, N. Y., in the last *Harbinger*, expresses his feelings concerning the conference in the following stirring words:—

"Brethren of Western New York, the time of your general convention is at hand. We are truly living in a grand and awful time. I hold my breath and stand in awe when I think of the future. Your deeds and words at the conference will tell upon that future, and their fruit be seen in the great tremendous day. Come to the meeting, one and all. Come praying. Come to pray. Come to work. Come in love and peace, to love and be loved of one another. [illegible]

Leave care at home. Leave hate, bickering and discord. Be united. Forget the world. Forget self. Labor for Him who once died for you, and for the souls he hath bought with his precious blood, and who must be saved very soon, or else forever perish. Would that I could be with you. Bro. Himes expects to be. I know you will have an excellent meeting if you keep the heart right with the Master and each other. There is no time now for ought else but work and love. The crown is nigh ready. God's rich blessing be with you all. I send fraternal greeting. Peace be with all the lovers of our soon expected King. Pray for me and mine. Yours in indissoluble bonds, D. T. Taylor."

Correspondence.

From Bro. Hiram H. Twing.

Bro. Wendell:—I am thankful that God has spared my poor, unprofitable life to see this day. O, how little I thought of what I must pass through when you were last at our quiet little home! I have been obliged to give up my shop and working at my trade on account of sickness. I have had some twelve years experience in disease and sickness, but I have been able to work most of the time. But now I am learning new lessons of Jesus from his word. Our former dwelling has been exchanged for a small, quiet chamber in the house of a friend; instead of working on harnesses, in my shop, I am employed in my chamber in studying lessons from Jesus, and in writing words of encouragement to my dear brethren. I have no reason to complain at my lot. I am learning lessons, practically, that I could not learn under different circumstances. One thing I miss very much, that is, the weekly prayer meeting. We used to have the meeting at our humble dwelling. O, how many times God has met his dear children in our old kitchen. The children used to love to come there; sometimes the room was too small, and another room was nearly filled. Bro. Miles Grant (God bless him) met with some of the dear children, at our house, a few evenings ago, and administered the Lord's Supper. O what a season! As Bro. G. opened the *will* of the *Testator* and read the legacies therein contained, our hearts, though sorrowful, were made glad. Yes, O yes, the will is still valid, and all the legacies therein contained can be [illegible], by the heirs, on presenting their claim in Jesus' name! O, what a treasure we have left us in this will! "In this life, a hundred fold, with persecution, and in the world to come, life everlasting." O, what a gift is life, eternal life! No more pain, or sorrow, or sickness; no more parting with those we love; not a funeral procession or grave yard can be found on the new earth! There God's dear children will be again united. Many of them now are in the enemy's prison-house, but Jesus will set the captives free from death's cold embrace in a short time. I rejoice to know that Jesus has the keys of death and the grave. He knows what it is to die! Yes, he has been through the dark valley,—but the bands of death were burst asunder, and he arose, a conqueror of death and the grave! O, I am glad that Jesus is my best friend. He is worthy of my love, yea more, of my life. My all I will dedicate to him and his service. Jesus is now gathering subjects out of this present world to be joint heirs with him in glory! In this world they receive their schooling. Here the christian soldier is continually drilling and exercising with his spiritual weapons; every day some new battle with our enemies. Our adversary is not in ignorance of our weak points. O, how he loves to torment and worry the christian soldier! What great effort he makes to obtain the christian shield of faith. He knows, if he can destroy his shield, that he can soon conquer him with his fiery darts. O, don't give up your shield nor sword in this great warfare, brethren. Jesus has undertaken to supply us with all that we need; in this warfare he has told us that no good thing shall be withheld from us. Our Captain forbids all his soldiers having any dealings with their enemies, such as anger, covetousness, pride, evil-speaking, hatred, love of the world, conformity to the fashions of the world, etc. We are to cherish and cultivate the company of love, peace, joy, long-suffering, patience, godliness, and by so doing our peace will be like a river. Cheer up, pilgrim soldier! your warfare is almost at an end. The long dark night is almost past. Some of the rays of the morning light begin to break o'er the land; a little while, and the day will dawn, and Jesus will be here, our warfare ended, our sorrows in the past, and all glory in the future. Brethren, endure hardness like good soldiers unto the end, and then receive from the hand of Jesus eternal life.

Springfield, Mass., May 30.

From Bro. B. Spaulding.

Bro. Wendell:—While I see the war spirit abroad every where, and I see the mighty men are waked up, and I hear the weak saying I am strong, [illegible]

dom of Jesus to be set up, will keep aloof from the spirit of war. It is very natural, right and proper that we should feel a degree of patriotism, or love of our country; but it is not needful or right that we should enter into the spirit of war.

It seems as though the day of desolation, of wasteness, of clouds and thick darkness, the day of trumpet and alarm, was upon us. And I wish to enquire, whether this day of the Lord, spoken of by Zephaniah, is not the same spoken of in 2 Pet. 3d chapter, which is said to be a thousand years; whether it is not the same mentioned in Rev. 20, when the rest of the dead lived not until the thousand years were finished; whether we are not to understand this thousand years, or day of the Lord, as the space between the resurrection of the righteous and wicked; or whether we are to understand that there will be a general resurrection of both the righteous and the wicked at the same time.

I should be glad to see these questions answered in the *Crisis*. It does seem to me that the time is come when it is important that we should have the light on this important point. If there is to be a space between the resurrection of the righteous and wicked, then may there not be some prophecies to be fulfilled in that space. I think there is, and to understand this subject will very much help us to harmonize the prophecies. I think many of our brethren have labored under a mistake, in supposing some part of the prophecies to be conditional. I understand Prophecy to be a history of events, written out before the events take place; and consequently it cannot be conditional. Promises may be, and often are conditional, but prophecies never. I have long been looking at these ideas, and have wondered that something has not appeared in the *Crisis* on the subject, as the paper professes to be open to investigation. I have found, in my travels, that the brethren and sisters very generally are believing there will be a space between the first and second resurrections, and are desirous to understand the subject. The events transpiring show plainly we are very soon to enter a new dispensation, or the literal reign of Jesus Christ on the earth, with the resurrected saints, when the earth will be filled with his knowledge and glory, and he will conquer his foes, and the kingdoms of this world become the kingdom of our Lord and his Christ, and all nations serve him. And my prayer is, "even so, come, Lord Jesus, come quickly." Amen, even so let it be.

My health and spirits are first rate. I find brethren and sisters rising, and the cause of Bible truth advancing. Praise the Lord, O my soul.

New Boston, N. H., May 24.

From Eld. I. C. Wellcome.

Bro. Wendell:—We heartily welcome you to the Editorial chair, with all its pleasing and profitable acquaintances and lessons, its associations and blessings, its toils and trials, cares and duties. Although we were well served and much benefitted by the labors of Bro. Grant in that capacity, when he could attend to it, yet his services appear to be more needful in other departments of the field. May the all-abounding grace of God sustain and guide you in the arduous work. Yours in the blessed hope.

Richmond, Me.

From Eld. John G. Hook.

Bro. Wendell:—How do you do? Am glad to know that you are still journeying towards home. Thank God, we are almost there. Be faithful, my dear brother; work for God; be whole-hearted; fight the good fight of *faith*; and you shall soon be crowned with life and glory that shall never fade away. I am strong in the Lord. My soul is full of "the blessing of the gospel of peace." Praise the Lord.

Concord, N. H., May 27.

Obituary Notice.

Died, April 13th, 1861, in East Lee, at the residence of her father (Bro. Simon Bliss), of typhoid fever, Sister Florella E. Bliss.

It has never been my lot to inscribe a few words to the memory of a more sincere, faithful, humble follower of our beloved Lord Jesus, than was the subject of this brief sketch. Naturally of a modest, retiring disposition, and gifted with a mild, amiable temper, she grew up as it were removed from the gay throng of youth by whom she was surrounded. I was her intimate friend from childhood, and I never knew her when there was not a strong under-current of religious feeling shading all her manner, and imparting a peculiar loveliness to her character. She enjoyed that inestimable blessing, a pious mother, and her instructions, "line upon line and precept upon precept," sank deep in the soil of her young heart, and in after days brought forth fruit an hundred fold. Christian mothers, whose eyes shall follow this record, instruct and train your children in the ways of eternal life. "In the morning sow thy seed, and at evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

When Sister F. was about nine years old, there was a revival of religion among the Methodists in the district where she attended school, and she, among others, found grace and happiness in serving Christ. True, it was in a childish way, but her example of sincerity and purity of motive might cause to blush many older professors. She delighted greatly in reading and learning hymns, and labored much with her sister, less than two years older than herself, that she also might walk that narrow, shining path whose light cometh from the throne of God. This early consecration to Christ was never wholly forgotten; this early love to her Redeemer never wholly wore away. The winter that brought her nineteenth birthday was more given up to the pursuit of worldly happiness than any other period of her life; but there was a revival in the Baptist society in Lee, and God in his mercy brought notes of warning to her ear. She paused, and saw her danger, and inwardly resolved to repent and return to Christ. The question arose in her mind, how God would regard her, how sinful she was in his eyes; and pondering these things, she knelt in her room one night, and prayed God to show her her true position exactly as she stood in His sight, to let her know the full extent of her wanderings and her present perils. Heaven heard and answered; a moment and she fell to the floor, covering her face with her hands. Trembling in every limb, she fled from the room; she could not stand before the searching eyes of Almighty God. For three days she endured the most severe mental agony, and then Christ appeared above the mountain and clouds of the law; she saw that he bore her sins in his body on the tree; she came to him with the love and trust of a little child, and was received. As a little child rests on the bosom of its parent, so rested she on the strength of her Lord. She sat down at his feet, feeding upon the words of eternal life. Ah! she chose that good part which cannot now be taken away from her, for her life "is hid with Christ in God." She remembered Him in the days of her youth before the evil days come, and God in his mercy took her away that she never saw them. Oh! that every youth whose eye rests on this page would be wise for themselves, and not leave to an uncertain morrow the work that should be first in their thoughts and deeds to-day.

Soon after her conversion, the duty of baptism presented itself to her mind; she desired to be buried in baptism, as that seemed to her to be the mode presented by the Scriptures; but the representations and entreaties of her friends induced her to settle back on the sprinkling she received in infancy. She united with the First Congregational Church in Lee. She was a meek, sincere christian, and this event seemed to stregthen the bonds of affection between Florella and her mother four fold. Her deportment on all occasions was in accordance with her profession, for her religion was interwoven with every feeling of her heart, and she exercised its graces constantly in her daily life. In the winter of 1855, Eld. Miles Grant visited East Lee, and stopped at her father's and brother's; she attended the series of meetings which he held, listening with great interest to the true preaching of the word, and her christian heart responded to its voice. She then understood the looking for and loving the appearing of the Lord Jesus when he causes the restitution of all things spoken of by the mouth of all the holy prophets since the world began; she believed it to be at hand, and desired to see it;—and though she now sleeps in death, yet her eyes *shall* see it, and not another, for Christ is "the resurrection and the life," and we have convincing evidence that the same spirit dwelt in her that raised up Christ from the dead, and that when he appears she will appear with him—"*satisfied*" because she will "awake in his likeness." Eld Grant was to her and her friends as Christ to the disciples who journeyed to Emmaus: he opened up the Scriptures to them; he stood in Christ's stead; as His servant they received him, and when he showed them the use and significance of baptism, Florella and her mother, each unknown to the other, signified to Bro. G. their desire and intention to perform all things whatsoever their Lord had commanded. They were baptized in the month of March, 1855. Some of their neighbors said, "Why did they not have Mr. Gale, their own minister, baptize them?" These did not seem to understand that he could not do it, believing it had been done before. Nor could the Baptist minister, unless they joined that church, and they could not willingly shut themselves away from the great table of the Lord, where all his believing disciples have room. So there was no other way, and they took the minister (or servant) that the Lord provided, and cheerfully obeyed his command, esteeming the reproach of Christ greater gain than denying their conscience for the opinion of men. And the tranquil peace and heavenly joy, that calm, still happiness that afterwards seemed to pervade their entire being, I can scarcely describe. It was what the world could not give or take away; they enjoyed a foretaste of that which St. Paul speaks of: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God."

Florella now began to feel as if she ought to bear witness to the truth, as the Spirit of Christ gave her opportunity, and she openly avowed the truths of the gospel, giving a reason for the hope in her soul, not in a dogmatical, overbearing manner, but with true humility and forbearance. And this was not enough: she did not like to be found tacitly supporting the doctrines of the church, when she did not believe Christ taught them. She addressed a letter to her pastor, stating her desire to withdraw from the church, and her reasons for it. He disregarded her communication entirely, and shortly after she left town to visit her sister in Middlefield, who had lately experienced religion, and while there she became acquainted with the course of the Congregational Church of that place towards her sister, whom they first invited to join them, and then refused, on her declaring her belief in the sleep of the dead, destruction of the wicked, and that the gift of Christ is eternal life. This did not dampen her wishes, but made her more cautious, and she ceased not to endeavor to separate herself from a church corrupt in doctrine, until her death.

But Florella is gone! With hearts full of grief for our loss, we performed the last sad rites of burial, mourning not as those without hope, but looking forward to the glorious first resurrection. She had lived twenty-nine years, and never felt the bitter trials of life. I have every reason to think if she had lived a few years longer, she would have been called to bear some of the greatest and most wearing trials, but God saved her from them. Seeing the end from the beginning, He took her from the sorrows and disappointments of life before she had known them. God deals with us in kindness, and doeth all things well. And to her bereaved mother, the Lord shall be her staff and her comforter, and she shall lean on the arm of the Mighty, and He shall support her, and she shall yet say, "Thy rod and thy staff comfort me," "thy will be done." Let her wait upon the will of the Lord. To the care of our Heavenly Father I commend her father and mother; may He lead them gently down the last hills of life, and gather them with His saints into the Paradise of God. Even so, come Lord Jesus. Amen.

Our sister is sleeping in earth's silent breast,
Her white wasted fingers are folded to rest;
How calmly she slumbers, unmindful our grief,
So deep that e'en tears scarce afford a relief.
Our loss, oh! not hers, we have faith in God's word,
With the pure one beside her, she shall come with our Lord;
Her mother no longer must bathe her poor head,
Nor in anguish of spirit bend over her bed,
Feel the wild, throbbing heart in her feverish breast,—
Oh! mother, thank God he hath given her rest.

W.

FOREIGN NEWS.

Sabbath Observance in England.—The committee of the Lord's Day Society state that about 275,000 persons are employed in beer houses in England on the Sabbath, 100,000 on canals and navigable rivers, 70,000 on railways, 24,000 on London cabs and omnibuses, and 20,000 in the post-office department. They are calling the earnest attention of the public, particularly of Parliament and of the Directors of Public Works, to this great amount of Sabbath desecration. The Standing Committee of the British Museum recently rejected a motion to open that great institution on the Sabbath, by a majority of eleven to one.

Waste of Human Life.—Dr. Bridgman, missionary in China, says that Christendom is ringing with the horrors of the Syrian massacre; yet if every man, woman and child in Syria had been slain twice over, the number would not equal those slaughtered in China during the last seven years. Within the last six months, a population equal to that of all Syria has perished in the civil wars of one province only.

☞ Russia has granted several important reforms to Poland; the present regulations for public instruction are abolished, and a national establishment of a superior class for public instruction is established; a Council of State, composed of members of the clergy, high dignitaries, and most distinguished persons of Poland, is to be formed; the right of petition to the national government is granted; district councillors and municipal officers are to be elected by the inhabitants. These, however, have not satisfied the people, and further disturbances have taken place. The Russian force in Poland is to be raised to 100,000 men.

Light Spreading.—The influence of Romanism over the popular mind of Portugal has been weakening of late years. The doctrine of the immaculate conception, to which the Pope required assent, called forth protests sustained by extracts from the Bible and the fathers. Three years ago, an effort made to introduce the Sisters of Mercy and their Lazarist (Jesuit) confessors failed, and the dread of the Jesuits led to the formation of a society for spreading the Scriptures, which exhorts to a diligent use of them as the best means of averting the danger.

☞ During a debate in the Spanish legislature, M. Olozoga, a deputy, opposed the revolutionary policy of the old governments in Italy, declaring as his opinion that the temporal power of the papacy is doomed to fall, and maintaining that the Italians are right in seeking national unity, and that the Spanish government has no reasonable pretext for opposing them.

Austria is concentrating troops in Venetia, and holds the whole line of the Po with her troops. The Austrian government positively denies that it intends to grant an independent ministry to Hungary, and it still required Hungarians to send deputies to the council of the empire.

Garibaldi and Poland.—The following letter has been addressed by Garibaldi to the Polish General Mieroslawski:

"Genoa, May 4th.

My Dear Friend: The great struggle of the suppressed nationalities is at hand, but no man can precisely foretell the hour. We must be always ready! Therefore, say to your countrymen what I tell the Italians—'The money necessary for a million of muskets must be had.' The brave Poles, who at the time of the Warsaw massacres showed that they knew how to sacrifice their lives for their country, will not shrink from devoting a part of their incomes for the same cause. You, General, and your friends, are ready to give your lives for Italy—be assured that I and my friends will do as much for Poland." G. Garibaldi.

DOMESTIC NEWS.

Chicago, June 3. Senator Douglas died at ten minutes after nine o'clock this morning. Those in attendance at the time were Mrs. Douglas, Dr. Miller, Mrs. Cutts, J. Madison Cutts, Jr., of Washington, D. P. Rhoes of Cleaveland, J. McVicker, Spencer B. Bentham, and Dr. Hay of Chicago. His remains will be taken from here on Wednesday to Washington.

Washington, June 3. The 12th New York regiment were ordered to sleep on their arms to-night, and reports are prevalent that additional troops will soon be dispatched to Virginia.

The Secretary of War has issued a general order deploring the death of Senator Douglas, to be read to the whole army to-morrow, and has ordered regimental colors to be draped in mourning.

New York, June 3. The Post's Washington dispatch says it is reported that Jeff. Davis has issued a proclamation, directing the Federal troops to withdraw from Virginia soil. Private advices say that Davis is really alarmed, and his anxiety is so great as to affect his health. The next attack on Aquia Creek batteries will be made by land forces.

The special Washington dispatch to the Express says by the end of the week the government expect to have 25,000 men in Virginia, near Alexandria, 20,000 at Grafton, 20,000 near Harper's Ferry, 15,000 at Fortress Monroe, and 10,000 around Baltimore, Annapolis and the Relay House.

Cincinnati, June 3. Two columns of troops from Gen. McClellan's command, one under Col. Kelley, composed of Virginia volunteers, and the other Col. Crittenden, composed of Indiana volunteers, left Grafton early last night, and after marching the entire night about twenty miles, through a drenching rain, surprised a camp of rebels of 200 strong, at Phillippa, and routed them, killing 15 and capturing a large amount of arms, horses, amunition, provisions and camp equipage. The surprise was complete, and at lastest advices the Federal troops were in hot pursuit of the rebels, and probably many prisoners would be taken. Col. Kelly was mortally wounded and has since died.

Aquia Creek.—Aquia Creek flows through Stafford county, Virginia, and empties into the Potomac, fifty-five miles below Washington, which point is the terminus of the Fredericksburg and Potomac Railroad. This road communicates directly with Richmond, which is seventy-five miles distant from the Aquia Creek depot. The rebel batteries are on the South side of the creek, and are too far from the channel of the Potomac to interfere with the navigation of the river. It is the connection of these fortifications with Richmond that has called the attention of our men-of-war to them, and which insures their ultimate and probably speedy destruction.—*Boston Journal.*

Married.

At the residence of the bride's father, at London Ridge, N. H., Sunday morning, May 26th, 1861, by Eld. T. M. Preble, Mr. A. Hayden Hatch of Gilmanton, to Miss M. Lizzie Batchelder.

New Books.

Thessalonica; or, the Model Church, by H. L. Hastings,—75 cts.

Wayside Gleanings, by Fannie Parry.—75 cts.

Reasons for my Hope, by H. L. H.,—paper covers, 25 cts.

The Great Controversy, by H. L. H.,—paper covers, 25 cts.

The Great Controversy, and Reasons for my Hope, bound together, 75 cts.

Spiritualism a Satanic Delusion, by W. Ramsey,—paper covers, 25 cts.

Sent by mail, *prepaid*, on receipt of the prices, by H. L. Hastings, Providence, R. I., or at this office.

Notices, &c.

Notice.

There will be a two days meeting in Bristol, Ct., at or near Bro. Asahel Mix's, to commence Friday evening, June 14th, and hold over Sunday. The brethren from abroad are invited to come. Let us live and pray for a powerful meeting. J. K. Bellows.

Tent Meeting.

In the name of the Lord, we shall commence a meeting on Thursday, June 13th, to hold over Sunday. Bro. Henry Pratt is expecting to be there to preach the word. Those coming on the cars should inquire for Marsh's Mills—two and a half miles from New Milford depot, on the road leading to Merryall. Provision made for man and beast. For the brethren, Edwin Sole, Mason I. Read, Committee.

Notice.

Persons owing me for books, will confer a favor by remitting a part or all of the amounts due as soon as possible. Drafts on New York, or Eastern bills or gold, are preferred. Postage stamps are always current.

H. L. Hastings, Providence, R. I.

Conference.

Providence permitting, there will be a Conference in West Poland, Me., to commence Thursday, June 13th, and continue over the following Sunday. Brethren and sisters from abroad are invited to attend, with hearts to work for the salvation of men and the promotion of Christ's cause. Bro. J. Couch is expected to be present. W. H. Mitchell.

New Hampshire State Conference.

As the time draws near for our State Conference, (June 20th, Thursday, at 2 o'clock, P. M.,) it is desirable that the place for holding it be decided upon as soon as practicable. Will brethren who may desire the Conference holden with them, inform us, so that we may be able to give seasonable notice?

T. M. Preble, Clerk of Conference.

Concord, N. H., May 3, 1861.

Conference.

The next session of the Western Central Quarterly Conference will commence on Thursday, 2 o'clock, P. M., June 13th, at Chandler's Mills, Belgrade, and continue over the following Lord's day. Call on Brethren Hiram Towle, Wm. Kelly, Noah Goodrich, and others. I. C. Wellcome, Clerk.

Richmond, Me., May 27, '61.

Grove Meeting.

The Lord willing, there will be a Grove Meeting at Pine Swamp, Sharron, Ct., on the ground where our meeting was held last year, commencing June 19th, and continuing over Sunday. Provision will be made for taking care of horses. Those wishing to stay in the woods had better come prepared. We expect there will be one or more tents on the ground; those wishing to bring tents can do so. Some of the Lord's servants will be there to preach the word.

In behalf of the Church at Pine Swamp, S. B. Munn.

ESPECIAL BOOK NOTICE.
English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.62; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 28 cts.
Do. do. do. morocco, $2.50; postage 28 cts.

Please send in your orders, which shall be promptly attended to.

Grove Meeting.

The Lord willing, there will be a Grove Meeting in Plainfield, Hampshire Co., Mass., on land we occupied last year for a meeting. The meeting will commence June 27th, at half past ten o'clock, A. M., and continue over the following Sabbath. Brethren are invited. For the church, Rufus Starks.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more new subscribers to the *Crisis* for six months or one year, with advance pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. Wendell, per order of Publishing Committee.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Elder J. S. White, Providence permitting, will preach at Hartford, Ct., June 9th.

The Lord willing, I will preach at East Boston June 9th. RUFUS WENDELL.

Edwin Burnham will preach in Kennebunk, Me., on the third Sunday in June.

Providence permitting, I will meet with the brethren in
Springfield, Mass.................Sunday, June 9th
New Britain, Ct..........Monday eve, June 10th
Plymouth Hollow...............(eve.) June 11th
Morris...........................(eve.) June 12th
I will attend the Grove Meetings at N. Milford, Sharon and Plainfield. H. PRATT.

The following appointments are for Worcester, Mass.:—
Bro. H. F. Carpenter..........Sunday, June 23d
Bro. Bishop.......................Sunday, June 30th
Bro. James Hemenway.........Sunday, July 7th
SAMUEL AYRES.

Providence permitting, I will preach at
South Reading, Mass.............Sunday, June 9th
Lawrence................................June 11th
East Kingston..........................June 12th
Exeter......................................June 13th
Portsmouth...............................June 14th
Kennebunkport...................Sunday, June 16th
and remain over the following Sunday.
W. S. CAMPBELL.

I expect to attend the Conference at West Poland, Me., commencing June 13th; also to preach at Portland, Me., June 23d and 30th. J. COUCH.

The Lord willing, I will preach at Pine Tree School-House Sunday, June 16th, at 11 A. M. and 2 P. M.; and if the brethren think best, I will preach at Brewster's Station at half-past 7 in the evening. GEORGE L. TEEPLE.

I shall be at Champlain, N. Y., Thursday, June 13th; Massena, N. Y., the third and fourth Sundays in June, the 16th and 23d. M. BATCHELOR.

The Lord willing, I will preach at Southbridge, Mass., where the brethren may appoint, Sunday, June 9th. GEO. A. STREETER.

Providence permitting, I will preach in Danbury, (at the Knowlton School-house) Sunday, June 9th. B. P. MANNING.

Eld. J. Hemenway will preach at
Swanville, Me.......................Sunday, June 9th
Frankfort Mills.....................Sunday, June 16th
Portland................................Sunday, June 23d
Exeter, N. H.........................Sunday, June 30th

Providence permitting, I will preach as follows:—
Danbury, N. H., (North School-house) afternoon and evening, Tuesday, June 11th.
Fairhaven, Mass., Sunday, June 16th, and where brethren may appoint through the week.
New Bedford.......................Sunday, June 23d
Come out, brethren—I want to see you.
JOHN G. HOOK.

Eld. Thomas Smith will preach the third Sunday in June in Surry, Me.

The Lord willing, I will preach at
Nashua.........................June 7th, 8th and 9th
Fitchburg, Mass...............................June 12th
Irving..June 13th
Northfield Farms, Mass...June 14th, 15th and 16th
GEO. A. OTIS.

Bro. J. K. Bellows will meet the brethren at
Winsted...June 9th

I appoint to preach as follows:—
Savoy.................................June 6th to 9th
Dalton...June 16th
T. S. CANFIELD.

The Lord willing, I will meet with the saints of God as follows:—
Wrightville...................................June 7th
Morris...June 9th
GEO. L. TEEPLE.

Business Matters.

To Correspondents.

Samuel Ayres—I do not know when I shall be at liberty to visit Worcester, as you request; shall be glad to do so at the earliest opportunity, and will advise you seasonably. Bro. Grant is out of town; have handed your note for him to Mrs. G.

R. WENDELL.

C. Goodrich.—Your notice came last week, the day after our paper was printed—too late, of course.

Joseph Whitman—Your letter of 19th ult. to Bro. Grant (soliciting his opinion of a certain scripture) has been sent to him.

F. I. Hess—Peter Noka's address is "East Greenwich, R. I." Have forwarded the letter you enclosed.

Cash Receipts.

Ralph Russel 322, p. pd., $2.26; P E Armstrong 331, $1.19; S Howland 296, 40 cts; J Lang, Jr., 348, $2.72; J Elkins 293, 20 cts.

H A King 309, W L Burleson 296, Mrs. M Forrester 302,—50 cts. each.

J A Brown 322, N Grant 312, A P Allen 318, A Wood 322, Z Grovier 325, Ed. Evans 301, J C Shaw 286, R W Robbins 316, J Rice p. pd., 282, L Marius 315,—$1.00 each.

J Linard 333, Geo. Smith 334, F A Smith 343, C Platten 334, L H Washborn 342, Asr. Stein 342, W C Keys 312, Henry Drake 348, T M Storer 343, E Sunderson 333, E Cleaves 325, A H Hatch 340,—$2.00 each.

Books and Tracts.

I J Stedman $1.51, B H York 31 cts, J P Longee 5 cts, Mrs. D B Lyon $2.46, A H Watson $3.00, J Brooks 21 cts, T M Preble 30 cts.

Special Book List.

We have single copies of the following Books, which will be sent by express for the prices affixed in cash. They are about one third or one half below the usual prices. They may be had at this office, or of H. L. Hastings, Providence, R. I.

1. Eadie's Analytical Concordance to the Holy Scriptures—different from Crudes. Giving all the *subjects* in the Bible with the Scriptures that speak on them. 8vo.—$2.00.

2. Newton on the Prophecies. One of the most learned and able works extant on the Prophetic Scriptures, fine binding, etc. 8vo. $1.75.

3. Eusebius' Ecclesiastical History from the days of Christ to Constantine. The oldest in the world.—$1.50.

4. Griesbach's Testament. Translated by Samuel Sharpe. One copy.—$1.00.

5. Literary and Theological Journal, by D. N. Lord. Vol. I. One copy.—$1.50.

6. Scarlett's Translation of the New Testament. Old and scarce. One copy, $1.50.

7. Schleusner's Lexicon to the New Testament, Greek and Latin. 2 vols. thick 8vo. One of the best Lexicons extant. One copy, $3.00.

8. Greek Testament, *Codex Vaticano*,—that is, the Greek Testament printed from the old Vatican manuscript. Some 1400 years old. 1 vol. royal 8 vo. One copy (price $3) for $2.25.

Postage about 30 cents each. If you want them speak quick, as they may soon be gone.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

☞ Bro. Isaac L. Allen, 10 Howard Street, Albany, N. Y., has an assortment of our books and tracts, and will fill orders at the same rates that are charged at this office.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Tracts from the Tract Fund.—Friends at the West can get bundles of Tracts for distribution *free* by sending to N. Branch, Jr., Moline, Ill. Those wishing them should send a dime or two to pay charges on them, that Bro. B. may not be a loser. He has also books and tracts on hand to sell at Eastern prices. Brn. at the West will please send orders to him with the cash.

H. L. HASTINGS.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts.; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuke* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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January, 1860.

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[illegible]

For the Crisis.

We have tried seven or six earth wander dreary,
And we wander 'mid sorrows oppress,
But the Bridegroom in glory will shortly appear
And give to the weary ones rest.
The tempest portending Him blackens the skies,
And the dark looming storm-clouds in terror arise.

We shall soon meet our Lord with his glorious retinue,
Descending the portals of light;
And the bulwarks sublime of the city of God
Will heave in the distance in sight.
Its pathways of gold we shall wander along,
And join in the strain of the Conqueror's song.

All the pure and the meek, who for righteousness bleed,
He will take to the fields of delight;
In the glorious new birth they'll inherit the earth,
And bathe in its sunbeams of light.
Then we'll humble ourselves 'neath his Almighty hand,
That we may be exalted to dwell in the land.

But sinners who've fought against what Christ has taught,
Will lament in that auspicious day,
When Satan's companions to judgment are brought
And banished in darkness away.
Then, brethren and sisters, we'll press on the fight,
For the kingdom in glory will soon heave in sight.

'Midst glories' full tide, by the fair river's side,
Radiant crowns shall the glorified wear,
The Bridegroom come forth and sit down with his bride,
And the nuptials of Paradise share.
Then we'll keep right along in the old beaten track,
And, for fear of the devil, we'll never look back.

Lancaster, R. I. M. R. PHETTEPLACE.

For the Crisis.

Evening Shadows.—No. 10.

BY S. S. BREWER.

"And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

DEAR READER:—It is evident, by the reading of the first verse of this chapter, that one object at least of the revelator was to show the judgment of the harlot that was carried by the scarlet colored beast through the wilderness state, of which we have spoken in previous numbers.

First. There appears, by the reading of the 17th verse, a design of God that there should be an agreement with the beast and the kings until certain words of God even fulfilled. What distinctive words are implied we cannot say positively. "For God hath put in their hearts to fulfill his will, and to agree and give their kingdom to the beast, until the words of God shall be fulfilled." Please allow me to suggest what in all probability they may be. Turn and read Daniel 7: 25: if these are the words, then, as declared in the 26th verse, at the end of that period the judgment shall sit on this power and take away his dominion to consume and destroy it unto the end. Hence the judgment of Daniel 7: 26. Rev. 17: 1, has reference to the events that had their commencement with the French Revolution; and as the Hon. Gerald Noel says—"Can the overthrow of the monastic orders, plunder of the church property, the destruction of religion by legislative enactment, and the massacre of a hundred thousand of her clergy, be consistent with any reasonable estimate of domination and power! Under such a terrific judgment upon the persecutors, can we refuse to admit that the period of the 1260 years has terminated its course?" If the above is correct, then after the end of the above period, they, the ten kings, were to receive power as kings one hour, that is, at one time, with the beast that ascended out of the bottomless pit. (See article No. 8.) By a careful reading of that, we are prepared to examine, in the next place, the righteous judgment that God designs to inflict on the harlot power through their agency. They shall hate her, make her desolate and naked, eat her flesh, and burn her with fire.

Second. I understand the Horn of Daniel 7th and the scarlet beast of Rev. to be synonymous. His dominion being taken away at the end of the 2060 years, and the ten kings, having given their power to the horn previous to the end of that period, now embrace the principles of the eighth head of the dragon, as set on foot at the reign of terror in France, and imbibe a hatred against the corruptions of Rome, and commence the execution of the judgments written, which we shall now classify as they are set forth in verse 17.

First. "These shall hate the Harlot."—The following is an extract of a letter from Rome, read at a meeting of the universal democracy in N. Y. city; it says:—"Nine tenths of the people, (in Rome,) including the female portion of the population, look on the Pope and his cardinals with contempt as spiritual imposters, and with the utmost horror and hatred as temporal oppressors."

Father Gavazzi, once a celebrated Roman priest and orator in the Eternal City, but who became a republican, and was for a time associated with Ugo Bassi, Garibaldi and others, in the revolution that caused the Pope to flee for his life to Gaeta in 1849, said, in his closing lecture in the city of Boston:—"It was true that his mission was a soldierly one, a rough one—a mission of destruction, of annihilation to Popery and Popes; for then, and not till then would Italy be free. Therefore he meant to go to Italy as soon as possible, not to preach the gospel of Christ, but first to destroy the enemies of the gospel, and then to build on the ruins of Popes and Popery the pure gospel of Christ. Between [illegible] and the Pope there is the sword, [illegible] sword forever." He remarked [illegible] —"Luther was a reformer; I am an exterminator." At a meeting of the Society of Universal Democratic Republicanism, in the city of Philadelphia, a communication respecting Italy from Guglielmo Gamni was read; the following is an extract:—"Both Italians and strangers agree that there can be no salvation for Italy without the destruction of the Papacy, through which monstrous and cruel power Italy has been brought to suffer all the tortures by which for ten centuries she has been lacerated." The above must suffice on this one point: though brief, it breathes vengeful hatred.

Second. "And make her desolate." The following extract is from a Florence correspondent of the N. Y. Evangelist, under date of Jan. 28th, 1849:—"The distress at Rome is awful. The Eternal City deserted of Pope, cardinals, nobility, ambassadors, foreign residents and visitors, is a ruinous possession. No Italian government could hold it six months as idle property. The present provisional government is already bankrupt. It has no means to enforce its authority, and without money it can realize none of the expectation of the people. Rome supplicates the return of the Pope. Yet in all this there is no change of popular feeling as to the civil power of the Papacy. Throughout the land there exists a deep conviction that this has been for ages the curse of the nations, and nothing is gained in all these revolutions if that be not utterly destroyed. There exists as widely, moreover, a conviction that it is destroyed; that in the fall of Pius IX. the papacy has yielded up forever the sceptre of civil authority, whether the Pope remain at Gaeta, go to France, establish himself at Cevita Vecchia, or return to Rome. It is all the same to him in this respect; he is no longer acknowledged as a temporal prince by the Italians." Truly, there was desolation in the once great city, and the once terrific roar of the Pope's Bull of late in the case of Napoleon III. and Victor Emanuel has been as plaint as the blatant moan of a calf. Most emphatically, the great swelling words of the horn nor his harlot spouse inspire neither reverence nor dread; they are politically dead. Praise the Lord, O my soul! Amen.

Dear reader, if the above is not the literal fulfillment of the revelator's prediction, it seems that it has hit the facts in every particular thus far. For one, I can say, "this is that which was spoken by" the Revelator John. More on the judgment written, in the next number, as I design to have my articles as short as the nature of the subject will admit them to be.

Finally, we see the symbolic page is almost exhausted, and the shades of night are gathering fast. Dear saints, our night of affliction and poverty is almost ended; the morn of joy hastes with heaven-directed rapidity. Prepare! O, for the love of Christ's sake, get and keep ready. Thy brother, looking for the very speedy appearing of Jesus.

For the Crisis.

The Distinctive Time when the Saints shall take the Kingdom.

In the above,* we see that the glory of the saints is like that of Jesus—preeminent. It is over Israel—over the nations; and hence their calling and position are distinctive. God never confounds matters so distinguishable as kings, and their subjects and their sphere of dominion.

"The saints will judge (rule) the world"—with Christ, "the head of the body"-politic! As "co-heirs with Christ," who hath given to him "all power in heaven and earth," they will act as "princes of the royal blood"—with the dignity that becomes the "sons and daughters of the Lord Almighty"! Dan. 7: 18–27; Ps. 45: 16; Rev. 5: 10.

THE TIME is distinctive. It is, in all its aspects, distinguishable from all other portions of duration—as given in Eph. 1: 10; Heb. 4: 1–9; Rev. 20: 5–7; 1 Cor. 15: 24–27; Acts 2: 20; 3: 20–21; 2 Pet. 3: 8.

"THE DISPENSATION of the fullness of times" is distinguished in the dispensational government of God, both from that of the law and the gospel. Note some of its distinctive aspects:

1st. The christian, like his Lord, during this present gospel age, "is *not* of the world; but *chosen out of it.*" Satan and his dark host now *rule*—have the power to govern—while the saints are doomed to submit and suffer till its close. "We know that we are of God, and that the whole world (outside the called in Christ) lieth in the Wicked One," as the Prince of all present manifested dominion among the nations. 1 John 5: 19.

2d. "The dispensation of the fullness of times" will be characterized by the headship of Christ—the stronger than the strong man armed. He will bind him, and restore "all things that God hath spoken by all his prophets."

3d. During the gospel dispensation, "the cross" is the badge and condition of discipleship; but in this coming age "*the crown*" will adorn and distinguish them as the associated kings with their Lord—"the King of kings."

4th. This age will end in the full maturity of human apostasy—demanding its destruction; but this new dispensation will be marked by the organization and advance of Messiah's kingdom, "till all rule, all authority and power shall be put down"; and in its rejected, restored state, the kingdom will be given up to God—the "All in All." 1 Cor. 15: 27; Eph. 1: 10. God's purpose is "that IN (not before) the dispensation of the fullness of times, He might gather together again under one head all things," etc. The crowning work is so assigned to the crowning and closing period that is to fill out all prophetic and typical times. The gospel age is distinguished by its government, its course and end, from this of "the fullness of times"—the seventh thousand years. The first Adam was placed with Eve in dominion to "subdue and replenish the earth"—who failed, as have all his posterity in each successive age. But the new man—the second Adam with his bride, the church, "will not fail nor be discouraged" till the consummation of "the times of refreshing—the times of restitution—the Re-generation," when God shall be recognized as "All in All."

5th. In this dispensation under the Wicked One, the earth is always placed in contrast with heaven; but in that which is to come, they are reconciled and joined "*under one head.*"

These and other facts compel the spiritually minded to distinguish this "dispensation of the fullness of times" as the millennial age—"the great and notable day of the Lord." His saints will "reign with him a thousand years." Other and everlasting scenes cannot conflict with these, as "all is of God." The Divine plan is *one* and harmonious—extending through the great antitypical week—the seven thousand years. Amen. "The judgment day—the times of restitution"—will embrace the promised good and the predicted evil. Thus it has ever been in every era of judgment. "Thus it is written, and thus it must be"—in the judgment to come. He will avenge and vindicate—justify and glorify his saints; and so He will give them "the *grace* to be brought unto them at the revelation of Jesus." "THE DELIVERER will come to Zion and turn away ungodliness from Jacob"—or Israel! "Thus it is written"; and who can object! "IN HIM (as the King and *Deliverer* of the poor, Ps. 72; Gen. 22: 14, 18; Rom. 15: 8–12; Rev. 20: 1–9) shall ALL NATIONS BE BLESSED"! He will judge the people righteously and govern the *nations* upon earth. Ps. 67: 4; Isa. 60; Zech. 14; Ps. 47th and 98th.

This is just enough for God to promise and to fulfill. Amen. It is the character of the spiritual mind to accept delightedly the Spirit's infallible revealings. Amen.

J. B. C.

* Our correspondent refers here to his article on "Faith's View of the Christian's Glory," which was published in the Crisis of May 22d, and the two articles, as we now discover, were designed to appear in the same paper. Had we observed this when the articles were received, they would not have been separated, and had we noticed it *seasonably*, this one would have appeared last week. Over this article was written, "to follow the above," but we supposed this merely indicated the writer's preference as to the order in which they should go to our readers. Bro. Cook will excuse the oversight.—EDITOR.

For the Crisis.

Trust in God.

Amid the perplexing scenes and trying circumstances incident to this life, there is but one shelter from the storms of passionate nature, and but one pavilion into which man can run and be *safe* from the wicked influences of wicked men. It is the faith of God and the religion of Jesus Christ, our Savior and Redeemer. We do not know how weak the arm of flesh is until we have leaned upon it and it has broken from beneath our support. We do not realize how foolish is all human wisdom until, by sad experience, we find it has led us from the paths of rectitude and truth. And we do not know how firm a foundation there is laid in Christ Jesus until we have stood upon it, with the tempest of earthly adversity and earthly influences blowing around us, and have seen all else of earthly friendships desert and human support fail and pass away; then we begin to learn how blessed a thing it is to trust in God.

1. *Trust in God in prosperity.* There have been as many ruined by prosperity as adversity. Human success leads to human pride. The person who, in his own strength, apparently succeeds once, leaves God out of his mind, and thinks he shall succeed in his own strength throughout all time. Deluded man! the justice and overruling power of Jehovah, wave after wave, will sink you beneath its surges to rise no more. You will rise in the day of judgment without credit and without hope, and you will *then*, if not before, realize how safe and how glorious indeed it would have been to have trusted in God.

2. *Trust in God in adversity.* When every earthly friend leaves your embraces, and every earthly joy seems to have been turned into sorrow, from Christ will burst forth a fountain of joy for the saddened, a balm for the broken heart, and an enduring source of consolation when every other spring becomes dry, and every field becomes a desert. Christ will receive the woe of the grief-broken heart and the trials of the humblest of his faithful followers. And when storms madly descend around us, experience will tell how blessed it is to find shelter beneath the wings of the Almighty.

3. *Trust in God for success while at work in his vineyard.* How many there are who go forth into the vineyard of the Lord trusting in their own strength and relying on their own talents. Vainly do they think that their own wisdom and "power of speech" will convert men from the ways of sin to the living God. They forget that Paul may plant and Apollos may water, but God only can give the increase. And that he that planteth is nothing, nor he that watereth, but to God who giveth the increase belongs all the glory. Men converted to theories alone, are little better than dross. Men converted to ministers are worse than if they had never been converted at all, for they keep a continual contention wherever they are. But men converted to God will be firm on *His* word and *His* truth, blow the wind from whatever direction it may. And they will stand among the saved ones when the consuming billows of fire from the Almighty shall wipe the last stain of sin from the universe. What God saves *now* will be saved *then*. What God disowns *now* will be disowned *then*.

4 *Trust in God for the temporary things of this life.* The prayer, "give us this day our daily bread," God will answer, or his promise fail. The temporal avocations in which we may be engaged have something to do with our glorifying God. True, the kingdom of God is neither meat nor drink; but the children of the kingdom, in doing whatever they may—whether in eating, or drinking, or working with hand or brain—do all for his glory. And, by mingling these works with living faith, God will bless us here and hereafter.

5. *Trust in God for your reputation.* Laying aside the works of the flesh and its glory, which is truly contemptible, trust God for your reputation. *Work for him.* Let men ridicule, and deride, and backbite, and cast out your name as evil for Christ's sake, if they choose to do so; do not trouble yourself about that. Work for the Lord here, and be satisfied with his pay here, and very sure am I that you will be satisfied with it in the kingdom. Trouble not yourselves for worldly honor, for it is like the sparkling of the morning dew. In Christ there is glory, and honor, and immortality far more desirable.

6. *Trust in God for spiritual blessings.* Without faith it is impossible to please God. By faith all things are possible, and by it we become heirs of all things in the future. By faith the Spirit which proceedeth forth from the Father, which is the Holy Ghost, is given unto us. Without that Spirit we are none of his. And as many as are led by the Spirit of God, they are the sons of God. Let us faithfully perform God's requirements of us, and then trust him for his Spirit and its attending blessings.

7. *Trust in God for all things* and you will be *safe*. Trust him for true riches, and they will never fail. Trust him for living water, and you will never thirst. Trust him for life, and you will live with the angels in glory and God himself, to enjoy the untold beatitude of eternal day. Trust him for glory and renown, and you will sit on the flood-tide of glory, that rolls its pelucid tide o'er Beulah's peaceful landscapes; wear the crowns of glory, and be kings and priests of Christ; plant your immortal feet on the free soil of Paradise, and waken new-born melodies, such as earth has never known and angels cannot sing; and beneath the fair skies of immortal Eden enjoy the rich fruition of immortal blessedness,—a glorious compensation for TRUSTING IN GOD.

M. R. PHETTEPLACE.

Gloucester, R. I.

For the Crisis.

Self-Deception.

Self-deception is a snare in which we are too easily caught. One has said, "the heart is deceitful above all things," and it is no wonder if it should act the hypocrite with itself, and be detected as such only when too late to escape the fatal blow. It is the very nature of deceit to know no end in its work of seduction until it has proved the destruction of its object. Hence self-deception is followed by self-destruction. But the most difficult of all, is the detection of our own deception, for we cannot bear to live in suspicion of ourselves or to harbor a feeling of mistrust or doubt as to our integrity. Hence we seldom think it necessary to undergo a rigid self-examination, and if, accidentally, our eyes are turned within, nothing is seen in its true light. So completely are we under the power of deception that vice is made to appear as virtue.

Again, self-deception is always sure to make one feel safe and secure, though he be walking on the very verge of destruction, and so long as he continues thus to rest securely, there is nothing to prompt him to turn his eye inwardly; and so much better and safer is he than all others, that a word of warning has no effect; consequently a detection of his dangerous condition is hardly possible. Some men were born blind, and others deaf, but there is no blindness or deafness half so bad as that of self-deception. The blind can be led, but there is no such thing as leading the selfish, who grope their way in the darkness of deception. They must be the leaders; hence, says Jesus, "if the blind lead the blind, both shall fall in the ditch." "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap." Let us, therefore, beware, lest we are caught in the snare of self-deception. Nothing would be so humiliating and mortifying to the human heart as a detection of its own deception when too late to escape the shameful consequences. Therefore, above all things, be not deceived.

Kingsbury, Ind. GEO. MOYER.

For the Crisis.

The following, except the last four items, is taken from the *Advent Herald*.

Various Modes of Preaching.

Mr. Rowland Hill was a great observer of the different modes of preaching, and once drew up, in his peculiar style, a string of characteristics of the various kinds of pulpit orators. He thus describes them:—

Bold manner.—The man who preaches what he feels without fear or diffidence.

Self-confident.—A man who goes by nobody's judgment but his own.

Rash.—A preacher who says what comes uppermost, without any consideration.

Rambling.—A man that says all that pops in his mind without any connection.

Stiff.—One who pins himself down to think and speak without any deviation.

Powerful.—The man who preaches from the bottom of his heart the truth of the Gospel with energy, to the conscience of his people.

Finical.—Minces out fine words with nothing in them.

Sober.—The man who lulls you fast asleep.

Elegant.—The man who employs all his brains upon dressing words, without ever aiming at the heart.

Conceited.—Vainly aims at every thing, and says nothing.

Welsh manner.—A man that bawls out very good things till he can bawl no longer.

Dogmatic.—A man who goes by his own brains, right or wrong.

Peevish.—One who picks into everybody's thoughts, and thinks no one right but himself.

Fanciful.—One who, instead of being led by wisdom, runs after a thousand visionary whimsies and conceits.

Self-important.—Thinks nobody like himself.

Noisy.—A loud roar, and nothing in it.

Genteel.—The vain fool that is fond of dressing up words without meaning.

He once said of a man who knew the truth, and seemed afraid to preach it in its fullness, "He preaches the Gospel as the donkey mumbles the thistle—very cautiously." A very fine dissenter, with a Doctor's degree, fresh from the north, once paid him a visit: he fidgetted about all the time he was talking. When he left the room, Mr. Hill lifted up his eyes, and said, in his most comic tone of voice, "Only think that a D. D. degree should ever be converted into a pedestal for a puppy!"—*Life of Rev. R. Hill.*

I think the following characteristics may be added to the above:—

Conservative.—The man who tries to please every body, but often makes mistakes by not knowing what every body believes.

Ambiguous.—The man who so speaks on some doubtful questions, as that if he is called to explain, he can dodge either way.

Fermentative.—One who is so full of gas, that when he opens his mouth to give vent, nearly all he has within runs out. A short time after, you may not remember any thing that was said.

Meaningless.—A man who may say many good things, and be very plain and pointed, and even personal, but he says them in such a way that you get the impression he does not *mean* any thing. Such a man may be quite popular.

J. S. W.

Selections.

Scripture God-breathed.

Truth has a wonderful freshness when it is drawn directly from the Word of God. "All Scripture is *God-breathed*;" such is the simple meaning of the one word which we expand into "*given by inspiration of God.*" When we read the Word of God with faith, we feel that breath of God moving upon the soul. How refreshing, how restorative to the fainting spirit, how quickening to all the faculties, how powerful in *sanctifying* efficacy (John 17: 17) that breath of God which moves in and through the Scripture,—"all Scripture!"

Holy men of God spake as they were moved by this divine afflatus. All Scripture (*all the writing*) was thus breathed of God. It is this which makes these records "living oracles," and the Bible "the word of life." Jesus *breathed* on the disciples, and said unto them, Receive ye the Holy Ghost. Then followed the wonders of Pentecost. And Jesus still breathes on us in his word. The Bible is the word of Christ. "The words that I speak unto you," he says, "they are spirit,"—breath, the breath of God,—and consequently "they are life." In and from the Bible is the perpetual *emphusesis* (as Origin calls it, in imitation of the Greek word and John 22: 22,) the *breathing* of Christ on his disciples and the communication of the Holy Ghost. In intimate, believing contact with the word, read, heard, and meditated upon, the church and the individual soul feels the breath of Christ, receives the Spirit, and finds a perpetual renovation of life, power, and joy.—*Tract Journal.*

Precious Thoughts.

Among the "marvellous" works, the "fearful and wonderful" endowments of God, David enumerates precious thoughts, "How precious, also, are thy thoughts unto me, O God! How great is the sum of them!" (Psalm 139.) "Precious thoughts" have this especial value, that they may be enjoyed without the intermediation of books, companions, or ordinances. They are the direct gift of God to the soul, suggested by his word, excited by his Spirit.

One of the wise men of Greece, when he was driven into exile and utter poverty by the ruin of his country, said, "I carry all my possessions along with me, (*omnia mecum porto*.") With what sublime truth may this be claimed by him who is rich in "precious thoughts!" No change of place can separate him from his treasure.

The Duke of Brunswick is said to possess the richest collection of diamonds in the world. Millions have been lavished in the purchase of these inestimable gems. But what are precious *stones* compared to "precious *thoughts*!" At no point are they comparable in value, but most of all inferior in this, that they are so liable to be lost. This poor proprietor of priceless jewels is a slave to the preservation of his treasure. He has built a fire-proof and thief-proof house; his bed is placed against the door of the safe which contains his jewels, he sleeps with revolvers within reach, and can not leave the place of his residence.

Material treasures take away freedom and rest. The London beggar, who sewed up his guineas in his bed, said, "*The more I sews it in, the wuss I sleeps.*" But the richer we are in "precious thoughts," the larger our liberty, the sweeter our rest. When we go they lead us, when we sleep they keep us, when we awake they talk with us. The fire can not burn, nor the flood submerge them, nor thieves break through and steal them, nor the fraud or failure of other men despoil us of them. They are inseparable from us as ourselves. * * * Every precious thought of God is an earnest of the heavenly glory and joy, a bud, which, beautiful as it is in itself, is to open into a flower of glorious and now inconceivable beauty, in the paradise of God.—*Tract Journal.*

Life Thoughts.

Prayer is the converse of the heart with God, or an appeal to him to bestow blessings or to avert evils. In the Lord's Prayer, we call on him, first, to confer some good, and, second, to turn away some evil.

The consideration of the prejudice we have done to the public interests by our sins, should engage us to do them all the service we can, particularly by our prayers.

The gain of sin is only apparent: it is never real. And the greater the apparent gain is, the greater is the actual loss.

Satan promises the best, but pays with the worst; he promises honor, and pays with disgrace; he promises pleasure, and pays with pain; he promises profit, and pays with loss; he promises life, and pays with death. But God pays as he promises; all his payments are made in pure gold.

☞ Prayer-meetings are good things, and so are preachings, sermons and religious services; but, my dear friends, they are not banquets at which you are to sit down to enjoy yourselves, and gratify your tastes, and indulge your spiritual appetite, and gratify your spiritual taste and palate, so to speak, like a man sitting down to a feast and getting well filled, and gratified and happy. This is not the use of them: it is the abuse of them.

Yonder do you see yon sun-burnt man sitting down in a cottage to a simple meal? He rises to spend the strength yon meal has given him on the field. So with our sermons and Sabbaths and services—they are to strengthen us for work: otherwise, our religion is as selfish as the lives of those that indulge in sensuous pleasures. They are for work, to strengthen me for God's work in the world, and at however far a distance, to follow the steps of Him who is my pattern as well as propitiation—who went about doing good.—*Dr. Guthrie.*

Reading for Youth.

The Years of Childhood.

Who can analyze and separate the years of his childhood? From birth until one is four of five, the unripe brain receives few impressions that last. It is all blank. As in a printed book, at either end, are bound up many blank leaves, without printing or writing, so in human life, at either end, begun and ended with blank years, preserving no record—leaving no mark!

But, then come the youthful days—full of romp, of hunger, of childish exhileration! How do they seem to you now? Are they separable? Can you thread them, and paint them by memory? Only one or two things peculiarly significant remain. The days are huddled together. The very years are heaped in mass, and you think back upon twenty years as if they were but a hand-breath!

It is as with landscape to a traveller. Having journeyed all day, at evening reaching some high hill, he sits down to trace his path. The grass at his feet is plain enough, and the ants that run express up and down every stock have a brisk distinction. The near bushes and the trees are so plain that the boughs and separate leaves stand out in their individual forms. But as the view recedes, gradually he loses all these; and a little farther off, leaves lie upon leaves, grass is matted upon grass, and is no longer form, but only color. Yet farther, the trees begin to fade; tree stands upon tree, and at length whole forests are to the eye but faint clouds, with not one distinct line, and hills are rubbed out, and all the inequalities of the way, which the the complaining foot felt in travelling, the eye no longer discerns, and only here and there a single peak or mountain remains clear and individual against the all-abounding sky!

Thus it is in life. Our nearer hours report themselves; a little farther, and days only, not hours, are discerned; then days lapse, and weeks and months are like long aerial distance in one line, whose continuity is measured by no prominent object. At length, years only can be seen, and not even these finally. For, as sailors leaving the harbor, carry with them for a long time the sight of the shore, but sailing still, lose first the low water lines, but cling by the eye to the highest masses, which in time, in ever sailing, fade and sink, leaving nothing but some height, lifted far up like Teneriffe, which after the night is passed, is all gone, hidden by the bend of the earth's surface! So even high-topped years at length are shut down from our memory by the bend of the vast cycles of time.

How wonderfully true it is that we spend our lives as a tale that is told!

Come, go back with me.

Who are the members of your father's family? Besides your brothers and sisters, who dwelt there? Who visited? Who came and went? Who were the neighbors? These things were vivid realities to you when a child. What are they now? Mere marks. As the landscape artist paints in the fore-ground figures with limbs and features clear, but in the far-off distance, when he would paint a figure, takes his brush and spots down a mere dash—a formless color mark! But a million are forgotten where one remains.

Who went with you to the village school? Call the roll! Who were the successive teachers? Popes of the ferule!

Who were the girls? Who were the boys? Then, when the uproarious school broke forth its tumult at dismissal, if I had asked you, you could have given every name. Now, call them up! Who were in the first class? who in the second? These were important things then. Who was whipped? who was never struck? These, to you, were more important than the roar of European revolution, the burning of Moscow, the battle of Waterloo; but what do you remember of them? Some memories are more tenacious than others. A few will reproduce much; more, some; most, but little, if any.

How much can you recall from the church? Who went with you? Who sat about you? Who were the old men? Who were in their prime? And who, like yourself, were young? And if these living and throbbing realities are faded out, it will be useless for me to ask you after the sermons. They were gone before they were finished. They fell upon your dissolving ear as flakes of snow upon water, and were gone in the very act of touching.

How much do you recall from the green grave-yard? What memories come thence, from that populous city without a magistrate, without a law, where all who quarrelled on earth, are now peaceable dust, keeping excellent neighborhood!—*H. W. Beecher.*

"Was it Stealing."

"Oh, mother! see these beautiful flowers! Flora and I were out in the garden, and you know we haven't hardly any in bloom, and none so pretty as these. They were in Mrs. Blake's garden, close to the fence, and I thought we might have just these two or three, so I told Flora to reach through and get them, and she did. Are they not beautiful, mamma? And they are so sweet, too!"

Grace had talked so fast that she was quite out of breath, and the reason for it was, that she felt guilty on account of what had been done. Little Flora was only three years old, but Grace was nine, and she knew she had not leave to take flowers from Mrs. Blake's garden; she had vainly hoped to shift the responsibility of this act upon her sister, or at any rate, get rid of it herself, by asking the innocent little girl to thrust her chubby hand through the fence, and get the "pretty stars," as she called them.

But a monitor in Grace's heart, whose name is Conscience, had been saying, "Grace! you have done wrong; *you* have stolen the flowers." When she answered, "No, Flora got them," no notice seemed to be taken by Conscience of her excuse, but the charge was repeated over and over, "Grace, you have stolen," and now she sought to hush it by running to her mother. But the serious look on her mother's face only made her hear that monitor's voice more distinctly, and without waiting for her mother to speak she asked, "*Was it stealing*, mamma?"

"What is it to steal, my daughter?"

"You have told me, mamma, that it is to take what is not ours without leave," Grace replied, self-condemned.

"Then you do not need an answer from me to your question. A few flowers are not much, to be sure, but my dear little girl will remember that if it is a sin to take our neighbor's money, it is also a sin to take the least thing that is his. You had it in your heart to excuse yourself, because dear little Flora plucked those flowers. But she only acted for you, and I am glad to see now that you do not deny it."

I need not tell you all her mother said. Grace was not a willful child; she *wanted* to do right, but sometimes she forgot, as in this instance, and I think she has learned two lessons which will not be forgotten. One is,—that we can not do what seems to us only a *little* wrong, without sinning against God; and the other,—that we can not cause others to sin, without being guilty in the sight of God ourselves.

Perhaps if you learn these lessons, and ask Christ to fix them firmly in your heart, they will be the means of keeping you many times from sinning.—*The Child at Home.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

The Gathering Storm.

Nations now are growing angry,
Hark! we hear the battle cry,—
Yes, the distant deaf'ning thunder
Of the war-cloud draweth nigh.
Not alone the eastern empires,
Distant o'er the foaming wave,
But our own once proud republic
Seems now tottering to her grave.

All are rushing to the onset,
Troubles thicken o'er the earth,
Darkly looms the threat'ning storm-cloud,
Soon its fury will burst forth.
Naught of earth can stay the tumult,
Wildly borne on every breeze
Comes the wail of kingdoms falling—
Blood now flows o'er earth and seas.

Deeper, darker grows the terror,
Danger is the watchword now,
Each man's hand against his brother—
Thrones to dire destruction bow.
Plainly now the christian readeth
God's great day is very near,
Soon his wrath will burst in fury—
Soon his glory will appear.

Christ will still the wild commotion,
He will claim the kingdoms all;
Every tongue will then confess him,
Every knee before him fall.
His will be a peaceful kingdom,
Naught of sin shall enter there;
Every eye with joy is beaming,
Every heart all free from care.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

"Distress of Nations."

"We are so absorbed in the affairs of our own country that we have scarcely time to read the foreign news. But with famine in India, the threatening aspect of affairs in Syria and throughout Turkey, the foreshadowed alliance of France and Russia against England and Austria, revolution imminent in Hungary, Victor Emmanuel determined on possessing Rome, there is every indication that this will be a year of commotions in the earth and distress of nations, almost without parallel since the beginning of the Christian era.

"Without attempting to apply to passing events specific predictions in the word of God, we cannot fail to see in these events the hand of divine providence marshalling forces for the overthrow of despotism in religion, in society, in the state. The grand historico-prophetical symbols of the Old and New Testament are self-repeating, and we in our day are as much called upon to study the signs of the times, to watch for the coming of the Son of man, and to be ready for every sign of his appearing, as were the Christians of the first century, as will be those of the last day of earth and time. Let us work and pray, and pray and work, till Christ's kingdom shall fully come."

The foregoing we cut from *The Independent* of this city, of April 25. It is remarkable, considering the source from which it comes, and is one of "the signs of the times." For near twenty years some of us have been calling attention to the state of the world as indicating the near approach of the kingdom of our Lord Jesus Christ: specially since the European revolution of 1848; and we have not ceased to show, that every year since that time has developed new evidence of the consummation at hand, when "the kingdoms of this world are" to "become the kingdom of our Lord and His Christ," who "shall reign forever and ever." The EDITOR of this magazine published early in 1859, his views of the then coming events, based on the prophecy of Revelation 17th and its connection. Among other things noticed at that time, the following remarks were made:

"The '*Battle of Armageddon*' cannot be very far off. In that, 'the kings of the earth and of the whole world' are to have part. But whether this language includes all nations, or only all the old Roman 'earth,' remains to be seen. A fearful prophecy, in Jeremiah 25, may have something to do with these times, as well as Rev. 17. That prophecy indicates that the 'wine cup of fury,' which began on Jerusalem, is to be sent to 'all the nations;' and that they shall be 'moved' and made 'mad' by the sword that God 'will send among them.' After enumerating numerous nations, of years gone by, who shall drink and be visited by that sword, it adds:—'And ALL THE KINGDOMS OF THE WORLD, which are upon the face of the earth.' * * * 'Thus saith the Lord of hosts, Drink ye, and be drunken, and spew, and FALL AND RISE NO MORE, because of the sword which I will send among you.' A fearful doom on the nations: a doom, which those who fear the coming 'conflagration,' may well seek to escape: but God caused the Prophet to add:—'It shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of Hosts, Ye shall *certainly* drink: for, lo, I begin to bring evil on the city which is called by my name, and shall ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth' * * * 'Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth: and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.'"

Thus we spoke, in view of the word of the Lord, more than two years ago; but the lulling of the storm, after the battle of Solferino, in 1859, caused many to think "the cup" of JEHOVAH'S just indignation on "the nations," for their wickedness and oppressions, would pass away; and especially did this country expect to escape it. Exalted to heaven with privileges under the best government on earth, we had grown proud, forgotten our entire dependence on God for stability and strength, connived at wickedness in Church and State till our sins, like ancient Israel's, had towered high as heaven, and God might justly say, "Lo, I begin to bring evil on the city which is called by my name, and shall ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth." That sword has come, and our country begins to feel its awful power. To what extent it will fall on us is known only to Him who wields it. "The watchmen wake in vain, unless the Lord keep the" nation from utter ruin. It becometh the nation to repent of all its sins and to turn from them, not with hypocritical fasts, but by keeping such a fast as God has "chosen." Fasting and praying while we cleave still to our sins will only increase our guilt and cause "the cup" to be held to our lips the longer, or prove our utter overthrow and ruin.

It truly seems as if this nation's "*great day of judgment*" had commenced. Whether that be the case, or whether it be only the first *warning* God is giving it in His mercy, remains to be seen. It is none the less among the "perplexity of nations" indicating the day is swift approaching when our Lord Jesus Christ shall return to reign on earth and over the nations, to the utter subversion and "overthrow of despotism in religion, in society, in the State." Yea, "the kingdoms of this world" shall "become the kingdom of our Lord and of his Christ." Then ends the rule of all tyrants, and JEHOVAH'S true saints—all who have ever lived on earth—shall be made immortal, and "possess the kingdom under the whole heaven." See Dan. 7: 22, 27. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth: serve the Lord with fear, and rejoice with trembling: kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." See Psalm 2.—*Bible Examiner.*

For the Crisis.

"The Fullness of Wisdom"

In Jesus—contrasted with pride of knowledge from Adam in Eden to Anti-Christ, in his full manifestation, at the coming judgment.

Eph. 1: 7–10. "In whom we have redemption, through His blood—according to the riches of his grace; wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will—that in the dispensation of the fullness of times He might gather together into one (headship) all things in Christ," etc.

He who saves us being the only wise God, He will make us wise as well as holy and happy. Pardon and peace are provided for us in Christ; but these do not exhaust the riches of Divine grace. His own all-comprehending wisdom, as unfolded through all time, and reaching on to the consummation of all things restored, is a part of the present portion of the called in Christ. It is ours to know "the length and breadth, and depth and height" of "the love of Christ, and be filled into all the fullness of God." Eph. 3: 15–19. This fullness embraces the fullness of wisdom. God orders "all things (dispensations) according to the counsel of his own will." Each successive dispensation is a development of the one great plan that embraces "the end from the beginning."

This all comprehending plan of Providence is to restrain and finally to destroy "death—the devil, and the works of the devil;" and at the same time to sustain, expand and ultimately to establish all goodness, loveliness and bliss! But in redemption we have "the manifold wisdom"—even "the fullness" of the wisdom of God. "Of His fullness have all" the saints received—making them "wise unto salvation"! Wise to "know the things that are freely given to us of God." 1 Cor. 2: 12. "As it is written, ye have an unction from the Holy One and know all things. 1 John 2: 20–27. Creation past, and the New Creation to come—the origin and end of evil—the character, course and consummation of all earthly dominion, as it will give place to "the kingdom of God" and the "restitution of all things spoken" by Jesus Christ our Lord! Thus angels and men and devils—heaven and earth and hell—satan and sin and salvation—are all embraced and embodied in "the wisdom of God," dispensed to "the just made perfect." They are to "grow in grace" and all this "knowledge." Wisdom is thus secured to all the heirs of salvation as really as pardon and joy. They will be educated to know in its fullness, and according to their measure, the wisdom of "the only wise God."

Contrasted with this, we find the primal passion for knowledge in Eden—the first evil desire excited in Adam or Eve was to "know—as the gods."

"Seeking to be gods the angels fell,
Aspiring to be angels men rebel."

Pride in the creature culminates in "science falsely so called"—knowledge aside from God. The crowning evil that God foresees for our world—the full maturity of apostasy—will unfold to the final Anti-Christ. 2 Thess. 2: 1–9; Rev. 13: 15–18; 1 John 2: 22. The Anti-Christ—"will come in his own name." So that Adam only aspired to "equal" in "knowing;" this "man of sin" will claim to be—"a god."

Thus, while knowledge is needful to us all in this world, and that which is to come—while it is provided for us in its fullness, in our standing in Christ, the passion for perverted knowledge blights, withers and destroys. Its very nature tends to apostasy and perdition! Thus it was with the primal pair in Paradise. Thus it has ever been and will yet be with the last leader in *human rebellion* that shall collide with Christ our Lord to his everlasting overthrow. And in the perfected new heavens and new earth beyond "the great and terrible day of the Lord," knowledge will flow from one source—the all and only wise God. This knowledge will have one Divine character that will have brought and bound both heaven and earth in one unvarying, everlasting harmony!—except as the ceaseless cycles of the age of ages shall still unfold the ways and wonders of the boundless universe of the Almighty.

Note 1. The christian knows by believing the plain word—"by *revelation.*" Eph. 3: 3–5. It is by revelation—not by interpretation! It is by accepting the word of God—not by striking out some sparks of his own brain. Thus, by taking the word of God as his light, he sees the source, history and destiny of all things—he sees the past as prophets saw them, "and the things which *are*, and the things which *shall be* hereafter." All is reality. The wisdom of this world, in contrast, knows things in a mist, dreamily, and is left in utter bewilderment as to the origin or end of any thing—political or moral. The whole is a maze!

2. Let no one naming "the name of Jesus," shut off any portion of the word and wisdom of God, lest the truth he denies shall blight and "burn up" both him and his hope in the day of God!

3. The assumption of knowledge above God—the terrible presumption in adding to, or taking from the word, is seen in all apostasy—from Adam to Anti-Christ. It is "earthly, sensual and devilish," and damning always. So it was even in Eden, so it was in Israel, and so God has announced in the gospel. John 3: 19.

4. The principle applies to all truth—of course to the spectal doctrine of this Epistle. It makes "the church," as the bride of Christ, to occupy a peculiar position; (Eph. 5: 32) to share His glory, His inheritance, and be with Him, "the habitation of God."

We should, beloved, take warning; for in ignoring any part of the children's bread—the word of life—we prove ourselves not of "the family." Ch. 3: 15–18. "The obedience of faith" acquiesces heartily in all the will of God—as to "Jew, Gentile, or the Church." We must not confound what God has made distinct and separate—"the many sons," or "church of the first-born"—the Jewish nation, and the "all nations" of the Scriptures, are most plainly distinguished.

5. The sin of Israel, however great, can be but a part of "the sin of the world." Now if the Lamb of God take away the greater—shall it be incredible that he will "*take away their sins*"—the sins of Israel? Rom. 11: 25–29; John 1: 29. "This is my covenant unto them—saith the Lord—when I shall *take away their sins.*" This is a part of the fullness of wisdom given to them that (do not explain away but) *believe!* Amen. J. B. C.

☞ This doctrine of the Lord has long since been so set home to my poor stricken spirit, that I fear and tremble before God! It is mine, I trust, for life. It is yours, brethren beloved!

For the Crisis.

Letter from S. S. Brewer.

DEAR BRO. WENDELL:—Through the mercy of God I am striving to gain the port of endless rest. Although the outer man is becoming somewhat enfeebled, to the praise of God, through our precious Redeemer, I am enabled to say the inner man is renewed day by day. I have suffered much with rheumatism for some weeks past. For a part of the time the pains have been very severe, rendering it impossible to help myself in or out of bed; but by the assistance of God's grace, and my dear Sarah to help me in and out of my carriage, I have been enabled to fill all my appointments, although at times this thorn in the flesh did buffet and torture exceedingly, and cause the clay to totter and tremble. An application of the prescription seen in vision by John on Patmos, Rev. 21: 4, has been my antidote and ever dear delight.

O! what a privilege—yea, what an honor—yea, more, what a distinguished position to occupy: a herald of the cross! proclaiming salvation through faith in the once crucified Lamb of God, and in addition breathing forth out of a good and honest heart a desire to roll a tide of salvation over this doomed earth,—the last solemn, grand and awful message, "Behold, he cometh with clouds and every eye shall see him." Happy, thrice happy, if with my latest breath I may but gasp his name; and, if I must sleep, preach him to all, and cry in death, behold! behold! the Lamb. Hallelujah to the Lamb that has purchased our pardon!

I wish to say to my dear friends who have kindly invited me to visit and preach [illegible] I have not forgot those kind words of encouragement in your letters. If the Lord will, I shall try to *learn* and then *do* and *suffer* His will in all these particulars. Most of the past winter and last spring I have been in wayside places, and—to the Lord be all the praise and glory—have seen a goodly number plucked as brands from the coming fire.

We are undoubtedly living in a time unparallelled in the annals of history or the tales of our grandsires. All the nations of the universe, all the elements are speaking to us in the most thrilling, solemn and impressive tones. Our own once beloved and happy nation foams and boils like a cauldron. With few exceptions the heart of the entire nation pulsates with the most intense excitement. Excitement gives way to anxiety—anxiety to fear—and fear to dread; and soon, it seems to me, all must give away to despair, to those who are not prepared for the great day of his wrath,—for it is near, and comes with precise, steady and measured step.

The times are sad and gloomy. I find that the general stagnation of business is beginning to affect many of our dear brethren—some with large families dependent on their daily labor for support. Many begin to say, Alas, no man doth hire me. Dearly beloved, let us learn wisdom in these times. Consider well the exhortation of the prophet, Zeph. 2: 3—"The haughty people of the earth begin to sigh." Read what a wail is traced on the pages of a leading New York Journal of May 27th:—

"The fabric of New York's mercantile prosperity lies in ruins, beneath which ten thousand fortunes are buried. Many a merchant had toiled early and late, had planned and schemed when he should have slept, had denied himself needful relaxation and enjoyment, in order to 'make his pile,' which he had just about completed, and was preparing to retire and spend the decline of life in ease and comfort, when the crash came and swept everything before it. Last fall, he was a capitalist; to-day he is a bankrupt—bankrupt in energy, in hope, in resolution—and doomed to go down to his grave a dependent and a wreck."

To what extent our trials may be permitted to intensify, myself nor any one can inform you. God only doth know, and he has in great mercy provided a sovereign balm, a heavenly consolation, and an *eternal* escape from it and all the ills and suffering of this present evil world. It is laid up for *the time of need* in good old Daniel 12: 1. Let us all see well to it that our humble names are, by patient continuance, written there. Dearly beloved, we need a calm, sober settling down upon the precious promises of God's holy word. A day of awful retribution is just at hand. Soon the condition of all mankind will be eternally fixed.

This is the first day for over two weeks that I have been able to sit in a position to write. I praise the Lord for this privilege, although I suffer considerable pain at present. My constant prayer is for grace and patience that with resignation to the will of God I may glory in my infirmities. O, how often have I rejoiced, when suffering with billious fevers, head ache, tooth ache, heart ache, chills and fevers, and this last racking, torturing rheumatic pain, to know they will all end with this present state, and in the future be crowned with an exceeding and eternal weight of glory! There, there, through the death, resurrection, ascension, mediation and return of our glorious Redeemer to raise the dead and change the living, I place all my hope. O! glorious hope! O! come, dearest Savior! We mourn thy absence, and poor earth groans beneath the curse of the accumulated transgressions of the past and the present evil generation. O God! protect thy people now, is my daily prayer. Amen. S. S. BREWER.

Worcester, Mass., May 29th.

For the Crisis.

The Word and the Spirit.

As there is evidently a want of a clear understanding, with some, as to the need of the *Spirit*, as well as of the *Word*, and as it is of vast importance to have it clearly comprehended, I send an extract on the subject, from *Pastoral Addresses*, by the eminent and godly John Angel James:

"The instrument employed by the Spirit in this great change (regeneration) is the Holy Scriptures, James 1: 18—'begat he us with the word of truth'; 1 Pet. 1: 22, 23—'Ye have purified your souls in obeying the *truth* through the *Spirit* unto unfeigned love of the brethren,' etc. There is much that is mysterious in this subject, as our Lord intimates to Nicodemus, John 3: 8; but amidst all this mystery we see much that is plain and intelligible. The *truth* reveals to the mind the *objects* to be loved and obeyed; the *Spirit* disposes the heart to embrace them. It is neither the Spirit without the truth, nor the truth without the Spirit—but the Spirit by the instrumentality of the truth, and the truth in the hands of the Spirit. It is not the Spirit *in* the word merely, but the Spirit *with* the word. Without the word there would be nothing to love—without the Spirit there would be no love. The word is the light which reveals the objects of spiritual affection; the Spirit gives the affection towards them. The Spirit's operating upon the heart, apart from the word, would be only to give an inclination, a disposition without an object as its end and purpose. This view of the subject clears it of all difficulty and objection, on the ground of irrationality and enthusiasm, as if it (the Spirit's work) meant the setting up of another rule, standard, and light within, and meant spontaneous, blind impulses, without any appropriate object to produce them, or any fixed rule to guide them. It treats us as rational creatures, and yet as sinful and wilfully blind ones; it does not extinguish our reason, but sanctifies and guides it; it calls us to exercise our faculties on their appropriate spiritual objects, as presented by revelation, and gives us Divine aid in so doing; it teaches us to unite diligence and dependence; it keeps us, too, from the pride of self-dependency on the one hand, and from the despondency of unaided helplessness on the other; it preserves us from wild enthusiasm, and equally so from dead formalism: in short, it directs to the rule we are to go by, and furnishes the strength we need to follow it."

The above is as good an explanation of the joint work and effects of the word and Spirit, and of the necessity of both, as I have ever seen in so few words. It gives the general views and belief of the christian world; and all who will ponder it well, can see that the subject is made plain, especially to those who know the Spirit's work by happy experience—it may not be thus plain to the "natural man," but may appear "foolishness unto him," 1 Cor. 2: 14. All, by carefully searching the Bible, can see it harmonizes with its teachings. In the research, they can find a good starting point in the case of Lydia, Acts 16: 14—*Paul* "spake the *word*" to her, and the *Lord* opened her heart to attend to it. We find another key in Eph. 6: 17—"take the sword of the Spirit, which is the word of God." A sword never kills unless there is a hand hold of it. Lydia did not, and some, wherever the gospel is preached in its purity, as to its great "principles of the doctrine of Christ," do not resist the Spirit till it leaves them, while others do fail to "overcome." Acts 7: 51 says—"Ye do always resist the Holy Ghost." "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—Eph. 4: 30. Query—can men grieve the Bible? This class of texts answers the oft repeated objection, that God is *partial*, if the Spirit as well as the word is needed. The doctrine, when rightly explained and understood, has no more to do with Calvinism than other points or truths which all admit—such as the fact that God has not sent the *word* to two-thirds of the world. And we are not told, and so know not, that the Spirit goes where the word does not. Well may we cry out with Paul, in Rom. 11: 33—"how unsearchable are his judgments, and his ways past finding out!" I feel a greater interest in having the above extract published, from the fact that I find it in a paper published by a Disciple (Campbellite). The paper it seems has been started to reform the Disciples as to the work of the Spirit, and perhaps other points. I have seen but one number. J. BLAIN.

Buffalo, June 3, 1861.

Was Moses Raised?

"And behold there appeared unto them," says Matthew, speaking of the transfiguration of Christ, "Moses and Elias talking with him." It appears that what was witnessed by the disciples on the mount of transfiguration, was a real scene, and not an appearance only. The very word, transfiguration, is a word which is applied to a change actually accomplished, and not to that which is only apparently so. Mark, in recording this wonderful scene, says, "And there appeared unto them Elias with Moses, and *they* were talking with Jesus." Mark 9: 4. Luke says, "And behold there talked with him two men which *were* Moses and Elias." Luke 9: 30. The word rendered appeared, in these instances, is applied by its definition to that which is really and literally seen, and is almost exclusively so used in the fifty-seven times of its occurrence in the New Testament. True, Christ told his disciples when coming down from the mount to tell the "vision" to no man; but the word here rendered vision is not limited to the sense in which that word is now used; for it also is applied to real and actual sights as well as to appearances, and is so applied in Acts 7: 31, being in that instance rendered "sight."

From this it appears that this was a [illegible] sequently Moses and Elias were [illegible] bodily present. It follows, therefore, that Moses had been raised, as the resurrection was the only avenue through which, in bodily form, he could have made his appearance on the mount.

Add to this the intimation we have in Jude of some important transaction in regard to the body of Moses, and our evidence is complete. We there learn that Michael, the archangel, disputed with the Devil about the body of Moses. Let it be noticed that this dispute was about the *body* of Moses. Michael (Christ) and the Devil, each claimed, it appears, the right to do something with his body. Some have endeavored to reconcile this with the non-resurrection of Moses by saying that the Devil wished to make known to the children of Israel the place of Moses' burial, in order to lead them into idolatry; and that the contention between him and Michael had reference to this; but such a conjecture (for it is nothing more,) seems to be wholly without foundation; as in this case the contention would have been about the *grave* of Moses rather than about his body. But since this dispute did have reference solely to the body of Moses, let us inquire further what the Devil has to do, or what he does do, with the bodies of men. He is said to have the power of death; hence he is the one who reduces them to a state of death and holds them there; while on the other hand Christ is the Life-giver whose prerogative it is to bring men out from under the power of death, clothing his own with immortality. The most natural conclusion therefore is that the dispute took place on this very question; that it had reference to the bringing back to life, to the resuscitation, of that dead body, which the Devil would naturally wish to keep, and claim the right to keep, in his own power. But Christ rebuked the adversary and rescued his victim from his grasp. This is the *necessary* inference from this passage, and as such it is entitled to its weight in this argument.

But the great objection to the resurrection of Moses, which underlies this whole question, and meets us in the beginning, middle and end of its investigation, is this: If Moses was raised so many years before the resurrection of Christ, how can Christ be called the first-fruits of them that slept, as in 1 Cor. 15: 20, 23? how can he be said to be the first that should rise from the dead, as in Acts 26: 23? or be called the first-begotten, and first-begotten of the dead, as in Heb. 1: 6, and Rev. 1: 5? or the first-born among many brethren, the first-born of every creature, and the first-born from the dead, as in Rom. 8: 29, and Col. 1: 15, 18? This lay for a long time as an objection in our own mind; it may be so still in the minds of some. Before such we will lay the evidence that has satisfied us, believing it to be sufficient to do as much for them.

First, then, we call attention to one fact: several individuals, of whom we have explicit account, were raised to life before the resurrection of Christ. We refer to the widow's son, 1 Kings 17, the son of the Shunammite, 2 Kings 4, the son of the widow of Nain, Luke 7: 14, the ruler's daughter, Luke 8: 40, 55, and the resurrection of Lazarus, John 11: 43, 44. We have been ready to dispose of these passages, by making a distinction between a resurrection to immortality and one to mortality. Our argument has been that the cases of these individuals, they not being raised to immortality, would not affect the declaration that Christ should be the first to rise from the dead, meaning, we have concluded, the first to rise to immortality. But is such a distinction as this admissible? Does the Bible make any such distinction, or give even an intimation, of anything of the kind? Christ, in sending word to John of the results of his work, told the disciples to tell him, among other things, *that the dead were raised up*. And when the wicked are restored to life, it is called a resurrection, no less so than the restoration of the righteous. See John 5: 29; Acts 24: 15; Rev. 20: 5. But the wicked are not raised to immortality; therefore in the matter of being raised from the dead, the Bible recognizes no distinction on account of the different conditions to which the different classes are raised. The cases above referred to, were therefore resurrections from the dead, just as really as though they had been raised to immortality; and the distinction we have heretofore made is thus shown to be wholly gratuitous, and is excluded from the controversy.

Having shown this, the objection assumes somewhat of a new phase; for it now lies just as much against the cases of those of whose resurrection we have the most explicit account, as against that of Moses. The question we now have to meet is this: Can [illegible] passages in the Bible which declare [illegible] have been raised, and those which speak of Christ as the first to be raised, be harmonized together? We think there is no difficulty here, as we shall now endeavor to show.

It will be noticed that the objection rests wholly upon the supposition that the words first-fruits, first-begotten, and first-born, have exclusive reference to priority in time. Hence its huge proportions instantly collapse when we find that these words are not confined to this meaning. Christ is called the first-fruits in 1. Cor. 15, solely in reference to his being the antitype of the wave-sheaf, and in contrast with the great harvest that will take place at his second coming. This word is used in different senses, as we may learn by referring to James 1: 18, and Rev. 14: 4, where it cannot have reference to antecedence in time. We may therefore pass this word, and proceed to a consideration of the others. These are *protos* and *prototokos*, which we will notice in order.

Protos, the word used in Acts 26: 23, is thus defined by Robinson: "1. First, the first, of place, order, time. 2. Of rank, dignity, *first, chief*." Greenfield's second definition is, "first in dignity and importance, that is, chief, principal, most important." A like definition, we are informed, is given by Liddell and Scott, and Schrevelius. It is twelve times used in the New Testament in this sense, as in Matt. 20: 27; Mark 6: 21, etc. This word, then, as applied to Christ in Acts 26: 23, may simply mean that in his resurrection, he occupies the first and pre-eminent rank; his resurrection is the all-important one, since it is by virtue of this that all resurrections, whether before or since were, or were to be, accomplished.

We come now to the second word, *prototokos*, rendered first-begotten and first-born. This word is defined by Robinson thus: "Properly the first-born of father or mother;" and as the first-born was entitled to certain prerogatives and privileges over the rest of the family, the word takes another meaning, namely, "first-born, the same as *the first, the chief*, one highly distinguished and pre-eminent; so of Christ, the beloved Son of God. Col. 1: 15." Greenfield's definition is similar. This word is used in this sense in the Septuagint. In Ex. 4: 22, Israel is called the first-born; and in Jer. 31: 9, Ephraim is called the first-born; but in point of time Esau was before Israel, and Manasseh before Ephraim. Their being called the first-born must therefore be owing to the rank, dignity, and station to which they had attained.

We conclude then, and, we think, justly, that these words when applied to Christ, [illegible]

denote the pre-eminent rank and station which he holds in this great work, rather than the order of time in which his resurrection occurred, a point to which no importance whatever attaches. As all hinges upon Christ, and all is accomplished by his power, and by virtue of his resurrection, he stands out foremost and pre-eminent in all these displays whether they take place before or after his advent to this world.

Grant, then, a resurrection to Moses; let him appear on the mount of transfiguration, as the evangelists say he did; let the dispute between Michael and the Devil be concerning the only point about which it could have been; since there is now no objection to all this, while there is, as we have seen, proof in its favor both incidental and direct.—*Advent Review.*

The Syrian Complication.

By a recent letter from Rev. Dr. Thompson of Beyrout to a friend in this city, which has been placed at our disposal, we have advices of the prospective affairs of Syria as these appear to one of the most intelligent and experienced observers in that country. It is a picture of intrigue and duplicity that tallies well with the developments of treason in the South. Dr. Thompson writes: . . . "I cannot give you much insight into our probable future. Never since I have been in Syria were our prospects more uncertain, more discouraging, than they are at this hour. Not even during the war and massacres last summer did I feel more perplexed. The French are still in Lebanon, and I do not believe they intend to leave at all if they can help it. To enable them to say to the 'powers' that it would be ruin to leave according to promise, they are getting up projects which will most likely result in fresh outbreaks in the month of May. Already the Christians, through their instigation, have become very insolent. They beat the Druzes, rob them and kill them; they even beat the Turkish soldiers that are in Lebanon. The grand French-Maronite scheme now is to restore an Emeer of the Beit Shehaab, a grandson of the old Emeer Besheer, as Governor of all Lebanon and Hermon down to the Huleh. He is to be clothed with all the power of the old Emeer. This petition is signed openly all over Lebanon, and the French are determined that it shall be established. The Christians are encouraged to declare that they *will not live under Turkish rulers*, and they do declare this without reserve or fear. In the meanwhile the Turk is augmenting his army in this country. He is courting the Druzes, the Metawilehs, the Mohammedans, [illegible] doin[illegible] [a]nd preparing for th[illegible] struggle. England is also intensely interested in the game, and has a force collected not far off that can soon be precipitated on our coasts. It is a matter on which I never doubt for a moment, that England will go to war rather than allow France to consolidate her power at the head of this sea. The question of peace or war hangs on the decision of Napoleon. England will avoid war as long as she can with safety to her highways to India, and *no longer*. Napoleon, if he thinks he has any chance of making good the possession of Syria, will fight for it.

"This, in brief, is the state of painful uncertainty which hangs over us all. No merchant is embarking in any transaction that would require a month to wind up—all sales are for cash. We missionaries undertake nothing new. We will not even rent houses for the summer, since we do not feel sure we can occupy them. Now this all may pass away. The French may quietly withdraw; the Shehaab project be abandoned, and all things restored to the former regime. Shall we then have peace? Far from it. The European merchants will leave. The Christians of Lebanon will flee down to Beyrout, and all who can will escape to other lands. Moslem fanaticism will unite with Druze ferocity and Bedouin barbarism to render Syria utterly intolerable. It is no longer possible for the Christians to live under Druze rule. It is no longer possible for them to trust their Moslem neighbors. It is no longer possible for them to confide in Turkish soldiers. Syria and Lebanon, in particular, can never have peace for any length of time, so long as the Turk is supreme governor of the country. The Turkish government must be destroyed before we can ever have a steady and safe government. I cannot pretend to know how these coming events are to affect our mission. We may all be temporally driven from the country, or we may not. But I cannot doubt that if driven away for a time, it will only be to return under more favorable auspices. This land is yet to be evangelized. The Lord reigns over all, and it is his prerogative to bring order out of confusion, and life out of death. It is through *death* that life arises, both in the natural and spiritual world."

The old Emeer Besheer referred to above ruled in Lebanon from about 1815 to 1840. He was a Maronite under French protection; and it was under his despotic rule that Assad Shidiak was persecuted even unto death for renouncing the Maronite Church for the simple faith of the gospel. It was under the same regime, a French-Maronite protectorate, that Dr. Van Dyke and Dr. Eli Smith were driven from Deir-el-Kamar, in 1840. The Druzes rebelled against this Maronite despotism, and under Druze authority and influence, our missionaries have been more safe and prosperous than ever before. So little ground is there for sympathy in this country for the nominal *Christians* of Mount Lebanon in opposition to the Druzes. The Maronite ecclesiastics are agents of the Papal Church, and are upheld by France for its own ends in the East.

The Turkish Government at Constantinople is practically favorable to religious liberty. But in the provinces its rule is slack and often corrupt, and the fanaticism of the Moslems is sometimes incontrollable. Dr. Thomson's idea is that Syria should be constituted a Viceroyalty, like Egypt, and placed under the joint protection of the Great Powers. In these trying times, let the missionaries and their cause be earnestly remembered at the throne of grace.—*Independent.*

For the Crisis.

Request.

I am about preparing a work on modern Spiritualism, showing What it purports to be, What it is, Its character as developed in its own history, theologically, politically and morally, giving numerous quotations from their own works and sayings; also a record of names, and acts of many of the most prominent actors among them, whose infamy, and moral, intellectual, and physical ruin ought to be more fully known to the public, as a beacon light to warn the honest. I have been laying by material for this purpose several years, yet there is doubtless very much of importance, in this direction, which I have not. I therefore give this notice with request, to brethren and friends, that if they have important *facts* on the points above stated, I shall be much obliged if they will forward them to me by mail, from any part of the country, giving names, and places, and incidents, of what are known to be *facts*. If any one has a paper in which Dr. Randolph's confession and recantation is published, will they mail it to me. I had it, but gave it away. I do not ask for books;—I have most of those which have been published against Spiritualism. Give us facts within your circle of acquaintance, (not on the phenomena,) such as are not probably published, and such as should be published. We wish to show, also, that these developments should be headed by the ministry and church, as an important sign of the closing up of the gospel dispensation for the kingdom of God. Address

I. C. Wellcome, Richmond, Maine.

For the Crisis.

[illegible] well illustrates [illegible] [so]me persons have of throwing off all personal remarks, when they may apply to them, and to them only. They will hold up their head, stare you in the face, make a half laugh, and even say amen, when they know that what is being said will apply to themselves, and being true, they are as far from being what they profess, as Satan is from being a saint. This they will do, to show to those present that the remarks only apply to some others in the company. If such possessed a little knowledge of human nature, they would know that their bravado and amen, would prove to the congregation, that they were the ones to whom the remark would apply.

J. S. W.

Anecdote of Father Moody.

"Father Moody was born at Newbury, in 1675, graduated at Harvard College in 1697, was settled at York, Me., in 1747. He refused to receive from his people a stipulated salary, and lived with them half a century, on their voluntary donations. The following anecdote is related of him in the Lowell Offering:

Colonel Ingraham, a wealthy parishioner, had retained his large stock of corn in time of great scarcity, in hope of raising the price. Father Moody heard of it, and resolved upon a public attack upon the transgressor. So he arose in the pulpit one Sabbath, and named as his text, Prov. 11: 27; 'He that withholdeth corn, the people shall curse him; but blessings shall be upon the head of him that selleth it.' Col. Ingraham could not but know to whom the reference was made; but he held up his head and faced his pastor with a look of stoic unconsciousness. Father M. went on with some very applicable remarks, but Col. Ingraham still pretended not to understand the allusion. Father Moody grew very warm, and still more direct in his remarks upon matters and things. But Col. Ingraham still held up his head as high, perhaps a little higher, than ever, and would not put on the coat prepared for him. Father Moody at length lost all patience. 'Col. Ingraham!' said he, 'you *know* that I mean *you*; why don't you hang down your head?'"

Timely Advice.—An Exchange says—"Read the Bible before you look into the morning papers. The soul can't live on dispatches; the bread of heaven is better for its health than telegrams. Of political talk and of crisis, you will have enough anywhere, and to surfeit. Seek the company of those who fear the Lord and think upon his name. Make the most of every religious conversation. Lose no opportunity of assembling with those whose conversation is in heaven; you need it just now. Use the means of grace diligently, or you will be swept away by the current that is bearing all things upon its bosom. Keep yourself in the love of God. Commune with your own heart in these noisy times. A great saint has said that he found the second Psalm an excellent meditation for a crisis."

☞ Enjoy the glory of the sun, and not put out your eyes by trying to count the spots upon his face.

The World's Crisis.

BOSTON, JUNE 12, 1861.

Our Explanation Accepted.—The *Harbinger* publishes our letter of the 30th ult., accompanying it with the following perfectly satisfactory reply, which previously reached us by mail:—

Seneca Falls, June 1, 1861.

Dear Bro. Wendell:—It is with great pleasure that we give your Letter a place in the *Harbinger*.

Surrounded as we were with the unceasing care and perplexity of the office, and our spirits weighed down somewhat, the article appeared more *unkind* than perhaps it would to a casual reader. We were much pained by the thought of it; but now our rejoicing is the more full, to know that our friendship is strengthened instead of weakened. We love you the better now; and we hope this little circumstance has developed some of the christian graces more perfectly in us both.

Let us "pray for one another," that when our Lord shall appear, we, with all our readers, may be presented *faultless* before the throne of His "excellent glory," and "inherit the kingdom."

Yours, in pure love and friendship,

T. G. Newman.

"We trust," adds our brother to the foregoing, "that nothing will be allowed to mar the peace and harmony now existing between us and the other papers in our ranks. We ought to labor together, if we do not all see alike, to prepare a people for the Lord when he comes." To which *we* say—*Amen.*

"The Kingdom of God; or, The Reign of Christ on Earth, as Revealed in the Holy Scriptures. By H. V. Reed. To which is added 'What is Truth?' or Divine Instruction to the Inquirer after Truth, by Thomas G. Newman. Seneca Falls: Office of the Millenial Harbinger. 1861."

We have received from the publisher, Bro. T. G. Newman, a copy of the above work, (for which we return thanks,) but have not read it. It is a pamphlet of 96 pages, got up in good style: price, 15 cents.

Editorial Items.

Accident to Bro. Bishop.—We are pained to learn, by a brief note received from Bro. S. W. Bishop just as we are going to press, that he was hurt on the morning of the 8th inst. by the kick of a horse. In consequence of this, he requests us to publish no appointments for him this week. We are led to hope that his injuries are not serious, but he has given no particulars. Let us pray for him.

☞ Bro. Grant returned on Monday evening from his [western] tour, in good health and spirits. Bro. Carpenter will observe that Bro. G. is to be in Canada at the time of the Grove and Camp Meeting noticed by him in another column, and hence cannot attend that.

"Millennial Harbinger."—We welcome this paper in its "New Dress," and congratulate Bro. Newman on its improved appearance. It has our heartiest good wishes. Speaking of the improvements, the Editor says:—

"It contains much more reading matter than the smaller size of the last volume. The type ir a size smaller, as well as the paper larger; all will, of course, be satisfied with the improvements. Be punctual in sending pay for this Volume, and we will be punctual in sending the weekly paper to you all. Trusting that it may feed the babes with 'the sincere milk of the Word;' furnish meat for the 'grown up;' and 'strong meat' for those who are experienced and old; be a source of comfort to the disconsolate; joy to the downcast and afflicted, bearing the good news of Life to the dying, the riches of the Kingdom to the poor saint—we send it forth attended with many prayers on its mission of mercy, *peace and good will to men.* Welcome it to your homes, and pray that it may be a blessing *there.*"

The Pope's Perplexity.

In a late Pastoral—says *The Catholic* of June 1st—Cardinal Wiseman thus speaks of the peculiar circumstances of perplexity and affliction in which the Holy Father is placed:—

"For although there appear to be no ground for apprehension in consequence of his late momentary attack of illness, we all must be aware how wearing and trying must necessarily be that state of uncertainty regarding his future position which the complicated state of politics must produce. Miserable and humiliating it is to every Catholic heart to think that the tranquility and happiness of the Vicar of Jesus Christ should have to become the sport of those whose natural duty it was, at any sacrifice, to secure them. Shame that it should be a matter of daily and fluctuating rumor whether or no he is to be handed over from one calling himself his son to another boasting of the same title; and what is the price at which he is to be so transferred. Hateful it is to any loyal and affectionate son to see these conditions every day canvassed, and the familiar question reported as repeated with varying answer—'What will you give me and I will deliver him up to you?' The more gross injustices may have been accomplished; the more bitter sufferings may have been inflicted; the more personal insults may have been exhausted; the pangs of his crucifixion may have been finally felt; the act of spoliation, of the rending in pieces of all that gave him outward and worldly dignity may have been completed; he is now left hanging in what is intended to be ignominious suspense, while the dice are cast by political gamesters for his seamless robe of state, that capital of the Christian world, that seat of his eternal pontificate,—to see 'whose it shall be,' a secular possession of one or many declared foes, no longer the object of the world's veneration, admiration and love.

"It is that God will bring our Holy Father quickly out of this harrassing and humiliating condition that we wish you now more particularly to pray. It may be in the Divine counsels, unsearchable to human wisdom, that the last stage of tribulation may not have been yet reached by him, or by the Church. But every new form of suffering which afflicts him calls from us for a new expression of sympathy; as 'Cross springs from Cross' in his path, it is the duty of children to cast over it the flowers of their affectionateness, and thus make it look at least less rough and hurtful. Ready with our succor or our homage, according to each changeful need, the present is a state in which neither human wisdom nor any expression of even universal desire seems able to influence the counsels, whether selfish or ambitious, of those who are playing the game of which his temporal crown is the stake. That God alone, in whose hands are the hearts of kings, is our present resource. In His might is our only trust for counteracting the strength of our Pontiff's enemies,—in the abyss of His wisdom is our only confidence for the overthrow of the craftiness of the many Achitopels who have combined the wiles of their diplomacy to aid every form of rebellion against king and father."

For the Crisis.

Carpet-bag Reform.

Some of my friends have wished me to "report progress" in the business I have followed so much of my time for two or three years past. And I have promised to make occasional reports. But I shall not at any time go much into details, and the whole matter requires some general remark which I will offer now at the outset.

To sell one's own books from town to town, and from parsonage to parsonage, is no customary work or invidious task, and needs to some minds an apology. He who follows such a trade must show that he is not a common pedlar, but—if he can—that he is an uncommon pedlar. If I can put myself on a level with that "uncommon landlord" in Goldsmith's play, I shall do well. With no wish to boast, I will try.

I was first thrown into my special business by the panic of [illegible] labor upon a book had ended in a debt of $700 to stereotyper and printer. Publisher had failed; also a friend who had expected to bear a good share of the expenses. Repudiation was unfashionable at the North, to say nothing of its being unchristian. I was just then invited to be Professor, and hoped the pay, with demand for book, would cancel the debt; and that the place would save me from the need and the danger of habitual controversy. I longed for quiet and rest. But the pay was neither ample nor sure. And a very polite dun, inquiring if I had not studied "grace" long enough, and if I might not try "debt" for a while with better results, carried my growing uneasiness into decision, and I espoused the carpet bag. No bill of divorce has yet seemed to me valid.

Not because the business is so profitable that I have no heart to quit it. True, it brings in something so long as it is carried on—sometimes a good day's profits. But the books must be *made* as well as sold,—the subjects must be thought out, read up, and the matter written, stereotyped, printed, etc., etc.;—and all this costs not a little time and money. The speculation is more in the brain than in the purse.

And then the business is so like hunting and fishing! I must play the scout from early morning until late evening, and possibly earn then nothing more—be it better or worse—than my salt. If temporary success were made the test, I might sometimes endorse Franklin's definition of a fishing rod—an implement with a hook at one end and a fool at the other. I greatly envy those who can put their finger precisely on their day's work in the morning and follow it all day.

Withal, I am somewhat of a speckled bird, heterodox among the orthodox, and orthodox among the heterodox. Many would have me to be either flesh or fish. To such I must say that so long as I am true to my own settled convictions, and so long as I am actually convincing others that evil is not eternal, they must be content. If I honestly disclaim what is sometimes called materialism, and yet show to the entire satisfaction of some thinking and leading men,—ministers and doctors of divinity,—that the souls of the finally wicked will die, the great point is gained. Let my friends settle their own views on the state, or the existence, of the dead. But I trust they will not press any view as if it were essential to immortality through Christ alone. Above all, let this faith appear as a Christian life, and the argument will be found better than all logic, or even than all quoting of a "Thus saith the Lord."

I sell books, in short, because no other business offers, and because the public appetite for the view offered is not yet sharp enough to sell the books largely through the trade. I find I can scatter seed that might remain unsown, and that does seem to bear fruit. I find a frequent acceptance, and a growing tolerance of our view, among the ministers. Without caring whether it shall ever be popular or not, I believe it duty to work patiently and systematically to promote what I regard as important truth. When the carpet bag begins to drag, I doubt not I shall find some other line of labor, or of rest.

I said I should not report much of details. And, for several reasons. I do not argue much with ministers. An interview of five minutes commonly suffices for business. I answer all questions asked for information. But, if I should try argument, I should have to give away my books. Such is human nature that if you refute your brother, he wishes not at once to seem to confess it by purchasing your wares. If he refutes you, he has no reason for patroniznig you. My only argument must be that of the honest merchant—that the buyer will get his money's worth.

Again, I shall avoid extensive detail because I dislike to tell tales out of school. Private conversation is generally more or less confidential. I shall give no names. And I shall tell few unpleasant things, partly because I meet them rarely, and partly because I sometimes fear that my friends are too eager to hear them. If I tell you that I have sold "Debt and Grace" to about thirty Catholic priests, and that some of these have bought other books when I have seen them a second time, you may guess that I am rarely repulsed by other ministers. I verily believe I meet with more of censorious remark and unkind speech among brethren of my own faith than among those who differ from me.

But I have already prattled at greater length than I intended. More anon.

C. F. H.

Lockport, June 6, 1861.

For the Crisis.

The Need of Laborers.

"The harvest truly is plenteous, but the laborers are few."—Matt. 9: 37.

These are the words of our Savior to his disciples, and, when read, should be regarded as such. Then how important it is that all who profess to be his disciples should heed his words, and go forth into the field and labor—yes, work while the day lasts. We are taught by Jesus' example to work, for we learn that when he was on earth he was always at work—always engaged about his Father's business. It is true that we cannot do the same work that the Savior did. We have not the power that he had to restore the blind to sight, to heal the sick, or raise the dead, or, like Jesus, be always able to help those who need our help; yet we can, like him, be always ready and willing to help. We read that Jesus prayed to his Father;—we can go and do likewise. Yes, let us all imitate the Savior's example, and come boldly to the throne of grace, and pray the Lord of the harvest that he will send forth more laborers,—for the summer will soon be past and the harvest ended! O, let us not sleep as do others, but let us watch and be sober. Then if we are faithful to our mission in the service of our Lord, a crown of glory will be our reward at last.

Castleton, Vt. Carrie.

Correspondence.

From Sr. N. M. Henry.

Dear readers of the Crisis:—Once more I address you from "*free-soil*," thanking God that there is such soil yet in our country. Thus far the Lord has protected us from all *extreme* of harm, although we have been threatened with summary punishments, and husband with *death* in different ways, such as shooting, stoning, etc. But he escaped their hands with only a *severe bruising*, from which he has scarcely recovered, although it is several weeks since it occurred. After we had started for freedom, we were overtaken by Secessionists, our money demanded, which had to be given up. I had a few dollars which they did not get, which enabled us to get to friends. There were several *Union* families who fled the place before we left, but as we were so long on the road, detained by high water, and young stock, which latter had to be driven slowly, they had come to the conclusion we were all murdered. They hailed us gladly, safe "over Jordan," (as we used to say in Missouri, in speaking of the Mississippi river.) Families that remained in the state because they had such large quantities of grain in the ground, fared much worse than we did, although no worse than we *should* had we persisted in remaining, for the next night after we fled, there were two hundred armed ruffians on our track. So we learned from others that fled after we left. Our *only* sin was loving the old "stars and stripes." One Mr. McDaniel, who had over one hundred acres of wheat, oats, and corn in the ground, was ordered to leave. He only had time to put his family in the wagon, and what he could hurry into it of things that they needed most. Before he was out of sight of his buildings, they were *in flames*, with all their contents. Sixteen Union men were murdered who attempted to stay by their homes. Oh! how good it seemed to be once more *free* and *safe*, and among friends. Another gentleman has just called who has fled from Missouri; they come every day.

When we got to Grafton, the first place in Ill. that we landed at, husband at my suggestion went to the post office and inquired if any in that place took the "*Crisis.*" They told us, "yes, a Mr. Hiram Brown, in such a place in the village, took it." We called on them; found a lovely old couple, whose kind words and kind faces we shall ever remember with pleasure. We stayed in "the cottage under the hill," which Bro. Walter Pratt remembers, and has preached in. Dear brother Walter! how *I* thought of you while sitting there and hearing that aged couple talk of you, "hoping to see your face once more." They treasure up all your letters as precious things. They have never heard a preacher but him, and when I told them of the rest of our "band of brothers," of the campmeetings and conferences, I shall never forget the look of Bro. Brown, as he "wished he could be with them." Bro. Walter, are you *never* coming again? You promised in Boston you'd "find us." Where are the rest of that army of preachers east? Bro. Grant, you are comparatively *free* now; *do* come into this lovely western world and bring the bread of life. We have a home for the present—a "pilgrim's home," of course, in one of the loveliest villages on the "Terre Haut, Alton and St. Louis R. R.," a day's drive from Grafton only. *Come*, Bro. Grant and Walter. It is a time when people will *hear* now. *Come* and tell the people "what these things mean." Last winter times were so prosperous with us that husband often said, "if this was a free state I would pay the fare of a good preacher to come to us," (we don't *mean* by that you are not *any* of you *good*, but one that is *fitted* for *new fields*, *armed at all points*, *wise as serpents* and *harmless as doves*. There are a great many *good housekeepers* that *can't build* a house,) but as we are now situated we could not offer that much, but will do all we can. *Any* brother that comes this way will be *sure* of a *welcome*. We hope Bro. Chandler will come this far south. Brethren in Illinois, when you write for the Crisis, give the *County always*. *Remember* our P. O. address is—F. W. and N. M. Henry, Bunker Hill, Macoupin Co., Ill.

Yours in love, N. M. H.

May 29, 1861.

From Bro. F. Douglas.

Bro. Wendell:—I returned from Syracuse yesterday, whither I went last Wednesday, to be an attendant at Bro. Grant's published meetings. Word had been sent me of their postponement, but I did not get it. On arriving at Bro. Turner's, I was much disappointed to find the meetings were put over to the future. I immediately wrote to Oswego to inform some brethren who contemplated aiding by their presence in making the meetings interesting and profitable. Bro. Lillis (not getting the word) came on the next day, with a warm heart and strong expectations of getting an *extra* good meal. Several others came from other places, *all* quite disappointed. Bro. Lillis, after seeking in vain for the place of meeting, sought a boarding place. He there found a poor *penitent* seeking for mercy. Bro. L. was made an instrument, in the hands of the Lord, of bringing *that soul* out of nature's darkness into the light of God's truth. His *disappointment* was the means of *much joy*. I visited an aged aunt who has a *hope* akin to Paul's, and the brightness of the coming morn lights up the lamp of faith, and plucks the thorns of *care* from life's pathway.

In these troublous times, *many* are saying, "I believe we are living in the last days." Many *more* begin to see a harmony between prophecy and truth. The believer's heart becomes increasingly joyful, as the time draws near for the grand *Union Meeting* in the mansions of infinite love. The Lord of glory will be present and preside, and the holy of all ages will then behold Him, whom having not seen yet they loved. On Sunday, I met with the brethren for worship in their new Hall. Bro. Turner gave three excellent discourses. I was invited to dispense the word of life, but my bodily health is not at present sufficiently strong to warrant any extended speaking. Excessive care and hard labor have unfitted the physical to sustain the mental in the desired work of proclaiming the truth, so plainly revealed in God's word, but to the mass of mankind enshrouded in Theological mysteries. The brethren in Syracuse have a very pleasant Hall in which to worship the God of their fathers, and I hope that the travelling preachers will give them a call, and if possible make previous arrangements, that timely notice may be given the public.

Trumpeters of Truth! blow on! until your notes of invitation and warning shall be lost in the blast of the archangel, summoning the world to judgment.

F. Douglas.

Oswego, N. Y., May 30.

P. S.—Permit me, dear brother, to annex my heartfelt wishes that your editorship may be blessed of God to the advancement of the cause of truth and the eventual salvation of many in His Kingdom. F. D.

From Bro. Joseph H. Rice.

Bro. Grant:—I send enclosed one dollar, wishing the *Crisis*. I would send more, were I able, as there are some here who are anxious to hear the truth. I am doing what I can, in my weak way, to enlighten those around me in the blessed truth of immortality through Christ, etc. I am poor as regards this world's goods, but sometimes feel quite rich, and heir to still greater riches. If you could send some tracts, they would be very acceptable, as I wish to spread as fast as possible their teachings or explanations. I am the only Adventist in this vicinity, and have hard rowing sometimes. Yours in love.

Hillsburgh, Nova Scotia.

From Bro. A. J. Cottrell.

Bro. Wendell:—I have been receiving the *Crisis* free for over a year. I am not able to pay for it, owing to hard times in the west, and to my own ill health. I am endeavoring to publish the gospel to the people of the west, but get nothing for that, only what I receive from on high. Now if you are able to send the *Crisis* to me *free*, I would be very glad to receive it,—if not, you will have to stop it. I can only pray for your success, which I shall do whether I get the paper or not. Yours, looking for the soon coming of Jesus.

Rock Grove City, Iowa, May 24.

From Eld. Wm. Sheldon.

Bro. Wendell:—There are a few saints in this western field, who are looking for the King of glory; and the number is increasing in spite of all the opposition to the truth. I have already engaged to hold six or seven grove meetings this summer. I have many more calls than I can comply with. Our prayer is, "Lord, send forth more laborers into this western vineyard." We want men of God.

Hope the *Crisis* may be as beneficial to the church in your hands, as it has been in the hands of our beloved Bro. Grant.

Springville, Wis., June 2d, 1861.

From Sr. A. Mussey.

Bro. Wendell:—After three days' sail we have safely arrived in Nova Scotia. We* were greeted very cordially by the brethren and sisters here. The minds of the people seem to be already stirred; the little chapel is filled every evening with attentive listeners, and we can but hope some of them, at least, will believe and obey the truth, and be ready for the coming kingdom.

Hillsburgh, N. S., May 29, 1861.

* Sr. M. accompanied Bro. Ingham and his family.—Ed.

From Bro. F. J. Hess.

Bro. Wendell:—We have been cleansing our Chapel to-day. We expect Bro. C. B. Turner from Syracuse next week to preach to us. I wish you were here with him. God speed the right. Yours in hope of eternal life.

West Martinsburgh, N. Y., May 31.

From Bro. Avery Hotchkiss.

Bro. Grant:—You will think strange, perhaps, that a blind man should want your paper, but I have the faculty of hearing, yet, and I have children that love to read as well as I love to hear. Therefore, I want you to send me your excellent paper, the *Crisis*. From your pilgrim brother, looking for Immortality when the Life-Giver comes.

Prospect, Ct., May 16.

INTELLIGENCE.

Russia.—The day fixed upon by Alexander II. for the initiative removal of the system of serfdom, was March 27, 1861; and two years are allowed for the completion of the necessary arrangements for securing to the 22,000,000 serfs each a landed homestead, they paying the proprietors for it, and for the services relinquished. During these two years the serfs will remain tributary to their landlords. A writer who has much acquaintance with Russia says, "So this great work, projected many years ago, and agitated more or less by almost every monarch since Peter's time, has now been completed by Alexander II. under circumstances which will rank his name with the masterspirits of the age. The nobles were opposed to the measure almost without an exception, and it was really such a Herculean task, and involved such a degree of experiment, risk, and positive expense, that the czar might well have held himself excused from meddling with a system which was interpenetrated with the very foundations of the empire. In a nation, too, whose history afforded the barons so many precedents for making way with a monarch who opposed their interests, the courage of Alexander II. is as creditable to him as the breadth and statesmanship of his views."

England's National Debt.—The foundation of the immense debt of England was laid in the reign of Charles II., two hundred years ago. In 1763, it had risen to £139,000,000. At the close of the French Revolution in 1802, it was £571,000,000. In the twelve years of the wars of Napoleon, it increased to £865,000,000, which was its maximum. From this point it rapidly decreased for thirty years, having been reduced in 1845 to £768,789,241. At the close of the Russian war in 1856, it had increased to £800,000,000; and in consequence of the Indian mutiny, the Chinese war, and the distrust of France, can hardly have diminished since. The interest on the present debt at the rate of 3 1-2 per cent. is $134,400,000 per year, or $368,000 a day, $15,333 an hour, $255 a minute, or $4,24 a second.

The Syrian Massacre.—According to information supplied by the Turks themselves, sixteen thousand Christians, including women and children, lost their lives in the massacres committed by the Druses in Syria; three thousand women and young girls were carried off and sold to the Turks; seventy thousand Christians of all sects were reduced to ruin; and one hundred and fifty towns and villages, with their churches, schools, and monasteries, not including the houses destroyed at Damascus, were pillaged, burnt or destroyed. An American missionary in the midst of these horrors gratefully acknowledges that God fulfilled his promise to be with them in trouble, to deliver and honor them. He says, not a Protestant home on Lebanon was robbed during this fearful war, and, with a single exception, the whole Protestant community kept aloof from those scenes of violence. The Druse governors treated them and all in their employ with kindness and consideration, even in the days of highest excitement and terror, sending to them by night and by day, assuring them that no harm should come nigh them.

Romanism in Great Britain.—In 1829, the year in which Roman Catholic emancipation was conceded, there were 447 priests and 449 chapels; now there are 1,342 priests and 993 chapels. There are now 47 monasteries, and 155 convents for females. In 1847, the government first appointed Roman Catholic chaplains for soldiers; now there are 145. Besides many thousands of pounds voted annually for the support of schools, there has been £21,462 voted for the building of school-houses between 1839 and 1859. There are 414 in England, with 373 male and 743 female teachers, and having 19,338 male scholars and 26,522 female. In 1859, nearly 480,000 Roman Catholic children attended the national schools in Ireland, at a cost to the country of about £205,000. Nearly £30,000 is annually paid for the support of Maynooth college which is devoted entirely to the training of priests. About £10,000 is appropriated to the Romish reformatory schools in England, under the care of the Jesuits, and about the same amount is paid to chaplains of prisons and poor-houses in Ireland. The British Parliament annually votes over £332,000 for the propagation of Roman Catholic doctrines, and for the education of those who teach them.

Progress of the Truth.—Although the priests and local magistrates in France oppose the progress of evangelical truth, there is a steady advance. The opposition of the government has been relaxing, and there is a prospect that the departments will soon enjoy the same liberty which exists in Paris. In many places the pastor or evangelist goes from house to house, and prays with the people, and is allowed to read the word of God, on condition that there is no large meeting. In 1830, there were six Protestant churches in Paris; now there are forty-three. Protestant schools have a high reputation, and are largely attended by Roman-Catholic children. The bigotry and superstition of the priests are denounced in some of the secular papers. The chief editors of the three most important journals of Paris, the *Journal des Debats*, the *Presse*, and the *Siecle*, are Protestants.

No Sunday in War.—The truth of this popular maxim seems to be confirmed by history, which records many eventful battles fought on that day. In the Peninsular war, there were many instances of Sunday fighting. The second battle in Portugal was fought on Sunday, August 31, 1803. The battle of Fuentes d'Onor was gained on Sunday, May 5, 1811; that of Ciudad Rodrigo was fought on Sunday, January 16, 1812; that of Orthes, on Sunday, February 27, 1814; and that of Toulouse, the last general act of the Peninsular war, on Easter Sunday, April 10, 1814. The battle of Waterloo was decided on Sunday, June 18, 1815. The victory of Inkerman was gained Sunday, November 5, 1854. The terrible Indian mutiny broke out at Meerut, Sunday, May 10, 1857.

Another World's Fair.—There is to be another World's Fair in London in 1862, and a palace is to be built for the exhibition of articles exceeding in grandeur and beauty the Crystal Palace of 1851, or any other modern structure. It is to be located at South Kensington, about five miles from the centre of London. The main hall is to be 550 feet long, 250 wide, and the unparallelled height of 220 feet. The nave and transepts are to be 2,200 feet long, 80 feet wide, and 100 high; the picture galleries will be 2,300 feet long, 60 to 70 high, and from 35 to 55 wide. It is to be finished by February 12, 1862.

Science Reliable.—The practical usefulness of scientific observations was recently shown by a prediction of Admiral Fitzroy of the English navy, who, three days before a gale, telegraphed its approach to the ports on the northern coasts of England. A newspaper in one of these ports ridiculed his warning. Three hours before the gale came on, a number of vessels put out to sea from that port, but were driven back and wrecked on the shore.

Result of Practice.—It is said that the children who are taught to punch the eye-holes of needles by hand, acquire such dexterity as to be able to punch a human hair, and thread it with another.

☞ A Roman Catholic periodical of Paris, the *Revue des Deux Mondes*, declares, "Much may be said on Protestant diversities and sects, but one fact remains certain: it is, that nations where the Bible circulates and is read, have preserved a strong, deep, and enduring religious faith; while in the countries where it is not known, one is obliged to deplore a moral superficiality and want of principles, for which a splendid uniformity of rites cannot compensate. What are learned mummeries, compared to the healthful and pure atmosphere which the Bible spreads wherever it is read, whether in low or elevated classes?"

The Mighty Fallen.—A remarkable instance of the mutations of earthly affairs is found in the present condition of the Bourbons, once one of the proudest and most powerful families in Europe. Now, since the recent defeat of the King of Naples, there are in exile fifty-five of the seventy-four members of the Bourbon family, who are the direct or collateral descendants of Louis XIV. The Empress of Brazil, the royal family of Spain, and the Duchess of Saxe-Coburg Gotha are still in power.

Romanism Waning in Ireland.—The Irish Times estimates the present population of Ireland at 5,950,000 souls, and says that on the fairest calculation not more than 3,450,000 are Roman Catholics, the remaining 2,500,000 being Protestants. From various causes, the emigration has been chiefly from the Roman Catholic portion, and the number of those professing that creed has annually diminished.

Sailors.—It is estimated that more than two millions of men are engaged in a seafaring life. There are 300,000 men in English vessels; 150,000 American seamen are engaged in foreign commerce, and nearly the same number on our inland waters. In the whale-fishery there are 20,000, and from 7,000 to 8,000 in the navy. Nearly half of the whole number are accessible to truth in the English language.

Destructive Floods.—There has been a frightful inundation in Holland, by which nearly forty thousand acres of cultivated land were submerged. Forty-three villages were totally destroyed, and sixty thousand happy, wealthy and industrious men were reduced to beggary. Several thousand cattle were drowned or killed, and the loss of human life was fearful.

Postage Stamps.—An engraving company in Philadelphia manufacture the postage stamps for all the post-offices in the United States. Last year they furnished 223,867,270; value, $6,218,310. The greatest vigilance is exercised at every step of the process, to prevent counterfeiting or imposition.

From the South.

Several of the graduates of Antioch College who have been teaching in the South have been obliged to leave. Two returned from Mississippi and Tennessee last week. They say that the secession sentiment is now almost universal. Those who struggled for remaining in the union have yielded to the action of their states, and now go in for defending the steps which have been taken. They are slaveholders, and see that, the South having taken the steps they have, the ruin of their cause is the ruin of the system of slavery, and hence, principally, their own ruin. Our "property," say the slaveholders, will be worthless if the South is whipt; and we may as well stake it all in the fight. Hence they are desperate.

Everybody is armed. The unmarried, from boys just big enough to shoot a squirrel, upward, are *obliged* to enlist. The married men, and those whose business necessitates their remaining at home, also have to join the home guards. They are not allowed to live there on any other conditions. One of our students, who is in New Orleans, only escaped being pressed into the Southern army on the ground that he was a British subject.

How different is this from the condition of things North, where men have to be pressed back, instead of forward into the army. How different the resources for a second campaign when the South will have none to fall back on, and the North will have five to one who has gone.

These men say that the candid men of the South acknowledge that the North can beat them in the end. Their superiority in numbers and resources renders that unquestionable. But the South have provisions and resources for a year, and they mean to fight so desperately that the North will be glad by that time to make some compromise and let them go. They hope for sudden and desperate action. The policy of the North is caution and thoroughness.

J. B. W.

Antioch College, May 22d, 1861.
—*Her. Gos. Lib. June 6.*

FOREIGN NEWS.

PER STEAMSHIP ARABIA.

Halifax, June 10. The Royal Mail Steamship Arabia, from Liverpool at 12 30 P. M. of the 1st, and Queenstown evening of the 2d inst., arrived at 2 o'clock this afternoon, and would sail for Boston at about 4. She has 130 passengers.

Steamer North American put into Queenstown on the 31st with her screw damaged.

The Africa arrived out on the 2d, and the Hammonia on the 30th, both from New York.

The Arabia brings £82,500 in specie.

GREAT BRITAIN.

In the House of Commons on the 30th, Lord John Russell intimated that an Englishman had been forced into the militia at New Orleans, but the British Consul there obtained his release. Other similar instances of impressment had occurred in the Southern States, but they appear to have been unauthorized, and assurances had been received from the Montgomery Government that they would not sanction such acts.

In a speech on the paper duty, Lord John Russell strongly deprecated the exultation with which Sir John Ramsden had alluded to the bursting of the bubble of democracy in America. In common with the great bulk of his countrymen, he (Lord John Russell) was pained at the civil war which had arisen from the accursed poison of slavery left there by England, and which had clung around them like a poisoned garment from the first hour of their independence.

The London Times, in an article on the American blockade and England's position on the question, urges that now, while it is yet time, European governments should come to a general understanding on the subject and adopt a public law.

FRANCE.

The American citizens in Paris favorable to the Union breakfasted together in the Hotel du Louvre on the 29th. About one hundred and fifty attended, of whom one third were ladies, including the wife of Gen. Scott. Mr. Cowdin presided. Resolutions were adopted, pledging the meeting to maintain the Union under any circumstances.

Mr. Dayton, the United States Minister, said that since his arrival in France, he could detect no unfriendly feeling on the part of France to the United States, and certainly no French citizen would be found among the privateersmen. He expressed his conviction that the rebellion would be put down.

Cassius M. Clay spoke at length, and was emphatic in his comments on the conduct of England in recognizing Southern belligerent rights. He declared that if ever the flag of England was associated with the black flag of the South, the Star Spangled Banner of the United States and the tri color of France would be seen together against her, for France had not forgotten St. Helena.

Hon. Anson Burlingame spoke on the same topic.

Col. Fremont was next called upon, and was received with enthusiasm. He made a quiet and moderate speech. He regretted the fanatical war, and felt confident it would end in the triumph of truth and justice. He had been called back to America, and would lose no time in responding. He was ready to give his best services to the country.

Rev. Dr. McClintock followed. He said he did not attach any importance to the mutterings of the English press. The people of England had not yet spoken; and when they did speak, their voices would not be found on the side of piracy and slavery.

Capt. Simons, of the U. S. Army, said he was on his way home in obedience to the summons of Gen. Scott.

Mr. Haiderman, Minister to Vienna, and Rev. Mr. Thayer also spoke. All the speakers evinced not the slightest doubt of the final triumph of the North.

The treaty of commerce between France and Belgium has been officially promulgated.

A decree has been issued opening all the French seaports for the importation of cotton yarn of certain numbers.

The Bourse on the 31st closed heavy; rentes 69f. 40 c.

Prince Gortschakoff, Governor of Poland, died at Warsaw on the 30th.

Count Cavour's health has improved.

Dates of April 25 have been received from Cape of Good Hope. News unimportant.

The steamships America and Prince Albert have arrived with intelligence from Europe to the 21st ult. On the 16th ult. an interesting debate had taken place in the House of Peers as to what constituted a "lawful blockade," and as to whether privateering was *piracy*. Touching the blockade, Earl Granville was of opinion that to be *lawful* it must be *effective*, but he did not deem it essential to its legality that all ingress and egress should be rendered *impossible*—only *extremely difficult*. Lord Derby, on the other hand, maintained that as the United States Government had not a sufficient force to blockade the "*whole* Southern coast," it could only establish a *partial* blockade—*ergo*, it would be allowable, according to his lordship's logic, to carry on a clandestine trade with the South wherever the blockade was not actually enforced. Concerning privateering, Lord Brougham declared that, by the law of nations, it was not *piracy*, but the ex-Chancellor forgot that the parties to the Paris Conference in 1856 had modified the law of nations in this respect, and that England, as one of the subscribing powers, was bound to observe the new ordinance. The Queen had held court at Buckingham Palace on the 16th, when Mr. Dallas delivered his letter of recall, and presented Mr. Adams to Victoria. Cassius M. Clay, our Minister to Russia, had addressed the *London Times* on the American struggle in brief and decisive terms. He asks the Thunderer whether England can afford to offend the United States?—whether she is so secure in the future against home revolution and foreign ambition, as to venture to sow, in the American bosom, the seeds of revenge? During a debate in the French Senate on the occupation of Syria, M. Belant stated that France would evacuate Syria at the time appointed, and, if evil result ensued, the responsibility would rest on those who demand her withdrawl. After the evacuation, a combined squadron of French, Russian and British ships will cruise off the Syrian coast. The Belgian Chamber of Deputies had vetoed unanimously the new Treaty of Commerce with France. Negotiations were still pending between Denmark and the Confederation respecting the Schleswig-Holstein dispute, and hopes of a peaceful arrangement were entertained. The decree for the annexation of San Domingo to Spain had been signed by Queen Isabella. The Oriental mail had been received. India was quiet. There was much activity in the cotton interest, with advancing prices, but the import market was dull, and freights less firm.

Census of Great Britain.—Partial returns of the new census of Great Britain are given in the English papers. The population of Liverpool proper is 263,000; including the suburbs, 450,000. The number of sailors is 14,000, which is only 1000 more than there were ten years ago. The increase in the entire population of the city and suburbs has been a little more than twenty per cent. in the same time. Manchester has decreased in population, but the surrounding county has gained largely. The present population of the city and its suburbs is 357,000, a gain of forty thousand in ten years. The diminished population of the city is owing to the conversion of dwelling houses into places of business, and the reconstruction of narrow streets, crowding out the poor. The returns from the rural districts of England show a diminution in the agricultural population. This is noticeable in Norfolk, Suffolk and Essex counties, where the population has barely held its ground as compared with 1851, while in Yorkshire the decline has in many places been extraordinary. Glasgow has a population of 403,142, exclusive of the suburbs, which increase the number to 446,395, an increase of 86,257 in ten years. The district known as the Staffordshire Potteries has a population of 120,000 and upward.

DOMESTIC NEWS.

The Position.

We are plainly drawing toward important events. Every day is bringing the hostile lines nearer together, and massing up the hostile forces, which cannot, in the nature of things, remain long face to face without a collision. From a rapid glance at the position of our forces it will at once be seen in what direction is the drift of military events at present. Gen. Butler, at Fortress Monroe, remains comparatively quiescent, and it is as difficult to detect his plans from the management of his forces as it is ordinarily to read his thoughts in his face. Nothing significant, either, is to be gathered from the movements of Gen. McDowell on the south side of the Potomac. He is strengthening his position, and that is about all. But when we look toward Harper's Ferry, we perceive a different state of things—not by itself considered, but, according to the country gentleman's description of his residence, as "the centre of a very large circumference."

Washington itself must be considered for the time being one of the spokes leading to that "hub," as we have accounts of eight regiments and some odd companies marching and under orders to march from the Capitol in the direction of Harper's Ferry. From Baltimore and the Relay House four thousand troops have already been thrown forward to Frederick Junction, about twenty-five miles from the Ferry. At Chambersburg the gathering still goes on, consisting of a complete army in itself, volunteers, regulars, infantry, cavalry and artillery. The indications are that the nearly 14,000 troops from this point will advance southward by different routes, the movement having commenced under Gen. Thomas. Seven thousand of the number are reported at Greencastle, and it is conjectured that a large part of these will advance to Williamsport, up the river, where they will join with a detachment of Gen. McClellan's forces, and penetrate to Winchester, Va., to cut off the rebel retreat. It will thus be seen that from Cumberland, round eastward in a semi-circle to Washington, there is a combined movement upon Harper's Ferry of between 30,000 and 40,000 Federal troops. Unless, therefore, Gen. Johnston has prompt and liberal reinforcements from the rebel headquarters, he must retreat or be routed.

We know not what the rebel strength at Harper's Ferry is, and the condition of the men has been the subject of irreconcilable contradictions. But we assume that there are 10,000 fair fighting men there. They must retreat. The only saving clause in their case is the supposition that they form but a single feature in some comprehensive rebel plan for distracting our forces in the nick of time, which shall save them from attack or make a contest feasible. Is there any such plan? Two or three have been suggested, involving a rapid crossing of the Potomac at different points, and a rising at Baltimore. We confess there are bad signs in the latter neighborhood. But the transfer of Cadwallader to another field, and the appointment of Gen. Banks at Baltimore, with an adequate force, shows that the government is on the alert to make all snug and tight in that quarter. As to rapid advance movements, of any extent, on the part of the rebels, they are simply out of the question. The government has the inside track, by virtue of locality and well-distributed forces, and can defeat any scheme of that nature.

The only policy apparently left the rebels is to concentrate, fall back, take a good position and await the result. Rumor avers that Beauregard has fixed on Manassas Gap for that purpose, where he proposes to intrench all his available forces, withstand the Federal troops until their constitutional impatience has demoralized them, when he will "overwhelm and destroy them." But this ingenious programme will require such a long time for its development, that we shall have leisure to consider it sufficiently hereafter. At present the question of interest relates to Harper's Ferry, and it is apparent that a few days will disclose its solution.—*Boston Journal*, June 11

Obituary Notice.

Died, at Burrville, Ct., April 15th, of scarlet fever, Kate Jane, daughter of Harvey B. and Jane Martin, aged five years, one month and seven days.

Another bud is fallen. Every day swells the number that is soon to come forth all blooming from their dusty beds and rise to meet Jesus, our Elder Brother, and forever bask in the sunbeams of his glory. And while you, Bro. and Sr. Martin, are left to mourn, let me remind you that God hath said he would bring them (precious jewels) again from the land of the enemy. O, then let your hearts be fixed; let your whole soul be stayed on God, and while you mourn, be careful not to mourn as those that have no hope; "for if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him." Are we ready, waiting, looking, longing, sighing for home? Let us be real good. May God bless you. Amen. J. K. Bellows.

Burrville, May 31st.

Died, in Pawling, N. Y., April 12th, Bro. John B. Dennis, of consumption, aged forty-two years.

Notices, &c.

Eld. M. Grant in Canada East.

On the 27th of June Eld. M. Grant will commence a series of meetings at Danville, C. E., and continue as long as may be thought advisable. By the earnest request of the Church, J. Porter.

Danville, C. E., June 1, '61.

Grove Meeting.

Eld. Miles Grant will attend a meeting of days with the church in North Stanbridge, C. E., to be held in a pleasant grove, on the land of Bro. H. N. Currie, in the Stone Settlement, to commence July 11th, at 10 A. M., and continue over the following Sabbath. A general attendance is solicited. Brethren, let us make this meeting a subject of prayer, that it may prove to be for the glory of God and our good. C. P. Dow.

Notice.

The next R. I. Quarterly Conference will be held at Foster, R. I., commencing June 26th, at precisely 2 o'clock, P. M. At the request of the church, the religious exercises will be protracted over the following Sabbath. Those from abroad will come on the Providence and Danielsonville stage and stop at Hopkins Mills. Let us again come together prayerfully and in the spirit of our Master.
M. R. Phetteplace, Clerk.

Grove Meeting.

By divine permission, a Grove Meeting will be held in the township of Baraboo, Sauk Co., Wis., on the road leading from Baraboo to Merrimac, near the Saw Mill, commencing on the 21st of June, and holding over Lord's day. W. Sheldon.

New Hampshire State Conference.

The next session of this Conference will be holden at Lake Village, commencing Thursday, June 20th, at 2 o'clock, P. M. Brethren will bear in mind that according to a resolution passed at the last session, the Conference on Thursday will "commence with a social meeting; and following this, a session of the Minister's Conference." Also remember, that according to another resolution, "The ministers are expected to report themselves personally or by letter, and the churches by delegates or by letter." *Will brethren be punctual in this matter?*
T. M. Preble, Clerk of Conference.
Concord, N. H., June 7, '61.

Grove and Camp Meeting.

A Grove Meeting will be holden at West Wareham, Mass., near the Tremont Depot, upon the Fair Haven Branch R. R., to commence July 4th and continue over the following Sunday. We hope to make this a meeting of great interest. The field is comparatively a new one, but there are some warm hearts here who love the "faith of Jesus" and desire to have it published abroad. There seems to be a laudable desire to hear the "word of the Lord," and now is our time to work. We know not why it may not by the blessing of God be a large meeting. Wareham is twelve miles from Plymouth, six miles from Carver, ten from Middleboro, twelve from Mattapoisett and eighteen from New Bedford—the three last mentioned places being connected by Railroad; and we earnestly hope for a large representation, from each of these towns, of brethren and sisters who have a "mind to work" and hearts to get good. Eld. J. S. White, Eld. E. Bellows, and possibly M. Grant, are expected to preach the "*word of life*" at this meeting. A cordial invitation is extended to all preachers and laymen who have a heart to forward the work of God to aid us in this attempt. Come one, come all—come in good cheer—come in the might of God—come early; let us celebrate the "Fourth" in Divine worship. Come to stay all the week. Provision made for man and beast. In behalf of the brethren,
H. F. Carpenter.

Steamboat Notice.

Steamboats run from New London to Sag Harbor on Tuesday, Thursday and Saturday. The Steamboat Mary Benton leaves Hartford Tuesday, Thursday and Saturday in the morning, and stops at New London at three o'clock in the afternoon. James Lee

Grove Meeting.

The Lord willing, there will be a Grove Meeting at Pine Swamp, Sharron, Ct., on the ground where our meeting was held last year, commencing June 19th, and continuing over Sunday. Provision will be made for taking care of horses. Those wishing to stay in the woods had better come prepared. We expect there will be one or more tents on the ground; those wishing to bring tents can do so. Some of the Lord's servants will be there to preach the word.
In behalf of the Church at Pine Swamp,
S. B. Munn.

Grove Meeting.

The Lord willing, there will be a Grove Meeting in Plainfield, Hampshire Co., Mass., on land we occupied last year for a meeting. The meeting will commence June 27th, at half past ten o'clock, A. M., and continue over the following Sabbath. Brethren are invited. For the church, Rufus Starks.

Grove Meeting.

A Grove Meeting will be held in Dane, Dane Co., Wis., (near Bro. A. Darling's,) commencing on the 5th of July, and holding over the following Lord's day.
W. Sheldon.

Special Book List.

We have single copies of the following Books, which will be sent by express for the prices affixed in cash. They are about one third or one half below the usual prices. They may be had at this office, or of H. L. Hastings, Providence, R. I.

Literary and Theological Journal, by D. N. Lord. Vol. I. One copy.—$1 50.

New Testament—Double *Pica type, very large*—the largest published. Imperial 8 vo. Flexible morocco covers, English copy. Price $3. Old persons can read it without spectacles.

The Apocryphal New Testament. One copy. $1 00.

R. C. Shimeall's great work on Chronology. (Price $2) for 1.75. One copy.

John Whitaker's Origin of Arianism disclosed. London, 1791. Half calf. An able work against "Unitarianism." $1.75. One copy.

The New Illustrated Hydropathic Cyclopedia, by Dr. Trall, with 300 engravings—two volumes in one. One of the best works on *Water Cure*. (Price $3) for $2.00. One copy.

The Provincial Letters of Blaise Pascal. One of the ablest assaults upon Jesuitism, by one of the ablest of writers. 50 cts. One copy.

Lectures to Young Men, on Important Subjects, by H. W. Beecher,—75 cts. One copy.

Swedish Movement Cure by G. H. Taylor. 90 cts.

The American Vocalist—one of the best collections of old and new tunes extant. (Price 75 cts) 62 cts.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three or more new subscribers* to the *Crisis* for *six months or one year, with advance pay* for the same, shall receive at *wholesale prices*, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.
R. Wendell, per order of Publishing Committee.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Providence permitting, I will preach in
Yarmouth, Me. .... Lord's day, June 23d.
Bryant's Pond, Me. .... June 25th.
Melbourne, C. E. .... Wednesday eve, June 26th.
Commence a series of meetings at Danville, C. E., Thursday evening, June 27th, and continue every evening till July 7th.
Attend a grove meeting at Stanbridge, C. E., commencing Thursday, July 11th, at 10 1-2 o'clock, A. M., and continuing over the following Lord's day.
MILES GRANT.

Hartford, Ct. .... June 16.
RUFUS WENDELL.

Yarmouth, Me. .... Sunday, June 16.
Lee, N. H. .... Sunday, June 23.
Lawrence, Mass. .... Sunday, June 30.
L. BOUTELL.

Pine Swamp, Ct. .... June 23.
Pawling, N. Y. .... June 30.
Brookyin, L. I. .... July 3.
J. K. BELLOWS.

Guilford, Vt., (where Bro. Starks may appoint) June 19
Williamstown, (where Bro. Davis may appoint) June 20.
Jamaica, (where Bro. Howe may appoint) June 21.
GEO. A. OTIS.

In the Grove near Bro. Hector Smith's house in Wolcott, on Sunday, June 23d.
RALPH WILLIAMS.

By a special request, I will hold a meeting at Northwood Narrows, Sunday, June 16th.
The 4th Sunday in June at liberty.
H. MUNGER.

YARMOUTH, ME.

L. Boutell .... Sunday, June 16.
Eld. Miles Grant .... Sunday, June 23.
S. K. Partridge .... Sunday, June 30.

Orrington, Me. .... Sunday, June 16.
Ellenwood Corner, Me. .... Sunday, June 23.
Starks, Me. .... Sunday, June 30.
Starks, Me. .... Sunday, July 7.
Holden, Me. .... Sunday, July 14.
D. A. JONES, Bangor, Me.

Dinsmore Hill, Vt. .... Sunday, June 23.
J. KIMBALL.

Yarmouth, Me. .... Sunday, June 30.
and also some evenings during the week previous in Yarmouth and vicinity, as friends may arrange.
S. K. PARTRIDGE.

Kennebunk, Me. .... June 16.
EDWIN BURNHAM.

Kennebunkport .... Sunday, June 16
and remain over the following Sunday.
W. S. CAMPBELL.

Frankfort Mills .... Sunday, June 16.
Portland .... Sunday, June 23
Exeter, N. H. .... Sunday, June 30.
J. HEMENWAY.

Dalton .... June 16
T. S. CANFIELD.

Surry, Me. .... June 16
THOMAS SMITH.

Portland, Me. .... June 23 and 30.
J. COUCH.

The Lord willing, I will preach at Pine Tree School-House Sunday, June 16th, at 11 A. M. and 2 P. M.; and if the brethren think best, I will preach at Brewster's Station at half-past 7 in the evening.
GEORGE L. TEEPLE.

I shall be at Champlain, N. Y., Thursday, June 13th; Massena, N. Y., the third and fourth Sundays in June, the 16th and 23d.
M. BATCHELOR.

Providence permitting, I will preach as follows:—Fairhaven, Mass., Sunday, June 16th, and where brethren may appoint through the week.
New Bedford .... Sunday, June 23d
Come out, brethren—I want to see you.
JOHN G. HOOK.

Business Matters.

To Correspondents.

J. Blain—No money came in your letter—you must have forgotten to enclose it. We send the paper three months, as you direct, and charge you 50 cents.

T. G. Newman—We sent Bro. Morgan's sermon, as requested.

M. D. W.—"No. 1" will appear next week.

R. R. York—A typographical error, that's all-right on our books.

Cash Receipts.

M C Hanche 312, 50 cts.

Mrs. A Cornwall 322, L Osgood 286, S F Leavett 328, J Kimball 312, C Stark 323, M M Markham 301, P C Rodman 318, C G Rodman 318, J Pierce 318, S Dodge 338, C Morse, two copies, 280,—$1.00 each.

Wm. Rogers 299, Miss M F Fellows 352, G S Dodge 318,—$2.00 each.

L Monson 312, John Jones 312,—$3.00 each.

Books and Tracts.

Miss M A Elliott 21 cts, H Deming $2 90, J Richardson 24 cts, M Kirk 6 cts, Harvey Pratt 29 cts, C S Sherman $5.12, Eld. J. Hemenway $1.00, Mrs. E I Marcey 12 cts, N Orcutt $2.30, D W Griffin $2.00, H G Smiley $3 00, P C Rodman $1.00, G E Hooper 21 cts, D T Halsted 30 cts, N L Curtis 25 cts, N D Wight 6 cts.

New Books.

Thessalonica; or, the Model Church, by H. L. Hastings,—75 cts.

Wayside Gleanings, by Fannie Parry,—75 cts.

Reasons for my Hope, by H. L. H.,—paper covers, 25 cts.

The Great Controversy, by H. L. H.,—paper covers, 25 cts.

The Great Controversy, and Reasons for my Hope, bound together, 75 cts.

Spiritualism a Satanic Delusion, by W. Ramsey,—paper covers, 25 cts.

Sent by mail, prepaid, on receipt of the prices, by H. L. Hastings, [illegible]

Books and Tracts.

[illegible] shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is one half cent per ounce, if sent in [illegible] eight ounces or more; books and [illegible] one cent per ounce.

Orders for any of the follo[illegible] be promptly attended to at [illegible] Crisis, 167 Hanover street [illegible]

A Disquisition on the [illegible] F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of Immortality through Christ only. Price, single, 2 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the [illegible] tion of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $2 00 per hundred.

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Reviewers Reviewed. Brief Replies to various Criticisms and other Arguments. 36 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

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Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

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The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 16 cts.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

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English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 60 cts; postage 10 cts.

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Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts.; postage 9 cts.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price [illegible] $1.00 per hundred.

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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. [illegible], No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Wells, [illegible]

For the Crisis.

"Comfort Ye my People, saith your God."

Child of God! rejoice, rejoice!
For the Day of days is near;
[illegible] whom thou hast made thy choice,
[illegible] of kings, will soon appear!
[illegible] hosts will round him bend,
[illegible] blessed footsteps tend
[illegible] earth he shall descend,
Robed in glory.

[illegible] this vale of woe,
[illegible] while" 'tis o'er—
[illegible] we know,
[illegible] death will reign no more.
Christ himself will take the throne,
And His mighty name be known
Through all climes and every zone—
King of glory.

"Nations shall learn war no more,"
And the clang of arms shall cease
When alone this wide earth o'er
Jesus reigns, the Prince of peace!
"Every knee to Him shall bow,
Every tongue confess" him now,
And his sovereign right avow—
Lord of glory.

Child of God! rejoice, rejoice!
For the slumbering righteous dead
Shall awake at His blest voice,
And come forth in life to tread
On the ashes of the slain,
Never more to die again,
But with Zion's King to reign
In His glory.

And our earth shall bloom once more
Like the garden of the Lord;
All that's lost will Christ restore,
Saith the sure unfailing word.
Pure and lovely then 't will be.
While afar "from sea to sea,"
Will resound earth's jubilee—
Glory! Glory!

A. C. Judson.

For the Crisis.

A "General Epistle."

Dear Brethren and Sisters:—The inquiry comes ever and anon to me, in friendly epistles, why I do not write more frequently for the *Crisis*, and soliciting a continuation of my communications. A good sister, weeks since, sent some post-stamps, and requested in return "a good article for the *Crisis*." I have not written her an expression of thanks for her timely gift, nor furnished the desired article, and the reason is this: a more than ordinary pressure of care has rested upon me during the past few weeks, and I have not had the opportunity to prepare, nor even to finish articles already commenced. For this reason, also, letters from friends have remained unanswered.

Every wife and mother who has the entire labor of the household devolving on her,—the cooking, washing, ironing, cutting out and making of garments, with the other et ceteras which go to make up the burden of domestic cares, and only one pair of hands, not over and above strong, with which to perform it all,—knows well enough that there is but little time left for mental occupation. Believing it duty to perform domestic labors with faithfulness, it has only been by dint of early rising and incessant application that I have been enabled to find time, now and then, to furnish articles for the several periodicals for which I contribute, and answer the welcome epistles of my loved correspondents. It would afford me much pleasure, were it in my power, to answer all of the transient epistles received from aching hearts; but they must accept the will for the deed in most instances. I hope they will not refrain from writing me because of this necessity, for it is not a trouble nor a burden imposed, as some fear it may be. I will occasionally write you a "general epistle," that may perhaps have a few words of counsel or encouragement adapted to your case.

It is a source of grief to me that I am unable to assist, as much as I am disposed to, in bearing the burdens of others. For years I have felt it a duty and a privilege, wherever I have lived, to seek out the abodes of poverty, and afford relief and sympathy as far as was practicable. It has brought much joy to my own heart to be thus engaged. And while I know that all around me there are families suffering from this dreadful disease, diphtheria, and deaths are frequently occurring, I feel almost impatient of the bonds which restrain me, and long for time and strength to devote to the alleviation of the sufferers and the comfort of the bereaved. I feel as though I wanted a dozen bodies to devote to the work so abundant. The work for my own family must needs be done; "charity *begins* at home," but I do not believe it ought always to *stay* at home.

The precious truths of the Bible—truths specifically adapted to our day—burn and glow in my heart, and I would fain give utterance more frequent, as I see the "famine" so extensive; and the suffering, neglected poor and down-trodden move my sympathies, and I wish I could devote a few hours a day to them, and in view of the abundant labor so important, and the laborers so few, I cry out, "Lord, who is sufficient for these things?" And then the great fact standing out before our vision, that "the night is far spent and the day is at hand,"—the night of weeping, sorrow and death to the righteous is almost gone, and the perfect day of unclouded glory, and undiminished joy, and eternal life is at hand, when the soldier can doff his armor and put on the crown;—this fact, I say, having connected therewith such awful responsibilities, when we consider that the sinner's probation then terminates, awakens an intense desire to be diligent in the work of the Lord.

Who can, in view of these considerations, spend the precious hours in unnecessary sleep, or profitless labor? Our golden moments ought to be devoted in that way most advantageous to others. I say *others*, for self ought to engross the smallest portion. Our own individual ease and gratification must not assume the largest claim, but it should be a question of interest, how much can I deny self, and sacrifice personal comfort, in order to give pleasure and comfort and real good unto others? I pity those who live for self! They do not know what real happiness is. One hour devoted to the alleviation of physical or mental suffering among the poor, brings to the individual more true enjoyment, a higher joy, than a life time of selfish pleasures. It is duty to do all in our power towards lightening the heavy burden of care and sorrow that is pressing down the hearts of those around us, and unless I am conscious of faithfulness in this respect, I feel condemned before God. From the abundant wardrobe and well-filled pantry a portion should go forth to those scantily furnished; and where the means are not abundant, the will is to give according to the ability, and if too poor to impart, then let the heart offering of love and sympathy be given. All can contribute something towards alleviating the burden of sorrow, and filling up the cup of joy. I was on the point of saying: sisters, instead of hoarding up in your wardrobes the cast-off clothing, send it to the "Mission School," and instead of spending precious hours in ornamental work, prepare garments for the poor; but on a second thought I concluded that no *Advent* sister, at least, has any such hoards, nor does she spend her time in such profitless employment.

I thought not of writing such a long letter, nor on such a subject, but I have penned my thoughts as they came, and hope my apology will be accepted, and the hints thrown out improved. Yours in love,

Mary D. Wellcome.

Richmond, Me., June 4th.

For the Crisis.

Letter from Canada West.

Dear Brethren:—It is something over four years since I was constrained, by the word of God's grace, and the aid of his holy Spirit, to accept of his Son Jesus Christ as "the chiefest among ten thousand and the one altogether lovely." After being made free from sin and become the servant of God, I immediately saw that God repuired fruit unto holiness, and that the reward for the same would be everlasting life in the world to come. I began then to study my Bible. I had read it before as too many do who are no better off at the close of life than if they had never seen a Bible; but now I began to study it, to find out what was the will of God in Christ Jesus concerning me. I soon discovered that the word of God enjoined certain duties upon every professed follower of Jesus Christ. I became desirous of obeying that form of doctrine which was delivered me. Accordingly, I was planted together in the likeness of Christ's death on the third Sabbath in 1857, as an expression of my faith in the cheering promise that I should be in the likeness of his resurrection, and became identified with the regular Baptist church at Forestville.

They soon discovered in me what they considered to be the gift of preaching the gospel of the kingdom of God, and gave me license to improve the same. I became a man of one book, took the Bible as my only guide, and began to preach Jesus and the resurrection. By the aid of God's Spirit and his word, I did not shun to declare what I believed to be the counsels of God. To all appearance everything seemed to bid fair for a prosperous journey through life. But this state of things did not long continue. Grievous charges were soon brought against me for preaching against the popular doctrines which are found what Luther called "the Roman dunghill of decretal." "A certain Demetrius," who had "brought no small gain unto the craftsmen, called together the men of like occupation," in council, and declared that I had "turned away much people, so that not only this (their) craft (was) in danger," but that our doctrine would "be dispersed, and her magnificence destroyed whom all Asia and the world worshippeth." But he did not succeed in his intentions at that time, to cast me out of the Synagogue. Not satisfied with this, he made the second attempt, in which he succeeded, and had the audacity to say that if I would hold my peace, and keep those great cardinal truths as private property, the church would allow me to remain a member; but if I still persisted in preaching that man's existence was contingent and not absolute, he would use all his influence against me. But by God's grace assisting me, I continued to declare unto the people that none other thing should come than that which was spoken by the prophets; how that Christ should suffer, and that he should be the first that should rise from the dead and show light unto the Gentiles.

The following is a summary of the doctrines which I preached to the people, which caused the uproar: 1. That man, in his primitive state, before the fall, was conditionally immortal, but by voluntary transgression forfeited his right to the tree of life and thereby brought death (or mortality) upon the whole human family. 2. That death was the extinction of all consciousness in man until the resurrection of the dead; that God was not the God of the dead, but of the living; and to this end he sent his Son into the world to die and rise again, that he might be Lord both of the dead and living. 3. That there should be a resurrection of the dead, both of the just and of the unjust, and that a final judgment should take place on the day when God should judge the secrets of men's hearts by Jesus Christ according to the gospel. 4. That God would create new heavens and a new earth; that the new earth would be the final abode of the saints, and they should reign forever and ever; but they who are "contentious and obey not the truth" he would punish with everlasting destruction in the lake of fire, which is the second death. 5. That the time of restitution is at hand, when Christ shall appear in the clouds of heaven, with power and great glory, and fulfill all that God had spoken by the mouth of his holy prophets since the world began.

The above sentiments have caused me to be excluded from the fellowship of those whom I love in the Lord; to be a lone pilgrim in this vale of mortality, yearning for unending existence—for the day when I shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Yet I cannot say that I am entirely alone, for there are a few around me of like precious faith. God grant that there soon may be more. Pray, brethren, to the Lord of the harvest, that he would send forth more laborers into the harvest, for the harvest truly is great but the laborers are few, and time is short, so what is done must be done quickly.

Eld. Jacob Blain of Buffalo was through this way last fall, and lectured a few times upon the life and death question—principally upon the death question. I would be glad if more of the advent brethren would come this way, whose steps are directed by the Lord and whose conversation is in heaven.

A word or two about the *Crisis*, and I close. It has been a welcome messenger to our house ever since I have taken it. I was reading one of its articles on "The Importance of Prophecy" the other day to a distinguished Baptist deacon, and he got rather annoyed, and exclaimed, "I cannot see any more signs of his coming then than there was years ago:" thus fulfilling 2 Pet. 3: 4. I wish you a hearty success in your late undertaking, and back it up by sending you the six months' subscription for the Crisis. May the Lord direct your steps. God grant that the contributors to the columns of the Crisis may be of one mind striving together for the faith of the gospel; that they may avoid doting about questions and strifes of words, whereof cometh envy, strife, railings and evil surmisings. I remain your brother and companion in tribulation and in the kingdom of patience, waiting for the coming of our Lord Jesus Christ, unto eternal life.

E. Evans.

Walsingham, C. W., May 27, '61.

For the Crisis.

"The Battle Field of the West:" Bro. Deyo's Labors.

Bro. Wendell:—I sent a communication the last of February of my labors of last winter, and for some reason it has been overlooked. I will send you a condensed report of the main result of the work on the battle field of the west. I arrived at Floyd, a pleasant little town on the Cedar river, Dec. 26th, 1860. I commenced a meeting with many impediments in my way, which measurably broke away, and the work began with a firm, steady move, until there were twelve who wished to be organized into a church, which was done; and about the middle of January I baptized ten, and the number that composed the body was twenty-two. I then left the place to go and attend a quarterly meeting at Marble Rock. The storm of snow nearly broke up our meeting, but I baptized one more in that place. I then went to Rock Grove, to attend a Debate between myself and a [We omit here a word which we cannot decipher with certainty in the MS.—Ed.] preacher, which resulted in good to the cause of truth. The Lord be praised. I then returned to Floyd, the 4th of Feb., and remained for some time, as I was blockaded in with snow and the river. The work went on finely between Feb. 10th and 24th. I baptized thirty-five in the Cedar river, making in all forty-five converts, and the number of the church was about sixty. I delivered forty discourses in that place; met with cruel persecution and opposition; protracted meetings were kept up, either in the form of prayer or preaching meetings, to keep *their* flock from hearing the truth,—but, thank the Lord, the good seed sown in tears brought forth fruit to the glory of God. May He have all the praise.

Report of the Shell Rock Christian Quarterly Conference.—I left home May 14th for the above meeting. I found on my arrival some anxious to see me again, and truly I was glad to see them. I found them doing well, considering their circumstances, as they had none to preach to them from the time I left until I returned, except what they got from other preachers of other societies—some of whom consider them worse than infidels, and who, when giving the invitation to partake at the Lord's table, said they wanted all to come that believed in the immortality of the soul, which of course excluded the brethren. They had some trials to pass through, which, being young in the rules and regulations of church order, made it quite a task, but they keep up weekly conference and prayer meetings. The meetings were well attended, notwithstanding the short nights, and a number of brethren from abroad were present. The preachers in attendance were C. Churchill, H. Janes, L. G. Hiscox, Peter Mitson, and Bro. Durand. Not much business was done, except hearing reports from churches, which were encouraging. All in peace and growing order. Two young gifts were received into the Conference to improve—Bro. W. H. Beramen and Windfield S. Rider, of Floyd church. The latter was one of the number that I baptized last winter, who is now teaching school, and probably will not do much in the cause until winter.

I visited the brethren at Rock Grove. They seem to be built on the Rock, and are firm. I remained at Floyd, preached through the week, and baptized three more, which makes in all forty-eight in that place. I then left the brethren and went to Howard, where I gave one discourse and had the pleasure, between sundown and dark, of baptizing one more, this being the fruit of the seed that was sown one year ago last November. There are hardly any who sympathize with us at this place, and many who oppose. There are few men who will take a start as early as this Bro. did, and no better prospects around him. But the hope of endless life is cheering. I left him and his companion to go on their way rejoicing, wishing them success. I arrived home; found them well, but myself somewhat worn out. I preached thirteen times; was gone two weeks; travelled about two hundred miles; baptized four.

I feel as though the field is large here. We need more help. Hope the Lord will send more laborers to help, for the harvest is great and the laborers are few. I hope the brethren will remember me at the throne of grace, that my strength may not entirely fail. Farewell. Peter S. W. Deyo.

Strawberry Point, Iowa, June 2, 1861.

For the Crisis.

What is Present Duty?

In view of the calamitous events now occurring in this hitherto highly favored land, it becomes a matter of deep interest to the child of God to understand his relation to these events, and also his duty, which can be settled only by a reference to God's unerring word. That Word should now be to us what the cloud by day and the pillar of fire by night were to Israel, when God interposed for their deliverance from Egyptian bondage. Therefore, beloved of the Lord, let us carefully examine that word, and walk at all times in its light, and soon, very soon, Christ, who is our life and our hope, will appear for the deliverance of all whose names are written in the book.

That the evils under which this nation is now groaning have been brought upon it by the iniquitous system of slavery, is apparent to all; and it is also apparent that the southern oppressors are the aggressors, and in the wrong, and deserve the chastisement that the national government is preparing to visit upon them. Now, whilst the whole land is stirred up by the thrilling news of the day, and all are rushing with frenzied zeal to the field of battle, for the purpose of correcting these evils, and staying the progress of the scourge, it is hardly possible to avoid our feelings and sympathies to run out in the same channel; and, before we are aware of it, a spirit of war is kindled in our breasts, and we can hardly desist joining with our neighbors and friends in *avenging* for all these evils. But what saith "the word?" Rom. 12: 17-19.—"Recompense to no man evil for evil"—"if it be possible, as much as lieth in you, live peaceably with all men." "Dearly beloved, *avenge not yourselves* but rather give place unto wrath; for it is written, *vengeance is mine*; I will repay, saith the Lord." That these and similar passages are of universal application, I cannot doubt. But what is the work now in progress in our land and in the earth? When and how will it end? As a people, we believe and have for many years taught others to believe, from evidence derived from the Bible, that the day of *vengeance* of our God and year of his redeemed was about to dawn (see Isa. 63: 4 and context); that God had a controversy with the nations; that he was about to plead with all flesh; that the wicked were to be given to the sword, according to his word (Jer. 25: 31 and context); that He was about to speak to the nations in His wrath and vex them in his sore displeasure (Psa. 2d); that the nations were to be made angry; that his wrath was about to come, the dead to be judged, and the wicked destroyed out of the earth, etc. (see Rev. 11: 18), and Christ's glorious, everlasting kingdom set up in their place, etc. Now if our teachings upon these subjects have been correct, as I verily believe they have in the main, then we are not at a loss to understand what will be the end of these things, neither need we be at a loss to understand our respective duties in the matter. If God's work, his strange work, has commenced, as I believe it has, it will progress to the consummation, and will only end in the overthrow and utter destruction of all his enemies. Hence for us to attempt to interpose, by stepping out into this rushing current of events, with the hope of staying its wild and turbid course, will only be to oppose God's own appointed purposes of judgment upon his enemies, and expose us to the danger of being destroyed as opposers.

But what shall we do? Trust in God. He is our hope and our shield. The weapons of our warfare are not carnal, but will soon prove mighty through God to the pulling down the strong holds of Satan. Therefore, let us see to it that we have on the whole armor of God, that we may be able to stand in this evil day, and, having done all, to stand. The Word is a strong tower into which the righteous may run and be safe. O, how thankful I feel that God has promised a refuge from the coming storm. Let us make sure work for ourselves, and then we shall be able to aid others who are anxious to escape, to flee to this city of refuge as the only place of safety in all the universe of God. In the present rush, are we not witnessing the waking up of the mighty men of war, according to the prophet Joel? If so, can the true children of God assemble themselves together with those whom God calls heathen? There is but one class in that assemblage. Are not the churches throughout the land identifying themselves as parts and parcels of that band? Have they not decided to take sword, against the express commands of Christ? If so, must they not perish with the sword? O, how fearfully blind have they become! Truly we are in that place spoken of in Is. 60: 1, 2. Truly, "darkness covers the land and gross darkness the people," which darkness is of itself strong evidence that God is about to arise and have mercy upon Zion. Let all act as they shall answer in the final day.

P. Alling.

Norwalk, O., May 12, 1861.

Hygiene.

"This is for your Health."—*Paul.*

For the Crisis.

Eating Between Meals.

Whether we eat once or twice or ten times a day, we should stop with our regular meals. Nothing containing nutriment, whether in a solid state, or liquid condition, should go down our throats between our meals, except water. To this rule, so far as the healthy are concerned, I know of no exception.

May we not eat an apple, it will be asked, or a little fruit, of such kinds as we happen to meet with, or a few nuts? Must we go without all these things which the kind hand of our Creator has scattered all along our path, probably not in vain? No doubt that these things, for the most, are made to be eaten, either by us, or the other animals, or both. Both, perhaps, were ordained recipients of these blessings; but they should be brought to our tables, and, without exception, made a regular part of our meals.

It may perhaps be said that our ancestors, puritanical though they were, accustomed themselves not only to lunches in the forenoon and afternoon, but to nuts and cider, or apples and cider in the evening, and yet were a healthier people, by far, than their more squeamish ancestors or descendants; and there will be no want of thought to secure truth as the basis of this remark. But, remember, our fathers and grandfathers set out with better constitutions than we, so that, whatever may have been the cause of their better or our inferior stamina, they could most certainly bear up longer under violations of physical law than we, their descendants. It does not then follow, as a necessary inference, that we may eat lunches because they did.

It is no uncommon thing to hear farmers telling how glad they are to be through with their haying and harvesting. But it is they who use lunches, or take other means beyond their regular meals for restoring themselves temporarily at the expense of the future, who complain most. He who eats of plain food twice a day, and drinks nothing but water, endures best the heat and fatigue, and suffers least from gnawing and faintness.

Two meals a day, especially during the short days of winter, not only give the digestive powers—their stomachs in particular—more time for rest, but actually enjoy more, and find themselves in better general health. Of this habit we have many living examples. And there are men to be found who take but one meal a day, and yet remain quite healthy. The elder Fowler, the phrenologist, is one of them. Such, too, in past years, were Tallyrand of France, and Mr. Taliaferro of Virginia. Some of the old Romans ate but one meal a day. Seneca, though worth an estate of $15,000,000, taught the doctrine and practiced it. Most persons, however, eat so often that they never know what a good appetite is. They remind me of a half idiot, whom I met in early life, who was always pressing the question, "Don't you wish to know the art of never getting dry?" that is, thirsty. "Always mind to drink before you are dry," he added, "and you will never be dry." We always eat before we are hungry, and hence we are never hungry.

Coarse food should be ever made the adjusting element of the appetite. The inhabitants of Ticin, according to the testimony of travellers, live almost wholly on food from Indian corn, and yet are among the robust of our race. Their laborers in that region are even preferred, on public roads and elsewhere, to the athletic Swiss, their neighbors. Nor do the armies of South America, when, during a forced march of six hundred miles, they have lived exclusively on *parched corn*, suffer any inconvenience. And those who are familiar with the early history of New England, know very well what large use the savages of the country made of what they called their *nokake*. The wild men of Borneo, as they are called,—who have been travelling in this country by way of public exhibition,—never, till within a year or two, have used any food except fruits and farinaceous substances. Though weighing less than fifty pounds each, their strength greatly exceeds that of any grown man found among us.

Perhaps the worst violation of law which forbids eating between meals, is found in the wretched habit of the young, of eating what are called oyster suppers, at late hours, and at improper places. Our cities and large towns abound with places of resort for those who will not deny their appetites; and it is not surprising that they so often prove, not only a pathway to the grave, but, as Solomon says, to hell.

[The foregoing article was sent us by Bro. C. G. Carre, in his own hand-writing. Over it was written "For the Crisis"—following it were, first, the initials "C. G. C.," and then, underneath these, "Alcott's Laws of Health." If "C. G. C." wrote the piece himself, and will advise us of the fact, we will inform our readers in our next paper. —Ed.]

Selections.

Proper Names in the N. Testament.

"Who was Eliseus?" asked an inquisitive pupil in one of our Sunday schools the other day. The teacher to whom the question was put, was not able to give a ready answer The name was not familiar, and there was little in its form to connect it with any person in the Old Testament history.

But we have worse instances than this. In Heb. 4: 8, we read,—"For if Jesus had given them rest, then would he not have spoken of another day." What does this mean? Who was this Jesus that failed to give his people rest?

It is difficult to conceive why our translators should have introduced such confusion into their version of the New Testament, and still more difficult to understand why our Bible Society should perpetuate such blunders and their necessary consequences. The origin of this evil is easily explained, and is as follows:

There is a very marked difference in the phonetic character of the Hebrew and Greek languages. When, therefore, the Old Testament was translated into Greek, great changes were made in both the form and sound of many proper names, in order to accommodate them as far as possible to the Grecian ear and tongue. To the Greek the Hebrew language seemed harsh and barbarous. Hebrew names were therefore modified and softened down in accordance with the genius of the Greek language, wherever such modification was allowable. Thus Joshua was changed into Jesus, Isaiah Esaias, Elijah Elias, and Elisha Eliseus.

As the apostles were more familiar with the Septuagint, so called, i. e., the Greek translation of the Old Testament, of which I am here speaking, than they were with the original Hebrew, and as they themselves were writing their gospels and Epistles in the Greek language, it was natural for them to take the proper names as they found them, and hence it happens that we have them in the New Testament as they appear in the Septuagint.

When, however, the Bible came to be translated into English, the Old Testament was translated from Hebrew and the New Testament from Greek. The translators desired to be literal, and hence it happens, to the annoyance of the great mass of readers, that we have the same names under two different forms, and sometimes so unlike as to confuse every one not especially informed upon the subject.

"It is immaterial," says Archbishop Newcome, "that the names of the same persons should be written in the New Testament as they occur in the Old." This removes all ambiguity and brings our familiar friends of the Old Testament before us in the New, in their well-known dress and personality.

I will here give a list of the principal names occurring in the New Testament which require the alteration now suggested.

Charran should be written Haran; Elias, Elijah; Eliseus, Elisha; Esaias, Isaiah; Jeremias, Jeremiah; Jesus, in Acts 7: 45, Heb. 4: 8, Joshua; Jonas, Jonah; Judas, Matt. 1: 2, Judah; Messias, Messiah; Noe, Noah; Ozias, Uzziah; Osee, Hosea; Phares, Pharez; Rebecca, Rebekah; Sara, Sarah; Sion, Zion; Siloam, Siloah; Urias, Uriah; Zecharias, Zechariah.

There are a few other names that fall under the same class, and should be carefully corrected. May we not indulge the reasonable hope that publishers issuing editions of the New Testament, and especially our great American Bible Society, will so far venture upon innovation as to correct this glaring fault—a fauls that never should have been allowed to mar the English Bible, and which has lost nothing of its mischievous character by the lapse of time.

A Rusty Saw.

"I hope you will excuse me this morning," said a rusty saw, as the carpenter took it down from a peg where it had hung inactive for a month, "I feel very unfit for labor. Indeed, I am quite rusty. That board too, looks hard, and it will require an effort to go through it such as I am altogether unprepared to make. Besides, there are several of my companions both bright and willing; I commend you to them;" and the saw yawned till every tooth was visible, as if this short speech had quite exhausted its small stock of energy.

"True as steel is a good motto," replied the carpenter, "and I trust you have not been so oxydized by the general corruption of the times as to forget your share in it. You ask to be excused, because you do not feel inclined to labor. I may not be able to appreciate the feelings of a rusty saw, but I must say that feeling is not to be consulted in cases of duty. You plead your rustiness. If this is to be admitted, I might as well hang you up and expect no farther service, for your rustiness will not leave you as long as you do nothing. Oil and exercise will alone remove it. As to the difficulty of the work, I am not aware that an instrument has any right to choose what work it will do, or will not do. And your last plea, that I have other saws in better condition, only proves the folly of the first three, for if I had pursued with others the course which you desire me to adopt in your case, they would be in no no better condition than yourself." Hereupon the workman, having overruled all excuses, applied a few drops of oil, and introduced the reluctant saw to a board of seasoned oak, and repeated the operation, till after a few days, it became as bright and agile a saw as any one could wish.

We sometimes find a rusty saw at the prayer meeting. Ask him to lead in prayer and he shakes his head. Perhaps he utters a half-dozen words of prayer, not to the Master, but to the servant, "I pray thee have me excused," and short as it is, it is as long as several acceptable prayers recorded in the Bible, and if it were in the language of the publican, or the penitent thief, or Peter sinking amidst the waves of Gennesaret, or the Syro-Phoenician woman, and directed to heaven in the right spirit, it would find acceptance. But what reasons has the man for not praying? The reasons of the rusty saw. He does not feel like it. He has not prayed for a long time, and is quite rusty. There are others bright with communion with God who can do better. The workman feels tempted to hang him up, and thus spare himself the mortification, on the one hand, of being refused when he asks him to pray, and, on the other, the pain of listening to his first weak and awkward attempts to plead at the mercy-seat. But this will not be best for the subject himself. A few drops of oil, such as the beloved disciple recommends, 1 John 2: 20-27, and exercise may make his face to shine.

I sat down by the fireside of a kind-hearted man, the other day, who seemed to be in this rusty-saw condition. He is a professed christian, and his wife also. His children have been presented to God in baptism, and yet he has never established the worship of God in his house. He knows it to be his duty. He is troubled, perhaps, at times, but he is reluctant to begin. He never feels just like it. Poor man, he is to be pitied, and his children. What refuge has such a family in the day of affliction? Alas, how many families of this kind there are, and how would the power of religion be multiplied if every professedly christian family would maintain the daily worship of God!

The Importance of Regularity.

There is a great temptation at such a time of great excitement, to abate the ordinary diligence of the business man, the housekeeper, the student, and the christian; wholesome and wise arrangements looking to the regular discharge of duty from hour to hour, habits of study and prayer, and the like, are in danger of falling into disuse. The following timely remarks on this subject, introducing the memorable experience of Dr. Kane in the Arctic expedition, are quoted from the New York *Methodist.*—*Amer. Pres.*

"Nothing so supports our nature in making extraordinary efforts, or in enduring sacrifices, as a high tone of moral feeling. When Dr. Kane was locked up among the icebergs of the Arctic Circle, with the prospect of close imprisonment for months, with his men enfeebled by disease and privations, and when all but eight of his company had left him to search for a way of escape, he sustained the drooping spirits of the handful who clung to him, and kept up their energies by systematic performance of duty and moral discipline. 'It is,' he observes, 'the experience of every man who has either combated difficulties himself, or attempted to guide others through them, that the controlling law shall be systematic action. *Nothing depresses and demoralizes so much as a surrender of the approved and habitual forms of life.* I resolved that every thing should go on as it had done. The arrangement of hours, the distribution and details of duty, the religious exercises, the ceremonials of the table, the fires, the lights, the watch, the labors of the observatory, and the notation of the tides and the sky—nothing should be intermitted that had contributed to make up the day.'"

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Wait a Little Longer.

Friends on life's tempestuous sea,
When the storm-clouds threaten thee,
Wait a little longer;
Jesus, in the ship asleep,
Will his own in safety keep.

When temptation's waves roll high,
And you fain would from them fly,
Wait a little longer;
Jesus, tempted like as we,
Able is to succor thee.

You who form the christian band,
Eager for the promised land,
Wait a little longer;
Jesus, standing at the helm,
Safe shall guide you to his realm.

Though the voyage of life be long,
You can cheer it with your song,
Wait a little longer;
Safe into the port you'll glide,
Anchor on the other side.

Pine Avenue. LOTTIE.

(From "*The Last Vials*" for May.)

Thoughts for the Times.
1861.

I. It has been often said that "Honesty is the best policy," though it may at first appear to be the reverse. It is equally true that the "Knowledge of God is the source of GREATNESS," though to the world at large it may appear to be despicable. The more you live in the "great world" the less you become; the more you live in the ways of God the greater you become. The ways of the world are bordered by weeds or flowers—sometimes useful, sometimes beautiful, but at all times trifling. The ways of God are bordered by the oak of the forest, and by the cedar of Lebanon. We have many CLEVER statesmen, but have not one GREAT one;—many clever writers for the public press, but not one is great. Because they have renounced the knowledge of God, therefore what wisdom is in them? We had once a GREAT minister—Mr. PITT—not, indeed, a godly man, but one who was compelled by the temper of his age to act upon the mighty principle that Truth must not be subjected to Falsehood. He upheld the great principle of Protestant supremacy, and by the greatness of the principle he became great himself. To him we owe that final coalition of Europe against the First Napoleon which culminated at Waterloo, and gave peace to mankind for half an age. The Liberals came into power,—admirable in their liberality,—for ever to be applauded for that hatred of human blood which so happily succeeded to the blood-stained tyranny of the TORIES. Let every man have the praise that is his due. But those blood-stained Tories, and their unfortunate monarch, had still a PRINCIPLE. They stood firmly by the side of Protestant Truth. The Liberals, unhappily, had no principle. Their principle, in fact, was the abnegation of all principle. A man without a principle is like a body without a bone. It may be beautiful to look at, but it will stand no wear and tear. So it is with the man! The principle is the bone, the external actions are the flesh. Through the absence of the invisible sustaining power, all the public measures of our statesmen have collapsed. Bold words have been followed by feeble acts. Mr. Pitt formed that coalition which overthrew the First Napoleon—not, indeed, in the name of the Lord, but through the supporting influence of the Lord, whom he honored in public principle, though not in heart. Our present statesmen have no principle whatsoever: they live from hand to mouth on the expediency of the moment, and, therefore, God has left them to collapse like a bodily frame without bone. It was in the year of 1858, or at latest before the war of 1859, that a coalition should have been formed against the Third Napoleon, after the model of the coalition devised by Mr. Pitt, and matured by his successors from 1806 to 1815. Such a Coalition would have checked Napoleon at the outset, and might have arrested his career for ever; but now it is too late. TOO LATE is stamped upon every device of our statesmen, and upon every preparation for our defence. The avalanche which may be stopped by a pebble, or set in motion by a breath, having once begun its course, what power can arrest it? We might have shared with him in the liberation of Italy, and have shared with him equally in its alliance. With the most odious selfishness we kept talking, and writing, and lecturing, on the miseries of Italy, but reserved all our forces and our treasures for slaughtering the Hindoos and poisoning the Chinese. Is it not just in God to make our own selfishness the instrument of retribution? We have lost the support of Italy for ever, and have thrown the twenty-two millions of Italians into the arms of Napoleon. By that invisible cord which binds oppressed nations together, the same skillful hand which drew in Italy has drawn in, at the same time, the whole Democracy of Europe. The German people fix their eyes upon Napoleon. Poland looks to him. The Ionian Islands evidently correspond with him. Ireland invites his favorite marshal to "Tara of the Kings;" and the harp of Tara is taken down from the silent walls, and strung anew to welcome him. The Irish pilgrim, half fanatic, half poet, dreams of France and Catholic magnificence, as he wanders on amidst the haunted ruins of Clonmacnoise. Shall these things bear *no* fruit? A few months more will tell.

II. ITALY.—Italy is again in motion, or on the eve of moving; but the Italian army is far inferior to the Austrian, and has already become in some measure disorganized by favoritism and corruption. Should the Italians be defeated before the Quadrilateral, the aid of France will be more than ever required, as well that of England. We shall continue, as before, to talk and boast—and do nothing, while France will interfere with her legions, and complete her ascendancy over Italy. The Emperor knows this; and his object seems to be to wait until his presence shall become indispensable, and then to appear with an overwhelming force to reduce Austrians and Italians, equally, to a state of serfdom. A man must be completly ignorant of public affairs to believe the ridiculous assertion that England has done more than France for Italian liberty. The falsity of such a boast is evident at once. Where would ITALIAN LIBERTY be now had the Emperor Napoleon never crossed the Alps? Of course, NOWHERE. The Italians know quite well that England *betrayed* them in 1848—that Lord Palmerston first led them on to revolution, and then shamefully betrayed them; and that had not France shed her blood at Solferino, Italy would have been as enslaved as ever. How much liberty would Italy now possess had she depended upon English sympathy instead of the French bayonets at Solferino? None whatever—as every one must confess. Then how is it possible that Italy should owe to our empty talk more than she owes to the generosity and valor of France? Shame upon those who can re-echo so preposterous a falsehood! But let us not be misunderstood. We do not speak of the Emperor, but of France. The Emperor has selfish views, but France has none. The French people rejoiced in the glorious war of 1859 *long before* they had the slightest suspicion that SAVOY was to be annexed to France, or that France was to gain one particle of remuneration, except the consciousness of a gallant deed. Speak no more of English sympathy, which costs nothing, and which the Italians put down at its real value—speak of the gallant achievements and the generosity of France—in Italy, in Greece, in America during the war of Independence; and then go and look to the bloodshed and horrors of British *sympathy* in the East—a sympathy which has reduced 180,000,000 of mankind beneath a foreign yoke, and has blotted out the nationality of half a continent. France (not the Emperor) CREATES nationalities: in Greece, in Italy, in America; England in every case destroys them. So much for English sympathy. The Italians fully comprehend this. They thank us for our fine words, as far as those words deserve their thanks; but far more do they thank the French for generous and gallant deeds.

III. It may be said that if war is unlawful in the East it is equally unlawful in the West, and that the writer contradicts himself. Never was any charge more conspicuously unfounded. We write for God's Truth, not for man's hypocrisy. The British nation is the most pacific in the world. It abjures war upon Christian principle, and for that reason it will not go to war even for Italian liberty. Admirable resolution! But why, then, go to war to seize half the Birman empire? Why provoke that dreadful Indian revolt by the annexation of Oude? Above all, why engage in three campaigns to force opium poison on the Chinese? If war be unlawful, why, then, engage in so many wars which are *doubly* unlawful—first, unlawful in themselves, and next, unlawful in their object and their origin. If war be *unlawful*, you are condemned beyond reprieve by your Eastern aggressions; but if war be *lawful*, you are equally condemned by your selfishness towards Italy. When oppressed nations are in question the cry is, "Wait patiently; time will set all things right!" and with these empty words the whole public press of England has been sympathising with Italy for the last twenty years. When oppressed nations are in their agony, war is a crime, and we are the most pacific of mankind. When money is to be made—when spoil is to be won—when actual poison is at a premium—then "sink, burn and destroy," is the inhuman watchword. When we have to deal with warlike nations, "peace is the choicest blessing;" when we have to deal with the unwarlike, "war to the knife." And it is absolutely certain that had not Almighty God given us, in mercy, a speedy victory, we were fully resolved to carry on that war in China until we had destroyed one million of human lives, and all for the sake of a poisonous but profitable drug. We play fast and loose with every principle of Christianity, and make our own avarice and interest the exponents of our faith. Then we are but Scribes and Pharisees, hypocrites, in spite of all our pretensions; and are equally branded as pretenders in our warlike and in our pacific policy. We are just as much to be reproached for *not* going to war for Italy, as for going to war *with* China or the Birman empire. Such has been the writer's meaning in everything that has been said on this subject in the former numbers, and show us, if you can, the slightest inconsistency in such reasoning?

IV. THE ROMAN QUESTION.—Rome, Italy, and the Pope, seem to be the absorbing questions of the day, and one might almost think that those questions had been raised for the purpose of diverting our attention from far more serious embarrassments. The public press has the happy art of taking everything by the wrong handle so long as it can find more handles than one. The real danger is everywhere but in Italy. It is on the Rhine, the Hellespont, or the banks of the Jordan. But it does not suit the convenience of certain personages that such dangers should be suspected. Italy has now entered the second phase of its destiny. We are perpetually boasting that English influence has given freedom to Italy. How pleasant it is to sit at home by the fireside, or to stand, like the king in the parlor, counting out our money, while others are enduring all the calamities of war. How pleasant to come in when all the danger is over, and to snatch the laurels for ourselves. Italy liberated by England! Italy is not yet liberated at all. She has glided now into the second crisis of her fate. We know not in what form she shall emerge from behind the cloud, whether with peaceful beams or with a blood-red glare. We may be assured that Napoleon the Third has not closed his account with Italy. Rome is not yet evacuated—will it ever be? Naples is only half-united to North Italy—will it ever be wholly united? The French garrison at Rome has been doubled. MURAT has come forward upon the scene. The French will be again called for in the Venetian war. Can we, with such complications before our eyes, presume to boast that we have given liberty to a nation that is still in the very agonies of its fate? Can we tell what to-morrow may bring forth, or what may be the ultimate designs of the ruling spirit of the age? Of two things we may be fully assured: that the English statesmen dare not lift one finger against the will of the French Emperor. They have tamely yielded to him in Syria; they will tamely yield to him in Italy. That the Emperor Napoleon intends Naples for Murat, ROME for HIMSELF, and all Italy for some faithful vassal; and that the approaching war will decide the failure or success of those long-concerted schemes. We shall then be able to determine how much liberty or bondage we have *secured* for Italy by sitting at the fire-side when miserable nations were concerned, and compassing sea and land when our own interest and aggrandizement were at stake. The tameness of our policy on the Syrian question is an exact exponent of our political vigor. From first to last we shall witness nothing in our present Government but imbecility; and at the very moment when all our energies will be called for, we shall find ourselves helpless and betrayed. The downfall of the Pope and Popery is now looked for day by day; and Protestants exult in the hope of Protestant ascendancy over the world. What a strange delusion, yet how natural in those who have so long rejected nine-tenths of the Word of God, and have spiritualized the remaining tenth into almost nothing. The fall of Romanism will be the rise of Anti-christ, and the destruction of Protestantism. When the Scarlet Woman falls, her daughters will stumble over her prostrate body, and fall along with her. Had Protestants looked for a moment at the 17th of Revelation, they would have learned that the same power which destroys the "Woman" establishes the "Beast." The same power that destroys Romanism establishes the Antichrist (see verse 17.) What, then, will be gained by the overthrow of Romanism? Nothing whatsoever, except what Christendom so much dreads—the nearer approach of the Kingdom of Heaven, and of the Sun of Righteousness. The world, freed from Romanism, will grow in wickedness and in ignorance of the Lord and Savior Jesus Christ; and under the name of Liberty will set up the Last Apostasy and the Universal Despotism. Romanism, corrupt as it is, sets SOME restraint upon the conscience—maintains SOME reverence for sacred things—acknowledges SOME God—believes in SOME Atonement—and supports even faithfully the two grand doctrines of the Divinity of Christ, and the Trinity in Unity. But when Romanism shall be overthrown, ALL TRUTH will be swept away. One flood of universal infidelity will pervade the earth, and settle down into stagnation to poison the whole atmosphere of life. Romanism excludes the Bible; Antichristianism admits the Bible; and you think this an improvement! Antichristianism admits EVERYTHING. The Bible, and Voltaire, and Don Juan, and Thomas Paine, are mixed up together in one horrible medley, invited guests to the same banquet of death, as if Christ, and Belial, and Moloch, and the men of Sodom, were placed side by side at some public feast. The last Apostasy is the apostasy of Equality. All are equal, whether men, or angels, or devils. Distinctions are high treason against the majesty of "the people;" and every man who conscientiously believes in Don Juan or Voltaire will be as sure of heaven as he who worships the Redeemer. Such is the New Religion which is rising into light, sending out its first rays in the "Essays and Reviews," and about to shine in its full strength when the star of Popery has set. Woe to the inhabiters of the earth when the dragon shall come down, having great wrath. Yet in these terrible prospects the world rejoices, and blindly gropes its way from the twilight of murky Protestantism to the ghastly glare of Satanic illumination. It boasts of Italian revolution, and calls it liberty. It points to the circulation of the Scriptures, and overlooks the thousand volumes of iniquity shaken up together with the one volume of God's Word, and dreams of a PURE religion established by the "sympathy" of the opium-poison nation. Can Protestants who live by homicide and opium-poison imagine that from such impure hands any pure religion can proceed?

(Concluded next week.)

For the Crisis.

WAS THE 19TH OF MAY, 1780, the date of the darkening of the Sun of Scripture?

In presenting my views on this subject, I am well aware that I shall be charged by some with taking away a landmark, or lighthouse, of our faith; but you, Bro. W., know me well enough to understand that I have long been a firm advocate of the doctrine of the Advent near, and that I am still of that faith. If we have occupied a wrong position, truth and justice require an acknowledgment of it when we see it. I have endeavored thoroughly to examine the subject to the extent of my ability, with what means of information I have at command, and, after mature consideration, have reached the conclusion herein presented. If any brother with better means of information can demonstrate me wrong, I would receive it kindly.

William Miller, in his exposition of 24th chapter of Matthew, edition 1841, page 24, makes the darkening of the sun to consist in the obscuration of "the moral sun—the gospel—which is the means of light to the church," and dates it between the time of the destruction of Jerusalem and A. D. 312, when Constantine put a stop to persecutions. The "Midnight Cry" of Aug., 1843, says: "In 1780 the sun was supernaturally darkened on the 19th of May. There have been several other days of the kind since. One in France, in 1788; one in England, in 1806." The Hon. Wheeler Martin, of Providence, says: "On 19th May, 1780, where I then resided, the darkness was so great that at 11 o'clock a candle was lighted and placed upon the table; the fowls went to roost; the sheep huddled around in a circle, with their heads inward; the grass, to look at it through the window, seemed of a yellow green, the same as to look through smoked glass upon green grass." President Dwight, in Connecticut Historical Collection, says, in addition: "The birds were silent and disappeared. It was the general opinion that the day of judgment was at hand. The Legislature of Connecticut was in session at Hartford, but being unable to transact business, adjourned." Mr. Gage, in his history of Rowley, Mass., says additional: "The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the fields and retire to their dwellings." Mr. Stone, in his history of Beverly, says: "The darkness increased till about one o'clock, when it began to decrease." Noah Webster says: "The heavens were covered with a dense cloud for three or four hours. During this time, the clouds were tinged with a yellowish or faint red, for which no satisfactory cause has been assigned. I stood and viewed the phenomenon, but had not any fear that the world was coming to an end." We have also confirmatory reports from Providence, R. I., Conway, Mass., Fishkill, N. Y., Danvers, Mass., Boston, Mass., Troy, N. Y., Exeter, N. H., etc. We refrain from more full extracts from reports of the occurrence, as we think it is abundantly demonstrated that it was a *very* dark day in *some* localities.

Having thus admitted the darkness of the day, we come to notice the use that has been made of it. A strong point has been made by many writers on the fact that this generation (the generation seeing the sign) shall not pass till all these things (including the coming of Christ) be fulfilled. We do not now stop to notice the various meanings attached to the Greek (*e genea aute*); it is sufficient to say that the one generally adopted supposes the generation limited within seventy years. If the views commonly held had been true, I can see no reason why Christ should not have come in 1850 at the farthest.

Mr. Miller supposes the darkening was of the moral sun. Dr. Clark says in one place that it was the Jewish sun, and in another that it was the Pagan sun. These, with modifications, are the views of expositors generally. By reference to Buck's, as also Watson's, Theological Dictionaries, we find that they claim the darkening of sun to be great political calamities, involving the overthrow of kings, princes and nobles, represented by the luminaries of heaven. We need not examine these views, as they have been long since rejected by us, and I think justly. That there have been many periods of darkness like that of 1780 cannot be doubted. We have already alluded to one in 1788 and one in 1806. We have record also of one in Egypt, Exodus 10: 21.

We now quote from Noah Webster's Elements of Useful Knowledge, 6th edition, published in Hartford in 1815, page 188. He says: "Historians have mentioned many instances of extreme darkness in the day time, and in some cases this obscurity has lasted several days. Instances happened in Europe, in the years 252, 746 and 775. The first instance mentioned in our annals was on the 21st of October, 1716; the second on the 9th of August, 1732. A similar obscurity happened in Canada and on the Lakes on the 19th of October, 1762, and on three different days in October, 1785. On the 19th of May, 1780, a memorable darkness was spread over all the northern States. The obscurity was occasioned by a thick vapor or cloud, tinged with a yellow color or faint red, and a thin coat of dust was deposited on whole substances. In these instances, the obscurity was so great as to render candles or lamps necessary at noon day. The darkness in Canada was followed by squalls of wind, severe thunder, and in one instance by a meteor or fire ball. So ignorant were most people of this phenomenon, that many were excessively frightened, although it had occurred three times at least within the period of sixty-five years."

You will notice that all instances to which I have referred are local, not excepting Egypt. The darkness at the crucifixion is said by Matthew and Mark to be over the whole land, but John says over the whole earth. I freely admit John's account and believe it correct. You will perceive that Webster assigns a cause for the darkness in 1780, inasmuch as the air was charged with dust.

I cannot understand why the day in 1780 should have been selected as *the* dark day, unless it was supposed to come within a period otherwise determined; but I would ask, if that is the day for the sections where it appeared, is not some other date the day for the locality where it was then dark, or must we deny that the advent of Christ will be universal? Has God darkened a portion of the northern hemisphere and left the rest of the world without a sign—the prophecy of said sign being given in a land where its fulfillment was not to be witnessed.

We will now look at the Scriptures on the subject. Isa. 13: 9–10 makes the darkening of the sun *in* the day of the Lord, after the desolation of the land and the destruction of sinners. Chap. 24: 23, he makes it *when* the Lord of hosts shall reign in Mt. Zion, and in Jerusalem, and before his ancients gloriously. Joel 2: 30 says, before the great and terrible day of the Lord come; but there shall be deliverance in Mt. Zion and Jerusalem, consequently the deliverer must have come to have established Mt. Zion and Jerusalem. Joel 3: 15 makes it at the time when the Lord shall roar out of Zion and utter his voice from Jerusalem. Joel 2: 10, in the day of the Lord *when* he shall have gathered his great army. Matt. 24: 29, Christ declares it in connection with the sign of the Son of man, terror of the nations, and coming of the Son of man. In Mark 13: 24 it is made to precede the coming of the Son of man, but in connection with it. Luke 21: 25 records signs in the sun, not a cloud on earth. Acts. 2: 30. Peter endorses Joel, calling it a notable instead of a terrible day. Rev. 6: 12 locates it in the day of his wrath, when men call on rocks and mountains to fall on them and hide them from the face of Him that *sitteth* upon the throne, not shall sit.

The periods of darkening in the past may be signs and types, the great antitype being yet future. We conclude, then, that as God has said he will turn the world upside down and make it clean empty, that he designs to reduce it to chaos; and as we learn from Genesis that original chaos was complete darkness, so in the future it will be again, and that God will therefrom bring a new earth, perfect in light and beauty. May we all be found in that new earth. H. H. D.

Hartford, Ct.

For the Crisis.

Bearing Arms.

I am aware that in a paper devoted to a restricted range of discussion, too many questions may be raised, of which very few can be satisfactorily settled. I think the Non-resistance question is such an one for the *Crisis*. And I offer a few words, not to settle the question, but to give my statement of it, and because I fear some of the friends may not duly regard certain facts, and thus may harshly judge those professed Christians who are resisting the pro-slavery rebellion.

With those who regard war as do the Quakers or Friends—as ever needless, and as a worse evil than any sought to be prevented by it—I do not now dispute. But the objection now made by many seems to me of another sort. It is that war, or the use of carnal weapons, pertains to earthly governments only; whereas Christ's kingdom is not of this world. It is supposed that because Christians have a special and peculiar citizenship, they should discard all protection from the earthly government, and owe it no allegiance as such—or they owe it no duty but the general duty of an honest and peaceable behavior. In other words, Christians are not to be regarded as *citizens* of any earthly country, but only of the heavenly country and kingdom for which they wait. Consistently with this view many Advent people habitually abstain from voting. But this view seems to me not to agree with the language of Paul in the fourteenth chapter of Romans,—"Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God." Can Christians be lawful *subjects*, and yet claim no rights and owe no duties as *citizens?* The case seems to me too clear for argument. And if one has any scruples about obeying any particular law, it should be, not because the human government is not of God, but because it has erred in the enactment of a particular law. I refuse to obey the Fugitive Slave Bill, not because the United States government and all human law is of the devil, but because this so-called law is unjust and wrong. Some one will ask, How can I be a citizen of Christ's kingdom and of an earthly government at the same time? I answer, just as easily as you can be a *subject* of Christ's law and of human law too. The twofold subjection is every man's duty. The twofold citizenship and allegiance is also every man's duty and privilege.

So much for allegiance in general to the country that protects our lives and property. And now, shall we bear arms when war is made upon our country? I do not wish to decide this question for another, only to state it. And I will only say that a negative answer must rest upon the proof of two or three things.

1. That there was no danger of Slavery being extended over the North, or of the city of Washington being taken or destroyed, unless the rebellion were put down. Or,

2. If either of these dangers were imminent, they should be averted by non-Christian citizens, without the help of Christian citizens. Or,

3. These dangers, however threatening, would be less serious than armed resistance. Or,

4. Christ is to come so soon that neither the threatened evils should be much feared, nor any remedy be much desired. But then,

5. If Christ's speedy return is the appointed remedy for any of these evils, those who are not *sure* of this, must settle the question on the grounds above named.

And, in any case, Christian citizens should feel the evils which their country suffers, and should pray and labor to remove them, or that they may be as light as possible. No Christian should allow any lack of sympathy with the sufferings of his country, or any contempt or misanthropy toward those who are engaged in the present struggle. Whether the revolution shall end with the coming of Christ's kingdom or not, it occurs as an incident of the best form of earthly government. And all legitimate earthly governments are ordained of God. If we would not despise God's ordinance, we must at least *respect* the effort to put down rebellion, whether we share in the effort or not.

And those who think that the rebellion should not be put down by force, should offer their views as to the result if the rebellion were let alone. C. F. H.

For the Crisis.

Life and Death
BY THE REV. NEHEMIAH ADAMS, D. D.

In a publication from the pen of this gentleman on "The Reasonableness of Future Endless Punishment," we have the following, which we take as an interesting specimen of theological somersault which some learned (and no doubt) "good" divines, are capable of making without doing the least violence to their conscience or ministerial standing. But the statement is valuable to us on account of the admissions the Doctor is willing to make relative to the meaning of the terms life and death.

"'The wages of sin is death.' Some say the wages of sin is conscience, some the wages of sin is discipline; some, the wages of sin is imprisonment for a great, indefinite period, for the purpose of punishment and restoration. Let us adhere to the Bible. 'The wages of sin is death.' If you call it figurative, the laws of rhetoric teach us that a meaning totally opposite to the nature of a figure cannot be true. The ruling idea conveyed by the word *death* is *termination.* If you search the Bible for instances in which death means a limited infliction, and so reduce one side of the equation in the passage from which the text is taken, you must by necessity reduce the other side; and thus, so much as you diminish *death*, you must diminish *life;* for if death be not death, neither is life eternal life."

On the following page he adds:—

"Need I remind you that this is a subject which, for each of us, is of unparalleled interest? Each of us may, without presumption, say with his Master, 'I live forever.' If God says, 'Of my years there is no end,' the words may be responded to by us: 'Of my years there is no end.'"

The italics are his. Comments are unnecessary. P. B. M.

For the Crisis.

The Command.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing."—2 Cor. 6: 17.

The Lord requires his people to be separate from the world, to withdraw from all intimate fellowship with the wicked; they are not of the world even as Christ was not of the world. Jesus gave himself for them that he might deliver them from this present evil world. We may be in the world as the physician is in the hospital, endeavoring to comfort those about us. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Our affections are to be set, not on earthly but on heavenly things. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." If we enjoy worldly society, if we prize worldly pleasure, if we set our hearts on worldly prosperity, we are not walking worthy of the vocation wherewith we are called; we are not making Jesus our example; we are not obeying the command of our heavenly Father. The world is our Lord's enemy; it lieth in the wicked one; it is under the influence of "the prince of the power of the air, the spirit that now worketh in the children of disobedience." May the Lord sanctify our hearts, that we may have no relish for the vanities of time, but manifest that we are dead to the world, and alive unto God, through Jesus Christ our Lord. O for that fellowship with our risen Lord that will raise us above the world, and keep us separate from it until the Lord comes. Amen and amen. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11.

O. N. [illegible]

Berlin Falls, N. H.

For the Crisis.

Christian Association.

What a blessed thought, what a heavenly desire, what a noble position it is to be surrounded with a good, lively, whole-souled, stable-minded, thorough-going, truth-seeking and truth-serving body of *Christians*,—especially in these times of moral darkness and corruption, when the political and religious atmosphere that surrounds us seems to be impregnated with deadly influences, calculated in their onward progress to chill the very life of a zealous-minded christian out of him! And what imminent peril that dear brother or sister is in who has no religious association, but has to stand by faith in God's word and confront face to face all the dark and damning waves of error, pollution and sin which threaten every moment to dash their vessel to pieces amid the breakers of life's dark sea! Thank God, Christ is at the helm.

> "Oh for a faith that will not shrink,
> Though pressed by many a foe;
> That will not tremble on the brink
> Of poverty or woe."

Such isolated brethren need to watch with precision and pray without ceasing.

My mind is often called to reflect upon the benefits derived from christian association. Two or three times a week the members of the body of Christ can come together and mingle and commingle their songs, prayers, and exhortations together. A holy and heavenly influence is shed upon them from the holy of holies, in which our great high priest is officiating, and every heart feels the sacred impress of the life-giving Spirit, and every one goes home mutually benefitted, comforted, and encouraged to prosecute the warfare of life, in order to wear the crown of glory in the kingdom of God. It is my most ardent desire and prayer, that my destiny may ever be cast among a people who consider it their chief object to be free, and to prove all things, believe and confess the whole truth, irrespective of party interest, of whatever mould it may be. I believe it to be the duty of God's children to acknowledge the Scriptures as their only infallible guide in these days as much as in the times of the apostles; and not only this, but every brother and sister hoping for salvation in the kingdom of God, is under a very great obligation not only to believe but confess the *whole truth*, when he knows what it is. His or her light must shine, or the Spirit of God is quenched, and the approbation of God is withholden or lost upon the professing believer.

Now, then, the principle of searching for the truth as for hid treasure, and proclaiming it, when found, to the extent of our ability, will in the sequel exclude us from all sectarian creeds [illegible] parties in Christendom. And no christian in the world, whose object is to believe and practice the truth, in my judgment, can remain in such precincts long without being seriously crippled in his faith and enjoyment. I can with my present faith identify myself with any denomination in the land, on condition that I will withhold my faith from the people, and sustain whatever creed I should subscribe to. But, as soon as I speak the truth in soberness, as revealed in the book of God, and contend earnestly for the faith once delivered to the saints, which is like fire shut up in my bones, they will drop me as soon as a child would a hot potatoe, although he may be suffering greatly for food to satisfy the demands of nature. Well, this is when God wants all his people disentangled from the rubbish of sectarianism forever. This brings warm, loving hearts into a community by themselves, where they can watch over each other in the midst of life's tempestuous seas; where they can preach to, pray with, and "exhort one another, and so much the more as they see the day approaching;" where also they can sympathize with and help bear each other's burdens during their pilgrimage towards the long sought for rest.

Can there be, my dear brethren and sisters, any satisfaction to that tender father and affectionate mother who have reared a large family of sons and daughters—who have ever paid them due respect, and fondly cherished them in their affectionate hearts—in the consideration of having their children put out into various families, whose influences are diametrically opposed to that of their own, which has been sanctified by the word of God? Nay, is the ready response of you all. Then why will any who value their christian reputation, and also the blessed hope of seeing Him who is invisible, but soon to be made visible by his personal appearance, remain in those unauthorized fraternities whose influences are ever at war with the letter and spirit of the gospel, and whose energies are constantly employed in blasting your fond hopes, and drying up those springs of pleasure created by the introduction and reception of the onward progress of gospel truth? Do they not, as a general remark, spurn the doctrine of Christ's second coming and its kindred truths (which was the theme of angels and of both prophets and apostles) from their houses, pulpits, presses and congregations? Most assuredly. Then why support a christianity by your money and influence so unworthy of the name? Why not come out with becoming meekness and independence, and elevate your glorious standard of truth before their eyes, and, with the Spirit's power, compel them to feel the *force of facts*, and tremble at His word? You will do more in this way to win them over to truth, than you will to try to nurse them with sweetened milk, and they you with that which is of much less value.

In conclusion, I would say, if any are Mormons, and determined to be such, then go with the Mormons. If any are Universalists, and determined to be such, then go with the Universalists. If any are Spiritualists, or sectarians of any stamp, and determined to be such, then go along with them, and enjoy the happiness or unhappiness of moral darkness. But if you are a whole-souled christian, inside and out, of the independent and primitive mould, like the noble Bereans full of the "matter," and dare risk your cause in a skillful chieftain's hand, even King Immanuel,—then come along at once and show your colors, and identify yourselves with that noble and honorable body called CHRISTIANS.

A. N. Seymour.

Reading, Mich.

For the Crisis.

If we will Work, God will give us the requisite Strength.

There is a continual demand upon every one of upright principles, and especially every professed christian, to reform the wrong, to protect the right, to relieve the distressed, and proclaim the glad tidings of salvation to the sinful. The cause of Christ demands this. Groaning and suffering humanity demands it. God Almighty demands it, and will take care of the issue. It is not a time for dreamy moralizing. The times demand action. The gospel seed must be strown with an earnest hand, and given to the God of the whirlwind and the tempest. The arm that sows it may be weak, but the God who "gives the increase" is powerful and eternal. Our words of consolation may be short and weakly spoken, but the joy it may carry to a sorrow-stricken heart may be immeasurable. Our exhortations to repentance may be spoken with trembling voice and tearful eyes, but God may direct it with saving effect to the heart of the impenitent. The pen that writes of the salvation of God may falter in its course, but away on the highlands of the east, or the green rolling prairie of the west, it may preach to some heart with "melting eloquence." Our every day walk of holiness preaches powerfully to those with whom we associate. Our words of rebuke to the sinful, and refusing to join in the hilarities of the thoughtless, the irreverent and the gay, may, through the blessings of God, carry conviction to some hard and sinful heart.

In these things we must be *actors*. God will not do the whole of the work. Some persons suppose he will, judging from their inactivity. Man must do what he can. What he cannot do, God will. God requires him to do all within his power. Do it earnestly. Do it confidingly in God. Do it with the fire of holy zeal burning in the heart. Do it actuated by the Spirit of Christ. Do it trusting in Him who takes care of the humble and protects the upright; who gives to us grace according to our day; who controls the power of earth's rulers, and directs the destiny of earth's empires; whose pavillion round about him are dark waters and clouds of the sky; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot, and walketh upon the wings of the wind. And whose power is only equalled by his mercy and grace. In such a God as this we can confide in safety. We can lay upon him the burden of our hearts, and receive strength to fulfill our mission. When the tempest beats hard, he will shelter from the storm. When the ocean lashes into surging waves, he will speak—"peace, be still." When weakened with toil and conflict with sin, he will give the "bread of eternal life" and the waters of salvation to satisfy the soul. And when the future looks darkly ominous of evil, he will send a ray of hope through the gathering darkness and dispel the surrounding gloom. Then let us work while the day shall last. The night will come soon. Woe, then, to those who are asleep, and who are fighting against the purposes of the eternal God. The waves of judgment will bury them from the presence of that immortal company, while the righteous will receive the glorious and eternal reward of their labors.

M. R. Phetteplace.

Gloucester, R. I.

For the Crisis.

Hold your Tongue.—When?

1. When you have nothing to say.
2. When you are angry and excited.
3. When you don't know what to say.
4. When everybody else is talking.
5. When people will not hear you.
6. When persons will not be reasonable.
7. When your speech will do no good.
8. When you may slander some one.
9. When you may separate friends.
10. When you can say no good.
11. When you cannot honor Christ.
12. When you cannot glorify God.

Then hold your tongue!

H. L. Hastings.

Providence, R. I., March 6, '61.

☞ Sir Peter Lely made it a rule never to look at a bad picture, having found by experience that whenever he did so his pencil took a hint from it. Apply the same to bad books and bad company.

The World's Crisis.

BOSTON, JUNE 19, 1861.

To All our Patrons.

We shall begin next week to use a *Mailing Machine* in mailing the Crisis. For some time past we have been perfecting the arrangements for this change, and we doubt not it will insure greater accuracy in our mailing department than is possible where the name and address of every subscriber have to be *written* every week. The principle upon which the machine works seems admirably adapted to prevent mistakes, but we have not time now to describe its operation. If Bro. Cotton, who has charge of the business, chooses, when the reform has been fairly inaugurated, to tell our readers how the thing is done, we doubt not they will be interested. What we wish specially to say now is this: the change from our old mailing book to a new one, and the use of the machine proposed, may possibly at the first be attended with errors or omissions in the transfer of names. These—should there be any—we wish to correct as soon as possible. We therefore request any who may fail to receive their paper next week, or who, receiving it, discover any *material* error in the address, to inform us *at once*, so that we may rectify any thing that is wrong at this office. Our patrons will oblige us by bearing in mind this request.

We need hardly remind our friends that the utmost caution and accuracy on *our* part can be no guarantee against mistakes on the part of those to whose charge our weekly editions are committed when they leave our hands. We sometimes are informed of failures to get the Crisis when we *know positively* that it has been properly mailed by us. Postmasters and mail agents are of course at fault in such cases.

The New Tract.

We are gratified with the announcement Bro. C. F. Hudson makes of a new tract which he is ready to put to press as soon as $25 is subscribed upon the terms he names. Read his "Proposal" in another column. We shall be glad to see it promptly responded to by the friends of truth, and any subscriptions sent us will be acknowledged in the Crisis. Should the amount subscribed be insufficient to warrant the publication, those who may remit to us shall have their money returned to them. We read with much satisfaction the articles on "Umbrella Punishment" and "Unconscious Punishment" when they appeared in this paper; we deemed them unanswerable, and are now of opinion that they *alone* would make a tract amply worth the price that will be charged for the proposed publication of 24 pages. Who of us that hold the doctrine of conditional immortality has not been again and again, when contending for the literal interpretation of the revealed *death* penalty, met with the plea—*"that's no punishment"*? This pretence of the advocates of eternal misery will be thoroughly exploded by the proposed tract. Let the means be forthcoming at once so that Bro. H. can set the printer to work. Brethren and sisters, send on your subscriptions, and the whole sum required may be raised within two weeks.

The Camp Bed—noticed by Bro. D. N. Smith—is a very useful invention. Having seen and tried it, we know whereof we affirm. We think our camp meeting goers would be much pleased with it, and expect to see it gain favor among the pilgrims who shall assemble at Wilbraham. A good night's rest helps to fit one for a hard day's work; and we hope those who are waiting for the King will go to the Grove and Camp Meetings this season *to work for the Lord*. Weariness is incident to mortality;—when the Life Giver comes and introduces us to "the sweet fields of Eden," our incorruptible natures shall be forever exempt from the necessities which the camp bed is designed to meet. Let us labor that we may not fail of that eternal rest.

Eld. John Howell.—This esteemed brother, we learn from the last *Harbinger*, is obliged to relinquish his pastoral labors with the church in Poultney, Vt., because that place is unhealthy. His intimation of a purpose to remove into Western New York, was received with pleasure by the recent Conference at Seneca Falls, N. Y., and the brethren pledged him their sympathy and prayers, with such other aid as may be placed at their command.

☞ Letters for C. F. Hudson may be directed to him in care of Rudd & Carleton, 130 Grand Street, New York.

Fourth of July.

At our excellent meeting last Fourth of July, in "Union Grove," in Palmer, on Bro. A. M. Higgins' land, it was proposed to meet there again next 4th of July, 1861; but it seems to be duty for me to be in Canada East at that time; hence I cannot meet the saints to celebrate our independence in Christ, as I had fondly hoped. If it were the *Lord's* will, I should be very thankful for the privilege of another meeting in "Union Grove;" but *soon* we may expect to meet in the bowers of an eternal paradise, where peace forever reigns and sorrow is never known.

M. Grant.

For the Crisis.

A Proposal.

I have for some time desired to publish a tract, of about twenty-four pages, with the following title: "Eternal Death in the literal sense is Eternal Punishment." One of the commonest objections made to our view is that extinction is not eternal punishment, and even that it is no punishment at all. To this I have replied in various ways, in different places in "Debt and Grace" and "Christ our Life." But it will be convenient for myself, and it may be convenient for others, that the whole matter,—the argument from the Scriptures, from common sense, and from numerous orthodox concessions,—should be put into a tract. In my business I cannot stop to argue the point with an objector, but would rather silence him at his leisure, and without the heat of controversy, by giving him something to read and calling on the next man.

If I prepare such a tract, I shall incorporate the substance of articles on "Umbrella Punishment" and "Unconscious Punishment," which will be recollected by some readers of the *Crisis*.

The expense will be about $20 for stereotyping, and then $11 each thousand copies. I would incur the expense at once if my circumstances allowed. But I owe $600, and must pay it out of my carpet bag. Preaching or lecturing, I find, does not materially contribute to the desired result. Some creditors are also dunning. I must therefore observe the most rigid economy, and avoid all new expenses. And my "proposal" is this: I will send the tract to the printer as soon as $25 is subscribed, to be paid in copies of the tract, at $2 per hundred. Those who wish to help in the matter can tell the editor of the *Crisis* how many copies they will pay for as soon as issued. They will then be sent to order.

C. F. H.

For the Crisis.

Evening Shadows.—No. 11.

BY S. S. BREWER.

> "These shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh and burn her with fire."

Dear Reader:—Having in a previous number treated on the first and second of these judgments, we shall proceed to notice the next in order.

Third. They shall make her naked. I understand this to imply an exposure of her secret deeds of darkness to her blind, infatuated devotees, and also to the gaze of the world. 'Tis yet fresh in my mind, the astonishment manifested in this part of the world at the statements made by Dr. G. Achilli, at one time high in authority in the city of Rome, as he made a naked exposure of what he beheld in the dark, gloomy, damp cells—of the inquisition in that city, and for which he was persecuted and belied, after his arrival, by priests in this country. They were tales of cruelty and blood. From a very interesting article in an Oct. number of the *Crisis*, by Bro. D. T. Taylor, I make the following extract:—

"But, as though it were not enough to unveil from obscurity the vile and cruel modes of torture, God has in wrath against her put the records of those tortures of human flesh into possession of the Protestant world. In the plunder of Rome, in 1848, the books of the inquisition were carried off and sold in the streets, and after passing through several hands are now safely deposited in the College Library at Dublin. Here, in the manuscript room, in some sixty huge quarto volumes bound in red (fit color for the sanguinary tale they tell) are the real minute books of the dreaded Romish inquisition, extending over a period of one hundred years. They contain the actual proceedings of the 'Holy Office,' in the handwriting of the inquisitors and their clerks."

Thus God in his judgment on the whore of Babylon is, through human instrumentality, making an expose of her consummate wickedness. They are making her naked.

Fourth. And they shall eat her flesh. This I understand to mean a taking away of her revenues, riches and monastic institutions, of which a vast amount of the former and an immense number of the latter have been confiscated of late. I have before me an article taken from the *Journal l' Italie*, of Turin; a brief extract will illustrate this matter. It reads thus:—"By a decree of the present government of Naples, all persons of whatever creed are declared equal before the law, and ecclesiastics have no longer any peculiar exemption. All monastic orders for either sex cease to be recognized by the government. The same fate has fallen on benefices of all kinds without cure of souls, and on all chapters of collegiate churches. The property of these religious houses is taken into the benefit of the government.... One million three hundred and forty thousand seven hundred and twenty-seven ducats" [equal to one dollar] "and seventy-nine grani is the capital which is in possession of the conference missions, and which by the recent decree has been cast into the ecclesiastical fund at the disposal of the government. This vast sum has been amassed in the interval between 1818 and and 1856, and extorted by priestly arts from the weak in mind and body, the sick and the dying, for the support of the home missions. In the continental provinces of this country alone there were from eight hundred to nine hundred monasteries."

The new government of Garibaldi, who detests the Pope and has recently called him anti-christ, has eaten this great amount of flesh from the old carcass. Permit me to give you some idea of these Neapolitan missions:—"Periodically, every village in the kingdom was visited by a mission, who had two objects in view—to frighten the people into a most degraded spiritual subjection, and to ascertain the public sentiment on all political matters. The mission over, the report was sent to the conference of missions in the archbishop's palace in Naples." Says the writer:—"I have been [illegible] at many of these missions, and have [illegible] with horror at the means which I have seen adopted to 'spiritualize' the multitude. Priests throwing skeletons over the pulpit and rattling them against the wood work, to show the certainty of death; holding lighted torches under the wrist to illustrate the nature of hell fire and the future fate of the sinner; lashing themselves with iron chains to urge the necessity of penance; while a thousand victims of superstitition were on their knees scourging their backs with whips brought to church by order;—all this mountebank performance accompanied by shrieking, yelling, fainting, and followed in some cases by premature births and untimely deaths. This is merely a glimpse at the spiritual phase of the home missionary labors." All this in the country where the Madias were sent to the galleys a few years since for reading the Scriptures; where his devout Catholic majesty turned the brazen throated cannon and shot down his subjects, for which he has been known ever since as King Bomba. Thanks be to the Lord, those days of Papal ignorance, power and cruelty are forever past, and the once fat, bloated, overgrown harlot is losing her flesh, and there remains only a mere relic of this woman drunken with the blood of saints and the martyrs of Jesus.

We shall reserve the last of the judgments specified for another article. You perceive, dear brother or sister in Christ, the solemn yet glorious fact that one and only one more judgment awaits this Babylonic harlot. Then comes the martyr's jubilee. Then comes our Redeemer to make inquisition for the blood of his saints. Truly, the shadows of the evening are stretched around us. O Lord, prepare us for the time of trouble that hasteth greatly. Amen.

For the Crisis.

Thoughts on the Coming of Christ.

> "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 9–11

I often, in imagination, witness that solemn and impressive scene where Christ takes his final leave of the eleven. I see him as he stands in their midst, bestowing upon them his blessing, and speaking, as was his wont, in words of holy wisdom, when lo! a voice from the "excellent glory" calls, "Son, come home!" and quickly obeying the heavenly mandate, I behold him silently rising from among those chosen ones. No words are spoken, but with grief too deep for utterance their eyes follow the fast receding form of the Son of God. Higher and yet higher he soars through the vast fields of space, until at length, while they are straining their vision to the utmost to catch a last glimpse of their loved Master, a cloud passes over him and he is obscured from their sight forever. But still they stand transfixed, those sorrowing ones, with eyes yet upward gazing, while their bosoms heave with grief unspeakable. No wonder that their hearts are sad and desolate, for He whom they loved has suddenly, by an unseen power, been caught away. Yes, their Guide and Counsellor, for whom they had forsaken all else to follow, has gone. From city to city they had journeyed with him; down by the sea shore and upon the mountain's side, in the temple and in private dwellings, they had hung upon his lips as he "spake as never man spake." Through evil report as well as good they had clung to him. When hungry, he had fed them with his own hand; in the hour of peril had quelled their fears and stilled the tempest's roar, healed their sick, and breathed life again into their dead. Well might they mourn when their hearts are entwined around him by such tender ties and fond recollections.

God, methinks, as he looks down from his throne above upon these disconsolate mourners, is moved with pity and compassion, and summoning around him the shining host, selects two of the fairest of the angelic throng, and commissions them to earth with a "peace branch" for those aching hearts. Then newly dipping their cherubic wings in glory bright, those swift-winged messengers in haste descend, bearing words of peace and comfort to that pilgrim band. They speak; and slowly withdrawing their tearful eyes from the sacred spot where Jesus disappeared, the disciples look to see who have thus unceremoniously intruded upon their silent grief—when lo! two forms of unearthly mould and beauty stand before them. How cheering is their address. "Ye men of Galilee," say they, "'why stand ye gazing up into heaven?' Have ye forgotten, in this hour of sudden bereavement, the glorious promise which he left you? Said he not, 'let not your hearts be troubled?' 'If I go away, I will come again and receive you unto myself?' Sent by our God, we come to refresh your memories and corroborate this truth. Then cheer up, beloved of the Lord, and 'be not faithless but believing,' for 'this same Jesus which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' Not as an unapproachable something, without form or parts—not as a 'disembodied spirit,' but in like manner as he went away—a real, tangible substance. You shall again grasp the hand you have so often pressed in welcome greeting; again look into those calm, pure eyes, which ever beamed with holy love and tenderness; again recline your weary heads upon the dear Redeemer's breast, and listen to his ever gentle voice." The angel's mission ended, methinks I see them unfurl their snowy pinions and soar back to heaven. And the disciples, cheered and comforted with the glorious prospect of a re-union with their Savior, dry up their tears, and go forth inspired with new zeal and undaunted courage to labor in his cause, and patiently await his promised return.

Christian friends, how is it with us today? Are we thus zealously performing the great and important work assigned us? are we "also ready," watching and waiting for the glorious appearing of the Son of God. Time on its untiring wing is bearing us swiftly, and almost imperceptibly, along toward the closing up of all earthly scenes, and the ushering in of the great day of God; and oh! let us, while it yet lingers on the threshhold of a vast eternity, individually, make the solemn inquiry. Surely it will be the very height of folly, and the most daring presumption, for any with God's word before them to wilfully close their eyes against this great revelation—turn a deaf ear to its solemn warnings, and say within themselves, "my Lord delayeth his coming—there is time enough yet," for unto such he has declared that he will come as a thief in the night—in an hour when they look not for him.

The second coming of Christ is indeed a delightful theme for the contemplation of every true child of God. Every lawful heir of the "promises made unto the fathers" is looking forward with bright anticipation to the certain and speedy consummation of all sublunary things, the establishing of Christ's kingdom on the earth, and his eternal reign with his children. How eagerly the travel-stained pilgrim" looks toward the end of his toilsome journey. As he plods with weary footsteps through this "vale of tears," enduring trials and privations at almost every step, he is sustained and comforted through all the ills of life by an unfaltering trust in God's unfailing promises. How joy swells his bosom and hope buoys up his fainting heart as he draws near home. He sees with faith's clear vision, but a little distant, a resting place for his weary limbs and aching head. Already the green fields of Eden, with their shading trees and cooling streams, are heaving in view. Already the sweet songs of the birds of Paradise fall upon his delighted ear. Soon he shall rest in that bright home of the faithful,—yes, in that land of unfading glories sit down with loved ones, to go no more out forever. No holy ties will be sundered there; no farewell words spoken; no tolling death bells will be heard to strike their mournful peals, telling the departure of loved and cherished ones; and the slow moving hearse will never pass Jerusalem's golden streets, for saith the inspired man of God, "there shall be no death there." But friendship will forever flow with a perpetual fullness, and wisdom shine with an unclouded splendor.

Brethren and sisters, let us who profess to love and are looking for the "glorious appearing of our Lord Jesus Christ," see to it that *we* are continually walking in the light—constantly in that position where we may catch the first glimpse of our returning Lord, and hear the first sound of his approaching footsteps. Then, with a good title to our glorious inheritance, we shall be able at the angel's summons, to go out and meet the Bridegroom, and with him enter into the kingdom which he has prepared for all his dear children. Oh! that none would be so unwise, so unconcerned respecting their eternal interests, as to procrastinate the great work of repentance, and neglect until too late to insure to themselves a happy home in the Paradise of God; but that they might see the importance of improving the present moments, and hasten while the day lasts to knock at mercy's door while it is open, realizing that soon, very soon the night cometh when the Master will arise and shut to the door; and oh, terrible thought! "when God shutteth no man can open."

Griswoldville. Sarah.

For the Crisis.

A Letter.

My Beloved Brethren and Sisters:—Having become seated for the purpose of writing, I find a variety of letters before me unanswered—some from Mass., Ct., and R. I. I find myself incompetent to the task of writing you individually, which I should prefer doing; but as you are mostly readers of our family paper, please accept this as a reply to your welcome letters. My only apology for not writing is, I have not been sufficiently strong to write, study, or perform any labor, until of late health is improving somewhat.

Some of you have spoken of great triumph through grace over your own evil natures, and over the vanities of this vain world. I rejoice with you that amid extreme perils your faith is strong enough to overcome the world with its sinful affections. But while I rejoice with you, there are other classes occasioning the falling of pity's tear at the throne of grace. Some of you have been tried and exceedingly tempted to that degree that you fear you shall be finally overcome, and never share in the overcomer's reward. Take courage, fainting one, though you find such weakness in yourself. There is one whose sympathies are enlisted, to whom all power in heaven and earth is given. His was the love which prompted him to leave his glorious abode and take "upon him the form of a servant," becoming of "no reputation," because he viewed frail humanity without an intercessor. And inspiration declares he remains "the same, yesterday, to-day and forever." Hear the word of God, all ye who fear the Lord and obey the voice of his servant, yet walk in darkness and have not light: let such trust in the name of the Lord and stay upon their God. Isa. 50: 10. Some have been wounded; you think you could have easily borne it had it not have come from those you supposed your friends—those whose voices have mingled in prayer with yours.

Alas! lamentable fact, that one christian (professedly) should seek to wound or injure another,—but thus it is—thus it has been—thus it doubtless will be, until the reign of peace and righteousness is established. Poor, blind apostate! how little do you realize the solemn import of this language, "better that a millstone were hanged about" thy "neck and" thou cast "in the depth of the sea" than to "offend one of these little ones." Ah, beware how you deal with those of whom there is any possibility of their being christians. Scripturally, if you wound them, you wound Christ. Who dare use the tongue of slander against Christ? Who dare impugn his motives? "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me:" this sentence will strike with dread many an ear, at the last great tribunal. I pray that it may greet our ears with pleasure on account of cups of cold water administered by us.

You that are wounded, be very cautious in regard to the spirit you possess. Try well thy spirit, and cherish none but the one manifested by Jesus when he prayed, "Father, forgive them; they know not what they do."

Another class have said, "it seems impossible for me to obey the gospel." There must be wrong existing here, for God certainly does not require that which he does not enable us to perform. His commands are not grievous. Do you know, if those unacquainted with our Master should hear us say this, they would think we had a hard Master? Could we tell them ours was a God of love? I do not think it sinful to regret our short-comings in the performance of duty, or to sorrow over our slow progress in overcoming evils existing within or without. This has been the experience of the good in different ages, and ofttimes it has been the stepping stone to greater attainments, more power with, and greater access to, the people, in winning to Christ. But when one complains of the gospel requirements being so hard as to be impossible to be performed, I think sin is lurking very near. What has caused this change to come over you? Once you didn't think the gospel hard. It was truly glad tidings to you; you actually seemed to suffer more from fear that you should not obey all, than you did from obedience. (Bear with me in my plainness of speech toward you: it is not because I am an enemy.) Do you recollect that once a slight mist would not have detained you from the prayer circle? Neither would you have been likely to have gone far in the rain where prayer was not to be offered. Ah, no wonder mental darkness usurps the place of light and peace! Again, do you know you conform much more to the world than you once did, not merely in one particular, but in several, in conversation, in dress, in general appearance? In a word, I fear you court the friendship of the world, and it is at enmity with God. Do you say the Scriptures say, "be courteous?" Very true; but do you not think in a far more exalted sense must we be agreeable and pleasing? Not merely to be highly esteemed of the world, to win their favor, to win them to us;—nay, verily, but if possible to win them to Christ. I think we should be very jealous of those to whom we cannot introduce Christ, or, at least, of having friendship exist very closely with such. O, I beseech you disentangle yourself from those elements necessarily bringing bondage. Your position is very unsafe. O, once more become allied to the living vine, and deny self of all that makes you less heavenly minded, or brings in the least spiritual decline. Oft visit your closet, and may we each be enabled to sustain characters spotless enough (through Christ) to be accepted in the consummation. Farewell.

Yours in christian affection,

Jemima D. Bo[illegible].

Bangor, Me.

For the Crisis.

A Leaf from my Journal.

Left Lawrence April 19th for a short tour in Maine. Spent three Sundays in Augusta. Gave eleven discourses there. Had some good meetings. Some few have been converted there within a few months past. There is a little company there that are striving for the better land. May the Lord bless them, and preserve them blameless to his coming and kingdom. Baptized two. Others are waiting, expecting to go forward when able, being sick when I was there. Had one meeting on Bolton Hill, four miles east of Augusta. Some few there are interested to hear on the subject of the speedy coming of the Lord. Held four meetings in Belgrade, in two different places, some miles apart. Found a remnant still looking for the promise to be fulfilled—I will come again. Blessed promise! May we be among the ready ones, so as to go to the marriage supper.

Gone eighteen days, preached sixteen discourses, attended six social meetings, travelled some four hundred miles, baptized two, made one hundred and eighty calls, and returned home. Packed and stored my goods, and left the United States of America for Nova Scotia, on a visit with wife and children, and Sister Abigail Mussey. Had a pleasant passage of a little more than three days. Arrived here in Nova Scotia Saturday, May 25th. Sunday, 26th, spoke twice at the Advent Tabernacle, at Bear River. House full and good attention. More anon.

Signs are thickening to show that redemption is nigh. Let us watch and pray always, that we may be counted worthy to escape all the things that are coming on the earth, and stand before the Son of Man.

Wm. M. Ingham.

Clements Port, June 1st, '61.

For the Crisis.

Camp Bed.

Bro. Wendell:—I wish to call the attention of those who purpose attending Camp Meeting this season to a camp bed I have just completed, and which will be for sale at Bro. G. T. Adams', 167 Hanover Street, or at Dickinson, Lincoln & Co.'s, 15 and 16 Faneuil Hall Square. It is so constructed that it can be packed in a two foot trunk, and weighs but from six and a half to nine pounds. Being provided with sacking bottom, no straw or other bedding is needed but covering. It is a very convenient article for household use. Price $2.00.

D. N. Smith.

Correspondence.

From A. F. Servis.

Bro. Wendell:—As we are nearing the judgment, I desire to exchange a few thoughts with the dear saints who are looking for rest, eternal rest, a little beyond the present strife of the nations of earth, in the paradise of God—the earth made new. Amid the present excitement of earthly governments for a preparation for the "battle of the great day of God Almighty," how it becomes the heirs of the kingdom soon to be established to be sober, believing, watching and praying, lest that day overtake them unawares.

Dear brethren and sisters in Christ, whatever your lot may be in the present life, I beseech you despair not. "Be not weary in well doing, for in due season you shall reap if you faint not." Jesus loves you, intercedes for you, and if you love him and his appearing, you will soon receive a righteous crown. If you look for him, he will soon appear for your salvation. The evening shadows are fast passing away, and the day of bright glory appears in view. It is your privilege to "look up, for your redemption draweth nigh." The last page of prophecy is being fulfilled. The history of this world is almost complete. The political horizon is portentous of a "whirlwind rising up from the coasts of the earth and going from nation to nation." Then the last great conflict will be over. Shield us, then, O thou great Jehovah, from the last great storm of the present life, and give thy children rest.

Backslider, wake thee once more, and quicken thy return, as you will want eternal life when Jesus comes. And speed thee, O careless sinner; get ready, for soon, very soon, you will want a covert from the coming storm, and none but Jesus can be your help. Now is the time for reconciliation, for labor, and a speedy preparation for eternal joys. Soon the Master will be here, and we receive according as our work shall be. O Lord, awaken the careless and save thy people. From a brother in hope of eternal life soon.

Holly, Mich.

INTELLIGENCE.

London.

In a notice of the contents of the London Quarterly Review for April, 1861, the Herald of Progress says:—

Of the articles, the titles of which are given above, one of the most instructive is that on the Spiritual Destitution of London. From it we glean the following statistics, showing the ratio of church accommodation to population at different periods in English history:

In the latter part of the reign of Edward III., in 1377, the entire population of England was but 2,823,802, which was less than that of London in 1851. In Edward's reign, the entire number of churches and chapels in the kingdom was 7,000, or one place of worship to 332 people. In 1509, there were 9,407 churches, and 645 religious houses in England, and a population of 5,000,000; this gives one church to about 500 people in the reign of Henry VIII. In 1851, there were of all religions and all sects, 34,467 places of worship in the kingdom, and a population of 18,000,000, giving one to about 522. Thus in the last 500 years, England had most church accommodation for her people, by nearly two to one, when she was most barbarous and uncivilized!

The increase of population in London during 500 years appears to have been as follows: In 1377 it was 34,371, within a circle of eight miles radius, Paul's Cross being taken as a center. The number of churches and chapels at that time in the city was 139. In 1509 the population was 200,000; in 1603, 300,000; in 1696, 479,000; in 1861, 3,000,000. In 1851, when the population was a little less than two and a half millions, there were in London 458 places of worship belonging to the Established Church, and 639 belonging to Non-Conformists, which accommodated in all 701,723 people, or less than a third of the population.

"Church-room," says the writer, "is barely adequate if it be capable of accommodating fifty-eight per cent. of the population in a given district. But we have already shown that, as far as the church is concerned, the London poor, and especially the poor of London West, partake very little in the boon, such as it is. Of the 18.7 per cent. for whom the church provides, twelve per cent. at least belong to the paying classes. As regards Dissenters, things are even worse. It appears that the amount of accommodation provided within the bills of mortality by all the Non-Conformist bodies put together, including Roman Catholics, foreign Protestants, and Mormons, scarcely reaches eleven per cent."

Executions in Japan.—A letter from Jeddo, (Japan) in the *Abeille du Nord*, contains the following passage: "Executions are very frequent in Japan, and at Jeddo scarcely a day passes without one. Beheading and ripping open the abdomen are the most usual punishments inflicted. Not long since the murderers of a prince were boiled to death in large kettles. The other modes of execution by which the Japanese tribunals attempt to terrify criminals are crucifixion, cutting open the chest, breaking the limbs with an iron bar, exposing of the criminal to the attacks of insects in hot weather after stripping him naked and smearing his body with honey, etc. These cruel punishments, however, do not diminish the number of crimes; on the contrary, they seem to have produced the most reckless contempt of death. The following incident occurred not long since: A Japanese policeman was walking along the middle of the street, when a European on horseback told him to stand aside, and, as the order was not obeyed, struck him with a whip. The Japanese rushed on the aggressor, unhorsed him, and drew his sword to kill him, when a neighboring shopkeeper exclaimed that it was the English consul. The Japanese hesitated on hearing this, and the foreigner meanwhile got away. With his drawn sword in his hand, the policeman immediately went to the nearest tribunal and stated his case to the presiding judge. 'You drew your sword to avenge the affront,' said the magistrate, 'that was was right; but you did not kill your enemy, and you know that an insult, if not avenged by the blood of the offender, must be avenged by the blood of the offended.' The judge had hardly finished speaking when the policeman ripped up his abdomen with his own hand, and died on the spot."

FOREIGN NEWS.

GREAT BRITAIN.

Lord John Russell said in Parliament that the Government had no information of a Canadian volunteer regiment having tendered its services to the United States, and of course could not say what action should be taken.

The Adriatic took out the news that the British Government would not permit privateers or armed vessels to take prizes into British ports. Lord John Russell, in his letter to the Lords of Admiralty, directing them to carry out this intention, says it is done to secure the strictest neutrality.

Mr. Siddell gave notice that he should ask Ministers if this interdiction is not at variance with former practice, and the reason for this change of maratime policy.

Lord Stanley gave notice of his intention to ask what steps Government had taken to prevent the violation of neutrality in the case of the regiment of volunteers in Canada who have offered their services to the United States.

Five cases containing one hundred rifles, directed to the Commercial Bank of New New York, intended for the steamer Adriatic, were stopped at Galway by the agent of the line, who refused to let them pass.

Lord Elgin, at the banquet given to him by the Grocers' Company of London, said he doubted if we would have trade with China without political relations, although he agreed that it was not potitical relations but trade that he wanted. He believed our relations were now established on a footing not likely to be disturbed in future.

The Bombay mail of the 12th has reached England. News unimportant.

FRANCE.

Prince Napoleon had embarked for Spain.

The Paris Bourse was flat and lower, and rentes were quoted at 69f. 20c., influenced mainly by Count Cavour's illness, which caused considerable anxiety.

French political news is unimportant.

The Paris correspondent of the London Herald argues that Italian independence will be buried in Count Cavour's grave, and the peninsula become a mere tendency of France.

ITALY.

Count Cavour died at 7 o'clock on the morning of the 6th inst. His death caused a profound sensation.

The evening preceding his death his state had become so alarming that great emotion was evinced by the people of Turin and immense crowds surrounded his residence.

Signor Minghetti is intrusted *ad interim* with the portfolio of Foreign Affairs, and Gen. Fanti with the provisional administration of the Marine.

It is rumored that Garibaldi contemplates a visit to America in a month or two, if war in Italy appears unlikely.

SPAIN.

The Queen of Spain has given birth to a princess.

AUSTRIA.

The Empress is suffering from ill health.

In the Hungarian Diet the address to the Emperor, proposed by Mr. Deak, was adopted in the Lower House by three majority, the vote being 155 for to 152 against.

PRUSSIA.

The Chambers closed on the 5th with a speech by the king. He said the results of the session tends to confirm the government in the line of policy it has adopted, and it will also augment the influence of Prussia in Europe. The votes of credit for the army did not affect any vital principle. The military organization of Prussia is strong and satisfactory. He said the Danish Government has not entirely yielded to the demands of the German Federal Diet.

The proposals made by Denmark do not afford a certain prospect of a solution of the pending question, but the nature of the relations between Prussia and the Great Powers offers a guarantee that they will be affected by the energetic measures which may become necessary within the frontiers of the German Federal territory. He concludes with aspirations for peace and prosperity.

DOMESTIC NEWS.

Hagarstown, Md., June 15. An express messenger has just returned from Harper's Ferry, having left there this afternoon. He was in the Ferry several hours. All of the Baltimore and Ohio Bridge has been burned, except two spans and 300 yards of tressel work. The bridge over the Shenandoah river is still standing. Persons walk up and down the canal on the opposite side of the river freely; the sentinels stationed there do not interfere. Two camps are still on the heights, containing about 600 men. The remainder of the troops vacated to-night, to follow the main body to Winchester.

The greater part of the 14,000 troops stationed at the Ferry go southward to join Beauregard and Lee's forces. The smaller body it is believed will march to join Wise at Romney, who is on the march to oppose the advance of General McClellan's column from the West. Wise has 30,000 men at Staunton, one regiment of which has already marched. A great number of small arms, said to be 1000, were thrown into the river by the rebels and also some of their accoutrements; boys and men are recovering them. The place wears a desolate appearance. Some large guns only have been removed six miles up the Shenandoah. It was reported at Harper's Ferry that the locomotives below Aquenon had also been burned with those at Martinsburg, numbering in all 70.

The picket of the Virginians opposite Williamsport retured to-night after an absence of two days.

Ex-Governor Manning brought the order to evacuate Harper's Ferry.

The Messenger saw the Scott Legion on the march to-day. They looked well. He also saw the 1st Philadelphia city troops, who were in good health. Letters mailed to the Philadelphia regiments here reach them safely.

New York, June 15. The schooner Savannah, a privateer, under the charge of Midshipman Cook, with the stars and stripes floating triumphantly over a secession rag, arrived here this afternoon. She was captured by the brig Perry, about 60 miles outside of Charleston.

She is schooner rigged, formerly a pilot, and has an 18-pounder pivot gun amidships. She had been out from Charleston about 36 hours, and had captured the brig Joseph of Rockland, which was sent into Georg-town, S. C.

The crew of the Savannah, thirty in number, were put in irons and transferred to the frigate Minnesota.

Louisville, Ky., June 15. The Charleston Mercury of the 11th mentions the capture of the privateer Savannah, and calls on Jeff. Davis, if the crew is hung, to retaliate. It also complains of the traders' habit in supplying provisions to the blockading fleet.

The Raleigh Standard says the volunteer force of North Carolina is twenty thousand.

New York, June 16. The Herald's Washington dispatch says: Gen. Scott received reliable information on Saturday, from Manassas Junction, that the rebels are concentrating all their forces there, and he (Gen. Scott) has no doubt they will make a stand there. The rebels were to strengthen their forces at Fairfax Court House on Friday. A military officer of high rank said on Saturday that he thought it probable a movement would be made in the direction of Manassas Junction. Very large trains of Government wagons, laden with ammunition, camp equipage, and provisions for troops across the Potomac, left Saturday evening under the escort of regular U. S. infantry. A lady relative of a distinguished General of the U. S. army, who has arrived from Mississippi, passed through Manassas Junction Saturday forenoon. She says the troops to be seen there are not so many as she saw in passing through Alexandria. The troops at Manassas Junction talked freely of attacking Washington, and seemed quite confident of capturing it.

The Times' Washington dispatch says: Gen. Butler has demanded 15,000 additional troops and will have them in five days, the men being ready and anxious to go. Governor Morgan has agreed with the Government to send a full regiment from New York every three days, until her entire force is dispatched.

A signal balloon was seen at a considerable distance over and beyond the chain bridge on the Leesburg road, Friday. It is supposed it was sent up by the rebels for the purpose of communicating intelligence to the secessionists in this vicinity.

Washington, June 17th.—The Massachusetts First Regiment arrived here at seven o'clock to-night. They passed through Baltimore quietly. They are quartered on Pennsylvania Avenue. Less than an hour after their arrival, all the soldiers were well fed—a fact unequalled among any troops that have heretofore arrived here.

Later news has been received here from Fortress Monroe than at Baltimore. Great preparations are going on there for a battle, which it is expected will occur to-night.

A rebel battery on the Potomac, eighty miles below the city, fired into a vessel today with muskets, the river being half a mile wide at that point.

Additional troops have been sent across the river to-night. Rumors are rife that Beauregard intends to advance to-night.

A skirmish occurred on the London Railroad, ten miles out from Alexandria to-day.

The War Department desires it stated that all vacancies in the army are filled, and all further applications are useless. Over ten thousand applications have been filed since the war commenced.

The New York Tribune says: "Orville H. Browning, the new United States Senator for Illinois, has long stood at the head of the bar of that State. He resides at Quincy, and must be fully sixty years old. Probably no appointment could have been more satisfactory to the Republicans of Illinois."

Obituary Notices.

Died, of consumption, in Thorald, C. W., May 10th, Elizabeth McClellen, daughter of John and Harriet McClellen, aged twenty-one years, nine months.

Her disease preyed steadily upon her for nine months, defying the skill of her physicians. She stated during her sickness that she should rejoice to see the Lord come, but disease would not yield its victim, and she fell under the enemy, but in the triumph of faith, believing, apparently without a shadow of doubt, that she would have a speedy resurrection unto everlasting life. Her hope in Christ remained firm unto the end, and a short time before her death, she exhorted her friends to be faithful to God, stating that if so they would soon meet in the Kingdom. Her friends sorrow, but not as those which have no hope. No—there is hope in her end, and Elizabeth will live again. Sermon at the funeral preached by the writer, to a large and attentive assembly, from John 11: 25, which words were the choice of our sister for the occasion.

Henry Stevens.

Harbinger, please copy.

Died, at N. Turner, Me., May 23, 1861, Flora A., daughter of Leander F. and Adelia D. Teague, aged five years and four months.

Although almost constantly in her mother's arms, (not being capable of walking,) the kind care and attention bestowed upon her by her parents, showed how dear she was to them, and how great must be their loss. The writer had the privilege of speaking words of comfort from the language of the prophet, Jer 31: 17. May the parents sorrow not as those that have no hope, but believe Jesus will come to raise their little one to life and immortality.

"Then together, father, mother,
With their darling child will be;
By the peaceful, flowing river
Of life's water we'll be free.
No more sorrow, no more weeping,
No more parting hand of death;
Soon will come the heavenly greeting,
In the restituted earth."

E. M. Haggett.

Died, in Portsmouth, N. H., June 11, 1861, Zara Thompson, father of our Bro. Henry Thompson, aged sixty-four years.

Also, our dear Sister Sarah, wife of our beloved brother William Shapley, sister-in-law to Bro. Zara Thompson, died the same day. Notice will soon be given. May the Lord comfort the numerous mourners.

W. Pratt.

Notices, &c.

Special Notice.

Eld. Miles Grant was appointed by the Christian Publication Society to act as Travelling Agent for the Crisis. Monies on subscription, for publications, and on account may, therefore, be paid to him and he will account to the office. Payments made in this way to Bro. Grant will be acknowledged in the Crisis the same as if remitted to the undersigned.

Rufus Wendell,
Business Agent.

Wilbraham Camp Meeting.

The Camp Meeting Committee think favorably of Monday, August 19th, as the best time for commencing the meeting at Wilbraham this season. It will soon be definitely fixed upon and announced in the Crisis. Friends wishing to make suggestions as to the time for holding the meeting may write me, and I will inform the Committee of their preference.

R. Wendell, for the Com.

Notice.

Providence permitting, there will be a Tent Meeting held at Floyd, Floyd Co., Iowa, to commence July 11th, at 8 o'clock. Eld. Moses Chandler will be present to preach the word with the New England Mission Tent. Hope to see a general gathering of the brethren from abroad.

Peter S. W. Dayo.

Herald, please copy.

Eld. M. Grant in Canada East.

On the 27th of June Eld. M. Grant will commence a series of meetings at Danville, C. E., and continue as long as may be thought advisable. By the earnest request of the Church,

J. Porter.

Danville, C. E., June 1, '61.

Grove Meeting.

Eld. Miles Grant will attend a meeting of days with the church in North Stanbridge, C. E., to be held in a pleasant grove, on the land of Bro. H. N. Currie, in the Stone Settlement, to commence July 11th, at 10 A. M., and continue over the following Sabbath. A general attendance is solicited. Brethren, let us make this meeting a subject of prayer, that it may prove to be for the glory of God and our good.

C. P. Dow.

Notice.

The next R. I. Quarterly Conference will be held at Foster, R. I., commencing June 26th, at precisely 2 o'clock, P. M. At the request of the church, the religious exercises will be protracted over the following Sabbath. Those from abroad will come on the Providence and Danielsonville stage and stop at Hopkins Mills. Let us again come together prayerfully and in the spirit of our Master.

M. R. Phettteplace, Clerk.

Grove Meeting.

By divine permission, a Grove Meeting will be held in the township of Baraboo, Sauk Co., Wis., on the road leading from Baraboo to Merrimac, near the Saw Mill, commencing on the 21st of June, and holding over Lord's day.

W. Sheldon.

Grove and Camp Meeting.

A Grove Meeting will be holden at West Wareham, Mass., near the Tremont Depot, upon the Fair Haven Branch R. R., to commence July 4th and continue over the following Sunday. We hope to make this a meeting of great interest. The field is comparatively a new one, but there are some warm hearts here who love the "faith of Jesus" and desire to have it published abroad. There seems to be a laudable desire to hear the "word of the Lord," and now is our time to work. We know not why it may not by the blessing of God be a large meeting. Wareham is twelve miles from Plymouth, six miles from Carver, ten from Middleboro, twelve from Mattapoisett and eighteen from New Bedford—the three last mentioned places being connected by Railroad; and we earnestly hope for a large representation, from each of these towns, of brethren and sisters who have a "mind to work" and hearts to get good. Eld. J. S. White, Eld. E. Bellows, and possibly M. Grant, are expected to preach the "*word of life*" at this meeting. A cordial invitation is extended to all preachers and laymen who have a heart to forward the work of God to aid us in this attempt. Come one, come all—come in good cheer—come in the might of God—come early; let us celebrate the "Fourth" in Divine worship. Come to stay all the week. Provision made for man and beast. In behalf of the brethren,

H. F. Carpenter.

Grove Meeting.

The Lord willing, there will be a Grove Meeting in Plainfield, Hampshire Co., Mass., on land we occupied last year for a meeting. The meeting will commence June 27th, at half past ten o'clock, A. M., and continue over the following Sabbath. Brethren are invited. For the church,

Rufus Starks.

Grove Meeting.

A Grove Meeting will be held in Dane, Dane Co., Wis., (near Bro. A. Darling's,) commencing on the 5th of July, and holding over the following Lord's day.

W. Sheldon.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.62; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. Wendell, per order of
Publishing Committee.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Albany, N. Y. .... Sunday, June 30.
GEORGE STORRS.

Bro. Storrs writes us as follows:—

"After the tenth of July, I shall spend several weeks on a tour from West Lebanon, N. H., through Concord, Lowell, Mass., perhaps Boston, Worcester, Springfield, and other places. At Springfield I have an engagement to spend one or more Sabbaths; but, as yet, none for any of the other places mentioned. Letters intended for me, which would not reach New York before the 28th inst., should be directed to "*West Lebanon*, N. H.," till July tenth; after that I shall be on the route indicated, returning towards New York. The time I shall occupy on my route will depend on whether I have any other appointments than those already made. I do not wish any *complimentary* invitations, and I shall not accept any such, if that is their appearance. If the invitations are clearly *cordial*, I shall do the best I can to comply with them. '*None other need apply.*'"—Ed.

The following appointments are for Worcester, Mass:—
Bro. H. F. Carpenter .... Sunday, June 23.
Bro. Bishop .... Sunday, June 30.
Bro. James Hemenway .... Sunday, July 7.

Dover, N. H. .... Sunday, June 23.
Exeter, (evening) .... June 24.
Nashua, (evening) .... June 26.
Clinton, Mass., (evening) .... June 28.
Worcester .... Sunday, June 30.
S. W. BISHOP.

Shelburne Falls .... Sunday, June 23.
GEO. A. OTIS.

Lowell .... Wednesday evening, June 26.
Warehouse Point .... Sunday, June 30.
New Britain .... July 7.
Westfield, Mass .... July 14.
W. S. CAMPBELL.

Providence permitting, I will preach in
Yarmouth, Me. .... Lord's day, June 23d.
Bryant's Pond, Me. .... June 25th.
Melbourne, C. E. .... Wednesday eve, June 26th.

Commence a series of meetings at Danville, C. E., Thursday evening, June 27th, and continue every evening till July 7th.

Attend a grove meeting at Stanbridge, C. E., commencing Thursday, July 11th, at 10 1-2 o'clock, A. M., and continuing over the following Lord's day.
MILES GRANT.

Hartford, Ct. .... June 23.
RUFUS WENDELL.

Lee, N. H. .... Sunday, June 23.
Lawrence, Mass. .... Sunday, June 30.
L. BOUTELL.

Pine Swamp, Ct. .... June 23.
Pawling, N. Y. .... June 30.
Brooklyn, L. I. .... July 3.
J. K. BELLOWS.

In the Grove near Bro. Hector Smith's house in Wolcott, on Sunday, June 23d.
RALPH WILLIAMS.

YARMOUTH, ME.
Eld. Miles Grant .... Sunday, June 23.
S. K. Partridge .... Sunday, June 30.

Ellenwood Corner, Me. .... Sunday, June 23.
Starks, Me. .... Sunday, June 30.
Starks, Me. .... Sunday, July 7.
Holden, Me. .... Sunday, July 14.
D. A. JONES, Bangor, Me.

Dinsmore Hill, Vt. .... Sunday, June 23.
J. KIMBALL.

Yarmouth, Me. .... Sunday, June 30, and also some evenings during the week previous in Yarmouth and vicinity, as friends may arrange.
S. K. PARTRIDGE.

Portland .... Sunday, June 23.
Exeter, N. H. .... Sunday, June 30.
J. HEMENWAY.

Portland, Me. .... June 23 and 30.
J. COUCH.

New Bedford .... Sunday, June 23d.
JOHN G. HOOK.

Business Matters.

To Correspondents.

B. P. Manning's P. O. address is Goffstown, N. H.

Wm. Mix.—We have none of the "Voice of the Prophets" for sale.

J. M. Stetler—paid to April next.

Rachel Calls, Lowell, Mass.—We have not received it.

Cash Receipts.

J M Stetler 269, $2.00; J Graves 212, $2.00; J Lyle 212, 50 cts, D Newton 202, 75 cts; C G Carve 200, 2 copies, $2.50; G Verge 200, 50 cts; S A Porter 200, $2.25; Mrs. F Dunbar 200, 21 cts.

Mrs. M H Austin 225, F Dow 212, S Marsh 200, J L Small 224, N Grant 202, F Rockwood 202, Allen Hamlin 224, Anson Neff 224, Samuel Butt 208, J Brackett 222, T D Cooper 222, W Dyer 224, S L Gordon 212, D Kinsman 222, W I Collins 219, S Potter 250, W Sterling 208, W Mix 226, W Elmore 260, Mrs. E Merrick 207, Samantha Whiting 225, L Barber 214, L Longee 226, L A Durgin 225, J M Andrews 209, W H Shackford 235, Mrs. S Taylor 212, J E Ainsworth 209, J Hayes 221, Mrs. W H Hall 225, A F Adams 208,—$1 00 each.

L S Hussey 261, C W Kent 225, J Sherman 208, J Hammon 258, Nathan Clark 251, N Branch, Jr., 182,—$2.00 each.

Books and Tracts.

J M Stetler $2 21, D W Spear 15 cts, J Brackett 6 cts, W I Collins $1.00, Mrs. Hubbard 6 cts, C C Tuck 20 cts, R Hakkins 30 cts, J B Ingalls $2.00.

Special Book List.

We have single copies of the following Books, which will be sent by express for the prices affixed in cash. They are about one third or one half below the usual prices. They may be had at this office, or of H. L. Hastings, Providence, R. I.

Literary and Theological Journal, by D. N. Lord. Vol. I. One copy.—$1 50.

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Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

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Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen, $1.50 per hundred. Postage 1 cent.

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H. L. HASTINGS, 42 Weybosset St.,
Providence, R. I.

January, 1860.

* * These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York: G. W. Young, 122 William st.; Philadelphia: A. B. Porter, 725 Brie st., and they can be ordered of the publisher through all Booksellers.

[illegible]

The Fly in the Cathedral.

A fly, while walking on the dome
Of great St. Peter's Church at Rome,
Exclaimed: "To me this lofty pile
Of stones seems built in wretched style;
I scarce can find one smooth place o'er all
The surface of this crooked wall;
Go where I will, I still detect
Some excrescence or some defect."
A spider from his web o'erhead,
Had heard the critic speak, and said:
"'Tis not for you, poor puny flies,
To judge of things of such a size.
This structure was not raised for you,
But creatures in whose larger view
The workmanship you censure so
No sign of ruggedness may show;
While they see what you never can,
The beauty of the building's plan."
Thus often narrow-minded men
Will judge of things beyond their ken;
They spy slight faults that cannot mar,
But see not where high beauties are.

For the Crisis.

*The Hope of the Church.—No. 1.

It is not of the hope of the christian church, under the present economy alone, we would now speak; but respecting the character of the hope cherished by true believers both under the Jewish and the Gentile dispensation. And, in order to rightly determine what constituted the objects of their hope, our appeal will be to the inspired testimony of ancient seers, who spake as they were moved by the holy Spirit, and to the recordings of the apostles of our Lord and Savior Jesus Christ.

Hope always has respect to something in the *future*. No one hopes for that which they already possess. It is an expectation of attaining to some future good or enjoyment. It is a fruit of faith. No one hopes for or really expects to obtain the desired object, without first having faith in the evidence upon which his hope is based. God gave his church, from the morn of creation, promises of future good, to be realized through obedience. When faith embraced these promises, immediately hope was produced in the mind; there was a looking forward to the time when the blessings promised would be granted, with the expectation of realizing them in all their excellency by and by.

The first promise affording hope to fallen man, was given in the garden of Eden. It was the promise of a future deliverance by means of the bruising of the head of him who had caused them to sin. This was the first development in embryo of the plan of redemption through Christ. Through successive generations this was to enlarge and unfold, and adapt itself to the progressive state of the church, affording a firmer basis for their faith, and in consequence a more steadfast and glorious hope. The wounds inflicted at the cross, when Satan for a time seemed triumphant, and the final victory of the woman's seed was very dimly shadowed forth to the infant church; but notwithstanding its faint outlines, the great fact that an atoning sacrifice would at some future period be offered for man's sin, was sufficiently discerned for the apprehension of faith, and the establishment of hope, as is evidenced by the slain lamb constituting the acceptable offering of Abel. From that period onward, the shed blood of slain beasts typified the future heaven-appointed and divine sacrifice for sin, and it was to the time of its manifestation, and offering, that the patriarchal and Jewish believer specially looked. The types of the mosaic economy centred in Christ. Not that they, with all their grand outline of form, and innumerable jots and tittles, imaged forth Him alone; but such as were not actually fulfilled *by* Him in his offices and work, were to be fulfilled *through* Him, as the divinely appointed medium.

We might linger long amid the types and shadows of good things to come, by means of which the church beheld, as through a darkened glass, the glories of that dispensation which was to succeed and exceed their own glorious economy,—but this is not our present design: we purpose rather to refer to those "exceeding great and precious promises" which stand out on the open plain, bathed in the brilliant sunbeams of heaven's light; unobscured by the mists and shades of mountains and forest groves. True, the cross, at which a thousand rays of light converge from prophecy fulfilled, stands prominently forth, in the *foreground*; but, instead of concealing, it brings forth into clearer view the excellent things which lie *beyond*. The cross does not *absorb* the beams of glory, which for centuries have been gathering and increasing for the specific purpose of baptizing it with light, but it *radiates* that glory,—it scatters it abroad with such glowing scintillations, that it pierces the veil and reveals to the believer's vision the substance of those promises, so that, with assurance of faith, and joyousness of hope, he can now exclaim, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens!"

At the cross, the hope of the condemned sinner centres, but the hope of the justified saint, germinating in Eden and budding at the cross, attains its full fruition "in the world to come." Its rainbow tints span the concave of heaven, from Paradise *lost* to Paradise *restored*! At the cross the title-deed to the inheritance is received; when the perfect day shall dawn, the purchased possession shall be redeemed, and revealed and enjoyed with all of its attendant blessings. Then is the full consummation of bliss! Then the complete glorification!

Having thus sketched the outlines of the believer's hope, we will endeavor to fill up the ground with those prominent promises, which inspired the hope and made it like an anchor, sure and steadfast, entering within the veil. M. D W.

* As an article has recently appeared in the "Herald" bearing the same caption, we deem it proper to state that several sheets of this article were written previous to the publication of those, and we have long hesitated, because of the similarity, to furnish our own; but the [illegible] thought necessary to decline them on that account, as many of the readers of the "Crisis" do not have access to the "Herald."

For the Crisis.

My Experience.—No. 10.

For several years we lived after this manner, keeping up the form of godliness but denying (or destitute of) the power thereof. I often wondered why I could not enjoy the same degree of love and power as formerly, and as often felt the conviction that I was pursuing a wrong course. Whereas I had once, in expectation of the nearness of the coming of the Son of man, given up the world, lain all upon the altar and received the rich blessing of love divine, but had now (though unintentionally) put forth my hand and taken a part of the sacrifice therefrom. But I struggled on, living at the halves, sometimes repenting that I had given up my expectations, but, then, how could I help it? Others had done so too! I neither saw or heard anything to encourage or influence me back again to the old paths for years. I felt gloomy and dejected, and like one lost in the wilderness, knowing from experience that there was light, but in what direction, and how to gain it was my constant study. Near this time Eld. C—— came into the place, and gave a course of lectures upon the second coming of Christ as close at the door, and upon the doctrine connected therewith. I had an intense desire to hear, but was able to attend only the last day, and somehow there seemed an undefinable influence and power attending the exercises, which had not recently manifested itself in other worshiping assemblies, that stirred the deep fountain of my soul and gave a new impulse to my whole being. O how I longed to regain the lost blessing and enjoyment which I knew was closely connected with the belief of the speedy coming of Christ to release his people, but, how shall I obtain it? was the all-absorbing question. Once the entire community was stirred, the ministry advocated, the churches received, companions, friends and neighbors were friendly to, the doctrine,—but now the reverse. All are set in battle array against the doctrine and its advocates, and should I attempt to return, I must surely meet with a strong, full force of opposition in these directions. The thought of dissenting from the church to which I had been bound by the strongest ties of christian love and fellowship for more than twenty-five years, was like taking my life. And then again with regard to religious views and sentiments, to separate myself from closely connected friends, to be despised, to suffer reproach and ridicule, seemed like amputation and dissolving all earthly ties and connections in life. Presently the thought arose, can I not entertain and cherish these views, and enjoy in a good degree the same divine influence and power, keep it concealed from them, and so avoid these sufferings and retain their fellowship and good will? I consoled myself with this idea, and commenced again in earnest to seek for the "old paths." I found the more I cherished "the faith," the more I loved it and the easier I could approach the mercy-seat, and the nearer I approached this and the Savior, the clearer were my ideas and views of divine truth, and the sentiments and doctrine which are now being advocated by the Second Advent people, seemed more in accordance with the revealed character of God than those previously entertained. But as yet I dare not speak them, or utter one word.

In the winter of '53 a friend put the Crisis into my hand. This was the first reading of the kind, and the first help afforded, in word or deed, aside from the Bible and C.'s lecture, for seven or eight years. I read it with increasing interest, and through the blessing of God received much instruction, strength and courage therefrom. When inquiry arose with regard to its issue, principles and cost, I replied that it was a free paper for the poor and I could receive no possible injury from its perusal.

For several years I stood as it were between life and death. To go back was sure death spiritually, and to go forward advocating such views and sentiments, would incur sufferings worse than physical death. I read and investigated, wept and prayed, earnestly beseeching God to give me strength of mind, courage and fortitude sufficient to resist the evil and choose the good and right way. During this time these truths were accumulating in my heart, and seemed like the pent-up fires of a volcano, which I could not very easily at all times refrain from uttering, but, loving peace and quietude, and knowing that from almost every quarter suspicious eyes rested on every movement made, I was compelled to be the more cautious. I was now almost unconsciously following the influence and teachings of the Spirit and gradually submitting my will and ways to God, who was leading me in a way which I knew not; and while all was dark and doubtful outside, the light of heaven was pouring its divine rays into my soul, separating me from earthly objects, severing those ties which so strongly bound me to friends, drawing me nearer to Christ, and thus preparing me for the approaching struggle. I had received and read the Crisis more than a year before I dare to speak out, and before the full light of divine truth burst upon my ravished view. Never shall I forget April 17th, 1854. All the day, while employed in my household affairs, tears of joy fell like rain drops, while my overflowing heart exclaimed again and again, Glory to God for the light! I had now found my way out of the wilderness, and this was the light, only an abundant increase in brightness and splendor, which I knew to exist. So resplendent with divine glory were these truths advocated, and which we can now so plainly see were ever taught in the word of God, and so strengthened and encouraged was my naturally timid heart, so filled with love and good will to all men, that I ventured to speak in favor of them, resting all upon the Scriptures and producing a thus "saith the Lord." But no sooner done than was manifested such a spirit of war and persecution on all sides as has seldom if ever been equalled in humble life and in modern times, which lasted nearly six years. D. N. K.

For the Crisis.

Not far Enough.—An Appeal.

One evening, as I bent my steps toward home, tired and somewhat perplexed with the crosses of a life of business, thinking, what of the morrow, *and the morrow*, AND THE MORROW,—thinking, *what* shall the morrow bring forth,—feeling this life to be one of dependence, uncertainty and doubt,—being assured by all that surrounded me that on all things the mark of change was apparent; that what obtains to-day may vanish, to be seen no more by the morrow; that the setting sun, as he silently and majestically lowered himself into the abyss of darkness to us, but light to others, may never rise for our observance; that the fast failing day may carry with it the failing and *failed* life of many who *then* were the observers of this common but glorious performance of Nature,—I thought of the many, many changes that had come over my short life, the retrospection of which was a source of continued thankfulness to Him who in great mercy had for so many years cared for me. I could but contrast my highly favored condition in life with many that came in my path as I journeyed homeward. Some I met were the squalid and dirty, of which city life shows an abundant supply;—these, many of them, the probabilities were, had been born into the lap of luxury and affluence; had had parents who lived in *all* the enjoyment that wealth could produce, i. e., of a sensual character. Into those homes, the debasing influence of intoxicating liquors had been introduced. There, the gaming table had become part and parcel of their "household gods."—There, had been introduced him who afterwards became the destroyer of the happiness of the whole family,—for, in an unguarded hour, the brightest flower of that *once* happy family ceased to be virtuous. What then? Did the father of the family dash from his side-board and cellar the *cause* of this unhappy event, and begin to reflect as to what may *next* transpire to continue the breaking up of his once happy home? Did he *at all* see the evil that now made inroads upon the domestic felicity of *home*? Nay, verily, did he not rather continue on, and on, and on, and then *downward* was their course. The probabilities were that *parts* of such families beset my path, poor, degraded, squalid, and full of disease, hating and being hated, living in riot and rapidly going where hope reaches not. So I queried, and thus my thoughts ran on.

Another object was brought before me, and that which gave rise to thoughts of which the heading of this article is composed—"*not far enough.*" Two little boys were at their play; "hide and seek" was the play. One of the boys called, but the other could not discover his whereabouts; he was hid in a door-way, and the seeker had to turn a street; in doing so, he failed to discover his playmate; he was just upon him, but did not see him. *He did not go far enough*—and the thought pressed itself upon me like this:—"Not far enough!" Alas! how true it is that many will fail of eternal life and incorruptibility because they do not go far enough. First, when the offer of eternal glory is presented them—when the means for escaping the frown of God and destruction is shown them—when the way to enjoy this life, as it only best can be, is set before them—when God's character is presented them, and they are told, "be ye holy, for I am holy"—when Jesus, coming in power and great glory, with the angels of his might, the resurrection of the dead, the possession of the "*all* things which God by the mouth of all his holy prophets had spoken since the world began," of living and reigning with Christ *on earth*—of *all these things and more beside*;—I say, when they have heard these things, and were made for the time being happy, and willing to *even* suffer death for Jesus and the truth's sake, and then—ah! then to fail to *obey* even as they had believed, *forgetting* that "obedience is" in the sight of God "better than sacrifice, and to hearken than the fat of rams." The sin of disobedience is a grievous sin. God has ever shown his disfavor for all who disobeyed. He is *the* Almighty, and who can withstand his power?

"NOT *far enough!*"—and why? God is faithful—and why? Jesus is true—and why—ah! why, what has come between you and God's mercy? Has the fear of the frown of man loomed up in awful terror before you, and thus hindered your entire devotion to this supremely pleasant and blessed life? Or has self, that ever present and ever ruinous characteristic, held control over you, so that what appeared duty at one time ceased to appear duty at another? Such are the inclinations of human nature, that, unless we crush out, *by keeping under* (and that through grace) our bodies, we shall never attain that high exaltation of spiritual life in Christ Jesus to which we are by the favor of God called. There should be no stopping by the way; any one, having put their hands to the plough, must not look back to lust after the things of this age, or they are become unfit for the kingdom of God. None who enter the race for eternal life must even *think* of turning back. The life is a race, a journey, a warfare, a striving to enter into the gates of the city of God. You must run according to the prescribed rules of the race. You must journey in the road appointed. You must fight according to the tactics written, and printed, and published for the *whole* army. If you will enter *the* life, you must keep *the* commandments. If ye do this ye shall never fail, but an abundant entrance shall be administered unto you into the everlasting kingdom.

"Not far enough." We read in the Scriptures that many "in that day" will say, "when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Then shall he answer them and say, "Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." Others will put in the plea, "have we not prophesied (or preached) in thy name, and in thy name cast out devils, and in thy name done many wonderful works?" Then will Jesus say unto them, "I never knew you: depart from me ye that work iniquity." This comprehends a class, so it appears to me, who have been zealous for God, *but not according to knowledge*. They must be of that number who go about to establish *their own* righteousness,—thus do they miss of eternal life, because, however much they did know, they did not have the mind of God in them, or they would be received in a very different manner than is evident they will be. They might be of that class who give their body to be burned, and have not charity, or love. And in the judgment it will be manifest they did not go far enough, or they would have believed the truth and obeyed it, and walked accordingly. This, and this alone, will enable a person in the judgment to stand firm, and, with bold resignation to the will of the Deity manifested through Jesus, accept the proffered gift of eternal life.

And now, in closing these few remarks, permit me to ask the readers if they have satisfied their consciences by comparing *their* views of the plan of God by *His* word. This *Word* shall judge them in the "last day." And further, presuming they have believed the gospel, are they following in the duties consequent? If so, then they can say, "far enough"; for, if faithful unto the end, they shall be saved. And may God through the Christ save us. Amen. G. W. Y.

For the Crisis.

The Conference in Amboy, Illinois, May 23d, 1861.

DEAR BRETHREN:—In harmony with our previous arrangement, we commenced our meeting in Mechanic's Hall, Thursday evening, when we listened to a sermon by Bro. Towle from Matt. 20: 4, showing the necessity of working for God if we would see his cause revived and men saved in the kingdom.

Friday morning we met for prayer and conference. Fervent and effectual prayer was offered for the blessing of God to rest on the meeting, and for the salvation of the poor sinner. It was a refreshing season for the weary pilgrim at this time. Brethren from a distance arrived, making our hearts glad. A good congregation listened to remarks from the writer, from Prov. 4: 4, showing the fulfillment of prophecy in the past, and the light it throws on our position relative to the events just before us. In the afternoon Bro. Wm. M'Cullock preached from Acts 17: 17, showing that God hath appointed a day in which he will judge the world, and that then, and not before, the righteous and wicked will be rewarded. In the evening preaching by Bro. Calkins, from Matt. 24: 14, showing the connection of the gospel of the kingdom with the coming of Christ to reign. The response of the Church seemed to be, Amen. Even so come, Lord Jesus.

Saturday morning the conference met to transact business; when it was resolved that we form ourselves into a conference, to be called the Northern Illinois Conference of Adventists, embracing four counties, viz., Lee, Decalb, Lasalle and Bureau. The following officers were chosen: President, N. W. Spencer; Vice President, A. S. Calkins; Secretary, H. G. M'Cullock. The following brethren were recognized as preachers in the conference: Eld. N. W. Spencer, Shabona Grove, Decalb Co.; Eld. A. S. Calkins, Deer Park, Lasalle Co.; Eld. H. G. M'Cullock, Lamoille, Bureau Co.; Eld. D. S. Clark, Amboy, Lee Co.; Eld. Wm. M'Cullock, Lamoille, Bureau Co. Bro. Mabey was also commended to the churches as a laborer in word and doctrine. Bro. Chandler having arrived, we listened to a sermon from this old soldier of the cross from 1 John 3: 3, showing what this hope is, and its practical bearing on the christian's life. Saturday afternoon sermon by Bro. Spencer, from 1 Pet. 4: 7, showing the end to be near, and the necessity of watchfulness and prayer in these perilous times. In the evening sermon by Bro. E. B. Hatch, a Baptist minister from Wisconsin, from Rom. 5: 5, showing the strength and blessedness of the christian's hope. O, how thankful we ought to be that light is breaking on the blessed truths of the Bible away in this western world.

Sunday morning we came together for a love feast, and truly the Lord was with us. Peace, love and joy prevailed, saddened only by the thought that, all thoughtless, the world are rushing on to death. Many testified of what God had done for them, and others would had time permitted. Sermon in the forenoon by Bro. Chandler, on Dan. 7th and Rev. 17th, showing by the fulfillment of prophecy our location in the history of the world. In the afternoon, sermon by Bro. Calkins on the three woe trumpets. After service we brought to mind the sufferings and death of the blessed Son of God in the breaking of bread. Some sixty partook, and it was a solemn time. In the evening we assembled to hear the remainder of Bro. Chandler's sermon, which was left unfinished in the early part of the day. The people being interested, the hall was filled with silent listeners. He showed us plainly where we are, and I think many were convicted of the truth of our position.

Monday morning three happy souls were buried with Christ in baptism by Bro. Calkins. Others are interested, and we hope they will soon obey the command—repent and be baptized.

Thus closed one of the most interesting meetings it was ever my privilege to attend. Perhaps there were not as many converted as in many other meetings, but it strengthened the things that remained, and I think preachers and people went away from that meeting encouraged to fight on a little longer till Jesus comes. Unity and love were the prevailing elements of the meeting, and we all felt that the scattered saints of God would soon be gathered home. O, in what a time we live! Men seek in vain to solve the problem of our nation's trouble, and ask with anxious looks for what is coming on the earth. Nations are gathering—the storm-cloud of Jehovah's wrath is gathering blackness—but, glory be to God, in the midst of this awful storm God's word sheds light, and will pilot us safely through until the morning dawns. O, let us be ready to hail the glad day. H. G. M'CULLOCK,
Secretary of Conference.

Selections.

Women as Physicians.

Many ojections have been urged against the medical education of women. It has been said: "Woman is the weaker vessel," and therefore the depths of science are beyond her penetration. The strength of her judgment is inferior to that of man, and she is therefore unfitted to discover the secret sources of disease, and to foresee the results of its destructive agency; or, in medical phrase, she is "deficient in power of both diagnosis and prognosis!" Permit us to be a little facetious on the first of these allegations. Which is the weaker, the main spring or the hair spring of a watch and which is the more important? The former, it is true, by its superior physical energy, impels the whole machine, but the latter acting upon the delicate escapement regulates the motion to all useful purpose. Weakness, then, is no proof of inferiority. Which penetrates most easily the wood—the sharp point, or the rude head of the nail? It is not true that woman is inferior in penetration; it is, perhaps, her highest mental quality. In strength of judgment, she may succumb to man; but in quickness of perception, and consequently in promptitude of judgment, she excels him; and both these qualities are of equal value in the study and practice of medicine. Diversity—not inequality—is the law of the sexes. What the one wants in strength the other wants in speed; but the moments are equal, though their proper functions differ. Yet in what sphere of life adapted to her physical structure has woman failed to make herself at least respectable and useful?—*Dr. Coates.*

STAMPED LETTER SHEET—The Postmaster General has ordered the preparation of sheets of letter paper, cut, gummed, and embossed with the three cent postage stamp, combining in one both a letter sheet and envelope. Also, similar sheets note size, to be packed in such manner as may be necessary to insure the safe transmission of the sheets by mail. This will be a capital safeguard against the carelessness of correspondents who are prone to omit placing postage stamps on their letters. It will be also just the thing to obviate legal difficulty which sometimes arises in identifying the date of an enclosure with that of the official post mark.

The Secret Out.

A very impudent physician has done his brethren a great injury by thoughtlessly divulging one of the most valuable secrets of the profession, while riding up to Union Square in the Fourth Avenue cars yesterday. "How is practice, now?" you must be making a great deal of money, for every third person seems to be ailing." "True, there is much serious sickness, but I get no practice. Secession has made the times so hard, that people cure themselves by eating nothing."

There are a few bodily ailments which are aggravated, and in some cases rendered incurable by insufficient diet; but with the exception of diphtheria and a few others, nine out of ten of all ordinary ailments are controlled, are arrested, are permanently cured by a wise diminution of the amount of food eaten. This is particularly the case when there is no decided ailment, but a general feeling of discomfort or of unwellness. In all actively inflammatory maladies, where there is acute pain anywhere, total abstinence from all substantial food, from everything liquid or solid, except hot teas, is the sheet anchor of safety, when not extended beyond thirty-six hours. No one should venture on a longer abstinence on any occasion without the advice of a physician.

Hence the more a man exercises *short of actual fatigue*, the better he will feel, the sooner and more effectually will he be relieved. Many a time a man has felt uncomfortable, sometimes very decidedly so, but upon taking a walk or ride, or engaging in some interesting work, he expresses himself as having been greatly relieved. Let then this thought impress itself on the mind, that in the common every-day ailments of life we must look for the cause in an excess of blood and other fluids in the body, and that whatever diminishes that excess is curative. The methods of this diminution are worth remembering. 1. Abstinence from food. 2. Perspiration, whether induced by covering up in bed and drinking hot teas, or by muscular exercise. 3. Vomiting. 4. Bleeding. 5. Counter irritation, by frictions with the hand or a mustard plaster. Of these we recommend only abstinence, perspiration, exercise, friction. But let it be remembered that when exercise evidently increases the discomfort or the pain, or when it induces a positive feeling of weariness, it is contra-indicated, and quiet of mind and repose of body should be sedulously cultivated. And under all circumstances let it be remembered that however beneficial exercise may be in any given case, the very moment it becomes a felt fatigue, that moment it becomes a positive injury, if persisted in.—*Hall's Journal of Health.*

Worthy of Imitation.

It is easy to ruin, and it is easy to save a young man. One of the leading brokers of New York had a young man in his employ. The vast amount of money in his hands was a great temptation to him. Small sums were missed from day to day; one quarter, then fifty cents, then one dollar, then two dollars were missed. He was charged with peculation. The broker showed him how he could detect the abstraction of the smallest sum from his money; the young man stammered and confessed. Now, said the broker, I shall not discharge you, I shall not dishonor you. I intend to keep you, and make a man of you. You will be a vagabond if you go along in this way. Now let me see no more of this. He went to work. He did not disappoint the confidence. And the other day he was inducted into one of our Banks in an honorable position, and his employer became his bondsman in the sum of $10,000. Had he done as some would have done—sent the boy away and proclaimed his dishonor—perhaps he would have ended his days in the State prison, and been sent to his tomb in the garb of a convict. But one young man was rescued from ruin who had been placed amid the temptations of money, and for a moment was overcome.

The Blind Boy and the Bible.

An agent sends us the following interesting account of a little blind boy, for whom a Bible in raised letters was on request granted by this Society. The circumstance herein related occurred prior to his reception of the book.

"I am acquainted with the boy, and consider him far above mediocrity in intelligence and love for the Word of God. He teases his parents to read the Bible to him much of the time, more than any other person I ever knew. He has the alphabet for the blind, and has learned it. I consider him a worthy object of your charity. I have just presented the Bible cause in this place where he lives. The people subscribed liberally, in view of the prospects of the little blind boy receiving a Bible which he can read. I stayed all night at his father's, and the most affecting scene I have met with was, when on the next morning he came to me with half a dollar, and with tears in his eyes urged me to take it, so that I could give Testaments to poor little boys who had not got any. I could not refrain from weeping, and I will make many others weep with that half dollar."—*Bible Society Record.*

DRINKING IMPURE WATER.—Set a pitcher of iced water in a room, inhabited, and in a few hours it will have absorbed from the room nearly all the air respired and perspired gases of the room, the air of which will have become purer, but the water utterly filthy. This depends on the fact that the water has the faculty of condensing, and thereby absorbing all the gases, which it does without increasing its own bulk. The older the water is, the greater the capacity is to contain these gases. At ordinary temperatures a pint of water will contain a pint of carbonic acid gas, and several pints of ammonia. This capacity is nearly doubled by reducing the temperature to that of ice. Hence water, kept in the room awhile, is always unfit for use, and should be often renewed whether it has become warm or not. And for the same reason, the water in a pump stock should all be pumped out in the morning before any is used. That which has stood in the pitcher over night is not fit for coffee water in the morning. Impure water is more injurious to the health than impure air, and every person should provide the means of obtaining fresh, pure water, for all domestic uses.

Faithful, yet Gentle.

Paul knew how to reprove; it was part of his office, and a piece of his spiritual surgery. But when he had done lancing he knew how to pour oil and wine into the wound. And herein the apostle Paul sets a copy to all the ministers of Christ. Their hearts must be fired, not with the heat of passion, but with love towards their people. It is better to love as a pastor than to speak as an angel. Love is the flower of delight, which should grow in the heart, and send forth its perfume at the lips of every minister. Those which come in the spirit of meekness to their people, are likely to do much good. Knotty hearts will be soonest wrought upon by love; the fire will go where the wedge cannot; the thunderbolt may break, but the sun melts. When love sends forth its sweet influence, it melts a sinner into tears. —*Thomas Watkins.*

WHAT MAKES A GOOD EDITOR.—A good editor, a competent newspaper conductor, is like a general or poet—born, not made. Exercise and experience give facility, but the qualification is innate, or it is never manifested. On the London daily papers, all the great historians, novelists, poets, essayists, and writers have been tried, and nearly all have failed. We might say all; for after a display of brilliancy, brief and grand, they died out, literally. Their resources were exhausted. "I can," said the late editor of the *Times*, to Moore, "find any number of men of genius to write for me, but very seldom one man of common sense." Nearly all successful editors have been men of this description. Campbell, Carlyle, Bulwer, and Disraeli failed; Stirling, Barnes, Phillips, succeeded; and Delane and Lowe succeeded. A good editor seldom writes for his paper; he reads, judges, selects, dictates, directs, alters, and combines; and to do this well, he has but little time for composition. To write for a paper is one thing—to edit a paper another. —*Exchange.*

HOW MUCH WAS A PENNY A DAY.—Much better wages than it sounds to us. An agricultural paper says that in the time of Christ a penny was about equal to fifteen of our cents, and as money was ten times as valuable as now, the penny a day was as good as one hundred and fifty of our cents; so that the men who worked in the vineyard for that, got as good wages as good men now generally have in harvest time. The gift of the good Samaritan of two pence to the landlord to take care of the man who fell among thieves, in addition to the raiment, the oil and wine, was equivalent to about three dollars of our currency, which would probably pay for his board two weeks in a country tavern where board was very cheap.

GENTLEMEN OF THE CLOTH.—A recent writer gives the following reason why clergymen dress in black. "In the year 1524, Luther laid aside the monk's costume, and henceforth dressed according to the fashion of the world. He chose black clothes, and consequently the color has become the fashion of the clergy. His reason for choosing this color was, the Elector of Saxony took an interest in him, and now and then sent him a piece of black cloth, being then the court fashion; and because Luther preferred it, so his scholars thought it became them to wear the same color as their master. From that time, black has been the color mostly worn by the clergy."

QUICK SYMPATHIES.—We imagine with wonder the passage of a comet through space, flaming and sparkling along strange paths, and glowing upon stars innumerable as it goes; but that is not half as wonderful as the passage of the human heart, flaming, and sparkling and glowing with ten thousand effects shot out upon every man we meet, as we move through life. Planets are cold and dead, and all their radiance falls without effect; but the human soul, as it passes up and down the ways of its experience, is producing ten thousand effects at every single moment, many of which we know nothing about.—*H. Ward Beecher.*

☞ Send your little child to bed happy. Whatever cares press, give it a warm good night kiss, as it goes to its pillow. The memory of this, in the stormy years which fate may have in store for the little one, will be like Bethlehem's star to the bewildered shepherds. "My father—my mother loved me!" Fate cannot take away that blessed heart-balm. Lips parched with the world's fever will become dewy again at this thrill of youthful memories. Kiss your little child before it goes to sleep.

☞ When any one does you an injury, endeavor to elevate your soul so high that his malice cannot reach you.

THE CRISIS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

The Throne of Grace.

Come to the throne of grace,
With confidence draw near;
Come seek a tender Savior's face,
And banish every fear.

Come ye who weep and mourn,
By sin and fear oppressed;
Come, every heavy laden one,
Approach and gain your rest.

Come, ye of doubtful mind,
Come and with boldness plead;
You shall his matchless mercy find,
And grace in time of need.

H. L. H.

Our Home, Danville, N. Y., May 4, '60.

(From "*The Last Vials*" for May.)

Thoughts for the Times.
1861.

(Concluded.)

V. And here we may once more repeat what has been so often said—We may give one more warning to infatuated Protestantism. A snare is laid for you of which you have not the slightest suspicion. A pit is dug, and covered over with the olive branches of peace. It is Satan's snare for Protestantism. We tell you again, that the man who overturns Popery will be the Head of the Last Apostasy. He will be worse than Popery, or than all that have gone before. Yet by the destruction of Popery he will assume the appearance of Protestantism. By the TOLERATION of true religion he will appear to be the friend of Truth. He will be William of Orange on a great scale—"glorious, pious, and immortal;" and all shall WORSHIP HIM, whose names are not written in the Book of Life. His enmity to the Pope will be regarded as the evidence of his sanctity; and with this specious bait false Protestantism will be caught. Such will be Satan's last snare for the mock Protestantism of the age—for those who present the Bible with one hand, and the sword and poison with the other. This will constitute the most decisive trial to which Protestantism has ever been exposed; and one which will marvellously exhibit the justice of God. "The ungodly is trapped in the work of HIS OWN hands," says the Psalmist. For three hundred years have Protestants been reviling Popery, as if it were the only criminal of the universe. We rob, we murder, we poison, we sell soul and body for filthy lucre, we commit every abomination except that one abomination of reverencing the Pope, we strike out one link from that "adamantine" chain which binds the heart to the throne of Satan, and then we take up that one link and pronounce upon that alone all the "curses that are written in the book;" fling away the fragment, and then boast that we have flung away, along with it, everything that is criminal, and everything that is accursed. Look to the writings of Dr. Cumming or Mr. Elliott, and you will find scarce anything but the abuse of Romanism. Our pride, our avarice, our incessant wars, our insults to the weak, our boasting—even our infidelity, are scarcely hinted at. The destruction of full ten millions of human lives in building up our empire, is passed over as a forgotten *trifle*. POPERY—POPERY is the only crime! and the whole of God's commandments may be infamously violated without national peril, provided we are sufficiently obstreperous in our outcry against the Pope. So long as you hate the Pope you can have nothing to do with Antichrist, though you may be guilty of all the other crimes in the catalogue of sin. The falseness and treachery of such teaching is intolerable. Do you think that God can be mocked, or Satan cheated of his prey by such flimsy deception? The snare is formed, and ready to be laid, which will capture and destroy the hypocrites of Protestantism. Their own hands, indeed, have dug the pit in which they themselves shall be taken. Antichrist means the Pope! Very well! A man will arise who will overturn Popery and the Pope; but the Pope is the Antichrist, therefore the man who overturns him must be the anti-Antichrist—the friend of God, and the Champion of Protestantism! All the false Protestants of the world will rush into his arms, and perish in his grasp, like those who were clasped by the Italian image of the Madonna. They will follow him as their Champion, and he will lead them on to their destruction. For "God shall send them strong delusion, that they may believe a lie." Is it not just that vengeance should fall upon those men who shut their eyes to all the horrible iniquities of Protestantism, and can see no spot upon the sun but the spot of Romanism?—who have turned the sun into darkness and the moon into blood, by slaughter and revenge, and then turn round upon Popery and lay all the horrors of the scene to her account alone? We warn every man, as he values his immortal soul, to avoid all connexion with the destroyer of Popery; and, while he abjures the crimes of the Church of Rome, to abjure, equally, the crimes of the antagonist of Romanism.

Romanism has turned the sun into darkness, but English Protestantism has turned the moon into BLOOD!

You will not believe this: then make the calculation. The Spanish Inquisition destroyed 500,000 lives. St. Bartholomew destroyed 70,000, making in round numbers about 600,000—say a million, if you wish. But not one of those lives was destroyed by any guilty participation. The English opium-trade has destroyed 400,000 lives a year for twenty years, making EIGHT MILLIONS of human lives; and in every case the person destroyed was made to participate in the guilt of his own destruction. In every case the double crime was committed of MURDER and SUICIDE! In the midst of these horrible facts let us shut our lips, and say no more against Popery or the Inquisition, or against the worst tyranny of ancient or modern Rome. Or else take it in this way:—two criminals are disputing with each other. One of them says, "You have committed ten robberies and five murders; I have only committed five robberies and three murders. Therefore I am an excellent Protestant, and you are a wicked Roman Catholic!" Beware, we say once more, beware above all things of the man who shall overturn the Roman Church, and the Roman Hierarchy, for HE will be worse than they. Beware of the last and deadly pitfall which Satan will dig bye and bye for Apostate Protestantism!

VI. DENMARK. It is a pleasant thing to sit by the fireside, or to stand in the parlor, "reckoning out your money," while the nations around are agitated and perplexed,—to refuse them all aid except empty words, which every one despises, and then lift up your eyes in absolute amazement at your own generosity. But as there is no pleasure without its alloy, it is unpleasant to discover what an English writer in an English paper has had the honesty to confess—That our selfishness towards all, and our insults to the *weak*, "have made us detested and despised by the whole of Europe." It is still more unpleasant to find ourselves without one ally in the world, when our own turn shall come for that inevitable humiliation which the enemy is preparing for us. We shall be paid in our own coin—we shall have abundance of our favorite "SYMPATHY," and we shall then learn by experience what a paltry thing it is. DENMARK stands this day at the head of all the nations of mankind. Of dauntless courage—of devoted patriotism—of Protestant faith—of pure and spotless morals—free from the ambition of France—the avarice and homicide of England—the mercenary atrocities of Switzerland—the gigantic crimes of America—Denmark is the only country of the earth that seems to retain the aspect of Christianity. Christianity elsewhere is only the mask of villainy without end. In Denmark it has still some of its primitive reality. This noble country is threatened by the pedants and infidels of debased Germany. The Danes are our cousins by descent, with almost Anglo Saxon blood in their veins—with Saxon features, and far more than Saxon virtues. They are Protestants, like ourselves; they have every claim upon us, both of kindred and of religion. Half the North of England is peopled by Danish colonies. We have cruelly insulted them by invading their coasts, and carrying off their fleet, without any declaration of war. With all these claims upon us, they, at least, might look for something more than "sympathy,"—they might look for substantial aid; but they, like all others, may look in vain. Not an atom of assistance shall we give them. They may be blotted out of life, and their country out of the map of Europe; and we shall sit by the fire-side reckoning up our money, and now and then cheering them with an expression of condolence. We have sent fleets and armies to the very ends of the earth, to kill the Hindoos, or to poison the Chinese, yet we will not lift one finger to assist a nation of kindred blood, and a nation of kindred Protestantism. We can kill and destroy when avarice and ambition call us to the field, and then talk of Christianity and peace when every generous principle of human nature summons us to action. What term can be too strong for such a policy? Denmark, in despair, must throw herself upon France, and France has, in every instance, proved herself generous to the distressed. But the French Emperor is not France. He, as an individual, may be as unscrupulous as the British nation. He, like ourselves, may be selfish and ambitious, and he may use the generosity of France as the instrument of his own ambition. He has already stretched out his hand to Denmark, while we were maundering about "sympathy." She rests upon his strength as her only earthly support under overwhelming oppression; and the consequence will be, that the whole gallant fleet of Denmark will be united to that of France in the great day that is to open upon Europe, and above all on the Saxon race. We have deserted all our allies; and when we want them most we shall find them converted into enemies.

VII. SPAIN. It has just been announced that Spain is preparing for war upon a very large scale; and the "Times," with its usual blindness, suggests that Spain intends to make war upon France and England, in favor of the Neapolitan Bourbons! You see to what false guides you have committed yourselves in the path of destiny. You trust the "Times" as if it were a God; and it invariably deceives you. Never has the "Times" foreseen or foretold one single event. It follows, but never leads. It flatters, but never warns. SPAIN arming for a conflict with France and England! No; but Spain is arming for a junction *with* France *against* England, and for the seizure of Gibraltar. Have you not observed that the French iron frigates are multiplying week by week? France is nearly ready with her iron warriors. The time of action is at hand. She gives the hint to Spain to be prepared for what is to come. Spain understands the hint, and begins her preparations. The Ionians have begun already to demand separation from England and annexation to Greece. They are perfectly right; for we have not only treated them cruelly, but we have acted towards them with PERFIDY. IONIA was handed over to us that we might protect its liberties from the designs of other great powers. And we have destroyed its liberty, trampled its Parliament underfoot, and hanged its citizens by dozens, because they ventured to resist. The Ionian islands will be lost! And then Malta and Gibraltar will insist upon separation. One belongs to Italy—the other to Spain. Lord John Russel's foolish letter has justified all the three in demanding separation. Then rises a "vision of judgment." Spain, equipped for war, will unite with France; Gibraltar will be attacked by sea and land. Morocco, in league with both, will cooperate with her batteries. The Straits will be closed up, should any necessity arise; the Mediterranean will be LOCKED, and Gibraltar will be taken. All this, we believe, has been fully arranged between France, Spain, and Morocco. The Moorish ambassador was last year sent to Paris, as you may be sure, to settle the details of the grand scheme. And now the French iron frigates are nearly completed, Spain is beginning to arm, in order to be ready at the appointed moment. Malta, Ionia, and Gibraltar, are not only liable to be separated from England, but we may be assured that the whole scheme of separation has been long ago sketched out in the dark recesses of the Tuileries. Built by Catherine de Medici, the dark Florentine spirit of the builder still broods in the chambers and glides along the corridors of the Tuileries; and the conspiracies which shook France in the sixteenth century have grown up with the strength of three hundred years to agitate all Europe.

VIII. While we were in the act of writing, intelligence arrived of a new deed of cruelty perpetrated by this nation. We have made war upon the unfortunate natives of Western Africa for no greater offence than that of refusing to trade with us in GROUND NUTS. We have attacked their army, and have destroyed or bombarded two of their towns. The despatches announce, with exultation, that we have "blown entire masses of the inhabitants to pieces with our guns!" In bombarding a town, of course the women and children are as much exposed to injury as the men. And all this for the sake of a few bushels of ground nuts, and, perhaps, a few hard words. We are given over to a reprobate mind, heaping crime upon crime, insulting the weak, filling every quarter of the globe with wanton carnage, exulting in deeds of violence, and yet cringing on all occasions to the power of France. No minister of the Gospel will utter a word, either of censure or of warning; but there is one above who keeps a strict account—and, "know that for all this God will bring you into judgment."

LASTLY. A great deal has been said of the Emperor's regard for England; and it is even asserted that he himself has warned our Government to get up our volunteers, lest the French prætorian guards should *force* him to invade this country against his will! *Therefore*, people will conclude, he can have no wish to invade us, but quite the contrary. This conclusion may be extremely erroneous; and we believe that it is so. The Emperor is determined to avenge Waterloo and St. Helena, yet, at the same time, he has an aversion to bloodshed. He reasons with himself to this effect:—"Should I land an army in England, great slaughter must ensue. I will therefore warn the English government to get up the volunteers, and I will then make the presence of those volunteers an excuse to my own army for not attempting a direct invasion. But, I will have a whole fleet of iron ships before England has two. With those iron ships I will sweep the channel, attack the dockyards, and then the work is done. England, without a navy, will be shut up, as in a prison-house, for many a year to come." Such, we believe, has been the counsel of the Tuileries; and the dark spirit of Catherine de Medici has not walked the earth in vain!

POSTSCRIPT.—A short time ago we spoke of the wretched being who made his fortune by defending M. Bernard. You now perceive that the true character of that man is exposed to public view. But the NATION has still to answer for that scandalous Trial!

For the Crisis.

Why Fight?

It appears while *many* reasons are urged why Christians should stand *aloof* from the present *War* spirit, that there are a *few* reasons, deemed worthy of a conspicuous place in the columns of the *Crisis*, why the disciples of the prince of peace should "join Ahab" and go up to fight for the recovery of "Ramoth Gilead"! Let us consider them.

1. We must obey magistrates and rulers, and Rulers say "*fight*." The magistrates once commanded Peter and John (Acts 4:18) "not to speak at all nor teach in the name of Jesus." Why not obey? The three worthies were commanded to worship an image. Why not obey? Daniel was commanded not to *pray*. Why not obey? The martyrs, to renounce the "faith of Jesus." Why not obey? The answer comes from lips inspired—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Our duty, then, is to be learned from the *Word* of God, not from the *law* of *man*. The question then is—when man says "go up with us to Ramoth Gilead to battle," does God say, "put up thy sword?" If he does, *obey* HIM. Suppose Jesus had said, "If my kingdom were of this world, then would my servants *cheat, lie, steal*," etc., "but now is my kingdom not from hence,"—would he not have thus prohibited falsehood, theft, fraud, etc., among his disciples? Would it not have been regarded as a prohibition of such things? How then can it be regarded as anything *less* than a prohibition of the use of *carnal weapons*, when he says, "If my kingdom were of this world, *then* (not *till* then, i. e., under no other consideration) would my servants fight"? Whoever, therefore, would justify the sword in the hand of a *Christian* must prove Christ's kingdom to be of *this world*; he must dishonor God as Jehoshaphat did when he said, "I am as thou art, my people as thy people." 1 Kings 22:4. Shame on Christendom at this time, that it thus *yokes* itself "together with unbelievers;" "righteousness" fellowships "unrighteousness;" "light" communes "with darkness;" "Christ" hath concord with "Belial," and, joined in common cause, away they go, while "false prophets" and men that ought to know better, shout after them like Ahab's priests, "Go up and prosper."

2. "It is no worse to send armed men to defend our country, than to keep armed policemen to guard our cities." But is there no difference between a *watchman* and a *soldier?* A Christian may guard the dwellings of his neighbors against fire or assassin without shedding blood, by giving timely alarm of their approach,—but not not so in battle. There is no true analogy between the two. Besides, I have yet to learn that a *Christian* needs an armed police to keep him safe. Elijah had no such defence, and he was quite safe against a "captain of fifty." Elisha was safely defended from a *whole army*. The Wesleys appealed to no "armed police," yet their persons and their dwellings were often miraculously delivered from the hands of a mob. I fear Christ needs to say unto us, "O ye of little faith." Faith is a stronger shield than a hireling police. Paul tells us that by faith some "*escaped the edge of the sword*," "quenched the violence of fire," "out of *weakness* were made *strong*." It was Peter's lack of faith that made him unsheath the sword: this is more than intimated in Christ's rebuke—"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" If Peter had been mindful of such a defense (which by the way he afterward enjoyed,) he would not have felt the *need* of the *sword*. Since, then, the Christian needs not the sword to protect *him*, he is under no obligation to use it in defending a nation the protection of whose sword he does not require. But—

3. Paul appealed to a "*war power*" for an armed band of soldiers for protection, (Acts 23,) and if the Jews had made an attack upon him, "would he have said, you must not fight?" This argument has one thing, at least, against it, viz., that *it is not true*. The Jews *did* band together to kill Paul. They desired him brought down again to the council that they might *lay in wait* for him and kill him. Paul's nephew told him their plans. He (Paul) sent the young man to the chief captain—but with what request? To obtain armed protection? Not an intimation of it, but to request that he might not be "brought down" as they (the Jews) desired. Paul wanted to be left where he was. This appears in the young man's appeal to the chief captain—"*Do not thou yield unto them*," i. e., do not carry him down again to the council, as they require, but leave him where he is, or let him go. Hence, it is *not true* that Paul *appealed* to "armed protection." His confidence was not in "Roman soldiers," but, as he tells us, "in *Him who raised up Jesus again from the dead*." Paul did not believe in needlessly exposing himself to danger, nor fighting when danger came. He had been in many a mob before this at Jerusalem; in none of them did he appeal to armed soldiery for defence, but "God delivered him." Ofttimes, when violence was threatened, he escaped by obeying his Master and fleeing "*into another city*." Such a course did indicate that he wished simply "to be *let alone*." Neither is such a course pusillanimous or cowardly. Flight *from* the violence of men, and quiet submission *to* human violence when unavoidable, is the counsel of the Lamb of God, and it has his example and the example of his apostles and martyr church to enforce it. Was the example of Christ "pusillanimous?" Does it not require more moral courage to *submit* to wrong than to stand one's ground and *fight* for the *right?* Do not many fight for *fear* of being called cowardly? We are to be lamb-like. The lamb "*flees*" at danger's approach, and is "dumb before its shearers." On this principle Paul fled from Damascus, from Antioch, from Iconium, Thessalonica and Berea. On this principle he suffered at Lystra, at Phillippi, at Jerusalem, and finally at Rome. Paul did on one or two occasions appeal to his Roman citizenship to remind his foes that they were violating *Roman law*—but what then? Because a *Roman*, must he defend *Rome* with his *sword?* He once also appealed to his *Phariseeism*:—"I am a Pharisee, and the son of a Pharisee." Because a Pharisee, in some points, must he defend Phariseeism with the sword? *No*; and on the same principle he need not so defend Rome. Paul did not bend the energies of his mind or exhaust his physical strength in apologizing *for* or defending earthly thrones. Those who heard him preach said of him that he taught "*another King*, one Jesus."—Acts 17:7. I imagine one would have to listen a good while to modern pulpits to catch the first intimation of "*another*" kingdom to come, in which Jesus shall be *King*. Their thoughts, their interests, their desires, their efforts, all end with "our country"—"*our Republic*." They look on the things that are *seen*—not on things which are *not* seen.

Not so with Paul;—his eye rested on things "not seen as yet," which are eternal. He doubtless, like Abraham, confessed himself a "pilgrim and stranger," and they that say such things declare plainly that they seek "*another country*." Let us imitate his example. Remember, we have a kingdom to *preach*, a kingdom to call men *unto*, a kingdom to *inherit* that is not of this world. Peter calls christians "a *holy nation*." We are a nationality of ourselves. This "holy nation" is about to obtain its everlasting dominion;—shall we, by a blind zeal for God-smitten nations of earth, forget the interests and the glories of this "holy nation"? In the hour when our kingdom is "ready to be revealed," shall we be drunken with the wine-cup of earth's fury? When God arises to "shake all nations," as he is now doing, shall our puny arm attempt to stay them in their reeling? Christian, beware! Say not to the world, "I am as thou art, my people as thy people." Take the counsel of Micaiah, and be in peace. 1 Kings 22:17. "Wherefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."

H. F. C.

For the Crisis.

The Two Horned Beast.

LOUIS NAPOLEON LIKELY TO DEVELOPE IT AND BECOME ITS HEAD.

As the two horned Beast is so frequently alluded to as acting for the first Beast, it will be well to consider, first, what place the "first Beast" occupies in the world's history; we can then get a better idea of the two horned Beast.

This first Beast has "power over all kindreds, tongues and nations"; and "all that dwell upon the earth worship him, whose names are not written in the book of life." His predominant sway among the nations is indicated in the inquiry, "Who is able to make war with him?" It was given unto him to make war with the saints, and to overcome them; and power was given unto him to continue (or, margin—"make war") forty and two months. (1260 years.) His forty-two months' career is followed by a reverse of fortune. He receives a deadly wound, loses his power over all nations, etc.; his power to overcome, to make war with, overcome and kill the saints, and his universal respect from those whose names were not written in the book of life; receives his wound, "as it were unto death," and goes into captivity.

Though we are told that this Beast receives a "deadly wound," yet it is said to be "healed"; hence it is not in its strictest sense a deadly wound, but, "as it were, wounded to death." This idea is expressed also in different language; as when speaking of him in closing the account of his course for forty-two months, it is said, "He that killeth with the sword (alluding, probably, to his fierce raid upon the saints in killing them) must be killed with the sword;" and though such language might in ordinary usage imply his end, it cannot here, for he is afterward spoken of as "the Beast which *had the wound by a sword and did live*." And it is further evident that we may not understand these expressions to imply his end, from the assurance that he is at this time in "captivity," which does not admit that he has ceased to exist. Thus we are to expect that his forty-two months' career of power, oppression and triumph will be followed by his "captivity" in weakness, suffering, and degradation, approaching near unto death. This first Beast, as all agree, is the Papacy in her past history; and her "captivity" and degradation are manifest to all in her present condition, and her state for some time past.

But while in this condition, it receives support from a miracle-working power, causing the earth and them which dwell therein to worship this first Beast. This is the first work attributed to the two horned Beast, and hence this two horned Beast power does not come to the support of the Papacy till she has become helpless, when he first restores to her the respect of the world, then co-operating with her he causes the world to make an image to what she was in her former glory, or, a power resembling the first Beast power, which will be a union of Church and State. Then all must worship as they direct, under penalty of death; and they will require all to receive a mark in their right hand, or in their forehead, and none shall buy nor sell save those who have this mark. In this work we are not to suppose the Papacy to act a leading, but a co-operating part, with the miracle-working power at the head. Their interests, it seems, will be mutual, their co-operation general, and their success almost universal.

It seems quite likely that this miracle-working power is Spiritualism. The religious position of the Papacy in its arrogant blasphemy, corruption, and saint worship, is not so different from Spiritualism as to discourage the idea of a mortification of minor differences, for the sake of advantage. And, as to their prospect of a general co-operation, we know that the present distressed condition of the Papacy would welcome assistance from almost any quarter, and at almost any price; and with fair prospects of success, would need but the Pope's and Bishop's "nod" to enlist the sympathy and aid of all her hordes. That such a combination would have general success seems very evident, for Spiritualism would enlist the sympathies of most of the Protestants, especially the churches, when their enthusiasm would be unbounded in view of the union of all religions as a sure indication that their fabled millennium had commenced, while the communications direct from the invisible world would give tone and vigor to all their projects in this inauguration of what they regard the Kingdom of Heaven on earth.

It seems probable that Louis Napoleon, in his course as a Spiritualist and friend to the Papacy, is destined to effect this union. His dominion does not yet represent the two horn feature, but none look for his settlement of the Italian matter, without taking a slice of her territory. The only question now is, how much and what is he going to take? When we behold in him this two horned feature, we may then expect the next feature to be developed,—his causing the earth to worship or respect the Papacy. Then we may hear that he doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men. Then, that there is a general belief in the world, through his miraculous power, that he is destined of heaven to do wonderful things toward the union of the world, in preparing them for the millennium. Then, by the co-operation of his admirers and the Papacy, this new and popular religion will become nationalized, when persecution will follow, and the reign of Antichrist will have come. I think Louis Napoleon will not be the Antichrist, but his forerunner, turning the hearts of the children to the fathers. Everybody hopes that he is *the Man* who is destined of heaven to give success to his peculiar ideas. He is claimed by the Despots, Monarchists, and Republicans; by the Catholics, Protestants, and Spiritualists.

I. K. LOMBARD.

East Stoneham, Me.

For the Crisis.

We may do the Same.

"And went and told Jesus."

Precious privilege granted to the christian, that in all his devious and weary pathway he may tell Jesus. Its various windings, its long and tedious marches, toilsome labors, and griefs and sorrows, may all be told confidingly into the ear of that faithful friend, who, "like as a father pitieth his children, so doth the Lord pity them that fear him." How secure, then, is the child of God; nothing can shake his sure repose if he is the friend of Jesus. The world may turn a deaf ear to his complaints, and every avenue of relief be closed against him; his property may be swept away; the tongue [illegible] may be employed to effect his ruin, and his life be imperiled; but still he has left to him, amid all his other losses, the privilege of telling Jesus, which is above every thing else in value. This is all the disciples could do, when the faithful John the Baptist was shut up in prison and finally beheaded, for bearing faithful testimony against the evil works of darkness. When no sympathy could be obtained from the world, and no redress made for the taking of that good man's life, they could tell Jesus; they could pour their grief into his gracious ear, and tell him the loss they had sustained, knowing that he could assuage their sorrow and dry up their tears, affording them in himself an unfailing and ever abiding source of joy and peace. It is just so now, away down through the vista of time at this remote distance from that painful occurrence, although the blessed Savior is not now in the flesh, and does not walk and talk with his lowly and sorrowing disciples. Yet as a Prince and Savior he sits on the throne of his Father, ever ready to lend a listening ear to the woes and wants of his children. Shall we not, then, lift up our heads and rejoice, even amid all the gathering gloom of earth, its toils and conflicts, its tribulation and anguish, in the privilege of telling Jesus, as often and as much as our increasing griefs demand. His ear is never heavy when we petition, nor weary when we complain, but his love invites us nigh, and bids us cast our burden upon the Lord and he will sustain us.

O that poor trembling sinners, who are tired of the false, vain world, would hasten to tell Jesus how deeply their sins oppress them, and how bitterly they lament their wanderings from their Father's house, and, like the prodigal son, would fain return. Go, then, poor penitent sinner, go; the Master calleth for thee,—"Come unto me all ye that are weary and heavy laden; take my yoke upon you and learn of me, and ye shall find rest to your souls." Blessed invitation! Go quickly, trembling one, and tell Jesus, that he may speedily cleanse you from your guilt, and clothe you with the garment of adoption, and then prepare you to escape the storm of wrath ready to be poured upon the world of the ungodly when Jesus comes.

"Lord, open sinner's eyes,
Their awful state to see,
And make them, ere the storm arise,
To Thee for safety flee."

[illegible]

Lancaster, Jefferson Co., Ind.

☞ Luther used to say, "There is not much in this world that deserves the name of good news, but the Gospel is good news indeed." [illegible]

For the Crisis.

My Visit to Winsted.

Winsted is a beautiful manufacturing village in Connecticut, at the terminus of the Naugatuck R. R. At present but little is doing. The war spirit is almost predominant. A large number of inexperienced young men, urged on by the prevailing spirit and the speeches of those who profess to be God's ministers, have enlisted. One minister said, his "highest glory was to be wrapt in the stars and stripes." Another said to the volunteers, "Give your hearts to God, and be sure to take good aim at the enemy." One of the volunteers died on his way to Washington; his remains were brought to Winsted for interment. A sermon was preached by the pastor of the Second Congregational Church in W., on Sunday, May 12th, from this text—"The love of Father-land," and published in the Winsted Herald of May 24th. I wish to make a few extracts, more especially to show that Spiritualism is deep-rooted in the popular church at the present day. Mr. Eddy said:—

"It is a new and strange sight to see our dead wreathed in the stars and stripes. It is a new sound for us to hear the roll of martial music on the Lord's day. But I do not find in my heart to object. These sights and sounds only express the flame which burns within all our hearts. And we cannot feel that we are wrong in joining in this military display. Come, therefore, to the house of God, with your glittering bayonets and your broadswords, and consecrate them to the God of battles; and this is now appropriate to be done when the remains of a soldier are borne to us for burial. It seems to me that is the thought of this occasion. This strong and noble youth had laid himself on the altar of his country. I am persuaded he did it understandingly. It would almost seem that his giving himself to his country, was the act of his giving himself to God. And I believe that true patriotism comes with regenerating force to the heart. It is an inspiration from God. . . . Our battle-fields show where men have fought and bled and died for God and father-land. The spirits of the mighty dead look upon us from these battle-fields, and they ask us, 'Shall Bunker Hill, Saratoga and Yorktown preserve the country but once?' We, their sons, respond—'The spirit of those battle-fields *shall* preserve the country *forever*!' We hear the whisper of friends in the breezes which fan us; and those who contend for home often feel the dear departed looking down upon them, stimulating them in the deadly strife. They strike for home, while the spirit sire and the spirit mother look on. Will it not be an additional motive to those Massachusetts men who fought their way through Baltimore, in some future engagement to realize that the spirits of their brethren, who fell by their sides, are looking on? Will not the men of '76 look down upon the homes for which they fought and bled, which they protected and made happy, handing them down to us as the most precious treasure, anxiously enquiring if we will protect them and hand them in turn down to the next generation?" In speaking of forty generations of the past, Mr. E. said:—"Not forty generations of the past, but the innumerable myriads of the *to come* he sees looking down upon him, and hears them praying him to strike home for the right. An army of such lovers of father-land, while realizing the great cloud of witnesses looking down upon it, will strike terror and shake a continent by its tread."

Thus you see how Spiritualism is embodied in the popular church.

When I came to Winsted, June 8th, I found Bro. Miles Grant there, and he had very reluctantly consented to preach the next day, fearing the writer might feel hurt, as it was his appointment. Tell Bro. Grant never to refuse on my account, for I consider it a great treat to hear, and should have been sorry to have had him go away. Bro. G. preached three times; first, on The duty of Christians in the present struggle; second, Man in Death; third, The signs of the Times. Camp's large hall was filled each time. In the morning, his text was Matt. 5:9—"Blessed are the peacemakers, for they shall be called the children of God." He showed what it was to be peacemakers, giving us a clear Bible view of the christian soldier, his captain, and his orders, showing the contrast between the soldier of Christ and the soldier of the country. I will refer to a few texts he quoted. 2 Tim. 2: 3, 4, 5; 1 Tim. 6: 12—the Armor. Eph. 6: 13–17; 2 Cor. 10: 4—Jesus is our Captain. His orders are—Matt. 5: 39, 44; Luke 3: 14; Rom. 12: 19; John 18: 36. The sermon made a powerful impression on the audience. In the afternoon he gave us a discourse in his usual impressive manner, on Man in Death. In the evening, on The Signs of the Times. Quite a number had to stand, and a death-like stillness pervaded the whole house.

It seems to me the people of Winsted must be convinced that the christian should be filled with the Spirit of Christ, and then there is no room for a war spirit; and if we let in the war spirit, the Spirit of God will depart. God is testing his children, to see whether they are of His kingdom or the kingdom of this world. After looking and praying so long for God's kingdom, [illegible]

J. K. Bell[illegible]

June 14, 1861.

The World's Crisis.

BOSTON, JUNE 26, 1861.

"Why Fight?"

This article in our present number, by H. F. C., reviewing the article copied into our issue of June 5th from the *Bible Examiner*, will be read with interest, the subject it discusses being one which, as we have reason to know, excites considerable attention at present among our brethren. In connection with it there are suggestions which we wish to submit, in the spirit of kindness, for the consideration of the writer and our readers. If anything that follows betrays any misapprehension on our part, or contains any misstatement as to what Bro. Carpenter has written, the opportunity to set us right will be freely accorded to him. The question in hand is one upon which we are *in doubt*. Not having settled views on the subject, we welcome every thing that affords us light. If we were fully persuaded on either side of the question, we should give utterance to our convictions without hesitation. As it is, we must feel our way along until we clearly perceive what is in harmony with "the law and the testimony." If we can find out what the Book of God teaches on this subject, we shall be sure we are right and stand upon solid ground, for "the law of the Lord is perfect." Having thus defined our own position, we proceed with our remarks.

1. *The "war spirit."* The Examiner says, "a 'war spirit' is not the spirit of Christianity;" and to such as "feel themselves called upon to take up arms," it says, "let them not give place to revenge, or a desire to gratify private animosity, but to promote the public good." We conclude, therefore, that the editor of the Ex'r would unite cordially with Bro. C. in counselling Christians to "stand aloof" from any "spirit," in the present or any other war struggle, that is contrary to the spirit of Christ, and that does not have direct reference to obligations imposed upon us by the revealed will of our heavenly Father. It is certain that godly men have believed in the lawfulness of "bearing arms;" and it is equally certain that the feelings and motives underlying their convictions have been such as mere "patriotism," judged by the world's standard, knows nothing about. It is nevertheless true, we fear, that of a very large proportion of those who profess to be the followers of Christ it may be said, with too much truth, that "their thoughts, their interests, their desires, their efforts, all end with 'our country'—'our Republic;'" and this painful fact, while it in no wise justifies in true christians the absence of a proper solicitude for the country's welfare, should make us careful to determine our principles of action in these troublous times from a standard other and higher than the example of the multitude.

2. The Examiner utters not one syllable concerning "Ahab" or "Ramoth Gilead," and we feel quite confident that Bro. Storrs and Bro. C. entirely agree in condemning the conduct of Jehoshaphat in his unwise affinity with the King of Judah. He acted in direct contravention of that "word of the Lord" whose guidance he had sought. Bro. C. seems to present these two monarchs of a former dispensation to illustrate the guilt which, in his view, christians inevitably incur, under all circumstances, by bearing arms. That the reference fails, however, to serve such a purpose, will readily appear if we observe how easily the argument can be turned the other way. Asa, the father of Jehoshaphat, while doing "that which was right in the sight of the Lord," was extensively engaged in the use of "carnal weapons," and the Most High, in answer to his prayer, aided him with a mighty hand in the work of destruction! His petition was,—"help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude." At a later period, this same King, instead of trusting in Jehovah, "relied on the King of Syria," and this resulted in the escape of "the host" that would otherwise have been delivered into his hand. "Herein thou hast done foolishly," said "Hanani the seer," who also taught him this lesson: "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him."

The question, then, whether a "cause can exist justifying the taking up arms by the civil magistrates," must not be carried to the Old Testament for a negative answer; and if we are compelled to believe, from other scriptures and other considerations, that the disciples of the Savior should never "fight," it will be just as well to say nothing about "the recovery of Ramoth Gilead." Let it not be supposed that we cite the case of Asa to prove that christians may lawfully, under any circumstances, engage in carnal warfare. *We do no such thing*, nor do we believe that a hundred similar instances, if found in the Old Testament, would give countenance to such a conclusion. All valid argument on the subject must, as we understand the matter, be based upon the teachings and examples of Christ and his Apostles.

3. "We must obey magistrates and rulers, and Rulers say 'fight.'" This Bro. C. presents as the Examiner's argument. His doing so leads us to remark that there is not in his article, so far as we discover, a single recognition of our obligation to "obey magistrates and rulers"! We should not seem reluctant to admit a clearly revealed duty, even though it may appear to us that others are making it the basis for conclusions at once pernicious and unwarrantable. Peter says, "Submit yourselves to every ordinance of man, for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." 1 Pet. 2: 13–15. Paul says, Titus 3: 1, "Put them in mind to be subject to principalities and powers, to obey magistrates," etc. He likewise enjoins the following: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13: 1–7.

We reproduce these scriptures in full because we wish them impressed upon the reader's mind. They not only mean something, but they mean what they say; and it is our conviction that they set forth obligations which many among us, who rejoice in the fact that Christ's "kingdom is not of this world," are too prone to disregard. As illustrating this remark, witness the habitual neglect of the requirement to offer to God "first of all, supplications, prayers, intercessions, and giving of thanks, for kings and for all that are in authority." 1 Tim. 2: 1, 2. Now it is upon the fact that human governments are God-ordained, and that "he" whom Paul declares to be "the minister of God," "BEARETH NOT THE SWORD IN VAIN," that the Examiner rests its conclusion that it may be the christian's duty to fight. It is not simply that there are "rulers" in the land and that they say "fight." It is, rather, that God has placed his sanction on "the powers that be," commanding us to submit to their "every ordinance" for His sake, and investing them with the power to meet resistance with "the sword." Sound or unsound, this appears to be its argument, and we desire that none may lose sight of the real issue.

When man commands what God forbids, or forbids what God commands, the christian's duty is clearly suggested in the language Bro. C. quotes from the apostle Peter. But does the Examiner affirm the "higher law" doctrine with less emphasis? Hear what it says:—"Where rulers command to do that which is plainly forbidden of God, we may and ought to suffer, unresistingly, the pains and penalties they may inflict rather than disobey God, whose law is supreme, as in the case of the three Hebrews, commanded to worship Nebuchadnezzar's image."

4. "It is no worse to send armed men to defend our country, than to keep armed policemen to defend our cities." This sentence, which Bro. C. puts within quotation marks, does not occur in the Ex'r article, but as its substance is there, we make no objection to it. Bro. C., however, seems at once to lose sight of the real point, and asks—"But is there no difference between a *watchman* and a *soldier?*" We answer *yes*, but what of *that?* The position, *as cited*, has nothing to do with "*watchmen*," but with "*armed policemen*;" and if the functions of the latter are admitted to be analogous to those of the "soldier," and at the same time compatible with the Christian's calling, does not the inference that a saint may be a soldier become imperative?—"Faith," says our brother, "is stronger than a hireling police," and still he seems to favor the idea of employing "watchmen" to "guard" our "dwellings" "against fire or assassin without shedding blood, by giving timely alarm of their approach." Such a measure we should call showing our faith by our works—but would the case, as it bears upon the exercise of this grace, be essentially different if we authorized an "armed police" to arrest the assassin, even if violence had to be employed, and permit us to remain securely in our homes? Perhaps we "ought to know better," but we confess to our brother that the knowledge of the fact that we are surrounded and our cities guarded by "armed police" affords us more comfort than it does regret.

The examples adduced to show that Christians need no such protection, deserve a passing remark. Elijah is one of these. But he used the "sword" and with it "slew all the prophets of Baal—four hundred and fifty" in number! Elisha is another. He likewise favored the use of "carnal weapons," for he commanded Joash to "shoot"! (1 Kings 13: 17.) But how about those eminent, God-trusting men—"the Wesleys"? Did they discard "armed police" arrangements as in no way subservient to the "needs" of one who has the "shield of faith"? On this point we are inclined to think that our brother's affection for these men of blessed memory (which is fully shared by us), led him to conclude that what ought to be true of all good men was true of them. But what are some of the *facts*? In the "Life of Rev. John Wesley, A. M.," by Richard Watson, we read on page 95:—"On the last day of 1742, Sir John Ganson called upon Mr. Wesley, and said, 'Sir, you have no need to suffer these riotous mobs to molest you, as they have done long. I and all the other Middlesex magistrates have orders from above to do you justice whenever you apply to us.' Two or three weeks after they did apply. Justice was done, though not with rigor; and from that time the Methodists had peace in London." On p. 102, we read that Charles Wesley, on having a sword presented to his breast by the captain of a mob, said to him, "I fear God, and honor the king." This was at Sheffield, and Charles Wesley writes, "As there is no 'king in Israel,' I mean no magistrate in Sheffield, every man doeth as seemeth good in his own eyes." Are we to suppose that Mr. Wesley would have had scruples about appealing to the magistrates to put down these the worst rioters he had ever seen up to that time? On p. 120, Mr. Watson quotes from Charles Wesley's journal this language:—"In the meantime we were advised to send for the Mayor, but Mr. Mayor was gone out of town, in the sight of the people, which gave great encouragement to those who were already wrought up to a proper pitch," etc. *We* suspect that if "Mr Mayor" had *not* been "out of town," Charles Wesley would have sent for him, and Bro. C. does not doubt but that the Mayor's prerogatives were above those of a mere "watchman." Of the same mob Charles Wesley writes: "Our constable had applied to Mr. Street, the only justice in town, who would not act. We found there was no help in man, which drove us closer to the Lord; and we prayed with little intermission the whole day." p. 121. This looks as if there had been such an "appeal" as Bro. C. thinks "the Wesleys" did not bring to their aid! On p. 128 we learn that John Wesley once sent the following note to a man from whom he had received "personal insults":—"ROBERT YOUNG—I expect to see you between this and Friday, and to hear from you that you are sensible of your fault. Otherwise, in pity to your soul, I shall be obliged to inform the magistrates of your assaulting me yesterday in the street." On p. 131 we learn that one thing demanded by John Wesley "from those that were in authority" was the following—"That you would effectually suppress, and thoroughly discountenance all riots and popular insurrections, which evidently strike at the foundation of all government, whether of Church or State." If this was not an appeal for the interposition of what our brother calls a "hireling police," we fail to see any force or propriety in the language. So much for "the Wesleys." Bro. C. has called them on the stand, and we have recorded their testimony. Let it have only its proper influence in solving the question, "Why Fight?"

5. Bro. C. represents the Examiner as saying that "Paul appealed to a 'war power' for an armed band of soldiers for protection," and then declares—"*it is not true.*" Unfortunately for this emphatic denial, it is directed against a "man of straw"! The Examiner does not say that Paul asked "for an armed band of soldiers" Its language is the following:—"He [Paul] immediately sent this young man to the 'chief captain' to seek protection of the 'powers that be;' that power was a 'war' power." Now if Paul did ask for "protection," the Examiner's statement *is* true; but whether he did or did not, "it is *not* true" that the Ex'r represents him as having made an appeal "for *an armed band of soldiers*." Dr. Eadie, of Scotland, says (in "Paul the Preacher")—"Lysias was well aware of the unscrupulous nature of the men with whom he had to deal, and at once took measures for his prisoner's safety and sent him the same night under a strong military escort to Cesarea." Bro. C. will hardly deny that Paul's appeal was for "safety," and this, according to Dr. E., was secured by "measures" that certainly look *warlike*.

6. Bro. C. says Paul "had been in *many* a mob before this at Jerusalem." We do do not know what facts there are to warrant this statement.

7. "We are to be lamb-like," and "the lamb 'flees' at danger's approach, and is 'dumb before his shearers.'" So says Bro. C., and "on this principle" he thinks Paul fled from place to place and suffered in various places, "and finally at Rome." Paul's method of being "dumb before *his* shearers" was somewhat unlike the lamb's, on several occasions recorded in Acts. At Jerusalem when the mob were crying, "Away with him," he said to the chief captain, "I beseech thee suffer me to SPEAK to the people;" and when permission was granted him, he said, "hear ye my DEFENCE." To Ananias this "lamb-like" (?) Apostle said, "God shall smite thee, thou whited wall." To Felix he said, "I do the more cheerfully ANSWER FOR MYSELF." To Festus he said, "I stand at Cæsar's judgment seat where I ought to be judged; * * * if there be none of these things whereof they accuse me, no man may deliver me unto them. I appeal unto Cæsar." To Timothy he writes, "At my first ANSWER, no man stood by me." These facts show us that a man whose renewed nature was most blessedly imbued with the meekness and gentleness of Christ, did not uniformly exhibit "lamb-like" qualities by unanswering silence. Nor did he always, guided by the lamb's example, *flee* "at danger's approach." To the Ephesian elders he said—"And now behold I go bound in the spirit to Jerusalem, not knowing the things that shall befal me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." At Cesarea he declared—"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." In leaving this point we would remark that the Gospel no where requires us to "be lamb like." Christ's disciples are said to be his "sheep," because they are led by him, hear his voice and follow him. Christ himself is the "lamb of God," but he is so in a character which is not presented for our imitation. We are not to be lamb-like, so far as any Bible requirement is concerned, but we are to be Christ-like.

This article has reached too great a length and we must say no more at present. We have deemed what we have written due to the truth, and calculated to put some points in a correct light which might otherwise be misapprehended. May the Lord direct all our hearts in his love and in the patience of Christ. It is not our fault, as a people, that the war question is up for consideration among us, but it will be our fault, and a guilty one, if we do not bring to its investigation candid, kind and loving hearts. Let us seek for "soft words and hard arguments." In conclusion, we join heartily with Bro. C. in enforcing the admonition—"wherefore we, receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."

PREACHERS' APPOINTMENTS.—Our preaching brethren will observe that we throw out all useless verbiage from the Appointment column. We doubt not but that this pruning will please them. Matters are sometimes sent to accompany the publication of appointments which are of no sort of public interest, and which could just as well be attended to by private correspondence. If a preacher wishes to know the P. O. address of some brother in a locality where he is himself unacquainted, we will always be glad to inform him either by letter or through the Business column of our paper. To precede the *place* and *time* of every appointment with, "I will meet the brethren at," etc., communicates no additional information in a printed column devoted to such notices. We therefore propose to let them appear as briefly as possible.

A Correction.

In the *Harbinger* of the 19th, Bro. John Howell, writing from Poultney, says:—

"The statement that the place [Poultney] is unhealthy, may be misunderstood, and may imply more than is true. I said that for those who were *predisposed* to affections of the lungs, I did not consider it healthy, and on this ground proposed a change."

The foregoing will correct any misapprehension which might be occasioned by our mention last week of Bro. H.'s purpose to leave Poultney.

THE NEW TRACT.—Bro. I. C. Wellcome offers to take one dollar's worth of Bro. Hudson's proposed tract, to be entitled, "Eternal Death in the literal sense is Eternal Punishment." They are to be furnished to subscribers at $2 per hundred. We want $24 more to enable Bro. H. to put them to press. Who will help make up the amount? Let us hear from you. The tract is to contain 24 pages.

INCOGNITA.—Will our correspondents "AMY," of Davenport, and "SARAH," of Griswoldville, please give us their entire names? We want to write them both, but cannot do so while they remain in disguise. Their names shall not appear in our paper without their permission. We can keep secrets.

German Tract Ready.

Bro. REIMER's German tract on "*Life only through Christ*" is published and ready for distribution. He has sent us 200 copies, which enables us to fill orders, which we shall be happy to do. Price, 20 copies for $1.00; 100 copies for $4.00; *gratis*, to those who are unable to pay.

Camp Meeting.

It is now probable that the Wilbraham Camp Meeting will commence Monday, Aug. 26th, and not on the 19th. The Committee intend to announce the time definitely next week.

☞ The inquiry of the sister who inquires where she can obtain the publication called "The Last Vials," shall have the information as soon as we can obtain it. Will Bro. Grant please inform us who is the American agent?

Besides being crowded for room, we have not had time to prepare a condensed account of the proceedings of the late Conference at Seneca Falls, from the full Report published in the *Harbinger*. We therefore give below an editorial article from that paper in relation to the meeting.

General Conference.

Our Annual Conference closed its session here on Sunday evening. On Thursday a few brethren from different quarters came in; on Friday the number was greatly increased, and on Saturday the throng that assembled showed that the truths of God's blessed word were not forgotten in the midst of the rush of nations in the conflict of war. How blessed the pilgrim's faces looked, lit up with smiles as kind greetings were interchanged, and hand clasped hand, which had been separated a twelvemonth by the circumstances that separate pilgrims in this world of toil and strife. But the season was a profitable one as well as one of pleasure. The earnest preaching of the effective word was attentively listened to by large congregations, and many thoughts of profit and consolation were gathered by those among whom the word was sown. While the preachers were speaking earnestly and eloquently of Christ's coming and kingdom, the moistened cheeks and hearty responses showed a chord of sympathy and love had been touched and made to rekindle with Pentecostal fire. To the brethren who were here we need not say we had a precious season, for you *know* it. To those who were not here we cannot tell what they lost. The season of Sunday morning's love feast and the evening's baptism were seasons which "ne'er may be forgotten" until we meet among the blood-washed throng on Canaan's shore. The systematizing of our work as an Association, as begun in this Conference, we trust will result effectively to aid in spreading the preached Word and promoting a spirit of trust and confidence among the brethren scattered abroad.—*Harbinger of June* 12.

Note from Edwin Burnham.

The friends abroad who have requested the labors of Elwin Burnham, when he was too much engaged to respond, and all others who may desire them, are hereby informed that he is now more at liberty and requests all to write him immediately who desire him to visit them.

EDWIN BURNHAM.

Newburyport, Mass.

For the Crisis.

THE SOUL—WHAT IS IT?—The following definition of a soul is from one of Henry Ward Beecher's sermons:—

"It is formless, shadowless, no eye beholds it, no hand handles it, no pencil may draw its lineaments."

We do not know how a better description could be given of *nothing* than Beecher here gives of the human soul. We would suggest, if friend B. believes the soul to be *something*, that he try again. J. S. W.

To J. S. White—Inquiries.

Will Bro. J. S. White please answer, through the Crisis, the following questions:—

1. Who are the people called Daniel's people in Daniel 12: 1? Are they the Jews as a nation, or christians generally?

2. From what shall they be delivered? Is it from their present captivity and dispersion, or has it reference to a resurrection from the dead? If it is a resurrection from the dead, why are not the whole of the classes spoken of raised? Daniel 12: 2—"And many of them" (Daniel's people) "that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." If this verse refers to the sleeping dead generally, does it not prove that a part of each class spoken of will not have a resurrection?

J. M. MUHLIG.

Washington Village.

For the Crisis.

Letter from Bro. H. Pratt.

BRO. WENDELL:—Permit me to say a word through the *Crisis* about "Our Discussion," etc. Instead of proving that "all men would live forever," our friend, Mr. Baker, outstripped us entirely in the "destruction doctrine"; striving to prove that there would be no resurrection of the *dust*, consequently no resurrection of *Man*. We found it not difficult to show to the interested congregation that our friend, though a professed advocate of the *universal salvation* of *all* men, was in fact preaching the *universal destruction* of all men; which we disproved by showing "that they which shall be accounted worthy to obtain that world and a resurrection from the dead would die no more." He will try to extricate himself from this dilemma on Nov. 12th, to which our discussion is adjourned. We had a good attendance and attention. Mr. Goodwin, our Methodist preacher, presided.

GROVE MEETING AT NEW-MILFORD.

This was a success. Seven were planted in the likeness of Christ's death, whom we trust have their names recorded in the book of life, the only *true* record of the church. Bro. Barker is certainly doing good in that vicinity. May he be enabled to walk worthy of God, who we believe has called him to work in his vineyard. The brethren here are workers;—no time ran to waste, and we were filled with their fellowship. A scene like that of '44 and '54 was witnessed at our communion, which was after the retiring of the congregation at night. A holy greeting attended the parting scene, not of promiscuous kissing, but that right hand of fellowship that caused the tear drops (like the holy ointment upon Aaron's head) to run down to the skirts of the garments, and fill the place with odor of more delightful perfume.

One very wicked man arose, with tears filling his eyes and fast running down his cheeks, and after much effort said, "I came here to make disturbance, but God has got hold of me; it is holy ground; pray for me—I can't stand it." We needed no police on such ground. A picket guard of angels I have found ever to be efficient against all secessionists, whether of God or man. I have been enabled thus far to hold up God's banner right in the face of the enemy and nothing more than threats have been manifest as yet, and I trust I shall be enabled to carry this flag at "mast head" till I shall have finished the work He has given me to do. Yours, H. PRATT.

Sharon, Ct.

For the Crisis.

The Model Church.

I would like to be able to buy and give ten thousand copies of this new book of Eld. H. L. Hastings to the ministry and members of the churches in this country. For some fifteen years I have desired to see a work published to contrast the present state of christendom with the first days of the christian church, in a marked and clear manner. I have now seen it done. With few exceptions, I can say it is the deepest, and keenest, and plainest picture I have yet seen. In nearly every page one sees staring him in the face two groups of characters, each professing the same principles, and talking of the same Master; yet one shows countenance and character, faith and conduct so beautiful and lovely as to bind your heart to them, and inspire you with new courage to work for God. While the other causes you constantly to see the terrible consequences of departing from Christ, and living with a false hope, in presumption, leading you to look carefully to yourself to see "whether you live in the faith." The book is not only important to show the apostacy of christians generally from the faith and hope of the gospel, but it is a good *looking glass* for all christians to look into, side by side with others, to see where they fail from coming up to the early christians.

Buy the book, all who can; read it, sell, or lend it. It will do good everywhere. You will call the price high; but you should learn the fact that you will get more valuable information out of it than out of several dollars worth of other books you think very good. The same is true of "The Great Controversy," and "The Reasons for my Hope." They each contain a collection of important facts, which cannot be found without searching perhaps a hundred dollars worth of books, and spending much time. I. C. WELLCOME.

Richmond, Me.

For the Crisis.

Belgrade Quarterly Conference.

The brethren met according to appointment, at Chandler's Mills, June 13th, and had a very interesting Conference. I trust it will prove a profitable one, for they came with a mind to work in the vineyard of God. There were representations from Richmond, Augusta, Vienna, Mt. Vernon, Livermore, Wayne, Rome, Mercer, and Whitefield. The reports of brethren were encouraging, showing that the word of God takes effect in the hearts of some, and is producing reformation in several localities. Some of the "virgins are arising and trimming their lamps," because they believe "the bridegroom is soon coming." Several brethren and sisters attended our Conference who never heard such preaching before, and they seemed to enjoy the word very much. God will bring good out of it. Some wanderers thought it time to return to God. Some unconverted ones were made to feel that they ought to obey God. The ministers present were H. B. Sevey, D. M. Hanscomb, S. K. Partridge, H. D. Read, and I. C. Wellcome. Bro. E. M. Haggett being unable to preach, on account of recent sickness, did not attend, but sent a letter stating that his "labors as a missionary had been for some months past bestowed upon Greenwood, Sumner, Franklin, Hartford, Livermore, etc."

Our brethren and friends kindly entertained us, and seemed glad to do all they could to help us, while we tried to feed them with the word of God. May the Lord bring fruit of it into his soon coming kingdom. The more of these conference meetings we hold, the more satisfied we are that they are the means of much good in the cause of Christ. Let us not slacken our hands, but try to double our diligence. The Lord is at hand.

H. B. SEVEY, Chairman.

I. C. WELLCOME, Secretary.

Richmond, Me., June 18, 1861.

PRAYER.—It is not the place of prayer that God examines: nor is it the words that God primarily regards; it is not the form in any sense that avails; it is the intense and ardent desire breathed from the depths of the heart into the ear of God, who answers exceeding abundantly above all that we can ask or think.

THE FAMILY.—The family circle is God's blessed ordinance, and is the sweetest and the most hallowed spot on earth. It is the nursery of affection, of friendship and of virtue; the place where those ties of mutual dependence and help are first formed which, in their expanded state, unite human society.

The Death of Cavour.

And so Cavour is dead!—Cavour, the mind of Italy, as Garibaldi is its heart, and Victor Emanuel its right arm; Cavour who twenty years ago planned that political regeneration of Italy, which the courage and fidelity of the King of Sardinia and the good sword of the Hero of Caprera have united to accomplish. Himself of titled family and ample fortune, he made rank and wealth subservient to the advancement of Italy. Twenty years ago he began to prepare Sardinia for a position among the powers of Europe, by developing her industrial resources and encouraging the education of her people. The agricultural and manufacturing interests of the kingdom, stimulated by the example of England, rallied the energies of the people in the way of self-improvement and self-government.

In the memorable epoch of 1847, Cavour took the lead in procuring from Charles Albert a liberal Constitution for Sardinia—the only free Constitution of that era which has withstood subsequent changes and convulsions. Under that Constitution Cavour has served his country in various offices of public responsibility—always with eminent wisdom and fidelity. His favorite policy was, by cherishing the industry of the nation, by promoting popular education, and by perfecting the organization and discipline of the army, to bring Sardinia up to a point of vitality and strength which should command the respect of Europe, and qualify her to demand the recognition of Italian unity and nationality. His sagacity in sending a Sardinian contingent to the Crimean war, procured for Sardinia a voice in the Congress of Paris, and brought the Italian question fairly before the assembled Powers. He knew how to use Louis Napoleon without succumbing to a foreign despotism. He knew how to give play to Garibaldi without rushing into the chaos of red republicanism. He knew how to thwart the Pope without alienating Catholics from the support of the throne. He knew how to balance conservatism and radicalism, royalty and republicanism, so as to secure for Italy unity and freedom. Though unversed in war, yet in the no less important field of political strategy he was the King's Nestor, and the people's Agamemnon.

To human view Cavour has been taken away at a most critical time for Italy—just as the question of the secular Papacy and the occupation of Rome has reached the point where it *must* be settled either by diplomacy or the sword. It may be that Victor Emanuel, so long under his training, has become so thoroughly imbued with his ideas that he will carry them out to complete success. Even the impetuosity of Garibaldi reconciled itself at length to the patient watchfulness of Cavour. And Ricasoli is at hand to represent the same spirit and tendencies. But our great hope for Italy is that her cause has now risen above men, and that the Providence which has led her thus far in the conflict will crown her with the final victory.

We look now with melancholy interest upon that mild, thoughtful face, that commanding brow, that searching but unsearchable eye, which make the portrait of Cavour so impressive in the illustrious group of Italy's deliverers. (See the Paris picture of Victor Emanuel, Cavour, and Garibaldi, on exhibition at Haughwout's, No. 488 Broadway.) We wait to hear, through Mrs. Browning, the wail of Italy over this fallen chieftain.—*Independent.*

Correspondence.

From W. W. Boyden.

Bro. Wendell:—Here I am up in Minnesota, seventy-five miles west of St. Paul. Left a band of dear brethren in Blackstone, Mass., last fall, and came here to the far west, a stranger in a strange land. I commenced circulating books and tracts, and conversed with individuals as opportunities presented, not knowing that there was one of like precious faith in the vicinity. Found a few, however, that are looking for the soon coming of Christ to reign on the throne of his father David; in short, were Adventists—believers in Bible teachings. The tracts presented by Sister Dixon and Bro. Dimmick, and those that I have procured of Bro. Grant, with the *Crisis*, have done a good deal to awaken quite an interest amongst the inhabitants of this place, and have set them to searching the Scriptures to see if these things are so. Quite a number are very desirous of hearing these truths explained; old theology don't look just right to them. "And how shall they hear without a preacher?" Is there not some one to come to the help of the Lord against the mighty?

The Methodist minister has attacked us severely. Is preaching a course of sermons at the present time to prove our position wrong. Preached a discourse last Sunday, in which he endeavored to prove that the soul was immortal and could never die, but said it was *not* a part of God. Quoted Gen. 35: 18, to prove that we possess an immortal soul; Luke 20: 37, 38, to prove that the *dead* are *alive*. Luke 16: 19 quoted, as an actual transaction that took place, and represented the state of the dead; also affirmed that Abraham, Isaac [illegible] 17: 2. Declared that Luke 23: [illegible] stronger in the original language than in the English version. Affirmed, from Rev. 6: 9, that the souls under the altar were in heaven. Is going to preach next Sunday to further prove his position, and to show that words like destruction, perish, and such terms, mean something else. The sure word of prophecy is being fulfilled. The time has come that they will not endure sound doctrine; they have itching ears, have turned away their ears from the truth, and have turned unto fables.

Dear brethren and sisters scattered abroad, let us all be up and doing while the day lasts. Let us be found ready when the Lord shall appear. Although we are a poor, despised company now, yet by patient continuance in well doing, we shall wear a crown of immortal glory. Our Lord will soon come in his regal beauty, with the holy angels attendant, to take the ransomed home to be with the Lord forever. "Blessed be the name of the Lord from this time forth and forevermore." Pray for me.

Yours, fighting for the kingdom.

Glencoe, Minn., May 26, '61.

P. S. If there is any brother in Minnesota, or elsewhere, that will come to defend God's truth and encourage these saints, please inform by letter when you will be to Carver, which place you can come to by boat, and we will meet you there. We are poor, but want to hear and have others hear the truth, and will pay all we can. Address W. W. Boyden, Glencoe, Minn.

From B. P. Manning.

Brother Wendell:—For the first time I seat myself to drop a line for the Crisis since you became editor. Well, I by the grace of God am striving for the Kingdom; have been traveling from place to place, and trying to stir up the brethren to diligence all that I have been able for a few months past, and I find there is a better state of things in N. H. among the brethren than I have seen for some time. I have just got home from Danbury, where the Lord has been working in mighty power, and the enemy is doing his best to to deceive the children;—but my prayer is that they will put their trust in the God that made heaven and earth. O, my dear brother, how glad I am that our Elder Brother is so soon coming to relieve his dear people. Truly, the nations are angry, and soon God's wrath will come, and the time of the dead that they will be judged, and that God will give reward to all his family. O happy day! I hail it with joy!

I would say to the dear brethren and sisters, that my health is improving some, but I desire your prayers that God will keep me in this evil time. O, what a trying time we are in. Let me exhort you to stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Wickedness is on the increase. Wars and commotions throughout the world almost, but Jesus is coming soon. O, let us all be ready to hail him with joy and not with grief. Dear brethren, watch and pray always, that you may be able to stand in that day. Amen.

Goffstown, June 15.

From Bro. S. F. Leavitt.

Bro. Wendell:—The Lord has been doing a mighty work in Danbury, in spite of what men or devils could do. We have a mixed throng here; some are shouting and praising God that he has healed the sick, (so they stay healed, too, praise God) and poured out his Spirit so abundantly upon us. Some are indifferent. Others are mad. Some of the Orthodox church members, I hear, threatened to tar and feather some of the servants that God has sent here. One member shut the school-house last Sabbath, where we have been wont to meet to worship God, and said we should not have the house. But it was opened by Father Knowlton, who lives near by. Many schemes and devices of the devil are against us now, and doubtless will be while we try to serve God. Some of the gifts have come out here that Paul declared God has set in the church, and they are occupied, too. Glory to God.

A word about tobacco and I am done. There are six of us I think that have left off using it entirely, and some five or six more are about leaving off. I have used it about eighteen years until six weeks ago, when I asked God to take away the desire for it if it was wrong, which thing he did. Praise his name. We are to abstain from all filthiness of the flesh, and not defile the temple of the Lord, whose temple we are if we obey him. Now what I have to say is this: God has shown to me that it is wrong to use the weed (which Barnabas calls the weed of the devil;) it is not imagination; he has shown the same to others; and if it is wrong for me and others to chew or smoke, is it not wrong for everybody? Brethren, think of it and be wise. The Master is coming, and will translate a pure church only. Yours in hope of eternal life.

Danbury, N. H., June 1, 1861.

From E. A. W. Lake.

Dear Brethren and Sisters:—Cheer up. The Lord is coming soon with the prize. Let us put on the whole armor of God, that we may be able to stand against the wiles of the devil. O yes, we need to stand, having our loins girt about with truth, and having on the breastplate of righteousness in these days of trial and [illegible] O, was there ever such a time as this? Look around you and see those that profess to love our Lord and Master—and what are they doing? Are they setting a good example before the world? I think not; for I see them at the billiard table, and at the saloons offering to treat those that never knew Christ. They dress like the world, do like the world, and act like the world. It makes my heart bleed to see the cause of Christ so trampled on by cold and lukewarm professors. O, let us stand aloof from the very appearance of evil; shun the unhallowed influences which are extant in the land, and floating upon every popular breeze; and live soberly, in this present world, ever "looking for that blessed hope—the glorious appearing of our" Deliverer.

Brothers and Sisters, don't you think that we need on the whole armor in these trying times? O yes, let us gird it on, and take the sword of the Spirit, and press our way onward toward the mark of the high calling of God in Christ Jesus. Let us turn our backs to the trifling pleasures and vain allurements of this world, and, with our faces Zionward, we will boldly fight the good fight of faith, that when Jesus comes we may lay hold on eternal life. O ye desponding souls! cheer up, for our redemption draweth nigh. He that is for us, is more than they who are against us. Wherefore, lift up your heads, and rejoice to think that you are counted worthy to bear the cross of a meek and lowly Savior. O, let us not be weary in well doing, but ever stand as living witnesses to such a glorious cause, and in due time we shall reap if we faint not. Wherefore, let us earnestly strive to enter into that rest which remaineth for the people of God. Yours, striving for immortality when Jesus comes.

Mechanicsville, Ioa., May 31.

Obituary Notice.

Died, June 11th, 1861, of congestion of the brain, Catharine T. Christian, wife of Bro. John Christian of Williamsburgh, L. I., in the blessed hope of a resurrection to life at the coming of our great Life-Giver, Jesus the Messiah.

Our Sister was brought up in the Catholic Church; but over eight years ago she renounced the dogmas of that faith, and in 1853 fully embraced the doctrine of the advent and life only through Christ, and having laid hold by faith on the atonement, she fully realised that she was adopted into the family of God, and could call him Father by the Holy Spirit which was given unto her, and she was enabled to rejoice in hope of the glory of God; from which time she has walked humbly with God.

Our Sister has been called to pass through a fiery ordeal. Four years ago she lost her two children by the scarlet fever, and about twelve months since she lost her sight, having been afflicted for a long time with the neuralgia. But notwithstanding this, she was enabled to attend to her domestic employment, and even made her husband two shirts, to the astonishment of all. About two weeks ago she was attacked with the billious fever, which turned to the typhus, and finally to congestion of the brain, when she lost her senses on the Friday previous to her death; but though she was unconscious to all that was passing around her, she would sing and pray as correct as if she had her senses. A Catholic woman being present on one occasion when she was praying, was astonished to hear how sensible and correct she would pray, though unconscious to all going on around her. A little before her death it appeared that her sight was partially restored to her, and looking at the window of her room, she saw a flag of the stars and stripes on a building opposite, and she exclaimed, "Ah! that flag and stripes will not wave over the kingdom of Jesus;" which kingdom she was looking for to be speedily set up under the whole heavens, and not beyond or above the skies.

The writer of the above was sent for to improve her death, which he attempted to do from the words of our Lord to Martha in John 11: 25, 26. After the discourse, our Sister was taken to the Cyprus Hill Cemetery, where she was interred, and her two little boys put into the same grave with her, to wait her appointed time until her change shall come; when the Lord shall call her forth to life, and she will exclaim, "Here am I, Lord, and the children thou gavest me." May we all follow her as far as she followed Christ.

Eld. Wm. Roworth

FOREIGN NEWS.

St. Johns, N. F., June 22. The Anglo Saxon tried the Straits of Belle Isle, but there was so much field ice that she came round.

Great Britain.

The Great Eastern is expected to leave Liverpool in about a fortnight, with three Infantry regiments, a field battery of Artillery and horses for Quebec. It is admitted that this movement is suggested by the American difficulties, but it is merely for protecting, and will only raise the garrison from their present weak state to what they were ten years ago. The movement is regarded by some as an insult to the United States.

The London Times in replying to Northern indignation against England, shows what little cause England has to sympathize with the American government, and says she will assuredly not rejoice at the military successes of either side.

The annual meeting of the Cotton Supply Association was held in Manchester. The result is rather discouraging. An increased effort in India and Western Africa were urged in view of the American troubles.

Mr. Gregory, the member of the British Parliament, who postponed his motion on the subject of the recognition of the Southern Confederacy, has written a long letter to the London Times, explaining why he desires the speedy recognition of the Southern Confederacy. He argues that humanity and unrestricted commerce demand this course, and contends that the North cannot hold the South in permanent subjection, and urges a peaceful separation. He believes its recognition by France and England would cause the [illegible] all hostility to the North, being actuated only by a love of peace.

The London Times, in an editorial upon the decision of the French Government relative to the American difficulty, which is in complete accordance with that of England, says that the fact of the chief continental powers of Europe fully acceding to the principles laid down by England, must tend to convince all reasonable Americans that in the acts of England there is neither hostility nor double dealing.

France.

The Moniteur confirms the settlement of the Syrian question on the terms already announced. It adds that order will be maintained in the mountains by recruits from the inhabitants of the country.

It is asserted that Cavour's death will hasten the recognition of Italy by France.

It is officially denied that France and Spain have signed a treaty for securing the possession of the Antilles.

Italy.

The new Italian Ministry is formed Baron Ricasoli is President of the Council and Minister of Foreign Affairs.

The illness of Garibaldi is denied.

Poland.

It is stated that Warsaw is soon to be declared in a state of siege, in consequence of the representations made by the Governor of Poland.

Syria.

The Syrian question has been settled. The Conference resolved that a Christian Governor of Lebanon be appointed for three years, to be in subordination to the Porte.

China.

The Calcutta and China mails have been telegraphed. The French and British embassy are established at Pekin.

India.

The India mails reached Marseilles on the 12th. The American portion of them will go forward in the Europa.

Washington, June 25. The Post Office Department have informed the Postmaster at Philadelphia that he should disregard any stamps on letters dropped into his office, bearing the marks of express companies, where there is reason to believe they are from disloyal States. They, however, should be delivered on payment of full postage, without the cent drop. The Department adds, that the carrying of letters over established post routes, in violation of law, must be stopped.

Notices, &c.

Special Notice.

Eld. Miles Grant was appointed by the Christian Publication Society to act as Travelling Agent for the Crisis. Monies on subscription, for publications, and on account may, therefore, be paid to him and he will account to the office. Payments made in this way to Bro Grant will be acknowledged in the Crisis the same as if remitted to the undersigned.

Rufus Wendell,
Business Agent.

Notice.

Those going to the Wareham Grove meeting on the Fair Haven and Cape Cod Railroads will inquire for Grove meeting tickets, stop at the Tremont station. Fare is reduced to half price. Tickets from New Bedford and to return, fifty cents. Those who have them are requested to bring the Christian Lyre.

H. F. Carpenter.

Notice.

Providence permitting, there will be a Tent Meeting held at Floyd, Floyd Co., Iowa, to commence July 11th, at 8 o'clock. Eld. Moses Chandler will be present to preach the word with the New England Mission Tent. Hope to see a general gathering of the brethren from abroad.

Peter S. W. Dayo.

Herald, please copy.

Grove and Camp Meeting.

A Grove Meeting will be holden at West Wareham, Mass., near the Tremont Depot, upon the Fair Haven Branch R. R., to commence July 4th and continue over the following Sunday. We hope to make this a meeting of great interest. The field is comparatively a new one, but there are some warm hearts here who love the "faith of Jesus" and desire to have it published abroad. There seems to be a laudable desire to hear the "word of the Lord," and now is our time to work. We know not why it may not by the blessing of God be a large meeting. Wareham is twelve miles from Plymouth, six miles from Carver, ten from Middleboro, twelve from Mattapoisett and eighteen from New Bedford—the three last mentioned places being connected by Railroad; and we earnestly hope for a large representation, from each of these towns, of brethren and sisters who have a "mind to work" and hearts to get good. Eld. J. S. White, Eld. E. Bellows, and possibly M. Grant, are expected to preach the "*word of life*" at this meeting. A cordial invitation is extended to all preachers and laymen who have a heart to forward the work of God to aid us in this attempt. Come one, come all—come in good cheer—come in the might of God—come early; let us celebrate the "Fourth" in Divine worship. Come to stay all the week. Provision made for man and beast. In behalf of the brethren,

H. F. Carpenter.

Grove Meeting.

A Grove Meeting will be held in Dane, Dane Co., Wis., (near Bro A. Darling's,) commencing on the 5th of July, and holding over the following Lord's day.

W. Sheldon.

ESPECIAL BOOK NOTICE.
English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1 50; postage 15 cts.
Pearl, do. do. morocco, $1 61; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in earnest, and help scatter tracts, books and papers like autumnal leaves.

R. Wendell, per order of Publishing Committee.

Grove Meeting.

Eld. Miles Grant will attend a meeting of days with the church in North Stanbridge, C. E., to be held in a pleasant grove, on the land of Bro. H. N. Currie, in the Stone Settlement, to commence July 11th, at 10 A. M., and continue over the following Sabbath. A general attendance is solicited. Brethren, let us make this meeting a subject of prayer, that it may prove to be for the glory of God and our good.

C. P. Dow.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I will be at the Plainfield Grove Meeting.
Chester Factories..........(eve.) July 2.
Bro. Cotton's, New Boston..........(eve.) July 3.
Bakerville, Ct..........July 6 and 7.
Morris, Ct..........July 14.
New Milford, Ct..........July 21,
where the Grove Meeting was.

GEO. L. TEEPLE.

APPOINTMENTS CHANGED.
Lowell..........Wednesday evening, June 26.
New Britain, Ct..........July 7.
Warehouse Point, Ct..........Sunday, July 14.
Westfield, Mass..........July 21.

W. S. CAMPBELL.

Portland, Me..........June 30.
Lake Village, N. H..........July 7.
Lowell, Mass..........July 14.

J. COUCH.

Lake Village, N. H..........July 21.

I. H. SHIPMAN.

Cheshire Street, Ct..........Sunday, July 7

C GOODRICH.

Bro. E. M. Haggett appoints to preach at East Stoneham, Me., on Sunday, June 30.

At West Stoneham (near Bro. Paul's) Tuesday evening, July 2.

At West Lovell (as Bro. Fox may appoint) July 4.

It is expected that baptism will be administered to several at West Lovell and perhaps at East Stoneham. Bro. Wellcome gives encouragement that he will attend also.

I. K. LOMBARD.

☞ Through an oversight on our part the above notices failed to appear in our paper last week. Bro. Lombard will please excuse.—Ed.

Starks, Me..........Sunday, June 30.
Starks, Me..........Sunday, July 7.
Holden, Me..........Sunday, July 14.
East Grate Works..........Sunday, July 21.

D. A. JONES.

Bro. A. S Dole, Albany—Please pay Mr. Hiller $1.40 for me. I credit you that amount on Crisis which pays to No. 322.

R. W.

Wellington (at Bro. Goodell's)..........July 7.
Worcester..........July 14.
Springfield..........July 21.

H. PRATT.

I shall be in Boston Wednesday, June 26th, on my way home, and will preach the 5th Sabbath where there is an opening. Am not engaged in July. Direct letters to Boston until Friday, June 28th, after that at Chickopee Falls, Mass.

HIRAM MUNGER.

Bro. Frances A. Burbank has embraced the truth and feels it his duty to proclaim it to the world. He therefore will be at the following places:—
Kennebunkport, Me...June 27 and stay one week.
Biddeford, Me..........July 4 and stay one week.
Portland (if not supplied)..........July 14.
Yarmouth, Me..........July 21.

Others wishing his services will please write him at the above places. Bro. Burbank is a worthy young man and will do you all good.

HIRAM MUNGER.

Hartford, Ct..........June 30.

RUFUS WENDELL.

Albany, N. Y..........Sunday, June 30.

GEORGE STORRS.

Bro. Storrs writes us as follows:—

"After the tenth of July, I shall spend several weeks on a tour from West Lebanon, N. H., through Concord, Lowell, Mass., perhaps Boston, Worcester, Springfield, and other places. At Springfield I have an engagement to spend one or more Sabbaths; but, as yet, none for any of the other places mentioned. Letters intended for me, which would not reach New York before the 28th inst., should be directed to "*West Lebanon*, N. H.," till July tenth; after that I shall be on the route indicated, returning towards New York. The time I shall occupy on my route will depend on whether I have any other appointments than those already made. I do not wish any *complimentary* invitations, and I shall not accept any such, if that is their appearance. If the invitations are clearly *cordial*, I shall do the best I can to comply with them. '*None other need apply*.' "—Ed.

The following appointments are for Worcester, Mass:—
Bro. Bishop..........Sunday, June 30.
Bro. James Hemenway..........Sunday, July 7.

Clinton, Mass., (evening)..........June 28.
Worcester..........Sunday, June 30.

S. W. BISHOP.

Commence a series of meetings at Danville, C. E., Thursday evening, June 27th, and continue every evening till July 7th.

Attend a grove meeting at Stanbridge, C. E., commencing Thursday, July 11th, at 10 1-2 o'clock, A. M., and continuing over the following Lord's day.

MILES GRANT.

Lawrence, Mass..........Sunday, June 30.

L. BOUTELL.

Pawling, N. Y..........June 30.
Brooklyn, L. I..........July 3.

J. K. BELLOWS.

Yarmouth, Me..........Sunday, June 30.

S. K. PARTRIDGE.

Exeter, N. H..........Sunday, June 30.

J. HEMENWAY.

Business Matters.

Cash Receipts.

J H Carbey, p. pd., 326, $1.13; J Sawyer 313, 50 cts; Al. Healey 325, $1.51; Elijah Lloyd 260, $3.00; Mary Wentworth 364, $4.00; Mrs. S Rice 314, 60 cts; A S Dole 322, $1.40; S F Clapp 325, $3.00.

G W Stephens 314, M Prothero 322, Ira Webster 321, E Farr 312, A Doloff 325, S Andrews 323, J B Masure 300, J M Aldrich 326, G M Wood 300, E C Swain 311, P H Lawrence, p. pd., 316, J Dean 325, H H Dickinson 305, J M Standcliff 324, D Leighton 326, Obed Saunders 326, C F Bessenger 308, J Bemis 320, J Davis 326, I Fellows 326, Mrs. Harrington 306,—$1.00 each.

J H Shepherd 326, Mary Fogg 325, J E Lloyd 342, A Pinney 300, S C Knowlton 306, Eli Pierce 324,—$2.00 each.

Books and Tracts.

C H Leverton $1.00, W D Wood 5 cts, J M Aldrich $1.27, Eld. T Smith $4.00, J C Rogers 5 cts, T Wooster 5 cts, H Prosser 66 cts, J Carr 12 cts.

To Correspondents.

Eld. J. B[illegible]—The P. O. address of Eld. Wm. Sheldon is Springville, Bad Ax Co., Wis.

Eld. R. E. Ladd—We will send the Crisis to the "poor but honest and good sister living away from all privileges," whom you name; have entered the name. If the first initial is not "J." you will inform us. We will mention your suggestion about the camp bed to Bro. Smith.

Eld. M. Batchelor—We have paid the $1 to Bro. Grant for the "Voice;" he says it is all right. Thanks for disposing of the ticket.

Mary D. Wellcome—We comply, and send *free*.

Eld. D. A. Jones—The P. O. address of S. C. Page is "Burlington, Penobscot Co., Me." See our editorial note concerning Preachers' app'ts.

Special Book List.

We have single copies of the following Books, which will be sent by express for the prices affixed in cash. They are about one third or one half below the usual prices. They may be had at this office, or of H. L. Hastings, Providence, R. I.

Literary and Theological Journal, by D. N. Lord. Vol. I. One copy.—$1.50.

New Testament—Double *Pica type, very large*—the largest published. Imperial 8 vo. Flexible morocco covers, English copy. Price $3. Old persons can read it without spectacles.

The Apocryphal New Testament. One copy. $1 00.

R. C. Shimeall's great work on Chronology. (Price $2) for 1.75. One copy.

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January, 1860.

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For the Crisis.

Redemption Nigh.

Pilgrim, upward turn thine eye,
For redemption's day is nigh!
Signs abound in earth and heaven—
As a warning they are given.

These are shadows cast before
Of Him who standeth at the door,—
The day-star rising in the heart,
Betokening night will soon depart.

Hark! the trumpet's solemn sound!
Wide, wide through earth doth it resound;
The nations hasten to the strife,
The battle-field 's with slaughter rife.

Earth's kings are leading forth their host,
Each seeks to gain himself the most,
And while they madly strive for power,
They little dream 'tis their last hour.

See! yonder see! a glorious train!
A Conqueror comes! He comes to reign!
'Tis Judah's Lion, Salem's King,
Who universal peace doth bring!

Before Him earthly princes quail,
The men of might are waxing pale,
Their armies flee with awful cry—
But, oh! no refuge now is nigh.

The mighty stone that once was small,
Now makes the giant image fall:
Gold, silver, brass, iron and clay,
Like worthless chaff are blown away.

The Corner-Stone now fills the earth—
The Nazarene of lowly birth
Doth sit enthroned on David's seat,
With all his foes beneath his feet.

M. D. W.

For the Crisis.

The Hope of the Church.—No. 2.

It would seem from the sacred history that to Abram, the man of mighty faith, it was given to have enlarged unfoldings of the divine economy, beyond what had ever before been revealed to man. A Savior had been promised, and, by shadowy type, the Atonement he was to make for sin was manifested; but the character of his kingdom, and the *locale* of the inheritance he was to redeem for his people, were wrapped in obscurity. In the great and important promise made to Abraham, and renewed to Isaac and Jacob, we have, as in a nutshell, the first and second advent of Christ, the line in which he would be born, and the eternal abode of himself and the heirs with him to the inheritance.

After that God defeated the ambitious schemes of the descendants of Noah, and scattered them abroad by a confusion of language, Terah, Abram's father, sojourned in the land of Haran. After his death, God appeared to Abram, and bade him leave his country, kindred, and father's house, and go into a land that he would shew him, promising to make of him a great nation, and through him to bless all the families of the earth. Abram obeyed, and in company with his brother Lot, and his wife Sarai, he went forth to go into the land of Canaan. There the Lord appeared unto him again, and said, "Unto thy seed will I give this land." After a time there was a separation between Lot and Abram, the former selecting the plain of Jordan, while the latter abode in the land of Canaan. After this separation, the Lord spake again unto Abram, saying, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And walk through the land in the length of it, and in the breadth of it, for I will give it unto thee." And yet again the Lord appeared to Abram, and taking him forth abroad, he bade him look upon the stars, and see if he could number them, and he said unto him, "So shall thy seed be." He further said to him, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Abram asks, "Whereby shall I know that I shall inherit it?" Then the Lord told him to take certain animals, and fowls, and divide them in the midst, for by these God confirmed the covenant made with Abram. The form of a covenant required the parties making it to pass between the pieces, "and it came to pass that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." Thus God confirmed the promise made to Abram that he and his seed should inherit all the land his eye could span, *forever*. He also at this time told him of the sojourn, and affliction of his seed for four hundred years, in a land that was not theirs, and in the fourth generation they would return again into the land of Canaan, and possess it, giving him the boundaries of their inheritance

We purpose now to examine somewhat critically this covenant made with Abram. As there is no question of doubt respecting the land promised, we will pass at once to the consideration of the "*seed*" referred to in the language—"and to thy seed forever." We shall not consult Drs. Clark, Benson, Scott, etc., on this text, but refer to the comment of the inspired Paul, as recorded in the 3d chapter of Galatians, 16th verse: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, *And to thy seed, which is Christ*." We have now settled the point by the authority of Paul that the expression, "And to thy seed," has direct reference to Christ. Then He is the one who, with Abraham, is to inherit the land of Canaan *forever*. But are these two the only ones who are included in the promise? No; for Paul tells us in the 11th of Heb. 9th verse, that "Abraham dwelt in tabernacles with Isaac and Jacob, *heirs with him of the same promise*." The same promise of inheritance was made to them also. By reference to Gen. 26: 2, 3, we find God making promise to Isaac that if he will sojourn in the land which he will tell him of, he will be with him and bless him, "for unto thee," says the Lord, "and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abram thy father; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed." For proof that Jacob, too, was included in the promise, turn to Gen. 28: 13, 14. He was a wanderer to a strange land, fleeing from the wrath of an elder brother. On his way to Haran he halted for the night. Stretched on the earth, with stones for a pillow, he had a vision, and saw angels ascending and descending on a ladder between the earth and heaven. Above it he beheld the Lord God, who thus addressed him:—"I am the Lord God of Abraham thy father, and the God of Isaac: *the land whereon thou liest, to thee will I give it, and to thy seed;* and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the east, and to the west, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed."

In this grand central promise, first given to Abram, then to Isaac, and lastly to Jacob, we find in each the same specifications. Abraham is promised the land. "To *thee* will I give it." Isaac is promised the land. "Unto *thee* will I give all these countries." Jacob is promised the land. "The land whereon *thou* liest, to *thee* will I give it." Their seed also is included. "And to *thy seed*." The blessing that shall flow through their seed will be universal, embracing all the nations and families of the earth. Their seed shall be as the stars of heaven, dust of the earth, and sand upon the sea shore for multitude. All of these specifications are included in the promise made to Abram, Isaac and Jacob.

M. D. W.

For the Crisis.

Too much Bible.

I have just been reading a critical account of the noted old Sinaitic manuscript, lately found by Tischendorf at Mount Sinai, among the monks of the Greek church, and find it confirms the report that the last twelve verses of Mark's Gospel are an interpolation. The account is in the *American Theological Review* for April, 1861—a quarterly published in New York, Boston and Philadelphia. On page 370 it says: "The Gospel of Mark ends with the 8th verse of the 16th chapter, cancelling or ignoring the twelve verses which follow in our revised text." It also says: "Codex B. (another one of the oldest manuscripts) leaves these verses out." Sawyer, in his able translation of the New Testament, which most of us have seen, says these twelve verses are "an addition by an unknown writer."

Bro. C. F. Hudson, being with me on a visit, gives me the following statement:—

"Tischendorf is doubtless the most able critical editor of the New Testament. On the passage in Mark 16: 9–20 he remarks: 'That these words were not written by Mark is proven by sufficient arguments. 1. They are omitted in the Vatican and Turin MSS.—the latter giving a few other words in their stead; also by the Venice copies of the Armenian version and the Vatican copy of the Arabic Other MSS. note the passage with an asterisk, as doubtful. 2. The Paris manuscript (L) attests that those more ancient had very different words, etc. 3. The notes (Scholia) of very many copies show that Mark's Gospel ended, in the more ancient (and more accurate) copies, with the 9th verse. Which is confirmed by Eusebius and Jerome, besides other authorities. 4. The passage is not recognized in the sections of Ammonius, nor in the canons of Eusebius. Epiphanius and Cæsarius also give their testimony to this fact.'

Tischendorf gives also other arguments, and the authorities that support the received text. The English reader may know little or nothing of the value of the authorities on either side. But the above is sufficient to show that the passage cannot be claimed as inspired. The Vatican MS., mentioned above, was the oldest known when Tischendorf stated the argument. And he is supported by the Sinaitic MS., which is of still older date."

Bro. Hudson also gives me the following from Alford's Greek Testament:—

"Alford concludes thus: 'The *internal evidence*, which is discussed in the notes, will be found to preponderate vastly *against the authorship of Mark*. I have therefore considered it safest, on the whole, to note by different type the distinction between this passage and the gospel itself.'"

From such decided proof I conclude we may say with propriety we have *too much Bible* in our version. I notice these facts to elicit the attention of brethren who hold baptism to be essential to salvation. Mark 16: 16, one of these twelve verses, is much the strongest text from which to infer that doctrine. For forty years I have wondered why the Savior, in this text, should *seem* to contradict all he taught elsewhere as to the way of obtaining eternal life. No other evangelist, as any one can see, in giving the great commission, intimates what seems to be intimated in this verse. The sum and substance of Christ's and the apostles' teaching on this subject is seen in John 3: 16,—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And in Luke 24: 47,—"That *repentance* and *remission of sins* should be preached in his name, among all nations, beginning at Jerusalem." Here we see Christ's last commission.

The Baptists, in their long controversy with Pedo-Baptists, have proved from church history that when the church began to be corrupted, it made baptism essential to salvation, and this was what led to infant sprinkling; and it looks to me as if these twelve verses were then added, and have been retained by the Catholic and Episcopal churches to sustain their creeds, which teach *baptismal regeneration*. A like addition was made of 1 John 5: 7, to sustain their views of the Trinity. I see this old MS. leaves out this verse, and also alters 1 Tim. 3: 16, so as to read "*who* was manifested in the flesh," instead of "*God* was manifested," etc. The Lord hasten the time when we shall have a pure version and a purer translation of the

"Precious Bible, book divine."

In learning the tenor of the Bible as to how we are to become the children of God, or what gives a good hope, a wise man will not of course overlook such texts as tell of *doing* the commands, as well as *hearing* them. Matt. 7: 24. But those texts are harmonized by another class, such as John 14: 23,—"If a man love me, he *will* keep my words." This text, and many others like it, settle the question that if one really believes, repents, and is converted, he *will* strive to obey, and will obey the word as he understands it; but through ignorance he may err, as all do more or less. David said, "I have seen an end of all perfection; thy commandment is exceeding broad." Ps. 119: 96. Yet David was a saint, and saved, as all must be, "by grace, through faith." Eph. 2: 8. It should be noticed, too, that the many texts which urge upon saints the keeping of commands, do not select *one* duty, such as *baptism*, or keeping the *seventh day*, etc., and call that obeying the word. I entreat those who often tell of *faith* and *obedience* as essential to salvation, to notice this fact.

My spirits have been much depressed, for five or six years, by hearing doctrines advanced by some which appear to me to impair or undermine the very foundation of God's plan for saving sinners. "If the foundations be destroyed, what can the righteous do?" Ps. 11: 3. Is it not *possible* for *all* christians to obtain a clear view of the difference between what is essential to *make* a child of God, and what is essential to become a faithful and *obedient* child in all points? The last is a progressive work, called "sanctification," "overcoming temptations," "growing in knowledge," etc., while the first is called the "renewing of the Spirit," "quickening," "pardoning," and is represented as *God's* work, which needs no long process, as we see in the case of the thief on the cross.

Fifty-one years ago I was immersed, not to obtain a good hope, nor to make myself a child of God, but because I had evidence that I was a child,—by having for three months loved and praised my God, and "believing, rejoiced with joy unspeakable and full of glory,"—feeling his pardoning mercy, and that I had been made "a new creature" by God's power in answer to prayer persevered in for many months. And finding I loved all of God's laws, and had a strong desire to be an *obedient* child, I was baptized, because I learned from the Bible that this was *one* of the duties of God's children. Christ says in John 14: 15—"If ye love me, keep my commandments." Can we keep any of God's commands acceptably till we do love him? See 1 Cor. 13: 5. "Unto the wicked God saith, 'What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?'" Ps. 50: 16. These are points that ought to be preached on among us more, and some other subjects less.

I throw out the above facts as to interpolations, and a few suggestions as to doctrines, hoping that others more capable, and having more time, will write, through our papers, or by tracts and books, and "make the vision plain, that he may run that readeth it."—Hab. 2: 2.

J. Blain.

Buffalo, N. Y., June 15, 1861.

For the Crisis.

Take Advice.

Of all the miserable mortals who make trouble for others and torment for themselves, deliver me from those who are too wise to take advice.

The boy who knows more about the world that he has never seen, and the city he has never lived in, than father, mother, or than any smart, wide-awake businessman,—he doesn't need advice. He can take care of himself.

The dunce who goes to law to get justice done—who determines to have his rights—who pays a lawyer fifty dollars to collect five that were due him,—he finds out that wisdom comes dearer when bought at first hand than when taken second-handed as a gift.

The silly girl who gets up a sly flirtation with some one who has magnetized her and befooled her—who puts on all the demureness of prudery, and listens to advice with the fullest tokens of assenting to it all, and then slips away somewhere to feed on the praises of an "admirer," and to cultivate acquaintances and familiarities that she would not tell her father, or mother, or best friends of for the world,—she can take care of herself. O yes, no doubt she can; but if she does not lay up a very respectable stock of repentance and bitterness for coming days, then I am a much mistaken man.

The ambitious young lady, who studies all day and reads all night,—who wears paper-soled shoes, and who dresses so tight that she couldn't draw a deep breath to save her soul from ruin,—she knows she can take care of herself; yes, for awhile, and then the doctor and the undertaker finish the job.

The invalid who can do two day's work to-day and be sick a month after it,—who isn't afraid of taking cold,—who isn't a bit sick,—who will smash on in spite of all admonition;—such an one generally has sense enough in their last hours to say, "I wish I had heard to what you said."

A very safe rule for such persons is this: Do you admit that your adviser is older, more experienced, wiser on the whole, than you are—having seen more persons live and more persons die than you? Then you are bound to pay respectful heed to such an one's *advice*, and see that you choose your course in accordance with the dictates of God's word, conscience, calm reason and common sense.

H. L. H.

Feb. 1, 1861.

For the Crisis.

Love's Labor's Light.

Light is Love's labor,—this we know;
Sweetner of toil on all below,
On us thine influence bestow.
Love's labor's light.

"The yoke is easy and the burden light"
To toil for those we love by day or night;
E'en Eden's curse is robbed of half its blight.
Love's labor's light.

The soldier's toil is nothing to him now;
Love of his country glowing on his brow,
Nerves him to meet the contest with the foe.
Love's labor's light.

We have a friend at God's right hand above,
He claims our service, and his name is "Love;"
A willing heart he gives, and will approve.
Love's labor's light.

Let me then work for Him who died for me,—
"Eternal life" he gives, so rich and free!
Use me, oh Lord, as best it pleaseth thee.
Love's labor's light.

Davenport, Iowa, May, 1861. Amy.

For the Crisis.

"As Ye have received Christ, so walk Ye in Him."

This language is not often addressed to the young convert. It is spoken to those who have gone astray. Now it seems to me that about one half who are received into church fellowship have never received Christ. They have not an understanding of him, and, like one of old, think to obtain his Spirit by purchase. They put in a penny every time the collection box passes, and pay their pew rent besides, and as a consequence expect the Spirit to abide with them.

Multitudes have come forward for baptism. They wished to "put on Christ." But they had "zeal not according to wisdom." They have considered *no* change on their part necessary, except that of attending church a little more regular. I remember, up among the icy hills of my native land, of seeing a female come forward as a candidate for immersion. She stood by the river side in a dress worn in the *ball* room but one week previous. That same pair of ear-jewels, that same sparkling broach, that same company of finger rings, those very curls that the brawny barber had twisted, still hung defying the bleak winds of Canada. And an Elder from New England received her as a "worthy, intelligent young convert." Poor child! she was *ignorant*, not blameable. But *where* rests the blame? Ah! that servant of God had failed to represent Christ in his true character. He ought to have referred her to something that Paul said about the wearing of gold. He *knew* Christ was never received in *such* an ornamental manner. He knew the *cause* of Christ, if not the *words* of God, would not admit of such a course.

The sister made no change in dress, and deemed it needless to change in action. So she never grew, but ever remained weak. But soon the old habit of dancing tempted her. She took part of the same suit she wore at her baptism, and again entered the ball room. I asked *why* she had gone back to the world. Because she found no peace nor joy in the church. The reason was, she had been neglected. She was *ignorantly* added to the church, and as ignorantly *left* it to seek *peace*. Now she is mad with the bewitchings of Spiritualism. So seeks peace. No one has learned her the first step toward obtaining peace.

Thus it terminates whenever ministers sanction these "little sins." They destroy souls. They keep them in eternal infancy. They grow to be *great* sins, and drag ignorant ones downward. A man may preach till all the dancers in his presence come forward for baptism, but unless they *know Christ*, how can they walk as Christ walked? Let them be enlightened. Give them *wisdom* before water. Learn them Christ before creeds. Make them saints before sisters. Learn them truth before poetry. Get them baptized by the *Spirit* first, then by water. And the servant of Christ needs to be *faithful* in this respect. When persons of this kind present themselves for admission to the church, let him question them. Let him "preach to them Jesus." Let him *rebuke* their folly. Let him be *true* to his calling. Nothing can excuse the negligent. Is the minister *young?* Then let him begin in youth to rebuke sin. Let him learn to build on the foundation, then there will safety. Where there is safety there is *peace*. Let him not build up churches that cannot stand alone one month. Remember to esteem the *quality* above the *quantity*. Be not over anxious to catch at every butterfly that passes. We want *men* in the ranks of religion. We want women who know the way and have strength and inclination to go in the way of righteousness. Then shall Zion shine. Then shall something be done in the land for sinners. Then shall Christ be honored by his followers when they learn of him, and *know* how to receive him. Then can they walk in him *as* they received him. Then shall the lullaby songs of Zion cease. Then shall christian *babies* grow up to be "*men* and *women* in Christ Jesus."

Let the day come! Let our churches hasten the day. Let the prattling of children be hushed and the sound of common sense at last be heard. Let the toys that have pleased the "*children* of Zion" be thrown away forever, and the useful things of God be introduced. Let the sword and shield and helmet of salvation take their place. Then will God pour us out a rich blessing. Then shall he cause us no longer to abstain from "*meat*," but will feed us on the richest food of heaven. May God bless his servants with boldness, and cause their work not to be vain in the Lord. May their houses *stand* when the winds and waters of eternal doom shall sweep over the land. Amen.

Maria Matthews.

June 3d, 1861.

Selections.

Mighty in the Scriptures.

This was high praise for Apollos. It described an element of success with him, quite as important as his eloquence already mentioned. He was thoroughly acquainted with the Scriptures as then existing. He was familiar with them, as an old soldier with his trusty weapons. He knew their stores of argument, illustration and appeal, and could draw them forth and wield them as the occasion demanded. His mind was familiar with the whole range of Messianic prophecies, which had just found their remarkable verification in the person and work of Christ. The common arguments and cavils of opposing Jews and Gentiles were equally familiar to him, and from the same Scriptures he drew his skilful and effective refutations of them. With a well-stored memory and a good judgment, supplying him with apt quotations, and an insight into the relations of Scripture, enabling him to compare spiritual things with spiritual, and to give to single truths the great advantage of comparison with other truths, his discourse had the dignity, the weight, the authority, almost, of inspiration itself. He was mighty in the Scriptures.

It is a distinction to be coveted by every minister of the gospel. Too many of us are ambitious only of the first-named quality of Apollos—eloquence. It is, indeed, a most important attribute of every one whose business is with the multitude. But it is quite as important, and far more worthy of a christian minister's ambition, to be mighty in the Scriptures. One can scarcely be this, without being eloquent also. Familiarity with the Divine Word is familiarity with the very source of eloquence. He who seeks power in the pulpit chiefly by the development of his own oratorical gifts, by the culture of style and by the play of the imagination, even in the sphere of religious truth, commits a professional blunder as well as a sin. He substitutes the enticing words of man's wisdom for that method of preaching which is in demonstration of the Spirit and of power. That preacher is most mighty who is mighty in the Scriptures.

The faithful, close, scholarly, as well as prayerful study of the Scriptures, should form a part of the every day life of every minister of the gospel. He should not only read the Bible as a matter of devotion, but he should study it in the spirit of an exegete. The investigations begun in his seminary course should never be laid aside. With every auxiliary in his reach, he should endeavor to acquaint himself with the true mind of the Spirit in his inspired word. Not as a mere narrow dogmatist, searching the Scriptures for single proof-texts on which, irrespective of their connexions, to build his precise and artificial structure of opinion; but with comprehensive views, taking into consideration the times, the circumstances, the connexions, let him seek to acquaint himself with the Scriptures as such, with the writers and the books as such.

It is surprising and painful to notice how little attention, in handling Scripture, is paid to the connexion of passages. That *tact* in interpretation, which arises, in great part, from a conscientious regard to every point in the context, or known circumstances of the writer, which can throw light upon the subject, is, we fear, a rare professional quality. Preachers seize upon a passage which, from some striking verbal quality, becomes a good motto, and then go off into a sermon which may be very eloquent and very grand, but which betrays an utter recklessness of the sacred writer's purpose in penning it, and which is mighty in anything but the Scriptures. A text, doubtless, may be made to serve as a motto, but care should be taken not to make it responsible for the preacher's independent utterances. The truth is, the preacher's utterances ought not to be independent of Scripture at all. Our ambition, as preachers, should be to be increasingly Scriptural in the whole spirit of our instructions to our flocks.

A skilful Scriptural preacher will be the most interesting preacher. Frequently nothing opens up a subject more richly for purposes of sermonizing than the careful study of the context. The inspired plan of thought of which the text forms the central idea, is the very one around which the energies of the preacher, and the interest of the people will most readily and profitably gather. And for effective illustrations of the truths handled in the pulpit, the Bible is unrivalled. Indeed, large portions of it were put on record for this very purpose. *Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.* Even the best proofs of the divine authority of the Scriptures are found in the fulfilled prophecy, the sublime precepts and the delineations of a perfect life they contain. The true offensive weapon of the christian minister, as of the christian soldier, is the sword of the Spirit, the Word of God,—a weapon *quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, a discerner of the thoughts and intents of the heart.* Woe to the preacher who suffers it to rest in its scabbard, while he flourishes his showy weapon, fabricated in the schools of men!

For one more, and a very serious reason, should the preacher of our day be mighty in the Scriptures. It is a time when men, speaking and writing in the English tongue, have become mighty *against* the Scriptures. It once could be charged against infidel writers that they were densely ignorant of the object of their attack. They wrote from a blind and wicked prejudice. *That day is gone by.* It has passed long ago in Germany; and now, after some delay, it is passed with writers against miracles, in the English tongue. A school of infidels has arisen within the pale of the Church of England, who have applied themselves more earnestly to the study of the originals of our Scriptures, perhaps, than any race of English theologians before them. We must be prepared for them. Our enemies must not know more of our cause than we do ourselves. Duty to our endangered flocks requires us to return from any mere quest after rhetorical power, and to apply ourselves to attaining a more expository style,—to becoming, it possible, mighty in the Scriptures.—*Amer. Pres.*

Anecdote of Dr. Hooker.

The right kind of non-resistance.

J. S. W.

Anecdote from the "History of New England," by Lambert Lilly.

"Dr. Hooker* was universally respected for his excellent qualities. He was remarkable, among other things, for his mildness. A story, illustrating this trait in his character, is still preserved.

It is said that he was once suddenly awakened, in the night time, by an unusual noise in the cellar of his house. He suspected that some person had crept in without leave, and immediately arose, dressed himself, and went silently to the foot of the cellar stairs. There he saw a man, with a candle in his hand, taking pork out of a barrel.

Mr. Hooker stood still, and looked on till he had taken out the last piece. He then stepped towards him, and accosted him in perfectly good humor. 'Neighbor,' said he, 'you act unfairly; you ought to leave a proper share for me.'

Thunderstruck at being detected, and especially by a man of Mr. Hooker's character, the culprit fell at his feet, condemned himself for his crime, and implored his pardon. Mr. Hooker cheerfully forgave him. He, however, seriously admonished him for his fault, and then made him carry half the pork to his own house.

Query. If all ministers should preach and practice such conduct toward enemies, how long would it be ere vice and crime would recede, and the God-like principles of peace and love prevail?"

* Dr. Hooker was a clergyman among the early New Haven Colonists.

Scolding Clergymen.

The effect of *asperity* in a clergyman is well illustrated in the following story, the scene of which was laid in the State of "steady habits," and the events of which transpired there several years since. Two clergymen were settled in their youth in contiguous parishes. The congregation of the one had become very much broken and scattered, while that of the other remained large and strong. At a ministerial gathering, (both of these pastors being D.D.'s) Dr. A. said to Dr. B., "Brother, how has it happened that, while I have labored as diligently as you have, and preached better sermons, and more of them, my parish has been scattered to the winds, and yours remains strong and unbroken?" Dr. B. facetiously replied, "Oh, I'll tell you, brother. When you go fishing, you first get a great rough pole for a handle, to which you attach a large cod-line and a great hook, and twice as much bait as the fish can swallow. With these accoutrements you dash up to the brook, and throw in your hook, with—'*There, bite, you dogs.*' Thus *you* scare away all the fish. When I go fishing, I get a little switching pole, a small line, and just such a hook and bait as the fish can swallow. Then I creep up to the brook and gently slip them in, and *I twitch 'em out, twitch 'em out, till my basket is full.*"—*Cornell's "How to Enjoy Life."*

The Cost of an Estate.

"What is the value of this estate?" said a gentleman to another with whom he was riding, as they passed a fine mansion, and through rich fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul!"

A solemn pause followed this brief answer. The person to whom it was given was not seeking first the kingdom of God, and his righteousness.

The late possessor referred to was the son of a pious man, who supported his family by the labor of his hands. The son early obtained a subordinate position in a mercantile establishment in the city. He was then a professor of religion. He continued to maintain a reputable profession till he became a partner in the concern. He then gave increasing attention to business and less to religion. Ere he was an old man he had become exceedingly wealthy and miserly, and no one who knew him, had any suspicion that he had ever been a professor of religion. He purchased a large landed estate, built the costly mansion referred to above, and died. Just before he died, he said, "My prosperity has been my ruin."

☞ We must give up all before we can rightly and truly possess anything.

Troublesome Children.

When you get tired of their noise, just think what the change would be should it come to a total silence. Nature makes a provision for strengthening the children's lungs by exercise. Babies cannot laugh so as to get much exercise in this way, but we never heard of one that could not cry. Crying, shouting, screaming, are nature's lung exercise, and if you do not wish for it in the parlor, pray have a place devoted to it, and do not debar the girls from it, with the notion that it is improper for *them* to laugh, jump, cry, scream, and run races in the open air. After a while one gets used to this juvenile music, and can even write and think more consecutively with it than without it, provided it does not run into objurgatory forms. We remember a boy that used to go to school past our study window, and he generally made a continuous stream of roar to the school-house and back again. We supposed at first he had been nearly murdered by some one, and had wasted considerable compassion on the wrongs of infant innocence; but, on inquiring into his case, found him in perfectly good condition. The truth was, that the poor little fellow had no mirthfulness in his composition, therefore couldn't laugh and shout, and so nature, in her wise compensations, had given him more largely the faculty of roaring. He seemed to thrive upon it, and we believe is still doing well. Laughing and hallooing, however, are to be preferred, unless a child shows a decided incapacity for those exercises.

Our eye alights just now upon the following touching little scrap, written by an English laborer, whose child had been killed by the falling of a beam:

"Sweet, laughing child! the cottage door
Stands free and open now;
But oh! its sunshine gilds no more
The gladness of thy brow!
Thy merry step hath passed away,
Thy laughing sport is hushed for aye.

Thy mother by the fireside sits
And listens for thy call;
And slowly,—slowly as she knits,
Her quiet tears down fall;
Her little hindering thing is gone,
And undisturbed she may work on."

—*Religious Magazine.*

"Ready for Either."

An efficient Missionary Association is said to have adopted, not long since, a device found on an ancient medal, which represents a bullock standing between a plough and an altar, with the inscription "Ready for either,—ready for toil or for sacrifice."

The whole history of christianity has proved that its great objects cannot be secured without both the toil and the sacrifice. Says the Apostle, "*I fill up that which is behind* of the afflictions of Christ in my flesh for his body's sake, which is the Church." In the agony of the atoning sacrifice, Jesus had no sharers. Of the people there were none with him. But he has left, unexhausted, enough of the bitter cup of his previous toils and trials to remind his followers, amid their great work, what their salvation cost him. A readiness for hard work on the one hand, and for sacrifices on the other, can alone evince, not only our attachment to his cause, but also *our love to him*. O, christian, let the love of Christ constrain you to fidelity in his service. Bring all your talents, your acquisitions, your energies, and, binding yourself to the horns of the altar, there stand, ready either for work or for sacrifice. This is the Spirit which, under God, will conquer the world. This is the consecration at which heaven rejoices, and hell trembles. Whatever it be, labor or suffering, doing or giving, living or dying, to which you are summoned, be ever able to say, "*ready for either*."—*Tract Journal.*

Rare Praise.—"My son is now twenty-five years old," said a mother to her friend, at the same time wiping tears of gratitude from her face, "and, he has always remembered what I taught him in his childhood. He has been a good boy. He has never brought a tear to his mother's eye."

Boys, of how many of you can your mothers say the same? And if any of you feel that it could not with truth be said, who will resolve to-day—"From this time I will do nothing which shall bring tears to my mother's eyes?"—*Child at Home.*

Children and Parents.—"Let all children remember," says Dr. Dwight, "if ever they are weary of laboring for their parents, that Christ labored for his; if impatient of their commands, that Christ cheerfully obeyed; if reluctant to provide for their parents, that Christ forgot himself and provided for his mother, amid the agonies of the crucifixion. The affectionate language of this divine example to every child is, "Go thou and do likewise."

☞ They that laugh at every thing, and they that fret at every thing, are fools alike.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Our Savior.

A manger was his cradle bed,
No downy pillow 'neath his head,
No costly robes his form o'erspread,—
The babe of Bethlehem.

Of this world's wealth he owned no share,
To lay his head he had not where,
A man of sorrow, toil and care,—
Jesus of Nazareth.

He here proclaimed redemption's plan,
God's wondrous love to fallen man,
And bid us watch he'd come again,—
God's well beloved Son.

For such unworthy worms as we,
He groaned and died on Calvary!
He spilled his blood to make us free,—
The blessed Lamb of God.

He's now ascended to prepare,
And soon will bring a city fair,
That we may here his glory share.
The Conqueror's King of Kings.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

"Prepare to meet thy God!"

But a few more transient hours of pleasure,—a few more days of pain and sorrow will pass over your head, e'er the mighty trump of God will resound throughout earth's vast domain, proclaiming to thy trembling soul that time shall be no more: proclaiming that there is no more a mediator between the sinner and his God! that the door of mercy is forever closed! that for him who has disregarded the earnest and oft-repeated pleadings of the holy Spirit,—who has neglected to make his peace with God,—there is now no hope! The righteous will be righteous still, but the unjust must forever remain unjustified.

Then that same Jesus who once suffered sneers and scorn, unutterable tortures, and even a shameful death, for your ransom; whose gentle pleadings for your acceptance of his salvation freely offered, you now daily resist; whose innumerable blessings you continually receive with utter unthankfulness,—that same Jesus will then descend to dash in pieces all earthly power; to claim the kingdom as his own; to judge the living and the dead. All must assemble to hear their destiny from the lips of that all-wise Judge. To those who have laid their all at the foot of the cross; who have meekly followed in the footsteps of their Redeemer; who have disregarded the vain pomp and honor of this world, choosing rather to suffer persecution for His sake than to enjoy the fruits of sin for a season, this will be a joyful time. When they hear the joyful summons, "Come, ye blessed of my Father, ye have been faithful over a few things, I will make you ruler over many," the sorrows of this life will be all forgotten. Before them lies an eternal life of uninterrupted happiness. Without pain, without sorrow, without temptation, they will forever live in the light of God's glory; forever bask in the sunlight of his approving smile.

But to those who seek after the transient glory, honor and wealth of this world; to those who blaspheme God's holy name and ordinances; those who trample upon and defraud the poor and weak of this world; those who say in their hearts, "My Lord delayeth his coming; we have much wealth and honor here, let us eat, drink and be merry"; to those who live on regardless of the Omnipotent hand which supplies them with all needed blessings,—the awful grandeur of that hour will bring the darkest despair. No wealth of this world can bribe that all-wise Judge! No worldly honor or fame will count to their credit then! No gorgeous apparel or bland address will hide their hypocrisy there! No! The sins of the ungodly will there glare forth in all their disgusting forms. They must receive from the lips of Him whom they have been ashamed to confess before men the awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"! They will become ashes under the feet of the righteous.

But a little while and the judgment day which you now fancy far, far ahead in the distance, will burst upon your astonished vision. Make ready, then! Prepare to meet thy God! Make not a fashionable display of religion by following after the popular churches of the day. Follow not the example of those who love the uppermost seats in the synagogues, and for a pretence make long prayers. Seek not in the popular sermons of the day, framed to suit the wealthy and influential members of the church, for God's truth;—seek it not in human creeds, but in God's holy word. Read your Bible for yourself: ask God to quicken your understandings, that you may see clearly the way there pointed out. Seek not worldly wealth, but to lay up a little treasure in heaven, where none can take it from thee. Seek not to deck thyself with jewels and costly apparel, but to clothe thyself with meekness and sobriety. Seek not honor from men, but from God. Prepare to meet thy God in peace, "for yet a little while, and he that is to come will come and will not tarry."

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

A Happy Experience.

BRO. WENDELL:—I send an extract from the "Christian Freeman," on Experience, hoping it may agree with the feelings of many brethren, and comfort them as it does myself. "Comfort ye, comfort ye my people."

J. BLAIN.

. . . . "I fear, however, that the account I have given of my experience in things divine, may give your mind an improper bias as to my views of myself, and the relation I sustain to my Savior. I am not exalted in my feelings. My unworthiness and sinfulness are also a part of my christian experience. Never does there pass a week, and but seldom a day, that I am not obliged to confess my sins to God, and pray for forgiveness. My life is, in a great measure, a life of penitence, and the best I can say for myself is, that, in my case, the grace of God abounds to a poor sinner. O, how I thank God for the mediation of my dear Savior. It is by him that I have "access into the grace wherein I stand." To be clothed upon with his righteousness, is my hope in the last day. I have none of my own, so far as *merit* is concerned. "Their sins and their iniquities will I remember no more,"—and, "blessed are they whose iniquities are forgiven, and whose sins are covered," are precious portions of the word of God to me. They indicate that, if I am saved, it will not be by my own righteousness; but that all my sins will be concealed from God the Father by "THE LORD OUR RIGHTEOUSNESS." My hope, then, is in the imputed righteousness of Jesus Christ my Lord. Here I stand, brother, and it will take more argument than is usual, to explain the doctrine of justification to a guilty sinner in any other way, before I can be removed from this position.

I am much pleased with your remarks on "the life of faith." I thank God there is *life in faith*, or rather, that faith is the medium through which the blessed God pours the holy Spirit into the hearts of his children. "The life that I now live, I live by the faith of Jesus Christ," is of more importance to us than all things else. The union between Christ and a true believer is of such a nature that theory is made the guide, not the reality, to the things of conscious realization of Christ in the soul. When we enjoy the presence of the Lord in the soul, the faith that has led us to this blessed consummation, becomes *trust*—a living, conscious trust in all that Christ has promised,—a trust so strong, that all doubt of our acceptance with God is removed. Our consciousness is completely filled with trust, and we could as soon doubt our being, as to doubt the new life of which we are now the subjects. I therefore bless God for a living faith, in the living God." Amen.

Buffalo, June 26, 1861.

For the Crisis.

"The Coming Struggle."

BRO. WENDELL:—I take my pen to call the attention of the readers of the *Crisis* to the articles just closed entitled "The Coming Struggle." Those who have not read the entire series, will get a very good idea of the subject by reading the "conclusion," or recapitulation in the two last articles. Allow me to say I consider "the order of development," in the 12th No., a prophetic programme of coming events, with but little exception. My attention was called to this prophecy some ten years since, and I then gave what light I had on the subject to the church, through the "Advent Watchman." The developments of Spiritualism, as it has progressed, have confirmed the position I then took, that the two-horned beast, though lamb-like in its first phase, was to speak like a dragon in the end: that Spiritualism was destined to fill that mould of prophecy. There never have been any other claims to the fulfillment of this prophecy (and I believe I have seen a dozen) but have signally failed in the most important point of identification, viz., *miracles!* I noticed that they were not *pretended* miracles, such as the papal priesthood deceived its blind votaries with during the dark ages; but miracles he had power to do in the sight of the Beast,—miracles so very likely to deceive that it needed the special warning of the Savior, who said, "if it were possible they would deceive the *very elect*." But they will not now, for he has kindly warned us of it: "Behold, I have told you before."

We now wait their union with the papal power, which would sway the destinies of this or any of the European nations. I am of the opinion that America is to be the theatre of its first political movement. I cannot think this great country is entirely left out of the prophetic vision. The seven last plagues are *demonstrated* to be in the future from the fact—1st, That "in them is filled up the wrath of God," and also that the angels do not receive their commission to pour them out till the temple is opened in heaven, which event does not occur till the sounding of the seventh trumpet. See Rev. 15: 6, and onward; also 9: 19. The second verse of the 15th chapter on to the fifth should be read in a parenthesis, which is apparent, for the saints are not delivered till the sixth vial is poured out. Rev. 16: 15.

Do not be deterred, brother, from examining this subject by the cry, You are saying "my Lord delayeth his coming." Remember, we are living in a time when, in the words of another, "the work of centuries is being crowded into days." He will not delay his coming, but he cannot come till all things written have had their fulfillment. Blessed is he that watcheth—watches for the fulfillment of his word. I would also direct special attention to an article in the *Crisis* of May 8th, entitled, "Revival Intelligence," taken from the London Wesleyan Times. The residue of the Spirit is with the Lord: our bodies are its earthly temple set apart and cleansed. He will delight to fill them, if we ask in faith. We shall need it amid the perils of coming events. Those commissioned to give the last notes of warning against these delusions will need it that they may do it with that boldness implied by "a loud voice." Rev. 14: 9. When the Lord comes, he will find a *sealed people*,—sealed with the holy Spirit. This baptism, being filled, sealed, etc., means a vast deal more than the simple "witness of the Spirit" spoken of in the 8th of Romans. Search and see. More anon.

S. J. H.

Palmer, May 21, 1861.

For the Crisis.

May 19th, 1780.

I notice in the *Crisis* of June 19th a brother makes the inquiry whether "the 19th of May, 1780, was the date of the darkening of the sun of Scripture?" and says he "is aware that he shall be charged by some with taking away a landmark, or lighthouse of our faith." No, brother; I hardly think you will be thus charged, for it does not appear that your queries and remarks relative to the various texts concerning the darkening of the sun, nor your quotations from history respecting the various dark days which have occurred in all the world, changes the lighthouse, or removes the basis or landmark of our faith. It is right and well to thoroughly investigate such a point, and for each to give his opinion, and for us all to know that there have been dark days besides the one of 1780. But when we find in our lesson that Jesus tells us, for our especial information, *as an omen of the nearness of his second Advent*, that "the sun shall be darkened, and the moon shall not give her light," it becomes us to try to learn which of the various days did Jesus mean we should recognize as the fulfillment of this prophecy,—or, whether he really meant, literally, the sun, or, metaphorically, some thing else. As we look at the record of Luke on the subject, we find him recording that "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." Luke 21: 25. This settles the fact that Jesus intended the heavenly luminaries, for he descends from the sun, moon and stars, to the earth as another locality in which other events were to be looked for: "and upon earth distress of nations," etc.

This settled, we are to ascertain if there are other points to show relation to other events, in consecutive order, or chronological order. Here, again, it appears that the lesson can be comprehended. The sun was to "be darkened immediately after the tribulation of those days." Matt. 24: 29. Mark records it, "in those days after that tribulation." Here a space of time in the gospel dispensation is given in which the sun shall be darkened. Then there is a "great tribulation" to be experienced in that time, and the sun is to be darkened immediately after this tribulation. This locates the time for it to be done. Now we think it is a fact susceptible of the fullest proof that this tribulation was that of the Church under the tyranny of Papacy, which was stayed towards the close of the 18th century. The darkening of the sun came (May 19th, 1780) "immediately after," and the moon, at the full, was also darkened this side of that. Then the stars began their showers 1799, for the first time, to gain notice, (as far as I have yet learned,) and have been frequent since. In all this there is a chronological connection which it seems difficult to reject. Then it is shown in the history that the dark day of May 19th, 1780, was very much more noted, and produced much greater consternation than any other. Neither Webster nor any other writer has assigned a reasonable cause, even to their own mind, for this dark day, though they *conjecture* causes.

The supposition that, to constitute the sign, or fulfillment of Christ's prediction, it should be over the whole earth, does not recognize God's manner of giving warning. For in the history of his giving signs to his church, we find them given locally, and then promulgated to others by messengers. As in the cases of the star seen by the shepherds; the voice of one crying in the wilderness; the holy Spirit descending upon Christ at his baptism; the voice of God announcing Jesus as his Son; the transfiguration of Christ on the Mount, to demonstrate the character of his kingdom; the miraculous gift of the holy Spirit on the day of Pentecost;—all these, and others, were local, while they were all intended to be for the benefit of the church every where. So it was to be preached by those who *saw*, for the faith of others who did *not* see.

As for the generation of seventy years, that "shall not pass away," I do not see as we are bound to believe that those who lived and saw the sun darkened must be the ones to live to see Jesus come. It seems to refer to the generation who live when all these events mentioned to precede Christ's coming, have occurred, who shall not pass away until he comes. In my treatise on Matt. 24th and 25th, for sale at the *Crisis* office, may be found a large collection of historical facts on this matter, of service to those who have not seen them.

L. C. WELLCOME.

Richmond, Me., June 24, 1861.

For the Crisis.

A Walk among the Tombs.

It is good for the believer of God's word to visit the dead, and there meditate upon the great plan of redemption, which is, in every respect, worthy of its divine Author. Being in a neighboring town recently, and having a little time to spare, I wandered away into a grave yard to look at the resting place of the sleeping ones, and to read the inscriptions on the monuments erected in memory of those endeared by so many ties of affection. For my own benefit I copied a few of the inscriptions, which I will here write down for the perusal and meditation of the readers of the Crisis. It may do some good to you all, especially if you let the difference between truth and error lead you to grasp and prize the truth more than ever.

Here is one of the inscriptions:

"Though with grief our hearts are riven,
He has faded from earth to bloom in heaven."

The idea that our beloved ones that are dead, have "faded" and are "blooming in heaven," is the common view of these times, I know, but how one can thus believe who reads that they are "in the land of darkness," is more than I can see through.

Another:

"'Tis finished, the conflict is past,
The heaven-born spirit has fled;
Her wish is accomplished at last,
And now she's entombed with the dead."

It is somewhat difficult to get at the sentiment intended to be conveyed in the above. That life is "finished" and the "conflict" in dying "is past" none doubt,—but did she wish to die and be entombed with the dead? Such is the reading of the last two lines, which, no doubt, is right the opposite of her wish, which was to ascend in spirit to heaven. It is good, however, to find the last line so truthful.

No. 3.

"Lo, where this silent marble weeps,
A Friend, a Husband and a Father sleeps."

This is cheering, truly, for death is a "sleep," as saith the Scripture.

No. 4.

"Rest, rest, beloved, we will not weep
That thou art released from earth;
For that which we call death's cold sleep,
Is but an angel's birth."

Can this be so? Are we born to be angels when we die? Where, O where, is there a "thus saith the Lord" for such an idea? Echo answers, "Where?" And yet such is the theory of these last times. How strikingly in contrast is such an inscription to the following—No. 5:

"Our journey's done. Securely laid
In this our last resort, we rest
Till with the saints by Jesus bid,
We rise to be forever blest."

Amen I can say to this, and, wearied with the monstrous sentiment of No. 4, I thankfully take breath over this last refreshing inscription. It is so truthful and so scriptural. Yes, this gives the glory of a future life to Jesus—the former, to the King of terrors, "Death." But here is another:

"Yes, I shall miss thee, dearest wife,
And o'er thy grave I oft shall weep,
Till death shall end this mortal life,
And by thy side I too shall sleep."

Such an inscription not only presents the sorrow of a husband's lone heart, but also his faith that death is not conscious. How different is No. 7.

"Weep not for me that I am gone,
For death doth not destroy,—
It only leads the wanderer home
To realms of endless joy."

Was ever any thing wider from the truth than this? "Death is" then "the gate to endless joy," and surely it cannot destroy. According to this, death, which is declared to be "the wages of sin" and the penalty for disobedience, is *no penalty at all*, but a rich blessing. Surely, we have fallen upon strange times. "Let God be true," etc. My heart aches while I pen such absurd sentiments, and I turn to the following most cheerfully.

No. 8—a *good* one.

"Weep not for her who sleeps in death,
Our loss *will be* her gain,
For He who watches o'er her dust,
Will bid *her* rise again."

This is *reasonable* and *scriptural*. It shows the true state of the dead, gives the glory of watching over the dead, and awaking them to life again, to Jesus. Amen and Amen.

But enough. O how glad I am that we can yet *study* and *believe* the "*good book*," and feel that our feet are placed on a sure foundation. This alone can keep us from falling into the many "monstrous" errors of these perilous times, and light up our pathway, not only in this vale of tears, but clear through the dark grave, even into the world of eternal life and glory. Praise God for the Bible, *the Bible*, THE BIBLE.

"Yes, sweet Bible, I will hide thee
Deep, yes, deeper in my heart;
Thou through all my life wilt guide me,
And in death we will not part.

Part in death! no, never, *never!*
Thro' death's vale I'll lean on thee,
And in brighter worlds forever,
Sweeter far thy truths shall be."

R. R. YORK.

Yarmouth, Me., June, 1861.

Absence of God in Prayer.

"Oh that I knew where I might find him."—Job 23: 3.

"If God had not said, 'Blessed are those that hunger,' I know not what could keep weak christians from sinking in despair. Many times, all I can do is to complain that I want Him, and wish to recover Him."

Bishop Hall, in uttering this lament, two centuries and a half ago, only echoed the wail which had come down, through living hearts, from the patriarch, whose story is the oldest known literature in any language. A consciousness of the *absence of God* is one of the standard incidents of religious life. Even when the forms of devotion are observed conscientiously, the sense of the presence of God, as an invisible Friend, whose society is a joy, is by no means unintermittent.

The truth of this will not be questioned by one who is familiar with those phases of religious experience which are so often the burden of christian confession. In no single feature of "inner life," probably, is the experience of many minds less satisfactory to them than in this. They seem to themselves, in prayer, to have little, if any, effluent emotion. They can speak of little in their devotional life that seems to them *like* life; of little that appears like the communion of a living soul with a living God. Are there not many "closet hours," in which the chief feeling of the worshipper is an oppressed consciousness of the absence of reality from his own exercises? He has no words which are, as George Herbert says, "heart deep." He not only experiences no ecstacy, but no joy, no peace, no repose. He has no sense of being at home with God. The stillness of the hour is the stillness of a dead calm at sea. The heart rocks monotonously on the surface of the great thoughts of God, of Christ, of Eternity, of Heaven—

"As idle as a painted ship
Upon a painted ocean."

Such experiences in prayer are often startling in the contrast with those of certain christians, whose communion with God, as the hints of it are recorded in their biographies, seems to realize, in actual being, the scriptural conception of a life which is hid with Christ in God. We read of Payson, that his mind, at times, almost lost its sense of the external world, in the ineffable thoughts of God's glory, which rolled like a sea of light around him, at the throne of grace.

We read of Cowper, that, in one of the few lucid hours of his religious life, such was the experience of God's presence which he enjoyed in prayer, that, as he tells us, he thought he should have died with joy, if special strength had not been imparted to him to bear the disclosure.

We read of one of the Tennents, that on one occasion, when he was engaged in secret devotion, so overpowering was the revelation of God which opened upon his soul, and with augmenting intensity of effulgence as he prayed, that at length he recoiled from the intolerable joy as from a pain, and besought God to withhold from him further manifestations of his glory. He said, "shall Thy servant *see* Thee and live?"

We read of the "sweet hours" which Edwards enjoyed "on the banks of Hudson's River, in sweet converse with God," and hear his own description of the inward sense of Christ which at times came into his heart, and which he "knows not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of this world; and sometimes a kind of vision * * * * of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and rapt and swallowed up in God."

We read of such instances of the fruits of prayer, in the blessedness of the suppliant, and are we not reminded by them of the transfiguration of our Lord, of whom we read, "As he prayed, the fashion of his countenance was altered, and his raiment became white and glistering?" Who of us is not oppressed by the contrast between such an experience and his own? Does not the cry of the patriarch come unbidden to our lips, "Oh that I knew where I might find Him?"

Much of even the ordinary language of christians, respecting the joy of communion with God,—language which is stereotyped in our dialect of prayer,—many cannot honestly apply to the history of their own minds. A calm, fearless self-examination finds no counterpart to it in anything they have ever known. In the view of an honest conscience, it is not the vernacular speech of their experience. As compared with the joy which such language indicates, prayer is, in all that they know of it, a dull duty. Perhaps the characteristic of the feelings of many about it is expressed in the single fact, that it *is* to to them a duty as distinct from a privilege. It is a duty which, they cannot deny, is often uninviting, even irksome.

If some of us should attempt to define the advantage we derive from a performance of the duty, we might be surprised, perhaps shocked, as one after another of the folds of a deceived heart should be taken off, at the discovery of the littleness of the residuum, in an honest judgment of ourselves. Why did we pray this morning? Do we often derive *any* other profit from prayer, than that of satisfying convictions of conscience, of which we could not rid ourselves if we wished to do so, and which will not permit us to be at ease with ourselves, if all forms of prayer are abandoned? Perhaps even so slight a thing as the pain of resistance to the momentum of a habit, will be found to be the most distinct reason we can honestly give for having prayed yesterday or to-day.

There may be periods, also, when the experiences of the closet enable some of us to understand that maniacal cry of Cowper, when his friends requested him to prepare some hymns for the Olney Collection. "How can you ask of me such a service? I seem to myself to be banished to a remoteness from God's presence, in comparison with which the distance from East to West is vicinity, is cohesion."

If such language is too strong to be truthful to the common experience of the *class* of professing christians to which those whom it represents belong, many will still discern in it, as an expression of joylessness in prayer, a sufficient approximation to their own experience, to awaken interest in some thoughts upon the CAUSES OF A WANT OF ENJOYMENT IN PRAYER.

The evil of such an experience in prayer, is too obvious to need illustration. If any light can be thrown upon the causes of it, there is no man living, whatever may be his religious state, who has not an interest in making it the theme of inquiry. "Never any more wonder," says an old writer, "that men pray so seldom. For there are very few that feel the *relish*, and are enticed with the *deliciousness*, and refreshed with the *comforts*, and acquainted with the *secrets*, of a holy prayer." Yet, who is it that has said, "I will make them joyful in my house of prayer?"—*"The Still Hour," by Prof. Phelps.*

For the Crisis.

"Commit thy way unto the Lord." Psalm 37: 5.

Dear brethren and sisters,—do we commit our ways unto the Lord? This is an important question—one that we should consider well. Do we, as professed christians, give ourselves wholly up to the Lord? If not, is it not time we were beginning to consider our true position in the light of eternity? Should we not pray, as we never have prayed, "Lord, what wilt thou have me to do?" May God give us grace, to enable us to give our hearts wholly up to Him—to overcome all our easily besetting sins; and may we pray constantly, as did David, "Lead me, O Lord, in thy righteousness."

O, brethren and sisters, while souls are perishing, are we not too much "at ease in Zion"? While the Judge standeth at the door, are we doing all we can for the salvation of our own souls, and for that of others? O, may we be as humble as our blessed Savior, who went about doing good—who became poor for our sakes—who condescended to die the death of the cross that we might live, and will soon come again to receive us unto himself. Then, dear friends, does it not stand us in hand, in these last days, to commit our ways unto the Lord, who has promised to direct our paths. O, let us be faithful till Jesus comes, "that no man take our crown."

Yours, in hope of immortality,

Canaan, Vt. WM. H. STEWART.

For the Crisis.

Living without Life.

How is this? To me it seems paradoxical. The question was asked me a short time since, if there was not such a thing as a "Death that never dies." I replied by asking another question—is there such a thing as a Life that never lives?

We are taught that the wicked will exist eternally in conscious misery. Then, will they not have life, or live eternally? I cannot see how the conclusion can be avoided.

But, it is objected, that it is called *Death*, yet they are *conscious*. Well, then, to be eternally conscious, is to be eternally alive, which must be *Eternal Life*.

TIMOTHY WHEELER.

Waterbury Centre, Vt., June 20, '61.

The Hidden Tract.

A Swiss girl, of frivolous character, who thought she had only to leave her home in order to get on in the world, and become happy, joined a number of young persons who went to Prussia as governesses. One of her sisters had placed, unknown to her, in her trunk, a Bible and some tracts. The expectations that she had formed prior to setting out were not realized, and she complained in her letters that she led a melancholy life. "I have," said she, "no pleasure here, and no dancing parties. The agreeable days that I spent in Switzerland are past, never to return." These complaints naturally excited the sympathy of her parents and worldly friends, but were a source of grief to her pious sister. This affectionate girl, who was filled with deep anxiety for her spiritual welfare, was at last able to rejoice; for, some months afterwards, she received a letter from her, commencing in quite a different strain from her former ones, and showing the joy of a christian who has found her Redeemer. She wrote:—"One evening, as I took up a volume of plays to read, a tract fell out which I carelessly took up, and found it to be 'Nicodemus, or the New Birth.' I felt inwardly urged to peruse it, and, as I read, the scales fell from my eyes. I perceived, and felt my misery, and during many days I was so unhappy that every one believed I was ill. At last I could pray, and I am now so happy that I would desire to tell what I feel to every one."

PREACH SMALL.—"Mother," said a little girl seven years old, "I could not understand the minister to-day, he said so many hard words. I wish he would preach so that little girls could understand him. Won't he, mother?" "Yes, I think so, if we ask him." Soon after this her mother saw her tripping away. "Where are you going, Emma?" said he. "I am going over to the minister's, to ask him to preach small."

CONFIDENCE IN GOD.—Have confidence in your Maker. There is [illegible] where else—there is safety nowhere else. Nowhere in the wide universe can you be [illegible] either at peace or be safe [illegible] dence in "Him who rules the [illegible] at whose disposal is your [illegible]

For the Crisis.

"Something's the Matter."

Yes, it's always so. But what *now?* "Why, our preacher is so *dry!*"

This is a common song now-a-days. I have waited about a year for some body,—a man, you know,—to speak about the troubles at the "minister's study." I will now speak a word or two in their defence, to pay them for favoring female preachers. A young man, with little education and only a Bible, dictionary and hymn book, starts out to preach. Some one must *board* him. So some one who has a herd of cattle and a drove of hogs takes him in, graciously giving him the chores to do for his board. The chores grow mighty. Instead of "fetching the cows," he has to *milk* them. Instead of bringing the *water* he has to bring the *butter*. He has an appointment for the Sabbath; *three* sermons, of course, the people *will* have. Now, then, my talkative fellow, you just preach scripturally, eloquently, historically, sensibly and poetically. If you have not had time to "*search* the Scriptures," or think about elocution,—if you have forgotten *history*, and worked till sense becomes sleepy, and the poetry of your nature has been cruelly "transposed," you must *preach well*, or they will talk about you, and like as not conclude and suggest something about young "upstarts" who have "missed their calling."

I used to think if the minister didn't work just as hard as my father, he had no right to our bread and butter, though he used to get it sometimes. But now, to all churches who want to make their ministers *chore boys*, let me say, it is a disgrace to the society. Do they need *exercise?* They get that walking to meeting, and unless they are *lazy*. Let a country place engage one of these inexperienced preachers, and give him a chance to *study;* let him learn Greek, and every good thing that will open to him the Bible, and there will be more intelligent ministers who can build up better churches. Some startle at the word HEBREW or LATIN, but if they knew how much preachers need to understand these languages, they might be less frightened. Then they need to study HISTORY; what can they do without it? What will they do without *time to study?*

Perhaps I may make some one feel *bad*, Well, *I* feel better. Now, my christian brethren, don't you think there is something beside want of talent that brings so many dull sermons? Don't you think something can be given better than money or board to these preachers about us, to make them talk more interestingly? Just try it. Make that poor brother study,—make him feel his *right* and obligation to God and the church to get his mind *full*, so the church shall be instructed and God honored. Do pardon me for meddling with the subject, but I do want ministers to *know* something. If they remain ignorant, the *churches* are responsible.

One word more,—they must have BOOKS, and these articles come by cash. Please hand over a few dimes. Each member can aid, and do for pity's sake let your ministers have something besides pamphlets, primers, papers and almanacs to study from. I presume most farmers have more books than many young and even *old* preachers. Let the farmers do the preaching, or give the ministers his books. May God add heavenly wisdom to the knowledge thus obtained, and bring all to his glory, is my prayer.

MARIA MATHEWS.

For the Crisis.

A Letter.

Dear Brethren and Sisters, waiting for translation and eternal life at the coming of our Lord and Savior Jesus Christ,—I would admonish you yet once more (for I believe it is the last time) in the language of the apostle Peter, not to think it "strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as ye are made partakers of Christ's sufferings; that, when His glory is revealed, ye may be glad also with exceeding joy." God has a wise purpose in the trial of the faith of all his people; and although his wisdom and goodness, and the importance as well as the necessity of the trial to ourselves may not be fully apparent while we are passing through it, yet we are assured, by the word of the Lord, that if we endure it patiently and submissively to the end, it shall result in our eternal good. And when we are permitted to enter upon our immortal state of bliss and glory, in looking back upon the trials through which we have passed, in the providence of God, we shall be led to praise and adore the infinite wisdom and goodness of our Father in heaven, in bringing us through the fire of purification in this life to the glory of an eternal life in the kingdom of Jesus our Redeemer. The same apostle Peter compares the trial of our faith to the process of trying or refining gold, and, in closing the comparison, declares that our faith is more precious than fine gold, and the trial of it much more important, in order that it may be found perfect, and worthy of praise, and honor, and glory at the appearing of Jesus Christ.

Brethren, I sometimes get a call from [illegible]

fair speeches, they deceive the simple. Beware of them, lest they beguile you with enticing words, saying, the kingdom is within you, and that the kingdom of Jesus is a spiritual kingdom, set up at Pentecost, and reigns in the heart, and is to progress till the world is all converted, and the knowledge of the Lord covers the earth as the waters cover the sea; and that God cleanses the hearts of the children by sprinkling in baptism, and made inheritors of the kingdom of grace, and when they die their immortal soul goes to the kingdom of glory. This is the doctrine they are preaching here; but I tell them they are in a strong delusion, and that they are believing a lie, and if they do not repent and believe the gospel of the kingdom, and follow the example of Jesus in being baptized, they cannot be saved; for they are not preaching the gospel of the kingdom, but a gospel without a kingdom, saying, "We will not have this man to reign over us." Luke 19:14. But when He receives the kingdom, he says, "Those mine enemies, who would not that I should reign over them, bring hither, and slay them before me." Luke 19:27. O, if they were wise, and believed in the kingdom of God, which he hath promised—yea, sworn to, and promised not to break! Hear the words of it, ye who think to set up an opposition kingdom. Ps. 89:3, 4,—"I have made a covenant with my chosen; I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations. Verses 27–29,—"Also I will make Him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." Verses 34–37,—"My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever, as the moon, and as a faithful witness in heaven." Again says Peter, Acts 2:29, 30,—"Men and brethren, let me freely speak to you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." David's throne was on Mount Zion, 2d Sam. 5:7. "And the Lord of Hosts shall reign in Mount Zion, and in (the new) Jerusalem, and before his ancients gloriously."—Isa. 24:23. "He shall be great, (greater than David) and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." This kingdom is to be set up. "In the days of these kings (now reigning) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, (the kingdoms of this world, see Rev. 11:15,) and it shall stand forever." Dan. 2:44. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This is the saints' kingdom, for the saints are to take it and possess it forever and ever. The wicked shall see Abraham, Isaac and Jacob, and all the prophets and saints in the kingdom of God, and they themselves thrust out. And when the kings are assembled, and pass by the great city on Mount Zion, even the city of the great King, they will see it and marvel, and be troubled, and will haste away; fear will take hold on them, and pain, as of a woman in travail. See Ps. 48. "Be wise now, therefore, O ye kings, be instructed, ye judges of the earth; serve the Lord with fear, and rejoice with trembling; kiss the son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Brethren, let us wait patiently for the kingdom, and have long patience, as Brother James says, "till we receive both early and later rain." "Establish your hearts, for the coming of the Lord draweth nigh." Let us remember that "flesh and blood" cannot inherit the kingdom of God. "As we have borne the image" of the first Adam, we shall also bear the image of the second Adam. The saints of the Most High will be changed from mortal to immortality, from corruption to incorruption, from natural to spiritual, with bodies fashioned like to Jesus' glorious body, before we can enter the kingdom. Then the "tabernacle of God shall be with men, and he will dwell among them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." This shall the [illegible] of corruption into the glorious liberty of the children of God." It shall be said in that day, "Lo, this is our God: we have waited for him and he will save us: this is the Lord: we have waited for him: we will be glad and rejoice in his salvation." Let us pray thy kingdom come and thy will be done on earth as in heaven. Amen.

> "Be as holy, and as happy,
> And as useful here below,
> As it is your Father's pleasure,—
> Jesus, only Jesus know.
> Wake up, brother! wake up, sister!
> Seek, O seek this holy state;
> None but holy ones can enter
> Through the pure, celestial gate."

JOHN MORRISON.

New Glasgow, C. E.

The World's Crisis.

BOSTON, JULY 3, 1861.

☞ Owing to the death of his sister, Bro. Wendell was called away on Friday last. He will probably return on Thursday evening. Hence we shall fill (?) the editorial chair but one week. F. H. B.

☞ Your particular attention is called to the fact that at our Wilbraham Camp Meeting last fall, it was voted to purchase, of Bro.'s Munger and Ladd, the cooking apparatus, crockery and boarding utensils. To effect this, it was thought best to raise a fund, and hence a subscription list was opened, and many of the friends subscribed toward this object. Some of the subscribers paid their pledges, but the most of what was subscribed is still unpaid. Our object at this time is to call attention to this matter, and earnestly request the brethren and sisters to send their subscriptions immediately to GEO. T. ADAMS, Boston, Mass., so that there may be nothing lacking which will conduce to the comfort and convenience of those who shall go up to our contemplated feast of tabernacles. Let every one respond promptly. F. H. B.

For the Crisis.

Thoughts on Government.

A government may have a right to be, though it may not in all respects be, perfect. If this be true, then it may be that the government of the United States ought to be. If it ought to be, then it ought to be sustained; for, unless it is sustained, it must cease to be. If it be wrong for a christian to bear arms, it follows that, if Ab. Lincoln be a christian, he ought to resign his office. It also follows that every christian holding office in the government ought to resign. It is also true that every christian does wrong who, by his vote, puts a man into office. It then is evident that, as the government ought to be sustained, wicked men should be in office, from the greatest to the least. In case any one of tehse wicked officers should become a christian, he should leave the government at once by resigning; because though the government should be, still christians should not sustain it.

If we may pray for rulers, and God should so far regard our prayer as that these rulers should become christians, they must cease to be rulers, and let wicked men take their place; for a christian must not bear arms, and he must do this sometimes, if he belong to a government that bears arms. We may thank God that we have an *honest* President, but, perchance, if he should be honest enough to be a christian, or rather a disciple of Christ, he must cease to be a President, because if he becomes as good as we pray that he may be, he should not bear arms. We may take good care not to thank God for a *christian* President, lest by so doing, we involve the monstrous absurdity of thanking the Lord for that which we condemn.

If what we have said be true, then we should try to prevent all christians from going into this government, and to have all who are now in it leave it at once; and, as any one now in it may become a christian, we should tell him he must leave it and let the wicked man take his place. And, moreover, if the President should be an honest *christian*, he must resign his office and let an anti-christian take his place. If, moreover, he be *almost* a christian, he can remain, and we may thank the Lord that he is President, and pray for his success. This involves the idea that if Lincoln be a good man, he ought not to be President. It would then follow that the further he is from goodness, the greater is his right to be President. Is this the kind of logic we should use in these perilous times?

J. S. W.

For the Crisis.

Inquiries.

Bro. J. M. Muhlig has several questions in the *Crisis* on Daniel 12:1. "Who are the people called Daniel's people? Are they the Jews, as a nation, or christians generally?"

Daniel's people, in this prophecy, are very easily defined. Chap. 9:16, 19, 24; 10:14,—"O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and *thy people* are become a reproach to all that are about us. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and *thy people* are called by thy name. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Now I am come to make thee understand what shall befall *thy people* in the latter days: for yet the vision is for many days." From these passages it is evident that Daniel's people were, and are the Jews. *Thy people* shall be delivered. Gentiles are not meant by this passage, but the Jews belonging to the nation in bondage when Daniel wrote, and which were afterwards carried away captive into all nations; whose city was to be trodden down of the Gentiles until the times of the Gentiles are fulfilled. This people, and no other, is called Daniel's people in this prophecy. This people is to be delivered—every one found written in the book. Not every one of all the Jewish nation, but every one of that nation whose name is found in the book. See Rom. 17:8.

2. "From what are they to be delivered?" See the whole question. They are to be delivered from all that holds them in bondage. Those alive at that time will be delivered from their dispersion, and gathered to the land promised to Abraham and his seed. Those dead will be raised to life,—will be in the first resurrection. "Many of them that sleep in the dust of the earth shall awake." That is, many of *Daniel's people* that sleep in the dust of the earth shall awake,—all whose names are in the book. Those whose names are not in the book will not awake at that time, but will subsequently awake to shame and everlasting contempt.

J. S. W.

For the Crisis.

Camp Meeting.

Shall we have a *Second Advent Camp Meeting* this year in the region of Boston? The two last years we have had one at Westford, and I am inquired of whether we are to have one this year, and if so, where? Surely it is a time to be up and doing. The old enemy is up and doing all he can to destroy. And shall we not do our very best, in the name of Jesus, to save our friends from inevitable ruin? Beside the great gathering at Wilbraham, I think it would be well to have one in this vicinity, and one or two in Maine. The subject should be digested, and early preparations made, a committee chosen, a place selected, and the time fixed so as not to clash with the other meetings.

I write this thus early so as to stir up and draw out the desires of the brethren as to whether we shall have one? If any brethren desirous of having one will suggest a place and time for meeting, to talk over and settle the preliminaries, I wish they would make it known through the *Crisis*. Camp duty is all the go with those fighting for a corruptible *crown*, and shall not we, who are contending *not* with carnal weapons for an incorruptible, unfading crown, be ready to leave all and attend camp meetings? August and September is the time for them. They better be early.

Harmony Grove in Westford can be secured, if desirable. Any suggestions through the *Crisis*, or to me, I will answer. Come, brethren, it is time we are awake. The tokens show the soon coming glory.

L. BOUTELL.

Groton, June 25, 1861.

For the Crisis.

O, Think of the Rest!

Is there a rest remaining for us? Why, then, do we not think more upon it? Why are not our hearts continually there? What is the cause of this neglect? God has promised in his holy word to take us to dwell with himself. Is this not worth thinking of? Do we believe this, and yet forget and neglect it? If God has not given us leave to approach this light, what mean all the earnest invitations of his word? Why does he condemn our earthly-mindedness, and command us to set our affections on things above? Ah! it is because our hearts are vile. When He commands us to leave all and seek him, shall we think this a hard task? Shall we, like the sinful Israelites, when God required them to march for Canaan, refuse to go?—and when God bade them not to go, then they were anxious to proceed. Now God does say "Love not the *world*, nor the *things* of the world." How frequently do we think of our pleasures, our friends, our labors, our flesh and its lusts—yea, our wrongs and miseries, our fears and sufferings. But where is the christian whose heart is on his *rest?* Are we so full of joy, that we need no more? Are we not apt to let our hearts get stupid? If this world is the only subject of our discourse, we must expect the world will call us ungodly. Why, then, may we not call our hearts ungodly, if we have so little delight in Christ or his kingdom?

Brethren and sisters, if we will not hear and obey, who will? Well may we be discouraged to exhort this blind, ungodly world, and say, as Moses did, "Behold, the children of Israel have not hearkened unto me; how, then, shall Pharoah hear me?" It is because our hearts are at enmity with God; we disobey his commands, and, by so doing, we lose the most gracious and delightful discoveries of His Word. We often ask, How shall we know, and what is the sign of our hearts being right in the sight of God? Why, praise be to His name, we have an infallible sign from the mouth of Jesus Christ himself—"Where your treasure is, there will your hearts be also." God is the saint's treasure and happiness; therefore a heart set upon God, through Christ, is the truest evidence of saving grace. When learning, knowledge, duties, gifts, will fail; when arguments from the tongue or hand may be confuted; then will this from thy heart prove thee sincere. The man that Christ will find out at the last day, and condemn for the want of a "wedding garment," will be the one that wants this frame of heart. The question will not then be,—How much have you known, or professed, or talked, but, How much have you loved? and, Where was your heart?

O, if we would have a proof of our title to glory, let us labor to get our hearts above. In order to do this, let us this very moment take our heart to task, and chide it for its willful estrangement from God. Let us turn our thoughts from the pursuit of vanity; let us bend our souls to study eternity; let us busy ourselves about that world which is to come;—then, if our souls begin to flag, and our thoughts to scatter, call them back—hold them to their work—bear not with their laziness. When you have, in obedience to God, done this, and kept guard of your thoughts, it is then, and only then, that you will find a sweetness in the work and service of God, and that the life of Christianity is a life of joy. Do I hear any say, we are unable to set our hearts on things above,—it must be the work of God only? Be careful, reader; let me tell you, though God be the chief disposer of your heart, yet, next under him, you have the greatest command of it. Without Christ we can do nothing; but in him we can, through grace, do much, and must, or else we shall be undone. God has provided for all his faithful ones a crown of glory, and promised to set it shortly on our heads; he bids us behold and rejoice. And shall we now, in these last days, overlook all? Shall we live in earthly cares and sorrows, and rejoice no more than if the Lord had never wrote them? Why do we not think oftener of these things, and groan earnestly for that home where we, if faithful, must soon take up our everlasting abode? We are strangers, but that is our country. We are heirs, and that is our inheritance—even "an inheritance incorruptible, undefiled, and that fadeth not away." * * * *

I live with the glorious expectation, if faithful, of one day outriding the storms of this life, and of being permitted to enter in "through the gates into the city" of the New Jerusalem. Without Christ we can do nothing; therefore let us be up and doing while the day lasts. Let us not be found out of the way, nor asleep when He comes, but ready to exclaim, "It is enough! Christ is alive, and because he liveth, I shall live also."

ANDREW J. BOIES.

Groton Centre, May 10, '61.

For the Crisis.

The Poland Conference.

The Poland Conference is over, and I take my pen to give a short sketch of the same. The meeting commenced, according to appointment, June 13th, and continued each day and evening over the following Sabbath. A good interest was manifested, in all the meetings, and it really seemed that the pilgrim to Mount Zion had taken new courage in these times of severe trial. Brethren Couch, Fassett, Jordan, Howard, Libbey, Lombard and Haggett were there as ministers of the word. Bro. Couch gave us five solemn, interesting, and profitable discourses. As we listened to these, and the sermons preached by some of the other brethren, we rejoiced exceedingly; believing we are on the track that leads to the kingdom of our God, and that our position is a glorious, yet trying one indeed. To have the privilege of hearing, believing, obeying and proclaiming the last message to the world, is a blessed one, and the warm-hearted testimonies and fervent prayers of the children of God at this Conference showed that they appreciated, in a good degree, the honorable position they occupy.

Everything was done by the brethren and sisters of Poland to make the meeting a good one. Hearts, houses, stables and pastures were open to entertain man and beast, and the brethren and sisters from abroad felt (no doubt) at home, according to the promise as given in Mark 10:29, 30. It was hard to close the meeting, and bid one another farewell,—but the bright and glorious hope that we should soon meet, on "Eden's fair, beautiful shore," to enjoy forever a far better meeting, caused us to rejoice even in our sadness; and we said "good bye" with a stronger determination than ever to be faithful, endure to the end, and then obtain the crown of Life.

Before closing, I would solicit the prayers of the saints in behalf of our dear sister Fassett, (now residing with her beloved companion at West Poland,) whose health has failed her. O there is power in prayer, dear children of God, and we cannot spare sister F. nor any of the faithful laborers now. O Lord, let "thy kingdom come," is the *constant, earnest* cry of thy waiting ones, when

> "No chilly wind or poisonous breath
> Can reach that healthful shore;
> Sickness and sorrow, pain and death,
> Are felt and feared no more."

By request of the brethren,

[illegible]

Yarmouth, Me., June 11, 1861.

For the Crisis.

The Seventy Weeks and Twenty-three Hundred Days.

FRIEND WENDELL:—Permit me to say a few words through the *Crisis* to the friends scattered abroad, in the way of a few questions. The seventy weeks of Daniel have been thought to end at or near the cross. I have ever thought otherwise. As the seventy weeks were cut off from the 2300 days "upon thy people and upon thy holy city," they must necessarily reach to the destruction of the same, viz., the people and city, though other things were to take place within this time. There was to be "seven weeks and threescore and two weeks" "unto the Messiah the Prince," which make sixty-nine weeks, yet Messiah was to be cut off after sixty-two weeks. How can this be, unless "Messiah" is one appellation, and "the Messiah the Prince" another? "After sixty-two" is indefinite time—"sixty-nine weeks unto" is definite time. The destruction of the city and sanctuary are brought in as one of the things to take place within the seventy weeks, and the end thereof (70) with a flood, and unto the end of the war are determined. "And he shall confirm a covenant with many for one week," which is the last of the seventy, "and in the midst of the week he shall cause the sacrifice and the oblation to cease."

Now I ask if it was not the literal sacrifice and oblation that Daniel spoke of? If so, did that cease to be offered until near the destruction of Jerusalem, when the people became so poor that they were not able to do it? This covenant—was it not spoken to the disciples on the mountain, (Matt. 24) and did it not confirm them in the truth of his Messiahship when Jerusalem was destroyed? Now, when did the true and literal sacrifice and oblation in the Jewish nation cease to be offered? When did Christ become "the Messiah the Prince?" Was it not when the Jewish nation ceased to be a nation, and Christ became "the Prince of the King of the earth"? Rev. 1:5. If these premises be correct, the conclusion is, Jerusalem being destroyed in the year 70, the remainder of the 2300 will bring us to 1880, the cleansing of the sanctuary.

Daniel 12:11, 12. If "the abomination that maketh desolate was set up," according to Miller, in 538, the 1260 will end in 1798; the 1290, necessarily commencing in 538, will end in 1829, about the time of the first preaching of the Advent; the 1335 commence at the same time and end in 1873. This reaches to the resurrection of the saints, seven years prior to the cleansing of the sanctuary. This gives Noah's seven days (or years) in the ark before the destruction of the wicked, when the prophet Amos' famine will take place, as the righeous are taken up to meet the Lord in the air, when there is no one to preach the word of the Lord.

Will you please give this a place in your paper, and if I am wrong on these points, I hope the brethren will correct them if they think them worthy of notice.

Yours in the faith,

N. G. BUCKLAND.

Buckland, Ct., May 26, '61.

For the Crisis.

"In Christ shall all be made Alive."

The 15th chapter of Paul's first letter to the Corinthians should be regarded by every believer as a complete development of the great doctrine of the resurrection. The occasion that prompted its author, demanded a most thorough exposition of the subject. There were "some among" the Corinthian professors who, as Wesley says, "probably had been heathen philosophers," that denied the *idea* of a resurrection. It was, therefore, imperatively necessary that Paul should bring forth his strong reasons, and establish the doctrine beyond a peradventure. It is extremely improbable that he would fail to cover the whole ground in such an exigency. No *essential* feature of the resurrection system could be omitted. As the resurrection of the dead had been denied, it was needful to show its infinite importance and impregnable foundation.

We say "the resurrection of *the dead;*" for we have noticed that some are careful to italicize the phrase, as above, as if they thought the very words implied the re-living of *all the dead*. Without stopping particularly to remark the absurdity of bringing up the antideluvian world after they have literally "perished," (2 Pet. 3:6,) or the inhabitants of Sodom and Gomorrah, who are "set forth as an *example*, suffering the vengeance of *eternal* fire," which utterly precludes the idea that they can ever exist again, we observe that the 15th chapter of 1st Corinthians treats of "the resurrection of *the dead*." Now if John Wesley's opinion is correct, (and we believe it is,) that "the apostle throughout the chapter speaks of the resurrection of the righteous, and the righteous only," the aforesaid phrase contains no such implication.

We say "the resurrection of *the dead*," because we are satisfied that, as the phrase includes all who live again, and as Paul could not consistently exclude from his argument the class who are immensely in the majority, it follows that he would mention the wicked if he believed they would [illegible] for we are very anxious that some good brother would show us how he can maintain the re-living of the wicked dead, without doing one of two things, viz., affirm universal salvation, or give up the foundation of our whole system of interpretation, that the penalty of sin is literal death.

"In Adam all die." "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Why did Adam die? Because he sinned. Why do all men die? Because they have sinned. Why do those who have "not sinned after the similitude of Adam's transgression," i. e., infants, die? Because they have Adam's nature, which is animal, and therefore not "subject to the law of God, neither indeed can be." The animal nature is a death nature. It has no future life in itself, and therefore "waiteth for the manifestation" of a new nature, even that "of the sons of God." "For the creature" (the animal nature) "was made subject to vanity" (death) "not willingly," but by reason of Him who hath subjected it, in hope that it shall be delivered from the bondage of corruption" (by the impartation of a new nature) "into the glorious liberty of the children of God."

"In Adam all die." In Adam, "the living soul," all die. In "that which is natural," Adam, all die. In Adam, "of the earth, earthy," of which "we have borne the image," all die. In "that flesh and blood" which "cannot inherit the kingdom of God," Adam, all die. Why do men die? Because they are "in Adam."

"In Christ shall all be made alive?" Why did Christ live from the dead? "Because it was not possible that he should be holden of it." Because he had a Spirit-nature, by which he was quickened. Death claimed the animal, but had not dominion over the Spirit man. Who are "in Christ?" All who are baptized into them "by one spirit." "If any man be *in Christ*, he is a new creature." "Now if any man have not the *Spirit* of Christ, he is none of his;" he is *not* "in Christ." Why are all in Christ made alive? Because they have the Spirit nature. "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." "Except ye eat the flesh of the Son of man, and drink his blood," (have part in His atonement) "ye have *no*" (future) "life in you." "It is the Spirit that quickeneth; the flesh" (the animal nature) "profiteth nothing." "*Because* I live, ye shall live also." "He that *hath* the Son hath *life;* he that hath not the Son of God, *hath not life*." "He that believeth not the Son shall *not see life*." In Christ, "the quickening Spirit," shall all be made alive. In Christ, "that which is spiritual," shall all be made alive. In Christ, "the Lord from heaven," of which "we shall also bear the image," shall all be made alive. Why are men made alive? Because they are "in Christ."

JOSEPH T. CURRY.

For the Crisis.

A Sure Defence.

"What time I am afraid, I will trust in Thee."

To the worldling and the "fool who hath said in his heart there is no God," there is no hiding place afforded in the day of calamity, no mention of rocks unto which they may resort, no fortress of safety where they may be secure from the great and notable day of the Lord"—"the day of the Lord's vengeance, and the year of recompense for the controversy of Zion." God hath recorded in his word many notable days in which he has spoken to rebellious man. He has spoken by the fierceness of his wrath, and by the arm of his swift vengeance often consumed them from his presence. It was a sad and fearful day when the sins of the old world had, in their awful magnitude, reached to heaven, determining the Lord to blot them from existence. Not one of the vast multitude at that time peopling the earth was spared, save good old Noah and his family. It was another day of severe judgment when the wickedness of Sodom and Gomorrah caused the Lord to rain fire and brimstone from heaven upon them, leaving only behind them, as an everlasting memorial, the stagnant waters of the dead sea. Jerusalem, too, saw a dreadful day when the army of Titus encompassed the city, and the blood of martyrs and prophets slain within her walls of renown called loudly for vengeance in the destruction of her people, who fell by the violence of the sword.

But we need not multiply instances famous for ancient wickedness, when God in his righteous indignation visited their sins and iniquities upon the heads of the guilty perpetrators, leaving them as an ensample to those who should live after. But we may come down to modern times—to the period in which we live. We of this boasted and once happy republic have come to a "day of trouble and of rebuke"—a day when the hydra-headed monster of oppression, that has long crushed its millions in our midst, and is now in our country emitting its venom and poisoning all with whom it comes in contact, not satisfied with past advantages in securing the blood and sweat and toil of four millions of helpless men, women and children. It is now marshalling its armies of infuriated [illegible]

purity, love and union—wave in triumph over every nation. How many homes have been, and still will be, made desolate by the war precipitated upon us at the instigation of American slavery. But who that has carefully read his Bible doubts but what the time has come when "the Lord who executeth righteousness and judgment for all that are oppressed," is engaged in this fearful contest, and will even "cause the wrath of man to praise him, while the remainder he will restrain." Then let us, while it is a time of perplexity without, of confusion and sorrow, trouble and distress, be quiet and composed within, and say with the Psalmist, "what time I am afraid, I will trust in thee." Glorious trust for the christian.

We think that Christ's sorrowing little ones will not be called to see many more days of trouble like those in which we live, before the last great and notable day will come for which all other days were made. Then will He come and claim his weary, waiting bride; "then the heathen shall be given to him for an inheritance, and the uttermost parts of the earth for a possession." Then shall "he see of the travail of his soul and be satisfied," and till then let us manifest the spirit of Christ, and pray for our enemies, whether individual or national, not wishing their blood or their overthrow, but their repentance toward God, and their reconciliation to man. And then when the last scene in the great drama of earth is enacted, and the Lord shall return, he will "discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." May we be His in that day when he makes up his jewels, and then he will spare us as a "man spareth his son that serveth him."

MARY A. TIBBETS.

Lancaster, Jefferson Co., Ind.

For the Crisis.

Faith's Offering.

Why did God have respect unto Abel's offering and not unto Cain's? I assume that Abel was instructed, so also was Cain, relative to duty or the will of God. First, I give the common Sunday school answer, viz., the former was offered in faith, but the latter was not. "Now faith cometh by hearing, and hearing by the word of God." Rom. 10; Heb. 9. We find there is no remission of sin without the shedding of blood; therefore, if I am not mistaken, Cain's offering was a thank offering only, by which he made no acknowledgment of sin, or of his need of redemption by Jesus Christ. Whereas Abel offered his sacrifice in faith, being humble and obedient, he was possessed of a broken heart and contrite spirit, and made an acknowledgment of his sin by an offering. The shedding of the blood of the lamb was typical of the shedding of the blood of Jesus Christ. Hence the former—Cain—may be compared to the proud Pharisee; the latter—Abel—to the poor publican. Luke 18.

THOMAS B. WEEKS.

Sandwich Centre, N. H., May 3, '61.

Correspondence.

From Bro. A. W. Mace.

BRO. WENDELL:—One of your most devoted readers has this morning fallen asleep in Jesus. It is with an aching heart and eyes suffused with tears that I pen these lines.

I wrote to Bro. Grant for the "Crisis" over six months ago, since which time my dear companion, Maggie T. Mace, has read nearly every word in that paper up to June 12th, which number came after she was too weak to sit up. I read a portion of it to her, in which she appeared much interested, until she was too weary to listen. She had, as well as myself, been for a number of years a member of the "Methodist church" till last February, when she united with the "Church of Christ," taking the Bible only as her rule of faith and practice. She believed in the doctrine of the Bible as promulgated in the "Crisis," and looked for immortality through Christ. She was taken sick one week ago last Friday, with a very complicated case of fever, and soon we became fearful that she would not recover. When writing to her friends, she requested me to ask them to pray that she might get well again; but added that *her* prayer was, "Nevertheless not my will, but thine be done, O Father." She said, "Death is an enemy, and I do not like to yield to him." She wished to live till Jesus comes, which she thought would not be long. During family worship, as I offered prayer to God for her restoration, but that his will might be done, and we be reconciled to whatever he thought best for us, she would frequently respond aloud as she lay upon her bed, and did so until Saturday morning; after which her voice failed, insomuch that she was unable to make herself understood. We could not tell whether she was conscious at the last or not. She yielded up her breath with great reluctance, withstanding the grim monster Death for two long hours, when he overcame her and laid her prostrate at his feet. But now a placid smile rests upon her countenance, of [illegible] know that her Savior holds the [illegible] keys of death and the grave.

Mrs. Mace has been a very close student of the word of God for a long time, always discovering new beauties in that sacred volume at each [illegible]. She has been anxious to see her husband devote all his energies in the vineyard of the Lord, and he trusts that this dispensation of God's providence will more fully prepare him for the work of an evangelist. He has two little children left with him to mourn the loss of one he loved most of all on earth, but can say, "Blessed be the name of the Lord, he doeth all things well." I trust in a few more days of toil and affliction here, Jesus will come to call his faithful followers to life and immortality. Yours in affliction.

Olney, Ill., June 24, 1861.

From Bro. L. Boutell.

MY DEAR BRO. WENDELL:- This is the time above all others when we should stand strong in the faith, giving glory to God. The three unclean spirits are doing their best to prepare for the great battle. The spirit of *war* is pervading the whole country, and nothing but the spirit of Christ will protect and keep us from the spirit of war. "Peace" should be our motto, while we are looking for the Prince of peace. We must now fight the good fight with the whole armor on,—but then our weapons are not carnal. No, no, but they are mighty through God. But may we not use the sword? Yes, the sword of the Spirit, which is the word of God. But suppose you get smitten? Don't smite back, says Jesus. Suppose they take your coat? Give thy cloak also. But shall we not defend the honor of our country? "Our citizenship is in heaven, from whence we look for the Savior who shall change this vile body," and soon, if good and faithful, make us subjects of his blessed, peaceful reign. But this is no satisfactory; *we must take hold.* "I have chosen you *out* of the world," "a peculiar people," "not our own," "bought with a price." Let all use the weapons they consistently can to uphold and consolidate *human governments*, and soon the stone, cut from out of the mountain, will take hold of them and handle them so roughly that, in spite of all that can be done, they will be scattered like the chaff of the summer's threshing floor, and no place be found for them.

The Lord hath a controversy with the nations. He will plead with all flesh. Daniel's trouble is right upon us. It is the time to take heed, watch and pray always, be patient, and keep ourselves in the love of God. A little beyond this dreadful war and carnage, and the land of promise comes in sight, shining in her Eden glory. Next you hear a hearty welcome from the King of kings, "Come," ye meek, ye peacemakers, ye pure, ye blessed; the Kingdom, Paradise, Earth restored, all, all is yours, glory to God, eternally yours. Peace now is permanent. The glory of God fills the earth—the Christian's home. Amen.

I have just returned from a visit to the churches in Kennebunk, Biddeford, Yarmouth and Hollis, Me., also Lee, N. H., and I have had exceeding good seasons in the name of my Master, doing all I could to warn, entreat and strengthen the things that remain. There seems to be a coming up in all these places, with a strong desire to be found ready now for every good word and work; some, thank God, are coming into the truth and love of it. God bless his children, and preserve them through their hour of peril. Amen. Thy brother, toiling on in good cheer.

Groton, June 26, 1861.

Obituary Notices.

Died, in Northwood, N. H., May 25, 1861, Bro. JOSEPH BATCHELDER, aged forty years, six months and six days.

In the death of Bro. Batchelder the town looses an exemplary christian, a companion an affectionate and kind husband, and the church a true-hearted brother. He embraced Christ and the truth in 1843. The even tenor of his life and consistent course had a power and influence that precept without example does not have. It was remarked of him that he would be missed as much, or more, than any other man in the place. His sickness was short. But he that had loved God and his cause in health, remembered it also when disease was doing its last work, for, about two hours before his death, he set his name to his last will and testament, in which he gave to the Advent cause several hundred dollars, to be placed in the hands of one of the Lord's, we trust, faithful stewards. Thus our brother has fallen in the vigor of life, but he will sleep only a little while.

J. G. SMITH.

Died, of congestion of the lungs, in Kingsbury, La Porte Co., Ind., June 2d, 1861, Mrs. MARY REYNOLDS, about sixty seven years of age.

There are those to the memory of whom chiseled monuments and engraved tablets are the merest trifles; and the highest encomiums in human language fail to express the moral excellence, the high esteem, and the affectionate christian regard in which they are held in life. Such was the christian mother in remembrance of whom these words are penned. An intelligent, sober-minded, faithful christian! In her household she was unceasingly dutiful as a wife and mother, and for many years she has as unceasingly adorned the doctrine of God her Savior.

She leaves a husband, (but cheered, thank God! with the precious faith that was the comfort of his wife in life and in the hour of death,) and a large family of children (some of whom are christians) who with a circle of friends hardly more limited than was her acquaintance, mourn her departure.

Blessed pilgrim! Who that knew thee in life, will not mourn for thee in death? But thank God, we mourn not without hope! Blessed wast thou in life! Blessed art thou in death! for thine was the consolation of an immortal hope through Christ thy Savior.

Scarce has it fallen to my lot to pen an obituary notice of one for whom my heart has been more deeply moved than for the deceased. But though a mother in Israel has fallen under the dominion of death—one of the brightest stars of my late parish (and indeed of my christian acquaintance) has "gone out"—it is but for a moment, and why need I write! for her record is on high. God grant her mantle may fall on those who remain, and the sweet fragrance of her memory cheer us all until Jesus comes and we meet again.

She died strong in the faith of the speedy coming of the Lord to revive the dead and give immortality to all that are his. She desired, if could be, to live until that time, but was resigned and talked of her death with composure. A little before her death she exclaimed, "How long, dear Savior, O how long shall that glad hour delay!" Exhorted her husband and children to meet her in the kingdom of God. A discourse was delivered on the occasion of her death by Elder Kerr.

"Blessed are the dead who die in the Lord."

P. B. H.

Died, at Syracuse, April 4th, 1861, after a short and painful sickness, ETTIA, the daughter and only remaining child of Francis S. and Charles McNulty.

She sleeps in Jesus, whom she had learned to love from the kind words and holy example of an affectionate mother, who had taught her to look for the blessed hope unto eternal life. The blow falls heavily upon the afflicted ones, and earth has no charms that can comfort their broken hearts; but, thank God, sin has made no wound that Heaven cannot heal. Then let the afflicted ones look away from earth, and anchor their hope in Jesus, who knows how to sympathize with us in all our trials; believing that all of these little ones, that have been scattered in a dark and cloudy day, will be brought from the land of the enemy, and gathered into the fold of Christ, where we can meet them if we are found faithful unto the end.

C. B. TURNER.

Died, in Torrington, Conn., June 21, 1861, Bro. LUTHER L. LEACH, aged thirty-nine years.

Bro. Leach has been for some years closely identified with the Advent faith, and was a great lover of all our truth as it is revealed in the Bible, more particularly those close, practical truths that develope the real, every day christian. No truth was too close for him. He lived a christian. His was a pilgrim's home. How we have feasted together around the family altar. The heart of the way-worn pilgrim was cheered by the hearty welcome and pleasant countenance of Brother and Sister Leach. But Bro. Leach has dropped to sleep, and oh! praise the Lord, he will soon awake, and, if faithful, we shall greet him. Yes, my brethren, it will be the same pleasant Bro. Leach that has so freely ministered to our wants and tried his utmost to make us comfortable. The church in Wrightville will greatly feel their loss; let us pray for them.

Bro. L. has left a wife and three children. Let us pray for her and her little ones. And the aged father,—oh, may the good Lord bless him, is my prayer. Sister L., be faithful, and if you do not go to join your dear companion in a few days, he will come up,—yes, Luther is coming, glory to God. I expect, if faithful, to meet him soon. Sister, may God bless you. Amen. J. K. BELLOWS.

FOREIGN NEWS.

New York, July 1. The steamship Etna, from Liverpool 19, and Queenstown 20th, arrived this morning.

The Etna brings £236,000 in specie.

The Etna passed the Edinburg on the 20th, the Glasgow on the 27th, the City of Baltimore and Bavaria on the 30th.

Political news unimportant.

The fight for the championship of England, between Hurst, the Stallybridge infant, and Jem Mace, lasted fifty minutes. Mace was victor after only eight rounds.

The Hammonia had sailed for New York with £25,000 in specie.

The departure of the Great Eastern had been postponed until the 26th.

The House of Commons rejected the Bill for the abolition of church rates, by the casting vote of the Speaker.

Ship Medford was condemned at Fayal. The frigate Ariaone sailed for an American station.

A French division under Admiral Raynaud, is about to sail. They will visit New York, Charleston, etc.

Steamer Golden Fleece with troops for Quebec, left Kingston on the 17th.

The London Times opposes the shipment of troops to Canada, and says that there is no apparent reason for it, and that America is more likely to regard it as a challenge than a precaution. The London Post defends the movement as a mere matter of routine and precaution, and says the troops were demanded by Sir Fenwick Williams.

The special correspondent of the Times, writing from New Orleans, under date of May 24th, says it is impossible to resist the conviction that the Southern Confederacy can only be conquered by means as disrespectable as those which subjugated Poland. The South professes a determination to resist so long as they can command a man and a dollar.

George Francis Train gave a Union *dejeuner* in London to numerous literary celebrities, etc., to commemorate the anniversary of the battle of Bunker Hill. Non-intervention was generally approved of by the speakers, but their sympathy was with the North.

The towns of Saurnarco and Begriano, in Naples, had revolted, and were taken by assault by the Italian troops. Twenty of the inhabitants were shot for having burned alive four Piedmontese. Both of the towns were subsequently burnt.

Spain will preserve strict neutrality in the American war.

There were some disturbances in Syria immediately after the French troops departed, but they were quickly suppressed.

Sir Henry Bulwer is dangerously ill.

The Vienna Press asserts that the Ministerial Council has resolved not to accept the address of the Hungarian Diet, and to dissolve the municipality of Pesth.

At an influential meeting at the residence of Lord Brougham, relative to the suppression of the Cuban slave trade, the conduct of Spain was denounced, and the government recommended to suspend diplomatic intercourse while the trade continues. It was also resolved that it is a convenient opportunity to obtain the co-operation of the government of the United States in the terms of a treaty to remonstrate with Spain.

It is asserted that the recognition of the Kingdom of Italy by France is an accomplished fact, although there has been no official account made of it. In an article on the subject published in the Patrie there is a paragraph which insinuates a belief that the Southern States of America will succeed in establishing a separate Republic.

A funeral dirge in honor of Cavour was celebrated at the Madeline Church in Paris. Cabinet ministers and men of note attended.

BARON RICASOLI.—Of the successor of Cavour in the Sardinian Ministry, the Turin correspondent of the London Times writes as follows:—

"Ricasoli is decidedly the best man to sit at the head of the government. He is a grand seignior by right of birth, wealth, habit and principle. It is impossible to reconcile the patriot and the conservative to greater perfection. He is one of the many in Italy anxious to dissociate national from social revolution; one of those Italians who wanted to conquer their country that they might constitute, not disorganize it.

Precisely because the Baron is the man of order and discipline, he is hated and dreaded by the out-and-out revolutionary party, even more than his great predecessor. The rage with which the journals of Guerrazzi and Mazzini fell foul of him, even before Cavour's clay was cold, shows the wisdom of the King's and the nation's choice. Ricasoli is the man, as the anarchists well know, to curb and chastise them. There is something in his cold, gray eyes, in his deeply furrowed face, in his spare, dried up, somewhat guant frame, that speak of undaunted courage and unswerving resolution. He somewhat reminds one of General Jackson, the man whose character the Americans summed up in the single appellation of 'Old Hickory.'"

OCCUPATION OF ST. DOMINGO BY SPAIN.—A most unsettled and threatening state of things exists in St Domingo. The native population have taken up arms against the Spaniards in several of the country districts, and are determined to fight for their independence. Meanwhile disease has broken out among the Spanish soldiers, and several of them had died. The greatest consternation, it is said, prevails among the people of the city of St. Domingo. Save the new comers, scarcely any one is to be seen abroad, and a thick gloom overspreads the community. The military are carrying themselves most haughtily and offensively towards the black and colored people, and Santana and his accomplices are in the greatest alarm at the fruits which are already resulting from their treachery. The department of Ciboa is in complete insurrection. The Spanish officers and soldiers boast that it is the intention of their Government to possess itself of the whole island of Hati. This may be mere talk, but still it is worthy of being noted.

A LOOPHOLE IN THE BLOCKADE DISCOVERED.—It is stated that Sir Alexander Milne, the British Admiral, now cruising on the gulf station, detected an obscure loop hole about forty miles from Pensacola, at which vessels ran in and delivered supplies to the rebels. The Admiral is said to have expressed his fears that if the Southern harbors were not more completely blockaded he should be under the necessity of interfering in order that the prohibition on British vessels may be removed. This suggestion, according to the Times' correspondent, has induced the Powhatan, Brooklyn, Wyandotte, Crusader, Sabine and others of the fleet to move about in order to increase the efficiency of the blockade.

The Tribune's special Washington dispatch says: The whole number of rebel troops in Virginia, by a rebel estimate, is 80,000, of which 55,000 are armed, but not over 20,000 can be concentrated at a given point. The largest number now at one point—Manassas Junction—is 80,000. There are 9000 choice men at Yorktown. The number at Richmond do not exceed 6000. Norfolk is regarded as impregnable. Gen. Beauregard's force is camped from Springfield to Fairfax Court House, mostly in a dense forest between the river and the Little River Turnpike.

FATAL TORNADO.—A late tornado at Campaign city and county, Ill., destroyed property of the value of nearly half a million dollars; while five persons were killed and a number seriously wounded.

COST OF THE WAR.—The Washington *Republican* undertakes to estimate the cost of the war for two years. The sum total is four hundred and fifty-seven million dollars.

Notices, &c.

Camp Meeting Notice.

The Annual Camp Meeting at Wilbraham will commence Monday, August 26th, and continue over the following Lord's day. It is expected that arrangements will be made with the various Rail Road companies, so that the fare will be reduced one half to those attending the meeting. Those of the friends who last year *subscribed* to help purchase the articles connected with the Boarding Department and to put the ground in order, who have not yet paid, are requested to forward the amount of their subscriptions, as soon as they can, to GEORGE T. ADAMS, 167 Hanover Street, Boston, Mass., the receipt of which will be acknowledged in the Crisis. Full particulars hereafter.

F. B. BERICK,
MILES GRANT,
GEO. T. ADAMS, } Committee.

Notice.

H. L. Hastings will commence a series of meetings in the Advent Chapel at West Hoosick, Rens. Co., N. Y., July 4th, at half-past ten o'clock, A. M., continuing through the week and over the following Sunday.

In behalf of the Church, JOHN AGAN.

Special Notice.

Eld. MILES GRANT was appointed by the Christian Publication Society to act as Travelling Agent for the Crisis. Monies on subscription, for publications, and on account may, therefore, be paid to him and he will account to the office. Payments made in this way to Bro. Grant will be acknowledged in the Crisis the same as if remitted to the undersigned. RUFUS WENDELL, Business Agent.

Notice.

Providence permitting, there will be a Tent Meeting held at Floyd, Floyd Co., Iowa, to commence July 11th, at 3 o'clock. Eld. Moses Chandler will be present to preach the word with the New England Mission Tent. Hope to see a general gathering of the brethren from abroad. PETER S. W. DAVO.

Grove Meeting.

ELD. MILES GRANT will attend a meeting of days with the church in North Stanbridge, C. E., to be held in a pleasant grove, on the land of Bro. H. N. Currie, in the Stone Settlement, to commence July 11th, at 10 A M., and continue over the following Sabbath. A general attendance is solicited. Brethren, let us make this meeting a subject of prayer, that it may prove to be for the glory of God and our good. C. P. DOW.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1 50; postage 15 cts.
Pearl, do. do. morocco, $1.6?; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars. we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. WENDELL, per order of Publishing Committee.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Cumberland, Me .... Sunday, July 7.
Portland .... (evening) July 8
Kennebunkport .... July 9
Portsmouth, N. H .... July 10.
Newburyport, Mass .... July 11.
Salem (Bro. Gunner's cong.) .... July 12.
Westboro, Mass .... Sunday, July 14.
Worcester .... (evening) July 16.
Bristol, R. I .... (evenings) July 17th and 18th.
Providence, R. I., and Attleboro, Mass., as Bro. Osler and Cunningham may arrange. Will they write me at Boston, or Westboro, Mass.? I will arrange for Boston hereafter.

O. R. FASSETT.

Ellenwood's Corner .... Sunday, July 7.
Swansville .... Sunday, July 14.
Round Pond .... Sunday, July 21.
Lincolnville (Young Town) .... July 23.
Milo .... Aug. 4.
Sebec .... Aug. 11
Surry (North Bend) .... Aug. 18.
Surry (Morgan's Bay) .... Aug. 25.

THOMAS SMITH.

Lawrence, Mass .... Sunday, July 7.

S. W. BISHOP.

Kennebunk Depot .... July 14.
Biddeford .... July 21.
Yarmouth .... July 28.
West Poland .... Aug. 4.

C. H. LEVERTON.

Bristol, Ct .... July 14.

GEO. CHAMPLIN.

Griswoldville, Mass .... Sunday, July 7.
Conway (where Bro. Pulsifer may appoint) July 13.
Goshen .... July 14.
Savoy .... July 15th, 16th and 17th.
Plainfield Pond .... July 18.
Goshen .... July 19.
Conway .... July 20 and 21.

GEO. A. OTIS.

Abington, Ct., to Dr. Huntington's people, Sunday, July 21st.

R. V. LYON.

Bakerville, Ct .... July 6 and 7.
Morris, Ct .... July 14.
New Milford, Ct .... July 21,
where the Grove Meeting was.

GEO. L. TEEPLE.

APPOINTMENTS CHANGED.

New Britain, Ct .... July 7.
Warehouse Point, Ct .... Sunday, July 14.
Westfield, Mass .... July 21.
Kennebunk Port the last Sunday in July and remain some five or six weeks.

W. S. CAMPBELL.

Lake Village, N. H .... July 7.
Lowell, Mass .... July 14.

J. COUCH.

Lake Village, N. H .... July 21.

I. H. SHIPMAN.

Cheshire Street, Ct .... Sunday, July 7.

C. GOODRICH.

Starks, Me .... Sunday, July 7.
Holden, Me .... Sunday, July 14.
East Grate Works .... Sunday, July 21.

D. A. JONES.

Wellington (at Bro. Goodell's) .... July 7.
Worcester .... July 14.
Springfield .... July 21.

H. PRATT.

Bro. Frances A. Burbank has embraced the truth and feels it his duty to proclaim it to the world. He therefore will be at the following places:—
Portland (if not supplied) .... July 14.
Yarmouth, Me .... July 21.
Others wishing his services will please write him at the above places. Bro. Burbank is a worthy young man and will do you all good.

HIRAM MUNGER.

Attend a grove meeting at Stanbridge, C. E., commencing Thursday, July 11th, at 10 1-2 o'clock, A. M., and continuing over the following Lord's day.

MILES GRANT.

Worcester .... Sunday, July 7.

J. HEMENWAY.

Business Matters.

Cash Receipts.

J Larsey, 300 copies, 60 cts; J Sharick 322, 50 cts.

B F Cram 326, G F Fowler 326, A Messer 326, C Deming 326, Jesse Frost 312, C H Randall 319, M C Temple 326, S F Rogers 307, Mrs. J Buck 326, Benj. Waterworth 326, Wm. Leaf 326, J L Hyde 326, J Gregory 462, L Green 326, Capt. D Tripp 312, John Bordon 326, Wm. Payne 311, L A Prince 312, Mary Brewer 327,—$1.00 each.

Edward Kelly 326, C H Cotton 338, C Whitney 362, L D Cowdry 352, W G Poor 299, Amos Anthony 338, Hor. Grinnell 352, S J Mosley 351, S H Walker 316, G W Place 338,—$2.00 each.

Books and Tracts.

M Jones $1.02, O Bunnell $1.00, Maria Parsons $2.00, G Christie 25 cts.

Special Book List.

We have single copies of the following Books, which will be sent by express for the prices affixed in cash. They are about one third or one half below the usual prices. They may be had at this office, or of H. L. Hastings, Providence, R. I.

Literary and Theological Journal, by D. N. Lord. Vol. I. One copy.—$1.50.

New Testament—Double *Pica type, very large*—the largest published. Imperial 8 vo. Flexible morocco covers, English copy. Price $3. Old persons can read it without spectacles.

THE APOCRYPHAL New Testament. One copy. $1.00.

R. C. SHIMEALL's great work on Chronology. (Price $2) for 1.75. One copy.

JOHN WHITAKER's Origin of Arianism disclosed. London, 1791. Half calf. An able work against "Unitarianism." $1.75. One copy.

THE PROVINCIAL LETTERS of Blaise Pascal. One of the ablest assaults upon Jesuitism, by one of the ablest of writers. 50 cts. One copy.

LECTURES TO YOUNG MEN, on Important Subjects, by H. W. Beecher.—75 cts. One copy.

SWEDISH MOVEMENT CURE by G. H. Taylor. 90 cts.

The American Vocalist—one of the best collections of old and new tunes extant. (Price 75 cts) 62 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

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[illegible]

For the Crisis.

Latter-Day Greetings.

In love, dear friends, I come to you;
Will you not search with me,
Within the record of God's word,
The page of prophecy?

All scripture doth instruction give,
May we in faith receive,
Rejecting nothing of God's truth,—
Lord, help, we would believe.

When Jesus came in God's due time
To save our fallen race,
'Twas then as now—a little flock
Did this blest truth embrace.

Simeon and Anna waited long
To welcome "Israel's King";
Faith turned to sight, and may not we
Still to his promise cling?

He'll come again—in clouds descend—
Hasten thy coming, Lord!
Lift up your heads, ye waiting saints!
Look for your full reward.

The "world's great crisis" now is near,
These troublous times attest;
We live in days that "try men's souls,"
Is now by all confest.

The "hearts of men are failing" now,
God's judgments are abroad;
Oh! let the sinner, ere *too late*,
Seek refuge in the Lord.

The trumpet sounds! and angel hosts
Their missions swift fulfill;
Vials of wrath to some are given,—
On earth is done thy will.

Jerusalem, our longed for home,
Shall to this earth descend;
Our friends who sleep in Christ awake
To glory without end.

Jesus shall reign forevermore,—
Oh, let thy kingdom come!
Then ends all pain, and sin, and death,—
The victory is won! AMY.

Davenport, May 24th.

For the Crisis.

The Hope of the Church.—No. 3.

About 397 years before the introduction of the christian era, a prophet appears upon the stage, with his scathing rebukes to hypocritical priests, who offer polluted bread upon the Lord's table, and bring for sacrifice upon his altar the blind, the lame, and the sick, worthless to themselves, and unfit to present to an earthly governor—how much more, then, to the Ruler of the universe. He charges the whole nation with robbery; with the guilt of robbing God in tithes and offerings. Mingled with these searching reproofs, we find promises of one to come, who shall suddenly appear in the temple of the Lord, "even the *messenger of the covenant.*" Before him, to prepare his way, a herald should be sent, in the spirit and power of Elijah. This prophet was none other than Malachi, cotemporary with Nehemiah, and the last of the ancient seers.

Almost 400 years have passed away without a revelation from God. Some, who fear God and respect his law, search with attentive mind the recordings [illegible] of the prophets, and there learn the fact that the time for the manifestation of the promised seed is at hand. With deep interest they watch for the predicted star, and when the wise men catch its first glimmering beam in the east, with joy they hasten toward the city of Jerusalem, and on their arrival, without first asking if the expected King is born, they, in the assurance of faith, inquire, *where* he may be found. The scribes and chief priests direct them to Bethlehem, as the place designated by the prophet Micah, and thither they turn their steps, and, to the little babe in a lowly manger, they present their costly gifts.

It was night, and shepherds were watching their flocks on Judea's plains. Suddenly an angel appeared to them, and the glory of the Lord shone around them. Upon their astonished ears fell the glad announcement, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord!" No sooner had he finished his message, than there appeared a multitude of the heavenly host, exclaiming, "Glory to God in the highest, and on earth peace, good will to men!" An aged father in Israel, who had ofttimes, with tear-dimmed eye, read the ancient predictions respecting a Coming One, who would be a blessing to all nations, and who "saw with joy the indications of his speedy manifestation to his people, was filled with gladness, when the Holy Spirit assured him that, before his departure from earth, his eyes should behold the Lord's Christ.

When the innocent babe was about five weeks old, his parents brought him to Jerusalem, to present him before the Lord in his temple, and offer the sacrifice required in the law of Moses. Then it was the Spirit, which had given good old Simeon promise of seeing the Messiah, directed him to enter the temple; and when the parents of Jesus brought him in, Simeon took him in his arms and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." Under the inspiration of the Spirit of God, he uttered strange predictions, (for such they seemed,) respecting the child, and the coming sorrows which should pierce his mother's heart. Nor was Simeon alone in his gladness, for there was one Anna, a prophetess, who was constant in her attendance upon the service of the temple—and she, too, heaven-directed—entered while Simeon was uttering his predictions; and she likewise gave thanks unto God for his precious gift, and spake of Christ to all those who were waiting for redemption in Jerusalem.

O, what a multitude of precious promises, [illegible] prophecies, and shadowy types centre in that little helpless infant! How great the mystery of godliness—*God manifest in the flesh!* The Being who called the earth from chaos, and adorned it with everything that was pleasant to the eye, and good for food,—who formed man from the dust, and created the beasts of the field, the fish of the sea, and the fowls of the air,—who made the planetary system, and, throwing them into boundless space, bade them perform their appointed circuit,—that Being, I say, lies, a little smiling babe, in his mother's arms! Upon that child rests the destiny of the world! Not the world only with its then existing inhabitants, but all who have lived in the past, and who shall live in the future, must one day hear from those lips their final, irrevocable sentence! Far, far back in the annals of time, even to the eventful period when man had violated the first law of God, and incurred the penalty of death,—death, to be meted out "in *the day*" of trespass,—there it was a ransom was found, to keep man back from the pit. The "only begotten of the Father" comes forth to plead in behalf of the guilty. *He* will suffer the penalty. *He* will offer himself for a sin-offering, and open a way whereby man can be pardoned, sanctified, and redeemed from death. The Father's heart yearns over him who was created in His image. He accepts the ransom, and man is placed on probation, and given a promise respecting the Deliverer. From thence, on through distant ages, he is as a *Lamb slain* for man's transgression. The believer, who accepts this sacrifice, is saved from wrath thereby. M. D. W.

For the Crisis.

A Paraphrase

Of Paul's Earthly and Heavenly House, as a plain and beautiful figure, representing mortal and immortal life.—2 COR. 5: 1-10.

"For we know that if our earthly house [mortal life] of this tabernacle were dissolved, we have a building of God, an house [immortal life] not made with hands, eternal in the heavens.

For in this [mortal life] we groan, earnestly desiring to be clothed upon with our house [immortal life] which is from heaven.

If so be that being clothed we shall not be found naked [dead, divested of mortal or immortal life.]

For we that are in this tabernacle [mortal life] do groan, being burdened: not for that we would be unclothed, [dead] but clothed upon, (*mark*) that mortality might be swallowed up of life.

Now he that hath wrought us for the self-same thing [immortal life] is God, how [illegible] also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body [clothed with mortal life] we are absent [personally] from the Lord: [here let Paul himself explain.]

(For we walk by faith, not by sight.)

We are confident, I say, and willing rather to be absent from the body [this mortal life] and to be present [personally] with the Lord.

Wherefore we labor, that, whether present or absent, [laboring here, or being at the judgment seat, which he refers to in the next verse] we may be accepted of him.

It is plain that while Paul was sighing for the immortal state, being burthened with the mortal, the unclothed state, or *death*, had no charms for him."

VESTA N. CUDWORTH.

Work Tried by Fire.

If any man's work abide which he hath built thereupon he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire. 1 Cor. 3: 14, 15.

Some have understood from this passage that our good works were compared to gold, silver, precious stones; and that our bad works, or sins, were compared to hay, wood and stubble. They have therefore inferred that the bad deeds of the sinner will be burned up, yet he will be saved; a very comfortable doctrine to those who choose to spend their lives in sin.

This is entirely a misapplication of the text. What great *loss* would it be to have our sins all burned up? The apostle does not set so high a value upon sins as to try to terrify any one with the prospect of loosing them. There is nothing said in the text about any man's *works*. If a workman build a house, that house is his *work;* and if it is built of wood, we can easily conceive how it may be burned up and he suffer loss, though he were not burned up in it.

The apostle is using the figure of a building. Paul and Apollos and other ministers of the word are the laborers. The church is the building. Verse 9. "For we are laborers together with God: ye are God's husbandry, ye are God's building."

Paul reproves the church for being divided, and for calling themselves by the names of the laborers, Paul, Apollos, etc. He introduces the figure of husbandry or tillage, to prove that all the ministers were laborers *together*. Says he, "I have planted, Apollos watered; but God gave the increase." He dismisses this figure by saying, Ye are God's husbandry, and immediately introduces another by saying, Ye are God's building.

Christ is the foundation. Paul, as a wise master-builder, hath laid this foundation at Corinth, by first preaching Christ to them. The materials which each minister builds upon the foundation are the persons that he introduces into the church. These should be comparable to gold, silver, precious stones—materials that will stand fire, persons that will abide the fiery trial of their faith, and will not be found hay, wood and stubble in the day of the Lord that shall burn as an oven. "For the day shall declare it." Verse 13.

With this view of the subject, we can see why the workman that builds in good materials—the minister instrumental in converting souls which prove true and faithful—will receive a reward. They will see the fruit of their labors in the kingdom of God, as Christ will also see of the travail of his soul, *and be satisfied.* We can also see how that builder, who thinks he is bringing in fire-proof materials—true and persevering converts—will suffer loss, when he sees that his work will not stand the fire, and a share of his labor, at least, has been in vain. We can also see how *he himself* may be saved, because his intention was good, while his work—his unstable converts—are lost.

Let the ministry "take heed" how they build. And let the church see that they are "lively stones, built up a spiritual house," and let us all be careful that we do not "defile the temple of God," "for the temple of God is holy, which temple ye are."—R. F. COTTRELL.—*Advent Review.*

For the Crisis.

Notes by the Way

While at home enlarged the eleven foot room in which I have lived for more than a year. In our village I had the privilege of listening to a discourse from "a very smart, new preacher," so called. He proposed to prove "the immortality of the soul." I went with Bro. Allen in the afternoon to hear him. His text was in Eccl. 12: 7. No other passage of scripture was mentioned by him to sustain his position; but he related stories to prove the immortality of the soul. Reference was made by him to a number of persons who had seen visions of angels, and had at those times the powers of mind, while the body was inactive. This was one of his proofs that a man had an "immortal soul" that could act without the assistance of the body; and these angels are what the soul saw. Then he tried to prove his position by stating what the soul had been known to do. One instance he related as follows, which he thought must convince any reasonable mind. It was a story of "a sick woman, who saw a heavy log roll over [illegible] upon her only son. She sprang from her sick bed, and lifted the log off of the boy without help from any one. The next day two men who tried *together* to lift the same log could not do so. The woman was weak and sick: her body was not sufficient for the task, but the task was accomplished, and it was the soul that had done it." This was his "last and strongest proof," and he supposed that no "reasonable mind would doubt the facts," saying, in conclusion, that "error was giving way before light and truth;" then closed his discourse, seeming to be much exhausted by his great effort.

This great bulk of mind belonged to a young man just out of college. He was called very smart by his friends. That was the first sermon I have heard in our village for two years. In less than three hours God opened the way for me to speak on the same subject. I had but ten minutes notice. The hall was filled. My text was Sam. 15: 24, showing old Saul's character, and that of the old witch who preached the same doctrine of "the immortality of the soul," which was all a lie and a deception. I felt so indignant at this miserable doctrine of the Devil, that I could not help speaking my faith out plainer than ever before, publicly, in our village,—the different preachers being present. Did not block my wheels. I am astonished at the darkness of this age on Bible truth. If God does not work a miracle, the Devil will have most of the people, preachers and all, in the belief of his first lie to mankind, which was, "Thou shalt not surely die" if you *do* disobey God and sin.

What can be done to make the people see this trick of the Devil to deceive the world, by becoming Antichrist. I never saw it as I do now. I meant to stay at home through fishing time, but men seemed to be worth more than fishes; so I started off, leaving my wife to get the kitchen finished, that she might not have to do her work in an eleven foot room another summer. Stayed until I was fifty dollars in debt, got the blues, and started for East Boston. Had a good season with the church there. Whilst there, I felt impressed to ask a young man if God had not been calling him to preach the gospel. He, being almost a stranger to me and my manners, seemed to be a little dashed at first, but he acknowledged that such was the case. I wished him to pray over it one week, and write me the result, and, if he wanted, I could find him plenty of work that he could do to advantage. The work is great, but few are willing to take this "Last Day Cross," and hold up the truth that will show the track of the Devil. I left this subject there.

Went to East Kingston; found brother White doing well; had a good time. Went to Exeter; found the church in a good state. It had become more independent of the outside influences that had held them in check for years. Had a blessed good time with them. Told Bro. Haley about the young man in East Boston, and what I expected, and wished him to go to Exeter, first, as they had received two new beginners, who are doing well. I thought their hand was in. Went to Portsmouth, a favorite spot for me. Found Bro. Pratt at the depot with an umbrella. Was glad to see him in good health enough to be out in a rainy day. I understand he has been better since he has been to a reasonable doctor, who advised him to eat good wholesome meat well seasoned, which makes blood, bone and muscle, and in fact a man, and not follow the flimsy advice of "all dough and no salt in." I find that such are always sick, and pale, and feverish, and stabbing at every body that pretends to have common sense enough to know what agrees with them, without going to a dough doctor, and soaking in cold water until they are as white as a water lily, and as weak as a reed, and paying eight dollars a week for being "turned into a cabbage head." I have as good right to speak once through this paper as those much younger than I am, who are always croaking at salt and meat eaters. I hope God will bless you, Bro. Pratt, with health and strength, that you may continue to sound truth, for we can't spare such men at such a time as this. While at Portsmouth, I received a letter from the young man referred to above. After praying a week, he felt it to be his duty to go into the field; and I sent his letter to Bro. Haley, at Exeter, and received an answer to send the young man there the third Sabbath in June, which I hope and expect will prove a blessing to him.

June 2d at Kennebunk. The Lord worked here Sunday evening. Three started to serve God; two were brothers. This had a good effect. They were very hard cases, judging from their looks and words. But God is willing to hear such. Stayed at the depot on Monday evening; had a good free time; good signs, but could not stop longer. Went forty miles to Barnsted; stayed two days; gave them some strong feed for sectarians, to put down "immortal soulism." I hope it will purge out that old leaven. Next to Pittsfield. Had a meeting at Bro. Emerson's pond schoolhouse. One man broke down under the truth, which gave a fervor to the meeting after he confessed, and three others spoke. Three women walked to the meeting a distance of five or six miles, after doing a day's work, and returned in the same manner at the close of the service. They love [illegible] the present truth, having embraced it when I was there last fall. One was a young convert, the last one that came forward for prayers on the last evening. I did not recollect her until Bro. Emerson stated the fact. This is the third case of the kind I have had my attention called to on this track that started last fall. Glad to see them all holding on, if I had forgotten them.

Next to Loudon Ridge, the old battlefield of last year. Found every one living their religion out straight, although an ungodly, wicked warfare was commenced against them by professors that could not forge lies enough about the work and workmen. They get others to help them out of the place. Lying professors are plenty in this place since the work of God broke out with power. But they all stand, thank God, and the best of it is, a goodly number of young men have been soundly converted. Since I was there before their friendship for me has increased, and also the number of my friends. The malicious lies told about me and this people, after I left last fall, did not stop the work, nor the people from coming out to hear on Sunday, for they came from all quarters, some of them thirty-seven miles. Had a good time telling them the truth, and giving them the signs of the times, which took effect. But few of the liars and hypocrites were out. We had enough without them. Another young man came in with a "flag of truce" on Sunday evening, and laid down his arms of rebellion; he was pardoned that evening and went home happy in the love of God. It did us all good to hear him "praise the Lord." He spoke last evening with all confidence, knowing God had forgiven his sins. Stopped four days. The last day baptized three young men at five P. M. Had one more old-fashioned, powerful meeting. Every one of the converts are alive, and will live in spite of the ungodly opposition brought to bear upon them by a few backsliders and hypocrites banding together, and getting a pretended preacher of the same stamp to carry out their purposes, who has been turned out of, or rejected by, the conference for misconduct. Just the character to preach for that class of opposers. But God is now showing who is on the side of truth.

Next went to Northwood Narrows. Found a few believers. Full house; had a good time presenting the truth and receiving blessings. Received one dollar and sixty cents collection for preaching three times on Sunday. So we see how well the world likes the truth, also those that pretend to. Next to Exeter. Found Bro. Burbank there, the young man referred to above. He gave good satisfaction to those that heard God's truth. This was the first appointment for him to preach. He is satisfied God has called him into the field to preach. He says he had the impression I should ask him to go out into the field, and if I did, it was to be a sign to him that his previous impressions were from the Lord. This is somewhat singular, as we were almost strangers, having spoken together but two or three times. God's ways are peculiar when he calls. Next to Portsmouth, to rest and visit a few of my good friends. Bro. Pratt is getting better. He still eats meat. (Good.) Bro. Campbell staid with us two days, and we had a good time talking over our hope, visiting the Navy Yard and Fort, and seeing the preparations to slaughter men, which speak to us that "the nations are angry" and the great day is near. I am still willing to bear the name of a Second Advent believer, although some of our former brethren have got ashamed of this name. Such are welcome to their honor of leaving, only let us enjoy our privilege of this cross without blackening us by calling us monkeys and not fit to carry food to bears, and other worse speeches, publicly. Never mind. God still blesses the truth. H. MUNGER.

Selections.

Luther's Early Life.

Luther was sent to school at Magdeburg, at the age of fourteen. He was without friends and protectors, and trembled in the presence of his masters. In his play-hours, he and some children, as poor as himself, with difficulty begged their bread. "I was accustomed," says he, "with my companions, to beg a little food to supply our wants. One day, about Christmas time, we were all going through the neighboring villages, from house to house, singing in concert the usual carols on the infant Jesus at Bethlehem. We stopped in front of a peasant's house which stood detached from the rest, at the extremety of the village. The peasant hearing us sing our Christmas carols, came out with some food, which he meant to give us, and asked, in a rough, loud voice, 'Where are you, boys?' Terrified at these words, we ran away as fast as we could. We had no reason to fear, for the peasant offered us this assistance in kindness; but our hearts had no doubt become fearful from the threats and tyranny which the masters then used toward their scholars, so that we were seized with sudden fright. At last, however, as the peasant still continued to call after us, we stopped, forgot our fears, ran to him, and received the food that he had offered us. It is thus," adds Luther, "that we tremble and flee when our conscience is guilty and alarmed: then we are afraid even of the help that is offered us, and of those who are our friends and wish to do us good."

Afterwards, at Eisenach, where he was at school, he was obliged, as at Magdeburg, to go with his school-fellows and sing in the streets, to earn a morsel of bread. Often, instead of bread, the poor boy received nothing but harsh words. One day in particular, after having been repulsed from three houses, he was about to return fasting to his lodgings, when, having reached the square St. George, he stood before the house of an honest citizen, motionless, and lost in painful reflections. Must he, for want of bread, give up his studies, and go and work with his father in the mines of Mansfield? Suddenly a door opens; a woman appears on the threshhold—it is the wife of Conrad Cotta. Her name was Ursula. The chronicles of Eisenach call her "the pious Shunamite," in remembrance of her who so earnestly entreated the prophet Elijah to eat bread with her. This christian Shunamite had more than once remarked young Martin in the assemblies of the faithful: she had been affected by the sweetness of his voice and apparent devotion. She had heard the harsh words with which the poor scholar had been repulsed. She saw him overwhelmed with sorrow before her door; she came to his assistance, beckoned him to enter, and supplied his urgent wants. He was for a long time supported by this benevolent family, and ever gratefully remembered their kindness.

Many years after, Luther said, "Do not despise those boys who try to earn their bread by chanting before your door—'bread for the love of God'—*panem propter Deum.* I have done the same."—*Quaint Sayings and Doings.*

Head-Teaching and Heart-Teaching.

In one of our city Sunday-Schools I noticed, some time since, a teacher whose intellectual attainments were understood to be of no mean order. But in his class was only a single scholar, and she, an intelligent young lady, was gazing listlessly about the room, with no seeming interest in the exercise of the hour. The teacher was in the wall corner of the pew before her. There, lolling indolently, with one arm over the back of the bench, and one leg stretched out on the seat he occupied, with face upturned and eyes on the ceiling, he was apparently sermonizing to his own great edification and entire approval. It was evidently no cause of annoyance to him that he had but one hearer, and she unmindful of all he said. His exposition of the lesson was beyond a doubt thoroughly logical and orthodox, and with a full conviction of this he was quite content.

I learned, on inquiry, that not long before, that teacher had been put in charge of an interesting class of some twenty young ladies. He had brought to his task all the powers of a well-trained mind, and nothing more. His idea of Sabbath School teaching was limited to an hour's preachment. He had no conception of a union of teacher and scholar in a common work, of the joining of head and heart in the earnest study of God's word. He was to talk. His scholars could listen or not, as they chose. His part was to be performed, without thought or responsibility as to theirs. One by one, his class had dropped away, until only the least of the twenty remained. Still the teacher failed to comprehend his own unfitness for the position he had assumed, or to take any blame to himself for the dispersion of his charge. Such as he had, he had freely given to his class, but he was sadly lacking in spiritual, although not in mental qualifications for his place.

In the same school, I observed another class of widely different appearance. The scholars filled a long pew, and from the corners were pressing toward the centre, where their teacher was leaning over the back of the bench before them. His knees were on the seat. His face was brought forward toward his class. His countenance was lighted with animation, and his eyes seemed to meet those of all before him. He was manifestly *of* the class, not *over* it, having common interests and warmests sympathy with his pupils. He talked not *at*, but *with* them. On their part was no listless indifference, no impatient restlessness; on his, no carelessness no selfish abstraction. It was eviden that the tap of the bell to close the morning session would be an unwelcome sound to that interested group.

This teacher I found had been trained for his present place in the mission school. He had there learned the art of teaching, and ascertained how to fix the attention of those whom he essayed to instruct. But his prime advantage over his neighbor across the room, was in the soul-absorbing interest he felt in the work to which he had given himself. His anxiety was for the spiritual profit of his pupils. His heart's desire and prayer to God for his scholars was that all might be saved, and he sought untiringly to win them to Jesus. His *heart*, not his *head*, merely, was enlisted in his endeavor, and this was the true secret of his marvellous power.

Mr. Spurgeon says, "Let a man be never so ignorant, still if his heart be full of love to a cause, he becomes a powerful man for that object, because he has heart power, heart force. HEART IS POWER!"—*Vigilarius, in Sunday School World.*

GOD'S PROVIDENCE.—"Consider not only one single act of Providence, but the whole scheme, to make a conclusion." The motions of his eyes are various, but all end in discoveries of his strength. Men do not argue from one single proposition, but draw the conclusion from several propositions knit together. It is by such a spiritual logic we are to make our conclusions from the ways of Providence. As in reading Scripture, if we take not the whole period, we may make, not only nonsense, but blasphemy, as in that of the Psalmist, "Thou art not a God that hath pleasure in unrighteousness." If a man should read only, "Thou art not a God," and make a full stop there, it would be blasphemy; but reading the whole verse, it is excellent sense, and an honorable declaration of God's holiness. Such errors will be committed in reading the books of Providence, if we fix our eyes only in one place, and make a full stop where God hath not made any. We judge not of a picture by the first draught, but the last lines; not by one shadow or color, but by the whole composure. The wisdom of God is best judged of by the view of the harmony of Providence. The single threads of Providence may seem very weak or knotty or uneven, and seem to administer just occasion of censure; but will it not as much raise the admiration to see them all woven into a curious piece of branched work? Consider, therefore, God's ways of working; but fully judge nothing till the conclusion, for that is to judge before the time. Judge not then of Providence by the first appearance; God may so lose the glory of his work, and you the comfort.—*Charnock.*

Family Government.

"Well, Sarah, I declare! you are the worst girl I know of in the whole country!"

"Why, mother! what have I done?"

"See there! how you have spilled water in my pantry! get out of my sight; I cannot bear to look upon you—you careless girl!"

"Well, mother! I couldn't help it."

"Mrs. A., the mother, is a very worthy woman, but very ignorant of the art of family government. Sarah, her daughter, is a heedless girl of ten years. She is very much disposed to remove things out of their proper places, and seldom stops to put them in again. On the occasion referred to above, she had been seen to put water into the tea-kettle, and had very carelessly spilled a considerable portion of it on the pantry floor. After the above conversation, which, on the part of the mother, sounded most like successive claps of thunder on the ears of her daughter, Sarah escaped in a pouting manner, into an adjourning room, and her mother wiped up the slops in the pantry.

Well, thought I, my dear Mrs. A., if that is the way you treat your daughter, you will probably find it necessary to wipe after her a great many times more, if you both live. Such family government, as here set forth, seems to me to be liable to several serious objections.

The reproof was too boisterous. Children can never be frightened into a knowledge of error, or into conviction of crime. It is their judment, and their taste for neatness and order, which need training, and not their ears.

It was too unreasonable. The child was, indeed, careless; but she had done nothing to merit the title of "the worst girl in the country." Children are sensible of injustice, and very soon find it diffiout to respect those who unjustly treat them.

It was too passionate. The mother seemed to be boiling over with displeasure and disgust, and, under this excitement, she despised her darling child; the very same that in a very short time afterwards, when the storm had blown by she was ready to embrace in her arms as almost the very image of perfection.

It was inefficient. Sarah retired, under the idea that her mother was excited for a very little thing, which she could not help. Thus she blamed her mother, and acquitted herself.

Mrs. B. is another mother, in the same neighborhood. Mrs. A, wonders why Mrs. B. has so very good children. Says Mrs. A., "I talk a great deal more to my children than Mrs. B. does. I frequently scold them most severely, and I sometimes whip them, until I think they will never disobey me again. And yet, how noisy, careless, disobedient, my children are! Mrs. B. says but little to her children, and yet her family move like clock-work. Order, neatness, and harmony abound, and I never heard of her whipping them at all." 'Tis even so! And I should like to tell Mrs. A. the grand cause of her failure. She has not yet learned to govern herself, and it is not therefore surprising that her family is poorly governed.

Mrs. B. has a daughter, Catherine, about the same age with the daughter of Mrs. A. Not long since Catherine committed in a hurry, the same act of carelessness as above related, and Mrs. B's treatment of it reveals her secret of family-government.

"Catherine, my daughter, can you tell me how this water came on the floor?"

"I suppose, mother, I must have spilled it a few moments ago, when I filled the tea-kettle."

"Why did you not wipe it up, my daughter?"

"I intended to return, and do so; but on getting engaged on something else, I forgot it."

"Well, my daughter, when you do wrong you should try to repair it to the best of your ability, and as soon as possible. Get the mop and wipe it up, and try not to do so again."

Catherine immediately does as she is bid; remarking, "I will try and be more careful another time.

Mrs. A. may be found in almost every community. Mrs. B., though perhaps a more rare personage, yet graces many families in our land.—*British Mother's Jonrnal.*

Pointed Sermons.

Where the point, the pith, the marrow, the flint, the fire, the hammer?—O where? This generalizing or preaching to somebody way off at the North Pole or in the Moon—what avail? How did the prophet Nathan preach to David? "*Thou art the man,*"—yes, thou art the man.

John Newton remarks on pointless sermons thus:—"Many sermons, ingenious to their kind, may be compared to a letter put in the post-office without a direction. It is addressed to nobody, it is owned by nobody, and if a hundred people were to read it, not one of them would think himself concerned in the contents. Such a sermon, whatever excellencies it may have, lacks the chief requisite of a sermon. It is like a sword which has a polished blade, a jeweled hilt, and a gorgeous scabbard, but yet will not cut, and, therefore, to all real use, is no sword. The truth properly presented, has an edge, it pierces to the dividing asunder of soul and spirit, it is a discerner of the thoughts and intents of the heart."

☞ Paul was a christian, a thorough christian; Peter was a christian, a thorough christian; but if we watch the history or biography of each of these inspired men, we shall see that grace consecrated, not quenched, in each his personal peculiarity and idiosyncrasy of character. For instance Peter, impetuous, passionate, hasty, always ready to explode the instant that the slightest spark was applied; always first to speak, first to draw his sword, and first to run rway when there was danger, and impetuous in all. Paul's was gigantic energy, overwhelming power, irresistible reasoning; but in each was still the devoted, decided, and deeply impressed christian. John was full of all that was lovely and amiable, silent, that Peter only might speak; and yet, when people looked at John and Peter, heard Peter's eloquence, saw John's countenance, they took notice that both of them had been with Jesus; the silence of the one as expressive as the eloquence of the other.

THE BURNT TRACT.—"You need not leave your tracts here," said a Roman Catholic, angrily, to a colporter in France; "if you do, I give you fair warning that I shall burn them." The book-hawker, however, left a tract, the man repeating his state ment that it should certainly be burned.

A year passed away, and the colporter found himself in the same part of the country again. He remembered the past circumstance, and felt anxious to know what had become of the violent man who refused his tracts. What was his astonishment to find that with him all things had become new! The man kept his promise, and burned the tract; but, as he watched it slowly consuming in the fire, one sentence caught his eye, standing out in strong relief: "Heaven and earth shall pass away, but my word shall not pass away." These words proved the means of his conversion.

SINGING AND GIVING.—Old Aunt Dinah was a shouting colored saint, who would sing at the top of her voice, and cry Glory! above all the rest. It was common at the missionary prayer meetings of the colored people, to take up a collection while singing the hymn,

"Fly abroad, thou mighty Gospel,"

in the midst of which Aunt Dinah always threw her head back, shut up her eyes and sang away lustily till the plate had gone by. The sable collector observed her habit, and one night stopped when he came to her, and said bluntly, "Look a 'hear, Aunt Dinah! you needn't be singing, 'Fly abroad, thou mighty Gospel,' if you doesn't give nothin' to make it fly."

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For the Crisis.

Latter-Day Greetings.

In love, dear friends, I come to you;
Will you not search with me,
Within the record of God's word,
The page of prophecy?

All scripture doth instruction give,
May we in faith receive,
Rejecting nothing of God's truth,—
Lord, help, we would believe.

When Jesus came in God's due time
To save our fallen race,
'Twas then as now—a little flock
Did this blest truth embrace.

Simeon and Anna waited long
To welcome "Israel's King";
Faith turned to sight, and may not we
Still to his promise cling?

He'll come again—in clouds descend—
Hasten thy coming, Lord!
Lift up your heads, ye waiting saints!
Look for your full reward.

The "world's great crisis" now is near,
These troublous times attest;
We live in days that "try men's souls,"
Is now by all confest.

The "hearts of men are failing" now,
God's judgments are abroad;
Oh! let the sinner, ere *too late*,
Seek refuge in the Lord.

The trumpet sounds! and angel hosts
Their missions swift fulfill;
Vials of wrath to some are given,—
On earth is done thy will.

Jerusalem, our longed for home,
Shall to this earth descend;
Our friends who sleep in Christ awake
To glory without end.

Jesus shall reign forevermore,—
Oh, let thy kingdom come!
Then ends all pain, and sin, and death,—
The victory is won! AMY.

Davenport, May 24th.

For the Crisis.

The Hope of the Church.—No. 3.

About 397 years before the introduction of the christian era, a prophet appears upon the stage, with his scathing rebukes to hypocritical priests, who offer polluted bread upon the Lord's table, and bring for sacrifice upon his altar the blind, the lame, and the sick, worthless to themselves, and unfit to present to an earthly governor—how much more, then, to the Ruler of the universe. He charges the whole nation with robbery; with the guilt of robbing God in tithes and offerings. Mingled with these scorching reproofs, we find promises of one to come, who shall suddenly appear in the temple of the Lord, "even the *messenger of the covenant*." Before him, to prepare his way, a herald should be sent, in the spirit and power of Elijah. This prophet was none other than Malachi, cotemporary with Nehemiah, and the last of the ancient seers.

Almost 400 years have passed away without a revelation from God. Some, who fear God and respect his law, search with attentive mind the recordings [illegible] of the prophets, and there learn the fact that the time for the manifestation of the promised seed is at hand. With deep interest they watch for the predicted star, and when the wise men catch its first glimmering beam in the east, with joy they hasten toward the city of Jerusalem, and on their arrival, without first asking if the expected King is born, they, in the assurance of faith, inquire, *where* he may be found. The scribes and chief priests direct them to Bethlehem, as the place designated by the prophet Micah, and thither they turn their steps, and, to the little babe in a lowly manger, they present their costly gifts.

It was night, and shepherds were watching their flocks on Judea's plains. Suddenly an angel appeared to them, and the glory of the Lord shone around them. Upon their astonished ears fell the glad announcement, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord!" No sooner had he finished his message, than there appeared a multitude of the heavenly host, exclaiming, "Glory to God in the highest, and on earth peace, good will to men!" An aged father in Israel, who had ofttimes, with tear-dimmed eye, read the ancient predictions respecting a Coming One, who would be a blessing to all nations, and who saw with joy the indications of his speedy manifestation to his people, was filled with gladness, when the Holy Spirit assured him that, before his departure from earth, his eyes should behold the Lord's Christ.

When the innocent babe was about five weeks old, his parents brought him to Jerusalem, to present him before the Lord in his temple, and offer the sacrifice required in the law of Moses. Then it was the Spirit, which had given good old Simeon promise of seeing the Messiah, directed him to enter the temple; and when the parents of Jesus brought him in, Simeon took him in his arms and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." Under the inspiration of the Spirit of God, he uttered strange predictions, (for such they seemed,) respecting the child, and the coming sorrows which should pierce his mother's heart. Nor was Simeon alone in his gladness, for there was one Anna, a prophetess, who was constant in her attendance upon the service of the temple—and she, too, heaven-directed—entered while Simeon was uttering his predictions; and she likewise gave thanks unto God for his precious gift, and spake of Christ to all those who were waiting for redemption in Jerusalem. [illegible] multitude of precious promises, [illegible] prophecies, and shadowy types cen[illegible]tre in that little helpless infant! How great the mystery of godliness—*God manifest in the flesh!* The Being who called the earth from chaos, and adorned it with everything that was pleasant to the eye, and good for food,—who formed man from the dust, and created the beasts of the field, the fish of the sea, and the fowls of the air,—who made the planetary system, and, throwing them into boundless space, bade them perform their appointed circuit,—that Being, I say, lies, a little smiling babe, in his mother's arms! Upon that child rests the destiny of the world! Not the world only with its then existing inhabitants, but all who have lived in the past, and who shall live in the future, must one day hear from those lips their final, irrevocable sentence! Far, far back in the annals of time, even to the eventful period when man had violated the first law of God, and incurred the penalty of death,—death, to be meted out "in *the day*" of trespass,—there it was a ransom was found, to keep man back from the pit. The "only begotten of the Father" comes forth to plead in behalf of the guilty. *He* will suffer the penalty. *He* will offer himself for a sin-offering, and open a way whereby man can be pardoned, sanctified, and redeemed from death. The Father's heart yearns over him who was created in His image. He accepts the ransom, and man is placed on probation, and given a promise respecting the Deliverer. From thence, on through distant ages, he is as a *Lamb slain* for man's transgression. The believer, who accepts this sacrifice, is saved from wrath thereby. M. D. W.

For the Crisis.

A Paraphrase

Of Paul's Earthly and Heavenly House, as a plain and beautiful figure, representing mortal and immortal life.—2 Cor. 5: 1–10.

"For we know that if our earthly house [mortal life] of this tabernacle were dissolved, we have a building of God, an house [immortal life] not made with hands, eternal in the heavens.

For in this [mortal life] we groan, earnestly desiring to be clothed upon with our house [immortal life] which is from heaven.

If so be that being clothed we shall not be found naked [dead, divested of mortal or immortal life.]

For we that are in this tabernacle [mortal life] do groan, being burdened: not for that we would be unclothed, [dead] but clothed upon, (*mark*) that mortality might be swallowed up of life.

Now he that hath wrought us for the self-same thing [immortal life] is God, how [illegible] also hath given unto us the earnest of the Spirit.

Therefore we are always confident, knowing that, whilst we are at home in the body [clothed with mortal life] we are absent [personally] from the Lord: [here let Paul himself explain.]

(For we walk by faith, not by sight.)

We are confident, I say, and willing rather to be absent from the body [this mortal life] and to be present [personally] with the Lord.

Wherefore we labor, that, whether present or absent, [laboring here, or being at the judgment seat, which he refers to in the next verse] we may be accepted of him.

It is plain that while Paul was sighing for the immortal state, being burthened with the mortal, the unclothed state, or *death*, had no charms for him."

VESTA N. CUDWORTH.

Work Tried by Fire.

If any man's work abide which he hath built thereupon he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire. 1 Cor. 3: 14, 15.

Some have understood from this passage that our good works were compared to gold, silver, precious stones; and that our bad works, or sins, were compared to hay, wood and stubble. They have therefore inferred that the bad deeds of the sinner will be burned up, yet he will be saved; a very comfortable doctrine to those who choose to spend their lives in sin.

This is entirely a misapplication of the text. What great *loss* would it be to have our sins all burned up? The apostle does not set so high a value upon sins as to try to terrify any one with the prospect of loosing them. There is nothing said in the text about any man's *works*. If a workman build a house, that house is his *work*; and if it is built of wood, we can easily conceive how it may be burned up and he suffer loss, though he were not burned up in it.

The apostle is using the figure of a building. Paul and Apollos and other ministers of the word are the laborers. The church is the building. Verse 9. "For we are laborers together with God: ye are God's husbandry, ye are God's building."

Paul reproves the church for being divided, and for calling themselves by the names of the laborers, Paul, Apollos, etc. He introduces the figure of husbandry or tillage, to prove that all the ministers were laborers *together*. Says he, "I have planted, Apollos watered; but God gave the increase." He dismisses this figure by saying, Ye are God's husbandry, and immediately introduces another by saying, Ye are God's building. [illegible] Christ is the foundation. Paul, as a wise master-builder, had laid this foundation at Corinth, by first preaching Christ to them. The materials which each minister builds upon the foundation are the persons that he introduces into the church. These should be comparable to gold, silver, precious stones—materials that will stand fire, persons that will abide the fiery trial of their faith, and will not be found hay, wood and stubble in the day of the Lord that shall burn as an oven. "For the day shall declare it." Verse 13.

With this view of the subject, we can see why the workman that builds in good materials—the minister instrumental in converting souls which prove true and faithful—will receive a reward. They will see the fruit of their labors in the kingdom of God, as Christ will also see of the travail of his soul, *and be satisfied*. We can also see how that builder, who thinks he is bringing in fire-proof materials—true and persevering converts—will suffer loss, when he sees that his work will not stand the fire, and a share of his labor, at least, has been in vain. We can also see how *he himself* may be saved, because his intention was good, while his work—his unstable converts—are lost.

Let the ministry "take heed" how they build. And let the church see that they are "lively stones, built up a spiritual house," and let us all be careful that we do not "defile the temple of God," "for the temple of God is holy, which temple ye are."—R. F. COTTRELL.—*Advent Review.*

For the Crisis.

Notes by the Way

While at home enlarged the eleven foot room in which I have lived for more than a year. In our village I had the privilege of listening to a discourse from "a very smart, new preacher," so called. He proposed to prove "the immortality of the soul." I went with Bro. Allen in the afternoon to hear him. His text was in Eccl. 12: 7. No other passage of scripture was mentioned by him to sustain his position; but he related stories to prove the immortality of the soul. Reference was made by him to a number of persons who had seen visions of angels, and had at those times the powers of mind, while the body was inactive. This was one of his proofs that a man had an "immortal soul" that could act without the assistance of the body; and these angels are what the soul saw. Then he tried to prove his position by stating what the soul had been known to do. One instance he related as follows, which he thought must convince any reasonable mind. It was a story of "a sick woman, who saw a heavy log roll over [illegible] the greatest to the least. In case [illegible] upon her only son. She sprang from her sick bed, and lifted the log off of the boy without help from any one. The next day two men who tried *together* to lift the same log could not do so. The woman was weak and sick: her body was not sufficient for the task, but the task was accomplished, and it was the soul that had done it." This was his "last and strongest proof," and he supposed that no "reasonable mind would doubt the facts," saying, in conclusion, that "error was giving way before light and truth;" then closed his discourse, seeming to be much exhausted by his great effort.

This great bulk of mind belonged to a young man just out of college. He was called very smart by his friends. That was the first sermon I have heard in our village for two years. In less than three hours God opened the way for me to speak on the same subject. I had but ten minutes notice. The hall was filled. My text was Sam. 15: 24, showing old Saul's character, and that of the old witch who preached the same doctrine of "the immortality of the soul," which was all a lie and a deception. I felt so indignant at this miserable doctrine of the Devil, that I could not help speaking my faith out plainer than ever before, publicly, in our village,—the different preachers being present. Did not block my wheels. I am astonished at the darkness of this age on Bible truth. If God does not work a miracle, the Devil will have most of the people, preachers and all, in the belief of his first lie to mankind, which was, "Thou shalt not surely die" if you *do* disobey God and sin.

What can be done to make the people see this trick of the Devil to deceive the world, by becoming Antichrist. I never saw it as I do now. I meant to stay at home through fishing time, but men seemed to be worth more than fishes; so I started off, leaving my wife to get the kitchen finished, that she might not have to do her work in an eleven foot room another summer. Stayed until I was fifty dollars in debt, got the blues, and started for East Boston. Had a good season with the church there. Whilst there, I felt impressed to ask a young man if God had not been calling him to preach the gospel. He, being almost a stranger to me and my manners, seemed to be a little dashed at first, but he acknowledged that such was the case. I wished him to pray over it one week, and write me the result, and, if he wanted, I could find him plenty of work that he could do to advantage. The work is great, but few are willing to take this "Last Day Cross," and hold up the truth that will show the track of the Devil. I left this subject there.

Went to East Kingston; found brother White doing well; had a good time. Went to Exeter; found the church in a good state. It had become more independent of the outside influences that had held them in check for years. Had a blessed good time with them. Told Bro. Haley about the young man in East Boston, and what I expected, and wished him to go to Exeter, first, as they had received two new beginners, who are doing well. I thought their hand was in. Went to Portsmouth, a favorite spot for me. Found Bro. Pratt at the depot with an umbrella. Was glad to see him in good health enough to be out in a rainy day. I understand he has been better since he has been to a reasonable doctor, who advised him to eat good wholesome meat well seasoned, which makes blood, bone and muscle, and in fact a man, and not follow the flimsy advice of "all dough and no salt in." I find that such are always sick, and pale, and feverish, and stabbing at every body that pretends to have common sense enough to know what agrees with them, without going to a dough doctor, and soaking in cold water until they are as white as a water lily, and as weak as a reed, and paying eight dollars a week for being "turned into a cabbage head." I have as good right to speak once through this paper as those much younger than I am, who are always croaking at salt and meat eaters. I hope God will bless you, Bro. Pratt, with health and strength, that you may continue to sound truth, for we can't spare such men at such a time as this. While at Portsmouth, I received a letter from the young man referred to above. After praying a week, he felt it to be his duty to go into the field; and I sent his letter to Bro. Haley, at Exeter, and received an answer to send the young man there the third Sabbath in June, which I hope and expect will prove a blessing to him.

June 2d at Kennebunk. The Lord worked here Sunday evening. Three started to serve God; two were brothers. This had a good effect. They were very hard cases, judging from their looks and words. But God is willing to hear such. Stayed at the depot on Monday evening; had a good free time; good signs, but could not stop longer. Went forty miles to Barnsted; stayed two days; gave them some strong feed for sectarians, to put down "immortal soulism." I hope it will purge out that old leaven. Next to Pittsfield. Had a meeting at Bro. Emerson's pond school-house. One man broke down under the truth, which gave a fervor to the meeting after he confessed, and three others spoke. Three women walked to the meeting a distance of five or six miles, after doing a day's work, and returned in the same manner at the close of the service. They love [illegible] the present truth, having embraced it when I was there last fall. One was a young convert, the last one that came forward for prayers on the last evening. I did not recollect her until Bro. Emerson stated the fact. This is the third case of the kind I have had my attention called to on this track that started last fall. Glad to see them all holding on, if I had forgotten them.

Next to Loudon Ridge, the old battle-field of last year. Found every one living their religion out straight, although an ungodly, wicked warfare was commenced against them by professors that could not forge lies enough about the work and workmen. They get others to help them out of the place. Lying professors are plenty in this place since the work of God broke out with power. But they all stand, thank God, and the best of it is, a goodly number of young men have been soundly converted. Since I was there before their friendship for me has increased, and also the number of my friends. The malicious lies told about me and this people, after I left last fall, did not stop the work, nor the people from coming out to hear on Sunday, for they came from all quarters, some of them thirty-seven miles. Had a good time telling them the truth, and giving them the signs of the times, which took effect. But few of the liars and hypocrites were out. We had enough without them. Another young man came in with a "flag of truce" on Sunday evening, and laid down his arms of rebellion; he was pardoned that evening and went home happy in the love of God. It did us all good to hear him "praise the Lord." He spoke last evening with all confidence, knowing God had forgiven his sins. Stopped four days. The last day baptized three young men at five P. M. Had one more old-fashioned, powerful meeting. Every one of the converts are alive, and will live in spite of the ungodly opposition brought to bear upon them by a few backsliders and hypocrites banding together, and getting a pretended preacher of the same stamp to carry out their purposes, who has been turned out of, or rejected by, the conference for misconduct. Just the character to preach for that class of opposers. But God is now showing who is on the side of truth.

Next went to Northwood Narrows. Found a few believers. Full house; had a good time presenting the truth and receiving blessings. Received one dollar and sixty cents collection for preaching three times on Sunday. So we see how well the world likes the truth, also those that pretend to. Next to Exeter. Found Bro. Burbank there, the young man referred to above. He gave good satisfaction to those that heard God's truth. This was the first appointment for him to preach. He is satisfied God has called him into the field to preach. He says he had the impression I should ask him to go out into the field, and if I did, it was to be a sign to him that his previous impressions were from the Lord. This is somewhat singular, as we were almost strangers, having spoken together but two or three times. God's ways are peculiar when he calls. Next to Portsmouth, to rest and visit a few of my good friends. Bro. Pratt is getting better. He still eats meat. (Good.) Bro. Campbell staid with us two days, and we had a good time talking over our hope, visiting the Navy Yard and Fort, and seeing the preparations to slaughter men, which speak to us that "the nations are angry" and the great day is near. I am still willing to bear the name of a Second Advent believer, although some of our former brethren have got ashamed of this name. Such are welcome to their honor of leaving, only let us enjoy our privilege of this cross without blackening us by calling us monkeys and not fit to carry food to bears, and other worse speeches, publicly. Never mind. God still blesses the truth. H. MUNGER.

Selections.

Luther's Early Life.

Luther was sent to school at Magdeburg, at the age of fourteen. He was without friends and protectors, and trembled in the presence of his masters. In his play-hours, he and some children, as poor as himself, with difficulty begged their bread. "I was accustomed," says he, "with my companions, to beg a little food to supply our wants. One day, about Christmas time, we were all going through the neighboring villages, from house to house, singing in concert the usual carols on the infant Jesus at Bethlehem. We stopped in front of a peasant's house which stood detached from the rest, at the extremety of the village. The peasant hearing us sing our Christmas carols, came out with some food, which he meant to give us, and asked, in a rough, loud voice, 'Where are you, boys?' Terrified at these words, we ran away as fast as we could. We had no reason to fear, for the peasant offered us this assistance in kindness; but our hearts had no doubt become fearful from the threats and tyranny which the masters then used toward their scholars, so that we were seized with sudden fright. At last, however, as the peasant still continued to call after us, we stopped, forgot our fears, ran to him, and received the food that he had offered us. It is thus," adds Luther, "that we tremble and flee when our conscience is guilty and alarmed: then we are afraid even of the help that is offered us, and of those who are our friends and wish to do us good."

Afterwards, at Eisenach, where he was at school, he was obliged, as at Magdeburg, to go with his school-fellows and sing in the streets, to earn a morsel of bread. Often, instead of bread, the poor boy received nothing but harsh words. One day in particular, after having been repulsed from three houses, he was about to return fasting to his lodgings, when, having reached the square St. George, he stood before the house of an honest citizen, motionless, and lost in painful reflections. Must he, for want of bread, give up his studies, and go and work with his father in the mines of Mansfield? Suddenly a door opens; a woman appears on the threshhold—it is the wife of Conrad Cotta. Her name was Ursula. The chronicles of Eisenach call her "the pious Shunamite," in remembrance of her who so earnestly entreated the prophet Elijah to eat bread with her. This christian Shunamite had more than once remarked young Martin in the assemblies of the faithful: she had been affected by the sweetness of his voice and apparent devotion. She had heard the harsh words with which the poor scholar had been repulsed. She saw him overwhelmed with sorrow before her door; she came to his assistance, beckoned him to enter, and supplied his urgent wants. He was for a long time supported by this benevolent family, and ever gratefully remembered their kindness.

Many years after, Luther said, "Do not despise those boys who try to earn their bread by chanting before your door—'bread for the love of God'—*panem propter Deum*. I have done the same."—*Quaint Sayings and Doings.*

Head-Teaching and Heart-Teaching.

In one of our city Sunday-Schools I noticed, some time since, a teacher whose intellectual attainments were understood to be of no mean order. But in his class was only a single scholar, and she, an intelligent young lady, was gazing listlessly about the room, with no seeming interest in the exercise of the hour. The teacher was in the wall corner of the pew before her. There, lolling indolently, with one arm over the back of the bench, and one leg stretched out on the seat he occupied, with face upturned and eyes on the ceiling, he was apparently sermonizing to his own great edification and entire approval. It was evidently no cause of annoyance to him that he had but one hearer, and she unmindful of all he said. His exposition of the lesson was beyond a doubt thoroughly logical and orthodox, and with a full conviction of this he was quite content.

I learned, on inquiry, that not long before, that teacher had been put in charge of an interesting class of some twenty young ladies. He had brought to his task all the powers of a well-trained mind, and nothing more. His idea of Sabbath School teaching was limited to an hour's preachment. He had no conception of a union of teacher and scholar in a common work, of the joining of head and heart in the earnest study of God's word. He was to talk: His scholars could listen or not, as they chose. His part was to be performed, without thought or responsibility as to theirs. One by one, his class had dropped away, until only the least of the twenty remained. Still the teacher failed to comprehend his own unfitness for the position he had assumed, or to take any blame to himself for the dispersion of his charge. Such as he had, he had freely given to his class, but he was sadly lacking in spiritual, although not in mental qualifications for his place.

In the same school, I observed another class of widely different appearance. The scholars filled a long pew, and from the corners were pressing toward the centre, where their teacher was leaning over the back of the bench before them. His knees were on the seat. His face was brought forward toward his class. His countenance was lighted with animation, and his eyes seemed to meet those of all before him. He was manifestly *of* the class, not *over* it, having common interests and warmests sympathy with his pupils. He talked not *at*, but *with* them. On their part was no listless indifference, no impatient restlessness; on his, no carelessness no selfish abstraction. It was eviden that the tap of the bell to close the morning session would be an unwelcome sound to that interested group.

This teacher I found had been trained for his present place in the mission school. He had there learned the art of teaching, and ascertained how to fix the attention of those whom he essayed to instruct. But his prime advantage over his neighbor across the room, was in the soul-absorbing interest he felt in the work to which he had given himself. His anxiety was for the spiritual profit of his pupils. His heart's desire and prayer to God for his scholars was that all might be saved, and he sought untiringly to win them to Jesus. His *heart*, not his *head*, merely, was enlisted in his endeavor, and this was the true secret of his marvellous power.

Mr. Spurgeon says, "Let a man be never so ignorant, still if his heart be full of love to a cause, he becomes a powerful man for that object, because he has heart power, heart force. HEART IS POWER!"—*Vigilarius, in Sunday School World.*

GOD'S PROVIDENCE.—"Consider not only one single act of Providence, but the whole scheme, to make a conclusion." The motions of his eyes are various, but all end in discoveries of his strength. Men do not argue from one single proposition, but draw the conclusion from several propositions knit together. It is by such a spiritual logic we are to make our conclusions from the ways of Providence. As in reading Scripture, if we take not the whole period, we may make, not only nonsense, but blasphemy, as in that of the Psalmist, "Thou art not a God that hath pleasure in unrighteousness." If a man should read only, "Thou art not a God," and make a full stop there, it would be blasphemy; but reading the whole verse, it is excellent sense, and an honorable declaration of God's holiness. Such errors will be committed in reading the books of Providence, if we fix our eyes only in one place, and make a full stop where God hath not made any. We judge not of a picture by the first draught, but the last lines; not by one shadow or color, but by the whole composure. The wisdom of God is best judged of by the view of the harmony of Providence. The single threads of Providence may seem very weak or knotty or uneven, and seem to administer just occasion of censure; but will it not as much raise the admiration to see them all woven into a curious piece of branched work? Consider, therefore, God's ways of working; but fully judge nothing till the conclusion, for that is to judge before the time. Judge not then of Providence by the first appearance; God may so lose the glory of his work, and you the comfort.—*Charnock.*

Family Government.

"Well, Sarah, I declare! you are the worst girl I know of in the whole country!"

"Why, mother! what have I done?"

"See there! how you have spilled water in my pantry! get out of my sight; I cannot bear to look upon you—you careless girl!"

"Well, mother! I couldn't help it."

"Mrs. A., the mother, is a very worthy woman, but very ignorant of the art of family government. Sarah, her daughter, is a heedless girl of ten years. She is very much disposed to remove things out of their proper places, and seldom stops to put them in again. On the occasion referred to above, she had been seen to put water into the tea-kettle, and had very carelessly spilled a considerable portion of it on the pantry floor. After the above conversation, which, on the part of the mother, sounded most like successive claps of thunder on the ears of her daughter, Sarah escaped in a pouting manner, into an adjourning room, and her mother wiped up the slops in the pantry.

Well, thought I, my dear Mrs. A., if that is the way you treat your daughter, you will probably find it necessary to wipe after her a great many times more, if you both live. Such family government, as here set forth, seems to me to be liable to several serious objections.

The reproof was too boisterous. Children can never be frightened into a knowledge of error, or into conviction of crime. It is their judment, and their taste for neatness and order, which need training, and not their ears.

It was too unreasonable. The child was, indeed, careless; but she had done nothing to merit the title of "the worst girl in the country." Children are sensible of injustice, and very soon find it diffciut to respect those who unjustly treat them.

It was too passionate. The mother seemed to be boiling over with displeasure and disgust, and, under this excitement, she despised her darling child; the very same that in a very short time afterwards, when the storm had blown by she was ready to embrace in her arms as almost the very image of perfection.

It was inefficient. Sarah retired, under the idea that her mother was excited for a very little thing, which she could not help. Thus she blamed her mother, and acquitted herself.

Mrs. B. is another mother, in the same neighborhood. Mrs. A. wonders why Mrs. B. has so very good children. Says Mrs. A., "I talk a great deal more to my children than Mrs. B. does. I frequently scold them most severely, and I sometimes whip them, until I think, they will never disobey me again. And yet, how noisy, careless, disobedient, my children are! Mrs. B. says but little to her children, and yet her family move like clock-work. Order, neatness, and harmony abound, and I never heard of her whipping them at all." 'Tis even so! And I should like to tell Mrs. A. the grand cause of her failure. She has not yet learned to govern herself, and it is not therefore surprising that her family is poorly governed.

Mrs. B. has a daughter, Catherine, about the same age with the daughter of Mrs. A. Not long since Catherine committed in a hurry, the same act of carelessness as above related, and Mrs. B's treatment of it reveals her secret of family-government.

"Catherine, my daughter, can you tell me how this water came on the floor?"

"I suppose, mother, I must have spilled it a few moments ago, when I filled the tea-kettle."

"Why did you not wipe it up, my daughter?"

"I intended to return, and do so; but on getting engaged on something else, I forgot it."

"Well, my daughter, when you do wrong you should try to repair it to the best of your ability, and as soon as possible. Get the mop and wipe it up, and try not to do so again."

Catherine immediately does as she is bid; remarking, "I will try and be more careful another time.

Mrs. A. may be found in almost every community. Mrs. B., though perhaps a more rare personage, yet graces many families in our land.—*British Mother's Jonrnal.*

Pointed Sermons.

Where the point, the pith, the marrow, the flint, the fire, the hammer?—O where? This generalizing or preaching to somebody way off at the North Pole or in the Moon—what avail? How did the prophet Nathan preach to David? "*Thou art the man*,"—yes, thou art the man.

John Newton remarks on pointless sermons thus:—"Many sermons, ingenious to their kind, may be compared to a letter put in the post-office without a direction. It is addressed to nobody, it is owned by nobody, and if a hundred people were to read it, not one of them would think himself concerned in the contents. Such a sermon, whatever excellencies it may have, lacks the chief requisite of a sermon. It is like a sword which has a polished blade, a jeweled hilt, and a gorgeous scabbard, but yet will not cut, and, therefore, to all real use, is no sword. The truth properly presented, has an edge, it pierces to the dividing asunder of soul and spirit, it is a discerner of the thoughts and intents of the heart."

☞ Paul was a christian, a thorough christian; Peter was a christian, a thorough christian; but if we watch the history or biography of each of these inspired men, we shall see that grace consecrated, not quenched, in each his personal peculiarity and idiosyncrasy of character. For instance Peter, impetuous, passionate, hasty, always ready to explode the instant that the slightest spark was applied; always first to speak, first to draw his sword, and first to run away when there was danger, and impetuous in all. Paul's was gigantic energy, overwhelming power, irresistible reasoning; but in each was still the devoted, decided, and deeply impressed christian. John was full of all that was lovely and amiable, silent, that Peter only might speak; and yet, when people looked at John and Peter, heard Peter's eloquence, saw John's countenance, they took notice that both of them had been with Jesus; the silence of the one as expressive as the eloquence of the other.

THE BURNT TRACT.—"You need not leave your tracts here," said a Roman Catholic, angrily, to a colporter in France; "if you do, I give you fair warning that I shall burn them." The book-hawker, however, left a tract, the man repeating his statement that it should certainly be burned.

A year passed away, and the colporter found himself in the same part of the country again. He remembered the past circumstance, and felt anxious to know what had become of the violent man who refused his tracts. What was his astonishment to find that with him all things had become new! The man kept his promise, and burned the tract; but, as he watched it slowly consuming in the fire, one sentence caught his eye, standing out in strong relief: "Heaven and earth shall pass away, but my word shall not pass away." These words proved the means of his conversion.

SINGING AND GIVING.—Old Aunt Dinah was a shouting colored saint, who would sing at the top of her voice, and cry Glory! above all the rest. It was common at the missionary prayer meetings of the colored people, to take up a collection while singing the hymn,

"Fly abroad, thou mighty Gospel,"

in the midst of which Aunt Dinah always threw her head back, shut up her eyes and sang away lustily till the plate had gone by. The sable collector observed her habit, and one night stopped when he came to her, and said bluntly, "Look a' hear, Aunt Dinah! you needn't be singing, 'Fly abroad, thou mighty Gospel,' if you doesn't give nothin' to make it fly."

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

The Angel of the Lord.

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34: 57.

In the deep watches of the night,
When slumber closes every eye,
I wake, and seek with yearning sight
The encamping angel drawing nigh.

With bending head and folded wing,
I cannot see that love-lit face,—
So dim, so shadowy a thing,
It melts into the night's embrace.

Yet comes o'er me celestial calm,
A blest repose, a peaceful prayer,
I hear faint music of a psalm,
A holy lull is in the air.

I trust the Lord; I fold my hands
In suppliance upon my breast,
And leave to him the dropping sands
That waste my pulse, and sweetly rest.

And when time-shadows o'er me steal,
Wilt thou draw nearer, holy guest,
The glory of thy form reveal,
And bear me upward to the blest?

For the Crisis.

The Dark Day of 1780.

Brother H. H. D., of Hartford, asks if the "19th of May, 1780, was the date of the darkening of the sun of scripture," and proceeds to give his reasons for believing that it was not.

The darkening of the sun is spoken of in various parts of the Scriptures, and of course must be understood as referring to various occasions,—as the overthrow of Babylon, Isa. 13, the events of the fourth and fifth trumpets of Rev., chapters 8 and 9, and the day of the Lord, described by the prophecy of Joel. Without attempting to decide whether any of these, or similar passages in the old Testament are to be understood figuratively or otherwise, we proceed to notice those predictions of the darkening of the sun recorded by Matthew, Mark, and Luke, and also those brought to view under the sixth seal of Rev. 6: 12.

I am at a loss to see how any who believe in the speedy coming of Christ, can doubt that the events of 1780,—the darkening of the sun and moon,—fulfilled these New Testament scriptures, if he can believe that Romanism is the "abomination of desolation, spoken of by Daniel the prophet." Let us take a position at the point where the dark day occurred, and survey the past, present and future.

1.—THE PAST. The four universal empires have arisen and fallen. Subsequently, ten kingdoms arose, and soon another: "the little horn" comes up, and destroys three of these kingdoms, because they refuse to submit to papal authority. The saints of the Most High are worn out during succeeding centuries of affliction. Toward the close of these dark ages Luther appears, and the voice of truth falls on the ear of Germany, but yet the Man of Sin prevails, and the cry is still heard from under the altar, "How long, O Lord?" Protestantism maintains her foothold, but stands with the long-lost Bible in her hand, bleeding at every pore!

2.—PRESENT. The day of religious toleration is dawning on the lands that have been held in bondage for more than a thousand years. The power of Jesuitism is broken. Francis Joseph II. tears the papal yoke from the neck of Austria. The flames of persecution which have continued burning from the days of Justinian are checked, and the remonstrances or anathemas of the Vatican are treated with contempt. Ah! the "time of the end" of Daniel's 1335 days approaches. "In those days after that tribulation, the sun shall be darkened, and the moon shall not give her light." And just at this important period we behold the prediction literally fulfilled! Let us look forward from our stand-point at the events which have occurred from that day to the present, in the exact order of their prediction:—The French Revolution caused the harlot to drink a bloody cup. The wonderful career of the first Napoleon succeeds; and when it ends, the allied powers of Europe give thirty years of almost unbroken peace to the world. Now behold the mighty strides of knowledge! Missionaries rush forth to every quarter of the globe, scattering the inspired word, which is to be a witness to all nations before the end come.

But lo! another wonder appears in the heavens—the third in the exact order of prophecy. "And the stars shall fall." Read what Prof. Olmstead says of this sign:—"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or, at least, within the annals covered by the pages of history."

Soon afterward the Advent movement, rising in America, is felt throughout the world; a mighty host of christians break away from sectarian trammels, and unite in proclaiming the speedy advent of the Savior; they write the unsealed vision and make it plain upon tables. Though disappointed and disciplined by trials of faith and patience, a remnant still wait for the vision, according to divine instruction, knowing by the signs that have been seen in the heavens,—the physical, political and moral signs witnessed on earth,—that the kingdom of God is nigh, even at the door. And O, while they have thus waited, what floods of gospel light have poured in upon them, fulfilling the promise that the wise shall understand!

Revolution, in 1848, shakes the political foundations of Europe; tyrants vacate their thrones; out of the abyss another Napoleon arises, and puts forth his hands as though he would grasp the reins of universal empire. The peaceful compact of the allied powers is broken, and France, England and Russia meet in bloody strife. A moment of quiet ensues, and then the Austrian prop of the Pope's temporal power is knocked away by the blows of Sardinia and France. Mystical Jezebel cries out in anguish at the swift approach of the modern Jehu, who chases the tyrant of Naples before him, and leads the patriots of Italy, determined to unfurl the banner of Freedom over the city of Rome! The spirits of devils, working miracles, go forth unto the characters described by the sixth seal to gather them to the battle of the day of wrath.

3.—THE FUTURE. And now, taking our stand at the present hour, we look out upon the world, and see "Distress of Nations" labelled on all its governments. This is another sign of the series commenced by the darkening of the sun; we therefore expect soon to behold the shaking of the powers of heaven and the revelation of our Lord Jesus Christ.

If the darkness of 1780 was caused by dust, as Noah Webster supposes, we should not regret it as a fulfillment of our Lord's word on that account. Dr. Webster does not pretend to assign a cause for this cloud of dust. The learned men of Egypt were slow to acknowledge the hand of Jehovah directing the rod of Moses and Aaron. It is objected that this phenomenon was local, and not universal. Neither were the miracles of Christ universal. Both challenged the faith of the world, though local in their manifestation.

Our Bro. says: "I cannot understand why the dark day in 1780 should have been selected as *the* dark day, unless it was supposed to come within a period otherwise determined." Did it not thus occur in the very period spoken of by the Lord? viz: "Immediately after the tribulation of those (papal) days." And if no such an array of evidence, as our brother has procured, can be given concerning other dark days of the last century, should we hesitate a moment to call it the true stand-point? Do not almanacs often note this day?

If the sun is darkened again, when Jesus appears, it will be at the end of the series of foretold signs of that appearing; but the scriptures of which we speak relate to that which begins the list of signs in the heavens which has taken place—not as a mere type, but as a literal fulfillment of prophecy. Some have taken this sign as a chronological guide. They believed the Lord darkened the sun on the 19th of May, when the moon was full, to indicate the true time of the Passover. Supposing that the prophetic numbers of Daniel began at that season, they took this date as a key, in the study of the law and the prophets, to ascertain the day of the saints' resurrection. This view was strengthened by the fact that the sun was darkened at the crucifixion, where the sixty-nine weeks of Daniel 9th ended. The resurrection of "Christ the first fruits" taking place at this season of the year, was believed to mark the day when the entire harvest would be gathered. But they have been honestly mistaken. Shall we, therefore, reject the sign because brethren have failed to settle chronology by it? Others, also, have drawn wrong conclusions from the word "generation," spoken of by the Lord. They believed the word would allow of no extension of time beyond seventy years, or eighty at farthest. Shall we reject the claims of the darkening of 1780 because some have thus limited this word?

I cannot believe that Bro. H. H. D. would wilfully remove a true "landmark, or lighthouse of our faith;" but we may, in seasons of trial, like John the Baptist, almost doubt the evidences of our senses. O, let us, like him, be assured by the voice of our heavenly Friend, referring us to the fulfillment of the sure word of prophecy. Soon shall the ransomed of the Lord return and come to Zion. May we all, through grace, be permitted to join the glorified company.

J. L.

Newark, N. J., June, 1861.

For the Crisis.

Signs of the Times.

The Savior inquired of the hypocritical Pharisees and Sadducees, "How is it that ye cannot discern the signs of the times?" The Pharisees and Sadducees were two of the most popular sects among the Jews. Many of them were scribes, lawyers, doctors and teachers of the law. They would apply the rules of common observation to the weather, but at the same time were so perfectly blinded, they would or could not apply the most simple rules of interpretation to the Scriptures. Said the great Teacher to them, "When it is evening, ye say it will be fair weather, for the sky is red. O, ye hypocrites! ye can discern the face of the sky, *but can ye not discern the signs of the times?*"

This inquiry of the Savior implies that the indications or signs of the times, if carefully observed and inquired after, will show clearly the position we occupy in the world's history. We need not be mistaken. The times in which men live are to determine, to some degree, their course of conduct. That which may be proper and right to be done in one age, may be exceedingly improper to be done in another age of this world's history. It is so individually. For example: a captain may go to sea at once, when his vessel is loaded, if wind and tide favor him, and there are no indications of a storm about to burst over him; but, should such indications appear as not to be mistaken by a careful observer of the signs, would he do well to disregard them, and rush out to sea, perilling all? And if he should thus disregard the signs of the coming storm, and rush forth and lose all, would he not rightly be called a fool for his course?

Again, does not the husbandman, when about to gather in his crops, watch with care the signs of the weather, waiting for favorable indications to reap down his fields? He would be foolish to reap down his field of ripe grain when there are indications of a storm. He watches carefully the signs, to satisfy his mind as to the course he is to pursue, and he is governed in his operations by the conclusions at which he arrives in his observations. Does he not act wisely in so doing?

Let us go back to Noah. It is said of him, Heb. 11: 7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." Noah was warned of a coming flood, or had some sign or token, by word or otherwise, of that coming event. He heeded it, and we will say he was wise in so doing. But suppose he had disregarded the sign, or warning, would he not have perished with the ungodly? Suppose Noah had bought land, built houses, entered into joint stock companies, or borrowed ten thousand dollars, then failed (to cheat his creditors out of a part or all of it,) just about one year before the time. Would it not have shown he did not believe what he preached? Or any time even after he received the warning from God of the coming deluge, if he had been guilty of hunting for gold mines, or going to war, the people would have justly said he was a hypocrite, and that he did not believe what he preached.

Again, let us look at Moses. It is said, when he was come to years "he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward." Moses understood the signs of the times. He knew the bondage of Abraham's seed, in a land not theirs, was near its accomplishment: and he knew that the nation that oppressed them was to be *judged*, and Israel to be delivered. Seeing the signs of the times, he refused to be called the son of Pharaoh's daughter, or have the throne of Egypt, which he knew could only last for a short time. The time might have been, at a previous period, when it would have been right for Moses to have accepted a place at Pharaoh's court; but the time had come—the sign had appeared—that Egypt was to be judged and Israel delivered. Moses, being a servant of Joel, he could do no other way than to change his course of life, refuse all earthly honor, and hearken to the voice of God.

We might bring other examples to illustrate these principles, but we forbear. We would say, in conclusion, that the Lord Jesus Christ is about to return to this earth, and is to take the kingdom and the throne of his father David; the present world is to end, and there is to be a new heaven and a new earth, wherein dwelleth righteousness. We see great convulsions now going on in the earth; a great change is coming over the world; men's hearts are beginning to fail them for fear, looking for those "things coming on the earth." The powers of heaven are being shaken, and the next sign in order will be the sign of the Son of man in heaven. The signs given by the inspired writers are nearly all of them in the past. The four universal monarchies—Babylon, Media and Persia, Grecia and Rome—are gone. The fifth kingdom is to be the everlasting kingdom of God, and its location is to be under the whole heavens, and it shall stand forever.

Do the events of the times in which we live indicate the soon coming of the end, and the establishment of the kingdom of our Lord? Daniel and St. John both unite with angels and saints by saying yes. All inspiration exclaims, "the judgment is at hand." Wicked men and devils prove it to be very near. The upheaving of the nations shows the kingdoms of this world are soon to be overthrown; they totter and reel to and fro like a drunken man. In view of these things, does it not become us to regulate our pursuits and course of life in agreement with such evidence, and such a revolution as the establishment of the kingdom of God on earth implies? Think of the day of judgment for one moment. View the great white throne. Behold the awful Judge of the quick and dead,—then answer the all-important question: Can we live and do as the wicked world doeth? Can we join with cold professors of religion and talk of the world, and dream of heaven, and deny Christ by our daily walk? There are many things that we cannot do now at this point of time. The time is nearly come for deliverance,—the crown of life, glory and immortality. You remember what the inspired Apostle has said,—"If any man love the world, the love of the Father is not in him." "Love not the world, neither the things which are in the world." "Set your affections on things above, and not on things on the earth." Watch the signs of the times. Keep your loins girt about with truth. Be sober; be ready for those things which are coming on the earth, and be ready to stand before the Son of man. O that we may have an abundant entrance into the everlasting kingdom of God.

CLARK.

Fairhaven, Ct.

For the Crisis.

The Love of Christ.

The love of Christ should constrain us to love him. We should never think of looking to our own goodness, expecting thereby to meet with the approbation of God. We should always look to Christ, who is the image of God,—who suffered and died that we might live. In Him is perfection; he was a chosen vessel, through whom God might manifest himself to this lost and ruined world, that they might know how to return to him. Christ was "God manifest in the flesh." The Spirit was given him without measure, that he might bring immortality to light. Before this, man was in darkness as to the future. Christ said, "I am the light of the world." Now if He was the light of the world, the world without him would be in darkness. If men are in darkness, they cannot see; then, in order to see ourselves in the true light, we must look to Christ, who is the light. The nearer we draw to Christ, the more we shall see our own depravity, and the better we shall know how to appreciate his love and goodness. If his image is reflected by us, it is because we are in the strait and narrow way which he has laid down. The apostle Paul says, I was alive once "without the law, but when the commandment came, sin revived and I died." The law only brought condemnation. It brought him to see he was sold under sin—that he was a slave to the world, the flesh, and the devil. He would not have seen this if it had not been for the light, which was Christ. When his eyes were opened, he saw the law in its true light. It taught him what he was by nature. It showed him his true condition, when he exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" He thanks God that there is a way of escape through Jesus Christ, and hence he says, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." So we see he was justified and saved by looking to Christ, as the children of Israel were by looking at the serpent in the wilderness.

This is why we are taught to keep our eye on the *mark*, which is Christ. Just as soon as we take our eye from Christ and his righteousness, and look to our own, just so soon we begin to stumble. Our own righteousness is nothing better than "filthy rags." One reason why there are so many backsliders is, they take their eye off from Christ and his righteousness. This brings them into condemnation, and they get discouraged, and go back to the world. But we have got something better than this world. The apostle Peter speaks of "exceeding great and precious promises," that by these we might be partakers of the divine nature. What are these promises other than eternal life, eternal happiness, and a kingdom that is eternal and full of glory? This is enough to prompt us to be faithful. This is all to come through Christ. He bought it with his own blood. He has bought back what Adam lost. Christ paid the debt of the law. This is the sum of it—"Thou shalt love thy neighbor as thyself." We have all come short of this. Christ laid down his own life for us. No man can do more than this. We can see, in what he has done and what he has promised to do, sufficient to constrain us to love and obey him.

Let us, then, always look to Christ for peace and comfort in this world of sorrow, pain and death; and more especially, as we are living in a time when men have become lovers of themselves more than God, we ought to put on the whole armor, and fight the good fight of faith, looking unto Jesus, who is the author and finisher of our faith.

L. M. C.

For the Crisis.

The Souls that were Beheaded.

BRO. EDITOR:—If it would not be taking too much liberty, I would like to write a few lines on Rev. 20: 4, which reads as follows:—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

Who were those that John saw? This question is one which I have never had answered by any one to my full satisfaction. I have heard many preach upon this chapter, yet their ideas on this question were vague and unsettled. But, upon giving it a careful perusal, I found John was particular to describe this company; and, in summing up the whole matter, he declares they (or this company, as I understand it) are the first resurrection. They are slain. What for? For the *witness of Jesus*, and the *word of God*. And having examined the sure word, with a view, if possible, to ascertain who that company were, I think I have found one that answers the description of the revelator. Mark well, the cause of their being slain (or beheaded) was, the *witness of Jesus and the word of God*. Now if you will turn to the 2d chapter of Matthew, you will find that when Jesus was born, wise men came from the east to Jerusalem, saying, "where is he that is born King of the Jews?" Why do they ask such a question? Simply because they have seen his star in the east, and have come to worship him. Herod, being troubled, calls the chief priests and scribes together, and demands of them where Christ should be born. What is the answer they give? "In Bethlehem, of Judea." How did they know? For *thus it was written by the prophet*—"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel." And now, when Herod had inquired diligently of the wise men what time the star appeared, sends them away to seek him out, and then return and bring him word, that he may go and worship him also. But they, being warned of God not to return, departed, after having presented their gifts, to their own country by another way. Joseph also is warned of God to flee into Egypt. And now Herod, finding himself thwarted in his plans, sent forth and slew all the children that were in Bethlehem and the coasts thereof, from two years old and under, *according to the time which he had diligently inquired of the wise men.*

And now, to recapitulate, for I must be brief. I ask, for what did Herod slay all the children in and about Bethlehem? Was it not simply from the fact that the wise men said they had seen his star (or witness); and that, corresponding with what the chief priests said, was written by one who spake not of his own will, but as he was moved by the Holy Ghost? Certainly. If he had any other evidence that he was in danger of being dethroned by one prophetically born to be King of the Jews, I have failed to find it; and finding none, I conclude very naturally that the (star) witness, and (what was written) the word of God, were the cause, and only cause, for which they were slain.

But we turn for a moment to look at the character of this company. They had not worshiped the beast, nor his image, neither received his mark in their foreheads, nor in their hands. Hence, it could not be fully determined, perhaps, whether this be the company that John saw and Herod caused to be slain, unless we can prove that they did not thus worship or receive the mark of the beast. We take the position they could not have worshiped the beast, or received his mark, from the simple fact that the beast did not exist in their day. Perhaps the objector may ask if the Roman government was not symbolized by this beast? I answer, not at that time. For it so happened that, in the dispensation of God's providence, he holds all mankind guiltless until they are proved guilty. This act of Herod was transacted under the law. The gospel economy had not then commenced. The first, or dragon beast, with seven heads and ten horns, differs materially from the two-horned beast that caused all to worship the beast that was wounded and died; and all, both great and small, rich and poor, old and young, to receive his mark in their hands and foreheads.

Now, with this amount of evidence, I am forced to the conclusion that they must be the company which John saw, and which he declares make up the first resurrection, whether the thousand years be in the past or future. I might, perhaps, if time would allow, give my views in regard to that,—but I will close by simply saying that, in my opinion, as the high priest offered or waved an offering of the first fruits, so our High Priest which has entered into the holiest of holies, must also present his wave offering of the first fruits. And as this company was the first that was gathered for the witness of Jesus and the word of God, they constitute the anti-typical wave offering.

H. T. HART.

For the Crisis.

Can I be a Christian?

What a subject for meditation and thought for one who has lived a life of sin and folly, transgressing the very laws of God and man! Yea, one that has always been a bitter enemy of all that has ever tried to do good, and to spread the light of God's truth, that souls through their influence might escape that dreadful day of God's wrath. It is truly wonderful that one who has thus lived in open rebellion against God, can come even at the eleventh hour and find mercy. But so it is,—yes; and receive the same, too, as those that come the first.

Dear brethren and sisters, is not our God worth serving? Yes, I feel that I owe my life and all I have to him. And then what blessed invitations are held out in his word. Jesus says, Matt. 11: 28, "Come unto me all ye that labor and are heavy laden and I will give you rest." But says the weary sinner, "that cannot be meant for me." Yes, poor soul, I think that is one invitation for you. Did you ever know a person who is living for Christ to get weary or heavy laden? Are not these the ones that have found rest? And "ye shall find rest to your souls." He says, "my yoke is easy and my burden light." Is not that proof enough that the Savior means you in that invitation? How many poor souls read that passage in sorrow, found in John 6: 44, which reads thus: "No man can come to me except the Father which sent me draw him." And even some professors are staggered at this expression, and even lose their confidence in God. Let me ask, did you ever know a person in the universe that the Lord never gave an invitation to? He, no doubt, is calling upon all men to be reconciled to him. Some heed this calling, and some do not.

Now God has given certain laws or commandments, which are necessary for us to keep in order to be saved; for "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Notwithstanding all our sinfulness, God is desirous that we should be saved. The Savior says, "And this is the will of him that sent me, that every one (not a part) that seeth the Son and believeth on him may have everlasting life." John 6: 40. And again, in Matt. 9: 13, "I am not come to call the righteous, but sinners to repentance." So the Savior's message was to call sinners. Now do you think that he would select out a few, and leave the rest to suffer without offering them mercy? I do not, for my Bible teaches me that God is no respecter of persons. If the Savior died for one sinner, he must have died for all, or else he must be a respecter of persons. And Peter tells us that God is not willing that any should perish, "but that all should come to repentance."

Now, dear brethren and sisters, while we consider how many there are in the world without a hope, shall we fold our hands, and not put forth an effort in trying to save them? Behold the day is at hand. Let us sound the alarm, for soon the trump will sound, and they will be lost. We are living in a time of wars, and rumors of wars; men's hearts failing them for fear of what is coming on the earth. Let us pray for each other, that when the gathering day shall come, that we shall be fully prepared to enter into that rest that remains to the people of God.

Rochester, N. Y. W. [illegible]

For the Crisis.

Shall we Smite with the Sword?

In the present struggle to maintain our federal government, is it the duty of the christian to take up arms in its defence? This question seems to have been decided in the affirmative by the christian church as a body, though there are individuals probably among all evangelical denominations who question the propriety. The argument is, that since christians, as well as others, receive the protection of the government, they are equally bound to maintain it. But this kind of reasoning will apply to any government or organization of men, however corrupt, who may extend their protection over a christian by the exercise of physical force. Does it follow, therefore, that the christian is bound to take up arms in defence of its protectors? Now, since all human governments are more or less imperfect, to fight for their maintenance is to fight for the wrong. It is true that God made it the duty of the Jews to cut off their enemies with the sword, and it will be equally the duty of christians to cut off theirs in like manner when God commands it, but not till then. Under all human governments, a law is in force no longer after it has been repealed, and the same is true of the divine government. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." Matt. 5: 43–45. This certainly repeals the old Jewish law; and the plain inference is, that if ye disobey this law of Christ, ye cannot be the children of your Father in heaven, but prove yourselves to be of your father the devil, who was a murderer from the beginning. Now, unless the claims of this civil government upon the christian are stronger than the law of Christ, he cannot be justified in taking up arms in its defence in opposition to the law of his Savior.

J. C. ROOMS.

For the Crisis.

Eternally too Late!

What is meant by eternally too late? I mean the door of mercy closed, and that forever. Then those not ready will be shut out and that to all eternity. Just think, careless one, of being lost, eternally lost—yes, lost to all ETERNITY. My dear fellow mortals, will you still persist in pursuing the broad road that leads to destruction? You will experience the loss of eternal life, for "the wages of sin is death," that is, eternal death. Eternity never ends. The Savior says, Matt. 25: 46, "these shall go away into everlasting punishment" —that is eternal, or, as Paul has it, punished with everlasting destruction.

Oh, sinner, I beg of you to turn to God and live, yes, live eternally. You may be an heir of God and a joint heir with Christ to all eternity. We may become sons and daughters of the Lord Almighty, and be privileged to be at the marriage supper of the Lamb. He that "believeth on the Son hath everlasting life," or life eternal. Now, dear reader, you and I will soon occupy one or the other of the above positions. God grant we may have life eternal, is my prayer.

IRA F[illegible].

Sandy Hill, N. Y., 1861.

THE MOST CONVENIENT SEASON.—Alas! what fatal consequences result from a misconception of these delusive words,—a [illegible] that never arrives, [illegible] never convenient. Boast not thyself of to-morrow. Serve thy Creator in the days of thy youth, and it shall be well with thee.

For the Crisis.

The New Hampshire State Conference, for 1861,

Was holden at Lake Village, June 20th and 23d. According to previous notice, the brethren convened at 2 o'clock, P. M., for social meeting, and continued about two hours. It proved to be a season of great interest. Many rejoiced and praised God for the privilege of meeting again at our annual gathering, and for the hope of soon being gathered into the everlasting kingdom of God. At 6 o'clock, P. M., ministers met in conference, and enjoyed a profitable season for about an hour and a half. Adjourned to meet at 8 o'clock next morning. Preaching in the evening, at 8 o'clock.

Friday morning, June 21. At 8 oclock, A. M., minister's conference convened as per adjournment. After prayer, proceeded to the usual custom of the examination of ministers connected with the conference. At this session some questions arose in regard to points of doctrine, which rendered the season somewhat unpleasant. After a session of about one hour, adjourned to meet at the close of the afternoon meeting of worship.

At 9 o'clock, State conference convened according to notice, and after devotional exercises, proceeded to business by the choice of Eld. J. Morse, Moderator; T. M. Preble, Clerk; B. Locke, Treasurer. Called for and heard read the report of last conference. Was accepted.

Voted, That visiting brethren be invited to a seat, and take part in our deliberations.

Voted, That the ministerial committee of last year be continued for the year ensuing, viz.: Elders J. Harvey, Pittsfield; T. M. Breble, Concord; N. H. Shipman, Sugar Hill.

Voted, That a committee of three be appointed to prepare business for conference. The brethren appointed were T. M. Preble, T. W. Piper, S. S. Mooney.

Voted, to hear reports from churches, either by delegates, by letter, or otherwise.

It was soon manifest that brethren were again *remiss* in reporting according to action of conference, as but very few were reported, either by regularly appointed delegates, or by letter. But the reports, as given, showed a degree of prosperity among us during the past year, which was encouraging, as quite a number had been converted and baptized, and some churches had enjoyed special favors of divine grace. Adjourned till 9 o'clock to-morrow morning.

Preaching at 2 o'clock, P. M. At the close of public worship, minister's conference met, according to adjournment, and continued the subject under consideration at the morning session, viz., points of difference among us in regard to doctrine, etc. Ministers present were—J. Knowles, T. W. Piper, D. F. Leavitt, L. Allen, N. Glidden. S. S. Mooney, B. Locke, J. Morse, T. M. Preble, O. G. Smith, J. H. Clark, J. Harvey, E. J. Brown, J. Morrill, C. H. N. Green. Adjourned till half past seven next morning. Preaching in the evening, at 8 o'clock.

Saturday, 22d, at half past seven A. M., ministers met in conference, as per adjournment. After prayer, time was mostly occupied in a mutual interchange of thought on the points of doctrine and difference of opinion among us. Adjourned to the call of the Moderator.

At nine o'clock State Conference met as per adjournment. After prayer, business committee called on to report, and the following resolutions were introduced and passed:—

1. *Resolved*, That the time of holding our State Conference be changed from the third Tuesday in June, to Friday nearest the 20th of Oct., and commence at 10 o'clock, A. M.

2. *Resolved*, That the second and third resolutions passed at the last session be rescinded.

The following resolution, laid on the table at the last session, was called up and passed:—

"*Resolved*, That the officers of this conference issue a certificate of the present standing of ministering brethren among us, who have either lost or surrendered their ordination credentials to other denominations."

A preamble and resolution was then presented by Bro. O. J. Harvey, and, after some amendment by Bro. O. G. Smith, it was passed. The following is the preamble and resolution referred to:—

Whereas there is a difference of views among us, as ministers of this conference, on the doctrines of man's intermediate state and final end of the wicked,—the preexistence and divinity of Christ, Therefore, Resolved, That hereafter, in preaching on these doctrines, we will either use Bible language, or language in perfect harmony with christian kindness and christian courtesy.

Voted, that minutes of conference be published in the *Herald* and *Crisis*.

Adjourned to the call of the clerk, to meet on Friday, nearest the 20th of October, 1862. Preaching in the afternoon and evening.

Sabbath 23d, we held our meetings in the Freewill Baptist meeting-house, it having been generously offered us by that liberal people. Our meetings were well attended, and especially on the Sabbath, a very large audience being in attendance. It is hoped that some good seed was sown that will bring forth fruit unto eternal life.

May the Lord abundantly bless our brethren of Lake Village for their liberality in sustaining the conference, and the Freewill Baptist brethren for their generosity in tendering the free use of their spacious house for our accommodation on the Sabbath.

J. Morse, Moderator.
T. M. Preble, Clerk,

Concord, N. H., July 2, '61.

For the Crisis.

Who will Live Again?

Bro. Wendell:—I notice in the last *Crisis* that Bro. J. T. Curry desires some one to show him how the doctrine of the "re-living of the wicked" can be maintained, without affirming "universal salvation?" etc. In answer to Bro. C. I would just say, I think, on reflection, it will appear evident to all that universal salvation is clearly taught in the Scriptures. See John 5: 28, 29; Acts 24: 15; 1 Cor. 15: 22. This last text shows that as "all die" in Adam, i. e., in consequence or by means of Adam, so will "all be made alive" in Christ, i. e., in consequence or by means of Christ. Thus we see *all* that are in the graves shall hear his voice, and shall come forth, they that have done good unto the "resurrection of life," and *they that have done evil* unto the "resurrection of damnation?"—John 5: 28, 29. This makes Christ the "*Savior of all men*, ESPECIALLY *of them that believe*"; (1 Tim. 4: 10,) i. e., he saves all from the *first* "literal death," or Adamic death, and will "especially" save all that "obey him," as we read, "He became the author of *eternal salvation* unto all them that *obey* him." (Heb. 5: 9.) On such the "second death" (literal death) has no power. Rev. 20: 6. Does not this prove the "universal salvation" of all men from the first literal death? But it does *not* prove the universal salvation of all men to *holiness* and *life!* (as will be the case with those who have done good" in this life); for the *wicked* must "come forth unto the resurrection of damnation"!—mark this; *damned*, AFTER they have been raised from the dead; as we find also in Rev. 20: 13, 14; they are raised from hades ("the region of the dead; the invisible world, or the grave";—Webster,) and then "cast into the lake of fire," AFTER they have been resurrected from hades; and thus, in "gehenna fire," they will die a *second* "literal death," by being *destroyed* "both soul and body, in hell," or gehenna fire. Matt. 10: 28. I do not understand how any one can die a "second death," without being made *alive* from the *first death!*

T. M. Preble.

Concord, N. H., July 6, 1861.

Note.—The article of Bro. Curry's, referred to by Bro. Preble, was inserted in the Crisis in the absence of Bro. Wendell. It was not published because it agreed with my sentiments, for I differ with him as to the question under consideration; nor was it inserted to provoke controversy, but for the following reasons:—

1st. It was written by one of the subscribers of the Crisis.

2d. It is a well written article; it shows that its author has studied the subject upon which he writes.

3d. The view taken, though not the general view of Adventists, represents the sentiments of quite a large class of brethren, who, so far as talent and piety are concerned, are second to none in the ranks.

4th. There is no reason why brethren differing in sentiment should not have the privilege of expressing their sentiments in a christian-like manner.

5th. It is too late in the day to undertake to stifle conviction, or prevent investigation.

6th. It is not a sufficient reason why I should reject an article *simply* because I believe the writer is advocating error; to do this, would not only inflict a wrong upon such person, by depriving him of his right to a hearing, but it would be equally a hardship upon community, who have the same right to hear and liberty to judge that I exercise.

7th. When persons get so wide of the mark that they cannot treat persons who differ from them with christian courtesy, it is time such persons should be looked after. And when articles or letters contained hard sayings, misrepresentations of others, or reflections on the honesty of those who differ from them, it is both the privilege and the duty of the editor either to reject them altogether, or to modify them to that extent that they shall not be repugnant to christian courtesy.

Finally, nothing of the above is to be construed as reflecting on the spirit evinced in the article of Bro. Preble. F. H. B.

☞ Read Bro. Lyle's article on the Signs: it is well worth your perusal.

F. H. B.

For the Crisis.

The Signs.

Bro. Wendell:—I see there is considerable speculation respecting the first sign of the coming of Christ—the darkening of the sun. Some endeavor to locate it in the future. There are in my mind decided arguments that it has long since passed. 1. It was to be immediately after the great tribulation upon the church. 2. If it is in the future, none of the other signs which were to follow have been seen, as all the signs will undoubtedly occur in the order laid down. 3. The signs in the stars have been seen, and we believe the distress of nations with perplexity is now being fulfilled.

D. N. Smith.

The World's Crisis.

BOSTON, JULY 10, 1861.

Away from Home.

On the evening of 26th ult. a telegram brought me the sad tidings that my brother Harvey Wendell's wife was "dangerously ill."

The next morning my wife and daughter left for Albany, reaching that place in time to spend with our much loved sister the last night of her mortal existence. She died on the morning of June 28th, in the 29th year of her age, leaving three children, the youngest being a daughter one week old. I was immediately informed by telegraph, and reached Albany that evening. On Saturday we left for my father's, sixty miles west of A., in the Mohawk valley, to bury our dead. The funeral took place on Sunday, and drew together a large concourse of people, among whom were many kind and sympathizing riends. My dear parents have eight children living, the eldest being my only sister, and I the oldest of the seven sons. Only the two youngest children are unmarried. Though my parents had buried five of their offspring before, we were now brought together for the first time to pay the last tribute of affection to an adult person taken by the Destroyer from our family circle. This sudden departure of one so fondly loved carried grief to many hearts, but we sorrow not without hope. We believe Lizzie sleeps in Jesus, and that when he who is the resurrection and the life shall return from heaven, she will awake to an incorruptible life and then I ... dwell forever in the kingdom of God. For about eight years she had been striving to follow Christ. As her end approached, she expressed a desire to live, if it should please the Lord to spare her, but also a willingness to die if that was her heavenly Father's will. It was the remark of many friends in Albany who saw her in the embrace of Death, that never before had they beheld so much loveliness in a corpse. This, too, was my first thought when I gazed upon her lifeless form. But, alas, this beauty was transient, and though asleep in Jesus, she is held in "the bondage of corruption." Where, then, is our hope—our comfort? In "Jesus and the resurrection," for "we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself." My bereaved brother has for many years (yes, from his childhood) known the power of divine grace, and enjoys its sustaining and comforting influence in his present deep affliction. He believes as firmly as I do that departed saints are "asleep," and that they will enter upon their reward, their "eternal weight of glory," when Jesus comes again to receive to himself those who have believed in him, that where he is they may be also. May this tangible, Bible faith—embracing, as its cardinal feature, the much-neglected doctrine of the resurrection—be increasingly precious to his stricken heart, as it points him to the morning of joy beyond the far-spent night of weeping and sorrow.

The morning after my arrival in Albany, I enjoyed a brief interview with Bro. George Storrs, at Bro. I. L. Allen's house, which is one of the resting places where pilgrims find a hearty welcome. Bro. S. preached twice in A., on the 30th ult., to such congregations as he rarely fails to call out when he visits that city; and I was informed by the brethren that he never left behind him a better impression than on this occasion. His morning discourse was on "*Unbelief*," from Paul's words, (Heb. 3: 12,) "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." In the evening his subject was "*the inheritance of the saints*," from Psa. 37: 11—"The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

On the evening of the 3d inst., having returned to Albany *en route* for Boston, it was my privilege to meet with the brethren and sisters in prayer meeting at Rechabite Hall. At my suggestion, they met on Tuesday instead of Wednesday evening, that I might have an opportunity to see them. It did my heart good to greet the loved ones who were at the meeting, and my thoughts went after those who were not there but were equally dear. I love them all, and towards not one of them am I conscious of having ever cherished an unkind feeling in the four years during which "we have taken sweet counsel together." My hope is that, though separated from them "in presence, not in heart," through God's mercy and grace I shall meet them in the kingdom.

Bro. Jefferson Mayell, I was pained to learn, is, through failing health, unable to meet with the church; and the fear was expressed that he might not be with them again. His soul-stirring and heart-cheering utterances have often gladdened my spirit. If I may not hear them any more, on account of increasing infirmities, I expect, "when the King comes," to hear him sing the song of redemption, "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." H. W.

Hudson's New Tract.

"Eternal Death in the literal sense is Eternal Punishment." A tract with this title, to be published when $25 is raised, will be furnished to subscribers at $2 per hundred The enterprise now stands as follows:—

1. *Pledges*. I. C. Wellcome, $1.00; Jacob Blain $3.00; R. E. Ladd, $1.00; William Lucas, $1.00.

2. *Payments*. Hachaliah Bailey, $1.00; C. S. Sherman, $1.00.

We want $17 more. Shall the amount be forthcoming without delay? Bro. Hudson intends to be ready with the MS. by the time the required sum is secured. The proposed tract is a desideratum in our literature on the Life and Death theme, and we are glad Bro. H. has it in his heart to meet the want. By the way, our last letter from Bro. H. was dated "Meadville, Pa., June 25th," but he is now we presume in Ohio, as he was moving thitherward when he wrote. Our best wishes attend him in his mission of "carpet-bag reform," and we shall be glad to learn by and by that he has compassed the aphelion of his somewhat eccentric orbit and set his face once more in the direction of Boston.

Appreciative Criticism.

The *Sunday School Times*, of Philadelphia, gives a long notice of Bro. Hudson's "Debt and Grace," copying in full the passage from Albert Barnes, which appeared in our editorial columns a few weeks since. The following remarks will be read with interest:—

"Without any reference to the character of his opinions, his book is almost a model of theological controversy. It is learned without pedantry, it is exhaustive in its analysis of the subject, it is transparently candid, and while it searches with penetrating acumen the opinions to which it is opposed, it contains not a word of bitterness, not a sarcasm, or a sneer, or syllable of harsh invective."

The *Church Monthly*, of this city, speaks as follows:—

"It is, however, an important service that is rendered to theological science, when a brain like Mr. Hudson's is set apart, through the patient application of years, to the thorough investigation and exposition of a theme like this. The result places the whole subject before the mind of the church in its most comprehensive and plausible form, where it can be brought into easy comparison with the orthodox standards, and subjected to a simple and decisive analysis. If heresy is ever to be exterminated, it is desirable that its vitality should be concentrated in as few seats, or *nuclei*, as possible. Neander once said that Strauss had rendered the same service to the cause of christian truth which Nero desired somebody would render him; he had collected the heads of all its enemies into one, that they might be conveniently decapitated at a single blow. It is not too much to say, that Mr. Hudson's works furnish a kind of monograph on the topic he has treated. He has pursued it with intellectual and religious enthusiasm, through obloquy and sectarian persecution, through sharp controversy, through oral discussion, through the alcoves of libraries, through volumes that few men's fingers ever touch. He has fully set forth whatever historical, rational, and scriptural grounds it can be supposed to rest upon. He has arrayed all the testimonies that exist, of any moment, probably, in its favor. And he has done all this with a simplicity of character, and a genuineness of piety, which deserve unqualified esteem. If, therefore, he fails to establish his thesis in the belief of the christian world,—as we candidly confess we expect he will fail,—the failure may be said to be, for this generation at least, final."

In connection with the foregoing we wish to remind our friends that the latest edition of "Debt and Grace" is enriched with an "Index" of twenty closely printed pages—invaluable for the purpose of ready reference. The Index can be procured separately by those who have the earliest editions of the work.

"The Day of Rest."

This article, the first part of which we transfer to our fourth page, will be given entire to our readers—running through two or three numbers more of the Crisis. In the *Examiner* we find appended to it the following note by the Editor:—

"The foregoing article, by Mr. Dobney, so nearly expresses our views on "*The Sabbath Question*," that we do not think it worth while to make any exceptions to it, but commend it to the careful study of all. There has been much disputation on the subject to no profit. A legal and superstitious observance of *a* Sabbath on the one hand, and a licentious neglect of all claims to observe *a* Rest on the other, are alike unscriptural and unnatural."

Rare but Merited Praise.

"It contains not a word of bitterness, not a sarcasm, or a sneer, or syllable of harsh invective."

This is what the *S. S. Times* says of "Debt and Grace." We commend the remark to the attention of those who write for the Crisis. If we ever find Bro. Hudson's writings disparaged by the critics on account of their entire freedom from bitterness, sarcasm, and harsh invective, we shall not fail to inform our readers. But we have no idea of ever seeing fault found in that direction. The work of Mr. Landis on "The Immortality of the Soul" abounds in the qualities enumerated above, but even he, if our memory serves us correctly, speaks highly of the spirit of Hudson's work! "A word to the wise is sufficient."

Journeying.—Our cotemporary of the *Harbinger* is on a preaching tour into Ohio. We doubt not the release from office toil will invigorate his health, and we hope his trip will tell favorably on his subscription list, and secure him many new friends in the West. Bro. Frank Burr discharges the editorial duties during Bro. Newman's absence.

Erratum.—In the article, "The Coming Struggle," in our paper last week, reference is made in the second paragraph to Rev. 9: 19. It should be 11: 19. The mistake was in the copy.

"The Last Vials."—Bro. Grant informs us that Bro. A. F. Porter, 726 Erie Street, Philadelphia, is the agent for this publication. Price $1.00 per year—published monthly.

"The Fourth."—We spent this anniversary quite happily at the Grove Meeting in Palmer, but have not room to speak of it this week.

☞ Your particular attention is called to the fact that at our Wilbraham Camp Meeting last fall, it was voted to purchase, of Bro.'s Munger and Ladd, the cooking apparatus, crockery and boarding utensils. To effect this, it was thought best to raise a fund, and hence a subscription list was opened, and many of the friends subscribed toward this object. Some of the subscribers paid their pledges, but the most of what was subscribed is still unpaid. Our object at this time is to call attention to this matter, and earnestly request the brethren and sisters to send their subscriptions immediately to Geo. T. Adams, Boston, Mass., so that there may be nothing lacking which will conduce to the comfort and convenience of those who shall go up to our contemplated feast of tabernacles. Let every one respond promptly. F. H. B.

For the Crisis.

A Wise Answer.

A good brother in Christ, who has passed his threescore years, and has been a devoted christian for more than fifty years, also been looking for the return of our Lord for a long time, and life only through Christ, was asked this question: "If you were a young man, would you take up arms to defend our country?" He replied, "Our government is the best in the world, and its general principles are based on the Bible. The rights, liberty and happiness of man, and all sacred institutions and free speech are sustained by our government. All that is dear to us in this life is threatened by lawless men, and the only course government can pursue is to put down this rebellion, or all the rights of men will be destroyed. Now it is evident some must go and stop this rebellion: now if there are not enough to go, I would answer the question at once; but as there has always been men enough to fight since Cain killed Abel, I don't think it necessary for me to answer that question until the time come when there are not men enough ready to go."

This I think a very wise answer. It clearly develops a reflective mind, and one that looks things in the face and weighs both sides carefully. Rashness is no part of christian graces, and when a man says he has no sympathy for the governments of this world, nor don't care a fig about them, he speaks rashly and develops a very narrow mind and a very selfish principle. Right is right, whether in Church or State. Wrong is wrong, wherever it may exist. Good things, good principles, good laws, good government should have the sympathy of all christians. And every christian should lend his influence in the direction of good and right. Truth is not tarnished or its power lost by wicked men holding it. Neither are good principles destroyed or should be abandoned because they exist among wicked men.

Let Christians be eclectic as a sect; like the bee, gather honey wherever it may be found, and leave the poisonous element for those that want it. Christianity is the embodiment of all that is good, right, truthful, every where and in every thing. Let your sympathy reach far, your principles divine permeating every element, and, like the magnet, attracting every affinity. With clear perception, careful investigation, a heart Christ-like, attracting all good; with a devoted life, strong love for truth, and an eye single for the glory of God; with the blessed hope alive, until our Lord takes the reins of government. W. Pratt.

For the Crisis.

Inquiries.

If the great image spoken of in Daniel is extant, considering where it is to be smitten, should we not expect that process to commence here? See Jer. 50: 12, 13. I would refer the reader to Ps. 110: 27, taken in connection with the whole chapter; likewise from the 10th to the 24th verses of the 21st chapter of Jer. What does the Savior mean by having authority over ten cities? Likewise, he that overcometh I will give power over the nations? Rev. 2: 26, 27. S. L. Gordon.

For the Crisis.

Inquiries.

Will some one please give, through the Crisis, an explanation of Revelation 22: 9? Also, who was the angel that talked with John on the Isle of Patmos?

Hartland, Me. D. Rowell.

For the Crisis.

Pine Swamp Grove Meeting.

This meeting was thinly attended at first on account of hoeing, which had been delayed by reason of the wet weather. Saturday and Sunday especially the gathering was large; and though we were interrupted by showers, we trust that some good was accomplished. A special interest was manifest among the brethren for purification both of flesh and spirit. Bro. J. K. Bellows saw the necessity of ministers being ensamples to the flock, and indulging in no practice that was injurious or filthy; hence he promised before God and man to give up the use of tobacco FOREVER. Bro. I. Ackerman also seceded in the same direction. Then followed Bro. Hart, Bro. Terf, the sweet singer, Brn. Wartress and Bishop. We left them Monday morning undecided what to do with the unsmoked and unchewed thing; but as we reached Plainfield meeting we learned, by letter from Bro. Goodrich, that they had concluded to make a burnt offering of their Dagon. So the smoke of about one hundred and fifty pounds went up, and though it might not have been a sacrifice of a sweet smelling savor, still it may have been quite acceptable to God. I mention this by their request. God bless them, is my prayer; and pity all others that cannot live without it. [*Amen*. Ed. Crisis.]

PLAINFIELD MEETING.

A larger gathering than formerly, and in some respects the best. One prayer and conference meeting continued to increase in interest for four hours. I think I never saw the mountain children work or feel better. If Bro. Hastings wants to *see* a "model church," he had better go upon the Mountains, rather than to Thessalonica.

And now, after three weeks' out-door labor, I am bending homeward. The Holyoke is lifting itself up against the rising cloud in the west. The big chestnut is lending her aid in staying the rays of the meridian sun. The cakes, cheese and apples from among that hundred fold of mothers, brothers and sisters, having satisfactorily accomplished their work of refreshing, I lay me down to rest. But O, how brief is rest here! Yet there remaineth a rest for the people of God, for which I labor and suffer reproach. H. Pratt.

Correspondence.

From Bro. D. Edson Smith.

Dear Sir:—Enclosed please find one dollar for the World's Crisis for the coming six months. I received the sample copies you so kindly sent me one week ago, and have perused part of them. They have done me much good; and that you may understand how that is, I will relate briefly my past experience. Seven years ago I trust God, for Christ's sake, forgave my past sins. I was baptized and became a member of the Baptist church. But, although I tried hard, yet I never could believe in the eternal misery theory.

Two years ago, while traveling in this State for the Am. S. S. Un., I one day met a man, who, during my conversation with him, made the remark that he did not believe that man possessed an *immortal* soul. I was astonished and thought, here is an infidel, surely, for the Bible teaches the immortality of the soul. But I never was one of those who *knew* they were right, and would not be convinced that they were not, so I asked his reasons. He gave them to me, briefly, together with an old copy of the *Bible Examiner*, and told me of a man in the town, where I was to spend the night, of the same faith. I saw *him*, and he gave me some of George Storrs' works. I read them, together with my Bible, and, thanks to the Holy Spirit, my eyes were opened. I continued studying my Bible and asking the God of truth to lead me aright, and at the end of four months came to the conclusion that it was my duty to state to the church my views. I did so frankly. They took no action on the matter, but intimated that, as I became older, I would see my error. (I was twenty years old.) My father was a Baptist minister and wished me to become one. I wanted to be a servant of Christ, but not a Baptist, with my views. He sent me to Madison University, Hamilton, N. Y., hoping I would be convinced of what he believed an error. I remained there one year, meeting with much persecution and having one hundred and fifty students to argue against. But neither they, nor any one else, minister or laymen, have ever been able to bring sufficient Bible proof to convince me that I am in error, and to-day I am firmer than ever. I trust that I have been the means in God's hands of leading others out of the old doctrine of going to heaven at death, or at any other time, and the eternal life of misery of the lost, into the belief that "the meek shall inherit the earth," that "all the wicked will God destroy," etc. I have been taught to shun "Millerites" as other extreme *fanatics*. I believe Christ's second coming is near, but am not able to boldly advocate and defend the belief, having not been able to obtain works on that topic. I was obliged to leave school last fall on account of my belief.

I am now married, and settled on a farm as a tenant, intending to scatter tracts throughout this great field, and to speak for Jesus now and then. I am totally alone in my belief. All oppose me. I know of no one within twenty-five miles believing as I do. I never have seen but one other man besides the two spoken of who held the same views. At times I seem ready to faint. I have taken the *Bible Examiner* since it last commenced, but it is only monthly. I have purchased a few books; these, with Jesus, are my only friends. Thus you can imagine how great a gift those papers were. I would like some work on Christ's second coming.

Yours, in hope of life through Christ alone, D. Edson Smith.

Iowa City, Iowa, July 1, 1861.

Note by the Editor.—Experience has taught us how to sympathize with you, dear brother, in your isolation. Be faithful to God and his truth, and when you "seem ready to faint," think of "the recompense of the reward" which will crown fidelity in the Master's service. "In due season we shall reap, if we faint not." We trust the Crisis will aid you in your researches after truth, but we counsel you to test every sentiment you find in it by the infallible standard of God's word. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. Religious books and newspapers should not have the effect to diminish our interest in the diligent study of the Bible. When we can substantiate our opinions with a positive "thus saith the Lord," it is of precious little consequence whether we are backed up by human authority or not.

In answer to your inquiry, we would say that James T. Robinson of Iowa City takes our paper. Find him out and rejoice together in the "blessed hope."

From Bro. James Watkins.

Bro. Wendell:—Do the meek inherit the earth? If they do, there is no reason why mankind desire to go at death away beyond the bounds of time and space. If the meek are to inherit the earth in its renovated and purified state, when the curse is removed, and the land brought back to its Eden state, there is no cause why the human family should have a desire to leave it and go to a place which no mind can conceive of, and where they would be deprived of all that is calculated to make man happy. Were the question propounded to me, whether I would rather live on this earth with the curse upon it, or in such a place as that, I would say, let me still live on this earth, and struggle on in a state of mortality, and contend with all the ills that mortal man is heir to. But, thanks be to God, I have found in the word of God a better hope—one which reaches beyond this present state of things, and enables me to look forward to the time when all evil shall be removed from the earth and it shall be brought back to its Eden state. Then it will be just the place in which to enjoy eternal life. We who are faithful and found worthy at the coming of our Master, will inherit the earth and enjoy our final inheritance. There is no place that I can conceive of so well adapted to the human family as the earth. For this let us live—for this let us pray, that when he who is our life shall appear, we may appear with him in glory. Then there will be none to scoff and sneer at us because we believe that Christ is soon coming to redeem his people and give them immortal glory. This hope is worth living for, yea, and worth praying for; and every one that hath this hope of the Bible, will purify himself and wait with patience the coming of the Lord.

Liberty Mills, Ind., June 12, 1861.

From Bro. Ali Andrews.

Bro. Wendell:—I am very sorry to hear so much said against the defence of our government, which is the best that man was ever blessed with, and I think the best that man will ever have before He whose right it is shall take the kingdom and give it to the saints of the Most High. I feel thankful for the blessings of good government. I have visited Austria and Spain, with other countries, and have visited their prisons, and know how christians have to suffer under a bad government; and my prayer is that God will bless our rulers, and guide our armies to victory, and to the punishing of "truce breakers" and traitors, until there is not one left in our land, whether they be in the Advent church or out of it, as I look for his Son from heaven to punish evil doers. I dare not support a paper that stands aloof from the defence of our country's liberties.

Bridgeport, Ct., July 1st, 1861.

From Sister C. H. Cotton.

Dear Brother:—We welcome you to your responsible station. Although a stranger, save one friendly greeting at the Wilbraham Camp, yet we feel interested in your welfare; and our prayer is that your labors may be crowned with success, and that the paper may continue to be, as it has been, a source of light and comfort to its many readers, and the hearts of the weary pilgrims be gladdened by its weekly visits until the Master appears. To this end may you have wisdom from God to guide you in all your labors of love; and while you feed the flock of God with meat in due season, may you also be fed with rich dainties from the Master's table.

Yours, in hope.

From Eld. W. Sheldon.

Bro. Wendell:—Our West Point Grove meeting was a good meeting. The scattered saints were refreshed. The following ministers were in attendance:—C. W. Smith, G. W. Barnes, W. S. Shears, G. W. Turner, and myself. The preaching was timely, the prayer-meetings were spirited, the love feast on Sunday morning was refreshing, and the eating of the Lord's Supper at the large table on the Grove ground, at the close of the Sunday evening meeting, was a solemn and impressive season.

This meeting, in its spirit and result, was materially different from a Methodist camp-meeting which I attended a short time before, at which I listened to three sermons. I there found myself a personage of extensive notoriety. I appeared to be *the* mark to be fired at. Soon after getting on to the ground, a self-conceited priest, strutting up with lordly pomposity, said to me, "Well, sir, I suppose you don't like our way of doing business." To this I replied, "I have no fault to find with your practical arrangement; if we differed, it would probably be on points of doctrine." He tauntingly added, "I had rather labor to save a man who has got a soul, than one who has not got one." "So had I," was my reply, "for I should not think a man without a soul worth saving." Seeing he had not been rightly informed concerning my belief about the soul, and feeling ashamed to question me concerning my faith upon this topic, after such a random shot, the conversation ended; but the pop-gun artillery from the stand roared forth their pent-up vengeance at me, in the same random style, to all of which I listened with unruffled pleasure; for it *is* a pleasure to me to contrast the *weakness* of their puny arguments with the strength of truth. The last sermon to which I listened was from a presiding elder. He took for his text "Refuse profane and old wives' fables." He boldly took the position that when these new doctrines came up and claimed an investigation, we were under obligation to "*refuse them, without investigation*," illustrating the danger of investigation by a little boy chasing a butterfly till lost.

Doubtless this is the strongest argument they can produce for the preservation of their craft. This is fully endorsing the principle couched in a poem attributed to the British after a defeat by the Americans, from whom they fled in hot haste,—

> "We beat as well as they,
> We beat in running, and got away."

They feel confident that they can "beat" if they can only induce their people to keep out of the reach of the artillery of truth.

P. S.—A Grove meeting will be held near this place, (Ironton, Wis.,) commencing on the 12th of July, and holding over Lord's day following. W. S.

☞ [We subjoin the following, which was received after the above was put in type.—Ed.]

Bro. Wendell:—Our Baraboo Grove meeting is over. It was well attended, and left a deep impression upon many minds. Brethren Barnes, Smith and Shears were present to assist in preaching the word. The preaching took effect, and the prayer meetings were good. On Sunday night, between forty and fifty persons sat down to the Lord's table. This is cheering for this new field. May the good work still go on. We are not troubled in this region with that religion-killing theory, which denies the work of the holy Spirit on the heart, which has spread death in its wake in other parts of the west. We pity those who have fallen into this trap of the devil. We can as easily deny God as to deny his Spirit. May the Lord keep us.

W. Sheldon.

From Bro. James M. Weston.

Bro. Wendell:—We have but a few names of us in Keeseville who are waiting the coming of the Lord and trying to be ready to meet him with joy, and have a right to enter in to his kingdom. We have never had any preaching except what our dear Bro. Grant has labored with us last winter and this spring; still, we feel strong in the Lord and his truth. Praise the Lord for the light of his truth that he has revealed to us by his Spirit, that we need walk no longer in darkness, but now we rejoice in the light of life. We wish to be remembered by all of God's people in prayer that we may continue in his love and gain eternal life, and that numbers may be added to us of such as will be saved. Now, brother, you will of course see of how much importance the *Crisis* is to us; it is all the preaching we have. May God bless you and assist you to feed the flock of God, is the prayer of your brother in Christ.

Keeseville, N. Y., June 18.

From Bro. Jer'h. Carr.

Bro. Wendell:—I will do what I can to extend the circulation of the Crisis. I like it very much, and wish it might be in the hands of thousands more; we will do what we can and leave the result with the Lord. I am trying to hold up the truth as best I can, proclaiming the Lord at hand. May the Lord direct in all things. May the Lord bless you in your labors. I hope you have much of his grace to sustain you until the Master comes to give us immortality. O, blessed day! it will soon be here! May we be ready to say, "lo this is our God." Yours in the blessed hope.

South Albion, Me., June 9.

From Eld. R. V. Lyon.

Bro. Wendell:—I bid you a hearty welcome to the Editorial chair. Remember that you occupy a responsible position! God grant that you may be valiant for the *truth—the whole truth*, as revealed in the living oracles. Brother, you need the boldness and decision of a Luther, coupled with all the meekness of a Melancthon, in order that you may be successful in turning men to Jesus, by presenting the things concerning the kingdom and the name of Jesus.

But I took my pen to inform the readers of the *Crisis* that truth has not lost its power. In some hearts it finds a warm reception. It is easy to preach when you can see the falling tear freely dropping from the eye, and a heavenly smile resting upon the faces of Our Father's family, as the words of life fall from the lips of the heralds of the good news;—easy to preach when the place of worship is full and running over with human beings, who will listen with breathless attention to the strange doctrine, (as some call it) which I present. My heart is full while I write—mercy lingers—Heaven is waiting, and souls may be brought into a saveable state, and at last reach the glory-capped hills of our Eden home!

Since my last for the *Crisis*, I have baptized nine *mortal souls* into the Christ for the remission of sins; and, on their way rejoicing, they are journeying for the fair fields of Eden! while I am on my way to preach the good news to both families who shall assemble at Adams' Mills.

On board the Bay Quinte, June 27, '61.

From Sister S. S. Craft.

Dear Bro.:—I have no other preaching but the *Harbinger* and *Crisis*. I could not do without them on any account. I would rather do with one less meal per day, for I am away so far from any of my dear brethren and sisters—out of the range of any of them. Bear Brother, if any of my brethren should visit Cincinnati, do come twenty-two miles below. You will find the poor lonely one here ready to receive you, and you shall not go away empty handed. If I say God bless you, I will do as well as say. And I must say I am well pleased with the *Crisis*; I read its pages with joy, and when I am lonely and sorrowful, I find something there to console and comfort me. I love what I read there next to my Bible. I ask an interest in the prayers of my brethren, that I may not fall by the way, but that I may watch and pray, and be found ready to meet my Savior with joy. Your Sister in hope.

Lawrenceburgh, Dearborn Co., Ind.

From Bro. T. Ongley.

Dear Bro. Wendell:—For the first time I use your name in writing to the Crisis. I hope that you will be able to present to the household of faith, from time to time, that portion of meat that will be in due season; also, to stir up the watchmen to their duty, that the trumpet may be made to give a certain sound, and the people be ready when the change shall take place in the kingdoms of the world. I am satisfied that the rightful heir is soon coming to reign. Let us be ready to hail him with joy, is the prayer of your brother in Christ Jesus.

Blooming Valley, Pa., June 26.

Obituary Notices.

Sister Sarah R., wife of Bro. Wm. Shapley, fell asleep in Jesus June 11th, 1861, aged forty-one years.

This beloved sister gave her heart to the Lord in 1837, and joined the Methodist church. She, with her husband, remained with that body in good standing until 1842, when the proclamation, "Behold the Bridegroom cometh!" was proclaimed in this city (Portsmouth), which they gladly received and proclaimed to others. They, with others, had to withdraw from the church, as they had embraced views that were not considered Methodistical. Nevertheless they,—being satisfied their faith was Biblical,—continued in well doing, rejoicing in the blessed hope. Their house was always a pilgrim's home, as our preacher's know, and the subject of this notice a devoted Martha, ready to administer to their wants.

For some three years Sister S has had her constitution much impaired by sickness at different times. Last fall she was deprived of the use of her limbs by paralysis, from which she only partially recovered. Combinations of diseases seemed to develop themselves at this time, and gradually wasted her system until the dropsy terminated her life. She did not believe death was an angel of mercy, nor the voice of Jesus to call her to his arms. Yet she had no fear of death. She was satisfied God's grace was sufficient in all emergencies. She frequently said to her husband, "don't hold me! let me go!" And often said to me she would like to live until our Savior comes, if she could only do good; but if not, she preferred to fall asleep than to live and suffer. She looked to the resurrection with deep interest, expecting to greet the saints, and her lovely and only daughter, who died some three years ago.

Her husband feels deeply his loss. The affectionate and only son expressed his deep grief in this touching sentence: "What can we do without mother? It would be better if it were me." Three sisters, who are lone widows, and one brother, with many others, (our church not excepted) are mourning. May our Heavenly Father sustain our dear brother and son, and give us all the consolation we need in this hour of affliction. By grace aiding, let us all meet our Sister in the coming kingdom. Funeral attended by the writer.

W. Pratt.

Died, in Grant County, Indiana, May 23d, 1861, of typhoid fever, Bro. John Graham, in the sixty-ninth year of his life.

Bro. Graham was a resident of Springville, Wis., but was on a visit to Indiana when he closed his earthly career. He was born within five miles of Harper's Ferry, Va., and united with the Presbyterian church about thirty-six years ago. About thirty years ago he became a believer in the non-immortality of man. He was firm in the belief that the coming of Christ is near. He leaves a wife and thirteen children to mourn.

Father Graham will be greatly missed in the vicinity of his home, as he was extensively known, and never backward in defending the truth. He will not be soon forgotten. He testified on his death bed that he was ready to sleep in Jesus.

> "Asleep in Jesus, blessed sleep,
> From which none ever wake to weep."

Long will Father Graham live in the memory of the writer for his deeds of benevolence. But he has passed away; he sleeps in the enemy's land for a little while. Soon he will live again to die no more. W. Sheldon.

Died, at Winchester, Conn., May 25th, 1861, of scarlet fever, Frank Amos, only son of Lewis and Caroline P. Andrews, aged nine years.

Our hearts are sad, but we mourn not as those without hope. We know we shall see him again, where sorrow's tears shall not be shed nor hearts be sad. Frank was one of the good boys, always obedient to his parents, and loved to read his Bible in the long winter evenings that are past. He would sit from early candlelight until nine o'clock and read from the sacred pages; and when told that it was bed time, would say, "let me read this chapter first." He was a thoughtful child; selected for his reading books on religious subjects; when other children were at play, Frank might often be seen sitting under some tree, or on the fence top, in deep study. But, dear one, he is gone from our embrace; we bade him the last farewell on earth, and kissed him for the last time until we meet in the kingdom. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Praise the Lord, O my soul. Lewis Andrews.

FOREIGN NEWS.

GREAT BRITAIN.

Lord Chancellor Campbell was found dead in his bed-room on the morning of the 23d. He retired in the evening previous in good health. His death was caused by the rupture of a blood-vessel.

The Times continues to maintain that Americans have no ground for abusing England, beyond mortification at England's lack of appreciation, and says the Northerners have thrown themselves into a passion, and must be left to recover.

Sir Archibald Allison, in a letter to Cassius M. Clay, contends that the American Constitution is a failure, and recommends a national church and a monarchy as a remedy.

The conflagration in London, briefly telegraphed by the Persia, was the most disastrous that has occurred for generations. Immense piles of warehouses, on the Surrey side of London bridge, filled with all kinds of produce, were destroyed. The loss exceeded two millions sterling. Some of the estimates make the extent of the loss from three to four millions sterling.

The Prince and Princess Frederick William of Prussia had arrived in England on a visit to the Queen.

Mr. Cobden addressed his constituents at Rockdale on the 26th. He eulogized the French Government and the commercial treaty with that country denounced the volunteer movement in England, and ridiculed the bugbear idea of a French invasion.

The recognition of Italy by France has been formally announced in the Moniteur by Ricasoli in the Italian Parliament. The latter said the diplomatic relations of the two countries would soon be re-established.

The Roman question is still pending, and a favorable solution is hoped for.

A party of Bourbonists who landed near Syracuse were arrested by the troops, and 23 were afterward shot.

The new treaty of commerce between France and Brazil is confirmed. It will involve a general remodelling of tariff duties.

HUNGARY.

The agitation in Hungary is reported to be increasing.

Funeral services at Pesth in honor of Cavour were interdicted by telegraphic orders from Vienna.

It is reported that additional troops are under orders for Hungary.

Reports had been current that the English Ambassador at Vienna had insisted on the solution of the Hungarian question.

The Paris correspondent of the London Times says Ricasoli's note, in reply to the French recognition, is firm and uncompromising. He does not admit of reservations and declines entering into any engagement as to the future, which would interfere with the completeness of the new kingdom.

Abdul Medjid, Sultan of Turkey, whose death was announced by the last steamer, was thirty-nine years old at his death. He ascended the throne in 1839. The empire was in a disturbed condition, and his reign would have been short but for the intervention of England and Germany. Since the treaties of 1840 and 1841, the Sultan has been but an instrument in the hands of others. He had the good sense, however, to follow the advice of so liberal a minister as Reschid Pacha, in authorizing many important reforms. His conduct, also, toward the Hungarian refugees will be remembered to his honor. His death had been expected for some time.—*Boston Jour.*

Christianity Down South.

[We are permitted to make the following extract from a private letter recently written by a clergyman of Cincinnati.—*Hartford Press.*]

Yesterday I attended the daily prayer-meeting, where the following remarks were made by the Rev. Mr. Cooper, late of Brownsville, Tenn. I repeat his words as nearly as I can remember:

"My brethren and sisters, I thank God that I once more breathe the air of Liberty. Help me to bless the Lord that I have reached a place where christians meet to pray. For months I have heard no prayer but for strength to kill the Yankees. They only thirst for blood. Even the religious women of my church spend their time in target shooting, and wear revolvers at their waist; and one of them, whom I always esteemed a most pious woman, declared she was perfectly willing to go to hell if she could first kill one Yankee. Smiths are constantly employed in manufacturing knives, for they expect a hand to hand fight, and their only cry is blood, blood. They will listen to no reason and regard no truth. God has evidently sent them strong delusions to believe a lie. I have been many years a pastor of a church in B., and have never spoken on the subject of politics. At a public meeting, a few nights since, it was resolved that I should leave the state or be hanged. A friend informed me of the fact, and by his assistance I escaped with my family, leaving everything I possessed in the hands of my enemies. Oh! praise the Lord with me for my deliverance."

Mr. C. is a minister of the Old School, Presbyterian church, and I suppose the foregoing fairly represents the spirit of secession.

The Object of the War.—Gerrit Smith, the well known abolitionist, in a published letter, expresses the belief that the war is sure to end in emancipation, but even he says of the conflict on its present basis:

"Some speak as if the abolition of slavery were the object. But the putting down of the gigantic conspiracy against the Government is it. That and nothing else is it. In other words, the one object of the uprising is to save the nation from being broken up into thirty or forty nations—the doctrine of its assailants being that each State is a sovereignty, is a nation. We confess that we are all the more eager to preserve our Government because of the infamous pro-slavery character of that which is thrust forward to take its place. But no government can be so good as to reconcile us to the fraudulent and forcible displacing of our own by it."

Compromise on the Other Side.

A letter from Richmond, June 26, published in the Charleston Mercury—and from which we make an extract elsewhere—throws out some things which may possibly afford light on the compromise rumors which were so prevalent a fortnight ago. It seems the same rumors were then flying about the rebel camp, and had taken so confident a shape that the end of the war was predicted by Christmas.

This confirms the idea which we expressed at the time, that these reports were put out as feelers of the public sentiment, and had their origin among the rebels. The writer to the Mercury does not appear to discredit the existence or the success of the compromise attempts, although he foresees the bitter disappointment which will be entailed upon the Southern people. He hopes, therefore, that the end of the war will not come until a brilliant and effective blow shall have been struck which will abash and humiliate the North.

All this looks as if the conviction were spreading among the rebels that they have got to back down from their position sooner or later, but they hope in some way to maintain their prestige still undiminished, if not actually enhanced. But here is their great mistake. No matter how or when the war may end, as overweening pride began it, that pride must have its fall. The political domination of slavery, of the sectional South, is gone forever. The taint of disloyalty will stick to it like the poisoned shirt of mythology. The discredit which broke down the old Federalists on account of the Hartford Convention, will be but a drop in the bucket compared to that which will weigh for generations upon the slave power, even admitting its full return to all the legal privileges and securities of the past. Its defenders will know better than ever to menace disunion again, or to calculate upon a "divided North," or to whisper a syllable about the omnipotence of cotton. They have torn away the veil of delusion which screened their idol, and now they must be content with the impression of repulsiveness which it makes on all. As to allowing this great vantage-ground to be lost to the loyal masses, by any diplomatic or military exploit, it will not be done. We will risk anything on that prediction.—*Boston Journal.*

Washington, July 8.—About one hundred Garibaldians who went over into Virginia to-day, owing to some disaffection, mutinied, and returned to Washington this evening in a state of great excitement. Troops are now being turned out to apprehend them. They will be shot down if they do not yield.

Married.

At Springfield, Mass., May 5th, by Eld. R. E. Ladd, Bro. Charles H. Smith of Thorndike, to Sister Rosa H. Stocking, of Westfield, daughter of the late Bro. Daniel Stocking.

In Stoughton, July 2d, by Eld. George Waugh, Mr. William W. Waugh to Miss Edna A. Drake, both of Stoughton.

In the city of Concord, N. H., at the residence of the bride's father, on the evening of July 3d, by Eld. T. M. Preble, Mr. Herman S. George, of Concord, to Miss S. Jennie Preble, only child of the officiating clergyman.

Notices, &c.

☞ A Brother in "Leonardsburgh, Delaware Co., Ohio," writes me for a copy of my Discussion, but omits to give his name. Will he please give his name? W. Sheldon.

Camp Meeting Notice.

The Annual Camp Meeting at Wilbraham will commence Monday, August 26th, and continue over the following Lord's day. It is expected that arrangements will be made with the various Rail Road companies, so that the fare will be reduced one half to those attending the meeting. Those of the friends who last year *subscribed* to help purchase the articles connected with the Boarding Department and to put the ground in order, who have not yet paid, are requested to forward the amount of their subscriptions, as soon as they can, to George T. Adams, 167 Hanover Street, Boston, Mass., the receipt of which will be acknowledged in the Crisis. Full particulars hereafter.

F. H. Berick,
Miles Grant,
Geo. T. Adams, } Committee.

Special Notice.

Eld. Miles Grant was appointed by the Christian Publication Society to act as Travelling Agent for the Crisis. Monies on subscription, for publications, and on account may, therefore, be paid to him and he will account to the office. Payments made in this way to Bro. Grant will be acknowledged in the Crisis the same as if remitted to the undersigned. Rufus Wendell,
Business Agent.

ESPECIAL BOOK NOTICE.
English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we got them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1 50; postage 15 cts.
Pearl, do. do. morocco, $1.6½; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $3.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. Wendell, per order of
Publishing Committee.

Appointments.

Worcester, (Warren Hall,) Sunday, July 21st and 28th. J. S. WHITE.

Hartford, Ct .... Sunday, July 14.
RUFUS WENDELL.

Concord, N. H. .... Sunday, July 14.
Boston, Mass. .... Sunday, July 21.
do. do. .... Sunday, July 28.
Springfield, Mass. .... Sunday, August 4.
do. do. .... Sunday, Aug. 11.
GEORGE STORRS.

T. S. Canfield will preach on the camp ground, three miles below Collinsville, on land owned by Bro. S Johnson, Sunday, July 14th.

Prospect, Ct. .... July 14.
Plymouth Hollow .... July 21.
Litchfield Station .... July 28.
Wrightville .... August 4.
Winsted .... August 11
J. K. BELLOWS.

At Chapinville, Ct., in the Union Meeting House, Saturday, July 13th, half-past seven o'clock, P. M. Sunday, July 14th, two and half-past seven o'clock, P. M.
Sunday, July 21st, at Ball's Pond, Union Meeting House, three o'clock, P. M.
Sunday, July 28th, at Peach Pond, in the Grove, half-past ten o'clock, A. M. and two P. M.; and at Deforest's Corner eight o'clock, P. M.
S. B. MUNN.

Loudon Ridge .... Sunday, July 21.
T. M. PREBLE.

Palmer Depot .... Sunday, July 14
Worcester .... Sunday, July 28.
H. PRATT.

Salem (Bro. Gunner's cong.) .... July 12.
Westboro, Mass. .... Sunday, July 14.
Worcester .... (evening) July 16.
Bristol, R. I. .... (evenings) July 17th and 18th.
Providence, R. I., and Attleboro, Mass., as Bro. Osler and Cunningham may arrange. Will they write me at Boston, or Westboro, Mass.? I will arrange for Boston hereafter. O. R. FASSETT.

Swansville .... Sunday, July 14.
Bound Pond .... Sunday, July 21.
Lincolnville (Young Town) .... July 23.
Milo .... Aug. 4.
Sebec .... Aug. 11.
Surry (North Bend) .... Aug. 18.
Surry (Morgan's Bay) .... Aug 25.
THOMAS SMITH.

Kennebunk Depot .... July 14.
Biddeford .... July 21.
Yarmouth .... July 28.
West Poland .... Aug. 4.
C. H. LEVERTON.

Bristol, Ct .... July 14.
GEO. CHAMPLIN.

Conway (where Bro. Pulsifer may appoint) July 13.
Goshen .... July 14.
Savoy .... July 15th, 16th and 17th.
Plainfield Pond .... July 18.
Goshen .... July 19.
Conway .... July 20 and 21.
GEO. A. OTIS.

Abington, Ct., to Dr. Huntington's people, Sunday, July 21st. R. V. LYON.

Morris, Ct .... July 14.
New Milford, Ct. .... July 21,
where the Grove Meeting was.
GEO. L. TEEPLE.

APPOINTMENTS CHANGED.

Warehouse Point, Ct. .... Sunday, July 14.
South Reading, Mass .... July 21.
Kennebunk Port the last Sunday in July and remain some five or six weeks.
W. S. CAMPBELL.

Lowell, Mass. .... July 14.
J. COUCH.

Lake Village, N. H .... July 21.
I. H. SHIPMAN

Holden, Me. .... Sunday, July 14.
East Grate Works .... Sunday, July 21.
D. A. JONES.

Worcester .... July 14.
Springfield .... July 21.
H. PRATT.

Bro. Frances A. Burbank has embraced the truth and feels it his duty to proclaim it to the world. He therefore will be at the following places:—
Portland (if not supplied) .... July 14.
Yarmouth, Me. .... July 20 and 21.
Others wishing his services will please write him at the above places. Bro. Burbank is a worthy young man and will do you all good.
HIRAM MUNGER.

Business Matters.

To Correspondents.

C. F. Hudson: On the 6th inst. we mailed to you at Hudson, O., prepaid, the Crisis of June 19th, 26th and July 3. Returned too late from Albany to mail any papers to "Kinsman, O." The note for Bro. C. H. P. we have dropped in the Boston P. O., Box 1435. We will write you when we learn your next whereabouts.

J. T. Ongley: We cancel the charge of 28 cents, though our Clerk says he does not remember that you were ever credited with the amount in Crisis, as you state.

D. H. Smith, Boston: Please call on us; we wish to show you letters concerning the camp-bed.

P. Cannon, 101 West 24th Street: You have now paid to the end of the current volume. We will discontinue the paper when the time is up, if you wish.

We are out of papers No. 16, June 26th.

Cash Receipts.

I. McCandis $3, 12 cts.

Mrs. L Dunn 327, Mrs. J M Dodge 338, Dl. Hogarth, p. pd., 313, S A Ridley 312, Noah Mayo 338, W Shapley 286, Oliver Athorn 327, D H Butler 325, H C Hayes 302, Jane Wood 338, G A Lewis 330, J Crowly 327, Ed. Brown 327, Henry Brown 327, Irene Venn 328, J M?, Hicks 33, D E Smith 327, Mrs. Benj. Miles 329, Le Roy Wait 312, Cor. Gilman 329, I Buckingham 303, A G Sawyer 313, C H Johnson 325, Mrs. G S Flint 314, C Swift 312,—$1.00 each.

John Taylor 288, Julius Stedman 290, Or. Langdon 290, Gilb. Christie 340, Saml. Harper 256,—$2.00 each.

Books and Tracts.

G A Otis $6.12, J Crowley 6 cts, J Lyle 19 cts, Ed. Brown $1.40, W L Carroll 12 cts.

Special Book List.

We have single copies of the following Books, which will be sent by express for the prices affixed in cash. They are about one third or one half below the usual prices. They may be had at this office, or of H. L. Hastings, Providence, R. I.

Literary and Theological Journal, by D. N Lord. Vol. I. One copy.—$1.50.

New Testament—Double *Pica type, very large*—the largest published. Imperial 8 vo. Flexible morocco covers, English copy. Price $3. Old persons can read it without spectacles.

The Apocryphal New Testament. One copy. $1.00.

R. C. Shimeall's great work on Chronology. (Price $2) for 1.75. One copy.

John Whitaker's Origin of Arianism disclosed. London, 1791. Half calf. An able work against "Unitarianism." $1.75. One copy.

The Provincial Letters of Blaise Pascal. One of the ablest assaults upon Jesuitism, by one of the ablest of writers. 50 cts. One copy.

Lectures to Young Men, on Important Subjects, by H. W. Beecher,—75 cts. One copy.

Swedish Movement Cure by G. H. Taylor. 90 cts.

The American Vocalist—one of the best collections of old and new tunes extant. (Price 75 cts) 62 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of *immortality* through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psukee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $1 00 per hundred.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

Reviewers Reviewed. Brief Replies to various Criticisms and other Arguments. 36 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 60 cts. Postage 16 cts.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

Treatise on Matt. 24 and 25. Price, 23 cts. Postage 7 cts. By I. C. Wellcome.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 60 cts; postage 10 cts.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the changing scenes of the day. Every one should have a copy. Price $3.00 per hundred,—5 cts. single. Postage 1 cent.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent single; 75 cts. per hundred. Postage 1 ct.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cents. Postage 1 cent. $3.00 per 100.

Words of Warning. 3 cents single; postage 1 ct.; $1.50 per hundred.

The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 5 cts. Postage 1 cent. $3.00 per 100.

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H. L. HASTINGS, 43 Weybosset St.,
PROVIDENCE, R. I.

January, 1860.

* * These publications can be obtained in Boston of Miles Grant, 167 Hanover st.; New York: G. W. Young, 138 William st.; Philadelphia: A. D. Tucker, 725 Erie st., and they can be ordered of the publisher through all Booksellers.

Bibles of the British and Foreign Bible Society. Minion, reference between the verses, $1.50 to $2.25. Bourgeois, marginal references, or references between verses, $1.50 to $2.12. Pearl, references between verses, $1.75. Marginal references, $1.50 to $2.25. Diamond, marginal references, 75 cts. to $1. Bindings, Roan, Calf and Morocco. [illegible]

From Eld. W. Sheldon.

Bro. Wendell:—Our West Point Grove meeting was a good meeting. The scattered saints were refreshed. The following ministers were in attendance:—C. W. Smith, G. W. Barnes, W. S. Shears, G. W. Turner, and myself. The preaching was timely, the prayer-meetings were spirited, the love feast on Sunday morning was refreshing, and the eating of the Lord's Supper at the large table on the Grove ground, at the close of the Sunday evening meeting, was a solemn and impressive season.

This meeting, in its spirit and result, was materially different from a Methodist camp-meeting which I attended a short time before, at which I listened to three sermons. I there found myself a personage of extensive notoriety. I appeared to be *the* mark to be fired at. Soon after getting on to the ground, a self-conceited priest, strutting up with lordly pomposity, said to me, "Well, sir, I suppose you don't like our way of doing business." To this I replied, "I have no fault to find with your practical arrangement; if we differed, it would probably be on points of doctrine." He tauntingly added, "I had rather labor to save a man who has got a soul, than one who has not got one." "So had I," was my reply, "for I should not think a man without a soul worth saving." Seeing he had not been rightly informed concerning my belief about the soul, and feeling ashamed to question me concerning my faith upon this topic, after such a random shot, the conversation ended; but the pop-gun artillery from the stand roared forth their pent-up vengeance at me, in the same random style, to all of which I listened with unruffled pleasure; for it *is* a pleasure to me to contrast the *weakness* of their puny arguments with the strength of truth. The last sermon to which I listened was from a presiding elder. He took for his text "Refuse profane and old wives' fables." He boldly took the position that when these new doctrines came up and claimed an investigation, we were under obligation to "*refuse them, without investigation*," illustrating the danger of investigation by a little boy chasing a butterfly till lost.

Doubtless this is the strongest argument they can produce for the preservation of their craft. This is fully endorsing the principle couched in a poem attributed to the British after a defeat by the Americans, from whom they fled in hot haste,—

"We beat as well as they,
We beat in running, and got away."

They feel confident that they can "beat" if they can only induce their people to keep out of the reach of the artillery of truth.

P. S.—A Grove meeting will be held near this place, (Ironton, Wis.,) commencing on the 12th of July, and holding over Lord's day following. W. S.

☞ [We subjoin the following, which was received after the above was put in type.—Ed.]

Bro. Wendell:—Our Baraboo Grove meeting is over. It was well attended, and left a deep impression upon many minds. Brethren Barnes, Smith and Shears were present to assist in preaching the word. The preaching took effect, and the prayer meetings were good. On Sunday night, between forty and fifty persons sat down to the Lord's table. This is cheering for this new field. May the good work still go on. We are not troubled in this region with that religion-killing theory, which denies the work of the holy Spirit on the heart, which has spread death in its wake in other parts of the west. We pity those who have fallen into this trap of the devil. We can as easily deny God as to deny his Spirit. May the Lord keep us.

W. Sheldon.

From Bro. James M. Weston.

Bro. Wendell:—We have but a few names of us in Keeseville who are waiting the coming of the Lord and trying to be ready to meet him with joy, and have a right to enter in to his kingdom. We have never had any preaching except what our dear Bro. Grant has labored with us last winter and this spring; still, we feel strong in the Lord and his truth. Praise the Lord for the light of his truth that he has revealed to us by his Spirit, that we need walk no longer in darkness, but now we rejoice in the light of life. We wish to be remembered by all of God's people in prayer that we may continue in his love and gain eternal life, and that numbers may be added to us of such as will be saved. Now, brother, you will of course see of how much importance the *Crisis* is to us; it is all the preaching we have. May God bless you and assist you to feed the flock of God, is the prayer of your brother in Christ.

Keeseville, N. Y., June 18.

From Bro. Jer'h. Carr.

Bro. Wendell:—I will do what I can to extend the circulation of the Crisis. I like it very much, and wish it might be in the hands of thousands more; we will do what we can and leave the result with the Lord. I am trying to hold up the truth as best I can, proclaiming the Lord at hand. May the Lord direct in all things. May the Lord bless you in your labors. I hope you have much of his grace to sustain you until the Master comes to give us immortality. O, blessed day! it will soon be here! May we be ready to say, "lo this is our God." Yours in the blessed hope.

South Albion, Me., June 9.

From Eld. R. V. Lyon.

Bro. Wendell:—I bid you a hearty welcome to the Editorial chair. Remember that you occupy a responsible position! God grant that you may be valiant for the *truth—the whole truth*, as revealed in the living oracles. Brother, you need the boldness and decision of a Luther, coupled with all the meekness of a Melancthon, in order that you may be successful in turning men to Jesus, by presenting the things concerning the kingdom and the name of Jesus.

But I took my pen to inform the readers of the *Crisis* that truth has not lost its power. In some hearts it finds a warm reception. It is easy to preach when you can see the falling tear freely dropping from the eye, and a heavenly smile resting upon the faces of Our Father's family, as the words of life fall from the lips of the heralds of the good news;—easy to preach when the place of worship is full and running over with human beings, who will listen with breathless attention to the strange doctrine, (as some call it) which I present. My heart is full while I write—mercy lingers—Heaven is waiting, and souls may be brought into a saveable state, and at last reach the glory-capped hills of our Eden home!

Since my last for the *Crisis*, I have baptized nine *mortal souls* into the Christ for the remission of sins; and, on their way rejoicing, they are journeying for the fair fields of Eden! while I am on my way to preach the good news to both families who shall assemble at Adams' Mills.

On board the Bay Quinte, June 27, '61.

From Sister S. S. Craft.

Dear Bro.:—I have no other preaching but the *Harbinger* and *Crisis*. I could not do without them on any account. I would rather do with one less meal per day, for I am away so far from any of my dear brethren and sisters—out of the range of any of them. Dear Brother, if any of my brethren should visit Cincinnati, do come twenty-two miles below. You will find the poor lonely one here ready to receive you, and you shall not go away empty handed. If I say God bless you, I will do as well as say. And I must say I am well pleased with the *Crisis*; I read its pages with joy, and when I am lonely and sorrowful, I find something there to console and comfort me. I love what I read there next to my Bible. I ask an interest in the prayers of my brethren, that I may not fall by the way, but that I may watch and pray, and be found ready to meet my Savior with joy. Your Sister in hope.

Lawrenceburgh, Dearborn Co., Ind.

From Bro. T. Ongley.

Dear Bro. Wendell:—For the first time I use your name in writing to the Crisis. I hope that you will be able to present to the household of faith, from time to time, that portion of meat that will be in due season; also, to stir up the watchmen to their duty, that the trumpet may be made to give a certain sound, and the people be ready when the change shall take place in the kingdoms of the world. I am satisfied that the rightful heir is soon coming to reign. Let us be ready to hail him with joy, is the prayer of your brother in Christ Jesus.

Blooming Valley, Pa., June 26.

Obituary Notices.

Sister Sarah R., wife of Bro. Wm. Shapley, fell asleep in Jesus June 11th, 1861, aged forty-one years.

This beloved sister gave her heart to the Lord in 1837, and joined the Methodist church. She, with her husband, remained with that body in good standing until 1842, when the proclamation, "Behold the Bridegroom cometh!" was proclaimed in this city (Portsmouth), which they gladly received and proclaimed to others. They, with others, had to withdraw from the church, as they had embraced views that were not considered Methodistical. Nevertheless they,—being satisfied their faith was Biblical,—continued in well doing, rejoicing in the blessed hope. Their house was always a pilgrim's home, as our preacher's know, and the subject of this notice a devoted Martha, ready to administer to their wants.

For some three years Sister S. has had her constitution much impaired by sickness at different times. Last fall she was deprived of the use of her limbs by paralysis, from which she only partially recovered. Combinations of diseases seemed to develop themselves at this time, and gradually wasted her system until the dropsy terminated her life. She did not believe death was an angel of mercy, nor the voice of Jesus to call her to his arms. Yet she had no fear of death. She was satisfied God's grace was sufficient in all emergencies. She frequently said to her husband, "don't hold me! let me go!" And often said to me she would like to live until our Savior comes, if she could only do good; but if not, she preferred to fall asleep than to live and suffer. She looked to the resurrection with deep interest, expecting to greet the saints, and her lovely and only daughter, who died some three years ago.

Her husband feels deeply his loss. The affectionate and only son expressed his deep grief in this touching sentence: "What can we do without mother? It would be better if it were me." Three sisters, who are lone widows, and one brother, with many others, (our church not excepted) are mourning. May our Heavenly Father sustain our dear brother and son, and give us all the consolation we need in this hour of affliction. By grace aiding, let us all meet our Sister in the coming kingdom. Funeral attended by the writer.

W. Pratt.

Died, in Grant County, Indiana, May 23d, 1861, of typhoid fever, Bro. John Graham, in the sixty-ninth year of his life.

Bro. Graham was a resident of Springvlle, Wis., but was on a visit to Indiana when he closed his earthly career. He was born within five miles of Harper's Ferry, Va., and united with the Presbyterian church about thirty-six years ago. About thirty years ago he became a believer in the non-immortality of man. He was firm in the belief that the coming of Christ is near. He leaves a wife and thirteen children to mourn.

Father Graham will be greatly missed in the vicinity of his home, as he was extensively known, and never backward in defending the truth. He will not be soon forgotten. He testified on his death bed that he was ready to sleep in Jesus.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Long will Father Graham live in the memory of the writer for his deeds of benevolence. But he has passed away; he sleeps in the enemy's land for a little while. Soon he will live again to die no more. W. Sheldon.

Died, at Winchester, Conn., May 25th, 1861, of scarlet fever, Frank Amos, only son of Lewis and Caroline P. Andrews, aged nine years.

Our hearts are sad, but we mourn not as those without hope. We know we shall see him again, where sorrow's tears shall not be shed nor hearts be sad. Frank was one of the good boys, always obedient to his parents, and loved to read his Bible in the long winter evenings that are past. He would sit from early candlelight until nine o'clock and read from the sacred pages; and when told that it was bed time, would say, "let me read this chapter first." He was a thoughtful child; selected for his reading books on religious subjects; when other children were at play, Frank might often be seen sitting under some tree, or on the fence top, in deep study. But, dear one, he is gone from our embrace; we bade him the last farewell on earth, and kissed him for the last time until we meet in the kingdom. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. Praise the Lord, O my soul. Lewis Andrews.

FOREIGN NEWS.

GREAT BRITAIN.

Lord Chancellor Campbell was found dead in his bed-room on the morning of the 23d. He retired in the evening previous in good health. His death was caused by the rupture of a blood-vessel.

The Times continues to maintain that Americans have no ground for abusing England, beyond mortification at England's lack of appreciation, and says the Northerners have thrown themselves into a passion, and must be left to recover.

Sir Archibald Allison, in a letter to Cassius M. Clay, contends that the American Constitution is a failure, and recommends a national church and a monarchy as a remedy.

The conflagration in London, briefly telegraphed by the Persia, was the most disastrous that has occurred for generations. Immense piles of warehouses, on the Surrey side of London bridge, filled with all kinds of produce, were destroyed. The loss exceeded two millions sterling. Some of the estimates make the extent of the loss from three to four millions sterling.

The Prince and Princess Frederick William of Prussia had arrived in England on a visit to the Queen.

Mr. Cobden addressed his constituents at Rockdale on the 26th. He eulogized the French Government and the commercial treaty with that country denounced the volunteer movement in England, and ridiculed the bugbear idea of a French invasion.

The recognition of Italy by France has been formally announced in the Moniteur by Ricasoli in the Italian Parliament. The latter said the diplomatic relations of the two countries would soon be re-established.

The Roman question is still pending, and a favorable solution is hoped for.

A party of Bourbonists who landed near Syracuse were arrested by the troops, and 23 were afterward shot.

The new treaty of commerce between France and Brazil is confirmed. It will involve a general remodelling of tariff duties.

HUNGARY.

The agitation in Hungary is reported to be increasing.

Funeral services at Pesth in honor of Cavour were interdicted by telegraphic orders from Vienna.

It is reported that additional troops are under orders for Hungary.

Reports had been current that the English Ambassador at Vienna had insisted on the solution of the Hungarian question.

The Paris correspondent of the London Times says Ricasoli's note, in reply to the French recognition, is firm and uncompromising. He does not admit of reservations and declines entering into any engagement as to the future, which would interfere with the completeness of the new kingdom.

Abdul Medjid, Sultan of Turkey, whose death was announced by the last steamer, was thirty-nine years old at his death. He ascended the throne in 1839. The empire was in a disturbed condition, and his reign would have been short but for the intervention of England and Germany. Since the treaties of 1840 and 1841, the Sultan has been but an instrument in the hands of others. He had the good sense, however, to follow the advice of so liberal a minister as Reschid Pacha, in authorizing many important reforms. His conduct, also, toward the Hungarian refugees will be remembered to his honor. His death had been expected for some time.—*Boston Jour.*

Christianity Down South.

[We are permitted to make the following extract from a private letter recently written by a clergymen of Cincinnati.—*Hartford Press.*]

Yesterday I attended the daily prayer-meeting, where the following remarks were made by the Rev. Mr. Cooper, late of Brownsville, Tenn. I repeat his words as nearly as I can remember:

"My brethren and sisters, I thank God that I once more breathe the air of Liberty. Help me to bless the Lord that I have reached a place where christians meet to pray. For months I have heard no prayer but for strength to kill the Yankees. They only thirst for blood. Even the religious women of my church spend their time in target shooting, and wear revolvers at their waist; and one of them, whom I always esteemed a most pious woman, declared she was perfectly willing to go to hell if she could first kill one Yankee. Smiths are constantly employed in manufacturing knives, for they expect a hand to hand fight, and their only cry is blood, blood. They will listen to no reason and regard no truth. God has evidently sent them strong delusions to believe a lie. I have been many years a pastor of a church in B., and have never spoken on the subject of politics. At a public meeting, a few nights since, it was resolved that I should leave the state or be hanged. A friend informed me of the fact, and by his assistance I escaped with my family, leaving everything I possessed in the hands of my enemies. Oh! praise the Lord with me for my deliverance."

Mr. C. is a minister of the Old School, Presbyterian church, and I suppose the foregoing fairly represents the spirit of secession.

The Object of the War.—Gerrit Smith, the well known abolitionist, in a published letter, expresses the belief that the war is sure to end in emancipation, but even he says of the conflict on its present basis:

"Some speak as if the abolition of slavery were the object. But the putting down of the gigantic conspiracy against the Government is it. That and nothing else is it. In other words, the one object of the uprising is to save the nation from being broken up into thirty or forty nations—the doctrine of its assailants being that each State is a sovereignty, is a nation. We confess that we are all the more eager to preserve our Government because of the infamous pro-slavery character of that which is thrust forward to take its place. But no government can be so good as to reconcile us to the fraudulent and forcible displacing of our own by it."

Compromise on the Other Side.

A letter from Richmond, June 26, published in the Charleston Mercury—and from which we make an extract elsewhere—throws out some things which may possibly afford light on the compromise rumors which were so prevalent a fortnight ago. It seems the same rumors were then flying about the rebel camp, and had taken so confident a shape that the end of the war was predicted by Christmas.

This confirms the idea which we expressed at the time, that these reports were put out as feelers of the public sentiment, and had their origin among the rebels. The writer to the Mercury does not appear to discredit the existence or the success of the compromise attempts, although he foresees the bitter disappointment which will be entailed upon the Southern people. He hopes, therefore, that the end of the war will not come until a brilliant and effective blow shall have been struck which will abash and humiliate the North.

All this looks as if the conviction were spreading among the rebels that they have got to back down from their position sooner or later, but they hope in some way to maintain their prestige still undiminished, if not actually enhanced. But here is their great mistake. No matter how or when the war may end, as overweening pride began it, that pride must have its fall. The political domination of slavery, of the sectional South, is gone forever. The taint of disloyalty will stick to it like the poisoned shirt of mythology. The discredit which broke down the old Federalists on account of the Hartford Convention, will be but a drop in the bucket compared to that which will weigh for generations upon the slave power, even admitting its full return to all the legal privileges and securities of the past. Its defenders will know better than ever to menace disunion again, or to calculate upon a "divided North," or to whisper a syllable about the omnipotence of cotton. They have torn away the veil of delusion which screened their idol, and now they must be content with the impression of repulsiveness which it makes on all. As to allowing this great vantage-ground to be lost to the loyal masses, by any diplomatic or military exploit, it will not be done. We will risk anything on that prediction.—*Boston Journal.*

Washington, July 8.—About one hundred Garibaldians who went over into Virginia to-day, owing to some disaffection, mutinied, and returned to Washington this evening in a state of great excitement. Troops are now being turned out to apprehend them. They will be shot down if they do not yield.

Married.

At Springfield, Mass., May 5th, by Eld. R. E. Ladd, Bro. Charles H. Smith of Thorndike, to Sister Rosa H. Stocking, of Westfield, daughter of the late Bro. Daniel Stocking.

In Stoughton, July 2d, by Eld. George Waugh, Mr. William W. Waugh to Miss Edna A. Drake, both of Stoughton.

In the city of Concord, N. H., at the residence of the bride's father, on the evening of July 3d, by Eld. T. M. Preble, Mr. Herman S. George, of Concord, to Miss S. Jennie Preble, only child of the officiating clergyman.

Notices, &c.

☞ A Brother in "Leonardsburgh, Delaware Co., Ohio," writes me for a copy of my Discussion, but omits to give his name. Will he please give his name? W. Sheldon.

Camp Meeting Notice.

The Annual Camp Meeting at Wilbraham will commence Monday, August 26th, and continue over the following Lord's day. It is expected that arrangements will be made with the various Rail Road companies, so that the fare will be reduced one half to those attending the meeting. Those of the friends who last year *subscribed* to help purchase the articles connected with the Boarding Department and to put the ground in order, who have not yet paid, are requested to forward the amount of their subscriptions, as soon as they can, to George T. Adams, 167 Hanover Street, Boston, Mass., the receipt of which will be acknowledged in the Crisis. Full particulars hereafter.

F. H. Berick,
Miles Grant, } Committee.
Geo. T. Adams,

Special Notice.

Eld. Miles Grant was appointed by the Christian Publication Society to act as Travelling Agent for the Crisis. Monies on subscription, for publications, and on account may, therefore, be paid to him and he will account to the office. Payments made in this way to Bro. Grant will be acknowledged in the Crisis the same as if remitted to the undersigned. Rufus Wendell,
Business Agent.

ESPECIAL BOOK NOTICE.
English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1 50; postage 15 cts.
Pearl, do. do. morocco, $1.61; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. Wendell, per order of
Publishing Committee.

Appointments.

Worcester, (Warren Hall,) Sunday, July 21st and 28th. J. S. WHITE.

Hartford, Ct .... Sunday, July 14.
RUFUS WENDELL.

Concord, N. H. .... Sunday, July 14.
Boston, Mass. .... Sunday, July 21.
do. do. .... Sunday, July 28.
Springfield, Mass. .... Sunday, August 4.
do. do. .... Sunday, Aug. 11.
GEORGE STORRS.

T. S. Canfield will preach on the camp ground, three miles below Collinsville, on land owned by Bro. S Johnson, Sunday, July 14th.

Prospect, Ct. .... July 14.
Plymouth Hollow .... July 21.
Litchfield Station .... July 28.
Wrightville .... August 4.
Winsted .... August 11
J. K. BELLOWS.

At Chapinville, Ct., in the Union Meeting House, Saturday, July 13th, half-past seven o'clock, P. M.
Sunday, July 14th, two and half-past seven o'clock, P. M.
Sunday, July 21st, at Ball's Pond, Union Meeting House, three o'clock, P. M.
Sunday, July 28th, at Peach Pond, in the Grove, half-past ten o'clock, A. M. and two P. M.; and at Deforest's Corner eight o'clock, P. M.
S. B. MUNN.

London Ridge .... Sunday, July 21.
T. M. PREBLE.

Palmer Depot .... Sunday, July 14
Worcester .... Sunday, July 28.
H. PRATT.

Salem (Bro. Gunner's cong.) .... July 12.
Westboro, Mass. .... Sunday, July 14.
Worcester .... (evening) July 16.
Bristol, R. I. .... (evenings) July 17th and 18th.
Providence, R. I., and Attleboro, Mass., as Bro. Osler and Cunningham may arrange. Will they write me at Boston, or Westboro, Mass.? I will arrange for Boston hereafter. O. R. FASSETT.

Swansville .... Sunday, July 14.
Round Pond .... Sunday, July 21.
Lincolnville (Young Town) .... July 23.
Milo .... Aug. 4.
Sebec .... Aug. 11.
Surry (North Bend) .... Aug. 18.
Surry (Morgan's Bay) .... Aug 25.
THOMAS SMITH.

Kennebunk Depot .... July 14.
Biddeford .... July 21.
Yarmouth .... July 28.
West Poland .... Aug. 4.
C. H. LEVERTON.

Bristol, Ct .... July 14.
GEO. CHAMPLIN.

Conway (where Bro. Pulsifer may appoint) July 13.
Goshen .... July 14.
Savoy .... July 15th, 16th and 17th.
Plainfield Pond .... July 18.
Goshen .... July 19.
Conway .... July 20 and 21.
GEO. A. OTIS.

Abington, Ct., to Dr. Huntington's people, Sunday, July 21st. R. V. LYON.

Morris, Ct .... July 14.
New Milford, Ct. .... July 21,
where the Grove Meeting was.
GEO. L. TEEPLE.

APPOINTMENTS CHANGED.

Warehouse Point, Ct. .... Sunday, July 14.
South Reading, Mass .... July 21.
Kennebunk Port the last Sunday in July and remain some five or six weeks.
W. S. CAMPBELL.

Lowell, Mass. .... July 14.
J. COUCH.

Lake Village, N. H. .... July 21.
I. H. SHIPMAN.

Holden, Me. .... Sunday, July 14.
East Grate Works .... Sunday, July 21.
D. A. JONES.

Worcester .... July 14.
Springfield .... July 21.
H. PRATT.

Bro. Frances A. Burbank has embraced the truth and feels it his duty to proclaim it to the world. He therefore will be at the following places:—
Portland (if not supplied) .... July 14.
Yarmouth, Me. .... July 21.
Others wishing his services will please write him at the above places. Bro. Burbank is a worthy young man and will do you all good.
HIRAM MUNGER.

Business Matters.

To Correspondents.

C. F. Hudson: On the 6th inst. we mailed to you at Hudson, O., prepaid, the Crisis of June 19th, 26th and July 3. Returned too late from Albany to mail any papers to "Kinsman, O." The note for Bro. C. H. P. we have dropped in the Boston P. O., Box 1435. We will write you when we learn your next whereabouts.

J. T. Ongley: We cancel the charge of 28 cents, though our Clerk says he does not remember that you were ever credited with the amount in Crisis, as you state.

D. N. Smith, Boston: Please call on us; we wish to show you letters concerning the camp-bed.

P. Cannon, 101 West 24th Street: You have now paid to the end of the current volume. We will discontinue the paper when the time is up, if you wish.

We are out of papers No. 16, June 26th.

Cash Receipts.

I. McCandle 308, 12 cts.

Mrs. L Dunn 327, Mrs. J M Dodge 328, Dl. Hogarth, p. pd., 313, S A Bailey 313, Noah Mayo 328, W Shapeley 296, Oliver Athorn 327, D R Butler 325, H C Hayes 302, Jane Wood 328, G A Lewis 310, J Crowly 327, Ed. Brown 327, Henry Brown 327, Irene Fenn 325, J M7, Hicks 32, D E Smith 327, Mrs. Benj. Miles 329, Le Roy Walt 312, Cor. Gilman 329, I Buckingham 308, A G Sawyer 315, C H Johnson 325, Mrs. G S Flint 314, C Swift 312,—$1.00 each.

John Taylor 288, Julius Stedman 299, Or. Langdon 299, Gilb. Christie 340, Saml. Harper 356,—$2.00 each.

Books and Tracts.

G A Otis $6.13, J Crowley 6 cts, J Lyle 19 cts, Ed. Brown $1.40, W L Carroll 12 cts.

Special Book List.

We have single copies of the following Books, which will be sent by express for the prices affixed in cash. They are about one third or one half below the usual prices. They may be had at this office, or of H. L. Hastings, Providence, R. I.

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Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

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The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

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H. L. HASTINGS, [illegible] Providence, R. I.

January, 1861.

[illegible] of Miles Grant, 167 Hanover [illegible]

To-Day.

A sound of tumult troubles all the air,
Like the low thunders of a sultry sky,
Far-rolling ere the downright lightning's glare:
The hills are blaze red with warning; foes draw nigh,
Treading the dark with challenge and reply.
Behold the burden of the prophet's vision—
The gathering hosts—the Valley of Decision,
Dusk with the wings of eagles wheeling o'er.
Day of the Lord, of darkness, and not light!
It breaks in thunder and the whirlwind's roar!
Even so, *Father! Let thy will be done*—
Turn and o'erturn, end what thou hast begun
In judgment or in mercy; and as for me,
If but the least and frailest, let me be
Evermore numbered with the truly free,
Who find thy service perfect liberty!
I fain would thank Thee that my mortal life
Has reached the hour (albeit through care and pain,)
When Good and Evil, as for final strife,
Close dim and vast on Armageddon's plain;
And Michael and his angels once again
Drive howling back the spirits of the night.
O! for the faith to read the signs aright,
And from the angle of thy perfect sight
See Truth's white banner floating on before;
And the good cause, despite of venal friends
And base expedients, move to noble ends:
See Peace with Freedom make to Time amends,
And, through its clouds of dust, the threshing-floor,
Flailed by thy thunder, heaped with chaffless grain.

—*John G. Whittier.*

For the Crisis.

The Hope of the Church.—No. 4.

When announcing to Mary the strange fact that she was to be the mother of the promised Messiah, the angel Gabriel said of him, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

I suppose if it were announced that Louis Napoleon's eldest son should succeed him on the throne, and reign during his lifetime over the empire of the French, no one would say, "that means that he will exercise a spiritual dominion over the hearts of his countrymen!" If we were to read that Queen Victoria had abdicated her throne to the Prince of Wales, none of us would be disposed to say, "she does not mean that she is literally to relinquish her rule on the throne of England to her eldest son, but he is going to China, and there exercise dominion over the hearts of men universally!" How foolish such an idea would seem to every one. It would be well understood that if the heir of Louis Napoleon succeeded to his throne, and ruled over the French people, he would occupy the seat of government now occupied by its present Emperor, and rule over the same nation. The successor to the throne of the Queen of England would have his seat at the capital of that realm, and reign over [illegible] commentators, when criticizing this prediction respecting Christ, instead of acting by this rule, and locating the throne of David where it was located prior to its overthrow, and accepting the reign as literal, over a literal people, they say Christ's throne is in heaven, and his kingdom is a mediatorial kingdom; his reign a spiritual reign; and the kingdom is set up in the heart of every true believer, and Christ reigns over him, bringing all he is and has into obedience to himself.

"The kingdom of Christ," says Mr. Longhing, in his Notes on this passage, "is twofold. 1st. It consists in a spiritual dominion over the wills and affections of men by moral influences, by which they subject themselves to his laws and authority. This may be termed an inward spiritual kingdom. 2d. It consists in that exercise of external government over the world, as Head of the church, and for her benefit, by which his truth, in all its righteous and peaceful influences, shall be established. This government embraces all these discoveries, improvements, and changes that are taking place in the earth, and which will ultimately subserve the moral recovery of mankind, through the overruling providence of Christ as mediator. This distinction (of a two-fold kingdom) removes the discrepancy which might otherwise be supposed to exist between the declaration that the kingdom of Jesus should 'have no end,' and the statement made in 1 Cor. 15: 28, where it is said that, after the world is judged, he shall deliver up the kingdom to the Father. Christ's *mediatorial* kingdom will end with the present world, as there will then be no longer need for it; but his spiritual dominion in the minds and affections of holy, reasonable beings, will continue to all eternity; and Jesus will still preside as Head over the redeemed in heaven, and perform such acts of government as their condition may allow, and circumstances require."—Macknight.—Benson. Is not that sound logic? How will it do to examine it by the light of God's word?

"The Lord God shall give unto him the throne of his father David." Was that ever in heaven? We do not read of its ever being removed from its locality, "Mt. Zion, in Jerusalem," to heaven; and, until we have evidence of the fact, we shall not believe it. The commentator assigns to Christ a throne and kingdom now, during the gospel age. The scripture tells us that Christ has sat down on his *Father's* throne, and does not place him on his *own* throne until he appears in his glory, with all the holy angels, to judge the assembled nations. "When the Son of man shall appear in his glory, *then* shall he sit upon the throne of his glory." Matt. 25: 31. Those who overcome, have the promise of sitting with Christ on *his throne*; "even as I," he says, "have overcome, and am set down with my Father on *his* throne." Rev. 3: 21. The disciples who followed Jesus during his earthly sojourn, were taught by him that "in the regeneration, when the Son of man should sit *upon the throne of his glory*, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. The time when Christ shall sit upon his throne of glory is here connected with the regeneration, re-creation, or times of restitution, restoring back of the earth, and all things lost through Adam; and Peter tells us that the heavens must receive Jesus Christ until this time of restitution arrives, and then he will be sent forth for the accomplishment of that long predicted work; and the throne of *his glory* will not be in heaven, but at Mount Zion in Jerusalem, where his father David reigned.

M. D. W.

For the Crisis.

The Favorite Hymn.

"What is your favorite hymn, Emma?" said little Kate to her friend, one Sabbath evening, as they were sitting on the front steps of a lovely cottage, not far from Boston.

"They sang my hymn in school this morning," replied Emma. "I like it so much—'I want to be an angel.'"

"It sounds well enough, to be sure; but then, I love those hymns best that are *true*," said Kate, thoughtfully.

"Why, Kate, I thought *all* hymns were true. What do you mean? Would'nt you like to be an angel, and wear a golden crown, and live in heaven where there is no night, or sickness? To have all our friends with us, and be so happy? Then there will be such nice music on harps of gold!"

"Yes, I should like all that, Emma, but I don't know how to think of a spirit doing such things, and I do not feel as if I should enjoy anything till my body is raised from the grave. Mother says she thinks our resurrection bodies will be in the likeness of Christ's glorified body, such as he appeared to the disciples on the Mount of transfiguration. I know many people believe that their friends, when they die, become angels, but I do not read of this in my Bible. It speaks of 'death as a sleep.' It seems to me that christians must be dearer to the Savior, who died for them, than angels can be."

"I wish you could see the picture of an angel in brother Fred's Sunday School paper," said Emma.

"Why! is it as you wish to look?"

"No, indeed," she said, laughing. "Why do they always make them so silly looking, I wonder? I can think of nothing but a man-butterfly. But I must go home after we have sung *your hymn*."

Their hearts and voices both blended in the sweet lines, so familiar to all children,—"I think when I read that sweet story of old."

AMY.

For the Crisis.

This World One Vast Scene of Sorrow.

Let us for one moment glance at the world as it now exists, and what a gloomy spectacle is presented to the mind! The blasted schemes of youth, the anxious cares of riper years, and the deep groans of wrinkled, decrepit, tottering old age! Fix your attention on family trials. Here a prodigal father ruins his children, and undutiful children break the hearts of fond parents; there an unkind husband embitters the life of a fond and loving wife, or an imprudent wife stains the honor of her husband; a servant disobeys; a relation misbehaves; a son lies ill; a tenant breaks; a neighbor provokes; a rival supplants; a friend betrays; an enemy triumphs;—peace seldom continues one day. Listen to the wail of the afflicted, the moans of the disconsolate, the complaints of the oppressed, and shrieks of the tortured. Consider the deformity of the faces of some, and the distortion or mutilation of the limbs of others. To awaken your compassion, here a beggar holds out the stump of an arm or a thigh; there a ragged wretch hops after you upon one leg and two crutches; and a little further you meet with a poor creature using his hands instead of feet, and dragging through the mire the cumbrous weight of a body without limbs. Imagine, if you can, the hardship of those who are destitute of one or more of their senses. Here the blind is guided by a dog, or gropes for his way in the blaze of noon; there the deaf lies unconscious on the brink of ruin, inattentive to the loudest calls; here sits the dumb, sentenced to eternal silence; there the idiot, doomed to perpetual childhood; and yonder the paralytic shakes without intermission, or lies senseless, the frightful image of a living corpse Add to these the tears of the disappointed, the sorrows of the captives, the anxieties of the accused, the fear of the guilty, and terrors of the condemned. Take a tour through jails, inquisitions, houses of correction, and places of execution; proceed to the mournful rooms of the languishing, wearisome beds of the sick, and let us glance at the multiform ways in which poor, sorrowing man is made to feel the chastening rod.

Let us contemplate the world as it now exists: the ruins of cities and kingdoms, the calamities of wrecks and sieges, the horrors of sea fights and fields of battle, with all the crimes of devastation and cruelties that accompany revenge, contention and war,—and you will fain exclaim, in the language of Job, that "man is born unto trouble as the sparks fly upwards."

Is there, then, to be no change in this gloomy scene? O! yes. Bright visions which awakened those prophets of old are about to commence; war and rapine are sweeping over earth; the sighs and groans of earth are nearly complete. Poor pilgrim! cheer up; beyond this arid desert lie the sweet fields of Eden, all clothed in unfading verdure. No sorrow—no graveyards; the great foe of happiness here—Death—will be destroyed. Then press on, give not o'er the struggle, but look beyond the dark clouds and see the smiling face of a friend—a Savior, who stands with outstretched arms to receive you to his home in those mansions of everlasting peace and quiet.

J. L. H.

Tuftonboro, June 18th, 1861.

For the Crisis.

Notes by Railroad.

I suppose the object of making notes, as we pass from point to point in the labors of the ministry, is to give information of the condition of the cause with us as a people, to the saints scattered abroad, for the confirmation of their faith and the encouragement of their hope, which, though it may not be necessarily and dependently, nevertheless, quite naturally, will refer to the general condition in respect to union of feeling, harmony of action, interest in the fulfillment of prophecy, engagedness in the work of God, and whatever features may exist by which to show the true position. A minister who travels, doing the work of an evangelist, may be compared to a faithful *scout*, who returns to give an account at head quarters of the state of the country, position of the enemy's forces, inroads upon the ground of the opposers of truth, whether the lines are broken or strong, and the passes and fortresses with the batteries manned. The advance guard or the picket may be of equal service with the main column; while the *advance* may have to dodge, advance and retreat, fly for shelter, and go to great extremes of self-denial and even experiment to succeed—even greater necessity may exist for such action than the shock of battle itself; the solid column, whose tread shakes the earth, marches to certain victory and glory where the *light horse* has scoured the plains and prepared for the action.

In some sense, to write notes is pleasing; to read them, when written by some persons, is gratifying. The real sensible and rational views, which we find in many accounts, are profitable; but to set down amusing circumstances, to gratify our disposition to tell stories to interest and promote the marvellousness of a class of readers, would, if nothing more were aimed at, be a waste of space, time, labor and money.

My first appointment on this tour was at Warehouse Point. Here we had a good meeting on Sunday; but it is necessary to say that a united state of feeling does not exist, and we are, no doubt, all sorry for it. I am. I love all the friends there. There are many friends of the Lord in that region. There is no very serious difficulty. I wish the causes of it were allayed. There is enough to interfere with the advancement of the cause, and a revival. We have some old and tried brethren, who have borne the burden and heat of the day. May God bless them. I always find a pleasant home and hearty sympathy with them.

I passed through Springfield, to hear again of the sad havoc made by the latest exhibition (in that place) of a wolf in sheep's clothing, and a pretty thin garment he had at that,—not much wool. The dear old travel-worn and battle-scarred friends of the cause and of Christ are filled with sorrow. They have bowed in grief under the prostrating blow. The church was beginning to be united, and was prepared to prosper, having a beautiful hall in which to worship; now broken in pieces, poor and disheartened, she can hardly be expected to take her position in that city. There was a position—a grand mission for an Advent church in Springfield. It may be too late now to recover and rise to the effort. I saw what that Adams was, and cautioned the people when he was in the *crest*,—but of what use? There were some at least taken, and to talk of moderation and carefulness, was to make one's self an "old fogy." Perhaps a good might have come out of what some call evil. *We* knew that he was a base, miserable counterfeit—a Mormon, with the excrescences of the system upon him! Let this case be a solemn warning to the Advent churches. It were better to have the old and tried, or the new that are accredited and known, if they do not blaze away so much upon the *gifts*, and talk of raising the dead, than to have these exotics that thrive in a hot bed, and make it with their own slime.

My next appointment to preach was at Holliston, Mass. Here I found the trial of the brethren and my own trials a subject of serious consideration. There are, as in many places, a few that love our doctrines, and occasionally get away to hear. They have no meeting. I think they might have—indeed, it is a duty. Let me assure the brethren there that I bear them love, and hope they may prosper. We did not accomplish any thing except visiting a few families. With proper arrangements, there might be a good interest secured in H. I was at fault myself (from ignorance) at first, in not making more decided efforts to advertise the meeting. I found some pleasant acquaintances in the faith.

My next Sunday was passed at South Reading. On my way down, I called upon Bro. Charles Perry, at Natic, who remains firm and waiting in hope of the kingdom of God; also stopped at Bro. Loker's. These two families are about all we can count in that place. It is always interesting to me to visit those *who stand thus alone*. At South Reading we had a good Sabbath meeting, but the number is reduced. Good and true they all appear to be who are left.

Preached once at Bro. Lock's, in Stoneham. Next, I should preach of an evening at Lawrence. After much difficulty I found Bro. Churchill, and had a very interesting meeting in the evening. There is salt at that city, *and salt is good!* The position of the waiting church is the seasoning to preserve the theological supplies at the present time. The theme mainly was the troubles of the times, as indicating the fulfillment of prophecy and the coming of the Lord.

With a heaviness that I could not well understand—but referred it to fatigue and the natural effect of a "poor look"—I started for Exeter. Well, my visit was exceeding pleasant to me, and, I trust, profitable to the church. I really felt that more faith prevailed there than I had supposed. I should be happy to visit them again.

At Portsmouth, N. H., I renewed my acquaintance with old and abiding friends of the cause. Spoke with freedom, and rejoiced with my old fellow laborer, Walter, who is in feeble health yet, and for whom I would bespeak the consideration of the friends in respect to his health. Beloved, as he is at P., and necessary as himself and family appear to be, is it not well to reflect that his constitution cannot bear the rigors of the climate so far east? I fear that another winter may be too much for him; but perhaps this should not be expected in my article. Health, to an Advent minister, must be the greatest considerable blessing. Sick and poor, without friends, health and youth gone, upon what shall we depend in the day of his decline and feebleness? Bro. Pratt should have rest, and a climate adapted to his health and constitution; must have a chance to go inland, where the climate is more uniform, or he will not remain long in the field. May the Lord bless him abundantly.

I returned to Salem, where I spent Sunday, the 16th. I was very kindly urged to occupy the desk, and had a refreshing season with the brethren, who seem to be in a good position. Bro. Berick is firm as a rock for the cause, and devoting his energies for its advancement. I shall ever feel grateful for the kind consideration of the brethren at S.

Returning to Portsmouth, I spent a day or two in recreation—visiting with Bro.'s Pratt, Munger, Burbank, and the beloved in the Lord at P.; in which we were entertained at the most beautifully located farm-house of Bro. Shannon, two or three miles up the noble Piscataqua. Went sailing, fishing, and feasting upon our piscatory acquisition; visited the Navy Yard at Kittery, and made bold to get a pass from Commodore Pearson himself to go anywhere. The grand, new, unfinished ship Franklin was the principal object of attraction. If you want to see one great place where they prepare for war, go to the Navy Yard, and tell me then if there is an immediate prospect of the world's conversion and the millennium!

By the way, in coming to Portsmouth, I met the train containing the second New Hampshire regiment. On the first engine was a large likeness of Washington; the stars and stripes in profusion; two muskets of ancient pattern, on one of which, fixed as a bayonet, was a scythe. Is a scythe a kind of pruning hook? It had been beaten at the heel, and made into a spear. I have heard that the steel of ploughshares has been wrought into swords in this country. In Collinsville, instead of making steel ploughs, as they did, they make sabre (sword) bayonets! Let any scarcity of iron or steel occur in the manufacture of arms, and we shall see the conversion of implements of husbandry into instruments of warfare. I see that a battallion from some Southern State is to be armed with scythes fixed to pike staffs. The rifled cannon, with the Sawyer projectile, seems now to present the culminating point of terror in the attack of armies. The mighty men of valor and of intellect are waked up. War now must battle with the very elements, and take the elements under control. I was with the company in Bro. Snow's boat which visited Fort Constitution, but are not all these things written in the chronicles of wo?

Saturday afternoon, on leaving Portsmouth, there was another opportunity for the feelings to run down to zero as I went east; but, as I stepped on the platform at Kennebunk station, Bro. W. H. Mitchell appeared, and my heart gladdened as we started for our appointment, fifteen miles. Never did I enjoy a ride better. It was seven o'clock, P. M., when we started. It was the time for a delightful ride, especially as I had one of those companions in the journey who could appreciate and who loves the great themes we dwell upon. We had a very interesting meeting. The people turned out well, and appeared to be interested in the truth. This is a part of Bro. Mitchell's field of labor. I did really feel that the brethren in Hollis were in the faith and hope of the gospel. We came down to Kennebunk Port in the evening, and here I preached two evenings, being much pleased with the disposition manifested to hear on the themes I had to present. They also gave me encouragement, for which I feel grateful indeed. In returning, I visited Lowell, where I found some old friends I was glad to meet, and with whom I enjoyed an excellent meeting.

The last Sabbath in the month I was with the church in Salem again. The services were interesting, and I hope profitable to the people. I admire the position of the church in Salem. There is a desire to observe gospel order, and attend to the ordinances of the house of the Lord. I found sympathy and encouragement while endeavoring to urge the important positions I had to substantiate, by which it appears that we are now in the last time, and even the time of trouble. I find a calm and firm looking for the kingdom in this city, which indicates a preparation for the Lord. May the Lord bless and keep the dear friends of our soon coming king to the day of his power. I have to express great obligations to our Father for health and strength.

W. S. C.

Selections.

From the Bible Examiner.

The Day of Rest.

A LECTURE BY REV. H. H. DOBNEY, ENGLAND.

I feel a pleasure in concurring with those who are desirous of illustrating the importance and blessed privilege of a weekly rest. And what I propose is to give a sort of bird's eye view of the History and Idea of such a day, as treated of in Scripture. In doing which, it will be convenient if we distinguish between the three Periods into which such history naturally divides itself; for the common idea presents itself under three different and significant appellations; first, "The Seventh Day;" secondly, "The Sabbath;" thirdly, "The First Day of the Week," or "Lord's Day;" a three-fold form of one generic idea.

FIRST FORM.—Two sentences comprise all we have touching the original day of rest, viz., Gen. 2: 2, 3:—"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which he had created and made."

Time will not allow me to attempt any explanation of the account of the Creation, of which our text is the conclusion. A remark or two is all I may offer.

The Bible is a people's book. It is written popularly. Not, however, in the style of the English people of the nineteenth century, but, primarily, as adapted for those to whom it first came; to the Hebrew nation in its early ages, and to the meridian of Judea. It would, of course, have been absurd for Moses—even had he known them—to anticipate the discoveries of science in the far distant times of the future. For the truth *scientifically* put would have either been altogether unintelligible, or looked like falsehood. But, indeed, as long as the world stands, even the most scientific will continue to express themselves popularly, and to speak according to phenomenal rather than absolute or scientific truth, as when they say, The sun rises, or sets.

The first chapter of Genesis teaches us the mighty ground-truth that God is the creator of all things; and, further, gives us the order in which the different parts of creation were successively developed under the forming power of the Infinite Spirit. Possibly, as some have thought, the mysterious, and perhaps by us incomprehensible, processes of creation are represented as they would have appeared to a human spectator, if such a one could have beheld the long and gradual, though distinctly marked process. At all events, written for man, it is from a human standpoint that creation is looked at by its historian, and spoken of *ad populum*. And thus we understand how God is popularly represented as "resting from his work" and "refreshing" himself by repose: Ex. 31: 17; although, looking at it from another point of view, and recognizing that preservation is a continuance of creation, we also understand the words of our Lord, "My Father *worketh hitherto;*" a remark which Christ made even in reference to the Sabbath itself.—(See John 5: 17, in its connection.)

Further, in the account of the Creation, we have the idea of *order* and *progression;* and of the *beauty* of order as thus ultimately issuing. And now, when we are told that "God rested on the seventh day from all his work which he had made," the idea of holy *rest* is not only suggested to us, but sanctioned and hallowed by the highest authority. And I, for one, feel glad at heart, and grateful, for a higher and happier idea given to me in this busy, restless, noisy world of work and care, than would have been set forth had Moses written as a man of science or a metaphysician, treating of the absolute and unconditioned. By representing rest as welcome even to God, it not only becomes legitimate to man, but is made doubly sweet to him. Wise rest after wise work is hallowed. And another grateful thought is, that work is not valuable for its own sake, but for its results, and that fair result is noble and Godlike repose.

Now it is true that in this first, and, for several ages, only mention of the day of rest, there is strictly speaking no command. It is a statement simply. But who does not perceive that such a statement is grander, more influential, and elevating than any bare injunction could possibly be? In his love God teaches as the mother does her child, as Christ the world, by example. Let man everywhere ponder it well, that God himself rested on the seventh day, and pronounced it blessed, and can he be wiser than his maker? Can he dispense with the rest which God found "refreshing?" Will he toil day after day in the field or in the shop, and keep no day of rest with his Maker? But since indolence is not rest, and the rest of the ox is not the proper rest for man, how shall he employ himself on this blessed day? If he rest, as I have said, with his Maker, there will be no need of specific instruction here. The day will somehow be "sanctified," the rest will be a holy rest. If his six days' work be good, I doubt not his rest will be good also. He who knows in what spirit and with what motives to work, will know how to render his repose dignified and holy. But as it would prevent my fulfilling the design I have intimated, to stop here in order to show *how* the day is sanctified, I pass on, suggesting one thing only, viz.: that as God's works are a manifestation of himself, the thoughtful contemplation of "the first volume God ever published," and the finding out how "good" are all his works and ways, would alone, and prior to all further revelations, beautifully employ a portion of the day which God especially "blessed and sanctified."

To proceed. Whether the seventh day was set apart even in Eden itself, as an ordinance for unfallen man; or whether it was thus hallowed in merciful anticipation of the time when for sinful man labor though irksome would be good, a severe kindness; as we are not told, so I do not undertake to decide. Though, seeing there is no more mention of a day of rest till the time of the Israelites, some thousands of years afterwards, some have thought, as the Book of Gen. was written by Moses, the reference here is by way of anticipation of the time when the Sabbath was "given to the Israelites," as "a sign and a covenant;" an opinion, however, which though I mention I do not indorse. And it has been deemed remarkable that there is not the slightest allusion to such an institution all through the times that succeeded; that it constituted no part of the covenant made with Noah, the second head of the human family; nor is it hinted at through the patriarchal ages; nor in the Book of Job. So that whether it was known to such as Abraham can only be matter of conjecture, or doubtful inference, and men will decide according to inclination and the general views they form of the day from other sources. But it should be observed that they who cherish the belief that the ordinance of the seventh day was known in those grand old times of simple patriarchal piety—when piety was not overlaid and oppressed by any cumbrous ceremonialism, nor made task-work and a form, but was beautiful in its simplicity and naturalness, a striking contrast to later times when religion has too often been made irksome—lay stress on the known division of time into weeks. But as I do not think this argument can bear much stress, I simply name it. It is true, however, that the observance of the seventh day as one of holy rest may have constituted one of the signs of distinction between "the Sons of God," the pious descendants of Seth, and the rest of mankind whose increasing viciousness at length incurred the judgment of the deluge. And there is nothing to forbid the supposition that the sacred recognition of the day by Noah was one of the ways by which he was a "preacher of righteousness" during the hundred and twenty years while the ark was preparing. And it *may* be that the omission of all reference to the day in the covenant with Noah, was that it was unnecessary, as having been always cordially observed by him. I say all this may well have been: but as the Scriptures are silent, we are perhaps most respectful to them when we leave that silence unbroken. And so I proceed to the second mention in Scripture of the day; and which will bring out THE SECOND FORM OF THE IDEA.

Exodus 16. The people of Israel have gone forth out of Egypt some six weeks; so that the signs and wonders wrought for them in the land of Ham, and their deliverance at the Red Sea, are still recent. They have turned towards the wilderness, and are between Elim and Sinai, and in want of food. The Lord promised a miraculous supply—the manna—of which the people were to prepare on the sixth day twice as much as they gathered daily. "And it came to pass that on the sixth day they gathered twice as much . . . and all the rulers came and told Moses. And he said unto them, This is what the Lord hath said, To-morrow is the rest of the Holy Sabbath unto the Lord," etc. "Six days shall ye gather it, but on the seventh day, which is the Sabbath, in it there shall be none." "See, for that the Lord *hath given you the Sabbath*, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Is this the re-sanction of a well-known institution, or the first introduction of it to the Hebrew people? The question must remain an open one; but I confess that the impression it makes on my mind is, that God is teaching them a new thing, new to them, at least. "See, for that the Lord *hath given you* the Sabbath." And the impression will be somewhat deepened, perhaps, by other circumstances, to be presently adverted to.

The next, or third mention of the Sabbath is—Ex. 20. The well-known word, "Remember the Sabbath day to keep it holy," etc. It thus forms one of those commandments which were audibly spoken to the children of Israel from Sinai; the fourth of the so-called ten commandments. And now, there is no possible room for doubt; all is unmistakably plain. Here there is positive command. This is law. The seventh day is to be kept sacredly free from all *work*. There was to be perfect rest throughout all the dwellings of Israel. As God had rested on the seventh day from all his work, the people that are separated from all nations to be his peculiar people, are to rest with their God, the poor servant and laborer, and the very cattle even, were to enjoy a welcome rest from all toil; and a holy calm like that of nature was to be the blessed portion of all alike.

And knowing how avarice, or the mere impatience even of some, would soon break in upon the precious boon, if there were not every precaution taken, the blessed privilege was given forth in the form of a duty, and fenced round by all the sanctions of law, and therefore guarded by penalty. For by how much the ordinance was wise, by so much must it be jealously maintained. Its full wisdom I may not pause to point out, but can mention only four things expressly specified as entering into the design. The institution was intended, first, to assist in keeping the people in fellowship with God, of which fellowship sympathy and imitation, if I may speak so, are part; thus, God rested on the seventh day, his people shall enjoy a holy rest also. Then, in addition to the magnificent idea of creation to be admiringly pondered, there was their own redemption from the hand of the oppressor to be gratefully remembered. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; *therefore*, the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 15.

(*To be continued.*)

Gregory of Nyssa.

Gregory of Nyssa, when he had returned from a journey to Jerusalem, thus writes: "Before I visited that spot, and since I have professed my faith in Christ as the true God, my faith has neither been increased nor diminished. I believed that the Son of God was born of a virgin before I saw Bethlehem. I believed in the resurrection of Christ before I saw his sepulchre. I confessed the reality of the Ascension without having seen the Mount of Olives. I have only gained thus much from that journey, to know, from actual comparison, that there is far more holiness near us than in foreign places. Hence I call on you who fear the Lord, to praise him in whatever place ye may happen to be. For no one comes nearer to God by a mere change of place. Wherever thou art, God will come to thee, if the habitation of thy soul is so prepared that the Lord can dwell in thee and walk in thee. But if in the inner man thou art full of evil thoughts, thou mayest be on Golgotha or the Mount of Olives, yet thou art as far from having received Christ into thy soul as those who have not yet made a profession of the christian faith. If the Spirit blows where he wills, then believers here become partakers of the work of grace according to their faith, not in consequence of a pilgrimage to Jerusalem."—*Neander's "Memorials."*

Eye-sight.

Milton's blindness was the result of over-work and dyspepsia.

One of the most eminent American divines having, for some time, been compelled to forego the pleasure of reading, has spent thousands of dollars in value, and lost years of time, in consequence of getting up several hours before day, and studying by artificial light. His eyes never got well.

Multitudes of men and women have made their eyes weak for life by the too free use of the eye-sight in reading small print and doing fine sewing. In view of these things, it is well to observe the following rules in the use of eyes:

Avoid all sudden changes between light and darkness.

Never begin to read or write, or sew, for several minutes after coming from darkness to a bright light.

Never read by twilight or moonlight, or on a very cloudy day.

Never read or sew directly in front of the light, or window, or door.

It is best to have the light fall from above, obliquely over the left shoulder.

Never sleep so that, on the first waking, the eyes shall open on the light of a window.

Do not use the eye-sight by light so scant that it requires an effort to discriminate.

Too much light creates a glare and pain, and confuses the sight. The moment you are sensible of an effort to distinguish, that moment cease, and take a walk or ride.

As the sky is blue and the earth is green, it would seem that the ceiling should be a bluish tinge, and the carpet green, and the walls of some mellow tint.

The moment you are instinctively prompted to rub the eyes, that moment cease using them.

If the eyelids are glued together on waking, do not forcibly open them, but apply the saliva with the fingers—then wash your eyes and face in warm water.

"I WILL NOT."—"I will not," said a little boy stoutly as I passed along. The tone of his voice struck me. "What won't you do?" I stopped and asked. "That boy wants me to 'make believe' something to my mother, and I won't," he answered, in the same stout tone. The little boy is on the right track. That is just one of the places to say "won't." I hope he will stick to it.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

To the Comet, visible July 1, 1861.

Hail, Comet! Heaven's bright meteor,
What is thy mission here?
All voiceless is thy language,
Yet nations bow in fear.

Dark superstition views thee
As messenger of ill;
Philosophers enshroud thee
In vapors cold and chill.

Though in eccentric orbit,
No human eye can trace,
The Hand that formed and holds thee,
Thy path appoints through space.

Methinks thou'rt like God's Spirit,
Sent forth to work his will;
None "knoweth whence he cometh"—
On whom His grace distil.

AMY.

For the Crisis.

"In Christ shall all be made Alive."

Permit me to notice some points in Bro. Curry's recent article bearing the above caption. And 1st. He deems it an absurdity "to believe that the antediluvian world will be raised from the dead, after they have literally perished." If the application of the term "perished" is a proof of this, then can we prove conclusively that the "just," "good" and "righteous" man will never have a resurrection. "There is a *just* man that *perisheth* in his righteousness."—Eccl. 7: 15. "The *righteous perisheth*, and no man layeth it to heart."—Isa. 57: 1. "The *good* man is *perished* out of the earth."—Micah 7: 2. Is it an "absurdity" to believe that such who have "*perished*" will live again?

He also refers to the inhabitants of Sodom and Gomorrah, who are set forth as an *example* suffering the vengeance of an *eternal* fire, which utterly precludes the idea that they can ever exist again." Is not our brother a little hasty in his conclusion? When our Savior pronounces a woe upon Chorazin, Bethsaida, and other cities which were visited by him and his disciples, because they rejected his gospel, though confirmed by "mighty works," he declares that it shall be more tolerable in the day of judgment for those cities of the plain, than for them. If their destination by eternal fire is their final end and punishment, how can it be more tolerable for them at the judgment than for Chorazin and Bethsaida? The death-penalty which befel those wicked cities was not the punishment due their own sins. They would all have died, if righteous. The death-penalty came through Adam, in whom all die; it was the manner and earlier visitation of that death that constituted the difference. The innocent babes suffered alike with the vilest sinner. There is a "*second* death" to be experienced by those who rise from the Adamic death, unforgiven of *their own transgressions*.

Bro. C. desires to know how the doctrine of "the re-living of the wicked dead can be maintained, without doing one of two things, viz., affirm universal salvation, or give up the foundation of our whole system of interpretation, that the penalty of sin is literal death." We think that an article we published in a F. W. B. paper, three weeks since, clearly shows how it can be sustained, and we will therefore copy that in reply. We chose for our motto this passage: "*As in Adam all die, even so in Christ shall all be made alive.*"

"This text has been quoted as one of the great proof texts of universal salvation. We purpose to examine it somewhat critically by the context, and in connection with other scriptures. The entire argument of the apostle in the 15th of Cor. is to establish, 1st, the resurrection of Jesus Christ; and 2d, the resurrection of all mankind. . . . The apostle in the text quoted is not arguing the distinctive characteristics of the resurrection—they are plainly stated elsewhere. But he declares that, as universal as is the death which comes through Adam the first, will be the redemption therefrom through Adam the second. All mankind fall in death, in consequence of Adam's disobedience—all will be made again alive, in consequence of the obedience of Christ. This is very clearly shown in the fifth chapter of Romans, which, by the way, is another stronghold unto which Universalists resort for defence. They claim, and that consistently, that as by the disobedience of one all were made sinners, so by the obedience of one shall all be made righteous;—that as by the offence of one all men were condemned to death, even so by the righteousness of one the free gift came upon all men, unto justification of life. This we must concede as being explicitly taught by the apostle.

The inquiry may perhaps arise in the minds of some, "If this be so, is not the doctrine of universal salvation true?" Yes, it is, to a certain extent. Christ is unquestionably "the Savior of all men, but *especially of them that believe*." By the transgression of Adam, sin entered into the world, and death by sin, and so death passed upon all men, from the helpless, unoffending infant of days, to the grey-haired sire of fourscore. All are passive sufferers of the death-penalty. And thus it is with the *free gift*. It comes unconditionally upon all, through the obedience of the second Adam. All who die in Adam the first, i. e., through him, as the result of his disobedience, will be made alive in, by, or through Jesus Christ. As by man came *death*, by man came also the *resurrection of the dead*.

But does this prove that all will be raised to *eternal* life? Does it necessarily follow that because the Adamic penalty is removed, and all are brought again from the dead, that all will therefore be made holy and happy forever? Certainly not. The entire argument of the apostle goes to prove nothing more than a complete and universal salvation from the condemnation and death derived from Adam. All were made, or considered sinners, and condemned to death, because of the disobedience of one; even so, by the righteousness of one, all are made righteous, and justified or made free from that condemnation, and, as a result, are made alive again from the dead. But are they made equally free from the condemnation incurred by *their own personal transgressions*? Has there not been a law given to those who have lived since Adam's fall?—and a law also having the death penalty? Greatly do those err who deem that the death passed upon all mankind, is the penalty due for their own transgressions. If this were so, why does the innocent babe fall a victim to the great destroyer? As before remarked, the *first* death comes unconditionally upon all, the sinner and the saint, the infant and the aged sire. From this there is a *universal*, *an unconditional salvation*. But beyond there is a *second death*, from which there will be no resurrection! This is for those who have not been pardoned their transgressions, and whose names are not written in the book of life. There is a life to which all will be raised, and there is a life to which those only which receive *abundance of grace*, and of the *gift of righteousness* [illegible] by Jesus Christ. This is *eternal* life. There is a salvation which is unconditional and universal, and there is an *eternal* salvation promised only to such as believe and obey the gospel. Heb. 5: 9. This is the salvation which is "ready to be revealed in the last time," and those only who enjoy a present salvation from sin, who have been made free from the law of sin with its death-penalty, are heirs of this final and eternal salvation from all the evils incurred by sin. To them who, by patient continuance in well-doing, seek for glory, honor and immortality, eternal life will be awarded; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon evey soul of man that doeth evil, of the Jew first, and also of the Greek."

I think if Bro. Curry will carefully examine the fifth chapter of Romans, he will be enabled to understand how all who die in Adam are made alive in Christ, and also see how all can be accounted righteous and receive the *free gift unto justification of life*, when you disconnect the penalty due to every man's own transgressions, from the condemnation and penalty unconditionally passed on all because of Adam's sin,—how all can be saved from the grave, and yet be punished for their own disobedience. What meaneth the *second death*? Christ came to seek and to save that which was lost. Life was lost by Adam's sin. Christ restores that life,—not a life beyond Adam's, higher and more exalted, but the natural life forfeited by disobedience. The eternal life bestowed on the saint is a *free gift*, above and beyond what Adam lost. Christ cannot effect a restitution of all things, unless all that was lost through Adam be restored. All mankind will be raised up from death, completely justified from all incurred, by one man's disobedience; and each stands accountable for his *own deeds* at the judgment seat of Christ. If they have been forgiven their iniquities, they enjoy the blessedness and glories of the restored earth; but if guilty, they are consigned to the lake of fire, and there have their portion, which is the "second death." The innocent babe, who shared alike with the guilty the death-penalty, is raised to eternal life, for it had no sins to be forgiven. How strangely at variance with the great scheme of redemption, then, is the idea that infants and wicked persons have no resurrection! As universal as was the judgment to condemnation of death, must be the free gift unto justification of life. This the apostle demonstrates in the fifth of Romans, and the text you quote.

There are abundance of Scriptures which prove as conclusively the resurrection of the wicked as of the righteous. "The hour is coming in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." The evil doers, equally with the good, hear the voice, and come forth from the grave, to receive a reward according to their works. Paul taught a resurrection "both of the just and the unjust." When Christ comes to judgment, those who pierced him shall behold him. How could they, except they be raised from the dead? Christ told the high priest that he would see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Will he not then be raised? Says Paul, "we must *all* appear before the judgment seat of Christ, that *every one* may receive the things done in his body, according to that he hath done, whether it be good or bad." We might refer to many other passages, but let these suffice, for they are sufficient to convince every one who would be convinced at all. Every one will be raised in his own order, or appropriate band. At the head of the "first resurrection" stands Christ the first-fruits. The sheaf of grain, the first-fruit of the *wheat* harvest, was a type of Christ's resurrection. See Ex. 34: 22. He is not a first-fruit, or representation of the general harvest, the great and varied ingathering *in the end of the year*, but of the first, the choicest, the *wheat harvest*. Hence the frequent comparison of the saints to wheat. "He will gather his *wheat* into the garner." See also the parable of the tares and the wheat, the wheat representing the children of the kingdom. Corn, grapes and olives were gathered in the end of the year, when another feast, even the feast of tabernacles was observed. Did you ever observe that the harvesting of the wicked is compared to the gathering of grapes and olives? See Joel 3: 12, 13; Rev. 14: 18–20.

I have thrown out these last hints for examination; they may shed forth some light respecting the character and order of the two resurrections. May the Lord give us all a better understanding of his word, and grant us a "part in the *first* resurrection, for on such the second death will have no power."

M. D. W.

For the Crisis.

Is War ever Right?

OR, HAVE CHRISTIANS THE PRIVILEGE OF DEFENDING THE COUNTRY?

IN TWO ARTICLES.—NO. 1.

Most certainly! Right! It is a duty as a part of the obligation we are under to the Son of God, who has called us to his service and heavenly kingdom. It is a permit given to every man to defend that which is right, good and true. If we value the blessings we receive and enjoy, we shall as a matter of gratitude and a benefit we would leave to others, contend for the continuance of them. The gospel has been a revolutionary force upon the world, intended to destroy the institutions and usages of heathenism—to overcome the barbarism of the past, and raise men from all the degrees of savage life to civilization, enlightenment and refinement; and hence Christ says, distinctly, "I came not to send peace, but a sword." He came, he announces, to cause "*division*" and "fire on earth," and was glad it was "kindled" in his day.

Now I say that the gospel, with all its design and successful attempts from the time of its initiation, to overthrow *feudalism*, slavery, tyranny, all despotic power, and every principle and usage antagonistic to the peace and happiness of man, in the national as well as individual capacity, has aimed at the establishment of permanent good, christian government and institutions—institutions which should give to man liberty, purity, advancement, and should thus, by preparing that man should be man, develope, enlarge and so establish his manhood—should secure to him the privileges of a christian—a christian in every respect—a servant of God, and as such that he should have hope of reward, (having been faithful to his calling and firm in his duty at his post) which the gospel presents to the faithful. Therefore, the divine power with the gospel makes a man a christian citizen, politician, statesman, ruler, soldier. Herein I discover the great reason for the joy of Christ that the work of *fire* (division and war) had begun.

The gospel must take the masses of men as they are, and do the best it can for them, that they may be fit at last for the kingdom of God; and it is manifest it does not wait till they have become all right, and are prepared for the full development of its power, before it works upon individuals, communities and nations. In the millennium, or kingdom of God, the preliminaries will not be required, and the circumstances will not exist which make the preparatory work necessary. Here they do exist, and hence the work must correspond. An army, to establish itself in a community, must throw forward outposts and camps, till, occupying the ground, it subdues and finally conquers. So with the gospel. It will keep up its struggle in the world till the divine kingdom is secured. Hence, we come to discuss—first, the question of the christian's relation to the kingdom of Christ, and what he may do in defence of his rights. The passage so often quoted in favor of non-resistance to usurpers, tyrants, rebels, insurgents, secessionists, pirates, brigands, murderers, slaveholders, and oppressors of every class, as well as those who break the peace, is this: "My kingdom is not of this world, else would my servants fight." Now I discover that our friends take this, with several inferences in mind, as if they were all expressed. Jesus does not say that there is no other kingdom but his, and is very far from intimating that his servants might not, did not, belong to some other political organization. While we must concede that the kingdom of Christ is a real government, we must not conclude that, in all instances, the phrase kingdom of heaven, or the mention of it by any terms, means this literal kingdom. Here, no argument is needed.

So far from the inference being correct that the children of God do not belong to any government, and have nothng to do with any but the kingdom of heaven, Jesus and the apostles recognize the relation of disciples to the government of the world and their obedience to laws, with subjection to their rule. To be in subjection to the powers that be, is one of the standing requisitions of christianity. In the relation of Christ to the government, he did most certainly regard himself and disciples as a part of it, and on a given principle every man belongs to Cæsar. When Peter came to him in respect to taxes he said, "Of whom do the rulers of this world exact tribute, of thine own children, or of strangers?" "Of strangers"—"then are the children free."—"But lest *we* (the children) should offend them," etc. Children of whom? Children of the power or authority to exact tribute or taxes! That must have been, I am certain, a recognition of authority and relationship too, for he allows this paying of custom to be a matter of expediency. Still the expression of the text proves that he had a right, from his position, to be exempt from this custom. Then the paying it—which, of consequence, was by just so much to support the government, (the Roman government) and it would be applied for war or peace purposes, as the authorities should elect—shows its righteousness.

W. S. C.

For the Crisis.

Our Necessities.

It is true that, as a people, our wants are many. Undoubtedly there needs to be a greater degree of faith, consecration to God, and deep-toned piety among those who preach the gospel; but, though we might have a ministry as zealous and devoted as Paul, and as pure and holy as the angels, we should still find a lack—the building would be incomplete—the body imperfect. While the church are, in a measure, dependent upon those who preach the word for instruction, so in like manner are the ministry dependent upon the church for sympathy, encouragement and support.

Individual responsibility is too much lost sight of, and the idea too far prevails that the ministry alone are to be the great burden-bearers, while it is left optional with the church whether they will engage in *active service* in the cause of their Master or not. The true office-work of the church seems, by many, to be but imperfectly understood. Although the time has not yet arrived when any member of the body can say to another, "I have no need of thee," yet it is to be feared that the eye, the tongue, or the hand, sometimes need to be reminded that their work would be very imperfectly accomplished, if indeed performed at all, without the aid of the little hidden, sensitive nerve, or some other apparently inferior member. Says the apostle, "But God hath tempered the body together, having given more abundant honor to that part which lacked; that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." That there is disease in the body is very evident, because there is suffering. That it might be eradicated from the system, by searching out the cause and applying gospel remedies, is also true. One reason why this is not accomplished is because, as a body, we are contented to live too far beneath our privileges—too well satisfied with a name, a form of doctrine, a profession, a shadow;—with the reality, the substance, how few are acquainted. Thus it is that there are so few to sigh and mourn over the low estate of the church, and who have a godly care and jealousy over the heritage of God—so few who are interested to *labor* for the building up and edification of the body for the perfecting of the saints. "For though ye have ten thousand instructors in Christ," says Paul, "yet have ye not many fathers."

Nevertheless, there is a fearful responsibility resting upon the church, and it becometh us to stir each other up to a remembrance of those things which are written, and to exhort one another to obedience and good works. It is certainly the case in these last days, and has ever been thus, for aught I know to the contrary, that the healthy, active members of the body have been under the necessity of holding up and helping forward the weak and sickly ones, thereby weakening their own hands and retarding their progress. I know that we are taught to "bear one another's burdens," and that "the strong ought to bear the infirmities of the weak;" but I am not now speaking of those who are naturally weak, but of those who are made so by disease or neglect, and whose privilege it is to be strong and vigorous. Many are sensible of their condition, but there are very few who seem to have any idea of the real cause of their weakness. Probably much of it is the result of inactivity. As those who accustom themselves to exercise and labor generally possess the greatest amount of physical strength, so in spiritual things; the active laborer seems ever to be in a healthier condition than the inactive and slothful. If these could be made to realize their responsibility, it would be well; but such, alas! are not the ones to feel, (for sloth and indolence deaden the sensibilities,) and they seldom act from principle.

If all who do feel interested in this matter would assume and maintain their own proper position, an important point would be attained; and another equally as important is, to be able to recognize the right of others to fill *their* place, use their several gifts, and improve their talents with the same freedom as ourselves desire to enjoy, not measuring others by ourselves, or comparing ourselves with each other; not "thinking too highly of ourselves, but soberly, according as God hath dealt to every man the measure of faith." "Having then gifts according to the grace given to us," let us cheerfully improve them, "in honor preferring one another."

This perhaps may cover nearly the whole ground, but there are special duties among the members, in regard to which my mind has been considerably stirred for some time, and of which I may speak at another time.

There are in the church weak and feeble members, made so by neglect and from want of sympathy; and there are those whose special work (as we learn from the word) is to help others. But such must stand, and be allowed to stand in the position they are designed to fill, in order to act efficiently, as indeed must all others. There are many in the church to-day, hidden and obscure as some of them may be, who, though unable to give instruction in regard to theory, are deeply learned in spiritual things, and would be able to instruct many professed teachers in the deep things of God. O how the living testimonies of these members are needed, and how many are withering up because of withholding to water others; and how many aching hearts there are, also, who are famishing for these very things. There are many of the dear scattered saints who will fully understand me as they read this, whose hearts will respond to the assertion. These things have been almost lost sight of and forgotten by those who once knew them, and they need to be reminded again; while others, and I fear not a few, have never yet learned even the first principles of the doctrine of Christ.

The time is near at hand when we shall need something more than theory to enable us to stand, and while I would exhort all to cling to the word of God, to "hold fast the form of sound doctrine," "to search the scriptures," "to grow in the knowledge of [illegible]" as well as in grace, yet I would have you remember that truth unsanctified, not reduced to practice, will avail nothing. Truth held in unrighteousness will prove the condemnation of many. "Without the spirit of Christ, ye are none of his." "As many as are led by the Spirit of God, they are the sons of God."

I feel like exhorting the children of God to pray much for one another, and especially for those in the church who are endowed with much natural wisdom, and have also the additional advantages of education. Their responsibility is much greater than others, for "to whom much is given, of the same will much be required." They are also in greater danger of trusting in themselves and not in the Lord, and consequently are liable to become less spiritually minded than some others; for the things which man's wisdom teacheth are unlike those which the holy Spirit teacheth. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him."

It is my earnest prayer that the church may be complete in Christ, and grow up unto him in all things, being found of him at his appearing "without spot, or wrinkle, or any such thing."

LOUISA J. BEACH.

For the Crisis.

Feet Washing.

I find the following in a religious paper of Ohio on the washing of feet, and hope it may be of use to some who are troubled on the subject:—

"1. In the last commission, Jesus commanded the Apostles to teach all things whatsoever he had commanded them. As they never taught nor commanded this ordinance, it could not have been among the *all things* to be taught.

2. The feet washing mentioned in John 13th, did not take place in any church, or at a time of worship, or as a religious rite at all, of any sort; but in the family circle, as a necessary act of comfort and cleanliness, previous to retiring.

3. There is no account of such a practice, that we have seen, in the church during the first 300 years, in any history; while the Lord's supper and baptism are prominent.

4. There was nothing new in this practice, as they had been accustomed to it; but our Lord and Master did it to teach a lesson by example. They had been disputing who should be the greatest, and by this humble act Christ enforced his precept that *the greatest among them should be servant of all*."

I will add an inference which may be drawn from 1 Cor. 11, where Paul, in telling what he had "received of [illegible] the Lord Jesus," about the supper, would have named washing of feet, had it been an ordinance in the church; for Christ attended to both at the same time, and so they had no rule only to observe them together. The Corinthians had abused one part of the command, and if both were attended to, Paul would have named both, in giving his directions and reproofs.

J. BLAIN.

Phenomena in 1860.

The following graphic description of the characteristics of the year 1860, are from a writer in the *Chicago Journal*. He thinks the phenomena have been such as to be especially gratifying to a Millerite. While we admit this, it is also gratifying to notice the acknowledgment he hereby gives that these things are associated in the minds of the people with the belief and the preaching of those who are looking for the end of all things. It is thus that we, too, as the prophet has said, become signs and wonders to the people. We can also add that no Millerite would have any desire to describe the events of the past year in a more vivid and impressive manner than he has done. We accept the labors of our friend in compiling these facts, and thank him for the consolation.

"Regarding the year that has just closed, with an eye to its celestial as well as its planetary phenomena, it has been a remarkable one, and might well create in the mind of a Millerite an irrefragible conviction that he had at last the date for a final prophecy. Thunder and lightning storms have been more violent and disastrous than usual. Tornadoes, unprecedented in fury, have ravaged every part of the country. Our western frontiers have been parched and blighted by burning simoons. While one section reaped a bountiful harvest, another had its crops cut off by the lack of vivifying showers. Terrible storms and gales have swept our inland waters and seaboard. Freshets and inundations have ravaged the country in different quarters. Meteors of unusual splendor and size have burst in upper air. Comets have brandished their fiery tresses. The Aurora has flaunted its banners of crimson and pearl in the northern heavens with unusual brilliancy. We have had rain-storms and lightning, hail-storms, and gales of wind, sunshine, and a variation of 20° by the thermometer in a single day. The predictions of the weather-wise have been falsified, the astronomer dumfounded and the Almanack at fault. Is there not here a magnificent field for the man of science? Who shall explain these things? [illegible] secret agencies at work, but show the cause of the phenomena of 1860?"

The few closing sentences are worthy of attention. "Is not here a magnificent field for the man of science? Who shall explain these things?" Yes, who? Let science come on, as undoubtedly she will, and engage in fruitless efforts to explain by natural laws those things which the great Ruler brings about by a suspension of natural laws. Let her bring on her ingenious, but withal useless and absurd, speculations. Many, no doubt, will be comforted thereby and propped up in unbelief; but God's word will be fulfilled nevertheless. Pollok anticipated, and, in his "Course of Time," has well described, this state of things:

"Meanwhile the earth gave symptoms of her end;
And all the scenery above proclaimed
That the great last catastrophe was near.
* * * *
The race of men, perplexed, but not reformed,
Flocking together, stood in earnest crowds,
Conversing of the awful state of things.
Some curious explanations gave, unlearned;
Some tried affectedly to laugh; and some
Gazed stupidly; but all were sad and pale,
And wished the comment of the wise. Nor less
These prodigies occurring night and day,
Perplexed philosophy; the magi tried—
Magi, a name not seldom given to fools
In the vocabulary of earthly speech—
They tried to trace them still to second causes,
But scarcely satisfied themselves; though round
Their deep deliberations crowding stood,
And, wondering at their wisdom, went away,
Much quieted, and very much deceived.
The people, always glad to be deceived."

But if science is bound to explain all these things on natural principles, why wait till the events come to pass before commencing? The word of God tells us what shall take place; and the man of science may hence know what he will be called upon by the unbelieving world, to account for on natural principles. Let him therefore invent his theories and prepare inventions beforehand, and be all ready to hand them out when occasion shall require! The "magnificent field," which will soon open before him, and for which he might as well now prepare, is this: To explain from what cause, a strange and wonderful affection, in the form of a "noisome and grievous sore," seizes upon a certain class of men [see Rev. 16;] to tell why the sea suddenly becomes stagnant and putrid like the blood of a dead man; to tell why the rivers and fountains of waters all turn to blood; to explain from what cause unwonted power is given to the sun by which to scorch men as with fire; to account for the more than Egyptian darkness that shall settle down upon the seat and kingdom of the beast, and cause his subjects to gnaw their tongues for pain; to set forth the motives which will influence those European powers through whose sufferance the Ottoman empire now exists, to suddenly withdraw their [illegible] bolical Euphrates dry up, [illegible] avenues may be cleared that leads to the great battle ground of Armageddon; to give the philosophy of an all-pervading, disturbing, and infectious influence that shall sieze upon the whole atmosphere, dealing out disease, commotion, and death all over the earth; to give a scientific account of the formation of hail-stones of nearly sixty pounds weight each; to tell why they are formed at the particular time they are, and from what secret labratory of nature they are hurled forth upon the earth; to account, finally, for an unusual disturbance among the heavenly bodies; to explain from what cause the sun and moon are darkened, and the stars withdraw their shining. See Joel 3: 9–16.

Over these signs, visitations and judgments, science will no doubt make many "magnificent" displays of its imbecility and folly. Patent medicines for the healing of the sores, and the staying of infection, will no doubt flood the land. But let the honest take warning in time. Let them know that these are visitations of judgment, often provoked, but long stayed; and they that fall upon those only who have become obnoxious to God's displeasure. And let the saints remember that righteousness and meekness [Zeph. 2: 3] are the only shields that will protect us in the day of his fierce anger.—*Advent Review*.

Select Thoughts.

Though Mary Magdalene was very near to Christ, yet she stands sighing, [illegible] and complaining, that they had stolen away her Lord because she did not see him. Christians, though you may be very near and dear to Christ, yet till you come to see your assurance, you will spend days in doubting, mourning and complaining.

Cold prayers are as arrows without heads, as swords without edges, as birds without wings; they pierce not, they cut not, they fly not up to heaven. Cold prayers always freeze before they reach heaven.

It was a good saying of one to a great lord, upon his showing his stately house and pleasant gardens, "Sir, you had need make sure of heaven, or else when you die you will be a very great loser."

It is an honor to be good betimes. A young saint is like a morning star; he is like a pearl in a gold ring. Among all the disciples, John was the youngest, and the most and best beloved.

[illegible] but elevate and raise a man's affections to heaven and heavenly things.

For the Crisis.

From a Thought Suggested at the Mercy-Seat.

"O! for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!"

Who but the Christian has this light? The Israelites had light in their dwellings, when the darkness could be *felt* by all the Egyptians. The darkness of the world and the church can be felt *now*; but Christians who have *this* light should let it "shine before men, that they may see our good works, and glorify our Father which is in Heaven;" "seeking the honor which comes from God only," endeavor to spread *his* truth—his *glorious* truth, through which we are sanctified, for "we follow not cunningly devised fables when we make known unto them the power and coming of our Lord Jesus Christ. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

Are we, who are looking for the bright and morning star, following the example of the "wise men from the east?" They waited for nothing—no anxious questions about their unworthiness—no doubtings if their gifts would be accepted; but, with their eyes fixed on the *star* rather than the difficulties in their path, they hastened on, and "lo! the star went before them till it came and stood over where the young child was." Rejoicing with exceeding great joy, they worshipped him, and presented their gifts. O, let us, who have been led by the Spirit of God to our Savior, keep our eyes fixed on *him*, for *without* him we can do nothing; and, by the mercies of God, present our bodies a living sacrifice, through Christ, holy and acceptable unto God, and "be not conformed to this world, but come *out* from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." What a command! What a precious promise! Glory to God! this promise is ours. We *have* come out from among them, and with *His* help we *will* be separate. Let us plead at the throne of grace for that meek and quiet spirit which in his sight is of so great price,—for that holiness, without which no man can see the Lord. *Let us* watch and pray, and pray and watch, doing with our might what our hands find to do, not wondering about the result, which belongs to the Master, *not* the servant whom he has commanded to *work* in his vineyard.

O! may our *lives*, by the help of the Lord, be *lights*, leading others who are groping their way through the clouds of Sectarianism, Spiritualism, and all others but the "true-ism," in this world of darkness, to that home where there shall be no night, "no need of light from the sun, for the glory of God shall lighten it, and the [illegible] thereof;" "the Lamb that was slain, yet liveth again to intercede for me." Yes, the Star that has gone before us is fitting up our mansion, which eternally shall stand. Then let our song be, O, for a closer walk with God here on earth; for *that* light to shine upon the road that leads us to the Lamb. And in the sweet fields of Eden may we *all* find that rest that remains for the people of God.

HENRY.

For the Crisis.

A Confession.

BRO. WENDELL:—The following letter, from Sister Elizabeth Given, of Newport, Me., to Eld. J. Billings, is sent to the Crisis for the purpose of giving many of our friends in Christ the privilege of its perusal. Sr. G. is one that gave all for Christ, and is well known in Maine as being one of the "blessed of the Lord," yet, like many, since the promulgation of the Advent doctrine, she embraced an error relative to the theory of conversion, etc., preached by Eld. J. Cummings and others, since the year 1854, and joined the community established by them at Providence, R. I., as a school teacher. By reading the letter, all will see her desire to have it known, "as far as her influence can effect," that she has renounced the error, having seen that "she had been trusting in her own works for salvation, without the true foundation to build upon." ***

"NEWPORT, Jan. 6th, 1861.

BROTHER BILLINGS:—I have for some time felt that I ought to make some confession to you; but, fearing I should be too hasty and move without due consideration, I have neglected it longer, I think, than has been for my good. I have had wrong feelings toward you, for a few years past, in consequence of the wrong views I have held. I thought you was almost wicked in using the influence you did against what I believed to be truth, and I did not want to converse with you, or hear you preach. I am satisfied that I was wrong, and it was *the position* I held that made me so. I am glad I have found out my wrong. I do most heartily repent, and believe I have forgiveness. I was honest in believing as I did, and zealously doing what I thought was right, and I do not know as any argument would have convinced me of the wrong till I had fully proved the position for myself. I feel willing now, and anxious, to have it known as far as I am known, or my influence can effect any thing, that I *renounce* the peculiar views that I, with others, have held for four years in the past relative to conversion—the process of obtaining it, and the whole theory growing out of those ideas, which you well understand. I believe it to be unscriptural, the cause of much evil, and a hindrance to much good. The experience I have had with the people embracing that theory, (more especially since their arrangement of communities) has fully convinced me that the position is an "evil." I have not known of one case of its producing good fruit, so I can, without hesitation, pronounce the tree evil. Some may think the tree is good, but the management has been wrong, the cause of its bearing evil fruit. I cannot think so. The tree itself is evil, consequently every thing growing from and connected with it has been wrong. I have not decided thus without reflection. It was not an easy matter for me to give up a position so dear as that was to me; I had risked all upon it; my entire being was there; and oh! what a bitter disappointment it was to me to have things work as they did—instead of caring one for the other and bearing one another's burdens, to see the reverse. There was less care one for another—less equailty and heavier burdens than before we went into that arrangement. I saw that it was so soon after we came together, but I thought the position must be correct, so I toiled on, hoping to see the right come about some way; I did not know how, for it did seem to me that we were working further and further from it. Still I could not give up the position till I was driven to the very border of despair, and left without a hope, or one ray of light to cheer my desponding soul. I coveted the grave for a resting place, still I lived. Thank God there was something better for me, and O how cheering it was to again see light!

Your discourse on the subject of Faith helped me the most of any thing I ever heard. I began from that to take courage. I could again go to the book of God with confidence, believing its treasures were for me. I saw what I had been doing in the course I had taken. I had been trusting in my own works for salvation, without the true foundation to build upon. I was thankful to see my wrong, and then ready to give it up; and the more I consider and search, the more thankful I feel that I am saved from that error which many honest children are now in, for whom I feel anxious that they may see the error and be saved from death before it is too late. If these feeble lines can be of help to any one, they are submitted, with the earnest prayer of the writer. ELIZABETH GIVEN."

For the Crisis.

Bro. Pratt's Health.

BRO. WENDELL:—As allusions are made by some writers relative to my health, perhaps those that are interested may be glad to have the matter stated from my own pen. For years I have, at times, been troubled more or less with an affection of the heart. However, the times that I am affected are from over exertion, or after an extra effort—a long siege or tour of preaching. Any special protracted effort has been attended with more or less pain in the region of the heart, or severe palpitation. I have been able most of the time to attend to my duties. For some cause, perhaps over labor, last winter I found myself prostrated and unable to preach. My heart difficulty was very bad, and for three months I suffered much physically, and at times much mentally to think I could do no more. By care and much moderation, and the prayers of my good brethren—which I think have done more for me than all else—I have recovered to some extent. Can endure double the labor I could two months ago. Yet that is not saying much, for I cannot do now more than half the work I could two years ago. I feel very thankful that I am free from that sinking and death-like feeling in the region of the heart.

Doctors differ in relation to my disease. While some think it is organic—heart affected—others think it may result from indigestion. The most serious symptom I now have is the tendency to the lungs. I have some fears that my lungs are getting diseased. In consequence of these symptoms, I think I shall have to go to a warmer climate and get back from the salt water. The Lord direct in all things.

As the friends west often write to me and inquire why I do not come west, the above will explain the matter. However, if the way open, and I can raise funds, I shall go and do what I can with the few who are struggling to enlighten men and get them ready for the coming kingdom. I will go this fall, and bring on some young men, if the Lord will open the way.

WALTER PRATT.

Portsmouth, N. H., July 8, '61.

☞ An anti-tobacco organization is now forming throughout France, and the men that give tone to society there belong to it, such as physicians, lawyers, savans, academicians, state councillors—all resolved to wage unceasing warfare on that enemy to the health and pocket of man—the weed. If these reformers curtail its consumption, the result will be speedily felt in the public revenue, for the annual income from that source alone comes very near $40,000.

The World's Crisis.

BOSTON, JULY 17, 1861.

"The Fourth"—How We Spent it."

At five o'clock on the morning of our late National anniversary, we took the cars at Albany for Palmer Depot, where we arrived at 11 o'clock. The mail from Boston was just in, and we halted at the Post Office long enough to get the Crisis—feeling, quite naturally, some curiosity to know what kind of an entertainment Bro. Berick, who with equal kindness and promptness responded to our telegram requesting him to take our place, had provided for our readers. This desire being gratified, we hastened, in a conveyance that had been sent for us, to the house of Bro. and Sister Higgins, having an appointment to preach in their grove—"*Union* Grove" we remember it is called by Bro. Grant; and very appropriately is it thus named, if the appellation was suggested by the spirit of Christian harmony and love which animated the hearts of those who repaired to its quiet shade, on "the fourth" of last year and again this day, to worship God. Quite a company had already assembled at the house, among whom we were delighted to see Bro. and Sister Ladd from Springfield; also Bro. William Payne and wife, their black eyed children Lizzie and George, and Br'n Rice and Jenkins, all from the same place. We soon took up our march for the Grove, which was amply provided with seats for the congregation and a platform for the speakers. Religious services were begun at once. We read the 461st Hymn in the Christian Lyre, and presently the woods reverberated with glad voices united in singing

"O come, come away! for time's career is closing;
Let worldly care awhile forbear, O come, come away;"

and by the time we reached the closing words—

"O, come, my Lord, thy right maintain,
And take thy throne and on it reign;
Then earth shall bloom again"—

our minds were in a frame to enjoy the reading, in Bro. Ladd's clear, distinct tones, of the last thirty-seven verses of the 15th chapter of 1st Corinthians, and to unite with him in offering prayer and praise to our Heavenly Father. Before singing the second hymn, the writer invited all the children in the congregation to come and take seats together in front of the stand—telling them that we wished them to enjoy the day quite as much, and in a more rational way, than those children who devoted the day to burning fire crackers, following military companies, and the like. The suggestion met with a ready response by at least a score of bright-faced little boys and girls. We then, after singing, announced for our text the first two verses of the 2d chap. of 2 Thessalonians, and preached (the first time we had ever spoken in the open air) for about an hour and a quarter, just as well as we could, to an attentive and apparently interested congregation. It being then too late to devote any time to the children, they were informed that their entertainment was to be the first item on the programme in the afternoon services. By invitation we then repaired to the new barn of Bro. Higgins, where the tables were set and ample refreshments provided for all who had brought no refreshments with them.

THE CHILDREN.

Dinner over, we returned to the Grove. After singing and prayer, we addressed ourselves to the work of interesting the children for a while. A short introductory talk, adapted to their young hearts, was sufficient thoroughly to enlist their *attention*. This being secured, we began to read to them by installments [if we were using this last word in a talk to children, we should give them a clear idea of its import before proceeding] the last eight verses of the 9th chapter of Acts, and asked them questions as we went along. Well, *they* enjoyed it, and so did *we*; and, if the whole truth must be told, *we children* enjoyed the exercise not a whit better than the listening adult congregation!

We love children—we love to have the love of children—and we love to have children know and feel that we do love them. This fondness, naturally strong in our nature, was intensified by considerable experience, in early life, in teaching school; and the opportunity to talk to the little folks at Union Grove will live in our recollection when other incidents of the day shall have been forgotten. We covet such privileges, and often regret that we so rarely enjoy them. Much good could be done by our preaching brethren in labors for the children of parents who compose our congregations, and we may at another time take occasion to "free our mind" on this subject. We dismiss it for the present with two remarks:—1. If we would do good to children, we must *love* them, and be able to convince them of the fact; 2. We must learn to adapt our talk to their capacities—to "preach *small*," as one little boy said he was going to ask his minister to do! Much of the talking to children is unsuited to their apprehension, and fails to reach them. When we feed the *lambs*, we should put the fodder where they can *reach* it. May the Lord bless the children.

BRO. LADD'S SERMON.

Following the foregoing exercise was a sermon by that "Israelite indeed," Eld. Randolph E. Ladd, of Springfield. We enjoyed the discourse exceedingly, and for several reasons:—1. because we were hungry to hear preaching; 2. because of our happy surroundings and the interest manifested by the children of the Lord who had assembled in the Grove; 3. because we love Bro. Ladd "with a pure heart fervently;" 4. because his discourse was *timely* and *excellent*, coming from a heart that felt the importance and blessed verity of the truths presented. There was no display of "enticing words of man's wisdom;" the unadulterated word of God was deemed of infinitely more value than such vanities, and hence the time was spent in "comparing spiritual things with spiritual," and "the mind of the Spirit" was unfolded in this way. Is it asked, what was the text? Here you have it—"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2: 27. The work of the Holy Spirit, in its sealing, sanctifying, consoling and life-imparting power, was presented in such a manner as to cheer the hearts and quicken the faith and zeal of those who believe the "*form* of godliness" is of no avail where its "*power*" is *denied*. We trust the congregation of "Union Grove" will long remember what was said of the heavenly "anointing."

A CONFERENCE MEETING

was the next thing in order, and was an appropriate conclusion for such a meeting. Many spoke, and no time was wasted. The season was a precious one, and we all felt that *in Christ* we were "free indeed"—that our "independence" was of a character which no "fourth of July" could bring to those who, though glorying in our country's "stars and stripes," were nevertheless the slaves of sin and the heirs of death. We talked of our future inheritance—of earth restored—of "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began"—and in Union Grove we renewed our covenant to "press toward the mark for the prize of the high calling of God in Christ Jesus."

Our visit with Bro. and Sister Higgins was most happy; they call their abode the "pilgrim's home," thankful to the Lord that they have it, and striving to devote themselves and their all to His service and glory. They both labor in word and doctrine in the Master's vineyard. May they have grace to endure.

Just before taking the cars for Boston, in the evening, we called upon a sister who was fast failing with consumption. She was lately baptized by Bro. Ladd. She expressed strong trust in the Savior. Her request that we would pray with her we had not time to comply with, but we hope to meet her where the inhabitants of the land shall never say, "I am sick."

Thus was spent the thirty-third, and the happiest, "fourth of July" of our life.

☞ Our friend and brother, DAVID GORDON, of London, Eng., (to whom we send back numbers of the Crisis and shall hereafter send regularly,) is hereby informed that we assumed the duties of our present position the first of May last. We shall be very happy to receive contributions for our columns from Bro. G., and hope he will let us hear from him at an early day. We perused with interest his letter to Bro. Gladding, of Albany, during our recent visit there. It will be of interest to our brother to know that since his return to England, Brethren Kennedy and Rowland, of the church in Albany, have "fallen asleep in Christ." They both died in great peace: Bro. R.'s last message to the church which he loved being this—"Tell them to be steadfast in the faith, looking for Jesus."

HUDSON'S NEW TRACT.—Bro. Sidney Hall of Hartford, Ct., pledges $2. We want $15 more. Let us hear from those who are unwilling to see the thing fail for want of means.

The Early Christians and War.

"A learned writer" is cited by Bro. Hastings as affirming that—"It is as easy to obscure the sun at midday, as to deny that the primitive christians renounced all revenge and *war*." If this point has two sides, we presume our readers would like to see both. Rev. Geo. Duffield, Jr., on the 21st of April last delivered, in Philadelphia, a discourse on *Courage in a good cause*, from which we give an extract below. Mr. Duffield, after dwelling upon the incident in Paul's life which has received some attention through our columns, says:—

"I am well aware that at this point in the argument, I shall be referred to the fact that great multitudes of the primitive Christians refused to become soldiers under any circumstances, even though their refusal might cost them life itself. So they did. But for what reason did they refuse? Because they believed that war in all cases was essentially sinful? *No, there is abundance of evidence directly to the contrary.* Because soldiers were reckoned in the same category as stage players and gladiators, and cattle-dealers for idol sacrifices, or others exercising similar professions not warranted by the law of God? Not at all. We have every reason to believe that Cornelius the centurion, and the "devout soldier" who waited on him, and Sergius Paulus, and others, continued in precisely the same relation to the army after their conversion as before.

There is a much easier and better way to account for the reluctance of christians to enter the army, than to leap to the hasty and unwarranted conclusion, that in all cases war is entirely unjustifiable. What the primitive christian did really and conscientiously object to was, that in order to enter the army, he must take a heathen oath; and once in the army, he must burn incense to idols, wear on certain occasions an idolatrous crown, and what was especially obnoxious to them, must assist in the persecution of their brethren.

These disabilities removed, and they were as ready, other things being equal, to fight for their country as any other class of men.

Too Long.

This, we fear, will be the verdict of those who may read our article telling how we spent "the 4th." But we hope to be excused when we say that, when we had got fairly under way, we knew not how to abridge. Besides, our esteemed predecessor has left us the example of furnishing "Notes by the Way" for the editorial columns of this paper, and since *our* opportunites to furnish such matter are of rare occurrence, we may reasonably ask some indulgence if we make the most of them when they do happen. Our regular "Diary Notes" would, with slight variations, usually run somewhat on this wise:—"Left No. 6 Jackson St., Charlestown, as early as possible in the morning; rode in a Bunker Hill car to Scollay's building in Boston; walked to the Post Office and emptied the 'Crisis Box' of its accumulations of twenty-four hours; walked to 167 Hanover St.; worked hard all day; went home hoping the Lord would overlook the faults of our labors even if our brethren would not; were made happy by the never-failing words of kindly welcome to a weary one from a beloved wife, and the joyous greeting of our darling daughter." By the way, these objects of affection have not yet (Friday evening) returned from Albany, but remain there for a while to comfort one whose home has been so fearfully desolated by the remorseless hand of Death. Our heart yearns for him in his bereavement and loneliness, but we cannot bring her back who was more to him than all the world beside! Jesus—once dead, but now alive forevermore—has the keys of the grave, and will ere long unlock its gloomy portals, deliver his children from its power, and receive them into mansions of light and glory, where there will be fullness of joy and pleasures unending! Thitherward faith points us—thitherward the "exceeding great and precious promises" of the word of Life point us—and thitherward may the purest affections of our hearts unceasingly aspire, until

"——faith is lost in sight,
And hope in full fruition dies."

The Contrast.

After we had penned our account of "The Fourth," we turned to our file of the Crisis to see what Bro. Grant had written about his visit at Palmer on "the 4th" of last year. The following sentence occurs in his article:—

"No glistening bayonets and military parade, with rolling drums, were there to awaken thoughts of bloody scenes; but there were bright beaming faces that spoke of joy and peace within, and high hopes of the life to come in the land of glory."

Neither did *we*, on *this* "4th," see "glistening bayonets" and their warlike accompaniments, but, alas! how much there had been, in the occurrences of the past few months, in our own country, "to awaken thoughts of bloody scenes" in every mind! With what mighty strides have events marched on during the twelve months that have passed since our brother wrote his editorial! May "high hopes of the life to come" sustain the children of God in these perilous times.

An Editor's Duty.

Pruning is part of an editor's duty, a part which is always unwelcome to him. He must regard the intelligence of the reader, the standing of the periodical, the reputation of the church he represents.

Some persons seem to think that it is the editor's place simply to print what they may send him, no matter how it is prepared. The most unfortunate thing about it is, that they take offence if he corrects what they write.

Now here is a letter before us, in which we are blown sky high because we abbreviated an article sent us some time ago by the writer. He says, "I do not like such abridgments." "I wish you to understand me, that when I do write an article: for publication, (For I do not write often) that I wish you to put it in your paper Just as I write it verbatum." This quotation is just as the brother wrote it. But we should do him a serious unkindness if we should follow his direction, and, in like manner, publish his letter entire, signature and all. His spelling presents us with the following words: "eaqual," "necassaty," "new," for knew, "blendid," "mungreled," "mawk" for mock, etc. We do not censure a man because he cannot spell, nor because he cannot write English. It is his misfortune—often not at all his fault. But, when such a man writes for publication, he ought to be thankful to the editor for correcting his puerile MSS. This brother fires up very indignantly. He says: "I did not expect to find an old episcopal Almighty bishop in the Editor of our paper." Now, this is not amiable. But to bear it is part of the tax every man has to pay who assumes official position; and we therefore smile and take it, with all the charges of "pride," "usurpation," etc., put in as condiments. The brother says, "I have kept a copy of this article." We shall keep that now in our possession as a curiosity worth preservation.—*Methodist Protestant.*

From Eld. D. Bosworth.

BRO. WENDELL:—I noticed in the Crisis of last week a long article signed "J. K. Bellows," in which, after quoting such expressions as these:—"The spirits of the mighty dead look upon us from these battle-fields;" "Will not the men of '76 look down upon the homes for which they fought and bled?" and again: "Not forty generations of the past * * he sees looking down upon him," etc.;—he adds: "Thus you see how Spiritualism is embodied in the popular church." Now I had supposed that an essential idea of Spiritualism was, *communication* with the dead, and not simply a belief in the *conscious* existence of the spirit. But if I am wrong,—if not only those who keep "familiar spirits," but also those who believe in a conscious spiritual existence, (and if God is a spirit, and He maketh his angels spirits, who does not?) are Spiritualists, should we not all, who believe in God and angelic existence, come in for a share of the stigma? But if such is to be the position of the Crisis, through its managers and leading correspondents, had you not better employ "J. K. B." to write a commentary on the current literature of Christendom, in reference to these things, for the last eighteen years? And when he is about it, he might throw into the Appendix a smart rebuke of the apostle, for using language to the Hebrews so apparently supporting such heresy: "Seeing we also are compassed about by so great a cloud of WITNESSES"? But, soberly, my brother, it does seem to me that such careless statements concerning the faith of others—if it is carelessness—and if not, then such unkind inuendoes can add but very little to the character of a christian paper, and it must, in the end, prove a "burdensome stone" to him who wearies himself in trying to lift it.

Yours, hoping for that time when christian teachers can be courteous as well as zealous.

Waterbury, Vt., July 2, 1861.

REMARKS.

"The position of the Crisis through its managers and leading correspondents," *should* be to present the views of others with entire fidelity, and we hope ever to be found willing to rectify errors that may be pointed out in this direction. Knowingly to misrepresent the faith of another, in order to gain an advantage over him or to excite in the minds of readers or hearers contempt for his position, is unworthy of any Christian man; and while we will take no part in such work, we shall be ready always to discountenance it in those who may furnish matter for our columns. Of course, we speak of *willful unfairness*. Where this is manifest in an article, it should either be suppressed, or accompanied with an appropriate rebuke. But mistakes will occur where there is nothing blame-worthy in the intention of the writer: these, if immaterial, should be overlooked by the reader, but if otherwise, they should be corrected in the spirit of kindness. We ought to cultivate large-heartedness in judging of the motives of others—making reasonable allowance for the standpoint of their sayings and actions. Let a man, for instance, become fully persuaded that the current views concerning the conscious existence of disembodied human spirits are unscriptural, it would be strange if his most thoroughly candid and well-meant utterances did not *occasionally* grate unpleasantly upon [illegible] of him who, though equally ho[illegible] has not seen cause for abandoning those views. And so *vice versa*. Nothing will help so well to preserve an unruffled spirit in experiences of this character, as that charity which "is not easily provoked" and which "beareth all things."

We agree with Bro. Bosworth that the idea of communication with the departed is an essential feature of modern "Spiritualism," and that we should unjustly charge those with being "Spiritualists" who reject this idea. To what extent this essential element is becoming engrafted on the faith of "the popular church," to which allusion was made by Bro. Bellows, it is not our business now to inquire. We are confident, however, that he candidly believed his inference was warranted by the extracts which he gave from Mr. Eddy's discourse.

With Bro. Bosworth's permission, we will say that, in our judgment, such a "commentary" as he suggests, "on the current literature of Christendom with reference to these things," would do signal injustice to its theme if it failed to bring out in bold relief two important facts, *viz.*, 1. That to the prevalent notions of glorification in death, more than to anything else, is to be attributed the wide-spread neglect of the doctrines of the resurrection of the dead, and the second, personal coming of the Lord from heaven; and, 2. That the cardinal feature of modern Spiritualism has its root and foundation in the immortal soul theory. We state these positions without discussing them, and close our remarks with a citation from Dr. Adam Clarke, and two inquiries, based upon it, for the consideration of our readers. Dr. C., speaking of the resurrection, declares that—"there is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of teaching which is treated with more neglect." Our inquiries are the following:

1. Do facts justify Dr. Clarke in the charge he brings against "the present system of teaching"?

2. What one cause, more than all others, underlies this deplorable "neglect" of the doctrine of the resurrection?

Of course we are aware that the second inquiry requires no answer only as the first is responded to affirmatively.

For the Crisis.

Encouraging Words.

DEAR BRO. WENDELL:—It is with pleasure I take my pen to address you by the way of an epistle. Although it is the first time I have ever addressed you, I doubt not you will pardon me for this attempt. I have ever felt a strong attachment to you since our short acquaintance. I think I know you after the Spirit. Through the providence of God Bro. William Payne's Crisis was put in our box, and I read it, and learned you had undertaken the arduous task of Editor. I then felt a desire to write you, and indeed wished I could peruse it weekly, but circumstances forbid it for the present. My companion is out of employ, and has been for some time, and there is no encouragement of his having any. If my Heavenly Father, (whose the gold and silver is) should give one dollar that I can spare, I think I shall renew my subscription. We have taken it several years—not on the poor list, but as a subscriber. We are not taking any paper now.

I was at Bro. Charles Hastings' on Thursday last and had a very pleasant interview. I saw the Harbinger, and they let me take the one bearing date June 5th, containing the letters between you and Bro. Newman. I praised the Lord, and wept with heartfelt gratitude that such a spirit of kindness and child-like simplicity and humility was manifested in your epistles, so rarely found at this day and age. O, brother, let brotherly love continue, as I see you have it. God bless you, my dear brother, is my prayer, and give you heavenly wisdom to direct you in your arduous task. Do all with an eye single to the glory of God. Give place in your columns for the poor and humble in the eyes of the world, considering they are rich in faith and heirs of the kingdom. You are young in years, and probably in experience, to what some are that have passed through deep waters of affliction and trial after trial for many years. But do not be discouraged, when envy raises its head and thrusts its darts at you, and tries to destroy your influence and injure your reputation, that you cannot do the good that otherwise you could. Seek to know your duty, and then, by the help of the Lord, do it. I know that in thus doing it will bring down anathemas on your head. Never fear! our Father will shield you from all the fiery darts of the enemy, and bring you off victorious. "Cease from man." Have not a man fearing or man pleasing Spirit. "Fear God and work righteousness, and you will be accepted of Him," and hear it said, "Well done, good and faithful servant, enter thou into the joy of the Lord." Never suppress any part of a letter you feel is written in the spirit. "A pure testimony put forth in the spirit cuts like a sharp two-edged sword," but the Lord will make a right application of it. Have no fears, brother. When I can help sustain the paper, I shall consider it a privilege to write, for the encouragement of the pilgrims scattered over this sin-cursed earth, about to be drenched with the blood of our fellow men. I feel like sitting at the feet of Jesus, and learning of Him who is meek and lowly, when I think of what He has done for me, once a proud sinner, who scorned to associate with the despised people called Methodists. Hearing evil reports of them, and thinking that all would tell the truth, and knowing well the saying that a person was known by the company they kept, I would never put myself in the way to get any truth only among the Congregationalists, where I was educated, and united at the age of fifteen years. I had no sacrifice to make in dress, or any other way, as you may say. Truly I can say, how good the Lord has been to me to bring me in a way I knew not—to humble me and make me willing to follow the truth, if it brings me into disrepute. I think I am willing to have all manner of evil said about me falsely for Christ's and the truth's sake. I feel like going into the highways and hedges, and even ditches if it need be, and compel people to come in, that His house may be filled. I read publicans and harlots will go into the kingdom before those that have had the invitation and rejected. I hope to keep humble that I can do all my Master's will, that I may have an abundant entrance into His everlasting kingdom. Remember me, dear brother, when you enter your closet, and I will pray for you. From your Sister, striving to overcome.

E. C. PAINE.

Springfield, Mass., June 29.

HOW TO BE MISERABLE.—Think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven either.

Alexandria, July 15. Both of the Rhode Island balloons which were inflated ready for ascension, exploded while being taken to Falls Church.

"Thessalonica; or, the Model Church."

We give below several notices which we have received of the above work.

Sister Lizzie A. Reed, Harvard, Ill., says:—

It is a graphic description of the church of God in apostolic days, breathing the same sweet spirit of love and truth which is so rare in these days of bigotry and hypocrisy—days of *officious* holiness, of long Pharisaic prayers and hymns. This is an age in which there is *dry* theory enough to absorb all the sincere milk of the word and leave none for the famishing babes in Christ—an age when D.D.'s, LL.D.'s and Eld's spend the time in wrangling about trifles that should be spent in a higher, holier cause—an age of whited sepulchres, too holy to eat with publicans and sinners. In this age it is refreshing to pick up a little work that will lead us far back through the vista of centuries, and the mist of musty creeds, and place us as it were at the very feet of years. This little 'Thessalonica,' this picture of the Model Church, is an ably written volume, drawing here and there a forcible contrast between the religion of the Bible and that which has originated in the unbounded self-esteem of humanity. Read 'Thessalonica' then; if you want to be instructed, read it; if you want to be amused, read it; if you want your mind refreshed by an easy and beautiful style of composition, read it; and finally, if you want to contemplate christianity in its purity and loveliness, in its high relations to God and man, read 'Thessalonica.'

Sister Maria Matthews, Foster, R. I., says:—

This is indeed a worthy work. I have read it carefully, and would that every one had a copy. It needs no extra commendation; the fact that H. L. H. is its author should make a sale for it. The readers of the Crisis know his peculiar style of writing, and all would be pleased with his last work. All who wish to purchase a book *well worth its price*, send your orders to Bro. Hastings, and thus see a picture of the 'MODEL CHURCH.' and also of the *modern* churches.

Eld. Joseph D. Brown, Providence, R. I., says:—

To any one who earnestly desires to see a plain and truthful description of what constitutes a Model Christian Church, in order that he or she may profit by the lesson, the book cannot but be interesting and useful. It does not go into so exhaustive detail as to be dry, but is for this reason well calculated for circulation and popular reading. Its statement of the doctrine of this ancient apostolic church, is a faithful representation of the importance of the personal advent of Jesus and the resurrection of the dead for the accomplishment of the christian's hope; and, as it is told by a close adherence to Scripture statement, it cannot be answered with 'that's what *you say*,' although in Bro. Hastings' case it may doubtless be said *truly*, 'that's what you *believe*,' which, however, cannot make the statements of Scripture that the book contains any the less true. Bro. H. fires some *hot* shot (and they are *white* hot too) at faults and abuses that exist now in the church, and *every shot hits*. It might be said that this is doubtful praise to his marksmanship, for the mark is so *large* that a poor marksman ought to hit; but Bro. H. has the advantage of most shooters in that he can pierce the *heart* without *killing*, and his reproofs are so evidently well meant, that good men cannot be irritated under them, but will be profited by them. Brethren, let us read the book, and lend it, and scatter it, and try and do as much with our *large* means as the Thessalonions did with their *small* means.

For the Crisis.

Tremont Grove Meeting.

Our meeting in the tented grove has closed, and we feel constrained publicly to acknowledge the blessings of God upon us; and should we hold our peace *many* "lively stones" no doubt would "cry out." I visited this place six or eight months since for the first time, and the eagerness with which the people sought to *hear* the "word of life," and the joy with which they *received* it, their generosity in supporting it, together with the beauty and convenience of the locality, very soon suggested to my mind the propriety of a Grove and Camp meeting. God's Spirit seemed to counsel the same, and from the first to the last God has presided over all its exercises and arrangements. Amen.

The blessings bestowed we enumerate—1st, beautiful weather. We met each day beneath a clear sky, and cool sea breezes relieved us from the sun's oppressive heat. 2d, good attendance. It was truly cheering to meet so many of "like precious faith" gathered together from various places where time and its circumstances had scattered them. The churches in New Bedford, Fairhaven, Mattapoisett, Plymouth, Carver, Middleboro and Tremont were largely represented, beside many who came in from "byways and hedges." Though many were detained by the "busy season," yet our congregations were quite large through the meetings, and on Sunday a large concourse of people filled the grove. 3d, good preaching. I may be allowed to say this, inasmuch as *I* did very *little* of it indeed. Bro. J. S. White never was more able to set forth clearly and defend the great fundamental truths of the Bible. Bro. Bellows fed well "the flock" and gained many warm friends. On Sunday, the Church at New Bedford adjourned their meeting to the Grove, and Bro. Berick gave an excellent and powerful discourse upon the "Signs of the Times," based upon Matt. 24th, which could not fail to produce conviction, in any candid mind, that we are *very near* the kingdom. 4th, good interest. The sheep of God's pasture came with an appetite for spiritual food: the Lord spread his table bountifully, and they did all eat and many "were filled." Many felt drawn to this meeting by the holy Spirit, and God had a work for them when they came, and they bore the "burden." Some came twenty miles. Our prayer meetings were pentecostal seasons. Many a broken and contrite heart was not despised, and tears of joy and comfort mingled with our testimonies and songs of praise; conviction rested upon the people. Some were reclaimed from their wanderings—others awakened from lethargy and coldness to love and activity. Some were "*established* in the *faith*;" the "*weak*" were made "strong;" much prejudice removed; much light upon the Scriptures imparted and received, and a general impression for good left upon community. Several preachers, of various denominations, were present, assisted in the exercises, and listened to many truths which I trust may not be wholly unprofitable. Among the items of interest was a baptismal scene, Sunday P. M., at 4 1-2 o'clock. The writer was happy in leading ten willing souls "down into the water," to be "buried with Christ in baptism." God blessed them, and they went on their way rejoicing. One came fifteen miles on foot to the meeting; was revived, baptized, and went on his way home again. 5th. Good order. The people manifested their interest by their orderly conduct. It was a frequent remark, "How do they keep it so still? I never went to so quiet a camp meeting before." Notwithstanding the multitude gathered on Sunday, none needed a rebuke for disorderly conduct. No "police force" can claim the credit, for none were "stationed." God himself presided, and to Him be the glory.

Perhaps, lastly, I should speak of good accommodations. No pains were spared in this direction. All who wished could board and lodge in private families or at the boarding house, which spared us that weariness that often sickens one of camp-meetings, and fitted us all the better for our daily devotions. The boarding tent upon the ground was conducted well, and even "hard times" could not complain of "terms." Now with so many *good* gifts coming from the Father of all goodness, you need not doubt we had a good meeting. Monday morning we met for the last time in prayer and conference. The *best* time was yet in store. We drank in deep and solemn emotion, till, compelled by time, we bade a reluctant farewell to that consecrated spot endeared to us by God's rich blessings, promising, if time permit, to revisit its quiet shade another year.

H. F. C.

Note.—As Bro. Brewer has labored in Tremont in times past, I would say for his comfort that he is not forgotten there; and many warm hearts will welcome his return with [illegible]titude. The preaching brethren wh[illegible] through West Wareham are requested to send appointments. Write to Wins[illegible]r Eliel Benson, West Wareham, Mass., on the Fair Haven Branch R. R., Tremont Station. H. F. C.

For the Crisis.

Rev. 22: 9.

"Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

This passage of sacred scripture is often erroneously used in two cases:

1. As being an evidence that the spirits of human beings can and do return and communicate with persons in the "earth-life." And why? Because, when the angel says: "I am . . . . of thy brethren the prophets," they understand the angel to mean that he was one of the old prophets who once lived on earth. And then, if the angel was once a prophet, the above passage is not only a proof of spirit-communications at that time, but may also be referred to

2. As being an evidence that the spirits of men become angels after they leave this world. But let us examine it. I believe it is correctly translated; but I think the translation would be plainer, though not as smooth, to give every word in full which is understood. For instance, the word "*sundoulos*," fellow-servant, is understood twice, being followed by two genitives to which it belongs. It would then read thus:—"And he saith to me, See (that thou worship me) not; for I am a fellow-servant of thee, and a fellow-servant of the brethren of thee, the prophets, and a fellow-servant of them who keep the sayings of this book: worship God." Here we learn that the angel, instead of being the spirit of one of the prophets, was only a *servant*, 1, of John the Revelator; 2, of the brethren of John, the prophets; 3, of them which keep the sayings of this book; that is, the angel was sent by the Lord God of the holy prophets to show (see verse 6) to them the things which must shortly be done. Such was the employment of angels. The Bible is full of it. But there is not an instance from Genesis down to Revelation where a "departed spirit" was ever employed as a servant. "They rest from their labors," said the Revelator. They rest! Their work is done. What a thought, that when a man lays down his work he may never resume it again. There is no work, no device, no knowledge, no remembrance, no praise, no prayers, no pardon passed in the silence of Sheol!

Such was once the employment of angels. They were sent with messages to the prophets and apostles when God was handing down his Revelation to man. But that time has gone by, and we may never expect another message, or even an utterance from Heaven again. And be assured that those who will not accept the present message, and will not hear Moses and the prophets, and Christ and the apostles, would not be persuaded though one rose from the dead!

One word more. Some have thought that the angel who talked with John was Christ. I am not able to say who it was. But I am sure, if Christ is "one with the Father," "the mighty God," "the only wise God," he would not have said, "See that thou worship me not, for I am a fellow-servant." Therefore, instead of believing that the angel was Christ, I believe he was sent by him. See verse 16th: "I Jesus have sent mine angel"; and then verse 6th, "The Lord God (that is Jesus) of the holy prophets sent his angel." Now the same Lord God who sends the angel, is the one who says in verse 7, "Behold, I come quickly." Even so, come, Lord Jesus.

I. H. Lord.

Great Falls, N. H., July 15, '61.

Correspondence.

From Bro. J. M. Bruce.

Dear Editor:—The more I see of the discord which is everywhere prevailing in the world, the more I feel the need of the Holy Spirit to "baptize us into that one body,"—to quicken all our faculties into that new life. For we can no more live a spiritual life without the Holy Spirit, than we can live a natural life without common air. The Spirit makes all who receive it, one. It cannot war against itself. Then it must follow that those who are seeking to destroy each other, are not led by the good Spirit. God works by his Spirit. His work is perfect. Then an imperfect being or government has no right to be. Such, exist only by permission, through the Advocate. The Son of God has a right, which does not conflict with any other right, at any moment to dash them in pieces, and make them like the chaff of the summer threshing-floor. No power then can sustain these imperfect governments, or protect an individual, unless that individual receive the Holy Spirit, and become a new creature by faith in Jesus Christ. We should therefore seek first, not the governments of this world, but that everlasting kingdom which cannot be moved, or shaken. Let us have grace whereby we may do it acceptably with reverence and godly fear. Heb. 12.

Wilmington, Vt., July 11, 1861.

From Bro. B. Spaulding.

Dear Bro. Wendell:—Please let me acknowledge, through the World's Crisis, four dollars which I have received by the hand of Bro. G. T. Adams, from friends in Cheshire, Ct., and one dollar from Bro. C., in Roxbury, and fifty cents from Sister A., Boston. The acknowledgement may seem late to my friends. It has lain safe in the office since last December, and nobody to blame neither, for they did not know where to direct it. My friends will accept my heartfelt gratitude for their kindness and sympathy. It did me good—made me feel that there were those who did sympathize with me, and with the cause I love. I design, as soon as my health and strength will permit, to take a tour into Aroostook. Pray for me, that I may have strength and force of mind for this great work. My prayer is still, let thy Kingdom come, and thy will be done on earth—yes, let the whole earth be filled with His glory. Amen and amen. B. Spaulding.

Plymouth, Mass., July 11, 1861.

Gleanings from Letters.

I. B. Massure, Monroe, Me., writes:—"Your paper has been a great comfort, as we are surrounded with Spiritualism, and hear nothing about the Lord's coming. We do not have the privilege of meeting with the brethren and sisters very often. Yours looking for Jesus."

Bro. I. C. Wellcome, Richmond, Me., sends a subscriber and writes:—"I should be glad to get many more, but most people think times are hard. But it is because they use an abundance of money for other things less useful than a good religious paper."

J. W. Mitchell, (Bro., or Sister?) Liberty, Me., writes:—"The Crisis makes a good tract in this place. And I trust that ere long I shall be able to send you a few subscribers, together with the money. May God bless your labors."

☞ It is stated that the troops at Fairfax include 100 negroes, besides a battalion of 400 others in the vicinity of Manassas.

☞ Your particular attention is called to the fact that at our Wilbraham Camp Meeting last fall, it was voted to purchase, of Bro.'s Munger and Ladd, the cooking apparatus, crockery and boarding utensils. To effect this, it was thought best to raise a fund, and hence a subscription list was opened, and many of the friends subscribed toward this object. Some of the subscribers paid their pledges, but the most of what was subscribed is still unpaid. Our object at this time is to call attention to this matter, and earnestly request the brethren and sisters to send their subscriptions immediately to Geo. T. Adams, Boston, Mass., so that there may be nothing lacking which will conduce to the comfort and convenience of those who shall go up to our contemplated feast of tabernacles. Let every one respond promptly. F. H. B.

☞ The Lord willing, I purpose spending a season in the country immediately after the Wilbraham Camp Meeting, and would be glad to hear from brethren or churches desiring my labors for a week-day evening, or for a Sabbath.

At the same time should like specially to visit and make the acquaintance of brethren believing in the endowments and order of the primitive church. Such will please write me immediately.

Boston, July 4. P. B. Morgan.

The Rebellion.

The late victories in Virginginia were received at Washington with marked demonstrations of joy. It is said that all over the city, in hotels, on the street, and in Congress, the news was hailed as the forerunner of a series of brilliant successes which will attend the advance of the Union army. A renewed confidence is felt in Gen. Scott. Those who were disposed to doubt the expediency of that delay which has evidently placed Gen. McClellan in the condition to accomplish his late victory, are now earnest in their expressions of implicit reliance in his programme. The majority of the people have never distrusted his abilities and hopefully look to a favorable issue. The Washington correspondent of the New York *Journal of Commerce* says: "I find that increasing confidence is felt in the ability and the determination of the Federal government to suppress the insurrection, and restore peace and commerce.

Congress is acting under the belief, and the members generally set their faces against any terms of pacification, short of actual submission by the revolutionists."

Each succeeding movement reveals something of the plans of this great campaign. We can surely see that its immediate object is to clear Virginia of Confederate troops and occupy Richmond, and to sustain the loyal State Government of Virginia, already recognized by Congress. But the fortune of war is uncertain, and the best laid plans may fail. The operations in Virginia are complicated, but there in no doubt that they will be pushed forward with the utmost vigor. With the fall a campaign will open against the rebels on the Mississippi river and on the Atlantic and Gulf coasts.

Water Spouts in New Hampshire.—A correspondent of the Manchester Mirror gives the following account of a terrific water spout on Massabesic pond:

July 12, 1861. Yesterday, about 5 P. M., as a thunder shower was about leaving the pond, the water commenced rising from near the Island Pond House, and very soon it formed a spout estimated to be at least 1000 feet high. The spout was tunnel-shaped, tapering very gradually from the water surface, until reaching about 800 feet elevation, then it spread out into the shape of an umbrella top, extending hundreds of feet in diameter, and, in contrast with the black clouds beyond, presented one of nature's most beautiful scenes. It remained stationary about ten minutes, and then moved toward Johnson's beach, where a picnic party were in the nick of time to get a ducking, see and feel the spouting.

As it approached the beach, and while passing, it carried off all the boats along shore, and also twisted off branches of trees three or four inches through, and in about the twinkling of an eye took all the dishes used for the table and cooking, that had been hastily thrown on the table as the shower came up, and sent them in all directions through the woods. Some one sang out, "Lie down on your faces," and it was well we did so, for as the whirl passed, the trees were actually bent down to the ground, touching the backs of the prostrate persons. The spout coming in contact with some woods near the shore, got "aired," and broke with the noise of distant cannon, and then far and near the air was filled with branches of trees, leaves, sticks, etc. The whole performance, I should judge, lasted fifteen minutes.

The water spout tore the fences down, tipped over the bath house and made clean work in its course just east of the Island Pond House, but fortunately did not reach the house. It was terrific, frightful to all who who saw it there.

Another Spout. On what is called by many "Long Pond," south of the Massabesic, a Water Spout similar to the one on "Great Massabesic," so vividly described by our correspondent, exhibited itself yesterday. Two gentlemen from Londonderry were there fishing, and represent it as rising like a tunnel large end down, and then changing into another tunnel the small end joined to the small end of the first, and seeming to be scooping out the Pond.

The following is from a source which is reliable:—"A gentleman just from New Orleans reports that the rebels there had taken a powerful tugboat, covered her with railroad iron and put her machinery below the water line. She is to be commanded by Capt. Seward Porter, formerly of Portland, Me. Both of the above vessels are intended to run down the United States blockading vessels."

☞ The advance of the grand army is said to have begun. The *New York Commercial* states that the New York Fire Zouaves, Col. Farnham, were on Thursday en route for Manassas Junction. This intelligence was derived from a private letter received in New York [illegible]

Notices, &c.

The Maine Annual Advent Conference.

The next session of this Conference will be held in Yarmouth, (in the Institute occupied by the Advent church,) Wednesday, September 11th, at 2 o'clock, P. M., and continue over the following Sunday. Particulars hereafter. I. C. Wellcome, Secretary.

Richmond, Me., July 13, '61.

Notice.

There will be a discussion between the Rev. Mr. Hemphill, a Universalist minister, and P. A. Smith, to be held on Sunday, Aug. 18th, at Waterport, seven miles north-west of Albion, Orleans Co., N. Y. Subject—the Personality of the Devil. It will be held on the Island, at half-past ten o'clock, A. M.

P. A. Smith.

Camp Meeting Notice.

The Annual Camp Meeting at Wilbraham will commence Monday, August 26th, and continue over the following Lord's day. It is expected that arrangements will be made with the various Rail Road companies, so that the fare will be reduced one half to those attending the meeting. Those of the friends who last year *subscribed* to help purchase the articles connected with the Boarding Department and to put the ground in order, who have not yet paid, are requested to forward the amount of their subscriptions, as soon as they can, to George T. Adams, 167 Hanover Street, Boston, Mass., the receipt of which will be acknowledged in the Crisis. Full particulars hereafter.

F. H. Berick,
Miles Grant,
Geo. T. Adams, } Committee.

Special Notice.

Eld. Miles Grant was appointed by the Christian Publication Society to act as Travelling Agent for the Crisis. Monies on subscription for publications, and on account may, therefore, be paid to him and he will account to the office. Payments made in this way to Bro. Grant will be acknowledged in the Crisis the same as if remitted to the undersigned. Rufus Wendell, *Business Agent.*

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1 50; postage 15 cts.
Pearl, do. do. morocco, $1 61; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50, postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. Wendell, per order of Publishing Committee.

Appointments.

Boston, Mass. . . . . Sunday, July 21.
do. do. . . . . Sunday, July 28.
Springfield, Mass. . . . . Sunday, August 4.
do. do. . . . . Sunday, Aug 11.
GEORGE STORRS.

Worcester. . . . . July 21st.
East Boston. . . . . July 28th.
J. S. WHITE.

☞ I would say to Bro. Boutell that I think we better not have a Camp Meeting at Westford this year. J. S. W.

Edwin Burnham will preach as follows:—

At the Brown Church, near Rocky Brook, R. I., where Bro. John Noca worships, on Sunday, July 28th.

In the Chapel at Rocky Brook, R. I., Sunday, August 4th.

Coventry Center, R. I. . . . . Sunday, July 28th.
HENRY C. HOPKINS.

Lee, N. H. . . . . Sunday, July 28.
Northwood Narrows, N. H. . . . . Sunday, August 4.
L. BOUTELL.

Athol. . . . . Sunday, Aug. 4.
GEO. A. STREETER.

Portsmouth. . . . . July 22, 23, 24.
Exeter, N. H. . . . . July 25 to 29.
F. H. BURBANK.

Plymouth Hollow. . . . . July 21.
Litchfield Station. . . . . July 28.
Wrightville. . . . . August 4.
Winsted. . . . . August 11.
J. K. BELLOWS.

Sunday, July 21st, at Ball's Pond, Union Meeting House, three o'clock, P. M.
Sunday, July 28th, at Peach Pond, in the Grove, half-past ten o'clock, A. M. and two P. M.; and at Deforest's Corner eight o'clock, P. M.
S. B. MUNN.

London Ridge. . . . . Sunday, July 21.
T. M. PREBLE.

Round Pond. . . . . Sunday, July 21.
Lincolnville (Young Town). . . . . July 23.
Milo. . . . . Aug. 4.
Sebec. . . . . Aug. 11.
Surry (North Bend). . . . . Aug. 18.
Surry (Morgan's Bay). . . . . Aug 25.
THOMAS SMITH.

Biddeford. . . . . July 21.
Yarmouth. . . . . July 28.
West Poland. . . . . Aug. 4.
C. H. LEVERTON.

Conway. . . . . July 20 and 21.
GEO. A. OTIS.

Abington, Ct., to Dr. Huntington's people, Sunday, July 21st. R. V. LYON.

New Milford, Ct. . . . . July 21, where the Grove Meeting was.
GEO. L. TEEPLE.

APPOINTMENTS CHANGED.

South Reading, Mass. . . . . July 21.
Kennebunk Port the last Sunday in July and remain some five or six weeks.
W. S. CAMPBELL.

Lake Village, N. H. . . . . July 21.
L. H. SHIPMAN.

East Granby [illegible] . . . . Sunday, July 21.
D. A. JONES.

Springfield . . . . July 21.
H. PRATT.

Bro. Frances A. Burbank has embraced the truth and feels it his duty to proclaim it to the world. He therefore will be at
Yarmouth, Me. . . . . July 21.
HIRAM MUNGER.

Hartford, Ct. . . . . Sunday, July 21.
RUFUS WENDELL.

Business Matters.

To Correspondents.

C. F. Hudson: We received lately five copies "Debt and Grace"; made the single correction named by you; gave one to G. T. A.; one to Mr. Abbot; sold one, and have two on hand.

E. S. Willard: We have handed to Mr. Grant the $1 sent by Bro. Fike for Bro. Grant. We know Bro. G. will be grateful and therefore, in his absence, thank the donor in his behalf.

Geo. Dillabaugh, Seneca Falls: You have paid to No. 307.

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January, 1860.

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Original Contributions.

For the Crisis.

Should Christians Fight?

This is an important question just now. A set of Southern slave holders have long crushed in the dust some millions of men, women and children. The majority of northern people have long justified them in it; have mobbed abolitionists—have demanded agitation—have sworn to return their fugitives (in swearing, without any reservation, to obey the *laws*,)—have justified churches in fellowshiping all the damnable deviltries of human bondage, by fellowshiping those who defended and practiced them. Tract societies have winked at their iniquities and have been silent about their sins; statesmen have mocked the idea of any higher law than a fugitive slave law; the federal power has been exerted for the overthrow of freedom and the spread of bondage, until at last the American Union is shattered, if not destroyed. This union is the idol god before which politicians and people have worshiped; and this union has been engaged for generations in binding burdens on the weak, and oppressing the poor and the needy; and the north have consented thereto so long as they could buy cotton, sell goods and gain money.

All at once there is a great change. Ten thousand politicians rise up for the union. Ten thousand pulpits thunder damnation at the south, where they have preached compromise before. Ten thousand asses, drunk as ever Balaam's was, have at last seen the avenging angel, and have opened their mouths to speak and rebuke the mad men of the south. Men who have compromised their consciences away, refuse to give their pocket books with them. Men who have given the devil many a hair, refuse to have him take the whole head. Merchants who sold their principles *with* their goods, are mad because the *goods* are not likely to be paid for; the *principles* were of no consequence. Men who cursed John Brown that they might make money by it, now curse slavery because they are likely to lose by that. That which they got on the devil's back, they lose under his belly. What makes this change? "O they fired into Sumpter—they insulted the stars and stripes—they rebelled against the government." So the men who would not have pointed the north star to a fleeing child of God escaping from bondage—men who have looked on unmoved while the lash made "stripes" upon a million backs—men that have palliated the ungodliness of women-whippers and cradle-robbers—men who have hunted fugitive slaves in the streets of northern cities, now, in a sudden fit of patriotism, turn out to defend the "*stars and stripes*." These, in *their* eyes, are more sacred than the *rights* of four million slaves, and so, among the first exploits of Massachusetts soldiery, we have recorded an offer to suppress *servile insurrection*.

What is the meaning of all this? Who can fail to read in it the tokens of God's judgment on the South for the crime of slavery, and on the North for their complicity therein? Now politicians, slaveholders, doughfaces, office-seekers, thieves and robbers, having gotten up all this difficulty by bribery, by corruption, by gaging the truth, and speaking lies in hypocrisy, till slavery became bold and impudent through *their* support, it is proposed that it is the *duty* of Christians to go out with guns, and swords, and spears, and cartridges, and bayonets, and rifles, and muskets, and revolvers; and, having found men that they have never seen or heard of before, they are to take deliberate aim at their hearts—shoot, kill, stab and destroy them, spilling blood, splintering bones, dashing out brains, breaking teeth, cutting off arms and legs, breaking necks, maiming, burning, bruising and destroying *men* for whom Christ died, and to whom the God of love sends the message of salvation and of peace. And these Christian men are to take a solemn oath before God to obey implicitly, without the least reserve, upon pain of instant death, their superior officers, many of whom are vile apostates, wicked blasphemers and men of blood, and who are to distinguish themselves by the number they can slay or overthrow in battle. Christians, at the word of command, are to aim their guns at men's hearts—are to push their bayonets into the breasts of men, making their wives widows, their children orphans, their homes desolate, and turning all their joy to grief and bitter lamentation.

This is held to be *a christian duty*—to be performed by men who are commanded to "avenge not *themselves*," to "resist not evil," to bless when cursed, to pray for persecutors, and when persecuted in one city to *flee* to another. This is work for those who are bidden to be pitiful, not rendering "evil for evil," and to whom it is said, "as much as lieth in you live peaceably with all men," and of whom Jesus said, "My kingdom is not of this world: If my kingdom were of this world, *then would my servants fight*, that I should not be delivered unto the Jews." John 18: 36. And this doctrine that Christians should *kill men* to settle disputes caused by wicked and villainous men, and which God's people have no business with except to testify against the iniquity, corruption and rottenness of all parties,—this doctrine is preached from the pulpit, and heralded from the press, and poor ignorant souls are deluded into it and led away like sheep to the slaughter, believing it to be a *Christian* duty to KILL MEN. The newspapers speak of it as noteworthy that the *Old Testament* is preached from mostly now, as specially appropriate to this crisis, and ministers forsake the "gospel of the *grace* of God," to preach the *law* which came by Moses, and which "worketh wrath" and condemnation only.

I write of these things because my heart is pained. Only last night I saw a thousand men march for the seat of war, and in that number I have reason to believe there were some who would have given thousands of dollars to have escaped from the position that *ministers* had helped to push them into; not that they feared to *die*; but when they came to realize their work and the *sin* of it—their association with brutal men, (one of whom kicked an officer yesterday till his life is despaired of,)—the blasphemy and ungodliness that surround them—the certainty that they have been persuaded to go contrary to the will of *Christ* in engaging in the murderous work of war, and the solemn *oath* they have taken which binds them to the will of others, whether right or wrong, their hearts shrink from the terrible scene and the dread responsibility. And yet to that same regiment the pastor of a church in Providence preached, ten days ago, from the text, "Be ye clean that bear the vessels of the Lord," and told them that the vessel of the Lord *might be a musket!!* When such leaders cause the people to err, what can be expected of poor deluded men? So preachers South and North urge warfare as a *Christian duty*, and pray God to give each side success; and chaplains, after invoking the presence of the meek and lowly Christ, urge their soldiers to blow each other's brains out, or stab each other to the heart as fast as possible. Is this *Christianity?* Then I have not learned Christ aright. The powers that *be* are UNDER God, (not "ordained of God," as our version has it,) and I am subject to them, but shall I *kill men* because they require it?

War is, no doubt, a *necessity* among wicked rulers and wicked *men*. Nothing but wickedness has brought on the present war—*wickedness on both sides*. Let those that started it *finish it out*. It is *their business*, and they are fit for it and love it. Let the disciples of *Jesus* be lovers of peace. It is related that in the Irish rebellion, when Catholics and Protestants were at war, the poor persecuted "Friends" stood aloof from it all. Catholics killed Protestants,—that was, Catholicism. Protestants killed Catholics,—that was, Protestantism. The Quakers took the maimed and wounded of *both parties* to their homes, sheltered and nursed and cured them. *That* was *Christianity*. Let us seek to be *christians*.

Readers, go to the *Bible!* Read the New Testament and see if that counsels war. But says one, if we are not *citizens* and do not vote, what right have we to the protection of government? The same right that an Englishman or Hottentot would have if they came to this country, paid their taxes and behaved themselves. So we have all the rights of *aliens*. We are bound by God's law to obey man's law in all things *right;* but when we take an oath of allegiance to a government, we are bound by *that oath* to obey that government in all things, *right or wrong*, fugitive slave law and all. Christians should avoid all *moral* obligation, and then the *legal* obligation has no hold upon the conscience further than it is *right*. But it is said "Paul demanded protection of the government and got it." So may I. He simply asked rulers *to keep their own laws*, and see that others kept them. I can do the same in England, France, or any other country where I have not the slightest claim to be considered as a citizen. When men claim to be officers of justice, I may refer to their own laws: "Sittest thou here to judge me according to *law*, and commandest me to be smitten contrary *to law?*"

To conclude, no passage can be brought from the New Testament teaching that christians should fight, kill and destroy men. Besides, in the words of a learned writer, "It is as easy to obscure the sun at midday, as to deny that the primitive christians renounced all revenge and *war*. Of all the christian writers of the second century, there is not one who notices the subject, who does not hold it to be unlawful for a christian to *bear arms*. It was not till christianity became corrupted that christians became soldiers." The centurian Marcellus, when converted to Christ, threw down his belt at the head of his legion, declaring that he had become a *christian* and would serve no longer. When committed to prison he said, "It is not lawful for a christian to bear arms for any earthly considerations;" and was in consequence therefore put to death. Cassian, notary to the same legion, followed his example, and like him, suffered martyrdom. Martin, who was bred a soldier, abandoned his profession, and gave to Julian, the Apostate, as his reason, "I am a *christian*, and therefore cannot fight." The answer of Tarachus to Numerianus Maximus was, "I have led a military life, and am a Roman; because I am a *christian*, I have abandoned my profession of a soldier." Maximillian was brought before the tribunal to be enrolled as a soldier. On the proconsul's asking his name he said, "I am a christian and cannot fight." Threatened with death he said, "I cannot fight if I die." He suffered *death* for refusing to kill others.

About the end of the second century Alsus, an opponent of Christianity, charged the Christians with refusing to bear arms even in *cases of necessity*. Origen, in reply, admits the *refusal*, and justifies it because war itself was *unlawful*. Lactantius says, "It can *never* be lawful for a righteous man to go to war." Tertullian, speaking of a part of the Roman armies, comprehending more than one third of the standing legion of Rome, informs us that "not a Christian could be found among them." He says: "Though the soldiers came to John and received a certain form to be observed, yet Jesus Christ, by disarming Peter, disarmed *every soldier* afterwards, for custom never sanctions any unlawful act." * * * "Can a soldier's life be lawful when Christ has pronounced that he who lives by the sword shall perish by the sword? Can any one who possesses the peaceable doctrine of the gospel, be a soldier, when it is his duty not so much as to go to *law?* And shall he who is not to revenge his *own* wrongs, be instrumental in bringing others into chains, imprisonment, torture and death?" Irenæus says that Isaiah 2d had been fulfilled in Christians who "have changed their swords and their lances into instruments of peace, and they know not how to fight." Justin Martyr says, "That the prophecy is fulfilled, you have good reason to believe, for we, who in times past killed one another, do not now fight with our enemies." Quotations might be multiplied, showing that the pure and primitive church did not fight. When they became corrupt they became soldiers.

Brethren, I charge you beware of this delusion that it is a Christian's duty to engage in carnal strife. "The weapons of our warfare are not carnal." "He that killeth with the sword, shall be killed by the sword." The only American colony that escaped wars with Indians and slaughter at their hands, were the Quakers in Philadelphia, who had no arms, and would not fight. They dwelt in peace. Alas for the nations! "The way of *peace* they have not known." The wine-cup of fury is placed to their lips. Jehovah hath a controversy with the nations, and ere long the slain of the Lord shall bestrew the world. Beware even of the outer circles of this terrible Maelstrom.

"The cry is up, the strife begun,
The struggle of the mighty ones;
And Armageddon's day comes on,
The carnival of slaughter's sons:
War lifts his helmet to his brow,—
O God protect thy people now!"

Brethren! Ministers of Christ! Take heed that blood be not found upon your garments. I charge you preach *peace* to all. I have written from a sense of duty. I am pure from blood in this matter.

H. L. Hastings.

Providence, R. I., June 20, 1861.

For the Crisis.

A Foretaste of "the Coming Struggle between the Church and the Powers of Darkness;" or, *A Contact with Spiritualism.*

When Sister G. and husband came to this place, they were obliged to rent rooms of one of these modern mystics, as none others suited their business (fancy store), and for convenience they occupied a room adjoining for housekeeping. Mrs. G., some three years since, visited Warsaw, Ia., and was introduced into our family; and when approached with prayerful and loving hearts, we found her heart tender toward God, even as the good soil, all mellowed and prepared for the good seed. We cast in the "Pauline Theology." It took root, and in due time showed itself in a willing and an intelligent obedience to that form of doctrine delivered her in God's holy word.

In a recent severe attack of illness of this dear Sister, we had a practical demonstration of the contrast in the hope of those who are blinded by the "god of this world" and the hope of the christian. Mrs. D., the proprietress, could not have been more kind had she been a sister, all of which was duly appreciated and acknowledged. But it was soon evident that there was a depth and breadth about her kindness that proscribed interference from any other source. She would be physician, nurse and spiritual guide, without aid from others. The two former were granted her for a time, but our Sister, being nothing bettered, but rather worse, sent for medical aid. This step highly displeased the lady in charge, and she absented herself for a time. But previous to this, they had beset her to admit a healing medium, extolling one just at hand. But this was stedfastly resisted, after which angels came and ministered to her, by inclining her, as soon as the mystics left the room, to turn to a young Sister present, the only person in the room, and ask her to read and pray, which was greatly blessed to her. Just at this sweet moment we entered, with hearts fully prepared to direct her mind to the Great Physician, as directed in James 5: 14, 15. She laid hold of Him, as the exhausted drowning man lays hold of the cable and is drawn from the devouring waters. "Yes," said she, "I wish it done, and if I die, I will die obeying God. The sorcerers have been about me. *But O, deliver me from them.* Let me turn to God." It was done, and we three knelt by her bed and tried to offer up the prayer of faith. She seemed comforted and strengthened in a God at hand and not afar off, who is a very present help in trouble. O how sweet it did seem to my soul to be stayed on such a Rock in such a crisis! "There is no rock like our God." Let the rains descend, let the floods come, let the winds blow, naught can harm us here. And is it not strange that it should ever be a cross for us, under any and all circumstances, to confess this our Rock? Passing strange is this; and had no one ever done this but me, I should not think so strangely, but others have done the same thing, and in this I see the *depth* of our *fall*.

Strange as it may seem, I now found it to be an exceeding cross to confess before these uncircumcised the *ground* of my hope for the recovery of our Sister, and *why* we thus hoped in God; and I even kept silent amid their oft-repeated assertions that she must die unless help came soon, until my own mind became clouded, and my Sister's mind was left to wander from her Rock, and even to cleave to something proposed by Mrs. D. for help. I soon saw whither we were driving, and I opened my mouth for God. I told her we had changed physicians this morning—that we had called the Great Physician. "Who?" she earnestly asked; but, as I went on, she answered herself, "Oh! yes." I told her what we had done, and why we did it, etc. She seemed transfixed while I was speaking, but soon found occasion to leave the room. After she was gone, we had a most humbling season before God for our unfaithfulness to him. My sister prayed for me and I for her, and we were both set upright again. We told the Lord we knew him to be a "jealous God"; that he would not give his glory to another, and that his *word*, which he had magnified above all his name, should here be honored before those who had trampled it under their unhallowed feet.

Soon Mrs. D. returned, and Sister G. called her to her bed, took her hand, and told her all the truth; told her how much she desired to see her a christian, and how much she needed to be a christian to make her a good mother, and that she might have the blessed God to trust in at all times. She received this very kindly, and in reply to me said, "I also am trusting in God, but it is a different God from yours; mine is the God of nature." I replied, "I know nothing of the God of nature. My trust is in the *true and living God* who made nature, as he has revealed himself to us in his holy word; *here is the ground of my hope*. If we do as he directs in his word, we know we are right, and *this* is the only sure foundation now to rest upon in the world." She here seemed to yield the ground to us, and to behave more modestly in her subsequent visits. Plainly indeed is it to be seen that "their rock is not as our Rock, even our enemies themselves being judges."

Now let public opinion favor this proscriptive spirit, and let *that* be strengthened by the secular arm, and where are we? Even to that period so long desired by the "souls under the altar," "when (we) shall be killed as (they) were;" and then, when the Avenger of martyr's blood shall come, we shall with them enjoy the "white robes" which they so long have worn only in vision. O Lord, prepare us for the COMING STRUGGLE. Amen. E. S. W.

Hammonton, July 4, 1861.

For the Crisis.

It is So.

Christ reigns until the last enemy is destroyed, Paul says. John says, from the binding of the Dragon to the destroying of the last enemy, death, is one thousand years; so that Paul and John agree as to the time that death is destroyed, at the end of the reign of Christ, which is one thousand years. Then cometh the end, when the Son shall deliver up the kingdom to God even the Father, when the Father shall have put down all rule, authority and power, for Christ must reign till the Father hath put all enemies under Christ's feet. The last enemy that shall be destroyed is death, for the Father had put all things under Christ's feet. But when Christ says all things are put under him, it is manifest that the Father is excepted that put all things under Christ's feet. And when all things shall be subdued unto Christ, then shall the Son also himself be subject unto the Father that put all things under Christ's feet, that God may be all in all. I see no other way to make sense.

Bristol, Ct. H. L. Bradley.

☞ Those are truly to be pitied who hurry on through the pathway of life without pausing a moment to aid and bless their fellow travellers; they pass by many a bright flower, which, if they gathered, would shed a sweet and refreshing fragrance into their own bosoms.

☞ Titus Vespasian never dismissed any petitioner with a tear in his eye, or with a heavy heart; and shall we think that the God of compassion will always dismiss the petitioners of heaven with tears in their eyes? Surely not.

☞ The best way to do ourselves good is to be doing good to others; the best [illegible] to scatter.

Selections.

From the Bible Examiner.

The Day of Rest.

A LECTURE BY REV. H. H. DOBNEY, ENGLAND.

(Continued.)

A third object included has been already glanced at, but should be formally adduced, viz: that contained in Ex. 23: 12—"Six days shalt thou do thy work, and on the seventh day thou shalt rest, *that* thine ox and thine ass may rest, and the son of thy handmaid and the stranger *may be refreshed*." And in Ex. 31: 12–17, we learn that it served a fourth purpose, viz.: to constitute one of the distinguishing marks of the people whom—for wisest and most merciful reasons relative to the whole world ultimately—God intended to be for a time distinct from all nations; all other nations being then sunk in debasing idolatries and vices. "It is a sign between me and the people of Israel for ever." And to this effect, Ezek. 20: 12, and other passages.

Who wonders, then, that so wise and benevolent and beautiful a law should be guarded by even extremest penalties; especially at the first, and among a servile people who soon showed that they could be taught only by the strong hand. If mutiny were on the point of breaking out among a ship's crew, who were most wisely and humanely commanded, and treated rather as friends or children than as sustaining any less happy relation—who would not applaud prompt severity to the individual, as mercy to all? If one incorrigibly determined offender begin, in spite of every warning, defiantly and openly to disobey, and to dare the execution of the threatened penalty, while all others look on to see what the end is to be, and whether they also may brave authority, all thoughtful men will approve the promptest and severest measures. Obedience must be enforced; authority must be maintained. And I, therefore, have no wish to blink the fact that one unhappy wretch, having resolved on testing how far he might disobey with impunity, was put to death for the offence of breaking the Sabbath: Num. 16: 32–36. It has been asked, What, put a man to death for gathering sticks! And I for one say, "under the circumstances—Yes." Nor do I know a single crime that can be committed which may not be mis-represented as a most insignificant thing. Thus murder has been spoken of as "merely diverting a few ounces of red fluid, called blood, from its proper channel." But thus to present things is, not only to confound all distinctions, however vast and important, but to put out the eyes of the mind and reduce one's self to, at all events, moral blindness. No employer would engage a confidential clerk, whose notion of forgery should be that it is nothing more than writing a man's name on a bit of paper; or a shopman, whose idea of abstracting money from the till is, that it is only putting a little of the natural product of the earth in one place rather than another! But when such a mode of stating things is held for valid in this commercial England of ours, then will I also accept the inuendo that, by the alleged law of God, a poor man was stoned to death for merely gathering a few sticks. If any will mis-represent, they are free to do so; only, the vice of unfairness and untruthfulness always recoils and hurts most the perpetrator thereof. For daring to openly disobey and defy the merciful King—for such God was to the theocratic people—who was bent on elevating and blessing all, the first Sabbath-breaker was put to death, as a solemn and timely warning.

But though this fact is a sad one, let not even the Jewish Sabbath be thought of as a day of austerity and gloom. So far from this, it was intended to be "a delight." The cypress never was the emblem of any form of religion that emanated from God. The vine-tree and myrtle are the recognized symbols of the church of the living God, even among the Jews. Those who were sad—as by reason of bereavement, for example—were not to come into the congregation, for a time; while the priests, more particularly representing and embodying the true idea of the people, were not to mourn for the dead. All was to be gladness in the presence of the Lord, as in Psa. 100. And when, after the return from exile, some nine or ten centuries later, the law was read to the assembled people, and they wept aloud, "Nehemiah and Ezra and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept when they heard the words of the law. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; *For this day is holy unto our* Lord: neither be ye sorry: for the joy of the Lord is your strength."—Neh. 8; 9, 10.

How the day was to be spent, we are not exactly told. The worship of God would occupy a portion of the time: and if men have no false and morbid views of God, one would think wise worship would be among the gladdest of all gladsome things; in harmony with the songs of birds, and the breath of flowers, and the merry laugh of childhood, and the deeper gladness of affianced youth and maiden, and the soberer joy of man and matron, and the calm peacefulness of age, when the hoary head is a crown of glory, being found in the ways of righteousness. And such was the experience of many, as it is the testimony of some. See, by way of example, Psa. 92, "a Song for the Sabbath day," or, 95, "O come let us sing unto the Lord, let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving," etc.

Such men—and they were Poets too—testified that "it was a good thing," and anticipated the day, "When shall I come and appear before God?" And when absent from the land, they reflected pensively on the hallowed scenes and times of by-gone worship. "When I remember these things, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God, *with the voice of joy and praise*, with a multitude that kept holy day," Psa. 42: 4. And again, "Then will I go into the altar of God, unto God my exceeding joy," or the gladness of my joy, Psa. 43: 4. And, "How amiable are thy tabernacles, O Lord of hosts!" But there would be no end to quotations. Man, the crowned king of creation, should worship with a higher and holier gladness than nature embodies in her worship, though beauty and song and fragrance are the forms of her unceasing homage to her Maker.

On the day of rest, their holy Sabbath, the Hebrews would not only worship God, but teach their children and their households the mighty things of God; and cultivate the social virtues; and enjoy without fatigue their generally delicious climate; and sitting beneath their own vines and fig-trees, or gently walking in happy groups amid the romantic scenes of their beautiful land—adore the goodness that had made them blessed. Happy is the people that is in such a case; yea, happy is that people whose God is the Lord.

Such, then, being in brief, the real state of things, it is but a matter of course, that, as one of the wisest and most benevolent and gracious of all the institutions of the Mosaic economy, the Hebrew prophets in subsequent times should lay the greatest stress on the earnest and thorough recognition of the day of sacred rest, worship and refreshment. Isa. 58: 13, 14—may be referred to as a sufficient illustration of the stress laid on the holy day by the whole prophet class. And when the Jews returned from their exile in Babylon, and felt a renewed desire to keep the covenant of their God, those earnest reformers, Ezra and Nehemiah, began to secure the most exact sanctification, or setting apart, of the seventh day, as the Sabbath of the Lord. And the retrospect of his endeavors in this direction subsequently gave the latter the most unfeigned satisfaction. Thus Nehemiah 10, shows the people entering into a voluntary mutual covenant that . . . "if the people of the land bring ware or victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day," etc. And some time after he records:—"In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. There dwelt, also, men of Tyre therein, who brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath? Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath. And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should be no burden brought in on the Sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the walls? If ye do so again, I will lay hands on you. From that time forth, then came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me, O my God, concerning this also." Neh. 13. This is the last circumstance recorded in the historical scriptures touching the Sabbath, till we come to the New Testament and the Life of our Lord.

In the time of our Lord the Sabbath had greatly degenerated from its original idea. There was no danger now of its not being observed; but the danger was of the opposite kind. For the holy and beautiful ordinance of God had, in the hands of the ecclesiastical authorities, become a burdensome superstition. It was a day of outward form and ceremony, rigidly enforced, not with intelligent and cheerful regard to its high and blessed design, but for its own sake merely. A number of absurd traditions and ridiculously minute regulations, fondly invented by their Rabbis and others, had overlaid the day, and made it in some respects a poor and paltry puerility; in others a burden for the conscience, and a snare for the soul. So that the [illegible] sent from God," had another [illegible] perform touching the Sabbath [illegible] that of Nehemiah and the prophets, and declared "In vain do they worship me, teaching for doctrines, the commandments of men."

Christ himself, being by natural descent a Jew, and so being born "under the law," observed the day, though in a high and holy manner. If, indeed, *He* can be said to have observed it, whose whole life was one day of equal and uniform piety, and who was in every respect, both inwardly and outwardly, on each of the six days of the week, what he was on the seventh. For with him every day was alike holy, and his moral perfectness left no room for artificial or seasonal distinctions. And it greatly scandalized the rigid formalists of his time that he intermitted none of his labors of love on the Sabbath; but, walking from place to place with his disciples, freely did all the good there was opportunity for, on that day as on others; asserting, in face of the opposition made to him by the Scribes and Pharisees, that it was "lawful to do good on the Sabbath days;" for their sanctimonious scrupulosity, alas! had reached to such a pitch that, reversing the word of God, they preferred sacrifice to mercy. Thus designedly going on his lofty way without regard to the vicious and vexatious glosses and interpretations of the Scribes, Christ exposed himself to their deadly hatred; and there was no charge more frequently brought against him, than that of "breaking the Sabbath." So that once and again they took up stones to stone him for this offence. Until, at last, he laid down that simple but profound and far-reaching principle and rule, which is at the same time a key to the design, and therefore a certain index to the proper understanding and treatment, of all religious institutions really from God; this, viz., that "The Sabbath was made for man (for the man properly,) and not the man for the Sabbath." Mark 2: 27.

And here we come to a pause.

For Christ came to terminate (by fulfilling) one dispensation, and to inaugurate a new one. It looked therefore behind and before. In him the past and future met; that they might henceforth be totally distinct. He transmuted law into gospel; "thou shalt," into "I will." For he was the bringer in and ratifier of a new and better covenant; which, unless a man do truly understand, he can never truly see the real nature of the Sabbath, [illegible] the Christian dispensation, which is intended to be universal: "Go ye into all the world, and preach the gospel to every creature."

Judaism was not intended to be a universal religion; and never was designed for adoption by any other people than the small nation of the Jews—a nation that was a family enlarged, being all sprung from one common ancestor, whose entire territory was little larger than the largest of our English counties. As a system, Judaism is complete in itself. All its parts co-here, and are mutually related and adjusted. It is a whole in itself. It was as a whole that it was introduced; and when it is abolished, it is abolished as a whole. And that it was abolished, by the bringing in of a "better thing," the Epistle to the Hebrews was written partly to teach. As for example, the writer, in chap. 8, says that Christ hath obtained a more excellent ministry—viz: than that of the Jewish priesthood—by how much *he is the mediator of a better covenant*. For if that first covenant—that made with the Jews—had been faultless—competent to answer every holy and spiritual end—no place would have been sought for the second (covenant.) But the Lord saith—viz: in Jer. 31: 31–34—Behold the days come when I will make a new covenant with the house of Israel and with the house of Judah. . . . (The reader will do well to study the intervening verses, viz: 9–12.) Now in that he saith, *a new covenant*, he hath made the first old. Now that which *decayeth and waxeth old*—superannuated—is ready to vanish away, Heb. 8: 13. Thus did a Hebrew write about their whole law to Hebrews, within comparatively a few years after Christ had risen. Even already it was vanishing away. It was superseded by a simpler, nobler, happier dispensation, as superior to Judaism as Christ is to Moses, the mediator of the one to the mediator of the other.

The Gospel then took the place of the Law. The spirit is substituted for the letter. The law is to be written in the heart, instead of on tables of stone. The profound teaching of the apostle in 2 Cor. 3, should be deeply pondered and understood; in which, however, he distinctly mentions "the tables of stone," only to shew them as superseded to christians by the writing on the heart by the Spirit of the Living God. I have said that Christ was the consummator of the one system, and the introducer of the other; that in him the past and future met; that he looked behind and before. His whole life was passed under the law, which he "magnified and made honorable." But when he died, he had done with the past. When he rose from the dead, he of course belonged to the Jewish people, as such, no more. The new system, the new reign, the kingdom of God is inaugurated.

It begins with the resurrection of Christ from the dead, to be henceforth "Lord of all." He belongs to the spiritual realm. He is pre-eminently a spiritual king. His kingdom is a spiritual one; "not of this world."

(To be continued.)

Transcribers of the Scriptures.

In transcribing the sacred writers, it has been a constant rule with the Jews, that whatever is corrupt, shall not be used, but shall be burnt, or otherwise destroyed. A book of the law, wanting but one letter, with one letter too much, or with an error in one single letter, written with anything but ink, or written on parchment made of the hide of an unclean animal, or on parchment not properly prepared for that use, or prepared by any but Israelites, or of skins of parchment tied together by unclean strings, shall be holden to be corrupt; that no word shall be written without a line first drawn on the parchment, no word written by heart, or without having been pronounced orally by the writer; that before he writes the name of God, he shall wash his pen; that no letter shall be joined to another; and that if the blank parchment cannot be seen all around each letter, the roll shall be corrupt. There are certain rules for the length and breadth of each sheet, and for the space to be left between each letter, each word, and each section. Even to this day, it is an obligation on the persons who copy the sacred writings of the synagogues to observe them.

Veracity.—The groundwork of all manly character is veracity. That virtue lies at the foundation of every thing solid. How common it is to hear parents say, "I have faith in my child so long as he speaks the truth. He may have many faults, but I know he will not deceive me. I build on that confidence." They are right. It is a lawful and just ground to build upon. So long as truth remains in a child, there is something to depend on.

☞ He who rears up one child in christian virtue, or recovers one fallen creature to God, builds a temple more precious than Solomon's or St. Peter's—more enduring than earth or sky.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

"Being Justified by his Blood, we have peace with God."

And was thy precious blood once shed,
O spotless Lamb! for me,
And shall I tremble now to rest
My all of hope on thee?
Vainly I strive "by works" to gain
The favor of my God,
There's "no remission" in his "plan"
"Without shedding of blood."

Shall "blood of calves and goats" suffice
The flesh to purify,
Offered according to the law,
Designed to typify
The one great sacrifice now made?
Then how much more thy blood,
O Calvary's Lamb! shall purge my heart
To serve the living God.

Then "to the cross of Christ I'll cling,"
Close to his wounded side;
The "blood of sprinkling" to my heart
Shall be by faith applied;
Calmly and trustingly I'll rest,
And never wander thence;
Knowing the goodly tree of faith
Brings forth obedience.

Oh, then, deep in my heart, where first
The share of truth has gone,
May its root strike—its topmost boughs
Reach the eternal throne.
Pendent from every living branch
The Spirit's fruits are found—
"Love, joy and peace," and righteousness,
There flourish and abound.

Warner, N. H. L. B. K. BISHOP.

For the Crisis.

War: What is the Christian's Duty?

When brethren differ in their views of a subject, it becomes them to observe the most scrupulous caution in delivering their ideas, "lest any root of bitterness springing up" disturb christian harmony, and blind the judgment of the members of The Body.

We have no disposition to discuss the above question merely for the sake of discussion, and we feel a degree of diffidence in controverting the argument of the venerable Editor of the Examiner, who deserves the love and profound respect of every friend of truth. But in view of "the time of trouble" which we are persuaded is coming on the earth, and that the subject may be surveyed from various stand-points, so that the followers of Christ may be enabled to assume a consistent and harmonious position, we beg permission to throw our mite into the treasury of debate.

1. *The spirit of the Gospel is a spirit of peace.* The war spirit shrieks, "An eye for an eye, and a tooth for a tooth;" "Thou shalt love thy neighbor and hate thine enemy." The Gospel answers, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also;" "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Sink, burn and destroy," says war. The Gospel replies, "When they persecute you in this city, flee ye into another." This spirit of peace is breathed in all the teachings of Christ and his apostles. "Behold I send you forth as *sheep* in the midst of wolves: be ye therefore wise as serpents and *harmless as doves*," "Dearly beloved, avenge not yourselves, but give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." "Christ also suffered for us, leaving us *an example*, that ye should follow his steps: * * who, when he was reviled, reviled not again; when he suffered, he threatened not; but *committed his cause* to Him that judgeth righteously." Without further remarks on this head, we feel safe in affirming, *The spirit of the gospel is a spirit of peace.* Truly, "a war spirit is not the spirit of Christianity." How, then, can Christians go to war? Can they do so without having the war spirit? To us it appears impossible.

2. *The letter of the Gospel teaches peace.* "If possible, as much as lieth in you, live peaceably with all men." We may have neighbors who will not "live peaceably," but their conduct need not prevent us from being peaceful. *Both sides* must be willing before *a fight* can take place. We can do "*as much as lieth in*" *us* toward peace. If our enemies are obstinate, of course, it is *not* "possible" for us to "live peaceably *with all men*." But we can "live peaceably with all" who are willing so to do. Murdock's translation of the Syriac reads, "And if possible, *so far as it dependeth on you*, live in peace with every man." If our enemies are determined not to live in peace, our duty is plain; we must be peaceable, though *all the world* be at war. "Blessed are the peacemakers." Does this text cohere with the following phrase?—"Fight for peace." Can we make peace by fighting? "Yes," said the United States government in its iniquitous crusade against Mexico, "we are fighting to conquer a peace,"—that is, they would *fight* until the Mexicans *were conquered*, and thus make peace. The Napoleonic beast may write "blessed are the peacemakers" on the helmets of his warriors, if the words "fight for peace" are in agreement therewith. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." The nations will fight till the end, but they fight for dominion and power in this world. Christ's kingdom is not of this world, and if we account ourselves "children of the kingdom," let us take care that we do not entangle ourselves with "the kingdoms of this world.'

We see nothing to uphold war in the incident recorded in Acts 23. Paul called for personal protection, and the case can no more be cited as a recognition of the rightfulness of fighting, than it could be if he had invoked the protection of a civil police. Jesus' command to buy swords (Luke 22: 36) is appealed to as an argument for war. At the most, the passage cannot be fairly construed to teach any thing more than the use of the sword in personal defence. This sufficiently warrants "police arrangements" as a safeguard against "house-breakers, incendiaries, and midnight assassins," but *does not justify war.* "They that take the sword shall perish with the sword." Poor Zwingle must have bitterly felt the truth of these words as he lay stretched beneath the pear tree on the field of Cappel. Says D'Aubigne, "Doubtless had the Saxon reformer (Luther) approached Zwingle in that solemn hour, and said to him those words he so often repeated, 'Christians must combat, not with the sword or arquebus, but with suffering and the cross,'—doubtless, I say, Zwingle would have extended to him his dying hands, and have responded, Amen. * * * Zwingle, at the time of his death, was not yet forty-eight. Did the strength given of God always accompany the strength of mere man, what might not Zwingle have accomplished. * * But he had girt himself with a weapon interdicted by God; he had laid aside his divine for a carnal vocation; the helmet had covered his brow, his hand had grasped the halberd; the patriot had misled the reformer. His most devoted friends, amazed, confounded, exclaimed, 'We know not what to think! A bishop with carnal weapons!' * * * At the moment of concluding this melancholy narrative, we take some stones, and erecting them on the battle field of Cappel, we inscribe on them, on one side, these words of the Psalmist: *Some put their trust in chariots, and some in horses; but we will trust in the name of the Lord.* And on the other side this declaration of the King of the Church: *My reign is not of this world.* Could a voice issue from the graves of the martyrs of Cappel, these are the words which those noble confessors would address, after a lapse of three centuries, to the christians of our day: The Church has no other King than Jesus Christ; it must not mingle in this world's politics, * * but its march is like that of its King—from the manger to the cross, and from the cross to glory."

3. *Fighting is not a part of our duty to rulers.* We are commanded to render to Cæsar the things which are Cæsar's," but we are as strictly ordered to render unto "God the things which are God's." The passages inculcating obedience to governments, in Romans and I Peter, say nothing about war. They teach us to be peaceable, law-abiding citizens, under whatever government we may live. "When you live in Rome, do as the Romans do." We are to "pay tribute" and otherwise obey "the powers that be" in all rightful things, taking care not to violate "the ordinance of God." But "where rulers command to do that which is plainly forbidden of God, we may obey God rather than men [illegible]

[illegible] and letter of the Gospel, to engage in carnal warfare. "The weapons of our warfare are not carnal."

It is said, as "the Gospel requires" christians "to pay tribute to government to sustain war," therefore the Gospel "may call them to active service in the war." This proves too much. If the government should get up a grand fillibustering expedition, under the dictation of some such hoary criminal as the author of the Ostend manifesto, or should attempt to texas England by taking Canada, and consequently be involved in a bloody war with the mother country, as it was with Mexico, or should contrive any other scheme of plunder, the foregoing argument would make christians fight, because any and every war in which the government is engaged must necessarily be sustained by the tribute of christians as well as others. With regard to the present war, we believe it is the natural result of a long course of unblushing crimes committed by the *whole* nation against *humanity*. The portrait of the nation has been fearfully and truthfully drawn by a master hand. "The stripling giant, ill bred and scoffing, shouts amain,—'My feet are red with the Indian's blood; my hand has forged the negro's chain. I am strong; who dares assail me, for I have made my covenant of lies and leagued with hell for my support. There is no Right, no Truth; Christianity is false, and God a name.' His left hand casts his Bible underneath his feet, and in his right he brandishes the negro driver's whip, crying again, 'Say, who is God, and what is Right?'" "Shall not my soul be avenged on such a nation as this?" saith the Lord.

Thousands of noble men and women have been striving for years to reform the nation, but, alas! it has gone on in its career of crime to the bitter end, and now begins to taste the cup of God's wrath. In a recent number of the Crisis a writer has well said, "Christians have served their country well by laboring incessantly for purity; now let those who have done worse than nothing in this respect, do something, if they *can*, with the sword. As for us, our duty ends with the 'sword of the Spirit.'" That noble champion of freedom, John G. Whittier, remains true to the teachings of his fathers, and fitly says:—

"They break the links of Union: shall we light
The *fires of hell* to weld anew the chain
On that red anvil where each blow is pain?"

Theodore Parker's sermon on war, delivered years ago, is especially pertinent at this time. His remarks read almost like a prophecy. We transcribe a few of them. "Now, to make the evils of war still clearer, and to bring them home to your door, let us suppose there was war between the counties of Suffolk, on the one side, and Middlesex on the other; this army at Boston, that at Cambridge. * * The rulers on one side are fools, and traitors on the other. * * Prayers are offered in all the churches, and sermons preached, showing that God is a man of war, and Cain his first saint. The banners are consecrated by solemn words. Your church towers are military posts of observation. * * The battle is fiercely joined. You hear the cannon, the sharp report of musketry. * * The chaplains loiter behind.

'Pious men, whom duty brought,
To dubious verge of battle fought,
To shrive the dying, bless the dead.'

The battle hangs long in even scale. At length it turns. Victory is ours. Ten thousand men of Cambridge lie dead; eight thousand of Boston. There writhe the wounded, torn and mangled, black with powder, red with blood, parched with thirst. Gather them into hasty hospitals; yonder wounded man shall linger out a life of wretched anguish, unspoken and insupportable, and when he dies, his wife religiously will keep the shot which tore his limbs. * * Again 'tis night. Oh, what a night, and after what a day! Yet a pure tide of woman's love—which never ebbs since the world began—flew on in spite of war and battle. Stealthily, by the pale moonlight, a mother of Boston treads the weary miles to reach that bloody spot; a widow she—seeking among the slain her only son. The arm of power drove him forth reluctantly to the fight. * * But, lo! another comes—she, too, a woman—younger and fairer, yet not less bold—a maiden, from the hostile town to seek her lover. They meet—two women among the corpses; two angels come to Golgotha, seeking to raise a man. There he lies before them; they look,—yes, 'tis he you seek; the son, the lover. The grass is wet with his blood,—yes, the ground is muddy with the life of man. The mother's innocent robe is dabbled in the blood her bosom bore. Their kisses, groans and tears, recall the wounded man. He knows the mother's voice; that voice yet more [illegible] He dies! * * [illegible] the dead [illegible] What shall the fool answer? what the traitor say? * * I would call on christians, who believe that christianity is a truth, to lift up their voice, public and private, against the violation of God's law—this blasphemy of the Holy Spirit of Christ—this worst form of infidelity to man and God. Teach your rulers that you are Americans, not slaves—Christians, not heathens—Men, not murderers, to kill for hire!"

4. "*The nations are angry, and His wrath is come.*" In his article on the "Distress of nations," in the June Examiner, George Storrs nervously exhibits the true state of affairs. "The lulling of the storm, after the battle of Solferino, in 1859, caused many to think 'the cup' of Jehovah's just indignation on the 'nations,' for their wickedness and oppressions, would pass away; and especially did this country expect to escape it. Exalted to heaven with privileges, under the best government on earth, we had grown proud, * * connived at wickedness in Church and State, till our sins, like ancient Israel's, had towered high as heaven, and God might justly say, 'Lo, I begin to bring evil on the city which is called by my name, and shall ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth. That sword has come, and our country begins to feel its awful power. * * It truly seems as if this nation's '*great day of judgment*' had commenced." We affectionately ask all concerned, if it would not be "*monstrous* folly" for christians who believe that the sword of God's judgment is coming "upon all the inhabitants of the earth," to throw themselves headlong under its avenging stroke? And let us remember that this is only "the beginning of sorrows." Surely in vain shall we christians attempt to stay the "anarchy" that is coming on the nation "like night," *if God is the author of it all.* May the Lord help us to understand what He requires of us in these "perilous times."

"Our beloved brother" Storrs, as far back as the month of February, made a short comment upon Isa. 26: 20, 21, in the Examiner. His concluding observations will form an appropriate *finale* to this article. We endorse every word. "What we ask of all is, think of those words—ponder them in thy heart—ask thyself, am I seeking security in God—retiring, as far as possible, from all exciting causes which may lead me to occupy a place or position not within the 'chambers' of God's protection? 'Indignation' is certainly to come; and God's people are only safe by taking heed to his direction and counsel. Above all things, then, the higher commotions rise, the more seek to 'hide thyself' in close communion with God in Christ. So shalt thou be safe; not otherwise." Amen and Amen.

JOSEPH T. CURRY.

For the Crisis.

Interesting Experience.

A LETTER TO HIRAM MUNGER.

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MY DEAR BROTHER IN CHRIST:—Being detained from church to-day by indisposition of body, I will endeavor to fulfill my promise to you: so this beautiful Sabbath morning I have retired to my room, and, alone with God and my own thoughts, I take up my pen to converse awhile with one for whom I shall ever entertain feelings of the most heartfelt gratitude and greatest respect. I thank God to-day, my brother, that your steps were ever directed hither, and that I was inclined to listen to your voice, or rather the voice of God as it spoke to me through lips of clay,—that the heart-searching truths of His holy word not only fell upon my ear, but, accompanied by His Spirit, penetrated into the very inmost recesses of my heart, arousing and alarming the sleeping, yea, almost dying energies of my soul; bringing into action those powers which had so long lain dormant within; enabling me to see my danger, to see written, as it were, in burning characters, those awful and impressive words, "*Mene, Mene, Tekel, Upharsin*," and seeing, to fly, while mercy lingered and God's Spirit strove, to the "*strongholds*, while yet a prisoner of hope." O! Bro. Munger, had I been so thoughtless, so unwise as to have turned a deaf ear to that voice which spake in tones not to be misunderstood; grieved away that blessed Spirit which was warning and entreating me to return again to the fold from which I had wandered, (unmindful, alas! that I was straying far from home,) I might, like the foolish virgins, have slumbered on until the cry burst upon my ear, "Behold the Bridegroom cometh, go ye out to meet him." O, sad would have been my fate, groping my way in the dark midnight, with my lamp gone out, and no oil to replenish it! God being my helper, I will see to it, from this time henceforth, that my lamp shall be "trimmed and burning," with a sufficient supply of oil in my vessel, so that whenever my Master cometh, I may be fully prepared to meet and receive Him.

I suppose you would like to know something of my experience since you left our little village. Well, I will try to inform you, although it may be in an imperfect and broken manner; yet it shall be the true feelings of my heart. You saw, no doubt, with your discerning eye, when I stood before you in Bro. H.'s house, that I trembled beneath a heavy cross. It was *most heavy*, I can assure you; but I thank God to-day that he gave me strength and courage to take it up, and that I felt almost constrained by an inward prompting to say: "I will go out and talk with Bro. M. upon the great subject which of all others should receive our greatest and most profound attention. Let the world sneer; let brethren and sisters in the church who profess better things reproach; *I will go*. I will obey God in this respect, for I believe that it was none other than his Spirit which impressed me *so deeply* that this was a duty which I ought to perform." I went, and the result was, God blessed me in its performance. I had always been taught to believe that the Adventists were a *low, weak-minded* set of people, *perverters* of the Scriptures, *enemies* of the churches, and so forth; so you will not wonder that my proud heart rebelled at the thought of going out to talk with an *Advent preacher*. God saw in his infinite wisdom that my pride must be humbled before my heart could be prepared for the reception of *the truth*, and this was to be the first stroke of His mighty hand. Bro. M., I went back to the mill humbled before God. I sat down to my work, and I can assure you I felt *very small* just then. I felt that of all God's creatures I was the *least*, and the *most unworthy*. Even there my heart went out to Him in prayer. He heard the silent breathings of my repentant heart. He answered, and there came a sweet and heavenly calm upon my tempest-tossed soul; a gentle voice whispered "*Peace, be still*,"—and with the poet I could say,

"My God is reconciled,
His pard'ning voice I hear."

Yes, I felt that "Jesus wept and loved me still." O, how easy it was for me to decide the great question within, which had so long been undecided, and make the happy choice, to serve the Lord and follow in the way that his Spirit should lead me. I said, and it came from the very depths of my heart, "Lord, I will be thine forever. I will renounce the world, with all its pomp and glory. I will study thy word, for that is truth; and it shall be as a "lamp unto my feet, and a light unto my path," illuminating the narrow way which leadeth unto life.

The first meeting I attended after you left us, was our Methodist "prayer and conference" meeting. As it was while among them I had stepped aside and fallen asleep by the way, I thought that *there* I must confess my wanderings, and tell them my desires and determinations, which I did to the astonishment of all present. I told them with tears that I was sorry I had been so cold and indifferent in the cause which I had professed to love and honor, and humbly asked their forgiveness; told them that I was resolved for the future to live a consistent christian life, search God's unerring word, be guided by its precepts, and led by the Spirit. This testimony produced quite a sensation; they praised God aloud that that voice which had so long been silent, was again heard, bearing witness to the truth—the harp, so long unstrung, was once more attuned to the praise of the Redeemer. The meeting seemed to take a new impetus; two old Congregationalist ladies, who had lived in the village about twenty years, and attended Methodist meetings, but had never been known to speak of the *hope* which was within them, arose that evening, and, with unloosed tongues, spake forth the praises of God. Bro. M. came and took me by the hand, and said he, (to use his own expression,) "O, Sarah, you don't know how my heart jumped to-night when I heard your voice; it jumped as it has not for months before; now let us *look up*, expecting *great things*." What think you, Bro. Munger, was the answer which came to my mind, and trembled on my lips for utterance, but was repressed? It was this: "I cannot look up, but I am looking forward but a little way, to the fulfillment of '*great and precious promises*.'" Methinks I see you look reprovingly and say, "You should have followed that impression." Perhaps I should, but I feared that it would cause a shadow of uneasiness to fall upon Bro. M.'s happy frame of mind. I loved them all, and I felt that they all loved me, and I almost came to the conclusion (everything being so inharmonious with my own feelings,) that your predictions would fail respecting the manner in which I should be treated if I professed to believe the great *truths* of the Bible—for they are *truths*, and I believe them with all my heart. But I must hasten.

The next meeting I attended was the Advent prayer meeting. There, too, I told my desires and determinations. They likewise rejoiced with me, and we had a good time waiting upon the Most High. I hardly know why, but I felt more freedom there than among my own people. The next Methodist meeting found me there again, ready to stand as a witness for my Savior. I was very careful, and always have been, not to say anything which I thought would conflict with their particular views, although, brother, think not that I would be guilty of saying anything to please man that I did not believe. No, I would scorn to tell a *lie*, or even resort to *subterfuge*; but I will confess to you that I have sometimes suppressed thoughts, which I felt impressed to speak, for fear of displeasing, and calling down the anathemas of the church upon my head. At this meeting, Bro. M., and some of the most influential members, (having heard that I had attended the Advent meetings, and fearing that there was almost too much of an attraction there for my good and their interest,) thought it their duty, no doubt, to throw out a few gentle hints about the propriety of those who had just come up on higher ground "keeping in the old paths." They hoped that none of their brethren or *sisters* would in any way *uphold* or *encourage* the promulgation of such *false* and *erroneous* sentiments as had been advanced of late among them, which they feared would have such a pernicious effect upon the ungodly; but trusted they would see the necessity of "walking in the Lord Jesus as they had received Him," and not be "driven about by every wind of doctrine." I knew very well for whom these remarks were intended. They thought, I suppose, that an "ounce of preventive was worth a pound of cure" in this case, and they would commence in season, and give me a little mild medicine, mixed with a little sugar, so as to make it palatable, and just enough of the sickening properties in it to make me disgusted with the sentiments which they feared I might imbibe. They were afraid to give me a very powerful dose, for they knew that I was weak and could not bear it. Yes, "weaker than a bruised reed" I was, yet in my weakness I felt *strong* in *God*, for I loved Him and every creature which he had made. He had enlarged my heart and opened wide its doors, and my own church was altogether too small to contain it; it could not stay within its "pales," but all who loved the Lord Jesus Christ were encircled in its wide embrace. Yes, with my blessed Master I could say, "He that doeth the will of my Father in Heaven, the same is my mother, and sister, and and brother." Wherever I beheld the image of my Savior, I could reach forth to them the hand of christian fellowship.

But to go on. This medicine did not seem to have the desired effect, for the next Advent meeting found me among that little *unpopular* and *persecuted* band. Ah! I loved them, and felt that God loved them; how *could* I stay away? The next Methodist meeting found me at my post again. This time the potion was more bitter, less of the sweet mixed with it; they touched a *tender spot* within when they reproached and slandered those I loved; but I said, Lord, give me "charity that suffereth long and is kind," and "thinketh no evil." They think, no doubt, that they are doing God service, and myself a great kindness, in thus endeavoring to restrain my feet from ignorantly following after a deceived and deceiving people; but, strange to say, I refrained not from following them. At the third meeting I attended among my own brethren and sisters in the church, a cup was held to my lips that was like the "wormwood and the gall." I drank it to the very dregs, and my soul sickened, and my spirit groaned within me. *Stinging* words fell upon my ear that burned deep into my heart; yea, I felt the wound in every fibre of my soul. I left the place neither strengthened or refreshed. While my hungry soul craved the "sincere milk of the word," that it might grow in every christian virtue, they gave that which was like the "*husks* which the swine did eat;" there was no nourishment in it. They called the Advent people everything which was low and despicable; *Antichrists, Atheists*, modern *Sadducees*, with desires and tastes that were sensual, low and grovelling, who thought only of eating and drinking, building houses, planting vineyards, and raising up families in the kingdom of God, with a *faith* that only reached a few feet below the turf? But enough of this sickening detail. I could not but ask myself the question, Is this Religion, pure and *undefiled*? O, that that voice which spoke to Saul of Tarsus by the way, might be heard by them, saying, "Why persecutest thou me?" and may they realize that inasmuch as they do it unto these their brethren, they do it unto their Lord.

Think not, my brother, that my motive in laying these things before you is to show up, or publish abroad the faults of my brethren; far be it from this. "Tell it not in Gath." I have not commented or even spoken of them here; but I felt that you had stood just where I now stand, (although you occupied, no doubt, a much higher position there,) and could sympathize with me as one who has experienced like trials. God knows I bear no ill will towards this church of my early choice. "With all her faults I love her still." Clustering around it are many sweet associations and fond memories of the past. It was there in earlier years I first heard the story of the cross,—there, when crushed beneath the weight of sin, I was pointed to the Lamb of God,—there I first trembled under the cross, and with lisping tongue witnessed for the truth,—there, in my youth and inexperience, she welcomed me to her bosom, and threw around me her protecting arms,—there I have often knelt at her altar and commemorated the death and sufferings of a crucified but risen Lord with a dear mother and sister who now "sleep in Jesus" and a father and an only remaining sister whose names with mine still stand upon the record. The church is not to-day what it was at that period. She has increased in wealth and numbers, yes, and *popularity* too, but she has decreased in *vital piety*.

Sometimes, Bro. M., I hardly know which way to turn, or how to move. The Advent brethren and sisters, some of them, feel very anxious that I should come out openly and take sides with them, and confess freely my opinions respecting "the truth as it is in Jesus." They know my sympathies are with them, and as they are few and feeble in number, I can hardly blame them for feeling a little impatient at my hesitation. God knows that if I were not bound by church laws, *there* would be home—but I fear to step, lest it should prove a *mis-step*. Sometimes I am at a loss to know what duty is. Do you think it would be the *wisest* and the *best* way for me, in a Methodist meeting, to advance ideas which I know they will not believe or sanction, however sincere I may be in uttering them? You will see at once that it would cause unpleasant feelings, and no doubt call forth a harsh rejoinder; the harmony of the meeting would be disturbed; I should feel injured, and on the whole the meeting would prove an unprofitable one. This is the way I reason upon the subject. There is enough that I can say, and say it from the heart, which will be agreeable to their feelings, and in harmony with the word of God. Do you not think this would be the *right* course to pursue while I remain with them? And if it is for God's glory, my own eternal welfare, and the welfare of those around me, that my connection with the church be severed, do you not think that God will, in His providence, in some way open a door, so that I may quietly withdraw without disturbance or confusion? But if it should not be His will, (and I would know His will in all things and cheerfully obey,) I trust that the way may be hedged up.

One great reason why I do not feel at present like coming out openly, and avowing my principles, is this; I feel too weak and ignorant to argue with opposers; and should I profess to believe the Advent doctrine, there would be no end to the questions which would be asked by unbelievers; difficult passages of scripture would be handed me, and I should be expected, of course, to answer them. You could do it, but *I* could not, and therefore it would greatly annoy and disturb my peace. When I am thoroughly instructed in the great truths which you preach, "grounded and settled," so that I can "give to every one that asketh a reasonable answer for the hope within me with *meekness* and *fear*," then, to use Bro. H.'s expression, I am ready to come out "*square-toed*." I have received more light upon the Scriptures since you came among us than I ever did before in all my life. The Bible has always been to me as a sealed book, a great part of it being full of dark and incomprehensible sayings, and problems which I could not solve. But I thank God to-day that the glorious truths of his word are being unfolded to my benighted mind. When I take up my Bible to study its teachings, my prayer is, Shine, O Lord, upon the sacred page, and dispel every cloud that surrounds thy word; teach me thyself, [illegible] who hast taught as never man taught, and in thy blessed school may I be an apt and thorough student.

But I must bring this confused mass of thoughts to a close, although I have not half done talking. If your patience is not entirely exhausted picking this out, I will write again, if I can know where to direct. As this is not intended for a critic's eye, but for the eye of one who will read to know my heart alone, I feel assured that all imperfections will be overlooked. In conclusion, let me say, Bro. M., [illegible] withhold. [illegible] anything will be gratefully received by your unworthy Sister.

SARAH A. [illegible]

[illegible], June 18, 1861.

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

"Being Justified by his Blood, we have peace with God."

And was thy precious blood once shed,
O spotless Lamb! for me,
And shall I tremble now to rest
My all of hope on thee?
Vainly I strive "by works" to gain
The favor of my God,
There's "no remission" in his "plan"
"Without shedding of blood."

Shall "blood of calves and goats" suffice
The flesh to purify,
Offered according to the law,
Designed to typify
The one great sacrifice now made?
Then how much more thy blood,
O Calvary's Lamb! shall purge my heart
To serve the living God.

Then "to the cross of Christ I'll cling,"
Close to his wounded side;
The "blood of sprinkling" to my heart
Shall be by faith applied;
Calmly and trustingly I'll rest,
And never wander thence,
Knowing the goodly tree of faith
Brings forth obedience.

Oh, then, deep in my heart, where first
The share of truth has gone,
May its root strike—its topmost boughs
Reach the eternal throne.
Pendent from every living branch
The Spirit's fruits are found—
"Love, joy and peace," and righteousness,
There flourish and abound.

Warner, N. H. L. R. K. BISHOP.

For the Crisis.

War: What is the Christian's Duty?

When brethren differ in their views of a subject, it becomes them to observe the most scrupulous caution in delivering their ideas, "lest any root of bitterness springing up" disturb christian harmony, and blind the judgment of the members of The Body.

We have no disposition to discuss the above question merely for the sake of discussion, and we feel a degree of diffidence in controverting the argument of the venerable Editor of the Examiner, who deserves the love and profound respect of every friend of truth. But in view of "the time of trouble" which we are persuaded is coming on the earth, and that the subject may be surveyed from various stand-points, so that the followers of Christ may be enabled to assume a consistent and harmonious position, we beg permission to throw our mite into the treasury of debate.

1. *The spirit of the Gospel is a spirit of peace.* The war spirit shrieks, "An eye for an eye, and a tooth for a tooth;" "Thou shalt love thy neighbor and hate thine enemy." The Gospel answers, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also;" "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." "Sink, burn and destroy," says war. The Gospel replies, "When they persecute you in this city, flee ye into another." This spirit of peace is breathed in all the teachings of Christ and his apostles. "Behold I send you forth as *sheep* in the midst of wolves: be ye therefore wise as serpents and *harmless as doves.*" "Dearly beloved, avenge not yourselves, but give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." "Christ also suffered for us, leaving us *an example*, that ye should follow his steps: * * who, when he was reviled, reviled not again; when he suffered, he threatened not; but *committed his cause* to Him that judgeth righteously." Without further remarks on this head, we feel safe in affirming, *The spirit of the gospel is a spirit of peace.* Truly, "a 'war spirit' is not the spirit of Christianity." How, then, can Christians go to war? Can they do so without having the war spirit? To us it appears impossible.

2. *The letter of the Gospel teaches peace.* "If possible, as much as lieth in you, live peaceably with all men." We may have neighbors who will not live peaceably, but their conduct need not prevent us from being peaceful. *Both sides* must be willing before *a fight* can take place. We can do "*as much as lieth in*" *us* toward peace. If our enemies are obstinate, of course it is *not* "possible" for us to "live peaceably *with all men.*" But we can "live peaceably with all" who are willing so to do. Murdock's translation of the Syriac reads, "And if possible, *so far as it dependeth on you*, live in peace with every man." If our enemies are determined not to live in peace, our duty is plain; *we* must be peaceable, though *all the world* be at war. "Blessed are the peacemakers." Does this text cohere with the following phrase?—"Fight for peace." Can we make peace by fighting? "Yes," said the United States government in its iniquitous crusade against Mexico, "we are fighting to conquer a peace,"—that is, they would *fight* until the Mexicans *were conquered*, and thus make peace. The Napoleonic beast may write "blessed are the peacemakers" on the helmets of his warriors, if the words "fight for peace" are in agreement therewith. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." The nations will fight till the end, but they fight for dominion and power in this world. Christ's kingdom is not of this world, and if we account ourselves "children of the kingdom," let us take care that we do not entangle ourselves with "the kingdoms of this world.'

We see nothing to uphold war in the incident recorded in Acts 23. Paul called for personal protection, and the case can no more be cited as a recognition of the rightfulness of fighting, than it could be if he had invoked the protection of a civil police. Jesus' command to buy swords (Luke 22: 36) is appealed to as an argument for war. At the most, the passage cannot be fairly construed to teach any thing more than the use of the sword in personal defence. This sufficiently warrants "police arrangements" as a safeguard against "house-breakers, incendiaries, and midnight assassins," but *does not justify war.* "They that take the sword shall perish with the sword." Poor Zwingle must have bitterly felt the truth of these words as he lay stretched beneath the pear tree on the field of Cappel. Says D'Aubigne, "Doubtless had the Saxon reformer (Luther) approached Zwingle in that solemn hour, and said to him those words he so often repeated, 'Christians must combat, not with the sword or arquebus, but with suffering and the cross,'—doubtless, I say, Zwingle would have extended to him his dying hands, and have responded, Amen. * * * Zwingle, at the time of his death, was not yet forty-eight. Did the strength given of God always accompany the strength of mere man, what might not Zwingle have accomplished. * * But he had girt himself with a weapon interdicted by God; he had laid aside his divine for a carnal vocation; the helmet had covered his brow, his hand had grasped the halberd; the patriot had misled the reformer. His most devoted friends, amazed, confounded, exclaimed, 'We know not what to think! A bishop with carnal weapons!' * * * At the moment of concluding this melancholy narrative, we take some stones, and erecting them on the battle field of Cappel, we inscribe on them, on one side, these words of the Psalmist: *Some put their trust in chariots, and some in horses; but we will trust in the name of the Lord.* And on the other side this declaration of the King of the Church: *My reign is not of this world.* Could a voice issue from the graves of the martyrs of Cappel, these are the words which those noble confessors would address, after a lapse of three centuries, to the christians of our day: The Church has no other King than Jesus Christ; it must not mingle in this world's politics, * * but its march is like that of its King—from the manger to the cross, and from the cross to glory."

3. *Fighting is not a part of our duty to rulers.* We are commanded to render to Cæsar the things which are Cæsar's," but we are as strictly ordered to render unto "God the things which are God's." The passages inculcating obedience to governments, in Romans and 1 Peter, say nothing about war. They teach us to be peaceable, law-abiding citizens, under whatever government we may live. "When you live in Rome, do as the Romans do." We are to "pay tribute" and otherwise obey "the powers that be" in all rightful things, taking care not to "resist "the ordinance of God." But "where rulers command to do that which is plainly forbidden of God, we may and ought to suffer, unresistingly, the pains or penalties they may inflict, rather than disobey God, whose law is supreme." Now christians are forbidden, by the spirit and letter of the Gospel, to engage in carnal warfare. "The weapons of our warfare are *not* carnal."

It is said, as "the Gospel requires" christians "to pay tribute to government to sustain war," therefore the Gospel "may call them to active service in the war." This proves too much. If the government should get up a grand fillibustering expedition, under the dictation of some such hoary criminal as the author of the Ostend manifesto, or should attempt to texas England by taking Canada, and consequently be involved in a bloody war with the mother country, as it was with Mexico, or should contrive any other scheme of plunder, the foregoing argument would make christians fight, because any and every war in which the government is engaged must necessarily be sustained by the tribute of christians as well as others. With regard to the present war, we believe it is the natural result of a long course of unblushing crimes committed by the *whole* nation against *humanity.* The portrait of the nation has been fearfully and truthfully drawn by a master hand. "The stripling giant, ill bred and scoffing, shouts amain,—'My feet are red with the Indian's blood; my hand has forged the negro's chain. I am strong; who dares assail me, for I have made my covenant of lies and leagued with hell for my support. There is no Right, no Truth; Christianity is false, and God a name.' His left hand casts his Bible underneath his feet, and in his right he brandishes the negro driver's whip, crying again, 'Say, who is God, and what is Right?'" "Shall not my soul be avenged on such a nation as this?" saith the Lord.

Thousands of noble men and women have been striving for years to reform the nation, but, alas! it has gone on in its career of crime to the bitter end, and now begins to taste the cup of God's wrath. In a recent number of the Crisis a writer has well said, "Christians have served their country well by laboring incessantly for purity; now let those who have done worse than nothing in this respect, do something, if they *can*, with the sword. As for us, our duty ends with the 'sword of the Spirit.'" That noble champion of freedom, John G. Whittier, remains true to the teachings of his fathers, and fitly says:—

"They break the links of Union: shall we light
The *fires of hell* to weld anew the chain
On that red anvil where each blow is pain?"

Theodore Parker's sermon on war, delivered years ago, is especially pertinent at this time. His remarks read almost like a prophecy. We transcribe a few of them. "Now, to make the evils of war still clearer, and to bring them home to your door, let us suppose there was war between the counties of Suffolk, on the one side, and Middlesex on the other; this army at Boston, that at Cambridge. * * The rulers on one side are fools, and traitors on the other. * * Prayers are offered in all the churches, and sermons preached, showing that God is a man of war, and Cain his first saint. The banners are consecrated by solemn words. Your church towers are military posts of observation. * * The battle is fiercely joined. You hear the cannon, the sharp report of musketry. * * The chaplains loiter behind.

'Pious men, whom duty brought,
To dubious verge of battle fought,
To shrive the dying, bless the dead.'

The battle hangs long in even scale. At length it turns. Victory is ours. Ten thousand men of Cambridge lie dead; eight thousand of Boston. There writhe the wounded, torn and mangled, black with powder, red with blood, parched with thirst. Gather them into hasty hospitals; yonder wounded man shall linger out a life of wretched anguish, unspoken and insupportable, and when he dies, his wife religiously will keep the shot which tore his limbs. * * Again 'tis night. Oh, what a night, and after what a day! Yet a pure tide of woman's love—which never ebbs since the world began—flew on in spite of war and battle. Stealthily, by the pale moonlight, a mother of Boston treads the weary miles to reach that bloody spot; a widow she—seeking among the slain her only son. The arm of power drove him forth reluctantly to the fight. * * But, lo! another comes—she, too, a woman—younger and fairer, yet not less bold—a maiden from the hostile town to seek her lover. They meet—two women among the corpses; two angels come to Golgotha, seeking to raise a man. There he lies before them; they look,—yes, 'tis he you seek; the son, the lover. The grass is wet with his blood,—yes, the ground is muddy with the life of man. The mother's innocent robe is drabbled in the blood her bosom bore. Their kisses, groans and tears, recall the wounded man. He knows the mother's voice—that voice yet more beloved. He dies! * * * Let the dead bury their dead. But their blood cries out of the ground against the rulers who shed it. Cain, where are thy brothers? What shall the fool answer? what the traitor say? * * I would call on christians, who believe that christianity is a truth, to lift up their voice, public and private, against the violation of God's law—this blasphemy of the Holy Spirit of Christ—this worst form of infidelity to man and God. Teach your rulers that you are Americans, not slaves—Christians, not heathens—Men, not murderers, to kill for hire!"

4. "*The nations are angry, and His wrath is come.*" In his article on the "Distress of nations," in the June Examiner, George Storrs nervously exhibits the true state of affairs. "The lulling of the storm, after the battle of Solferino, in 1859, caused many to think 'the cup' of Jehovah's just indignation on the 'nations,' for their wickedness and oppressions, would pass away; and especially did this country expect to escape it. Exalted to heaven with privileges, under the best government on earth, we had grown proud, * * connived at wickedness in Church and State, till our sins, like ancient Israel's, had towered high as heaven, and God might justly say, 'Lo, I begin to bring evil on the city which is called by my name, and shall ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth. That sword has come, and our country begins to feel its awful power. * * It truly seems as if this nation's '*great day of judgment*' had commenced." We affectionately ask all concerned, if it would not be "*monstrous* folly" for christians who believe that the sword of God's judgment is coming "upon all the inhabitants of the earth," to throw themselves headlong under its avenging stroke? And let us remember that this is only "the beginning of sorrows." Surely in vain shall we christians attempt to stay the "anarchy" that is coming on the nation "like night," *if God is the author of it all.* May the Lord help us to understand what He requires of us in these "perilous times."

"Our beloved brother" Storrs, as far back as the month of February, made a short comment upon Isa. 26: 20, 21, in the Examiner. His concluding observations will form an appropriate *finale* to this article. We endorse every word. "What we ask of all is, think of those words—ponder them in thy heart—ask thyself, am I seeking security in God—retiring, as far as possible, from all exciting causes which may lead me to occupy a place or position not within the 'chambers' of God's protection? 'Indignation' is certainly to come, and God's people are only safe by taking heed to his direction and counsel. Above all things, then, the higher commotions rise, the more seek to 'hide thyself' in close communion with God in Christ. So shalt thou be safe, not otherwise." Amen and Amen.

JOSEPH T. CURRY.

For the Crisis.

Interesting Experience.

A LETTER TO HIRAM MUNGER.

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MY DEAR BROTHER IN CHRIST:—Being detained from church to-day by indisposition of body, I will endeavor to fulfill my promise to you: so this beautiful Sabbath morning I have retired to my room, and, alone with God and my own thoughts, I take up my pen to converse awhile with one for whom I shall ever entertain feelings of the most heartfelt gratitude and greatest respect. I thank God to-day, my brother, that your steps were ever directed hither, and that I was inclined to listen to your voice, or rather the voice of God as it spoke to me through lips of clay,—that the heart-searching truths of His holy word not only fell upon my ear, but, accompanied by His Spirit, penetrated into the very inmost recesses of my heart, arousing and alarming the sleeping, yea, almost dying energies of my soul; bringing into action those powers which had so long lain dormant within; enabling me to see my danger, to see written, as it were, in burning characters, those awful and impressive words, "*Mene, Mene, Tekel, Upharsin,*" and seeing, to fly, while mercy lingered and God's Spirit strove, to the "*strongholds*, while yet a prisoner of hope." O! Bro. Munger, had I been so thoughtless, so unwise as to have turned a deaf ear to that voice which spake in tones not to be misunderstood; grieved away that blessed Spirit which was warning and entreating me to return again to the fold from which I had wandered, (unmindful, alas! that I was straying far from home,) I might, like the foolish virgins, have slumbered on until the cry burst upon my ear, "Behold the Bridegroom cometh, go ye out to meet him." O, sad would have been my fate, groping my way in the dark midnight, with my lamp gone out, and no oil to replenish it! God being my helper, I will see to it, from this time henceforth, that my lamp shall be "*trimmed and burning*," with a sufficient supply of oil in my vessel, so that whenever my Master cometh, I may be fully prepared to meet and receive Him.

I suppose you would like to know something of my experience since you left our little village. Well, I will try to inform you, although it may be in an imperfect and broken manner; yet it shall be the true feelings of my heart. You saw, no doubt, with your discerning eye, when I stood before you in Bro. H.'s house, that I trembled beneath a heavy cross. It was *most heavy*, I can assure you; but I thank God to-day that he gave me strength and courage to take it up, and that I felt almost constrained by an inward prompting to say: "I will go out and talk with Bro. M. upon the great subject which of all others should receive our greatest and most profound attention. Let the world sneer; let brethren and sisters in the church who profess better things reproach; *I will go.* I will obey God in this respect, for I believe that it was none other than his Spirit which impressed me *so deeply* that this was a duty which I ought to perform." I went, and the result was, God blessed me in its performance. I had always been taught to believe that the Adventists were a *low, weak-minded* set of people, *perverters* of the Scriptures, *enemies* of the churches, and so forth, so you will not wonder that my proud heart rebelled at the thought of going out to talk with an *Advent preacher.* God saw in his infinite wisdom that my pride must be humbled before my heart could be prepared for the reception of *the truth*, and this was to be the first stroke of His mighty hand. Bro. M., I went back to the mill humbled before God. I sat down to my work, and I can assure you I felt *very small* just then. I felt that of all God's creatures I was the *least*, and the *most unworthy.* Even there my heart went out to Him in prayer. He heard the silent breathings of my repentant heart. He answered, and there came a sweet and heavenly calm upon my tempest-tossed soul; a gentle voice whispered "*Peace, be still,*"—and with the poet I could say,

"My God is reconciled,
His pard'ning voice I hear."

Yes, I felt that "Jesus wept and loved me still." O, how easy it was for me to decide the great question within, which had so long been undecided, and make the happy choice, to serve the Lord and follow in the way that his Spirit should lead me. I said, and it came from the very depths of my heart, "Lord, I will be thine forever. I will renounce the world, with all its pomp and glory. I will study thy word, for that is truth; and it shall be as a "lamp unto my feet, and a light unto my path," illuminating the narrow way which leadeth unto life.

The first meeting I attended after you left us, was our Methodist "prayer and conference" meeting. As it was while among them I had stepped aside and fallen asleep by the way, I thought that *there* I must confess my wanderings, and tell them my desires and determinations, which I did to the astonishment of all present. I told them with tears that I was sorry I had been so cold and indifferent in the cause which I had professed to love and honor, and humbly asked their forgiveness; told them that I was resolved for the future to live a consistent christian life, search God's unerring word, be guided by its precepts, and led by the Spirit. This testimony produced quite a sensation; they praised God aloud that that voice which had so long been silent, was again heard, bearing witness to the truth—the harp, so long unstrung, was once more attuned to the praise of the Redeemer. The meeting seemed to take a new impetus; two old Congregationalist ladies, who had lived in the village about twenty years, and attended Methodist meetings, but had never been known to speak of the *hope* which was within them, arose that evening, and, with unloosed tongues, spake forth the praises of God. Bro. M. came and took me by the hand, and said he, (to use his own expression,) "O, Sarah, you don't know how my heart jumped to-night when I heard your voice; it jumped as it has not for months before; now let us *look up*, expecting *great things.*" What think you, Bro. Munger, was the answer which came to my mind, and trembled on my lips for utterance, but was repressed? It was this: "I cannot look up, but I am looking forward but a little way, to the fulfillment of '*great and precious promises.*'" Methinks I see you look reprovingly and say, "You should have followed that impression." Perhaps I should, but I feared that it would cause a shadow of uneasiness to fall upon Bro. M.'s happy frame of mind. I loved them all, and I felt that they all loved me, and I almost came to the conclusion (everything being so harmonious with my own feelings,) that your predictions would fail respecting the manner in which I should be treated if I professed to believe the great *truths* of the Bible—for they are *truths*, and I believe them with all my heart. But I must hasten.

The next meeting I attended was the Advent prayer meeting. There, too, I told my desires and determinations. They likewise rejoiced with me, and we had a good time waiting upon the Most High. I hardly know why, but I felt more freedom there than among my own people. The next Methodist meeting found me there again, ready to stand as a witness for my Savior. I was very careful, and always have been, not to say anything which I thought would conflict with their particular views, although, brother, think not that I would be guilty of saying anything to please man that I did not believe. No, I would scorn to tell a *lie*, or even resort to *subterfuge*; but I will confess to you that I have sometimes suppressed thoughts, which I felt impressed to speak, for fear of displeasing, and calling down the anathemas of the church upon my head. At this meeting, Bro. M., and some of the most influential members, (having heard that I had attended the Advent meetings, and fearing that there was almost too much of an attraction there for my good and their interest,) thought it their duty, no doubt, to throw out a few gentle hints about the propriety of those who had just come up on higher ground "keeping in the old paths." They hoped that none of their brethren or *sisters* would in any way *uphold* or *encourage* the promulgation of such *false* and *erroneous* sentiments as had been advanced of late among them, which they feared would have such a pernicious effect upon the ungodly; but trusted they would see the necessity of "walking in the Lord Jesus as they had received Him," and not be "driven about by every wind of doctrine." I knew very well for whom these remarks were intended. They thought, I suppose, that an "ounce of preventive was worth a pound of cure" in this case, and they would commence in season, and give me a little mild medicine, mixed with a little sugar, so as to make it palatable, and just enough of the sickening properties in it to make me disgusted with the sentiments which they feared I might imbibe. They were afraid to give me a very powerful dose, for they knew that I was weak and could not bear it. Yes, "weaker than a bruised reed" I was, yet in my weakness I felt *strong* in *God*, for I loved Him and every creature which he had made. He had enlarged my heart and opened wide its doors, and my own church was altogether too small to contain it; it could not stay within its "pales," but all who loved the Lord Jesus Christ were encircled in its wide embrace. Yes, with my blessed Master I could say, "He that doeth the will of my Father in Heaven, the same is my mother, and sister, and and brother." Wherever I beheld the image of my Savior, I could reach forth to them the hand of christian fellowship.

But to go on. This medicine did not seem to have the desired effect, for the next Advent meeting found me among that little *unpopular* and *persecuted* band. Ah! I loved them, and felt that God loved them; how *could* I stay away? The next Methodist meeting found me at my post again. This time the potion was more bitter, less of the sweet mixed with it; they touched a *tender spot* within when they reproached and slandered those I loved; but I said, Lord, give me "charity that suffereth long and is kind," and "thinketh no evil." They think, no doubt, that they are doing God service, and myself a great kindness, in thus endeavoring to restrain my feet from ignorantly following after a deceived and deceiving people; but, strange to say, I refrained not from following them. At the third meeting I attended among my own brethren and sisters in the church, a cup was held to my lips that was like the "wormwood and the gall." I drank it to the very dregs, and my soul sickened, and my spirit groaned within me. *Stinging* words fell upon my ear that burned deep into my heart; yea, I felt the wound in every fibre of my soul. I left the place neither strengthened or refreshed. While my hungry soul craved the "sincere milk of the word," that it might grow in every christian virtue, they gave that which was like the "*husks* which the swine did eat;" there was no nourishment in it. They called the Advent people everything which was low and despicable; *Antichrists, Atheists*, modern *Sadducees*, with desires and tastes that were sensual, low and grovelling, who thought only of eating and drinking, building houses, planting vineyards, and raising up families in the kingdom of God, with a *faith* that only reached a few feet below the turf! But enough of this sickening detail. I could not but ask myself the question, Is this Religion, pure and *undefiled?*" O, that that voice which spoke to Saul of Tarsus by the way, might be heard by them, saying, "Why persecutest thou me?" and may they realize that inasmuch as they do it unto their brethren, they do it unto their Lord.

Think not, my brother, that my motive in laying these things before you is to show up, or publish abroad the faults of my brethren; far be it from this. "Tell it not in Gath." I have not committed or even spoken of them here; but I felt that you had stood just where I now stand, (although you occupied, no doubt, a much higher position there,) and could sympathize with me as one who has experienced like trials. God knows I bear no ill will towards this church of my early choice. "With all her faults I love her still." Clustering around it are many sweet associations and fond memories of the past. It was there in earlier years I first heard the story of the cross,—there, when crushed beneath the weight of sin, I was pointed to the Lamb of God,—there I first trembled under the cross, and with lisping tongue witnessed for the truth,—there, in my youth and inexperience, she welcomed me to her bosom, and threw around me her protecting arms,—there I have often knelt at her altar and commemorated the death and sufferings of a crucified but risen Lord with a dear mother and sister who now "sleep in Jesus" and a father and an only remaining sister whose names with mine still stand upon the record. The church is not to-day what it was at that period. She has increased in wealth and numbers, yes, and *popularity* too, but she has decreased in *vital piety.*

Sometimes, Bro. M., I hardly know which way to turn, or how to move. The Advent brethren and sisters, some of them, feel very anxious that I should come out openly and take sides with them, and confess freely my opinions respecting "the truth as it is in Jesus." They know my sympathies are with them, and as they are few and feeble in number, I can hardly blame them for feeling a little impatient at my hesitation. God knows that if I were not bound by church laws, *there* would be home—but I fear to step, lest it should prove a *mis-step.* Sometimes I am at a loss to know what duty is. Do you think it would be the *wisest* and the *best* way for me, in a Methodist meeting, to advance ideas which I know they will not believe or sanction, however sincere I may be in uttering them? You will see at once that it would cause unpleasant feelings, and no doubt call forth a harsh rejoinder; the harmony of the meeting would be disturbed; I should feel injured, and on the whole the meeting would prove an unprofitable one. This is the way I reason upon the subject. There is enough that I can say, and say it from the heart, which will be agreeable to their feelings, and in harmony with the word of God. Do you not think this would be the *right* course to pursue while I remain with them? And if it is for God's glory, my own eternal welfare, and the welfare of those around me, that my connection with the church be severed, do you not think that God will, in His providence, in some way open a door, so that I may quietly withdraw without disturbance or confusion? But if it should not be His will, (and I would know His will in all things and cheerfully obey,) I trust that the way may be hedged up.

One great reason why I do not feel at present like coming out openly, and avowing my principles, is this; I feel too weak and ignorant to argue with opposers; and should I profess to believe the Advent doctrine, there would be no end to the questions which would be asked by unbelievers; difficult passages of scripture would be handed me, and I should be expected, of course, to answer them. *You* could do it, but *I* could not, and therefore it would greatly annoy and disturb my peace. When I am thoroughly instructed in the great truths which you preach, "grounded and settled," so that I can "give to every one that asketh a reasonable answer for the hope within me with *meekness* and *fear*," then, to use Bro. H.'s expression, I am ready to come out "*square-toed.*" I have received more light upon the Scriptures since you came among us than I ever did before in all my life. The Bible has always been to me as a sealed book, a great part of it being full of dark and incomprehensible sayings, and problems which I could not solve. But I thank God to-day that the glorious truths of his word are being unfolded to my benighted mind. When I take up my Bible to study its teachings, my prayer is, Shine, O Lord, upon the sacred page, and dispel every cloud that gathers round thy word; teach me thyself, O Thou who hast taught as never man taught, and in thy blessed school may I be an apt and *thorough student.*

But I must bring this confused mass of *thoughts* to a close, although I have not half done talking. If your patience is not entirely exhausted picking this out, I will write again, if I can know where to direct. As this is not intended for a critic's eye, but for the eye of one who will read to *know my heart alone*, I feel assured that all imperfections will be overlooked. [illegible]

SARAH A. [illegible]

[illegible], June 12, 1861.

For the Crisis.

Minutes of the 12th R. I. Quarterly Conference.

Foster, June 26th, 1861.—Conference met according to adjournment. Moderator in the chair. Opened by prayer by Bro. Huntington. Minutes of the last Conference called for and read. Motion made that they be accepted. Passed. Delegates were called upon to report the condition of the churches to which they belong. Bro. J. D. Brown reported from Providence church. Had no very encouraging or discouraging report to make. The church has been very unsettled. Had been hard work to pay the rent for the hall in which they worship. Some had thought it best to give up having meetings in N. Market Hall. If they could not hire a hall cheaper elsewhere, discontinue their meetings altogether. At last they raised a subscription of $125,00 and offered it to the owners for the use of the hall. It was accepted, and they will continue their worship at the same place. Conference meetings not very interesting, for two reasons: first, because there were few who attended them; and second, the hall was very large for the number who assembled for prayer meetings, and they dispersed, some in one part of the room and some in another, and the meetings seemed to lack fervency and life. Some conference meetings at private houses very encouraging. Did not intend to give up. Some of their members were more theoretical than sympathetic. The Mission S. School is still progressing. It is a *pleasant* school. The children who have been prepared by Sr. Hastings, and other children came into the school, with their eyes sparkling with joy, and their faces glowing with smiles of delight, and such scenes are well calculated to enkindle the fervency of christian love in the heart of every devoted child of God.

Bro. Babcock reported from River Point church. The meetings part of the time were quite spiritual. The conference meetings seemed to be attended by the Spirit of God. Two had been baptized. Do not have preaching but twice a month. Have a very interesting S. School, numbering at present eighty-five. It is increasing in numbers. Probably be one hundred before the close of the present year.

Bro. Cary reported from the Chestnut Hill, Ct., church. They were few in number. Prayer meetings spiritual. Were more practical than theoretical. When we do not have preaching meetings on the Sabbath, we have conference meetings. The conference meetings are thinly attended, but quite a large number come out to hear preaching. We are trusting in the Lord for the addition of such to the church as shall be saved.

The Clerk reported from Foster church. Conference meetings generally interesting. Preaching every Sabbath. Some are often discouraged through trial, and need the prayers of the faithful to strengthen them. Some are waiting to go forward in baptism. There are some good substantial christians who are always willing and ready to work.

Bro. Carpenter did not arrive until Friday, when he gave a report of the Danielsonville church. He had been detained from the Conference, having been called upon to attend the funeral of a friend. Had no very discouraging report to make, nor anything very encouraging. Conference meetings were blessed by the Lord. Enjoyed himself much in the administration of the Word. The congregation is not as large as before the present political agitation. He thought there was wheat there that would be gathered into the Lord's garner when the chaff was burnt up with unquenchable fire.

Bro. Rodman (moderator) said he lived at Rocky Brook. He attended the conference meetings at that place. Some had the war spirit. It was killing the religious interest. The spirit of war and the spirit of Christ cannot long dwell together. He thought they would not long be in darkness. They begin to feel for the pillars of strength. Had been to Westerly. Found them in the service of the Lord. He very much enjoyed being with this band of christians. Had been to Carolina Mills. Some good and substantial christians there. Went occasionally to Lafayette. A hard place; was worse now than it ever had been. There are some there who are still trusting in the Lord.

Bro. Huntington said that the church in Abington, Ct., had passed through many severe trials, and he wished to say something to encourage churches which are now passing through trying circumstances. Those who belong to the church in Abington are mostly those who embraced the Advent doctrine in 1842–3, and since had had many different and false doctrines to divide them. After the time passed in 1843, many were led into the belief of the "shut door." After that excitement somewhat subsided, about one quarter joined the Quakers and went to Enfield, but afterwards was glad to come back. Afterward about one half went to keeping the Seventh Sabbath. Did not quarrel with them for worshiping Saturday while they worshiped Sunday. They are now well united, and all worship on the first day of the week. Some come ten, or twelve miles to meeting, and those who come the farthest generally get the greatest blessings. There is good attention generally to preaching.

Bro. A. Durfee requested to become a member of this Conference. Moved and carried. He said his church was in South Kingston. They were composed of several different classes. One class you always know where to find. They keep on a level; they strive together. Another class have feasts and fasts. Have an excitement and then a dearth. Another class have to be held up by the prayers of others, and they will sometimes fall then. His church was still identified with the Freewill Baptist denomination, but he was not discouraged. He did not know the definition of that word *experimentally*. A majority of the more intelligent are adherent in faith to Advent doctrine. The Freewill Baptist Quarterly Conference had requested the church to take a portion either for or against the doctrines advocated by its Pastor. Bro. Huntington requested to join the Conference. Moved and carried. It was proposed by several of the brethren that some time should be used in discussion. After some talk about a question, the following, offered by Bro. J. D. Brown, was accepted. "Do the Scriptures teach the return of the literal seed of Abraham to the land of Palestine?" Moved and carried. The proposition, however, was not discussed. Adjourned until Thursday morning.

Thursday morning, 10 o'clock. Prayer by Bro. Huntington. Eld. D. O. Hopkins was received by vote as a member of the Conference. Having no other business the Conference adjourned until Friday morning.

Friday Morning, 10 o'clock.—Prayer by Bro Bellows. Letter received and read from the Exeter church. Filed. Bro Babcock had disposed of tracts to individuals without the consent of the Conference. Bro A Durfee made motion.—"The disposition of tracts made by Bro. Babcock is approved by this Conference." Passed. Remarks were made by several brethren on the method to be pursued in disposing of tracts. The tracts were finally divided among the ministers, according as they thought tracts were needed in the different places where they were traveling, as nearly equal as practicable. Many interesting remarks were made on denying ourselves and giving the proceeds to the tract fund.

Motion was made that the Clerks have the amendment to Article 7th of the Constitution republished in the Crisis, and request the clerks of the different churches to attach it to said Article in the printed Constitution furnished them by Bro. Babcock. Will the Clerks of the different churches remember this? The amendment to Article 17th is as follows. "And there shall be a collection taken up at each Quarterly Conference for this object. The Treasurer shall expend these contributions in tracts, and distribute them at each quarterly meeting to preachers, or any others, as the Conference shall direct."

The Conference was one of great interest to the lovers of truth in its section, and we hope prolific of much good to all those who attended. The conference meetings were unusually interesting and cheering. Much good, we trust, will be shown in the day of retribution was the result of this gathering together of the people. The following ministers preached the Word: Eld. H. L. Hastings, from John 19th chapter, relating the "story of the cross." Eld. Thomas Huntington, of Abington, Ct., from Jude 9th. Eld. J. D. Brown, (the Clerk not being present, does not know the text.) Eld. G. Champlain, Ps. 1: 3. Eld. A. Durfee, John 6: 33 and 14: 1, 2, 3. Bro Ross, from Titus 2: 11, 12.

The Conference was fully attended. Much interest prevailed, and we earnestly pray the God of the harvest that sheaves may be gathered whose honest resolutions to serve Him began at this Conference.

M. R. Phetteplace, Clerk.

For the Crisis.

Am I a Christian?

It seems to me there is some importance connected with this question. Can the reader answer it in the affirmative? Would it not be well, before you thus answer it, to pause and enquire what constitutes a christian? Is it a fact that all who are denominated christians, are such—to be entitled to the name of Christians? Must we not be followers of Christ? If we would be followers of Christ, must we not believe what Christ taught, and practice the precepts that he has given? In short, must not our faith and practice be in harmony with his teachings? One thing is evident—that Christ did not teach all the notions that are extant in the world at present. If his word is truth, all the teachings of professed christians can not be, for they are contradictory. How much can we come short of being christians and be saved? Can we at all after knowing what a christian is? Reader, as you value eternal life, trace these thoughts to their legitimate conclusions, and then search for the truth and act accordingly.

A. G. H.

For the Crisis.

Errata.

In my article on the Tremont Grove meeting I notice several errors in printing—only one of which is of much consequence, viz., "The writer was happy in leading *ten* souls down into the water," etc., it should read "*two* souls." "Some came 20 miles" should read "80." "The best time was in store," should read "the best *voice*." Only the *first* is worth correcting.

[illegible]

The World's Crisis.

BOSTON, JULY 24, 1861.

No Paper Next Week.

There will be no paper issued by us next week, but the *Crisis* for August 7th may be looked for at the regular time. Preparatory to the meeting of the Christian Publication Society, on the 31st inst., the accounts and business matters of the office will require the entire attention of Bro. Cotton and the editor, (who is also *Business Agent*,) which would render it impossible for either of us to discharge the duties belonging to our respective departments when the paper is published. This fact, together with considerations which may be more fully set forth in our next number, makes it desirable that we should omit the publication of the paper next week.

Meeting of the Board.

There will be a meeting of The Christian Publication Society, at this office, on Wednesday, the 31st inst., at 10 o'clock A. M. A full attendance of the Board of Directors is desired. Bro. Grant and Bro. Hemenway will please observe this notice, and endeavor to be here without fail. Bro. G., we presume, will return to Boston this week. We wrote Bro. H. at Clinton, on the 19th, and now (22d) write him again at Vernon, Vt.

To our Subscribers.

The interests of the Crisis are affected by the "hard times" to an extent that our patrons are not aware, since we have thus far refrained from calling their attention to the matter. In our next issue we shall probably have something tangible to lay before them on the subject. Meanwhile, we would request all who can do so to remit us what is due on subscriptions. Our weekly receipts do not meet our expenses.

To our friends in the West, who complain that they find it difficult to procure suitable funds to send East, we would say, send us postage stamps or gold. We shall be glad to receive either.

Rest Awhile, Brethren.

In addition to the matter which appears in this number, we have on hand at the time we write (Saturday, 20th) eighteen articles on the question of bearing arms! Two of these maintain the lawfulness of war under some circumstances, while *sixteen* of them are against that view. Now we are *sure* that before *all* these articles are published in the Crisis, "the Prince of *peace*" will have commenced his glorious reign upon the earth; and we would suggest that it can hardly be serviceable to the cause of truth to send us any more matter on this subject for the present. Being so well supplied, our stock will hold out for some time! *Rest awhile*, would be our *suggestion* to such of our friends as feel moved to give their views on the question. And to those whose contributions are included in the unpublished eighteen articles, we must say, *be patient*. Even if it were desirable to publish *all* your articles, (which we know it is not,) we cannot serve you *all at once*. The capacity of our paper is limited, and we must seek to restrict this discussion within reasonable space.

The "meat in due season" which "the flock of God" require should not be all of *one* kind, and we know our brethren and sisters desire us to give them variety. This we shall endeavor to do, and we solicit the co-operation of those who will not be grieved if we do not publish what they send us—those who, in writing for the Crisis, are animated by a desire to do good and please the Lord, and who have confidence in *us* that, however frequently we may err in judgment, we will not suffer unworthy considerations to control us in withholding their contributions from our readers. We are not unconscious of the fact that our position gives us constant opportunities to do injustice to those whom we were placed here to *serve*; at the same time *we know* that our desire is to be *kind and impartial to all*. Our position has—with many pleasant features—*peculiar trials*. These we will bear patiently, with the Lord's help. Our brethren, too, have *their* trials—yes, their *peculiar* trials; we understand this, and want to do our part in helping them to bear their burdens. Let us *all* seek to be more fully imbued with the spirit of Christ—to live more completely under the dominion of the law of *love*—to possess in our inward life, and exhibit in our outward life, in growing perfection, the graces of the Holy Spirit.

We return from this digression to the subject upon which we began, to say that one of our preaching brethren, in a letter on the war question which has not yet been published, falls into an error which he will be glad to have us correct. Referring to what has appeared in the Crisis, he says:—"I see that most of the writers (although not convinced which side of the question they should occupy) come out on the side of war and justify the use of carnal weapons by the disciples of Jesus in this hour of peril." The *facts* are just the other way. Look at these:—

In our paper for May 15th, Bro. Bruce wrote against fighting; May 22d, Bro. Grew did the same; May 29th, Br'n. Carpenter and Morgan did the same; June 5th, Bro. Hastings did the same; June 12th, Bro. Alling did the same; June 26th, Brn. Bellows and Carpenter did the same, while *we* took occasion to say that our convictions on the subject were unsettled; July 10th, Bro. Rogers wrote against fighting; July 17th, Bro. Hastings wrote again against fighting; in *this* number, Br'n. Porter and Curry write against fighting.

The other side of the account stands thus: June 5th, we gave the article from the Examiner; June 19th, Bro. Hudson gave his views; July 3d, Bro. White published his "Thoughts on Government;" July 10th, Bro. Andrews expressed his belief that the Federal Government should be sustained; July 17th, Bro. Campbell wrote in defence of "war," and we gave an extract from Mr. Duffield on the same side; in *this* number, Bro. White gives "Thoughts on Government," in reply to Bro. Porter. Thus it appears that out of nineteen articles referring to this question, twelve have been against "bearing arms."

P. S.—Since the above was in type, we observe that we omitted to classify the article in the paper of July 10th, entitled "a wise answer," by Bro. W. Pratt. We will add, likewise, that since our article above was written we have received *four* more communications against fighting: one of them contains eighteen foolscap pages, and the writer's name, should we give it, would assure our readers that the subject is discussed with ability. Again we pray you, brethren, to rest your pens on this subject for a few months.

"Interesting Experience."—We have given this heading to the letter on our first page, addressed to Bro. Munger. It for the most part explains itself, but we will add that since its date our sister has withdrawn from the M. E. Church and identified herself with the Advent believers in the place of her residence. She consents with some reluctance to the publication of the letter, as it was written only for the eye of Bro. M., but numbers who have read it wished Bro. M. to give it publicity through the Crisis. We trust it will do good.

We recently asked for the full name of our correspondent "Sarah," her late article in our paper—"Thoughts on the coming of Christ"—inducing us to believe that her light, as a writer, should not be hid under a bushel. We now have her full name, and think those who read her letter to Bro. Munger will want to hear from her again. The letter is rather long, but we deemed it best to give it entire.

Questions.

1. Will some brother inform me where the phrases "mortal spirit" and "immortal spirit" are found in the Bible? I cannot find them. There was a Christian minister here, who, in attempting to prove the immortality of the soul, said that mortal *soul* and immortal *soul* could not be found in the Bible, but the phrase mortal *spirit* and immortal *spirit* could both be found in the Bible. I should like to know *where*.

2. I wish to call attention to Acts 7: 59. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." *Who* said "Lord Jesus, receive my spirit"—Stephen, or the men that stoned him? I think it was the men that stoned him, as it reads "they." But a great many think it was Stephen.

E.

Answer.

1. The Bible nowhere contains the expression "mortal spirit" or "immortal spirit."

2. Greek scholars will inform E. that the grammatical construction of Acts 7: 59, in the original, makes it certain that it was Stephen who said—"Lord Jesus receive my spirit."

Hudson's New Tract.—Bro. James Douglas and Bro. Edward Morse each send us $1. We want $13 more. Shall it be raised before we issue our next paper?

Errata.—In S. S. Gordon's "Inquiries," in No. 18, instead of "Psa. 110: 27," read Psa. 110: 2, 7. Instead of "from the 10th to the 24th verses of the 21st chapter of Jer.," read Jer. 51: 19–23.

☞ Your particular attention is called to the fact that at our Wilbraham Camp Meeting last fall, it was voted to purchase, of Bro.'s Munger and Ladd, the cooking apparatus, crockery and boarding utensils. To effect this, it was thought best to raise a fund, and hence a subscription list was opened, and many of the friends subscribed toward this object. Some of the subscribers paid their pledges, but the most of what was subscribed is still unpaid. Our object at this time is to call attention to this matter, and earnestly request the brethren and sisters to send their subscriptions immediately to Geo. T. Adams, Boston, Mass., so that there may be nothing lacking which will conduce to the comfort and convenience of those who shall go up to our contemplated feast of tabernacles. Let every one respond promptly.

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For the Crisis.

"Thoughts on Government."

In the Crisis of July 3d I have an article under this head, to which J. Porter has replied in this paper. It will be seen that he has put the Church of Rome on a level with the Government of the United States of America. He says, "National churches may have a right to be, though they may not in all respects be perfect. If this be true, then it may be right that the Church of Rome ought to be."

J. P. assumes what is not true, therefore all *his* thoughts on government as applied to me have no force. I deny that a National church ought to be, and hence deny that the church of Rome ought to be. In my article I did assume that government ought to be, though it might not be perfect; and on this assumption I said that the government of these States might have a right to be. Now if J. P. will say that I assumed what is not true, then I will admit that all I said on that assumption amounts to nothing with him; and if he will prove my premises false, then my deductions have no force in any direction. If J. P. will deny that the government of the United States ought to exist, I will notice his denial in due time; or, if he will deny that government ought to exist, though it should be imperfect.

I supposed it was admitted that government ought to be, and that *this* government ought to be, though it is not perfect. If this be denied, it alters the case; but if it be admitted, then what I said follows of necessity. Now, either deny the premises, or show that the deductions do not follow; for they stand or fall together. If, then, this government ought to be, it ought to be sustained; and if it cannot be sustained without bearing arms, then those who sustain it ought to bear arms. This is self-evident. And if christians ought not to bear arms, it certainly follows that christians ought not to belong to the government; and if Abraham Lincoln be a christian, he ought to secede from the government; and all other christians in it ought at once to secede, and as fast as any now in it may become christians, they should leave it. If the government ought to be sustained, and christians ought not to sustain it, it then follows that wicked men ought to sustain it, and of course they ought to bear arms; and if so, then it is *right* for *them* to bear arms, unless it is *wrong* for them to do what they *ought* to do. It would then follow that it is right for a wicked man to do what is wrong for a good man to do. If, moreover, this government should be sustained, and good men should not sustain it, it then follows that wicked men ought to be; for if they should all become christians, then the government would be broken up.

A government may be reformed, that is made better. So this government might abolish slavery, and still be this government. Some of the States now free were at one time slave States; so other States might become free, and still the government would stand. But if you remove from the government that which is essential to its existence, you destroy it. If, then, bearing arms is essential to this government, then what I have said is true, all side issues and unparallelled cases to the contrary notwithstanding.

Again, if wickedness qualifies a man for a certain relation, and goodness disqualifies him, then the more wicked a man is, the better he is qualified for the relation; and the more goodness the man has, the less he is qualified for it. So that, if this government ought to be sustained, and good men should not sustain it, because they are good, it follows that wicked men should sustain it, and because they are wicked; and it would then follow, that the more wicked a man is, the better he is qualified to sustain that which should be sustained, and, on the other hand, the better the man is, the less he is qualified to sustain a government that ought to be sustained. Either show that my premises are not true, or else show that the deductions do not logically follow the premises.

We are commanded to pray for rulers—hence we are required to pray for Abraham Lincoln; and it must surely be right to pray that he may become a christian. But if he should become one, he ought to cease being President, and so we should pray that he might become *un*qualified for his office, and then go home, and leave his place to be filled by some one qualified, namely, a wicked man. And then, should we continue to pray for rulers, and all the succeeding candidates for the Presidency should become good men before they should take their seat, we should be praying for that which would deprive the government of a President. This would be true of all the other officers of the government; and so, if prayer should be answered in behalf of them all, the government would cease to be, for it would have no legislative nor executive department. So then, as fast as they are appointed to office, we should pray that they may become unfit for office, by becoming christians, and so secede from a government that ought to be sustained.

The conclusion is, that though this government ought to be sustained, it ought not to have an honest christian President, neither ought it to have a christian officer in any department of it. It ought, therefore, to be composed entirely of wicked men, or men not quite honest enough to be christians—for this government which ought to be, ought not to be strictly a christian government.

J. S. W.

From Bro. Carpenter.

[Our editorial strictures upon Bro. C.'s "Why Fight?" article elicited from him a long response, from which we give extracts below. We prefix numbers to the paragraphs.—Ed. Crisis.]

1. We feel called upon to say a few words, as Bro. W. seems on one or two points to misapprehend us, and also in two or three instances to wrest our expressions from their true connection and our illustrations from the points which they were intended to sustain. Under section 4 he gives his readers the impression that I in my article maintain that men "ought to know better" than to set armed policemen to guard our cities. Reference to my article will testify that I make no such intimation in regard to policemen. In section 1 of my article I *do* intimate that there *are men* advising Christians to engage in *this war* that "ought to know better." I think so now.

2. Under section 2, Bro. W., referring to my allusion to Ahab and Jehosaphat in the Ramoth Gilead affair, says—"Bro. C. seems to present these two monarchs of a former dispensation to illustrate the guilt which in his view christians inevitably incur, *under all circumstances*, by bearing arms." Here is evidently a misapprehension. I was not arguing the question whether the Christian could under *any* circumstances use "*carnal weapons*" or not, (though I have yet to learn that it is his duty or privilege to do so,) but I was speaking in my *first* and second articles, and at this point especially, about the *present struggle*, and I used that item of sacred history to illustrate the position of Christians *now* as by a figure.

3. I was not aware of favoring the idea even of "*watch*men" to guard our (christians') dwellings. What a Christian *might* do is not what he had *better* do, necessarily. I referred to Elijah and Elisha and to the Wesley's as examples to illustrate how God *can* and *has* and *will* deliver his children from danger without the protection of "armed police." What if Elijah *did* slay four hundred of Baal's prophets with the sword; did he do it for his own safety? What if Elisha *did* say "shoot"; did he command it for self defence? Bro. W. evidently lost sight of the point under consideration, and which they were adduced to illustrate and prove. The question is, were they not *safe* when attacked by foes, even without any *visible defence*, at the time alluded to? If so, the point remains good. So also in regard to the Wesleys: what if they did *not* scruple to complain of rioters or appeal to magistrates; were they not often miraculously *delivered* from danger as to their persons *without* "armed" force, as I said? If so, then they illustrate my point. The point is not what their *sentiments* were concerning *war* or military *protection* merely, but *did* they *need* a "police force" to keep them safely?

4. Under section 5, Bro. W. thinks that I force an idea from the Examiner that was not there. Does not the article from the Examiner convey the idea that Paul's request could not be *complied* with without resorting to military force? If it does not, I confess I'm mistaken.

5. Paul was mobbed at Antioch, at Iconium, at Lystra, at Phillippi, at Thessalonica, at Corinth and at Ephesus; and yet, in face of all these "*facts*," Bro. W. seems to question whether Paul ever was in many mobs before this (mob) at Jerusalem. Perhaps he misapprehended my meaning; I think he must. [*]

6. Bro. W.'s criticisms in section 7 I consider but a play upon words. He says the Gospel no where requires us to be "lamb-like." What can he mean? If he means we no where find that precise *expression*, I reply we no where find the precise term "*Christ-like*"—yet ye says we must be "*Christ-like*." He admits also that Christ was "*lamb-like*." If Christ is *lamb-like*, and we like *Christ*, how can we be any thing *less* than "lamb-like?" Christ is said to be the *head*—*we* members of his *body*: If the *head* is lamb-like, ought not the body to correspond? Did not Jesus say, "I send you forth as lambs among wolves"? If he means by "lamb-like" "*unanswering silence*," then I agree with him we are not to be so. Christ was not so. He opened his mouth in the judgment hall, yet of him it was said, "He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth." If Christ could fulfill this prophecy, and yet *answer* his *foes*, so Paul could be *like* him and *answer for himself*.

7. I repeated with emphasis the "higher law" doctrine not because I would make a point against the Examiner, but for the sake of others that I had in my mind. After setting it forth, I might have said, "in *this* we *perfectly agree*," but I supposed every one could see that without being *reminded* of it. I *did* then come to the real issue, which is, *does* the "higher law" *prohibit us from fighting in the present conflict?*

H. F. C.

* You said—"He has been in many a mob before this at Jerusalem." We understood you to mean that before this time Paul had been in many a mob at Jerusalem. We, therefore, remarked, "we do not know what facts there are to warrant this statement."—Editor.

"In your patience possess ye your souls."

For the Crisis.

Inquiries.

Is Christ ever called Michael in the Bible, and if so where? Is not the Michael of Dan. 12: 1, identical with the Persian chief, prince of Dan. 10: 13, 21? Daniel says: "one of the chief princes;" thus the nature of the language signifies that there were several princes of the same order. If such is the fact, Christ could not have been the Michael in question.

Again, is not the time of trouble in Dan. 12: 1, synonymous with that of Isa. 20: 20, 21; Jer. 30: 7; Matt. 24: 21? If it is, has not the prophecy found its fulfillment in the destruction of Jerusalem?

But does the awakening of the sleepers of the 2d verse synchronize with the preceding trouble? If so, has Dan. 12: 2, any relation to the general resurrection of the dead?

C. G. C.

I would like an explanation, through the Crisis, of Job. 7: 9, 10. "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Also on Matt. 8: 12, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." What children and what kingdom are spoken of? Again, in Rev. 20: 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be *tormented* day and night for ever and ever."

A Seeker after Truth.

For the Crisis.

From Eld. D. Bosworth.

Bro. Wendell:—In my letter in the last Crisis, for *eighteen years* read *eighteen hundred years*.

In reference to any strictures upon those who *deny* or *ignore* the glorious doctrine of the resurrection, I have no complaint to make. And with Bro. Wendell's permission, I would also remark that, as an ambassador of Christ, my speech and my preaching has always rebuked the idea of glorification this side the resurrection, although the way he puts the case in his No. 1 might lead those unacquainted to suppose he considered me vulnerable on that point. In his No. 2 he suggests, "That the cardinal feature of modern Spiritualism has its root and foundation in the immortal soul theory." The word *mortal* or *immortal*, as applied to the soul, is unscriptural, and I do not use them. But the inference our Bro. would draw from the statement, would lie with equal weight against such as myself, and those who hold the more objectionable features of the theory. But to my mind, if the statement is true—which I do not admit—it amounts to nothing. Is the doctrine of the Incarnation any the less true, or any the less dear to the christian, because Satan has counterfeited it? Is the hope of being among the blood-washed company that shall constitute the Bride, the Lamb's wife, any the less cheering to the christian, because a *harlot* claims the same endearing relation? Does it not cheer the way-worn and weary to feel that angels of light minister around their pathway, notwithstanding Satan sometimes transforms himself into that character? So may it not be possible that God has so created man as to make a distinction between him and the beasts of the field—in regard to his mental powers—although Satan might take advantage of that difference, to lead wicked men to become *necromancers* and *wizards*? Let not my brother say—because he is in the editorial chair and can say the last word—that the word *mortal*, as applied to the soul, is implied in scripture. I might be tempted to say, that this doctrine of implication is sometimes carried to too great lengths. For if not *immortality*, I should understand the *prohibition* against dealing with the dead, to *imply* something different from blank annihilation, or utter unconsciousness. I think, on reflection, my brother will see that the position he assumes in reference to the "*immortal soul theory*," even if true, amounts to nothing. But admitting the argument to be good for anything, it would overturn our faith, and destroy *the foundation* of Christianity itself. And—"If the foundations be destroyed, what will the righteous do?"

D. Bosworth.

Waterbury, July 18.

For the Crisis.

Letter from C. W. Smith.

Bro. Wendell:—As my heart is refreshed week after week by the cheering epistles contained in the Crisis, I feel that it would be a privilege to communicate something, if possible, which would prove a like blessing to others. All who love the Lord and are looking for his soon return, according to the Scriptures, are truly members of one family; and may God hasten the time when we shall all be gathered together in one. Then we who are acquainted with each other only by "pen and ink," shall see each other face to face, and satisfy our longing desires by an acquaintance that shall never end.

With many of the readers of the Crisis I am acquainted. Dearly beloved, let me exhort you to be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The

For the Crisis.

Minutes of the 12th R. I. Quarterly Conference.

Foster, June 26th, 1861.—Conference met according to adjournment. Moderator in the chair. Opened by prayer by Bro. Huntington. Minutes of the last Conference called for and read. Motion made that they be accepted. Passed. Delegates were called upon to report the condition of the churches to which they belong. Bro. J. D. Brown reported from Providence church. Had no very encouraging or discouraging report to make. The church has been very unsettled. Had been hard work to pay the rent for the hall in which they worship. Some had thought it best to give up having meetings in N. Market Hall. If they could not hire a hall cheaper elsewhere, discontinue their meetings altogether. At last they raised a subscription of $125,00 and offered it to the owners for the use of the hall. It was accepted, and they will continue their worship at the same place. Conference meetings not very interesting, for two reasons: first, because there were few who attended them; and second, the hall was very large for the number who assembled for prayer meetings, and they dispersed, some in one part of the room and some in another, and the meetings seemed to lack fervency and life. Some conference meetings at private houses very encouraging. Did not intend to give up. Some of their members were more theoretical than sympathetic. The Mission S. School is still progressing. It is a *pleasant* school. The children who have been prepared by Sr. Hastings, and other children came into the school, with their eyes sparkling with joy, and their faces glowing with smiles of delight; and such scenes are well calculated to enkindle the fervency of christian love in the heart of every devoted child of God.

Bro. Babcock reported from River Point church. The meetings part of the time were quite spiritual. The conference meetings seemed to be attended by the Spirit of God. Two had been baptized. Do not have preaching but twice a month. Have a very interesting S. School, numbering at present eighty-five. It is increasing in numbers. Probably be one hundred before the close of the present year.

Bro. Cary reported from the Chestnut Hill, Ct., church. They were few in number. Prayer meetings spiritual. Were more practical than theoretical. When we do not have preaching meetings on the Sabbath, we have conference meetings. The conference meetings are thinly attended, but quite a large number come out to hear preaching. We are trusting in the Lord for the addition of such to the church as shall be saved.

The Clerk reported from Foster church. Conference meetings generally interesting. Preaching every Sabbath. Some are often discouraged through trial, and need the prayers of the faithful to strengthen them. Some are waiting to go forward in baptism. There are some good substantial christians who are always willing and ready to work.

Bro. Carpenter did not arrive until Friday, when he gave a report of the Danielsonville church. He had been detained from the Conference, having been called upon to attend the funeral of a friend. Had no very discouraging report to make, nor anything very encouraging. Conference meetings were blessed by the Lord. Enjoyed himself much in the administration of the Word. The congregation is not as large as before the present political agitation. He thought there was wheat there that would be gathered into the Lord's garner when the chaff was burnt up with unquenchable fire.

Bro. Rodman (moderator) said he lived at Rocky Brook. He attended the conference meetings at that place. Some had the war spirit. It was killing the religious interest. The spirit of war and the spirit of Christ cannot long dwell together. He thought they would not long be in darkness. They begin to feel for the pillars of strength. Had been to Westerly. Found them in the service of the Lord. He very much enjoyed being with this band of christians. Had been to Carolina Mills. Some good and substantial christians there. Went occasionally to Lafayette. A hard place; was worse now than it ever had been. There are some there who are still trusting in the Lord.

Bro. Huntington said that the church in Abington, Ct., had passed through many severe trials, and he wished to say something to encourage churches which are now passing through trying circumstances. Those who belong to the church in Abington are mostly those who embraced the Advent doctrine in 1842-3, and since, had had many different and false doctrines to divide them. After the time passed in 1843, many were led into the belief of the "shut door." After that excitement somewhat subsided, about one quarter joined the Quakers and went to Enfield, but afterwards was glad to come back. Afterward about one half went to keeping the Seventh Sabbath. Did not quarrel with them for worshiping Saturday while they worshiped Sunday. They are now well united, and all worship on the first day of the week. Some come ten, or twelve miles to meeting, and those who come the farthest generally get the greatest blessings. There is good attention generally to preaching.

Bro. A. Durfee requested to become a member of this Conference. Moved and carried. He said his church was in South Kingston. They were composed of several different classes. One class you always know where to find. They keep on a level; they strive together. Another class have feasts and fasts. Have an excitement and then a dearth. Another class have to be held up by the prayers of others, and they will sometimes fall then. His church was still identified with the Freewill Baptist denomination, but he was not discouraged. He did not know the definition of that word *experimentally*. A majority of the more intelligent are adherent in faith to Advent doctrine. The Freewill Baptist Quarterly Conference had requested the church to take a portion either for or against the doctrines advocated by its Pastor. Bro. Huntington requested to join the Conference. Moved and carried. It was proposed by several of the brethren that some time should be used in discussion. After some talk about a question, the following, offered by Bro. J. D. Brown, was accepted. "Do the Scriptures teach the return of the literal seed of Abraham to the land of Palestine?" Moved and carried. The proposition, however, was not discussed. Adjourned until Thursday morning.

Thursday morning, 10 o'clock. Prayer by Bro. Huntington. Eld. D. O. Hopkins was received by vote as a member of the Conference. Having no other business the Conference adjourned until Friday morning

Friday Morning, 10 o'clock.—Prayer by Bro. Bellows. Letter received and read from the Exeter church. Filed. Bro. Babcock had disposed of tracts to individuals without the consent of the Conference. Bro. A. Durfee made motion:—"The disposition of tracts made by Bro. Babcock is approved by this Conference." Passed. Remarks were made by several brethren on the method to be pursued in disposing of tracts. The tracts were finally divided among the ministers, according as they thought tracts were needed in the different places where they were traveling, as nearly equal as practicable. Many interesting remarks were made on denying ourselves and giving the proceeds to the tract fund.

Motion was made that the Clerks have the amendment to Article 7th of the Constitution republished in the Crisis, and request the clerks of the different churches to attach it to said Article in the printed Constitution furnished them by Bro. Babcock. Will the Clerks of the different churches remember this? The amendment to Article 17th is as follows: "And there shall be a collection taken up at each Quarterly Conference for this object. The Treasurer shall expend these contributions in tracts, and distribute them at each quarterly meeting to preachers, or any others, as the Conference shall direct."

The Conference was one of great interest to the lovers of truth in its section, and we hope prolific of much good to all those who attended. The conference meetings were unusually interesting and cheering. Much good, we trust, will be shown in the day of retribution was the result of this gathering together of the people. The following ministers preached the Word: Eld. H. L. Hastings, from John 19th chapter, relating the "story of the cross." Eld. Thomas Huntington, of Abington, Ct., from Jude 9th. Eld. J. D. Brown; (the Clerk not being present, does not know the text.) Eld. G. Champlain, Ps. 1: 3. Eld. A. Durfee, John 6: 33 and 14: 1, 2, 3. Bro. Ross, from Titus 2: 11, 12.

The Conference was fully attended. Much interest prevailed, and we earnestly pray the God of the harvest that sheaves may be gathered whose honest resolutions to serve Him began at this Conference.

M. R. Phetteplace, Clerk.

For the Crisis.

Am I a Christian?

It seems to me there is some importance connected with this question. Can the reader answer it in the affirmative? Would it not be well, before you thus answer it, to pause and enquire what constitutes a christian? Is it a fact that all who are denominated christians, are such—to be entitled to the name of Christians? Must we not be followers of Christ? If we would be followers of Christ, must we not believe what Christ taught, and practice the precepts that he has given? In short, must not our faith and practice be in harmony with his teachings? One thing is evident—that Christ did not teach all the notions that are extant in the world at present. If his word is truth, all the teachings of professed christians can not be, for they are contradictory. How much can we come short of being christians and be saved? Can we at all after knowing what a christian is? Reader, as you value eternal life, trace these thoughts to their legitimate conclusions, and then search for the truth and act accordingly.

A. G. H.

For the Crisis.

Errata.

In my article on the Tremont Grove meeting I notice several errors in printing—only one of which is of much consequence, viz., "The writer was happy in leading *ten* souls down into the water," etc., it should read "*two* souls." "Some came 20 miles" should read "80." "The best time was in store," should read "the best *saints*." Only the *first* is worth correcting.

H. L. C.

The World's Crisis.

BOSTON, JULY 24, 1861.

No Paper Next Week.

There will be no paper issued by us next week, but the *Crisis* for August 7th may be looked for at the regular time. Preparatory to the meeting of the Christian Publication Society, on the 31st inst., the accounts and business matters of the office will require the entire attention of Bro. Cotton and the editor, (who is also *Business Agent*,) which would render it impossible for either of us to discharge the duties belonging to our respective departments when the paper is published. This fact, together with considerations which may be more fully set forth in our next number, makes it desirable that we should omit the publication of the paper next week.

Meeting of the Board.

There will be a meeting of The Christian Publication Society, at this office, on Wednesday, the 31st inst., at 10 o'clock A. M. A full attendance of the Board of Directors is desired. Bro. Grant and Bro. Hemenway will please observe this notice, and endeavor to be here without fail. Bro. G., we presume, will return to Boston this week. We wrote Bro. H. at Clinton, on the 19th, and now (22d) write him again at Vernon, Vt.

To our Subscribers.

The interests of the Crisis are affected by the "hard times" to an extent that our patrons are not aware, since we have thus far refrained from calling their attention to the matter. In our next issue we shall probably have something tangible to lay before them on the subject. Meanwhile, we would request all who can do so to remit us what is due on subscriptions. Our weekly receipts do not meet our expenses.

To our friends in the West, who complain that they find it difficult to procure suitable funds to send East, we would say, send us postage stamps or gold. We shall be glad to receive either.

Rest Awhile, Brethren.

In addition to the matter which appears in this number, we have on hand at the time we write (Saturday, 20th) eighteen articles on the question of bearing arms! Two of these maintain the lawfulness of war under some circumstances, while *sixteen* of them are against that view. Now we are *sure* that before *all* these articles are published in the Crisis, "the Prince of *peace*" will have commenced his glorious reign upon the earth; and we would suggest that it can hardly be serviceable to the cause of truth to send us any more matter on this subject for the present. Being so well supplied, our stock will hold out for some time! *Rest awhile*, would be our *suggestion* to such of our friends as feel moved to give their views on the question. And to those whose contributions are included in the unpublished eighteen articles, we must say, *be patient*. Even if it were desirable to publish *all* your articles, (which we know it is not,) we cannot serve you *all at once*. The capacity of our paper is limited, and we must seek to restrict this discussion within reasonable space.

The "meat in due season" which "the flock of God" require should not be all of *one* kind, and we know our brethren and sisters desire us to give them variety. This we shall endeavor to do, and we solicit the co-operation of those who will not be grieved if we do not publish what they send us—those who, in writing for the Crisis, are animated by a desire to do good and please the Lord, and who have confidence in *us* that, however frequently we may err in judgment, we will not suffer unworthy considerations to control us in withholding their contributions from our readers. We are not unconscious of the fact that our position gives us constant opportunities to do injustice to those whom we were placed here to *serve*; at the same time *we know* that our desire is to be *kind and impartial to all*. Our position has—with many pleasant features—*peculiar trials*. These we will bear patiently, with the Lord's help. Our brethren, too, have *their* trials—yes, their *peculiar* trials; we understand this, and want to do our part in helping them to bear their burdens. Let us *all* seek to be more fully imbued with the spirit of Christ—to live more completely under the dominion of the law of *love*—to possess in our inward life, and exhibit in our outward life, in growing perfection, the graces of the Holy Spirit.

We return from this digression to the subject upon which we began, to say that one of our preaching brethren, in a letter on the war question which has not yet been published, falls into an error which he will be glad to have us correct. Referring to what has appeared in the Crisis, he says:—"I see that most of the writers (although not convinced which side of this question they should occupy) come out on the side of war, and justify the use of carnal weapons by the disciples of Jesus in this hour of peril." The *facts* are just the other way. Look at them:—

In our paper for May 15th, Bro. Bruce wrote against fighting; May 22d, Bro. Grew did the same; May 29th, Br'n. Carpenter and Morgan did the same; June 5th, Bro. Hastings did the same; June 12th, Bro. Alling did the same; June 26th, Br'n. Bellows and Carpenter did the same, while *we* took occasion to say that our convictions on the subject were unsettled; July 10th, Bro. Rogers wrote against fighting; July 17th, Bro. Hastings wrote again against fighting; in *this* number, Br'n. Porter and Curry write against fighting.

The other side of the account stands thus: June 5th, we gave the article from the Examiner; June 19th, Bro. Hudson gave his views; July 3d, Bro. White published his "Thoughts on Government;" July 10th, Bro. Andrews expressed his belief that the Federal Government should be sustained; July 17th, Bro. Campbell wrote in defence of "war," and we gave an extract from Mr. Duffield on the same side; in *this* number, Bro. White gives "Thoughts on Government," in reply to Bro. Porter. Thus it appears that out of nineteen articles referring to this question, twelve have been against "bearing arms."

P. S.—Since the above was in type, we observe that we omitted to classify the article in the paper of July 10th, entitled "a wise answer," by Bro. W. Pratt. We will add, likewise, that since our article above was written we have received *four* more communications against fighting: one of them contains eighteen foolscap pages, and the writer's name, should we give it, would assure our readers that the subject is discussed with ability. Again we pray you, brethren, to rest your pens on this subject for a few months.

"Interesting Experience."—We have given this heading to the letter on our first page, addressed to Bro. Munger. It for the most part explains itself, but we will add that since its date our sister has withdrawn from the M. E. Church and identified herself with the Advent believers in the place of her residence. She consents with some reluctance to the publication of the letter, as it was written only for the eye of Bro. M.; but numbers who have read it wished Bro. M. to give it publicity through the Crisis. We trust it will do good.

We recently asked for the full name of our correspondent "Sarah," her late article in our paper—"Thoughts on the coming of Christ"—inducing us to believe that her light, as a writer, should not be hid under a bushel. We now have her full name, and think those who read her letter to Bro. Munger will want to hear from her again. The letter is rather long, but we deemed it best to give it entire.

Questions.

1. Will some brother inform me where the phrases "mortal spirit" and "immortal spirit" are found in the Bible? I cannot find them. There was a Christian minister here, who, in attempting to prove the immortality of the soul, said that mortal *soul* and immortal *soul* could not be found in the Bible, but the phrase mortal *spirit* and immortal *spirit* could both be found in the Bible. I should like to know *where*.

2. I wish to call attention to Acts 7: 59. "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." *Who* said "Lord Jesus, receive my spirit"—Stephen, or the men that stoned him? I think it was the men that stoned him, as it reads "they." But a great many think it was Stephen.

E.

Answer.

1. The Bible nowhere contains the expression "mortal spirit" or "immortal spirit."

2. Greek scholars will inform E. that the grammatical construction of Acts 7: 59, in the original, makes it certain that it was Stephen who said—"Lord Jesus receive my spirit."

Hudson's New Tract.—Bro. James Douglas and Bro. Edward Morse each send us $1. We want $13 more. Shall it be raised before we issue our next paper?

Errata.—In S. S. Gordon's "Inquiries," in No. 18, instead of "Psa. 110: 27," read Psa. 110: 2, 7. Instead of "from the 10th to the 24th verses of the 21st chapter of Jer.," read Jer. 51: 19-23.

☞ Your particular attention is called to the fact that at our Wilbraham Camp Meeting last fall, it was voted to purchase, of Bro.'s Munger and Ladd, the cooking apparatus, crockery and boarding utensils. To effect this, it was thought best to raise a fund, and hence a subscription list was opened, and many of the friends subscribed toward this object. Some of the subscribers paid their pledges, but the most of what was subscribed is still unpaid. Our object at this time is to call attention to this matter, and earnestly request the brethren and sisters to send their subscriptions immediately to Geo. T. Adams, Boston, Mass., so that there may be nothing lacking which will conduce to the comfort and convenience of those who shall go up to our contemplated feast of tabernacles. Let every one respond promptly.

F. H. B.

For the Crisis.

"Thoughts on Government."

In the Crisis of July 3d I have an article under this head, to which J. Porter has replied in this paper. It will be seen that he has put the Church of Rome on a level with the Government of the United States of America. He says, "National churches may have a right to be, though they may not in all respects be perfect. If this be true, then it may be right that the Church of Rome ought to be."

J. P. assumes what is not true, therefore all *his* thoughts on government as applied to me have no force. I deny that a National church ought to be, and hence deny that the church of Rome ought to be. In my article I did assume that government ought to be, though it might not be perfect; and on this assumption I said that the government of these States might have a right to be. Now if J. P. will say that I assumed what is not true, then I will admit that all I said on that assumption amounts to nothing with him; and if he will prove my premises false, then my deductions have no force in any direction. If J. P will deny that the government of the United States ought to exist, I will notice his denial in due time; or, if he will deny that government ought to exist, though it should be imperfect.

I supposed it was admitted that government ought to be, and that *this* government ought to be, though it is not perfect. If this be denied, it alters the case; but if it be admitted, then what I said follows of necessity. Now, either deny the premises, or show that the deductions do not follow; for they stand or fall together. If, then, this government ought to be, it ought to be sustained; and if it cannot be sustained without bearing arms, then those who sustain it ought to bear arms. This is self-evident. And if christians ought not to bear arms, it certainly follows that christians ought not to belong to the government; and if Abraham Lincoln be a christian, he ought to secede from the government; and all other christians in it ought at once to secede; and as fast as any now in it may become christians, they should leave it. If the government ought to be sustained, and christians ought not to sustain it, it then follows that wicked men ought to sustain it, and of course they ought to bear arms; and if so, then it is *right* for *them* to bear arms, unless it is *wrong* for them to do what they *ought* to do. It would then follow that it is right for a wicked man to do what is wrong for a good man to do. If, moreover, this government should be sustained, and good men should not sustain it, it then follows that wicked men ought to be; for if they should all become christians, then the government would be broken up.

A government may be reformed, that is made better. So this government might abolish slavery, and still be this government. Some of the States now free were at one time slave States; so other States might become free, and still the government would stand. But if you remove from the government that which is essential to its existence, you destroy it. If, then, bearing arms is essential to this government, then what I have said is true, all side issues and unparallelled cases to the contrary notwithstanding.

Again, if wickedness qualifies a man for a certain relation, and goodness disqualifies him, then the more wicked a man is, the better he is qualified for the relation; and the more goodness the man has, the less he is qualified for it. So that, if this government ought to be sustained, and good men should not sustain it, because they are good, it follows that wicked men should sustain it, and because they are wicked; and it would then follow, that the more wicked a man is, the better he is qualified to sustain that which should be sustained, and, on the other hand, the better the man is, the less he is qualified to sustain a government that ought to be sustained. Either show that my premises are not true, or else show that the deductions do not logically follow the premises.

We are commanded to pray for rulers—hence we are required to pray for Abraham Lincoln; and it must surely be right to pray that he may become a christian. But if he should become one, he ought to cease being President, and so we should pray that he might become *un*qualified for his office, and then go home, and leave his place to be filled by some one qualified, namely, a wicked man. And then, should we continue to pray for rulers, and all the succeeding candidates for the Presidency should become good men before they should take their seat, we should be praying for that which would deprive the government of a President. This would be true of all the other officers of the government; and so, if prayer should be answered in behalf of them all, the government would cease to be, for it would have no legislative nor executive department. So then, as fast as they are appointed to office, we should pray that they may become unfit for office, by becoming christians, and so secede from a government that ought to be sustained.

The conclusion is, that though this government ought to be sustained, it ought not to have an honest christian President, neither ought it to have a christian officer in any department of it. It ought, therefore, to be composed entirely of wicked men, or men not quite honest enough to be christians—for this government which ought to be, ought not to be strictly a christian government.

J. S. W.

From Bro. Carpenter.

[Our editorial strictures upon Bro. C.'s "*Why Fight?*" article elicited from him a long response, from which we give extracts below. *We prefix numbers to the paragraphs.*—Ed. Crisis.]

1. We feel called upon to say a few words, as Bro. W. seems on one or two points to misapprehend us, and also in two or three instances to wrest our expressions from their true connection and our illustrations from the points which they were intended to sustain. Under section 4 he gives his readers the impression that I in my article maintain that men "ought to know better" than to set armed policemen to guard our cities. Reference to my article will testify that I make no such intimation in regard to policemen. In section 1 of my article I *do* intimate that there *are men* advising Christians to engage in *this war* that "ought to know better." I think so now.

2. Under section 2, Bro. W., referring to my allusion to Ahab and Jehosaphat in the Ramoth Gilead affair, says—"Bro. C. seems to present these two monarchs of a former dispensation to illustrate the guilt which in his view christians inevitably incur, *under all circumstances*, by bearing arms." Here is evidently a misapprehension. I was not arguing the question whether the Christian could under *any* circumstances use "*carnal weapons*" or not, (though I have yet to learn that it is his duty or privilege to do so,) but I was speaking in my *first* and second articles, and at this point especially, about the *present struggle*, and I used that item of sacred history to illustrate the position of Christians *now* as by a figure.

3. I was not aware of favoring the idea even of "*watchmen*" to guard our (christians') dwellings. What a Christian *might* do is not what he had *better* do, necessarily. I referred to Elijah and Elisha and to the Wesley's as examples to illustrate how God *can* and *has* and *will* deliver his children from danger without the protection of "armed police." What if Elijah *did* slay four hundred of Baal's prophets with the sword; did he do it for his own safety? What if Elisha *did* say "shoot"; did he command it for self defence? Bro. W. evidently lost sight of the point under consideration, and which they were adduced to illustrate and prove. The question is, were they not *safe* when attacked by foes, even without any *visible defence*, at the time alluded to? If so, the point remains good. So also in regard to the Wesleys: what if they did *not* scruple to complain of rioters or appeal to magistrates; were they not often miraculously *delivered* from danger as to their persons *without* "armed" force, as I said? If so, then they illustrate my point. The point is not what their *sentiments* were concerning *war* or military *protection* merely, but *did* they *need* a "police force" to keep them safely?

4. Under section 5, Bro. W. thinks that I force an idea from the Examiner that was not there. Does not the article from the Examiner convey the idea that Paul's request could not be *complied* with without resorting to military force? If it does not, I confess I'm mistaken.

5. Paul was mobbed at Antioch, at Iconium, at Lystra, at Phillippi, at Thessalonica, at Corinth and at Ephesus; and yet, in face of all these "*facts*," Bro. W. seems to question whether Paul ever was in many mobs before this (mob) at Jerusalem. Perhaps he misapprehended my meaning; I think he must. [*]

6. Bro. W.'s criticisms in section 7 I consider but a play upon words. He says the Gospel no where requires us to be "lamb-like." What can he mean? If he means we no where find that precise *expression*, I reply we no where find the precise term "*Christ-like*"—yet ye says we must be "*Christ-like*." He admits also that Christ was "*lamb-like*." If Christ is *lamb-like*, and we like *Christ*, how can we be any thing *less* than "lamb-like?" Christ is said to be the *head*—*we* members of his *body*: If the *head* is lamb-like, ought not the body to correspond? Did not Jesus say, "I send you forth as lambs among wolves"? If he means by "lamb-like" "*unanswering silence*," then I agree with him we are not to be so. Christ was not so. He opened his mouth in the judgment hall, yet of him it was said, "He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth." If Christ could fulfill this prophecy, and yet *answer* his *foes*, so Paul could be *like* him and *answer for himself*.

7. I repeated with emphasis the "higher law" doctrine not because I would make a point against the Examiner, but for the sake of others that I had in my mind. After setting it forth, I might have said, "*in this we perfectly agree*," but I supposed every one could see that without being *reminded of it*. I *did* then come to the real issue, which is, *does* the "higher law" *prohibit us from fighting in the present conflict?*

H. P. C.

* You said—"He had been in many a mob before this at Jerusalem." We understood you to mean that before this time Paul had been in many a mob at Jerusalem. We, therefore, enquired, and do not know what facts there are to warrant this statement.—Editor.

"In your patience possess ye your souls."

For the Crisis.

Inquiries.

Is Christ ever called Michael in the Bible, and if so where? Is not the Michael of Dan. 12: 1, identical with the Persian chief, prince of Dan. 10: 13, 21? Daniel says: "one of the chief princes;" thus the nature of the language signifies that there were several princes of the same order. If such is the fact, Christ could not have been the Michael in question.

Again, is not the time of trouble in Dan. 12: 1, synonymous with that of Isa. 20: 20, 21; Jer. 30: 7; Matt. 24: 21? If it is, has not the prophecy found its fulfillment in the destruction of Jerusalem?

But does the awakening of the sleepers of the 2d verse synchronize with the preceding trouble? If so, has Dan. 12: 2, any relation to the general resurrection of the dead?

C. G. C.

I would like an explanation, through the Crisis, of Job. 7: 9, 10. "As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Also on Matt. 8: 12, "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." What children and what kingdom are spoken of? Again, in Rev. 20: 10, "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be *tormented* day and night for ever and ever."

A Seeker after Truth.

For the Crisis.

From Eld. D. Bosworth.

Bro. Wendell:—In my letter in the last Crisis, for *eighteen years* read *eighteen hundred years*.

In reference to any strictures upon those who *deny* or *ignore* the glorious doctrine of the resurrection, I have no complaint to make. And with Bro. Wendell's permission, I would also remark that, as an ambassador of Christ, my speech and my preaching has always rebuked the idea of glorification this side the resurrection, although the way he puts the case in his No. 1 might lead those unacquainted to suppose he considered me vulnerable on that point. In his No. 2 he suggests, "That the cardinal feature of modern Spiritualism has its root and foundation in the immortal soul theory." The word *mortal* or *immortal*, as applied to the soul, is unscriptural, and I do not use them. But the inference our Bro. would draw from the statement, would lie with equal weight against such as myself, and those who hold the more objectionable features of the theory. But to my mind, if the statement is true—which I do not admit—it amounts to nothing. Is the doctrine of the Incarnation any the less true, or any the less dear to the christian, because Satan has counterfeited it? Is the hope of being among the blood-washed company that shall constitute the Bride, the Lamb's wife, any the less cheering to the christian, because a *harlot* claims the same endearing relation? Does it not cheer the way-worn and weary to feel that angels of light minister around their pathway, notwithstanding Satan sometimes transforms himself into that character? So may it not be possible that God has so created man as to make a distinction between him and the beasts of the field—in regard to his mental powers—although Satan might take advantage of that difference, to lead wicked men to become *necromancers* and *wizards*? Let not my brother say—because he is in the editorial chair and can say the last word—that the word *mortal*, as applied to the soul, is implied in scripture. I might be tempted to say, that this doctrine of implication is sometimes carried to too great lengths. For if not *immortality*, I should understand the *prohibition* against dealing with the dead, to *imply* something different from blank annihilation, or utter unconsciousness. I think, on reflection, my brother will see that the position he assumes in reference to the "*immortal soul theory*," even if true, amounts to nothing. But admitting the argument to be good for anything, it would overturn our faith, and destroy *the foundation* of Christianity itself. And—"If the foundations be destroyed, what will the righteous do?"

D. Bosworth.

Waterbury, July 18.

For the Crisis.

Letter from C. W. Smith.

Bro. Wendell:—As my heart is refreshed week after week by the cheering epistles contained in the Crisis, I feel that it would be a privilege to communicate something, if possible, which would prove a like blessing to others. All who love the Lord and are looking for his soon return, according to the Scriptures, are truly members of one family; and may God hasten the time when we shall all be gathered together in one. Then we who are acquainted with each other only by "pen and ink," shall see each other face to face, and satisfy our longing desires by an acquaintance that shall never end.

With many of the readers of the Crisis I am acquainted. Dearly beloved, let me exhort you to be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The

time draws near, that will test our faith. O what a solemn time is this! every thing in commotion. Has not that time of shaking truly commenced which was to result in the removing of those things that may be shaken? Are we ready to receive that kingdom which cannot be moved? O let us hold fast, that we may serve God acceptably with reverence and godly fear. Yes, while those who are crying "Peace and safety," are exerting themselves to quiet the anxious minds of their startled hearers by making a final, fruitless and fatal effort to sustain the fables of these last days, let us "hold fast the form of sound words" and "abide in Him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." Truly it is time for us to "look up," for soon will be seen flashing athwart the eastern horizon the golden beams of the Sun of righteousness. "O let us be ready to hail the glad day."

I have just returned from a visit with the brethren in Wisconsin, among whom Elder Sheldon is laboring. We had some excellent meetings, of which I will not speak in particular, as Bro. Sheldon will doubtless give a report of them through the Crisis. The cause seems to be gaining ground in that vicinity under the persevering labors of Bro. Sheldon. His regular circuit makes him over two hundred miles travel every four weeks, and nearly half of it through the woods and over bad roads. Notwithstanding this, he does not consider a storm of snow or rain a sufficient excuse for disappointing a congregation, although he is poorly prepared for inclement weather. But he performs his work with a patient spirit; and as far as my observation serves me, those that undergo the most, are the last ones to make their wants known. Well, there is a reckoning day coming, and, thank the Lord, the recompense is sure. There seems to be a spirit of love and brotherly kindness among the members where Bro. Sheldon labors, which has a far better effect on the surrounding community, than that exclusive sectarian sentiment—the fruit of test questions—which proves a root of bitterness wher ever it obtains. May the Lord bless Bro. Sheldon and the people among whom he labors.

On my way home I called on Bro. Henry Zader, near Janesville, and staid with him several days, holding meetings every evening; and on Lord's day I spoke on the state of the dead in the morning, and the destiny of the wicked in the afternoon; and from the close attention given, and the eagerness manifested to obtain tracts after meeting, I should judge that a spirit of inquiry was aroused, to say the least. After the morning meeting we repaired to the banks of the beautiful Rock River, into which I led Bro. Zader and his brother-in-law, and buried them in the likeness of the death and resurrection of our dear Lord. Bro. Zader has lived near Janesville sixteen years, during which time he has heard a few discourses from Eld. Marsh and one from Eld. Blain; but by prayerfully searching his Bible, which he told me he had read through some sixteen times, he has become firmly established in the "truth as it is in Jesus;" and for advocating this truth he has been excluded from a sectarian church, although its members were constrained to acknowledge that he was a christian. Thus I found him; an outcast from a popular church, free from the restraint of all sectarian creeds, yet walking humbly with his God, keeping the sacred fire still burning on the family alter, the effect of which was plainly visible in his household. Thank God for a religion that can stand without artificial proppings. Bro. Zader's wife is with him in the faith, and was anxious to follow him into the water, but sickness prevented. I was kindly cared for while there and not sent empty away. I would like to mention some other items connected with my stay there, and the rest of my journey; but I fear I am trespassing on the limits of your paper, so I will close by acknowledging the goodness of God in preserving and prospering me, and permitting me to meet my little family again in peace.

Oswego, Kendall Co., Ill., July, '61.

Correspondence.

From Sister E. S. Willard.

Bro. Wendell:—Again are our hearts made glad by the reception of a letter from our faithful Bro. Abram Fike, Tamales, Marin Co., Cal., containing the tokens of his faithfulness in his Master's vineyard in a five dollar gold piece. All of which was to be distributed for the World's Crisis and its former Editor. Let his worthy example encourage us all. He says:—"Mr. Allen and Mr. Burbank were in my shop last Wednesday discussing on the difficulties between the North and the South. I noticed they were intelligent men, and after they ceased I asked them to subscribe for the Crisis and succeeded in getting both their names." Let us all thus be watching for our Master's cause. Two youths, aged seventeen and eighteen, were immersed Lord's day, 23d, by a Baptist brother and received into their communion. These young friends were two of our first scholars in the Bible class, and were led to give themselves to Christ on the night of our national fast. May they rise above sectarian prejudice and be simple christians. Amen. Doors are opening in these highways and hedges for us, and we are striving to "occupy until (He) come."

Pray for us, dear christian friends. Love to you all in Jesus' name.

Hammonton, N. J., June 27.

From Eld. R. V. Lyon.

Bro. Wendell:—Truth, as revealed to us in the Living Oracles, is precious—glorious—and has power to save *all* those who will believe and obey it. But I took my pen to inform you and the pilgrims, that last Sunday was a day that will be remembered for good at Adams' Mills by all the lovers of truth. A good congregation was present, who listened with interest to a discourse predicated upon Acts 8: 12. Then to the banks of our Nation's river we retired, after prayer was offered to the Father in the name of His Anointed, and I baptized two persons. One of them was a lady about seventy years of age. Such seasons are like an "Oasis" in the desert. On their way rejoicing, they are journeying for the glory-capped hills of our Eden home! whilst I am on my way to the U. S. as a recruiting officer in the army of the Lord. Amen.

On board the Howard, July 12, '61.

From Bro. Wm. Sheldon.

Bro. Wendell:—Our third Grove meeting, held in Dane county, passed off profitably. Brn. Turner and Shears were present to assist in preaching. Brethren were in attendance from some distance. Had a refreshing meeting. Some of our Seventh-day friends were in attendance. By their request I gave a sermon upon that topic, which took effect. Having given strict attention to this theory for years, I scarcely ever preach upon it without convincing a part of its advocates of their error. I have now on hand four or five calls from different bodies of Seventh-day keepers, to come among them and preach upon this point. I do not expect to convince the willful, who will not listen. The cause is onward in Wisconsin. We feel encouraged to labor on.

Springville, Wis., July 18, 1861.

From Bro. Charles Bunnell.

Bro. Wendell:—Our lot has been cast in the West for eleven years past, and we have not heard one sermon in all that time on the coming of our Lord; but we love the appearing of our Savior. We often wish we could hear Bro. Hastings, or Bro. Batchelor, or Bro. Brewer, or Bro. Grant, and many others that I could name. I often think of the by-gone days I have spent in hearing from their lips the word of life. It fed my hungry soul. We intend, by the grace of God, to stem the current, although the waves run mountain high.

Havana, Ill., June 20.

From Bro. Z. Whitney.

Bro. Wendell:—I have nothing at present of special interest to communicate, but am still looking forward with hope to the hour of deliverance and redemption at the appearing of our Lord and Savior, when the trials and excitements of this troubled scene shall end in the peaceful and everlasting kingdom of God, of whose approach we are admonished by all the commotions and events transpiring around us. Yours in hope and christian love.

Bridgeport, Ct., July 13.

From E. G. Sprague.

Bro. Wendell:—The Crisis has ever been a welcome visitor in our family, and I have often thought that there were none that perused its columns that appreciated it more than we did. We seldom hear the gospel preached in its purity.

Obituary Notices.

Died, in Lake City, Minn., June 14th, 1861, Sister Sarah Arnold, aged sixty-five.

She had suffered very much. She often expressed strong confidence in God, and for many years had been looking for that blessed hope. A solemn and impressive discourse was delivered on the Sunday following to a large and deeply interested audience in the Baptist Church, by our beloved Bro. A. G. Hudson of Florence, Minn., from words chosen on the occasion,—"If a man die, shall he live again?" He showed that the only true hope of the christian is through Jesus the Life Giver.

We've laid her form beneath the sod,
Her life is hid with Christ in God;
When Christ our life shall come to reign,
He'll wake her and she'll live again.

Yes, in that bright and promised morn
She'll rise in an immortal form;
With songs of triumph o'er the grave,
She then will sing his power to save.

Sweet be her rest till Christ shall come,
He'll raise her then and take her home;
While life shall last be this our prayer,—
Prepare us, Lord, to meet her there.

H. H. Arnold.

Died, in Concord, N. H., July 13th, of chronic inflammation of the bowels, Everard M., only son of Jonathan P. and Eliza S. Leavitt, aged eleven years, sixteen months and seven days.

A discourse was delivered at his funeral by the writer, founded in 1 Cor. 15: 26,—"The last enemy that shall be destroyed is death."

T. M. Preble.

Concord, N. H., July 18, 1861.

Died, in Oriola, Iowa, the infant son of Samuel and Mary Folsom, aged nine months and five days.

He was sick six weeks with a disease of the brain. His parents have embraced the truth, and are looking for the speedy coming of Christ to set up his kingdom, where all the ransomed of the Lord will meet to part no more.

Samuel Folsom.

Died, in Worcester, June 25th, 1861, of consumption, Ellen Twiss, daughter of Bro. Asa and Sister Mary C Twiss, aged fifteen years.

The writer first saw Ellen to know her a few days before her death. Although at that time very low, yet I never shall forget that heavenly expression which rested like a sunbeam upon her pale features, as she recognized me in my approach to her bedside. To her the presence of a servant of Christ gave no alarm, but seemed a source of joy. Previous to her sickness she made no public confession of her faith in Jesus, but often told her parents that she loved her Savior. Sceptical as I am in regard to those changes which take place in the mind and feelings of many as death approaches, all my doubts gave way in this case as I saw how calmly she rested on Christ, and how cheerfully she submitted to all her suffering. She seemed to prefer that Jesus would come rather than to die, but doubted not that he would save her when he *did* come, though she be dead. Among her last requests she wished to hear sung "Rest for the weary."

Brother and Sister Twiss feel deeply their loss. Well they may. Ellen was one of those quiet, conscientious children, which cheers a parent's heart and wins favor among all. At school she was a favorite. Fond of books, easy to acquire knowledge, her active mind made too large demands upon a slender frame. Now she rests from her labors. Parents mourn not as others who have no hope, since "them that sleep in Jesus will God bring with him." Her funeral was largely attended at the Thomas Street Chapel, the school of which she was a member being present. The writer felt divinely assisted while presenting a few thoughts suggested by 1 Thess. 4.

H. F. C.

In Blackstone, July 10, 1861, fell asleep in Jesus Sister Hepsibeth Parsons, aged forty-two years.

One more of the pillars of the church of Christ is levelled in the dust. The hearts of one more household are left to grieve amid the ashes of desolation, and the angel in dark livery has claimed another victim. We thus believe, yes, *know*, that Sister Parsons peoples the silent chambers of the grave invested with all the necessary qualifications for a divine individuality. To her, the behests of the Lord Jesus Christ were as absolute as life itself, while no complex view of her relations to her Savior, or his approaching kingdom, ever shook her confidence in his unwavering promises. To her, a personal manifestation of her absent Lord was the sheet-anchor of her unfaltering hope, and with eyes which at last grew dim from earthly vision, she looked unceasingly for the ever welcomed Son of God. The roof of her humble home has ever sheltered the wanderer, and the missionaries of Christ have gathered around her hearth-stone, and shared her hospitality with unmitigated welcome.

As a mother, no pen may ever record those heavenly virtues. If they would be known, go ask those mourners' hearts, but question not so poor a thing as language. The bitter tears that fell upon her clay too well attest the heavenly counsel, and living worth of that dead mother. But she has gone We may stand beside her grave and think of the past—what she was, what she will be, and what we may be. But while we tread softly around her who, by one fell stroke, has left behind her those who must battle life's stern realities alone—yet something whispers that on life's battle field she won an immortal crown. When coral tombs and giant caverns of the ocean will resign their charge—when the trump of the archangel shall summon us from the silent halls of death, she will appear incorruptibly glorious in her Savior's likeness. May the counsels, prayers and tears which she left behind, be sufficient evidence of her inestimable worth, and lead her mourning children home to God.

C. G. Carre.

Among the sweet sleepers in Jesus in the Cemetery at Lincolnville Centre, Me., lies little Louisa, only child of Brother and Sister Edmond and Catharine Blood, aged five years and two months, who ceased to breathe June 16th, 1861.

Occasionally calling at this pilgrim's home, I became familiar with this intelligent child, the joy of its parents and interesting to all acquaintances. Up to the time of her last sickness, its uniform healthfulness and constant vivacity bespoke its strong constitution, and seemed to say, "Firm was her health—her day was bright." But the prevalent measles assailed her, and that, followed by the croup upon the membrane, bid defiance to the physician's art, and the once promising child yielded to this fell destroyer, to await the coming of the Life Giver to impart life and immortality to all the members of God's kingdom. The heart-stricken parents confidently hope ere long to meet the dear loved one, where death shall never enter and sorrow shall never be known. In hope we then sing on our way:—

"Let sickness blast, let death devour,
If Heaven but recompense our pains;
Perish the grass and fade the flower,
If firm the Word of God remains."

Thomas Smith.

Lincolnville Centre, Me., July 18, '61.

Fell asleep at Amherst, Me., July 8th, 1861, Sumner Giles, son of Pettes N. and Lusetta G. Giles, aged seven years, three months and thirty-eight days.

Thus death has entered this little family circle and taken away three loved ones. But, thanks be to God, they believe that their three little ones will be brought from the land of the enemy. I would say to father and mother, sorrow not as those that have no hope. No, there is hope in his end, and Sumner, with the other two, will live again.

Sermon at the funeral preached by the writer, to a large and attentive assembly, from John 11: 24. May this affliction be sanctified to those around, that we may be prepared to meet those three on the new earth.

When the last trumpet's awful noise
This rending earth shall shake—
When opening graves shall yield their charge,
And dust to life awake.

Lambert Wentworth.

FOREIGN NEWS.

GREAT BRITAIN.

A foreign nobleman, Baron de Videl, well known in London circles, had created considerable sensation by attempting to murder his son by beating him on the head as they were passing along a quiet lane near London. The son is nearly of age, and report says that on reaching twenty-one he is entitled to a large fortune, which the Baron is unable to pay. The Baron made his escape to Paris, but is said to have been arrested, although there are difficulties about delivering him to the English authorities.

In the House of Commons the Danish question was debated. Lord John Russell said Denmark was to make new propositions, which he hoped would have a satisfactory result.

The Parliamentary committee continued its investigations relative to the Galway line.

The Morning Chronicle says Lord Elgin is spoken of as successor to Lord Herbert as Secretary of War. The resignation of the latter in confirmed by the Post.

The Daily News publishes an address by sundry Reform Unions, proposing a national reform movement.

FRANCE.

France is said to have sent another note to Switzerland asserting the rights of French sovereignty over the valley of Dappan, but declining to enter into any further discussion of the subject.

The Paris journals generally applaud the Emperor's letter relative to the introduction of free laborers into the French Colonies. The Siecle in the course of its remarks says, by advocating processes which lead to liberty against those which directly or indirectly favor slavery, it very clearly shows the sympathies of the French government in the conflict which now rages in the American Union.

Judgment was given on the 11th in the affair of Mires and Solar. Both were condemned to five years' imprisonment and to pay a fine of 3000 francs.

ITALY.

It is asserted that the Dutch Government has resolved to recognize the Kingdom of Italy.

Cardinal Varmicilli, Archbishop of Ferrara, was spoken of as likely to succeed to the Papal chair, in the event of the Pope's death.

DENMARK.

Steps have been taken for putting the Danish army, except the artillery, on a peace footing.

Rumors had been current that Denmark had issued a circular note announcing that it had no intention to incorporate Schleswig with Denmark, but an official denial is published.

RUSSIA.

The commercial pressure continues and the National Bank had raised its rate of discount to seven per cent. Orders had been given for the issue of small silver and copper money to a large amount. Gold was not obtainable. Accounts from the interior show continued disturbances.

LATEST.

Cialdini had been appointed Lieutenant of the King at Naples.

The Calcutta and China mails had reached Malta.

Calcutta, June 15. There are improved accounts from the famine districts. Copious rains have fallen.

Auckland, May 11. The natives are preparing for new hostilities, and a general native rebellion is anticipated.

Notices, &c.

Campmeeting in Maine.

There will be a Campmeeting in Exeter, Me., near the old spot, by the Chamberlin meeting-house, commencing the first Monday in September next and continuing over the Sabbath. Brethren coming from the West by cars will stop at Newport, where there will be teams provided to convey them to the meeting. Those coming by water will come to Bangor, where they also will find teams in waiting. There will be a Boarding Tent on the ground to accommodate all who wish for board. We hope all who purpose to attend this meeting will be on the ground as early in the week as possible; and all who can will bring their tents and bedding as they will be very convenient for ourselves and for those who will not be able to bring them.

P. S. We shall meet the brethren on the steamboat wharf on the arrival of the first boat in the week, and if there are any who cannot come on that day, if they will inform us through the Crisis, or by private letter to D. E. Ireland, North Hermon, on what day they will be at Bangor, we will send a team for them. In behalf of the brethren,

Daniel E. Ireland,
Hollis Cole, } Committee.
Nelson Patten,

☞ Notice to Subscribers and Patrons of the "Voice of the Prophets."—I shall not be able to issue the third number in its proper season in July, but shall publish it as early as I can, and will give due notice. In the mean time I shall be glad to hear from old subscribers, whose remittances are necessary to meet expenses.

J. V. Himes.

Boston, July 1, 1861.

Grove Meeting.

The Lord willing, there will be a Grove Meeting at Smith's Cove, Digby Co., Nova Scotia, on land owned by Mr. Smith, to commence August 2d, at 6 o'clock, P. M., and hold over Lord's day. Ministering brethren in the Province and from abroad, and all the lovers of Jesus and those that wish to become his friends, are invited to come to the meeting. In behalf of the brethren and friends,

Wm. M. Ingham.

Notice.

There will be a discussion between the Rev. Mr. Hemphill, a Universalist minister, and P A. Smith, to be held on Sunday, Aug. 18th, at Waterport, seven miles north-west of Albion, Orleans Co., N. Y. Subject—the Personality of the Devil. It will be held on the Island, at half-past ten o'clock, A. M.

P. A. Smith.

Camp Meeting Notice.

The Annual Camp Meeting at Wilbraham will commence Monday, August 26th, and continue over the following Lord's day. It is expected that arrangements will be made with the various Rail Road companies, so that the fare will be reduced one half to those attending the meeting. Those of the friends who last year *subscribed* to help purchase the articles connected with the Boarding Department and to put the ground in order, who have not yet paid, are requested to forward the amount of their subscriptions, as soon as they can, to George T. Adams, 167 Hanover Street, Boston, Mass., the receipt of which will be acknowledged in the Crisis. Full particulars hereafter.

F. H. Berick,
Miles Grant, } Committee.
Geo. T. Adams,

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we got them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pea l, do. do. morocco, $1.62; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. Wendell, per order of Publishing Committee.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Boston, Mass. .... Sunday, July 28.
Springfield, Mass. .... Sunday, August 4.
do. do. .... Sunday, Aug. 11.
GEORGE STORRS.

Worcester, (Warren Hall) ..... Sunday, Aug. 4th, 11th and 18th.
MILES GRANT.

Goshen, Mass .... Sunday, Aug. 4.
Cheshire .... August 5.
North Adams .... August 7.
Griswoldville .... Sunday, Aug. 11.
C. GOODRICH.

I will preach on the camp ground, three miles below Collinsville, on land owned by Bro. Johnson, Sunday, July 28th.
Middlebury, Ct., (Bro. Porter's) .... August 4.
Pine Swamp, Ct .... August 7.
Pawlings, N. Y .... August 8.
Pine Tree school-house, North Salem, N. Y., Sunday, August 11th.
Bakerville, Ct .... Sunday, Aug 18.
GEO. L. TEEPLE.

Vienna Village .... July 28.
Augusta .... August 4.
Belgrade (Baptist meeting-house) .... August 11.
Rome (Town House) .... August 18.
H. B. SEVEY.

Southbridge, Mass., Westville school-house, Sunday July 28.
South Windsor, Ct., (Pleasant Valley school-house) August 4.
S. P. BABCOCK.

Bristol, N. H., in the Town Hall. Sunday, Aug. 11.
T. M. PREBLE.

Warwick Plains .... Sunday, July 28.
Natic .... Tuesday evening, July 30.
River Point .... Thursday evening, Aug. 1.
Central Village (as Bro. Peckham may arrange) Sunday, Aug. 4.
P. C. RODMAN.

Vernon, Vt .... Sunday, July 28.
J. HEMENWAY.

Northfield Farms, Mass .... July 28.
Athol, Mass .... August 4.
Clinton, Mass .... Aug. 11.
GEO. A. OTIS.

At Bakerville, Conn., Sunday, July 21. Will old friends at Winsted, Pleasant Valley and regions round make a little sacrifice to come to this meeting? *Come.*
S. S. BREWER.

Dover, N. H .... (evening) July 26.
New Durham Ridge .... Sunday, July 28.
Berwick, Me. .... (evening) July 31.
Kennebunkport .... (evening) August 1.
Biddeford .... (evening) August 2.
Some one meet me at the depot, second train east.
Portland .... Sunday, August 4.
If any of these appointments conflict with previous arrangements, brethren will notify me immediately by letter, directed to Concord, N. H.
S. W. BISHOP.

First Baptist Chapel in Ashford, Ct., Sunday, July 28th.
R. V. LYON.

☞ My friends who wish to write to me can direct their letters for the present to Southbridge, Mass.
R. V. L.

I preach at Wilbraham next Sabbath, by request: no other appointment ahead.
H. MUNGER.

Bro. W. Pratt informs us that he will be at liberty the first Sunday in August. Any church desiring his labors on that day should write him at once. Direct—Portsmouth, N. H.—Ed.

East Boston .... July 28th.
J. S. WHITE.

☞ I would say to Bro. Boutell that I think we better not have a Camp Meeting at Westford this year.
J. S. W.

Edwin Burnham will preach as follows:—
At the Brown Church, near Rocky Brook, R. I., where Bro. John Noca worships, on Sunday, July 28th.
In the Chapel at Rocky Brook, R. I., Sunday, August 4th.

Coventry Center, R. I. .... Sunday, July 28.
HENRY C. HOPKINS.

Lee, N. H. .... Sunday, July 28.
Northwood Narrows, N. H. .... Sunday, August 4.
L. BOUTELL.

Athol .... Sunday, Aug. 4.
GEO. A. STREETER.

Exeter, N. H. .... July 25 to 29.
F. H. BURBANK.

Litchfield Station .... July 28.
Wrightville .... August 4.
Winsted .... August 11.
J. K. BELLOWS.

Sunday, July 28th, at Peach Pond, in the Grove, half-past ten o'clock, A. M. and two P. M.; and at Deforest's Corner eight o'clock, P. M.
S. B. MUNN.

Milo .... Aug. 4.
Sebec .... Aug. 11.
Surry (North Bend) .... Aug. 18.
Surry (Morgan's Bay) .... Aug. 25.
THOMAS SMITH.

Yarmouth .... July 28.
West Poland .... Aug. 4.
C. H. LEVERTON.

Kennebunk Port the last Sunday in July and remain there five or six weeks.
W. S. CAMPBELL.

Hartford, Ct. .... Sunday, July 28.
RUFUS WENDELL.

Business Matters.

The Treasurer of the "Wilbraham Camp Meeting Fund" acknowledges the payment of the following subscriptions:—

Charles Cottle .... $1.00.
Sumner Cooper .... $1.00.
G. L. Rice .... $1.00.
G. F. Polley .... $1.00.

GEO. T. ADAMS, Treasurer.

Boston, July 23, 1861.

To Correspondents.

D. B. Matteson: All right now.

Geo. L. Teeple: We sent the tracts to Plainfield, Mass., by Thompson & Co.'s express, on 24th June.

G. W. Smith, Portsmouth, N. H.: The time paid to expired six weeks ago, at No. 299.

Cash Receipts.

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H. L. HASTINGS, [illegible]

January, 1860.

[illegible]

Original Contributions.

For the Crisis.

The Hope of the Church.—No. 5.

We have evidences of the fact that Christ will reign at Mount Zion, in Jerusalem, from the promise itself as given by the angel to Mary. We have proof of the fact in the language of Peter, while giving that memorable sermon on the day of Pentecost. He says that David, knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh, *he would raise up Christ to sit on his throne*, spoke of the resurrection of Christ, etc. David certainly understood this covenant promise in a literal sense. He did not believe that the sitting of Christ on his Father's throne, as Mediator, was to be the fulfillment of those promises made to him respecting the perpetuity of his throne. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in the heavens." Yet David's throne was to be cast down, and the Psalm follows with a glowing description of its desolate condition. The regal succession terminated in Zedekiah, and of him and the throne God said, "Remove the diadem, and take off the crown; this shall not be the same. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." Ezk. 21: 26, 27. Then the throne of David was cast down, and thus would it remain until the long promised seed and rightful heir should build it again as in former days. Christ came in the order of succession. This lineage is recorded by Matthew. And in declaring his birth, the important fact is not forgotten, but his title to the throne is declared by the angel to Mary. He "whose right it is" is about to come, and the Lord God shall give it unto him. The throne that Zedekiah vacated, the throne that was "overturned, overturned, overturned," is the one promised; and until we can be shown that Zedekiah reigned in heaven, and that the throne that was overturned was in heaven, we shall believe that the throne of David in Mount Zion, in Jerusalem, is the one promised to Christ.

But we have further proof of the fact. Read Micah 4. Mark well the 6th, 7th and 8th verses. "The Lord shall *reign over them in Mount Zion* from henceforth, *even forevermore*." "The Lord shall roar out of *Zion*, and utter his voice from *Jerusalem*; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall *Jerusalem be holy*, and there shall no strangers pass through her any more . . . Judah shall abide forever, and Jerusalem from generation to generation . . . for the Lord dwelleth in Zion."—Joel 3: 16–21. "For the people shall dwell in *Zion at Jerusalem*: thou shalt weep no more."—Isa. 30: 19. "Yet have I set my king upon my *holy hill of Zion*." Psa. 2: 6. "Then the moon shall be confounded, and the sun ashamed, *when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously*."—Isa. 24: 23. "The ransomed of the Lord shall return, and come to *Zion* with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

Who can fail to see that such promises have not, and cannot be fulfilled in this present condition? All sorrow forever banished, and joy everlasting, the portion of the ransomed. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice *in the earth*. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called: The Lord our righteousness."—Jer. 23: 5, 6. We have quite a full description of this kingdom, and the place of its locality, in the 37th of Ezekiel, and some clue to those referred to as "the house of Jacob," and "the twelve tribes of Israel." Jacob, one of the "ancients," had twelve sons, who were the heads of the twelve tribes of Israel. The house of Jacob, we suppose to represent the same thing as the house of Moses. Moses was faithful over all his house, during his leadership from Egypt to Canaan. "Christ, as a son over all his house, *whose house are we*, if we hold fast the confidence and the rejoicing of the hope unto the end." "The house of Jacob" is probably identical with "the twelve tribes of Israel," over whom the twelve apostles are to reign in the regeneration. That time is evidently the one alluded to in the chapter named. God promises to "take the children of Israel or Jacob, from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land *upon the mountains of Israel*; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. . . . *David my servant shall be king over them*; and they all shall have one shepherd . . . and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever, *and my servant David shall be their prince forever*."

M. D. W.

For the Crisis.

A New Book.

For a long time I have been importuned to publish something in refutation of the opinion that to all the wicked "death is an eternal sleep," or that they will never *rise* (or "re-live" I believe the new-fangled word is) from the dead. I have been urged to discuss the matter, but I declined, because I am personally averse to discussions, and I never dispute with a preacher in his own pulpit, an editor in his own paper, or a woman in her own house. I did venture to publish two or three texts of Scripture on the point, in the Tract—"Forty Questions on Immortality," but my three and a half page tract called forth some three *columns* of review, was denounced as a "creed," etc. etc., in a style which was almost enough to alarm a timid young man like me.

In 1857 I wrote a statement of the Scriptures concerning future retribution, and also an exposition of those few texts, such as—"They are dead, they shall not live"; "They shall not see life"; "They shall sleep a perpetual sleep," etc., which are so warped as to contradict the teachings of prophets and apostles concerning the resurrection of the dead. Loving peace, and delighting not in contention, I kept the MSS. in my drawer, hoping that no occasion would arise for its publication. I found, however, that the question was forced upon me for discussion. I have been importuned by many preachers to publish my work. I have been told by opponents I *dare not do it*. One man, who, I am told, builds part of his reputation as a good preacher upon his repetition of a discourse he heard me preach on "faith, hope and charity," has been telling that no one could *answer* the arguments, that he had tripped me up, etc., etc. I have finally, after much prayer, concluded that it is duty to print the book. After thoroughly revising it, I have commenced the work. It is now being stereotyped, and will be done in a few weeks, if the Lord will. I am doing it upon the money of others, and trusting that the Lord may enable me to repay it soon. It will probably make 150 or 160 pages, and contain about as large an amount of matter as "The Model Church." I purpose to issue it very cheaply. If bound, single copies will be about 50 cts. In paper covers, 38 cents, or three copies, post paid, for one dollar. I will also *give* it *freely* to the poor, and will send copies to all who deny the resurrection of the unjust *freely* if they will send me *their addresses*, and inform me that they wish to read it. Persons whose friends have imbibed this opinion, may provide them with copies, or I will send them *free* on receipt of their addresses. I do not expect to make money out of it, and if the persons who have urged me to discuss the matter wish to have all the believers in that doctrine hear "the other side," let them give currency to this offer. The books will also be sent by express at $10 *per hundred* copies (much less than cost) to any who will send me the *cash*, with their orders, *immediately*. The money will be of service to me. Let orders be sent to me at *once*, as I need the means. The book will be got out in good style, and cheap beyond all precedent, for the purpose of warning men of *a judgment to come!* Let all orders be addressed as beneath.

H. L. Hastings, Providence, R. I.

For the Crisis.

Thoughts Suggested by "Thoughts on Government," by J. S. W., in the Crisis of July 3, 1861.

National churches may have a right to be, though they may not, in all respects, be perfect. If this be true, then it may be right that the church of Rome ought to be; then it ought to be sustained; for, unless it is sustained, it must cease to be. If it be wrong for a Christian to bear arms, it follows that, if Pope Pius be a Christian, he ought to resign his office. It also follows that every christian holding office in the church of Rome ought to resign. It is also true that every christian does wrong who, by his vote, puts a man into office in the church of Rome. It then is evident that, as the church of Rome ought to be sustained, wicked men should be in office from the greatest to the least. In case any one of these wicked officers should become a christian, he should leave the church of Rome at once by resigning, because, though the church of Rome should be, still christians should not sustain it. If we may pray for rulers, and God should so far regard our prayer as that these rulers in the church of Rome should become christians, they must cease to be, and let wicked men take their place; for a christian must not bear arms, and he must do this sometimes if he belong to the church of Rome that bears arms. We may thank God that Pope Pius IX. is an honest man; but, perchance, if he should be honest enough to be a christian, or rather a disciple of Christ, he must cease to be a Pope, because, if he becomes as good as we pray that he may be, he should not bear arms. We may take good care not to thank God for a christian Pope, lest by so doing we involve the monstrous absurdity of thanking the Lord for that which we condemn.

If what we have said be true, then we should try to prevent all christians from going into the church of Rome, and to have all who are now in it leave it at once. "Come out of her my people."—Rev. 18: 4. And as any one now in it may become a christian, we should tell him he should leave it, and let the wicked man take his place. And moreover, if the Pope should be an honest christian, he must resign his office and let an anti-christian take his place. If, moreover, he be almost a christian, he can remain, and we may thank the Lord that he is Pope, and pray for his success. This involves the idea that if Pope Pius IX. be a good man, he ought not to be Pope. It would then follow that the further he is from goodness, the greater is his right to be Pope. This is the kind of logic we should use in these perilous times.

P. S.—If the church of Rome is right, it should be sustained by all christians. War with carnal weapons is anti-christian, therefore if the church of Rome is right, it will not use them. As war with carnal weapons is anti-christian, there would be no war if all were christians. Hence he who aids or wages war is acting contrary to Christ, and should not be sustained by his disciples.

Pope Pius IX. requires his church to bear arms, therefore in *this act* he should not be sustained by christians; and when he becomes a christian, he will cease to make such requirements. J. Porter.

Danville, C. E., July 6, 1861.

For the Crisis.

Controversy.

Bro. Wendell:—F. H. B., in his note at the foot of Bro. T. M. Preble's replication to my article in the previous Crisis, remarked that it was not "inserted to provoke controversy." Let me add that it was not *written* for that purpose. In saying this, I do not disparage controversy. Controversy, *for the sake of controversy*, is evil and that continually. But controversy having for its object the triumph of truth, is *good*, even as "salt is good." As salt is the great agency for preserving meat from putrefaction, so controversy is God's instrumentality for preserving truth. Our blessed Lord and Master, who is set forth in the Scriptures as an example for us, was an eminent controversialist. Paul's most important epistle—that to the Romans—is controversial, and the same element predominates in 1 and 2 Corinthians and Galatians. One of the holiest men of modern times, John Fletcher, achieved his greatest victories in the field of disputation.

One of our standing objections to the sectarianism of the orthodox churches is, that they refuse us a hearing. They promulge the vilest stuff that was ever misnamed argument against us, and we are not allowed to utter a word of reply. When your humble servant withdrew from the M. E. Church about two years ago, the Editor of the Christian Advocate and Journal charged him with Swedenborgianism in the columns of his paper. I wrote to Dr. Stevens a short answer, in order that my true position might be understood by my friends, and all other interested readers of the paper, but it was not noticed. Then and there I followed the example of the Carthagenian chieftain, and (if I may use the expression) swore undying enmity, not to the M. E. Church, but to bigotry.

Those who have read the Storrs and Mattison discussion, will remember the contemptible course of the C. A. and J. in publishing the Professor's (?) attacks on his opponent, but rigidly shutting the door to a decent and "christian-like" response. With these and many other instances fresh in our memories, shall we ever commit ourselves to the same wicked policy? God forbid!

I would direct attention to the manly position of F. H. B., as shown in the last four points of his note.

Joseph T. Curry.

Fly Mountain, N. Y., July 14.

For the Crisis.

To the Beloved Saints in Christ Jesus—Greeting.

None but those who form a part of the "chosen generation, the royal priesthood, the holy nation, and the peculiar people," that God hath called out of darkness, and enthroned in his marvellous light, that they might show forth the praises of their great Author, can understand the language of Canaan, or the dictation of one spiritual heart to another. Hence, were I to direct a most affectionate letter to the people of the world, those who have not been born of God, describing to them the joyous anticipation of my glorious inheritance with the saints in the kingdom of our blessed Lord and Savior, they would fail to understand me, and the precious pearl of so much price and beauty to me, would possess no worth or value to them.

Not so with you, my beloved brethren and sisters, who have tasted that the Lord was good. With the Psalmist I may call on you to "magnify the Lord with me and let us exalt his name together;" and you will be ready for the gracious work—you will respond to the kindly invitation, and tune afresh your harps of love in speaking forth the praises of our blessed Redeemer. I with you feel myself to be a pilgrim and stranger on the earth, having here no continuing or abiding home, but only tarrying in the borders of an enemy's land, awaiting my release at the coming of the blessed Savior. Mine has been no fairy path strewn with flowers—no blooming garden, dotted here and there with spacious arbors, where ever and anon I might sit down to rest; but an anxious and toilsome warfare has been the portion of my inheritance, with the imperative command upon me to keep continually climbing up the steep and rugged ascent of the mountain; and when in my life journey my feet have become way-worn and weary, faith, my constant guide, has kindly stepped in and lent wings, by the use of which I could still go forward and make progress in my upward pathway.

In the language of a graphic writer, I have learned, in my Father's dealings with me, that sweet are the uses of adversity; in God's hands indeed they are; when he puts his children into the furnace of affliction, it is that he may thoroughly purge away all their dross. And in the irregularities and unevenness of our health and fortune, we may be so strengthened as to turn our diseases into pearls. And God, in his wonderful wisdom and mercy toward us, makes the spiritual temptations and distresses of his people their necessary discipline for their highest good—the means for the greatest perfection and stability of their characters. This is, indeed, a wonderful transmutation. "God," says the holy Leighton, "hath many sharp-cutting instruments and rough files for the polishing of his jewels, and those he especially esteems, and means to make the most resplendant, he hath oftenest his tools upon."

Then, dear fellow pilgrims, let us not be discouraged, amid the continual prating of a corrupt heart within, and the fearful raging of the storm without. Our Master is working the crucible for us; and, though at times it appears heated one seven times hotter, yet when the image of the form of the fourth is wrought in the work, he will say it is enough, and we shall be released. And then the conflicts endured, the battles fought, and the victories gained through the blood of the Lamb; the dreary passages made in every generation through the valley of the shadow of death, will then be made known amid the disclosures of eternity, when the saints saved shall reveal to each other, for the glory of the Redeemer, the wonders of his grace in their individual experience. It is but here and there that the trials and triumphs of faith come to view in this world; but eternity will be full of such spiritual histories, and in every one's experience, however humble, there will be something reflecting peculiar glory to the adorable Savior. "Many are the pictures, unseen here, that are to be set in array in the future world, with the light of the divine attributes in Christ shining in and through them, to be studied and admired forever and ever." O, then, may we cheerfully toil on a little longer in the delightful service of our Divine Master, striving to make the world the better for our having lived in it, remembering the poor, relieving the oppressed, favoring virtue and frowning upon vice—living holy, separate and apart from the follies and fashions of the world, that, when our Master comes, whether it be in the first, the second, or the third watch, he may find us watching, and joyfully say unto us, "Blessed are those servants," etc.

Mrs. M. A. Tibbetts.

For the Crisis.

Jesus Wept.

When? Was it *ever* his condition while on this earth he wandered, with no place to lay his head? Was it when he was mocked and buffeted, disowned and dishonored by those who professed to be his followers? Was it when they sought to kill him? Ah! my soul; not for himself did he weep, but for others. We see him weeping with Martha and Mary, when standing over the grave of Lazarus. O, what a friend! what a comforter was Jesus to those sad hearts in that dark hour! When the brother they so dearly loved was torn from their fond embrace by the cruel and most terrible enemy, death, how sweetly did the words of that sympathiser fall upon their ears. But that was not all. He even restored to them their brother, brought him to lift again, and they once more heard his sweet voice. O how must they have loved him then. "Jesus wept." O, what a thought. Jesus, the Son of an Almighty God, wept, and for poor, weak, wretched mortals like us! O, what love and sympathy reigned in that heart! How it flowed out in every work he performed, every word he spoke, and every look he gave. How different from the kings and nobles of this world was Jesus. He was meek, lowly, humble and sympathetic; they are proud, lofty and unfeeling. Yet Jesus is far greater than they. "Jesus wept." What consolation does the christian derive from meditating on these words. How he wept over Jerusalem, that unbelieving city! After they had rejected him he cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto you, how oft would I have gathered you as a hen gathers her brood under her wings, and ye would not."

Jesus was a "man of sorrows and acquainted with grief." He was tempted in all points as we are, yet without sin. He died that we might live. On the cross he cried, "Father, forgive them, they know not what they do." His love was inexhaustible. Though he died, he rose again, for the justification and life of his people. That same Jesus now lives, interceding for saints and poor sinners too. He loves still. He sympathizes yet; and how the thought fills the christian's heart with peace, as he sojourns in the land of sorrows. And he is now beseeching sinners to turn from the broad, death-tending way in which they go, to walk in the narrow way that leads to life eternal. What love is like unto the love of Christ? Truly, "what love hath the Father bestowed upon us."

Foster, R. I. M. R. H.

Selections.

From the Bible Examiner.

The Day of Rest.

A LECTURE BY REV. H. H. DOBNEY, ENGLAND.

(Continued.)

And this brings us to consider the third form which the idea assumes.

Under Christianity, then, we have done with Jewish Sabbaths, as such, whether Sabbatic days, or weeks, or years. In truth, Gentiles never had to do therewith. No part of Judaism, as such, ever had any claim on us, being Gentiles, and much more being Christians. So that whatever pleas we employ for the observance of a day of sacred rest, we must take good heed not to base them on Jewish law.

But here I must fairly meet the argument which is so very commonly employed, that the command, to "Remember the Sabbath day to keep it holy," is one of the Ten Commandments; a part of the moral law, and not the ceremonial; and that the moral law is, of course, as such, of perpetual obligation. Now the distinction between moral and ceremonial is sound. But it is not correct to call the ten commandments "*the* moral law," as is so commonly, yet I must be permitted to add, unreflectingly done. And though it may appear a digression, yet it is essential that I make this plain.

Why, then, were the famous Ten spoken by the mouth of the Lord, immediately to the people, and subsequently traced by the finger of God on stone tablets, while all the rest of the law, containing more than three hundred precepts, was merely delivered through Moses?

Let Scripture be its own interpreter. It needs no aid of mine. To the law and to the testimony. Turn to the account in Ex. 20, and see for yourselves. You will find that when the people had listened to the awful voice during its distinct articulation of the first few sentences, listened with terror, indeed, from the first, that terror so completely took possession of their souls, that they—may I say, interrupted the solemn proceedings?—they drew back from the base of the mountain; "They removed, and stood *afar* off; and they said to Moses, Speak thou with us, and we will hear: but *let not God speak with us*, lest we die." And the Holy and Compassionate One condescended to their fears, and used Moses as the medium for conveying the rest of his will to the people. "And the Lord said unto Moses, Thus *thou shalt say* unto the children of Israel," etc. And in Deut. 5: 23–28, Moses repeats to the people this fact, as the reason why the Lord, when he had spoken the words of these ten commandments "added no more." And, as having been thus spoken in the hearing of the people, they were written on tables of stone as a permanent record and memorial of the fact that God had really spoken to them, and were laid up in "the ark of testimony," or "the ark of witness," accordingly. Seeing, then, that this is the simple historical account of the matter, I do not see how we can soundly distinguish and mark off these ten in particular from all the rest, and designate *them* alone, emphatically, "the moral law."

But there are still weightier reasons. It is surely not correct to say that these ten, by themselves, are a summary of moral law, for the chief of all the commands, that which lies at the basis of all, is not among them. Christ is our Master, let us "hear him." When, then, our Lord was asked, Which is the great commandment in the law? he quoted not from the ten, but from Deut. 6: 5. Thou shalt love the Lord thy God with all thy heart, etc.; and said, *This is the first and great commandment*. Moreover he added, And *the second* is like unto it, Thou shalt love thy neighbor as thyself (from Lev. 19: 18.) And then he laid down the grand doctrine, On these two commandments hang all the law and the prophets. How is it then that we are so addicted, in the face of Christ's own teaching, to call the decalogue "the moral law," and to give it as a complete and satisfactory summary? Nor should it be forgotten that when James singles out one of the many laws of old, and calls it the very prince, or king, of laws, "the royal law," he also quotes this from Leviticus, *not any one of the ten*. Truly, the time ought to be come in which *Christians*, at least, might be able to adopt from Scripture a happier compendium than that which such multitudes inconsiderately call "The commandments."

We are conducted to the same conclusion, also, by the opening words of the decalogue, which were plainly the preface, not merely to the ten commandments, but to the whole law given to Israel, viz: "I am the Lord thy God, which *brought thee out of the land of Egypt, out of the house of bondage*." As, also, by the peculiar promise with which the fifth commandment, as properly concluding the first table (for it is evident that this really belongs to the first, and not the second table) is wound up, viz: "that thy days may be long in the land (of Canaan) which the Lord thy God giveth thee."

I conclude, then, that the ten commandments are an integral and inseparable part of the law given to Israel. All of them, indeed, save that of the Sabbath, are taken up into Christianity, but in a far more elevated and spiritual manner; of which the Sermon on the Mount (and which bears the same relation to Christianity as the law from Sinai does to Judaism) may stand as an illustration. "It was said to them of old time," etc., "but I say unto you," etc. See Matt. 5: 21–27, etc.

To resume. Having done with the Mosaic law, and a "new and better covenant" having been introduced, we are prepared to find a new development of the original idea. It was "the first day of the week" when our Lord rose from the dead, and showed himself to his disciples. This was the day prophetically announced as "the day which the Lord hath made." A new era was inaugurated. On the next "first day of the week" he met them again. And, as soon as things had settled down into form, after his ascension, we find the disciples of Christ accustomed to meet on the first day of the week, "to break bread," etc. There are, however, but three distinct passages in the New Testament from which we deduce this; but, what with our own Christian consciousness, and sense of need, and the testimony of Pliny, etc., we feel an unshaken confidence in the fact. The texts are Acts 20: 7, and 1 Cor. 16: 2, and Rev. 1: 10, in which last, the term employed is, "the Lord's day," and which fairly shows that, already, there was a day so designated, and so known. And from that time to the present, the Church of Christ, however divided, has welcomed each returning Lord's day with holy delight. But the conversion of the Christian's day of rest and social worship into a Jewish Sabbath, which was based on positive enactment, and guarded by the penalty of death, is not only a mistake in itself, but grows out of a misapprehension of the genius or spirit of Christianity. Nor is it correct to say that simply a change of day has occurred from the seventh to the first. There is nothing—that I know of, at least—to sufficiently bear the weight of this assertion. Nor is it necessary to look for evidence. The truth lies much deeper. Is a religion intended to be universal—or as the apostle says, "for obedience to the faith among all nations"—the enforcement of a strict outward observance of every seventh day on all the first Gentile converts, as soon as they became such, in the cities of Greece and Rome and every where throughout the ancient world, would have been fatal to its spread. A law which was possible and most merciful to a united and consenting nation, like the small nation of the Jews, would have been an impossibility to the great majority of converts in the first century. But true living Christianity is, to a great extent, superior to, and independent of, outward rites and forms. It consecrates, not a portion of our time only, but the whole of it; not here and there a solitary spot, but makes all things holy. The glorious truth which, by the Gospel, came to the consciences and hearts of men, and made them "new creatures," was bound up in no rigid forms that belonged to the outward only. As the Savior said, "the words that I speak unto you, they are spirit, and they are life," "the flesh profiteth nothing." "I am come that they may have life, and that they may have it more abundantly." If the heart were right, the life would be pure and sweet and noble. All real evil, all that was in itself morally wrong (as distinct from conventional, ceremonial, or artificial wrong) would be earnestly abhorred as by a holy instinct, wherever the "law was written on the heart," wherever men were turned "from darkness to light," from the kingdom of Satan to the kingdom of God's dear Son. And this kingdom did not consist in outward forms and observances; or, as the apostle says, "not in meats and drinks, but in righteousness, peace and joy in the Holy Spirit." Every convert became, in a new and higher sense, a son of God; and, conscious of the relationship, called God, Abba! Dear Father. And earnestly imbibing the very spirit of "him that had loved them, and given himself for them," and the mind of Christ Jesus their Lord being in them, each humbly but confidently said after him, "I delight to do thy will, O God, yea, thy law is within my heart." Truly they were "called to liberty." They were "not under the law:" had "not received the spirit of bondage again, (which was the characteristic of Judaism,) but the spirit of adoption," *i. e.*, a filial spirit. Thus frankly treated, not as servants but as sons, they felt within themselves how much mightier was love than law; or, law as an inward impulse than as an outward injunction. They took the very cross as their dearest symbol, and were ready to lay down their lives for Him whose self-sacrificing love had consummated itself on Calvary; and by the noble voluntary devotedness of their whole selves to Christ and goodness, justified the apostle in his apparently bold but really profound assertion, "knowing this, that the law is not made for a righteous man." 1 Tim. 1: 9, or as in Rom. 7: 6, "But now we are delivered from the law, that being dead wherein we were held; *that we should serve in newness of spirit, and not in the oldness of the letter*."

This in general. But now for its bearing on the relation of Gentiles to any particular article of the Jewish law, however valuable in itself. The Christian church at Antioch, the very first of all the Gentile churches (the "Mother Church," therefore, of all our churches, since that at Jerusalem was composed of Jews only) was gathered by certain private and unofficial disciples, that were scatterrd abroad by the persecution that arose on the death of Stephen. Acts 11. From this church, Paul was sent out on his first missionary tour, and was highly successful in gathering together, in most places he visited, little bands of converts to Christ, *i. e.*, churches, which were composed chiefly of Gentiles. Ultimately he returned to Antioch, to report to the church which had sent him forth (Acts 14;) and while there, certain men came from Jerusalem, insisting on these Gentile Christians becoming identified with the Jewish church by circumcision. Whereupon the entire question came up, "What is the relation of the Gentile church to the law of Moses?" a question which *includes* the one we are engaged with. A deputation was sent from the church at Antioch "to the Apostles and Elders" at Jerusalem, Acts 15, which deputation was "received by *the church and the Apostles and Elders*," etc.; and this new, but most inconceivably important question was canvassed before "all the multitude" of believers, and the result was a formal document, in the shape of an Epistle from the collective church at Jerusalem, (being Jews,) thus—"The apostles, and elders and brethren, send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. . . . For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well. Fare ye well." And the church at Antioch "rejoiced for the consolation." One only of these four things, the last, is strictly moral, and the mention of it only too fearfully needed in those days of idolatry; the abstinence from meats offered to idols was prudentially necessary to new converts from idolatry, lest they should be re-entangled in their own superstitions; and the other two seem adopted as articles of peace and concord, in relation to the pious Jews amongst them. Surely the Sabbath must have been mentioned here, had the assembled apostles and elders, with the church, deemed it binding, as a law, on Gentile Christians.

But more formidable attempts were soon made to interweave the old system with the new; and the efforts of the Judaizers in the various churches to enforce the observance of Mosaic customs in reference to particular times and seasons (as well as other things,) compelled that great Apostle, who was especially the Apostle to the Gentiles, to combat the mischievous endeavor. And there are three passages in Epistles of his that demand our thoughtful consideration. The first is Rom. 14: 5, "One man esteemeth (selects for honor) one day above another day; another man esteemeth every day. Let every man be fully persuaded (satisfied) in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord doth he not regard it." On which there is a note in Alford's Greek Testament to this effect: "It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the Apostolic times. The apostle *decides nothing*; leaving *every man's own mind* to guide him in the point. He classes the observance or non-observance of particular *days* with the eating or abstaining from particular *meats*. In both cases he is concerned with things which he evidently treats as of *absolute indifference in themselves*. Now the question is, supposing the divine obligation of one day in seven to have been recognized by him in any form, could he have thus spoken? The obvious inference from his strain of argument is that he knew of no such obligation, but believed all times and days to be, to the Christian strong in faith, alike. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the apostle to commend or uphold the man who judged all days worthy of equal honor,—who, as in v. 6, paid no regard to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. I therefore infer that Sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times."

The second passage is that in Gal. 4: 9, 10.—"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years: (the Sabbatic seasons of the old Jewish law.) I am afraid of you, lest I have bestowed upon you labor in vain." Their first spiritualism was degenerating into ceremonialism. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Then again, 4: 21.—"Tell me, ye that desire to be under the law, do ye not hear the law? For," etc. So then, brethren, we (Christians) are not children of the bondwoman (the Jewish church) but of the free. Stand fast, therefore, in the liberty wherewith Christ hath made us (even Paul and his brethren of the Jews) free, and be not entangled again with the yoke of bondage" (*i. e.* the Mosaic law; see Acts 15: 10.)

The third passage is Col. 2: 16, 17. In v. 14, the apostle says, Christ hath "blotted out the handwriting of ordinances that was against us (viz: the entire Mosaic law,) which was contrary to us, and took it out of the war, nailing it to his cross. 'Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath: which things are a *shadow* of things to come; but the body (*substance*) is of Christ." Christ then is the reality of all that was previously but shadowed forth; as he "is our passover," and "the Lamb of God that taketh away the sins of the world," so is he "our peace," and our "rest." Christ is our Sabbath; as himself said, "Come unto me all ye that *labor*, and I will give you *rest*."

But I must hasten to a close, leaving unsaid, on this part of our subject, more than I have said; and regretting also that I must be content to treat what remains with undue brevity.

(Concluded next week.)

Good Resolutions.

1. I will daily pray in secret.
2. I will daily pray in my family.
3. I will daily read God's word with a prayerful desire to learn his will.
4. I will attend all the meetings appointed by the church, unless the providence of God otherwise direct.
5. I will pray every day that God will bless his truth to the conviction and conversion of sinners.
6. I will do what I can by my pecuniary ability to promote the Redeemer's kingdom.
7. I will do what I can in the Sabbath school to further the salvation of the rising generation.
8. I will sincerely desire and earnestly pray for the salvation of the children and youth committed to my care.
9. I will strive to be at peace with all who love Christ.
10. I will be as tender of the reputation of a brother or sister as of my own.
11. I will never speak evil of a brother, and if I am displeased with him, I will follow the gospel rule, and tell him my feelings between him and myself alone.
12. I will never visit any place of amusement or social pleasure on which I cannot first ask God's blessing, and where I may not expect his guidance.

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For the Crisis.

The Hope of the Church.—No. 5.

We have evidence of the fact that Christ will reign at Mount Zion, in Jerusalem, from the promise itself as given by the angel to Mary. We have proof of the fact in the language of Peter, while giving that memorable sermon on the day of Pentecost. He says that David, knowing that God had sworn with an oath to him that of the fruit of his loins according to the flesh, *he would raise up Christ to sit on his throne*, spoke of the resurrection of Christ, etc. David certainly understood this covenant promise in a literal sense. He did not believe that the sitting of Christ on his Father's throne, as Mediator, was to be the fulfillment of those promises made to him respecting the perpetuity of his throne. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in the heavens." Yet David's throne was to be cast down, and the Psalm follows with a glowing description of its desolate condition. The regal succession terminated in Zedekiah, and of him and the throne God said, "Remove the diadem, and take off the crown; this shall not be the same. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." Ezk. 21: 26, 27. Then the throne of David was cast down, and thus would it remain until the long promised seed and rightful heir should build it again as in former days. Christ came in the order of succession. This lineage is recorded by Matthew. And in declaring his birth, the important fact is not forgotten, but his title to the throne is declared by the angel to Mary. He "whose right it is" is about to come, and the Lord God shall give it unto him. The throne that Zedekiah vacated, the throne that was "overturned, overturned, overturned," is the one promised; and until we can be shown that Zedekiah reigned in heaven, and that the throne that was overturned was in heaven, we shall believe that the throne of David in Mount Zion, in Jerusalem, is the one promised to Christ.

But we have further proof of the fact. Read Micah 4. Mark well the 6th, 7th and 8th verses. "The Lord shall *reign over them in Mount Zion* from henceforth, *even forevermore*." "The Lord shall roar out of *Zion*, and utter his voice from *Jerusalem*; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall *Jerusalem be holy*, and there shall no strangers pass through her any more . . . Judah shall abide forever, and Jerusalem from generation to generation . . . for the Lord dwelleth in Zion."—Joel 3: 16–21. "For the people shall dwell in *Zion at Jerusalem*: thou shalt weep no more."—Isa. 30: 19. "Yet have I set my king upon my *holy hill of Zion*." Psa. 2: 6. "Then the moon shall be confounded, and the sun ashamed, *when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously*."—Isa. 24: 23. "The ransomed of the Lord shall return, and come to *Zion* with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

Who can fail to see that such promises have not, and cannot be fulfilled in this present condition? All sorrow forever banished, and joy everlasting, the portion of the ransomed. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice *in the earth*. In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called: THE LORD OUR RIGHTEOUSNESS."—Jer. 23: 5, 6. We have quite a full description of this kingdom, and the place of its locality, in the 37th of Ezekiel, and some clue to those referred to as "the house of Jacob," and "the twelve tribes of Israel." Jacob, one of the "ancients," had twelve sons, who were the heads of the twelve tribes of Israel. The house of Jacob, we suppose to represent the same thing as the house of Moses. Moses was faithful over all his house, during his leadership from Egypt to Canaan. "Christ, as a son over all his house, *whose house are we*, if we hold fast the confidence and the rejoicing of the hope unto the end." "The house of Jacob" is probably identical with "the twelve tribes of Israel," over whom the twelve apostles are to reign in the regeneration. That time is evidently the one alluded to in the chapter named. God promises to "take the children of Israel or Jacob, from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon *the mountains of Israel*; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . . . *David my servant shall be king over them*, and they all shall have one shepherd: and they shall dwell in the land that I have given unto [illegible] my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever, *and my servant David shall be their prince forever*."

M. D. W.

For the Crisis.

A New Book.

For a long time I have been importuned to publish something in refutation of the opinion that to all the wicked "death is an eternal sleep," or that they will never *rise* (or "re-live" I believe the new-fangled word is) from the dead. I have been urged to discuss the matter, but I declined, because I am personally averse to discussions, and I never dispute with a preacher in his own pulpit, an editor in his own paper, or a woman in her own house. I did venture to publish two or three texts of Scripture on the point, in the Tract—"Forty Questions on Immortality," but my three and a half page tract called forth some three *columns* of review, was denounced as a "creed," etc. etc., in a style which was almost enough to alarm a timid young man like me.

In 1857 I wrote a statement of the Scriptures concerning future retribution, and also an exposition of those few texts, such as—"They are dead, they shall not live"; "They shall not see life"; "They shall sleep a perpetual sleep," etc., which are so warped as to contradict the teachings of prophets and apostles concerning the resurrection of the dead. Loving peace, and delighting not in contention, I kept the MSS. in my drawer, hoping that no occasion would arise for its publication. I found, however, that the question was forced upon me for discussion. I have been importuned by many preachers to publish my work. I have been told by opponents I *dare not do it*. One man, who, I am told, builds part of his reputation as a good preacher upon his repetition of a discourse he heard me preach on "faith, hope and charity," has been telling that no one could *answer* the arguments, that he had tripped me up, etc., etc. I have finally, after much prayer, concluded that it is duty to print the book. After thoroughly revising it, I have commenced the work. It is now being stereotyped, and will be done in a few weeks, if the Lord will. I am doing it upon the money of others, and trusting that the Lord may enable me to repay it soon. It will probably make 150 or 160 pages, and contain about as large an amount of matter as "The Model Church." I purpose to issue it very cheaply. If bound, single copies will be about 50 cts. In paper covers, 38 cents, or three copies, post paid, for one dollar. I will also *give* it *freely* to the poor, and will send copies to all who deny the resurrection of the unjust *freely* if they will send me *their addresses*, and inform me that they wish to read it. Persons whose friends have imbibed this opinion, may provide them with copies, or I will send them *free* on receipt of their addresses. I do not expect to make money out of it, and if the persons who have urged me to discuss the matter wish to have all the believers in that doctrine hear "the other side," let them give currency to this offer. The books will also be sent by express at $10 *per hundred* copies (much less than cost) to any who will send me the *cash*, with their orders, *immediately*. The money will be of service to me. Let orders be sent to me at *once*, as I need the means. The book will be got out in good style, and cheap beyond all precedent, for the purpose of warning men of *a judgment to come!* Let all orders be addressed as beneath.

H. L. HASTINGS, Providence, R. I.

For the Crisis.

Thoughts Suggested by "THOUGHTS ON GOVERNMENT," BY J. S. W., IN THE CRISIS OF JULY 3, 1861.

National churches may have a right to be, though they may not, in all respects, be perfect. If this be true, then it may be right that the church of Rome ought to be; then it ought to be sustained; for, unless it is sustained, it must cease to be. If it be wrong for a Christian to bear arms, it follows that, if Pope Pius be a Christian, he ought to resign his office. It also follows that every christian holding office in the church of Rome ought to resign. It is also true that every christian does wrong who, by his vote, puts a man into office in the church of Rome. It then is evident that, as the church of Rome ought to be sustained, wicked men should be in office from the greatest to the least. In case any one of these wicked officers should become a christian, he should leave the church of Rome at once by resigning, because, though the church of Rome should be, still christians should not sustain it. If we may pray for rulers, and God should so far regard our prayer as that these rulers in the church of Rome should become christians, they must cease to be, and let wicked men take their place; for a christain must not bear arms, and he must do this sometimes if he belong to the church of Rome that bears arms. We may thank God that Pope Pius IX. is an honest man; but, perchance, if he should be honest enough to be a christian, or rather a disciple of Christ, he must cease to be a Pope, because, if he becomes as good as we pray that he may be, he should not bear arms. We may take good care not to thank God for a christian Pope, lest by so doing we involve the monstrous absurdity of thanking the Lord for that which we condemn.

If what we have said be true, then we should try to prevent all christians from going into the church of Rome, and to have all who are now in it leave it at once. "Come out of her my people."—Rev. 18: 4. And as any one now in it may become a christian, we should tell him he should leave it, and let the wicked man take his place. And moreover, if the Pope should be an honest christian, he must resign his office and let an anti-christian take his place. If, moreover, he be almost a christian, he can remain, and we may thank the Lord that he is Pope, and pray for his success. This involves the idea that if Pope Pius IX. be a good man, he ought not to be Pope. It would then follow that the further he is from goodness, the greater is his right to be Pope. This is the kind of logic we should use in these perilous times.

P. S.—If the church of Rome is right, it should be sustained by all christians. War with carnal weapons is anti-christian, therefore if the church of Rome is right, it will not use them. As war with carnal weapons is anti-christian, there would be no war if all were christians. Hence he who aids or wages war is acting contrary to Christ, and should not be sustained by his disciples.

Pope Pius IX. requires his church to bear arms, therefore in *this act* he should not be sustained by christians; and when he becomes a christian, he will cease to make such requirements. J. PORTER.

Danville, C. E., July 6, 1861.

For the Crisis.

Controversy.

BRO. WENDELL:—F. H. B., in his note at the foot of Bro. T. M. Preble's replication to my article in the previous Crisis, remarked that it was not "inserted to provoke controversy." Let me add that it was not *written* for that purpose. In saying this, I do not disparage controversy. Controversy, *for the sake of controversy*, is evil and that continually. But controversy having for its object the triumph of truth, is *good*, even as "salt is good." As salt is the great agency for preserving meat from putrefaction, so controversy is God's instrumentality for preserving truth. Our blessed Lord and Master, who is set forth in the Scriptures as an example for us, was an eminent controversialist. Paul's most important epistle—that to the Romans—is controversial, and the same element predominates in 1 and 2 Corinthians and Galatians. One of the holiest men of modern times, John Fletcher, achieved his greatest victories in the field of disputation.

One of our standing objections to the sectarianism of the orthodox churches is, that they refuse us a hearing. They promulge the vilest stuff that was ever misnamed argument against us, and we are not allowed to utter a word of reply. When your humble servant withdrew from the M. E. Church about two years ago, the Editor of the Christian Advocate and Journal charged him with Swedenborgianism in the columns of his paper. I wrote to Dr. Stevens a short answer, in order that my true position might be understood by my friends, and all other interested readers of the paper, but it was not noticed. Then and there I followed the example of the Carthagenian chieftain, and (if I may use the expression) swore undying enmity, not to the M. E. Church, but to bigotry.

Those who have read the Storrs and Mattison discussion, will remember the contemptible course of the C. A. and J. in publishing the Professor's (?) attacks on his opponent, but rigidly shutting the door to a decent and "christian-like" response. With these and many other instances fresh in our memories, shall we ever commit ourselves to the same wicked policy? God forbid!

I would direct attention to the manly position of F. H. B., as shown in the last four points of his note.

JOSEPH T. CURRY.

Fly Mountain, N. Y., July 14.

For the Crisis.

To the Beloved Saints in Christ Jesus—Greeting.

None but those who form a part of the "chosen generation, the royal priesthood, the holy nation, and the peculiar people," that God hath called out of darkness, and enthroned in his marvellous light, that they might show forth the praises of their great Author, can understand the language of Canaan, or the dictation of one spiritual heart to another. Hence, were I to direct a most affectionate letter to the people of the world, those who have not been born of God, describing to them the joyous anticipation of my glorious inheritance with the saints in the kingdom of our blessed Lord and Savior, they would fail to understand me, and the precious pearl of so much price and beauty to me, would possess no worth or value to them.

Not so with you, my beloved brethren and sisters, who have tasted that the Lord was good. With the Psalmist I may call on you to "magnify the Lord with me and let us exalt his name together;" and you will be ready for the gracious work—you will respond to the kindly invitation, and tune afresh your harps of love in speaking forth the praises of our blessed Redeemer. I with you feel myself to be a pilgrim and stranger on the earth, having here no continuing or abiding home, but only tarrying in the borders of an enemy's land, awaiting my release at the coming of the blessed Savior. Mine has been no fairy path strewn with flowers—no blooming garden, dotted here and there with spacious arbors, where ever and anon I might sit down to rest; but an anxious and toilsome warfare has been the portion of my inheritance, with the imperative command upon me to keep continually climbing up the steep and rugged ascent of the mountain; and when in my life journey my feet have become way-worn and weary, faith, my constant guide, has kindly stepped in and lent wings, by the use of which I could still go forward and make progress in my upward pathway.

In the language of a graphic writer, I have learned, in my Father's dealings with me, that sweet are the uses of adversity; in God's hands indeed they are; when he puts his children into the furnace of affliction, it is that he may thoroughly purge away all their dross. And in the irregularities and unevenness of our health and fortune, we may be so strengthened as to turn our diseases into pearls. And God, in his wonderful wisdom and mercy toward us, makes the spiritual temptations and distresses of his people their necessary discipline for their highest good—the means for the greatest perfection and stability of their characters. This is, indeed, a wonderful transmutation. "God," says the holy Leighton, "hath many sharp-cutting instruments and rough files for the polishing of his jewels, and those he especially esteems, and means to make the most resplendant, he hath oftenest his tools upon."

Then, dear fellow pilgrims, let us not be discouraged, amid the continual prating of a corrupt heart within, and the fearful raging of the storm without. Our Master is working the crucible for us; and, though at times it appears heated one seven times hotter, yet when the image of the form of the fourth is wrought in the work, he will say it is enough, and we shall be released. And then the conflicts endured, the battles fought, and the victories gained through the blood of the Lamb; the dreary passages made in every generation through the valley of the shadow of death, will then be made known amid the disclosures of eternity, when the saints saved shall reveal to each other, for the glory of the Redeemer, the wonders of his grace in their individual experience. It is but here and there that the trials and triumphs of faith come to view in this world; but eternity will be full of such spiritual histories, and in every one's experience, however humble, there will be something reflecting peculiar glory to the adorable Savior. "Many are the pictures, unseen here, that are to be set in array in the future world, with the light of the divine attributes in Christ shining in and through them, to be studied and admired forever and ever." O, then, may we cheerfully toil on a little longer in the delightful service of our Divine Master, striving to make the world the better for our having lived in it, remembering the poor, relieving the oppressed, favoring virtue and frowning upon vice—living holy, separate and apart from the follies and fashions of the world, that, when our Master comes, whether it be in the first, the second, or the third watch, he may find us watching, and joyfully say unto us, "Blessed are those servants," etc.

MRS. M. A. TIBBETTS.

For the Crisis.

Jesus Wept.

When? Was it *ever* his condition while on this earth he wandered, with no place to lay his head? Was it when he was mocked and buffeted, disowned and dishonored by those who professed to be his followers? Was it when they sought to kill him? Ah! my soul; not for himself did he weep, but for others. We see him weeping with Martha and Mary, when standing over the grave of Lazarus. O, what a friend! what a comforter was Jesus to those sad hearts in that dark hour! When the brother they so dearly loved was torn from their fond embrace by the cruel and most terrible enemy, death, how sweetly did the words of that sympathiser fall upon their ears. But that was not all. He even restored to them their brother, brought him to lift again, and they once more heard his sweet voice. O how must they have loved him then. "Jesus wept." O, what a thought. Jesus, the Son of an Almighty God, wept, and for poor, weak, wretched mortals like us! O, what love and sympathy reigned in that heart! How it flowed out in every work he performed, every word he spoke, and every look he gave. How different from the kings and nobles of this world was Jesus. He was meek, lowly, humble and sympathetic; they are proud, lofty and unfeeling. Yet Jesus is far greater than they. "Jesus wept." What consolation does the christian derive from meditating on these words. How he wept over Jersusalem, that unbelieving city! After they had rejected him he cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto you, how oft would I have gathered you as a hen gathers her brood under her wings, and ye would not."

Jesus was a "man of sorrows and acquainted with grief." He was tempted in all points as we are, yet without sin. He died that we might live. On the cross he cried, "Father, forgive them, they know not what they do." His love was inexhaustible. Though he died, he rose again, for the justification and life of his people. That same Jesus now lives, interceding for saints and poor sinners too. He loves still. He sympathizes yet; and how the thought fills the christian's heart with peace, as he sojourns in the land of sorrows. And he is now beseeching sinners to turn from the broad, death-ending way in which they go, to walk in the narrow way that leads to life eternal. What love is like unto the love of Christ? Truly, "what love hath the Father bestowed upon us."

Foster, R. I. [illegible] M. R. H.

Selections.

From the Bible Examiner.

The Day of Rest.

A LECTURE BY REV. H. H. DOBNEY, ENGLAND.

(Continued.)

And this brings us to consider THE THIRD FORM WHICH THE IDEA ASSUMES.

Under Christianity, then, we have done with Jewish Sabbaths, as such, whether Sabbatic days, or weeks, or years. In truth, Gentiles never had to do therewith. No part of Judaism, as such, ever had any claim on us, being Gentiles, and much more being Christians. So that whatever pleas we employ for the observance of a day of sacred rest, we must take good heed not to base them on Jewish law.

But here I must fairly meet the argument which is so very commonly employed, that the command, to "Remember the Sabbath day to keep it holy," is one of the Ten Commandments; a part of the moral law, and not the ceremonial; and that the moral law is, of course, as such, of perpetual obligation. Now the distinction between moral and ceremonial is sound. But it is not correct to call the ten commandments "*the* moral law," as is so commonly, yet I must be permitted to add, unreflectingly done. And though it may appear a digression, yet it is essential that I make this plain.

Why, then, were the famous Ten spoken by the mouth of the Lord, immediately to the people, and subsequently traced by the finger of God on stone tablets, while all the rest of the law, containing more than three hundred precepts, was merely delivered through Moses?

Let Scripture be its own interpreter. It needs no aid of mine. To the law and to the testimony. Turn to the account in Ex. 20, and see for yourselves. You will find that when the people had listened to the awful voice during its distinct articulation of the first few sentences, listened with terror, indeed, from the first, that terror so completely took possession of their souls, that they—may I say, interrupted the solemn proceedings?—they drew back from the base of the mountain; "They removed, and stood *afar* off; and they said to Moses, Speak thou with us, and we will hear: but *let not God speak with us*, lest we die." And the Holy and Compassionate One condescended to their fears, and used Moses as the medium for conveying the rest of his will to the people. "And the Lord said unto Moses, Thus *thou shalt say* unto the children of Israel," etc. And in Deut. 5: 23–28, Moses repeats to the people this fact, as the reason why the Lord, when he had spoken the words of these ten commandments "added no more." And, as having been thus spoken in the hearing of the people, they were written on tables of stone as a permanent record and memorial of the fact that God had really spoken to them, and were laid up in "the ark of testimony," or "the ark of witness," accordingly. Seeing, then, that this is the simple historical account of the matter, I do not see how we can soundly distinguish and mark off these ten in particular from all the rest, and designate *them* alone, emphatically, "the moral law."

But there are still weightier reasons. It is surely not correct to say that these ten, by themselves, are a summary of moral law, for the chief of all the commands, that which lies at the basis of all, is not among them. Christ is our Master, let us "hear him." When, then, our Lord was asked, Which is the great commandment in the law? he quoted not from the ten, but from Deut. 6: 5. Thou shalt love the Lord thy God with all thy heart, etc.; and said, *This is the first and great* commandment. Moreover he added, And *the second* is like unto it, Thou shalt love thy neighbor as thyself (from Lev. 19: 18.) And then he laid down the grand doctrine, On these two commandments hang all the law and the prophets. How is it then that we are so addicted, in the face of Christ's own teaching, to call the decalogue "the moral law," and to give it as a complete and satisfactory summary? Nor should it be forgotten that when James singles out one of the many laws of old, and calls it the very prince, or king, of laws, "the royal law," he also quotes this from Leviticus, *not any one of the ten*. Truly, the time ought to be come in which *Christians*, at least, might be able to adopt from Scripture a happier compendium than that which such multitudes inconsiderately call "THE commandments."

We are conducted to the same conclusion, also, by the opening words of the decalogue, which were plainly the preface, not merely to the ten commandments, but to the whole law given to Israel, viz: "I am the Lord thy God, which *brought thee out of the land of Egypt, out of the house of bondage*." As, also, by the peculiar promise with which the fifth commandment, as properly concluding the first table (for it is evident that this really belongs to the first, and not the second table) is wound up, viz: "that thy days may be long in the land (of Canaan) which the Lord thy God giveth thee."

I conclude, then, that the ten commandments are an integral and inseparable part of the law given to Israel. All of them, indeed, save that of the Sabbath, are taken up into Christianity, but in a far more elevated and spiritual manner; of which the Sermon on the Mount (and which bears the same relation to Christianity as the law from Sinai does to Judaism) may stand as an illustration. "It was said to them of old time," etc., "but I say unto you," etc. See Matt. 5: 21–27, etc.

To resume. Having done with the Mosaic law, and a "new and better covenant" having been introduced, we are prepared to find a new development of the original idea. It was "the first day of the week" when our Lord rose from the dead, and showed himself to his disciples. This was the day prophetically announced as "the day which the Lord hath made." A new era was inaugurated. On the next "first day of the week" he met them again. And, as soon as things had settled down into form, after his ascension, we find the disciples of Christ accustomed to meet on the first day of the week, "to break bread," etc. There are, however, but three distinct passages in the New Testament from which we deduce this; but, what with our own Christian consciousness, and sense of need, and the testimony of Pliny, etc., we feel an unshaken confidence in the fact. The texts are Acts 20: 7, and 1 Cor. 16: 2, and Rev. 1: 10, in which last, the term employed is, "the Lord's day," and which fairly shows that, already, there was a day so designated, and so known. And from that time to the present, the Church of Christ, however divided, has welcomed each returning Lord's day with holy delight. But the conversion of the Christian's day of rest and social worship into a Jewish Sabbath, which was based on positive enactment, and guarded by the penalty of death, is not only a mistake in itself, but grows out of a misapprehension of the genius or spirit of Christianity. Nor is it correct to say that simply a change of day has occurred from the seventh to the first. There is nothing—that I know of, at least—to sufficiently bear the weight of this assertion. Nor is it necessary to look for evidence. The truth lies much deeper. Is a religion intended to be universal—or as the apostle says, "for obedience to the faith among all nations"—the enforcement of a strict outward observance of every seventh day on all the first Gentile converts, as soon as they became such, in the cities of Greece and Rome and every where throughout the ancient world, would have been fatal to its spread. A law which was possible and most merciful to a united and consenting nation, like the small nation of the Jews, would have been an impossibility to the great majority of converts in the first century. But true living Christianity is, to a great extent, superior to, and independent of, outward rites and forms. It consecrates, not a portion of our time only, but the whole of it; not here and there a solitary spot, but makes all things holy. The glorious truth which, by the Gospel, came to the consciences and hearts of men, and made them "new creatures," was bound up in no rigid forms that belonged to the outward only. As the Savior said, "the words that I speak unto you, they are spirit, and they are life," "the flesh profiteth nothing." "I am come that they may have LIFE, and that they may have it more abundantly." If the heart were right, the life would be pure and sweet and noble. All real evil, all that was in itself morally wrong (as distinct from conventional, ceremonial, or artificial wrong) would be earnestly abhorred as by a holy instinct, wherever the "law was written on the heart," wherever men were turned "from darkness to light," from the kingdom of Satan to the kingdom of God's dear Son. And this kingdom did not consist in outward forms and observances; or, as the apostle says, "not in meats and drinks, but in righteousness, peace and joy in the Holy Spirit." Every convert became, in a new and higher sense, a son of God; and, conscious of the relationship, called God, Abba! Dear Father. And earnestly imbibing the very spirit of "him that had loved them, and given himself for them," and the mind of Christ Jesus their Lord being in them, each humbly but confidently said after him, "I delight to do thy will, O God, yea, thy law is within my heart." Truly they were "called to liberty." They were "not under the law:" had "not received the spirit of bondage again, (which was the characteristic of Judaism,) but the spirit of adoption," *i. e.*, a filial spirit. Thus frankly treated, not as servants but as sons, they felt within themselves how much mightier was love than law; or, law as an inward impulse than as an outward injunction. They took the very cross as their dearest symbol, and were ready to lay down their lives for Him whose self-sacrificing love had consummated itself on Calvary; and by the noble voluntary devotedness of their whole selves to Christ and goodness, justified the apostle in his apparently bold but really profound assertion, "knowing this, that the law is not made for a righteous man." 1 Tim. 1: 9, or as in Rom. 7: 6, "But now we are delivered from the law, that being dead wherein we were held; *that we should serve in newness of spirit, and not in the oldness of the letter*."

This in general. But now for its bearing on the relation of Gentiles to any particular article of the Jewish law, however valuable in itself. The Christian church at Antioch, the very first of all the Gentile churches (the "Mother Church," therefore, of all our churches, since that at Jerusalem was composed of Jews only) was gathered by certain private and unofficial disciples, that were scatterrd abroad by the persecution that arose on the death of Stephen. Acts 11. From this church, Paul was sent out on his first missionary tour, and was highly successful in gathering together, in most places he visited, little bands of converts to Christ, *i. e.*, churches, which were composed chiefly of Gentiles. Ultimately he returned to Antioch, to report to the church which had sent him forth (Acts 14;) and while there, certain men came from Jerusalem, insisting on these Gentile Christians becoming identified with the Jewish church by circumcision. Whereupon the entire question came up, "What is the relation of the Gentile church to the law of Moses?" a question which *includes* the one we are engaged with. A deputation was sent from the church at Antioch "to the Apostles and Elders" at Jerusalem, Acts 15, which deputation was "received by *the church and the Apostles and Elders*," etc.; and this new, but most inconceivably important question was canvassed before "all the multitude" of believers, and the result was a formal document, in the shape of an Epistle from the collective church at Jerusalem, (being Jews,) thus—"The apostles, and elders and brethren, send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. . . . For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well. Fare ye well." And the church at Antioch "rejoiced for the consolation." One only of these four things, the last, is strictly moral, and the mention of it only too fearfully needed in those days of idolatry; the abstinence from meats offered to idols was prudentially necessary to new converts from idolatry, lest they should be re-entangled in their own superstitions; and the other two seem adopted as articles of peace and concord, in relation to the pious Jews amongst them. Surely the Sabbath must have been mentioned here, had the assembled apostles and elders, with the church, deemed it binding, as a law, on Gentile Christians.

But more formidable attempts were soon made to interweave the old system with the new; and the efforts of the Judaisers in the various churches to enforce the observance of Mosaic customs in reference to particular times and seasons (as well as other things,) compelled that great Apostle, who was especially the Apostle to the Gentiles, to combat the mischievous endeavor. And there are three passages in Epistles of his that demand our thoughtful consideration. The first is Rom. 14: 5, "One man esteemeth (selects for honor) one day above another day; another man esteemeth every day. Let every man be fully persuaded (satisfied) in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord doth he not regard it." On which there is a note in Alford's Greek Testament to this effect: "It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the Apostolic times. The apostle *decides nothing*; leaving *every man's own mind* to guide him in the point. He classes the observance or non-observance of particular *days* with the eating or abstaining from particular *meats*. In both cases he is concerned with things which he evidently treats as of *absolute indifference in themselves*. Now the question is, supposing the divine obligation of one day in seven to have been recognized by him in any form, could he have thus spoken? The obvious inference from his strain of argument is that he knew of no such obligation, but believed all times and days to be, to the Christian strong in faith, alike. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the apostle to commend or uphold the man who judged all days worthy of equal honor,—who, as in v. 6, paid no regard to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. I therefore infer that Sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times."

The second passage is that in Gal. 4: 9, 10.—"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years: (the Sabbatic seasons of the old Jewish law.) I am afraid of you, lest I have bestowed upon you labor in vain." Their first spiritualism was degenerating into ceremonialism. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Then again, 4: 21.—"Tell me, ye that desire to be under the law, do ye not hear the law? For," etc. So then, brethren, we (Christians) are not children of the bondwoman (the Jewish church) but of the free. Stand fast, therefore, in the liberty wherewith Christ hath made us (even Paul and his brethren of the Jews) free, and be not entangled again with the yoke of bondage" (*i. e.* the Mosaic law; see Acts 15: 10.)

The third passage is Col. 2: 16, 17. In v. 14, the apostle says, Christ hath "blotted out the handwriting of ordinances that was against us (viz: the entire Mosaic law,) which was contrary to us, and took it out of the war, nailing it to his cross. 'Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath: which things are a *shadow* of things to come; but the body (*substance*) is of Christ." Christ then is the reality of all that was previously but shadowed forth; as he "is our passover," and "the Lamb of God that taketh away the sins of the world," so is he "our peace," and our "rest." CHRIST IS OUR SABBATH; as himself said, "Come unto me all ye that *labor*, and I will give you *rest*."

But I must hasten to a close, leaving unsaid, on this part of our subject, more than I have said; and regretting also that I must be content to treat what remains with undue brevity.

(Concluded next week.)

Good Resolutions.

1. I will daily pray in secret.
2. I will daily pray in my family.
3. I will daily read God's word with a prayerful desire to learn his will.
4. I will attend all the meetings appointed by the church, unless the providence of God otherwise direct.
5. I will pray every day that God will bless his truth to the conviction and conversion of sinners.
6. I will do what I can by my pecuniary ability to promote the Redeemer's kingdom.
7. I will do what I can in the Sabbath school to further the salvation of the rising generation.
8. I will sincerely desire and earnestly pray for the salvation of the children and youth committed to my care.
9. I will strive to be at peace with all who love Christ.
10. I will be as tender of the reputation of a brother or sister as of my own.
11. I will never speak evil of a brother, and if I am displeased with him, I will follow the gospel rule, and tell him my feelings between him and myself alone.
12. I will never visit any place of amusement or social pleasure on which I cannot first ask God's blessing, and where I may not expect his guidance.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 306-7. BOSTON, WEDNESDAY, AUGUST 7, 1861. VOL. XIII. NOS. 21-22.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Everlasting Love.

"I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."—Jer. 31: 3.

I love thee, O my dearest Lord!
 I long thy grace to know!
I muse upon thy saving word
 While waiting here below.

I know it is no love of mine
 Which glows within my breast:
It comes from thee, 'tis part of thine,
 A holy, heavenly guest.

For with an everlasting love
 Thou drawest me to thee;
Lord, I am thine, and only thine
 I ever wish to be.

'Tis little that I do to prove
 That I belong to thee;
Accept the faith that works by love,
 Which thou alone canst see.

And may that everlasting love
 Still draw me to thy side,
Until at last I ever shall
 Within that love abide.

H. K. P.

—Tract Journal.

For the Crisis.

The Hope of the Church.—No. 6.

The "house of Jacob," over which the son of David shall reign "forever," is spoken of in the 15th verse of Obadiah and associated with Mount Zion, the locale of the throne. "But upon Mount Zion shall be deliverance, and there shall be holiness; and the *house of Jacob* shall possess their possessions." After speaking further of the inheritance assigned to the children of Israel, the subject is closed with this language: "And saviours shall come up on Mount Zion to judge the Mount of Esau, and *the kingdom shall be the Lord's*." This defines the time when this deliverance shall be wrought, and the house of Jacob possess their inheritance; it is when the kingdom is the Lord's. Not until then will those precious covenant promises made with Abraham, and renewed with Isaac and Jacob, be fulfilled. Then shall they inherit the land forever; it shall be given for an everlasting possession. When the Lord riseth up out of his holy habitation, where he has been the high priest, offering his own blood as an atonement for sin, he will return and dwell at Mount Zion, and then shall he inherit Judah, his portion in the holy land, and shall choose Jerusalem again. Zech. 2: 10-13.

In the 37th of Ezekiel, to which reference has already been made, after declaring that the children of Israel shall be gathered from among the heathen, whither they be gone, and brought into their own land, cleansed from their iniquities and idols, David their king forever, the land promised them forever, he then states that he will make an everlasting covenant with them, and multiply them, and set his sanctuary in the midst of them forever. His tabernacle also will he place among them, and he will be their God, and they shall be his people. How evident it is that Jesus referred to this very time, when he calls himself the good Shepherd, and says that he has other sheep which are not of the Jewish fold; them he must bring, and then there shall be one fold and one Shepherd. How evident, also, that the same period is referred to in the 21st of Revelations,—"Behold the tabernacle of God is with men," etc. The prophet Ezekiel describes an eternal state of blessedness, and so does the Revelator.

In the 36th chapter of Ezekiel we find the same class of promises made to the dispersed house of Israel or Jacob—promises that they shall be gathered from among all nations whither they have been scattered, and brought into their own land; and *then* shall they be sprinkled with clean water, and cleansed from all their filthiness, and all their idols, and a new heart shall be given them, and a new spirit be put within them, and they shall keep the statutes of the Lord. Not for their sakes will the Lord do this, but for his holy name's sake, and for the sake of the covenant made with their fathers. He then tells them of the blessings they shall receive in the land, declaring that it shall be redeemed from its desolation, and made like the garden of Eden. He then says that the house of Israel will ask him to do these things for them, and they shall increase like a flock, and fill the waste cities. Jeremiah gives identical prophecies respecting the restoration, when the law of God shall be written in their hearts, and they shall be his people. Jer. 31: 31, 34. And the same house of Judah and of Israel is alluded to in the 8th chapter of Hebrews.

We would not know from some of these prophecies the time when they were to be fulfilled, but by collecting them together, we can locate them. Taking Jeremiah alone, we could not tell when this law would be written in the heart; but Ezekiel designates it as the time when they are gathered out of all countries, and brought into their own land, and we have no right to locate it elsewhere. Please read carefully the 34th chapter of Ezekiel and compare with those scriptures already quoted. Here Christ, the good Shepherd, goes after his stray sheep, and delivers them out of all places where they have been scattered in the cloudy and dark day of Israel's dispersion, and he separates "them out from the people, and gathers them from the countries, and brings them back into their own land, and feeds them upon the mountains of Israel, in a fat pasture." Here is the promise also: "I the Lord will be their God, and my servant David a prince among them." All these promises centre to one given point. They are not indefinite and uncertain, for "I the Lord have spoken it, and I *will* make a covenant of peace with them, and *will* cause the evil beasts to cease out of the land, and they *shall* dwell safely, and I *will* cause the shower to come down in his season; there *shall be* showers of blessings. The tree of the field *shall* yield her fruit, the earth *shall* yield her increase; they *shall* be safe in their land; they shall no more be a prey to the heathen; they *shall know* that I am the Lord *when* I have broken the bonds of their yoke and delivered them. I *will raise up* for them a plant of renown; they *shall no more hunger*, neither bear the shame of the heathen any more."

Who are these to whom the Lord makes such gracious promises? The Gentiles who boasted against the branches?—who have said, "The Lord hath cast off his people whom he foreknew?" Nay, verily. They constitute not the "house of Jacob," over whom the Lord God shall reign forever. It is the scattered, the down-trodden, the oppressed, the polluted, the idolatrous Israelite who is gathered "out from all countries," separated "from the people," brought into the land given their fathers, wherein their fathers dwelt; and there are they cleansed from their filthiness and idols, receive a new heart, a new spirit, a new covenant, and dwell forever in the promised inheritance; and the heathen, the Gentiles who despised them, shall know that the Lord doeth all these things, and doth "sanctify Israel."

M. D. W.

For the Crisis.

The Convicting Work of the Spirit.

In contributing my mite toward shedding light on the contested points about the *Spirit*, and *baptism*, I will give another extract from the Christian Freeman, of which I have spoken, as illustrating my views.

"By convicting, or quickening influence of the Spirit, I mean those influences that are *first* in the soul, and preliminary to all the other higher forms of spiritual agency. It means Christ standing at the door of the heart and *knocking* for admittance—not yet admitted. It includes such influences as are exerted upon the soul when *dead* in trespasses and sins. Changing the figure, it indicates that quickening which takes place previous to, and in order to conversion. Every man knows from his own experience, that into the midst of his passions, lusts, hatred, there comes at times a voice that speaks of right, duty, and a perfect life;—a voice like that of John the Baptist in the wilderness, crying within him, 'Repent! flee from the wrath to come!' This is the Spirit striving against the flesh; the 'Father *drawing* unto the Son,' (John 6: 44.) It is man's fearful privilege to yield to this holy Advocate, or resist and grieve him. Under this head falls the very explicit passage: 'When the Comforter is come, he will convince the world of sin, of righteousness, and of judgment,' (John 16: 8). Also 1 Thess. 1: 5—'Our gospel came not unto you in *word* only, but also in power, and in the holy Spirit'; 'Lydia's heart was opened'; Paul planted; God giveth the increase,' etc."

After giving much other proof on this point, and also on the regenerating, and confirming or sanctifying work of the Spirit, the writer (President Russell) concludes thus:

"There are two conclusions, corrective of errors among us, furnished by the foregoing survey of the Scriptures:

"1. Many teachers in the Reformation speak of man as receiving the Spirit, or being influenced by him, *only* after the remission of sins; as if the Spirit was a mere bounty bestowed upon man after he had fought his way, single handed, through the struggle with sin—the sinner having no occasion to cry out in agony, *who shall deliver me?* The mildest term we can apply to this error is, that it is monstrous. It knows nothing of the depravity of the heart;—nothing of the power of Satan's hosts of wicked spirits over the soul. We could not believe, for a long time, that any portion of any religious body would maintain any such unscriptural position. But we have been told, by good authority in the Reformation, *that the holy Spirit exerts no direct power in cleansing man from sin.* And time and again we have heard that the Spirit operates upon man only after remission of sins, which is after baptism—teaching plainly that deliverance from sin takes place anterior to any influence of the Spirit, except 'through the word.' On the contrary, we have seen, in the above passages, that the chief aim of the Spirit's work is, to destroy in man the power of sin—to free the soul from the tyranny of the 'law in the members that bringeth into captivity the law of the mind.' (Rom. 7: 23);—that its office is to quicken, (convict) regenerate, and perfect man for a state of holiness, 'without which no man shall see God.'

"2. It is a common practice among us, to disprove that the Spirit operates upon the sinner, by quoting passages that speak of his being given to the obedient believer!—the suppressed premise here being, that this latter class of persons are the *only* ones spoken of in the Bible as coming under the influence of the Spirit. 'Because ye are sons (not to make ye sons, say they) God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.' The fallacy in this kind of argumentation, it will be at once seen, is that of quoting only a part of the teaching of the Bible, on the subject under consideration—quoting from one class of passages only, and neglecting the two remaining, a most one-sided and merely fragmentary result being reached by this process. It is thus that a hungry theory, like a beast of prey, enters the fair domain of Scripture, and consumes everything but its own kind. Reasoning in the same way, we might prove that Christ is not our *intercessor*, because he is said to be our *sacrifice!* But we know that *both* sets of passages are true, and we do not think of merging one into the other. The holy Spirit may exercise different offices. He is an Advocate to plead God's cause with the heart, when it yields to his pleadings, and an in-dweller in it, to build it up in righteousness. We cannot avoid the three-fold conclusion concerning the work of the Spirit, if we let every Scripture declaration stand fast in its own integrity, and set them side by side—not let one class swallow up another, in order to answer the requirements of a theory. A full and honest induction of all the texts that bear upon this subject will give us the *whole* truth, and not a fragment of it; and this is the only genuine way of taking the Bible as our guide."

Among the valuable thoughts and information contained in the above extract, one should be specially noticed, namely—when a doctrine, sect, or theory is started, which is generally done by some noted leader, or paper, the followers get by heart a class of texts which seem to favor their views, and they cannot, or will not carefully study passages which plainly oppose them. Here lies the great cause of error among good men. Such is the sad weakness of man, that he too much resembles the horse that that sees a hole in a bridge, and can see nothing else, so runs into the ditch. But there is sin in this course, as self-interest, self-conceit, idleness, or pride of party, etc., re often mixed with love and zeal for truth. Noted teachers and inventors of new theories should be criticised more, and trusted less. As the views named above, and others related to them, are not confined to disciple brethren, we can see we have errors to correct, besides neglect of prophecies and the teaching of endless misery. Surely we have urgent reasons to take heed to the direction of James—"If any of you lack wisdom, let him ask of God . . . and it shall be given him." Here I meant to close, but this text reminds me of the logical consequence of one error—why "ask of God" if he never gives any help but the *word*?

J. BLAIN.

Buffalo, July 8, 1861.

For the Crisis.

Dark Ages and Meteoric Showers.

Without intending to treat upon the subject in its prophetic bearings at present, I propose to give a few facts, from the many that may be cited, based upon the most reliable historic dates, for the consideration of others, hoping thereby to awaken investigation in this direction.

Many facts are cited in reference to the memorable dark day of 1780, regarding the intensity and duration of the darkness, in particular localities; and from extracts made from various sources, it appears as readily accounted for, upon natural principles—meteorological principles—as many of the phenomena of nature we daily witness; nor was it a remarkably notable day of its kind, as a few extracts will soon suffice to show.

The late Alexander Von Humboldt, doubtless the most profound physicist of our age, in his treatise upon Areolites, observes (Cosmos, Vol. I, page 132:) "Remarkable obscurations of the sun's disk, during which the stars have been seen at mid-day, (as, for instance, in the obscuration of 1547, which continued for *three days*, and occurred about the time of the eventful battle of Muhlberg,) cannot be explained as arising from volcanic ashes or mists, and were regarded by Kepler as owing either to a *materia cometica*, or to a black cloud formed by the sooty exhalations of the solar body. The shorter obscurations of 1090 and 1208, which continued, the one only three, and the other six hours, were supposed by Chladni and Schnurrer to be occasioned by the passage of meteoric masses before the sun's disk. Since the period that streams of meteoric shooting stars were first considered with reference to the direction of their orbit as a closed ring, the epochs of these mysterious celestial phenomena have been observed to present a remarkable connection with the regular recurrence of swarms of shooting stars. Adolph Erman has evinced great acuteness of mind in his accurate investigation of the facts hitherto observed on this subject, and his researches have enabled him to discover the connection of the sun's conjunction with the August asteroids on the 12th of May, the latter period corresponding with the days of St. Mamert (May 11th, St. Pancras (May 12th,) and St. Servatius, (May 13th,) which, according to popular belief, were accounted 'cold days.'"

The dark day of 1780, it will be observed, occurred in May, but is passed unmentioned in this incidental notice of dark days by Humboldt, with many others that history records; although, in the localities where they occurred, they were regarded at the time with intense awe. We have already seen that the dark day of 1780 was not very much more noted, nor productive of much greater consternation than many that had preceded it; nor is it true that no reasonable cause has been assigned for its and their occurrence. An adequate discussion of the principles however, upon which these obscurations occur, would occupy several columns and need not now be made.

Meteoric showers, or the "falling of stars," are not entirely of very recent occurrence. "On the 25th of April, 1095, 'innumerable eyes in France saw stars falling from heaven as thickly as hail,' and this occurrence was regarded by the Council of Clermont as indicative of the great movement in Christendom." Humboldt again observes: "Among periodic falls, the most celebrated is that known as the November phenomenon, occurring from about the 12th to the 14th of November, and that of the festival of St. Lawrence (the 10th of August), whose 'fiery tears' were noticed in former times (tenth century) in a church calendar of England, no less than in old traditionary legends, as a metereological event of constant recurrence." Shooting stars are compared by ancient Arabian writers to "swarms of locusts." In 1766 we have a record of a remarkable shower of falling stars, or ærolites, taking place at Quito, South America, during which the inhabitants endeavored to appease heaven by religious processions. In 1797, also, a great number of ærolites fell in the same city, shortly before the terrible earthquake of Riobamba; and within a century between twenty and thirty of these remarkable meteoric showers have occurred in different parts of the world, of which there is authentic account; and there seems to be no reason for supposing that these storms have been more frequent during this period than in previous times. The attention of modern scientists has been largely directed to these bodies during the last fifty years; their origin has been investigated, and their appearances carefully noted, till their occurrence can be predicted by the careful cosnographer with almost as much certainty as the astronomer can predict the return of a comet, whose orbit and periodic time have been calculated, or the occurrence of an eclipse. Several epoch have been discovered, occurring at certain times of every year, during which these bodies are much more numerous than at other times; also that the origin of these bodies has considerable connection with the *aurora borealis*, earthquakes and eruptions of volcanoes, after occurring simultaneously with them; and the obscuration of the sun in "dark days" seems to be sometimes occasioned by the transit of non-luminous meteoric bodies across its disk; although Dr. Webster believes the obscurity of May 17th, 1780, to have been caused by the presence of dust in the atmosphere, which, it seems quite probable, might have been the case.

Hence it appears that accounts of dark days are not of unfrequent occurrence in history—always local, first in one part of the world and then in another, though more frequent in some parts than others; that showers of falling stars are known to have occurred many times prior to 1799, and even centuries in the past; and, although looked upon with such fear by the ignorant, and regarded by mankind in general as mysterious and supernatural events, that have never, nor are ever likely to be explained, they are, in fact, perfectly in accordance with known natural principles, and satisfactory reasons are given for them with almost as much certainty of correctness as for an eclipse, or the appearance of a comet at its appointed time; yet there are problems connected with their origin yet to be solved, which are continually receiving the closest attention of the most eminent philosophers of our own country and of Europe.

That so little appears to be known by people in general concerning the occurrence of these phenomena in times past, and of their origin, has led me to give the facts above stated. Had I time, I would like to treat the subject more in detail, and present my views upon its scriptural bearings.

Springfield, July 10, '61.

J. A. A.

For the Crisis.

Misapprehension.

BRO. WENDELL:—I would call attention to the following language: "Seeing we also are compassed about with so great a cloud of *witnesses*." This is sometimes emphasized, as if to convey the idea of *present lookers on*, gathered around them in great numbers as a cloud, to whom he and his brethren were visible, but who were not visible to them. This is the mistake. Doubtless, all believe the witnesses of which he speaks are those enumerated in chapter 11. They were Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, and numerous others, of whom he says time would fail him to speak. Thus he arrayed them like a cloud around his brethren; he speaks of their wonderful works, accomplished by their faith. But how did Paul know of all these things but from their affidavits? He, like a good lawyer, lays down his position thus: "Now faith is the substance of things hoped for, the *evidence* of things not seen." Then he arrays his *evidence*, his testimonies, or, if you please, his *witnesses*, substantiating this position till we come to the end of chapter 11. Then he says, they all obtained a good report by this faith, but did *not* obtain the better things provided in the promise, nor cannot without us (all the church), nor be made perfect until the perfecting day arrives. Then he adds, "Wherefore (for this cause) seeing (from what I have written that) we also are compassed about with so great a cloud of witnesses," (or cloud of evidences, or cloud of testimonies), let us lay aside every weight, * * looking unto Jesus, the author and finisher of *our faith*," etc., "lest ye be wearied and faint in your minds."

Now what is there in all this which appears in any way like "supporting a belief in the conscious existence of spirits" after death? Does the apostle intimate that any, or all of those worthies, or their spirits, were actually surrounding and looking upon them? No, nothing of the kind; but his "*cloud*" was brought from the record of the Old Testament. Now a written affidavit read in court is as much a witness as though he were personally arrayed on the stand. Thus Paul arrayed a cloud of them in his letter. Yours, hoping for grace to be courteous to all, and also zealous for the truth.

O. D. GIBSON.

Houghtonville, Vt., July 21, '61.

P. S. I had supposed it an essential element of a witness to *testify* or *give in testimony*. It seems D. B. disclaims what he calls "*the essential idea*" of Spiritualism, i. e., communication with the dead. How does he reconcile this with his idea of Paul's being compassed with conscious spirit *witnesses?* Can that which cannot testify or communicate be a witness?

For the Crisis.

Remarks to Sunday School Teachers.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—ECCL. 11: 6.

If you love God, you will wish to comply with all of his demands, as far as it is in your power so to do. There cannot be found a commandment better adapted to the work of teaching than the one I have quoted. The scholars are in the morning of life; their hearts are tender; the Holy Spirit operating upon them, inspires them with that propensity which prompts them to attend, and eagerly listen to divine truths, when they are imparted in an agreeable manner. You probably recollect reading the parable of the sower, and its exposition, Matt. 13: 3-24. Teachers occupy the same position toward scholars that the sower did to the earth in that parable. The hearts of the children are the ground; the word of God the seed. The seed sown now meet with the same results that they did then.

Teachers often get discouraged, when they consider that their expectations are liable to end in disappointment, instead of an abundant harvest; but suppose that when that sower had looked upon the ground, he had said, it is of no use for me to labor on this stony ground; I shall not accomplish the work; even if the seed take root between the rocks, the sun will wither it, or the thorns will choke its growth. Instead of such reasoning, he went about the work in earnest; not knowing which might prosper, or whether all would be alike good: for his reward, he received from "some seed an hundred-fold, some sixty-fold, some thirty-fold."

Teachers should exert all their powers in endeavoring to impress *Bible truths* on the hearts of their pupils, in order to prevent any of the seed from becoming worthless. The first class of seeds fell by the way-side; then came the wicked one and caught them away. To guard against such an event, explain, to the best of your ability, the crafty maliciousness of Satan, who whispers to them that they must not attend to their teachers' instructions, or they will lose the friendship of their thoughtless associates.

The second class of seeds were those that fell upon stony places; they sprung up without root; were scorched by the sun and withered away. We see this class exemplified by children in times of religious excitement, their feelings being easily wrought upon, and only knowing from the word of God their need of religion, they mistake excitement for enjoyment, until they are compelled to endure tribulation; when, not fully understanding the Scriptures, and so having no solid foundation, they turn aside and wither amid the scorching rays of the sun. To remedy this evil, allow the children to study out those passages that state most plainly the work of conversion, and explain to them the meaning of the words faith, repentance, confession, etc., and the phrases, "a new creature in Christ," and "being justified by his blood."

The third kind of seeds are represented by those scholars who pay good attention to good advice, and become converted, and for a while they bring forth fruit, and enjoy the approving smile of their heavenly Parent; but temptation overtakes them, they are deceived by its appearance, and neglect to perform their duties, and soon "blindness of mind" and "hardness of heart" choke up their growth. To prevent such a sad result, let each teacher faithfully instil into the minds of the class the warnings contained in the gospel against such as, having started for the Kingdom, "draw back." Heb. 10: 38, 39. Luke 9: 62. Let them also learn that religion consists in "overcoming all temptation," and "enduring unto the end," and that such only can be saved.

In your conversation with the scholars, engage their attention, and show them that you are *interested* in their spiritual welfare; talk to them personally and pointedly of their duties to God and themselves. By so doing, you will gain their respect, confidence and affection; and "in due time you shall reap if you faint not." When you have seen those with whom you have labored faithfully growing up in the "nurture and admonition of the Lord," Eph. 6: 4, and yielding the peaceable "fruits of righteousness," some even a hundred fold, it will agreeably surprise you when you reflect that they were once unconverted, but have become, through the blessing of God on your labors, like a mighty oak, under which you may repose. Then, teachers, toil, pray and struggle "yet a little longer," and you shall have many stars in your crown of rejoicing in that day when you, who went forth weeping, bearing precious seed, shall return again with rejoicing, bringing your sheaves with you." Ps. 126: 6.

H. S. P.

Scituate, R. I.

For the Crisis.

Minnesota.

BRO. WENDELL:—I have often been requested to write through the Crisis, and when I think how pleased I am to hear from the brethren, I have thought perhaps it may be duty for me to write a little. Have been here in Minnesota upwards of five years; have had a great many good seasons, and have preached a great deal through this section. I have ever tried to hold up the gospel in its true light. I find some warm hearts that love the truth; still, there is and has been much opposition. But some will believe their Bibles in spite of those who "turn to fables." It may be just to say, that I find some of the ministry that are not satisfied with their position; they honestly own that they are bound by their creeds. O, I would that all such would come out in the blazing light of the gospel. I would that men every where would see and confess the glorious truth of eternal life only through Christ, and the soul-cheering truth of the speedy establishment of the kingdom of God "under the whole heaven."

A little more about Minnesota. Here is a great field of labor; but the laborers are few. I would be glad if there were more in this field. There should be a great many tracts distributed—many dollars' worth; but who has the means? I have not. I will do what I can—will preach all that I can. Doors are open all around, and the interest is on the increase. Our Quarterly Conference, in June, in Winona Co., was a good one, but the weather was bad. I wish to say to the brethren in the east, with whom I have labored, that they are remembered with much affection. I hope to meet them in the Kingdom with all the redeemed. Brethren and friends in Minnesota desiring my labors with them, can address me, and, if possible, I will try to meet with them and preach the word. My object is to labor where I can do the most good. My Post Office address is St. Charles, Winona Co., Minnesota.

CHARLES L. PAGE.

St. Charles, Minn., July 20, 1861.

For the Crisis.

My Experience.—No. 11.

Often since identifying myself with the Second Advent people have I been admonished by the inexperienced that, if I lived devoted and maintained those views, I should not be able to remain with the church. But the love I had for it, (a little sectarian,) and the confidence reposed in those loved ones, caused me to resist at once the idea as national, unnecessary, and unchristian. And with me it is still a query, why the humble, devoted christian cannot peaceably remain, the same loved and loving member of the church, though differing somewhat in theology, yet with equal chances of right.

I would pass over in silence the unfriendly treatment of mankind, if it were not an additional proof and fulfillment of the declaration, "All things work together for good to them that love God"; and, too, that I had much rather remember and dwell upon the dealings of God with me than man. However much my deportment might have merited it, yet up to this time there had not by the church been brought an accusation against me for the twenty-five years or more I had stood a member.

One afternoon, a few months after I had spoken out the "peculiar views," the pastor called, and, after the usual salutation, enquiry was made with regard to the prosperity and advancement of the cause of Christ in the vicinity. He replied, "rather poor." After a moment's silence, I suggested that it was probably in consequence of a great lack of love to God and one another. He bowed assent, and with a peculiar expression of countenance and voice added, "I am thinking that you are involved in the same difficulty." "I may be," said I: "any *one* in particular that you know of?" "Yes," said he, hesitatingly, and mentioned the name of a person, a professor of religion, to be sure, but well known by those familiar to be more fond of jewelry, dress, and the society of the gay, thoughtless and fashionable, than the Bible, closet, prayer-meeting and christian society. For a moment I was astonished, but enquired the accusation. He said, "the want of love, avoiding her society, and refusing to associate with her." Still more struck with the manner and nature of the complaint, but soon perceiving the design, I acknowledged the fact, and gave my reasons, which were these: I was responsible for my time, as a talent; consequently, the influence I exerted in the world depended in a great measure upon the choice of associates and the society in which I moved. Should she repent and give evidence of true piety, I can love, respect, and associate with her, as with other christians; but till then, I feel justified in the course pursued. I enquired what he wished me to do? He replied, "go and make up with her, and be good friends." I replied, that I held no hardness or ill-will against her, no way whatever—could enjoy a meeting as well in her presence as out of it. "But she wished to come into the church, and did not feel free to while I was in it." "Very well; has she a right to bring accusations of this kind against a member? If she has aught against me, let her come to me, and I will right the wrong, and confess and forsake. Years ago I came honorably into the church; and if I now stand in the way of others, I intend to go out in the same way, without being crowded or pushed out." After saying a little more by way of reproof for my "wicked course," he turned it, he left.

I now began to feel as I never had felt before. This truly was the beginning of days of trial to me. I could now define the meaning, and read the whole. And must those whom I had regarded and esteemed as my best friends, and to whom I had looked for counsel and advice in my christian course, turn my enemies in such a way as this, for giving attention to these truths so dear to me? [illegible] I so often urged him to take [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 306-7. BOSTON, WEDNESDAY, AUGUST 7, 1861. VOL. XIII. NOS. 21-22.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Everlasting Love.

"I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."—Jer. 31: 3.

I love thee, O my dearest Lord!
I long thy grace to know!
I muse upon thy saving word
While waiting here below.

I know it is no love of mine
Which glows within my breast:
It comes from thee, 'tis part of thine,
A holy, heavenly guest.

For with an everlasting love
Thou drawest me to thee;
Lord, I am thine, and only thine
I ever wish to be.

'Tis little that I do to prove
That I belong to thee;
Accept the faith that works by love,
Which thou alone canst see.

And may that everlasting love
Still draw me to thy side,
Until at last I ever shall
Within that love abide.

H. K. P.
—Tract Journal.

For the Crisis.

The Hope of the Church.—No. 6.

The "house of Jacob," over which the son of David shall reign "forever," is spoken of in the 15th verse of Obadiah and associated with Mount Zion, the locale of the throne. "But upon Mount Zion shall be deliverance, and there shall be holiness; and the *house of Jacob* shall possess their possessions." After speaking further of the inheritance assigned to the children of Israel, the subject is closed with this language: "And saviours shall come up on Mount Zion to judge the Mount of Esau, and *the kingdom shall be the Lord's*." This defines the time when this deliverance shall be wrought, and the house of Jacob possess their inheritance; it is when the kingdom is the Lord's. Not until then will those precious covenant promises made with Abraham, and renewed with Isaac and Jacob, be fulfilled. Then shall they inherit the land forever; it shall be given for an everlasting possession. When the Lord riseth up out of his holy habitation, where he has been the high priest, offering his own blood as an atonement for sin, he will return and dwell at Mount Zion, and then shall he inherit Judah, his portion in the holy land, and shall choose Jerusalem again. Zech. 2: 10-13.

In the 37th of Ezekiel, to which reference has already been made, after declaring that the children of Israel shall be gathered from among the heathen, whither they be gone, and brought into their own land, cleansed from their iniquities and idols, David their king forever, the land promised them forever, he then states that he will make an everlasting covenant with them, and multiply them, and set his sanctuary in the midst of them forever. His tabernacle also will be place among them, and he will be their God, and they shall be his people. How evident it is that Jesus referred to this very time, when he calls himself the good Shepherd, and says that he has other sheep which are not of the Jewish fold; them he must bring, and then there shall be one fold and one Shepherd. How evident, also, that the same period is referred to in the 21st of Revelations,—"Behold the tabernacle of God is with men," etc. The prophet Ezekiel describes an eternal state of blessedness, and so does the Revelator.

In the 36th chapter of Ezekiel we find the same class of promises made to the dispersed house of Israel or Jacob—promises that they shall be gathered from among all nations whither they have been scattered, and brought into their own land; and *then* shall they be sprinkled with clean water, and cleansed from all their filthiness, and all their idols, and a new heart shall be given them, and a new spirit be put within them, and they shall keep the statutes of the Lord. Not for their sakes will the Lord do this, but for his holy name's sake, and for the sake of the covenant made with their fathers. He then tells them of the blessings they shall receive in the land, declaring that it shall be redeemed from its desolation, and made like the garden of Eden. He then says that the house of Israel will ask him to do these things for them, and they shall increase like a flock, and fill the waste cities. Jeremiah gives identical prophecies respecting the restoration, when the law of God shall be written in their hearts, and they shall be his people. Jer. 31: 31, 34. And the same house of Judah and of Israel is alluded to in the 8th chapter of Hebrews.

We would not know from some of these prophecies the time when they were to be fulfilled, but by collecting them together, we can locate them. Taking Jeremiah alone, we could not tell when this law would be written in the heart; but Ezekiel designates it as the time when they are gathered out of all countries, and brought into their own land, and we have no right to locate it elsewhere. Please read carefully the 34th chapter of Ezekiel and compare with those scriptures already quoted. Here Christ, the good Shepherd, goes after his stray sheep, and delivers them out of all places where they have been scattered in the cloudy and dark day of Israel's dispersion, and he separates "them out from the people, and gathers them from the countries, and brings them back into their own land, and feeds them upon the mountains of Israel, in a fat pasture." Here is the promise also: "I the Lord will be their God, and my servant David a prince among them." All these promises centre to one given point. They are not indefinite and uncertain, for "I the Lord have spoken it, and I *will* make a covenant of peace with them, and *will* cause the evil beasts to cease out of the land, and they *shall* dwell safely, and I *will* cause the shower to come down in his season; there *shall be* showers of blessings. The tree of the field *shall* yield her fruit, the earth *shall* yield her increase; they *shall* be safe in their land; they shall no more be a prey to the heathen; they *shall know* that I am the Lord *when* I have broken the bonds of their yoke and delivered them. I *will raise* up for them a plant of renown; they *shall no more hunger*, neither bear the shame of the heathen any more."

Who are these to whom the Lord makes such gracious promises? The Gentiles who boasted against the branches?—who have said, "The Lord hath cast off his people whom he foreknew?" Nay, verily. They constitute not the "house of Jacob," over whom the Lord God shall reign forever. It is the scattered, the down-trodden, the oppressed, the polluted, the idolatrous Israelite who is gathered "out from all countries," separated "from the people," brought into the land given their fathers, wherein their fathers dwelt; and there are they cleansed from their filthiness and idols, receive a new heart, a new spirit, a new covenant, and dwell forever in the promised inheritance; and the heathen, the Gentiles who despised them, shall know that the Lord doeth all these things, and doth "sanctify Israel."

M. D. W.

For the Crisis.

The Convicting Work of the Spirit.

In contributing my mite toward shedding light on the contested points about the *Spirit*, and *baptism*, I will give another extract from the Christian Freeman, of which I have spoken, as illustrating my views.

"By convicting, or quickening influence of the Spirit, I mean those influences that are *first* in the soul, and preliminary to all the other higher forms of spiritual agency. It means Christ standing at the door of the heart and *knocking* for admittance—not yet admitted. It includes such influences as are exerted upon the soul when *dead* in trespasses and sins. Changing the figure, it indicates that quickening which takes place previous to, and in order to conversion. Every man knows from his own experience, that into the midst of his passions, lusts, hatred, there comes at times a voice that speaks of right, duty, and a perfect life;—a voice like that of John the Baptist in the wilderness, crying within him, 'Repent! flee from the wrath to come!' This is the Spirit striving against the flesh; the 'Father *drawing* unto the Son,' (John 6: 44.) It is man's fearful privilege to yield to this holy Advocate, or resist and grieve him. Under this head falls the very explicit passage: 'When the Comforter is come, he will convince the world of sin, of righteousness, and of judgment,' (John 16: 8). Also 1 Thess. 1: 5—'Our gospel came not unto you in *word* only, but also in power, and in the holy Spirit'; 'Lydia's heart was opened'; Paul planted; God giveth the increase,' etc."

After giving much other proof on this point, and also on the regenerating, and confirming or sanctifying work of the Spirit, the writer (President Russell) concludes thus:

"There are two conclusions, corrective of errors among us, furnished by the foregoing survey of the Scriptures:

"1. Many teachers in the Reformation speak of man as receiving the Spirit, or being influenced by him, *only* after the remission of sins; as if the Spirit was a mere bounty bestowed upon man after he had fought his way, single handed, through the struggle with sin—the sinner having no occasion to cry out in agony, *who shall deliver me?* The mildest term we can apply to this error is, that it is monstrous. It knows nothing of the depravity of the heart;—nothing of the power of Satan's hosts of wicked spirits over the soul. We could not believe, for a long time, that any portion of any religious body would maintain any such unscriptural position. But we have been told, by good authority in the Reformation, *that the holy Spirit exerts no direct power in cleansing man from sin.* And time and again we have heard that the Spirit operates upon man only after remission of sins, which is after baptism—teaching plainly that deliverance from sin takes place anterior to any influence of the Spirit, except 'through the word.' On the contrary, we have seen, in the above passages, that the chief aim of the Spirit's work is, to destroy in man the power of sin—to free the soul from the tyranny of the 'law in the members that bringeth into captivity the law of the mind.' (Rom. 7: 23);—that its office is to quicken, (convict) regenerate, and perfect man for a state of holiness, 'without which no man shall see God.'

"2. It is a common practice among us, to disprove that the Spirit operates upon the sinner, by quoting passages that speak of his being given to the obedient believer!—the suppressed premise here being, that this latter class of persons are the *only* ones spoken of in the Bible as coming under the influence of the Spirit. 'Because ye are sons (not to make ye sons, say they) God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.' The fallacy in this kind of argumentation, it will be at once seen, is that of quoting only a part of the teaching of the Bible, on the subject under consideration—quoting from one class of passages only, and neglecting the two remaining; a most one-sided and merely fragmentary result being reached by this process. It is thus that a hungry theory, like a beast of prey, enters the fair domain of Scripture, and consumes everything but its own kind. Reasoning in the same way, we might prove that Christ is not our *intercessor*, because he is said to be our *sacrifice!* But we know that *both* sets of passages are true, and we do not think of merging one into the other. The holy Spirit may exercise different offices. He is an Advocate to plead God's cause with the heart, when it yields to his pleadings; and an in-dweller in it, to build it up in righteousness. We cannot avoid the three-fold conclusion concerning the work of the Spirit, if we let every Scripture declaration stand fast in its own integrity, and set them side by side—not let one class swallow up another, in order to answer the requirements of a theory. A full and honest induction of all the texts that bear upon this subject will give us the *whole* truth, and not a fragment of it; and this is the only genuine way of taking the Bible as our guide."

Among the valuable thoughts and information contained in the above extract, one should be specially noticed, namely—when a doctrine, sect, or theory is started, which is generally done by some noted leader, or paper, the followers get by heart a class of texts which seem to favor their views, and they cannot, or will not carefully study passages which plainly oppose them. Here lies the great cause of error among good men. Such is the sad weakness of man, that he too much resembles the horse that that sees a hole in a bridge, and can see nothing else, so runs into the ditch. But there is sin in this course, as self-interest, self-conceit, idleness, or pride of party, etc., re often mixed with love and zeal for truth. Noted teachers and inventors of new theories should be criticised more, and trusted less. As the views named above, and others related to them, are not confined to disciple brethren, we can see we have errors to correct, besides neglect of prophecies and the teaching of endless misery. Surely we have urgent reasons to take heed to the direction of James—"If any of you lack wisdom, let him ask of God . . . and it shall be given him." Here I meant to close, but this text reminds me of the logical consequence of one error—why "ask of God" if he never gives any help but the *word*?

J. BLAIN.

Buffalo, July 8, 1861.

For the Crisis.

Dark Ages and Meteoric Showers.

Without intending to treat upon the subject in its prophetic bearings at present, I propose to give a few facts, from the many that may be cited, based upon the most reliable historic dates, for the consideration of others, hoping thereby to awaken investigation in this direction.

Many facts are cited in reference to the memorable dark day of 1780, regarding the intensity and duration of the darkness, in particular localities; and from extracts made from various sources, it appears as readily accounted for, upon natural principles—meteorological principles—as many of the phenomena of nature we daily witness; nor was it a remarkably notable day of its kind, as a few extracts will soon suffice to show.

The late Alexander Von Humboldt, doubtless the most profound physicist of our age, in his treatise upon Areolites, observes (*Cosmos*, Vol. I, page 132:) "Remarkable obscurations of the sun's disk, during which the stars have been seen at mid-day, (as, for instance, in the obscuration of 1547, which continued for *three days*, and occurred about the time of the eventful battle of Muhlberg,) cannot be explained as arising from volcanic ashes or mists, and were regarded by Kepler as owing either to a *materia cometica*, or to a black cloud formed by the sooty exhalations of the solar body. The shorter obscurations of 1090 and 1208, which continued, the one only three, and the other six hours, were supposed by Chladni and Schnurrer to be occasioned by the passage of meteoric masses before the sun's disk. Since the period that streams of meteoric shooting stars were first considered with reference to the direction of their orbit as a closed ring, the epochs of these mysterious celestial phenomena have been observed to present a remarkable connection with the regular recurrence of swarms of shooting stars. Adolph Erman has evinced great acuteness of mind in his accurate investigation of the facts hitherto observed on this subject, and his researches have enabled him to discover the connection of the sun's conjunction with the August asteroids on the 12th of May, the latter period corresponding with the days of St. Mamert (May 11th, St. Pancras (May 12th,) and St. Servatius, (May 13th,) which, according to popular belief, were accounted 'cold days.'"

The dark day of 1780, it will be observed, occurred in May, but is passed unmentioned in this incidental notice of dark days by Humboldt, with many others that history records; although, in the localities where they occurred, they were regarded at the time with intense awe. We have already seen that the dark day of 1780 was not very much more noted, nor productive of much greater consternation than many that had preceded it; nor is it true that no reasonable cause has been assigned for its and their occurrence. An adequate discussion of the principles however, upon which these obscurations occur, would occupy several columns and need not now be made.

Meteoric showers, or the "falling of stars," are not entirely of very recent occurrence. "On the 25th of April, 1095, 'innumerable eyes in France saw stars falling from heaven as thickly as hail,' and this occurrence was regarded by the Council of Clermont as indicative of the great movement in Christendom." Humboldt again observes: "Among periodic falls, the most celebrated is that known as the November phenomenon, occurring from about the 12th to the 14th of November, and that of the festival of St. Lawrence (the 10th of August), whose 'fiery tears' were noticed in former times (tenth century) in a church calendar of England, no less than in old traditionary legends, as a metereological event of constant recurrence." Shooting stars are compared by ancient Arabian writers to "swarms of locusts." In 1766 we have a record of a remarkable shower of falling stars, or aerolites, taking place at Quito, South America, during which the inhabitants endeavored to appease heaven by religious processions. In 1797, also, a great number of aerolites fell in the same city, shortly before the terrible earthquake of Riobamba; and within a century between twenty and thirty of these remarkable meteoric showers have occurred in different parts of the world, of which there is authentic account; and there seems to be no reason for supposing that these storms have been more frequent during this period than in previous times. The attention of modern scientists has been largely directed to these bodies during the last fifty years; their origin has been investigated, and their appearances carefully noted, till their occurrence can be predicted by the careful cosnographer with almost as much certainty as the astronomer can predict the return of a comet, whose orbit and periodic time have been calculated, or the occurrence of an eclipse. Several epoch have been discovered, occurring at certain times of every year, during which these bodies are much more numerous than at other times; also that the origin of these bodies has considerable connection with the *aurora borealis*, earthquakes and eruptions of volcanoes, after occurring simultaneously with them; and the obscuration of the sun in "dark days" seems to be sometimes occasioned by the transit of non-luminous meteoric bodies across its disk; although Dr. Webster believes the obscurity of May 17th, 1780, to have been caused by the presence of dust in the atmosphere, which, it seems quite probable, might have been the case.

Hence it appears that accounts of dark days are not of unfrequent occurrence in history—always local, first in one part of the world and then in another, though more frequent in some parts than others; that showers of falling stars are known to have occurred many times prior to 1799, and, even centuries in the past; and, although looked upon with such fear by the ignorant, and regarded by mankind in general as mysterious and supernatural events, that have never, nor are ever likely to be explained, they are, in fact, perfectly in accordance with known natural principles, and satisfactory reasons are given for them with almost as much certainty of correctness as for an eclipse, or the appearance of a comet at its appointed time; yet there are problems connected with their origin yet to be solved, which are continually receiving the closest attention of the most eminent philosophers of our own country and of Europe.

That so little appears to be known by people in general concerning the occurrence of these phenomena in times past, and of their origin, has led me to give the facts above stated. Had I time, I would like to treat the subject more in detail, and present my views upon its scriptural bearings.

Springfield, July 10, '61. J. A. A.

For the Crisis.

Misapprehension.

BRO. WENDELL:—I would call attention to the following language: "Seeing we also are compassed about with so great a cloud of *witnesses*." This is sometimes emphasized, as if to convey the idea of *present lookers on*, gathered around them in great numbers as a cloud, to whom he and his brethren were visible, but who were not visible to them. This is the mistake. Doubtless, all believe the witnesses of which he speaks are those enumerated in chapter 11. They were Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, and numerous others, of whom he says time would fail him to speak. Thus he arrayed them like a cloud around his brethren; he speaks of their wonderful works, accomplished by their faith. But how did Paul know of all these things but from their affidavits? He, like a good lawyer, lays down his position thus: "Now faith is the substance of things hoped for, the *evidence* of things not seen." Then he arrays his *evidence*, his testimonies, or, if you please, his *witnesses*, substantiating this position till we come to the end of chapter 11. Then he says, they all obtained a good report by this faith, but did *not* obtain the better things provided in the promise, nor cannot without us (all the church), nor be made perfect until the perfecting day arrives. Then he adds, "Wherefore (for this cause) seeing (from what I have written that) we also are compassed about with so great a cloud of witnesses," (or cloud of evidences, or cloud of testimonies), let us lay aside every weight, * * looking unto Jesus, the author and finisher of *our faith*," etc., "lest ye be wearied and faint in your minds."

Now what is there in all this which appears in any way like "supporting a belief in the conscious existence of spirits" after death? Does the apostle intimate that any, or all of those worthies, or their spirits, were actually surrounding and looking upon them? No, nothing of the kind; but his "*cloud*" was brought from the record of the Old Testament. Now a written affidavit read in court is as much a witness as though he were personally arrayed on the stand. Thus Paul arrayed a cloud of them in his letter. Yours, hoping for grace to be courteous to all, and also zealous for the truth.

O. D. GIBSON.

Houghtonville, Vt., July 21, '61.

P. S. I had supposed it an essential element of a witness to *testify* or *give in testimony*. It seems D. B. disclaims what he calls "*the essential idea*" of Spiritualism, i. e., communication with the dead. How does he reconcile this with his idea of Paul's being compassed with conscious spirit *witnesses?* Can that which cannot testify or communicate be a witness?

For the Crisis.

Remarks to Sunday School Teachers.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—ECCL. 11: 6.

If you love God, you will wish to comply with all of his demands, as far as it is in your power so to do. There cannot be found a commandment better adapted to the work of teaching than the one I have quoted. The scholars are in the morning of life; their hearts are tender; the Holy Spirit operating upon them, inspires them with that propensity which prompts them to attend, and eagerly listen to divine truths, when they are imparted in an agreeable manner. You probably recollect reading the parable of the sower, and its exposition, Matt. 13: 3-24. Teachers occupy the same position toward scholars that the sower did to the earth in that parable. The hearts of the children are the ground; the word of God the seed. The seed sown now meet with the same results that they did then.

Teachers often get discouraged, when they consider that their expectations are liable to end in disappointment, instead of an abundant harvest; but suppose that when that sower had looked upon the ground, he had said, it is of no use for me to labor on this stony ground; I shall not accomplish the work; even if the seed take root between the rocks, the sun will wither it, or the thorns will choke its growth. Instead of such reasoning, he went about the work in earnest; not knowing which might prosper, or whether all would be alike good: for his reward, he received from "some seed an hundred-fold, some sixty-fold, some thirty-fold."

Teachers should exert all their powers in endeavoring to impress *Bible truths* on the hearts of their pupils, in order to prevent any of the seed from becoming worthless. The first class of seeds fell by the way-side; then came the wicked one and caught them away. To guard against such an event, explain, to the best of your ability, the crafty maliciousness of Satan, who whispers to them that they must not attend to their teachers' instructions, or they will lose the friendship of their thoughtless associates.

The second class of seeds were those that fell upon stony places; they sprung up without root; were scorched by the sun and withered away. We see this class exemplified by children in times of religious excitement, their feelings being easily wrought upon, and only knowing from the word of God their need of religion, they mistake excitement for enjoyment, until they are compelled to endure tribulation; when, not fully understanding the Scriptures, and so having no solid foundation, they turn aside and wither amid the scorching rays of the sun. To remedy this evil, allow the children to study out those passages that state most plainly the work of conversion, and explain to them the meaning of the words faith, repentance, confession, etc., and the phrases, "a new creature in Chrirst," and "being justified by his blood."

The third kind of seeds are represented by those scholars who pay good attention to good advice, and become converted, and for a while they bring forth fruit, and enjoy the approving smile of their heavenly Parent; but temptation overtakes them, they are deceived by its appearance, and neglect to perform their duties, and soon "blindness of mind" and "hardness of heart" choke up their growth. To prevent such a sad result, let each teacher faithfully instil into the minds of the class the warnings contained in the gospel against such as, having started for the Kingdom, "draw back." Heb. 10: 38, 39. Luke 9: 62. Let them also learn that religion consists in "overcoming all temptation," and "enduring unto the end," and that such only can be saved.

In your conversation with the scholars, engage their attention, and show them that you are *interested* in their spiritual welfare; talk to them personally and pointedly of their duties to God and themselves. By so doing, you will gain their respect, confidence and affection; and "in due time you shall reap if you faint not." When you have seen those with whom you have labored faithfully growing up in the "nurture and admonition of the Lord," Eph. 6: 4, and yielding the peaceable "fruits of righteousness," some even a hundred fold, it will agreeably surprise you when you reflect that they were once unconverted, but have become, through the blessing of God on your labors, like a mighty oak, under which you may repose. Then, teachers, toil, pray and struggle "yet a little longer," and you shall have many stars in your crown of rejoicing in that day when you, who went forth weeping, bearing precious seed, shall return again with rejoicing, bringing your sheaves with you." Ps. 126: 6.

H. S. P.

Scituate, R. I.

For the Crisis.

Minnesota.

BRO. WENDELL:—I have often been requested to write through the Crisis, and when I think how pleased I am to hear from the brethren, I have thought perhaps it may be duty for me to write a little. Have been here in Minnesota upwards of five years; have had a great many good seasons, and have preached a great deal through this section. I have ever tried to hold up the gospel in its true light. I find some warm hearts that love the truth; still, there is and has been much opposition. But some will believe their Bibles in spite of those who "turn to fables." It may be just to say, that I find some of the ministry that are not satisfied with their position; they honestly own that they are bound by their creeds. O, I would that all such would come out in the blazing light of the gospel. I would that men every where would see and confess the glorious truth of eternal life only through Christ, and the soul-cheering truth of the speedy establishment of the kingdom of God "under the whole heaven."

A little more about Minnesota. Here is a great field of labor; but the laborers are few." I would be glad if there were more in this field. There should be a great many tracts distributed—many dollars' worth; but who has the means? I have [illegible]. I will do what I can—will preach all that I can. Doors are open all around, and the interest is on the increase. Our Quarterly Conference, in June, in Winona Co., was a good one, but the weather was bad. I wish to say to the brethren in the east, with whom I have labored, that they are remembered with much affection. I hope to meet them in the Kingdom with all the redeemed. Brethren and friends in Minnesota desiring my labors with them, can address me, and, if possible, I will try to meet with them and preach the word. My object is to labor where I can do the most good. My Post Office address is St. Charles, Winona Co., Minnesota.

CHARLES L. PAGE.

St. Charles, Minn., July 20, 1861.

For the Crisis.

My Experience.—No. 11.

Often since identifying myself with the Second Advent people have I been admonished by the inexperienced that, if I lived devoted and maintained those views, I should not be able to remain with the church. But the love I had for it, (a little sectarian,) and the confidence reposed in those loved ones, caused me to resist at once the idea as national, unnecessary, and unchristian. And with me it is still a query, why the humble, devoted christian cannot peaceably remain, the same loved and loving member of the church, though differing somewhat in theology, yet with equal chances of right.

I would pass over in silence the unfriendly treatment of mankind, if it were not an additional proof and fulfillment of the declaration, "All things work together for good to them that love God"; and, too, that I had much rather remember and dwell upon the dealings of God with me than man. However much my deportment might have merited it, yet up to this time there had not by the church been brought an accusation against me for the twenty-five years or more I had stood a member.

One afternoon, a few months after I had spoken out the "peculiar views," the pastor called, and, after the usual salutation, enquiry was made with regard to the prosperity and advancement of the cause of Christ in the vicinity. He replied, "rather poor." After a moment's silence, I suggested that it was probably in consequence of a great lack of love to God and one another. He bowed assent, and with a peculiar expression of countenance and voice added, "I am thinking that you are involved in the same difficulty." "I may be," said I: "any *one* in particular that you know of?" "Yes," said he, hesitatingly, and mentioned the name of a person, a professor of religion, to be sure, but well known by those familiar to be more fond of jewelry, dress, and the society of the gay, thoughtless and fashionable, than the Bible, closet, prayer-meeting and christian society. For a moment I was astonished, but enquired the accusation. He said, "the want of love, avoiding her society, and refusing to associate with her." Still more struck with the manner and nature of the complaint, but soon perceiving the design, I acknowledged the fact, and gave my reasons, which were these: I was responsible for my time, as a talent; consequently, the influence I exerted in the world depended in a great measure upon the choice of associates and the society in which I moved. Should she repent and give evidence of true piety, I can love, respect, and associate with her, as with other christians; but till then, I feel justified in the course pursued. I enquired what he wished me to do? He replied, "go and make up with her, and be good friends." I replied, that I held no hardness or ill-will against her, no way whatever—could enjoy a meeting as well in her presence as out of it. "But she wished to come into the church, and did not feel free to while I was in it." "Very well; has she a right to bring accusations of this kind against a member? If she has aught against me, let her come to me, and I will right the wrong, and confess and forsake. Years ago I came honorably into the church; and if I now stand in the way of others, I intend to go out in the same way, without being crowded or pushed out." After saying a little more by way of reproof for my "wicked course," as he termed it, he left.

I now began to feel as I never had felt before. This truly was the beginning of days of trial to me. I could now define the meaning, and read the whole. And must those whom I had regarded and esteemed as my best friends, and to whom I had looked for counsel and advice in my christian course, turn my enemies in such a way as this, for giving allegiance to the [illegible] Alas! [illegible] After some six months [illegible] of displeasure [illegible] I often urged him to take [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 306-7. BOSTON, WEDNESDAY, AUGUST 7, 1861. VOL. XIII. NOS. 21-22.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

Everlasting Love.

"I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." —Jer. 31: 3.

I love thee, O my dearest Lord!
I long thy grace to know!
I muse upon thy saving word
While waiting here below.

I know it is no love of mine
Which glows within my breast:
It comes from thee, 'tis part of thine,
A holy, heavenly guest.

For with an everlasting love
Thou drawest me to thee;
Lord, I am thine, and only thine
I ever wish to be.

'Tis little that I do to prove
That I belong to thee;
Accept the faith that works by love,
Which thou alone canst see.

And may that everlasting love
Still draw me to thy side,
Until at last I ever shall
Within that love abide.

H. K. P.
—Tract Journal.

For the Crisis.

The Hope of the Church.—No. 6.

The "house of Jacob," over which the son of David shall reign "forever," is spoken of in the 15th verse of Obadiah and associated with Mount Zion, the locale of the throne. "But upon Mount Zion shall be deliverance, and there shall be holiness; and the *house of Jacob* shall possess their possessions." After speaking further of the inheritance assigned to the children of Israel, the subject is closed with this language: "And saviours shall come up on Mount Zion to judge the Mount of Esau, and *the kingdom shall be the Lord's.*" This defines the time when this deliverance shall be wrought, and the house of Jacob possess their inheritance; it is when the kingdom is the Lord's. Not until then will those precious covenant promises made with Abraham, and renewed with Isaac and Jacob, be fulfilled. Then shall they inherit the land forever; it shall be given for an everlasting possession. When the Lord riseth up out of his holy habitation, where he has been the high priest, offering his own blood as an atonement for sin, he will return and dwell at Mount Zion, and then shall he inherit Judah, his portion in the holy land, and shall choose Jerusalem again. Zech. 2: 10-13.

In the 37th of Ezekiel, to which reference has already been made, after declaring that the children of Israel shall be gathered from among the heathen, whither they be gone, and brought into their own land, cleansed from their iniquities and idols, David their king forever, the land promised them forever, he then states that he will make an everlasting covenant with them, and multiply them, and set his sanctuary in the midst of them forever. His tabernacle also will be place among them, and he will be their God, and they shall be his people. How evident it is that Jesus referred to this very time, when he calls himself the good Shepherd, and says that he has other sheep which are not of the Jewish fold; them he must bring, and then there shall be one fold and one Shepherd. How evident, also, that the same period is referred to in the 21st of Revelations,—"Behold the tabernacle of God is with men," etc. The prophet Ezekiel describes an eternal state of blessedness, and so does the Revelator.

In the 36th chapter of Ezekiel we find the same class of promises made to the dispersed house of Israel or Jacob—promises that they shall be gathered from among all nations whither they have been scattered, and brought into their own land; and *then* shall they be sprinkled with clean water, and cleansed from all their filthiness, and all their idols, and a new heart shall be given them, and a new spirit be put within them, and they shall keep the statutes of the Lord. Not for their sakes will the Lord do this, but for his holy name's sake, and for the sake of the covenant made with their fathers. He then tells them of the blessings they shall receive in the land, declaring that it shall be redeemed from its desolation, and made like the garden of Eden. He then says that the house of Israel will ask him to do these things for them, and they shall increase like a flock, and fill the waste cities. Jeremiah gives identical prophecies respecting the restoration, when the law of God shall be written in their hearts, and they shall be his people. Jer. 31: 31, 34. And the same house of Judah and of Israel is alluded to in the 8th chapter of Hebrews.

We would not know from some of these prophecies the time when they were to be fulfilled, but by collecting them together, we can locate them. Taking Jeremiah alone, we could not tell when this law would be written in the heart; but Ezekiel designates it as the time when they are gathered out of all countries, and brought into their own land, and we have no right to locate it elsewhere. Please read carefully the 34th chapter of Ezekiel and compare with those scriptures already quoted. Here Christ, the good Shepherd, goes after his stray sheep, and delivers them out of all places where they have been scattered in the cloudy and dark day of Israel's dispersion, and he separates "them out from the people, and gathers them from the countries, and brings them back into their own land, and feeds them upon the mountains of Israel, in a fat pasture." Here is the promise also: "I the Lord will be their God, and my servant David a prince among them." All these promises centre to one given point. They are not indefinite and uncertain, for "I the Lord have spoken it, and I *will* make a covenant of peace with them, and *will* cause the evil beasts to cease out of the land, and they *shall* dwell safely, and I *will* cause the shower to come down in his season; there *shall be* showers of blessings. The tree of the field *shall* yield her fruit, the earth *shall* yield her increase; they *shall* be safe in their land; they shall no more be a prey to the heathen; they *shall know* that I am the Lord *when* I have broken the bonds of their yoke and delivered them. I *will raise* up for them a plant of renown; they *shall no more hunger*, neither bear the shame of the heathen any more."

Who are these to whom the Lord makes such gracious promises? The Gentiles who boasted against the branches?—who have said, "The Lord hath cast off his people whom he foreknew?" Nay, verily. They constitute not the "house of Jacob," over whom the Lord God shall reign forever. It is the scattered, the down-trodden, the oppressed, the polluted, the idolatrous Israelite who is gathered "out from all countries," separated "from the people," brought into the land given their fathers, wherein their fathers dwelt; and there are they cleansed from their filthiness and idols, receive a new heart, a new spirit, a new covenant, and dwell forever in the promised inheritance; and the heathen, the Gentiles who despised them, shall know that the Lord doeth all these things, and doth "sanctify Israel."

M. D. W.

For the Crisis.

The Convicting Work of the Spirit.

In contributing my mite toward shedding light on the contested points about the *Spirit*, and *baptism*, I will give another extract from the Christian Freeman, of which I have spoken, as illustrating my views.

"By convicting, or quickening influence of the Spirit, I mean those influences that are *first* in the soul, and preliminary to all the other higher forms of spiritual agency. It means Christ standing at the door of the heart and *knocking* for admittance—not yet admitted. It includes such influences as are exerted upon the soul when *dead* in trespasses and sins. Changing the figure, it indicates that quickening which takes place previous to, and in order to conversion. Every man knows from his own experience, that into the midst of his passions, lusts, hatred, there comes at times a voice that speaks of right, duty, and a perfect life;—a voice like that of John the Baptist in the wilderness, crying within him, 'Repent! flee from the wrath to come!' This is the Spirit striving against the flesh; the 'Father *drawing* unto the Son,' (John 6: 44.) It is man's fearful privilege to yield to this holy Advocate, or resist and grieve him. Under this head falls the very explicit passage: 'When the Comforter is come, he will convince the world of sin, of righteousness, and of judgment,' (John 16: 8). Also 1 Thess. 1: 5—'Our gospel came not unto you in *word* only, but also in power, and in the holy Spirit'; 'Lydia's heart was opened'; Paul planted; God giveth the increase,' etc."

After giving much other proof on this point, and also on the regenerating, and confirming or sanctifying work of the Spirit, the writer (President Russell) concludes thus:

"There are two conclusions, corrective of errors among us, furnished by the foregoing survey of the Scriptures:

"1. Many teachers in the Reformation speak of man as receiving the Spirit, or being influenced by him, *only* after the remission of sins; as if the Spirit was a mere bounty bestowed upon man after he had fought his way, single handed, through the struggle with sin—the sinner having no occasion to cry out in agony, *who shall deliver me?* The mildest term we can apply to this error is, that it is monstrous. It knows nothing of the depravity of the heart;—nothing of the power of Satan's hosts of wicked spirits over the soul. We could not believe, for a long time, that any portion of any religious body would maintain any such unscriptural position. But we have been told, by good authority in the Reformation, *that the holy Spirit exerts no direct power in cleansing man from sin.* And time and again we have heard that the Spirit operates upon man only after remission of sins, which is after baptism—teaching plainly that deliverance from sin takes place anterior to any influence of the Spirit, except 'through the word.' On the contrary, we have seen, in the above passages, that the chief aim of the Spirit's work is, to destroy in man the power of sin—to free the soul from the tyranny of the 'law in the members that bringeth into captivity the law of the mind.' (Rom. 7: 23);—that its office is to quicken, (convict) regenerate, and perfect man for a state of holiness, 'without which no man shall see God.'

"2. It is a common practice among us, to disprove that the Spirit operates upon the sinner, by quoting passages that speak of his being given to the obedient believer!—the suppressed premise here being, that this latter class of persons are the *only* ones spoken of in the Bible as coming under the influence of the Spirit. 'Because ye are sons (not to make ye sons, say they) God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.' The fallacy in this kind of argumentation, it will be at once seen, is that of quoting only a part of the teaching of the Bible, on the subject under consideration—quoting from one class of passages only, and neglecting the two remaining; a most one-sided and merely fragmentary result being reached by this process. It is thus that a hungry theory, like a beast of prey, enters the fair domain of Scripture, and consumes everything but its own kind. Reasoning in the same way, we might prove that Christ is not our *intercessor*, because he is said to be our *sacrifice!* But we know that *both* sets of passages are true, and we do not think of merging one into the other. The holy Spirit may exercise different offices. He is an Advocate to plead God's cause with the heart, when it yields to his pleadings; and an in-dweller in it, to build it up in righteousness. We cannot avoid the three-fold conclusion concerning the work of the Spirit, if we let every Scripture declaration stand fast in its own integrity, and set them side by side—not let one class swallow up another, in order to answer the requirements of a theory. A full and honest induction of all the texts that bear upon this subject will give us the *whole* truth, and not a fragment of it; and this is the only genuine way of taking the Bible as our guide."

Among the valuable thoughts and information contained in the above extract, one should be specially noticed, namely—when a doctrine, sect, or theory is started, which is generally done by some noted leader, or paper, the followers get by heart a class of texts which seem to favor their views, and they cannot, or will not carefully study passages which plainly oppose them. Here lies the great cause of error among good men. Such is the sad weakness of man, that he too much resembles the horse that that sees a hole in a bridge, and can see nothing else, so runs into the ditch. But there is sin in this course, as self-interest, self-conceit, idleness, or pride of party, etc., re often mixed with love and zeal for truth. Noted teachers and inventors of new theories should be criticised more, and trusted less. As the views named above, and others related to them, are not confined to disciple brethren, we can see we have errors to correct, besides neglect of prophecies and the teaching of endless misery. Surely we have urgent reasons to take heed to the direction of James—"If any of you lack wisdom, let him ask of God . . . and it shall be given him." Here I meant to close, but this text reminds me of the logical consequence of one error—why "ask of God" if he never gives any help but the *word*?

J. BLAIN.

Buffalo, July 8, 1861.

For the Crisis.

Dark Ages and Meteoric Showers.

Without intending to treat upon the subject in its prophetic bearings at present, I propose to give a few facts, from the many that may be cited, based upon the most reliable historic dates, for the consideration of others, hoping thereby to awaken investigation in this direction.

Many facts are cited in reference to the memorable dark day of 1780, regarding the intensity and duration of the darkness, in particular localities; and from extracts made from various sources, it appears as readily accounted for, upon natural principles—meteorological principles—as many of the phenomena of nature we daily witness; nor was it a remarkably notable day of its kind, as a few extracts will soon suffice to show.

The late Alexander Von Humboldt, doubtless the most profound physicist of our age, in his treatise upon Areolites, observes (*Cosmos*, Vol. I, page 132:) "Remarkable obscurations of the sun's disk, during which the stars have been seen at mid-day, (as, for instance, in the obscuration of 1547, which continued for *three days*, and occurred about the time of the eventful battle of Muhlberg,) cannot be explained as arising from volcanic ashes or mists, and were regarded by Kepler as owing either to a *materia cometica*, or to a black cloud formed by the sooty exhalations of the solar body. The shorter obscurations of 1090 and 1203, which continued, the one only three, and the other six hours, were supposed by Chladni and Schnurrer to be occasioned by the passage of meteoric masses before the sun's disk. Since the period that streams of meteoric shooting stars were first considered with reference to the direction of their orbit as a closed ring, the epochs of these mysterious celestial phenomena have been observed to present a remarkable connection with the regular recurrence of swarms of shooting stars. Adolph Erman has evinced great acuteness of mind in his accurate investigation of the facts hitherto observed on this subject, and his researches have enabled him to discover the connection of the sun's conjunction with the August asteroids on the 12th of May, the latter period corresponding with the days of St. Mamert (May 11th, St. Pancras (May 12th,) and St. Servatius, (May 13th,) which, according to popular belief, were accounted 'cold days.'"

The dark day of 1780, it will be observed, occurred in May, but is passed unmentioned in this incidental notice of dark days by Humboldt, with many others that history records; although, in the localities where they occurred, they were regarded at the time with intense awe. We have already seen that the dark day of 1780 was not very much more noted, nor productive of much greater consternation than many that had preceded it; nor is it true that no reasonable cause has been assigned for its and their occurrence. An adequate discussion of the principles however, upon which these obscurations occur, would occupy several columns and need not now be made.

Meteoric showers, or the "falling of stars," are not entirely of very recent occurrence. "On the 25th of April, 1095, 'innumerable eyes in France saw stars falling from heaven as thickly as hail,' and this occurrence was regarded by the Council of Clermont as indicative of the great movement in Christendom." Humboldt again observes: "Among periodic falls, the most celebrated is that known as the November phenomenon, occurring from about the 12th to the 14th of November, and that of the festival of St. Lawrence (the 10th of August), whose 'fiery tears' were noticed in former times (tenth century) in a church calendar of England, no less than in old traditionary legends, as a metereological event of constant recurrence." Shooting stars are compared by ancient Arabian writers to "swarms of locusts." In 1766 we have a record of a remarkable shower of falling stars, or aerolites, taking place at Quito, South America, during which the inhabitants endeavored to appease heaven by religious processions. In 1797, also, a great number of aerolites fell in the same city, shortly before the terrible earthquake of Riobamba; and within a century between twenty and thirty of these remarkable meteoric showers have occurred in different parts of the world, of which there is authentic account; and there seems to be no reason for supposing that these storms have been more frequent during this period than in previous times. The attention of modern scientists has been largely directed to these bodies during the last fifty years; their origin has been investigated, and their appearances carefully noted, till their occurrence can be predicted by the careful cosnographer with almost as much certainty as the astronomer can predict the return of a comet, whose orbit and periodic time have been calculated, or the occurrence of an eclipse. Several epoch have been discovered, occurring at certain times of every year, during which these bodies are much more numerous than at other times; also that the origin of these bodies has considerable connection with the *aurora borealis*, earthquakes and eruptions of volcanoes, after occurring simultaneously with them; and the obscuration of the sun in "dark days" seems to be sometimes occasioned by the transit of non-luminous meteoric bodies across its disk; although Dr. Webster believes the obscurity of May 17th, 1780, to have been caused by the presence of dust in the atmosphere, which, it seems quite probable, might have been the case.

Hence it appears that accounts of dark days are not of unfrequent occurrence in history—always local, first in one part of the world and then in another, though more frequent in some parts than others; that showers of falling stars are known to have occurred many times prior to 1799, and, even centuries in the past; and, although looked upon with such fear by the ignorant, and regarded by mankind in general as mysterious and supernatural events, that have never, nor are ever likely to be explained, they are, in fact, perfectly in accordance with known, natural principles, and satisfactory reasons are given for them with almost as much certainty of correctness as for an eclipse, or the appearance of a comet at its appointed time; yet there are problems connected with their origin yet to be solved, which are continually receiving the closest attention of the most eminent philosophers of our own country and of Europe.

That so little appears to be known by people in general concerning the occurrence of these phenomena in times past, and of their origin, has led me to give the facts above stated. Had I time, I would like to treat the subject more in detail, and present my views upon its scriptural bearings.

Springfield, July 10, '61. J. A. A.

For the Crisis.

Misapprehension.

BRO. WENDELL:—I would call attention to the following language: "Seeing we also are compassed about with so great a cloud of *witnesses*." This is sometimes emphasized, as if to convey the idea of *present lookers on*, gathered around them in great numbers as a cloud, to whom he and his brethren were visible, but who were not visible to them. This is the mistake. Doubtless, all believe the witnesses of which he speaks are those enumerated in chapter 11. They were Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, and numerous others, of whom he says time would fail him to speak. Thus he arrayed them like a cloud around his brethren; he speaks of their wonderful works, accomplished by their faith. But how did Paul know of all these things but from their affidavits? He, like a good lawyer, lays down his position thus: "Now faith is the substance of things hoped for, the *evidence* of things not seen." Then he arrays his *evidence*, his testimonies, or, if you please, his *witnesses*, substantiating this position till we come to the end of chapter 11. Then he says, they all obtained a good report by this faith, but did *not* obtain the better things provided in the promise, nor cannot without us (all the church), nor be made perfect until the perfecting day arrives. Then he adds, "Wherefore (for this cause) seeing (from what I have written that) we also are compassed about with so great a cloud of witnesses," (or cloud of evidences, or cloud of testimonies), let us lay aside every weight, * * looking unto Jesus, the author and finisher of *our faith*," etc., "lest ye be wearied and faint in your minds."

Now what is there in all this which appears in any way like "supporting a belief in the conscious existence of spirits" after death? Does the apostle intimate that any, or all of those worthies, or their spirits, were actually surrounding and looking upon them? No, nothing of the kind; but his "*cloud*" was brought from the record of the Old Testament. Now a written affidavit read in court is as much a witness as though he were personally arrayed on the stand. Thus Paul arrayed a cloud of them in his letter. Yours, hoping for grace to be courteous to all, and also zealous for the truth.

O. D. GIBSON.

Houghtonville, Vt., July 21, '61.

P. S. I had supposed it an essential element of a witness to *testify* or *give in testimony*. It seems D. B. disclaims what he calls "*the essential idea*" of Spiritualism, i. e., communication with the dead. How does he reconcile this with his idea of Paul's being compassed with conscious spirit *witnesses*? Can that which cannot testify or communicate be a witness?

For the Crisis.

Remarks to Sunday School Teachers.

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—ECCL. 11: 6.

If you love God, you will wish to comply with all of his demands, as far as it is in your power so to do. There cannot be found a commandment better adapted to the work of teaching than the one I have quoted. The scholars are in the morning of life; their hearts are tender; the Holy Spirit operating upon them, inspires them with that propensity which prompts them to attend, and eagerly listen to divine truths, when they are imparted in an agreeable manner. You probably recollect reading the parable of the sower, and its exposition, Matt. 13: 3-24. Teachers occupy the same position toward scholars that the sower did to the earth in that parable. The hearts of the children are the ground; the word of God the seed. The seed sown now meet with the same results that they did then.

Teachers often get discouraged, when they consider that their expectations are liable to end in disappointment, instead of an abundant harvest; but suppose, that when that sower had looked upon the ground, he had said, it is of no use for me to labor on this stony ground; I shall not accomplish the work; even if the seed take root between the rocks, the sun will wither it, or the thorns will choke its growth. Instead of such reasoning, he went about the work in earnest; not knowing which might prosper, or whether all would be alike good: for his reward, he received from "some seed an hundred-fold, some sixty-fold, some thirty-fold."

Teachers should exert all their powers in endeavoring to impress *Bible truths* on the hearts of their pupils, in order to prevent any of the seed from becoming worthless. The first class of seeds fell by the way-side; then came the wicked one and caught them away. To guard against such an event, explain, to the best of your ability, the crafty maliciousness of Satan, who whispers to them that they must not attend to their teachers' instructions, or they will lose the friendship of their thoughtless associates.

The second class of seeds were those that fell upon stony places; they sprung up without root; were scorched by the sun and withered away. We see this class exemplified by children in times of religious excitement, their feelings being easily wrought upon, and only knowing from the word of God their need of religion, they mistake excitement for enjoyment, until they are compelled to endure tribulation; when, not fully understanding the Scriptures, and so having no solid foundation, they turn aside and wither amid the scorching rays of the sun. To remedy this evil, allow the children to study out those passages that state most plainly the work of conversion, and explain to them the mean- of the words faith, repentance, confession, etc., and the phrases, "a new creature in Christ," and "being justified by his blood."

The third kind of seeds are represented by those scholars who pay good attention to good advice, and become converted, and for a while they bring forth fruit, and enjoy the approving smile of their heavenly Parent; but temptation overtakes them, they are deceived by its appearance, and neglect to perform their duties, and soon "blindness of mind" and "hardness of heart" choke up their growth. To prevent such a sad result, let each teacher faithfully instil into the minds of the class the warnings contained in the gospel against such as, having started for the Kingdom, "draw back." Heb. 10: 38, 39. Luke 9: 62. Let them also learn that religion consists in "overcoming all temptation," and "enduring unto the end," and that such only can be saved.

In your conversation with the scholars, engage their attention, and show them that you are *interested* in their spiritual welfare; talk to them personally and pointedly of their duties to God and themselves. By so doing, you will gain their respect, confidence and affection; and "in due time you shall reap if you faint not." When you have seen those with whom you have labored faithfully growing up in the "nurture and admonition of the Lord," Eph. 6: 4, and yielding the peaceable "fruits of righteousness," some even a hundred fold, it will agreeably surprise you when you reflect that they were once unconverted, but have become, through the blessing of God on your labors, like a mighty oak, under which you may repose. Then, teachers, toil, pray and struggle "yet a little longer," and you shall have many stars in your crown of rejoicing in that day when you, who went forth weeping, bearing precious seed, shall return again with rejoicing, bringing your sheaves with you." Ps. 126: 6.

H. S. P.

Scituate, R. I.

For the Crisis.

Minnesota.

BRO. WENDELL:—I have often been requested to write through the Crisis, and when I think how pleased I am to hear from the brethren, I have thought perhaps it may be duty for me to write a little. Have been here in Minnesota upwards of five years; have had a great many good seasons, and have preached a great deal through this section. I have ever tried to hold up the gospel in its true light. I find some warm hearts that love the truth; still, there is and has been much opposition. But some will believe their Bibles in spite of those who "turn to fables." It may be just to say, that I find some of the ministry that are not satisfied with their position; they honestly own that they are bound by their creeds. O, I would that all such would come out in the blazing light of the gospel. I would that men every where would see and confess the glorious truth of eternal life only through Christ, and the soul-cheering truth of the speedy establishment of the kingdom of God "under the whole heaven."

A little more about Minnesota. Here is a great field of labor; but the laborers are few." I would be glad if there were more in this field. There should be a great many tracts distributed—many dollars worth; but who has the means? I have not. I will do what I can, [illegible] all that I can. Doors are open all around, and the interest is on the increase. Our Quarterly Conference, in June, in Winona Co., was a good one, but the weather was bad. I wish to say to the brethren in the east, with whom I have labored, that they are remembered with much affection. I hope to meet them in the Kingdom with all the redeemed. Brethren and friends in Minnesota desiring my labors with them, can address me, and, if possible, I will try to meet with them and preach the word. My object is to labor where I can do the most good. My Post Office address is St. Charles, Winona Co., Minnesota.

CHARLES L. PAGE.

St. Charles, Minn., July 20, 1861.

For the Crisis.

My Experience.—No. 11.

Often since identifying myself with the Second Advent people have I been admonished by the inexperienced that, if I lived devoted and maintained those views, I should not be able to remain with the church. But the love I had for it, (a little sectarian,) and the confidence reposed in those loved ones, caused me to resist at once the idea as national, unnecessary, and unchristian. And with me it is still a query, why the humble, devoted christian cannot peaceably remain, the same loved and loving member of the church, though differing somewhat in theology, yet with equal chances of right.

I would pass over in silence the unfriendly treatment of mankind, if it were not an additional proof and fulfillment of the declaration, "All things work together for good to them that love God"; and, too, that I had much rather remember and dwell upon the dealings of God with me than man. However much my deportment might have merited it, yet up to this time there had not by the church been brought an accusation against me for the twenty-five years or more I had stood a member.

One afternoon, a few months after I had spoken out the "peculiar views," the pastor called, and, after the usual salutation, enquiry was made with regard to the prosperity and advancement of the cause of Christ in the vicinity. He replied, "rather poor." After a moment's silence, I suggested that it was probably in consequence of a great lack of love to God and one another. He bowed assent, and with a peculiar expression of countenance and voice added, "I am thinking that you are involved in the same difficulty." "I may be," said I: "any *one* in particular that you know of?" "Yes," said he, hesitatingly, and mentioned the name of a person, a professor of religion, to be sure, but well known by those familiar to be more fond of jewelry, dress, and the society of the gay, thoughtless and fashionable, than the Bible, closet, prayer-meeting and christian society. For a moment I was astonished, but enquired the accusation. He said, "the want of love, avoiding her society, and refusing to associate with her." Still more struck with the manner and nature of the complaint, but soon perceiving the design, I acknowledged the fact, and gave my reasons, which were these: I was responsible for my time, as a talent; consequently, the influence I exerted in the world depended in a great measure upon the choice of associates and the society in which I moved. Should she repent and give evidence of true piety, I can love, respect, and associate with her, as with other christians; but till then, I feel justified in the course pursued. I enquired what he wished me to do? He replied, "go and make up with her, and be good friends." I replied, that I held no hardness or ill-will against her, no way whatever—could enjoy a meeting as well in her presence as out of it. "But she wished to come into the church, and did not feel free to while I was in it." "Very well; has she a right to bring accusations of this kind against a member? If she has aught against me, let her come to me, and I will right the wrong, and confess and forsake. Years ago I came honorably into the church; and if I now stand in the way of others, I intend to go out in the same way, without being crowded or pushed out." After saying a little more by way of reproof for my "wicked course," as he termed it, he left.

I now began to feel as I never had felt before. This truly was the beginning of days of trial to me. I could now define the meaning, and read the whole. And must those whom I had regarded and esteemed as my best friends, and to whom I had looked for counsel and advice in my christian course, turn my enemies in such a way as this, for giving utterance to those truths so [illegible]! Alas! [illegible] [illegible]

course in the matter, (but to no purpose,) I consented to concede to his wishes. In the meantime, the tongue of slander and reproach was not silent. So after bearing up so long against this combined influence, I concluded to go and make an effort to remove the cause of their pretended offence. So, in company with my husband, pastor and wife, we called on the lady. She appeared perfectly satisfied with the exalted position she occupied, and after the introductory remarks by the pastor, she said to me, in an overbearing and insulting manner, "I want you to tell me what you have against me." I readily replied that I was not the accuser, but the accused; therefore I should wait for the complaint to be presented. This brought forth more of the insult and mockery, to her own satisfaction alone. When she paused, I remarked that she ought to have come to me with the complaint first, but that now I was tired and ashamed of it, and had come to have it settled. To which she replied that she was not ashamed of it, and did not want it settled—rather it would stand as it was, etc. The pastor and wife both addressed us, and after several hours of fruitless labor, we left, myself being the only one, probably, who felt any relief.

I now wondered what course would be pursued next. In a few weeks the pastor called; appeared very cool; said but little, and, together with most of the members, neglected me altogether for nearly two years. Some few manifested sympathy, and tried to persuade me to leave this "delusion" and return to my former position in society. But through divine assistance I was enabled to resist all their entreaties and flatteries, and defend the cause in which I had enlisted. Such were the feelings manifested towards me, and my heart was so weighed down with grief and sorrow, that for a long time I refrained from going to any of their meetings, (excepting funeral occasions,) where this "delusion, fanaticism and heresy" were so often and so basely referred to, that the true cause of offence was plainly to be seen.

My trials now seemed greater than I could bear. Had the opposing influences been confined abroad and to those disconnected, it could have been better endured; but strong in the Lord and in the power of his might must be that heart that can endure to be deserted and left to weep and pray alone during family devotion. Nothing short of Omnipotent power can sustain in this time of trial and grief. Truly, I felt lonely. Earth seemed a prison-house; and often have I prayed for death as a release. No earthly friend near to whom I could in confidence unbosom my sorrow. Strong were the temptations now to give up my belief, and go back to the formality and fellowship of the church again; but a stronger hand held me, while a sweet, heavenly voice whispered, How can you, when you have had so much light? I could not, and in my distress was led the oftener to Jesus, who always met me with these rich promises, "My grace is sufficient for thee." "Cast thy burden upon me." "Be of good cheer, I have overcome the world," etc. O, how the promises have been verified to me, and what rich blessings have been received before the throne of grace! Truly, I could say with the poet—

"I love to steal away alone,
Where none but Jesus hears,
And spread before him my complaints,
And there to shed my tears.

To shed the tears of penitence,
And feel my heart relent,
Here my poor soul finds fresh supplies
Of grace—from glory sent.

Here I can find the sweetest peace,
And glory in my God;
While earth's receding from my sight,
I learn to trust the Lord.

Glory to thee, my God and King,
For thy attentive care;
Thine ear is always sure to hear
The humble, secret prayer."

As I let go my hold upon earthly friends, and the last cord was severed which bound me to the church, I virtually gave myself into the hands of God, believing that all things would work together for my good; and so it proved, for the furnace through which I had passed had consumed much of the dross, destroyed my spiritual pride, my love of approbation and sectarian bigotry, all of which I had in possession more than I was aware. Truly the process was very grievous, but it now yielded to me the peaceable fruits of righteousness.

To a casual observer it would seem by this time that the crooked had been made nearly straight and the rough places smooth; but a moment's reflection gives us to see that this life is one of continual strife and warfare till the end—battles won and victories gained—till through Christ alone the last enemy is conquered. One text of scripture found in Matt. 5 : 44, if literally and practically carried out, will be a pretty good test of christian character. I had suffered the curse and hatred, the despiteful treatment and persecution; but had I in return loved, blessed, done good to, and prayed for them? No; not really practically, so much so as was in reserve for me yet to do. I had only forgiven and dismissed them from my heart. D. N. K.

☞ As we stand by the sea shore and watch the huge tides come in, we retreat, thinking we will be overwhelmed; soon, however, they flow back. So with the waves of trouble in the world, they threaten ... but a firm resistance makes them break fast.

"He is Faithful that Promised."

"I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14: 3.

If the meeting of a long absent friend or brother on earth be a joyous event, what must be the joy of the union of the church with their Elder Brother, who, when he comes, will give to every *heir* an inheritance that will never pass away, with an endless life to enjoy it. "I will come again!" Oh! what an errand of love, what a promised honor and dignity is this! His saints to share, not His heavenly kingdom only, but His immediate presence. "Where *I am, there ye shall be also.*" "Father, I *will* (it was his dying wish) that those whom Thou hast given me be with me where *I am.*" Not in heaven, but in his kingdom when he comes. Happy reunion! it will be a meeting of the whole ransomed family—the Head with all its members—the Vine with all its branches—the Shepherd with all His flock—the Elder Brother with all His kinsmen. Oh, the joy too of mutual recognition among the death-divided—ties snapt asunder on earth indissolubly renewed—severed friendships reunited—the triumph of love complete—love binding brother with brother and friend with friend, and *all* to the Elder Brother! Oh! how do these truths occupy thy mind, you who profess to be waiting for Jesus? Does this blessed hope serve to purify you, even as He was pure? Remember who it is that Jesus says shall sit with him upon his throne,—"HIM THAT OVERCOMETH."

G. DILLABAUGH.

Seneca Falls, N. Y.

For the Crisis.

Letter from Ohio.

BRETHREN AND SISTERS OF OHIO:—Dear Friends:—Jesus is still upon the mercy-seat, his arm is still extended, and how few, O how few! regard the voice of mercy! How few regard the note of warning! Prophets of old are speaking, their tones ring in our ears, "Behold the day of God at hand—the King will soon appear!" Does it not become us, as disciples of Christ, to make every effort for the advancement of truth? And is it not meet we should inquire of each other by what means we can best advance the blessed cause in Ohio?

I am traveling as usual, serving tables for the support of my family; but, though my heart revolts at the thought of thus continuing in a business so unpleasant to myself and them, and so detrimental to our spiritual welfare, yet I can say from my heart, "The Lord's will be done." To Bro. P. Alling of Norwalk, Secretary of the corresponding (conference) committee, and also each member of the same, I would say, will it not be well to give early attention to our fifth annual Ohio conference? Can we dispense with it? No, never! I would say rather, let us have two. Will it not be well for eastern and western Ohio, in order that all the brethren and sisters from Dayton to Ashtabula may enjoy a feast?

Brethren, where are our affections? on what are they placed?—Christ and his kingdom, or on the earth, where sin and sorrow now reign, and the wicked triumph over all good? No, no! Ye are of God, little children, and have overcome the world, therefore let not your hearts be troubled; ye are bought with a price. The world has no claim on us, only that we render to Cæsar the things that are Cæsar's and to God the things that are God's. We have all of us duties to perform; no one is exempt; we are stewards, and God will require of us our stewardship. Have we done all that we can do for the advancement of the truth? I *say have we?* If we have in the past, are there no further duties to perform in the future? As past blessings do not suffice for the present, so does not the performance, however faithful, of duties in the past excuse the folding of our hands to sleep in the present. Onward is the word; before us lies the prize, and the crown is at the end of the race.

The more I travel and learn the state of mind prevalent among many of the people, the greater is the anxiety in my own heart to work for my Master. I am burdened in spirit day after day; I can but weep tears of sorrow for the languishing state of the church and my brethren in this region of country. Though they all appear strong in faith, ready and willing to do what they can for the cause of truth, yet we do not prosper; we are not growing—not enlarging the borders of our tents. And why is it so, dear brethren? Is it for want of a few faithful laborers in the vineyard? We are so trammeled with the world, so linked in with worldly interests, that we cannot take our lives in our hands, as did the disciples of old, and go out into the highways and compel them to come in, that the Lord's house may be full. What shall we do? Continue our relations with the world—sleep on thus? or shall we sever the cord that binds us to it, and once more follow Him who has gone before, suffering the scoffs and frowns of the wicked? As the reward is sure, we can well afford to sacrifice all earthly pleasures for eternal life; and an heirship with the Son of the Highest in the eternal kingdom of the great I AM.

Brethren beloved, for Jesus' sake let us love one another, and so fulfill the law of Christ, and let us hear from you through the Crisis. Our friends in Ohio are desirous of hearing from the committee. Don't let the matter be deferred as it was last fall. My address for the present is Granville, Licking Co., Ohio. Your brother, in hope of eternal life, E. R. SOUTHWICK.

July 8th, 1861.

The World's Crisis.

BOSTON, AUGUST 7, 1861.

To Writers for the Crisis.

At the Meeting of the Christian Publication Society, last week, the following Resolutions were adopted, and were sustained by the Editorial Committee, who form part of the Board:—

Resolved, As the sense of the Christian Publication Society, that it is advisable for all writers in the World's Crisis to abstain from personal controversy and express their own sentiments independently, without any reference to the articles written by others.

Resolved, That in the judgment of the Society further discussion of the war question at present is inexpedient, as the numerous articles already received upon the subject cannot well be published without excluding other matter. We therefore respectfully recommend a truce for the present.

The suggestions contained in these resolutions have our cordial approval, and now that they have the sanction of the C. P. S., our correspondents may expect that they will be conformed to on our part. The regulation covered by the first resolution could not be applied to Bro. Curry's article, on our fourth page, as it was not adopted until after that article was in type. The phrase, "articles written by others," refers to articles published in the Crisis. Those who have articles of "the war question" in our hands, can have them returned by sending for them. "A truce for the present," it will be seen, has been decided on; this "truce" may last longer than our brethren will care to leave their productions in our hands. Their pleasure in the matter shall be ours.

TO OUR CORRESPONDENTS.—Matter intended for publication in the Crisis must be accompanied by the writer's name, for the information of the editor. Contributions coming to us without the names of their authors will receive no attention from us. Of course, our correspondents are not required to let their names go before our readers in connection with their articles, unless they choose to do so, but *we* must know who is responsible for what appears in our paper as original matter. Those concerned will please observe this announcement.

Exemplary.

Just as we are going to press, a letter comes to us from Bro. J. T. Howland, of New York city, enclosing $1.00 for his subscription; also $1.00 "for the benefit of the paper," to be applied as we shall deem best. This last item is a little out of the usual order of things, but we like it, nevertheless, and only wish it were more common! Bro. H. writes as follows:—"I see by the paper 'Hard Times' are upon you as well as the rest of us. We must all strive to keep the paper from sinking." This is good will in a *practical* form, and if the numerous friends of the Crisis will "all strive" in this way to carry it through these "hard times," we doubt not it can be kept alive to bless and comfort the hearts of many. Let all who can do so aid us, 1, by paying their own subscriptions, and 2, by helping to send the paper to such of the Lord's poor as have not the means to pay. If we had more room in this column we would say more, but the foregoing hints must answer for this week.

Gleanings from Letters.

Eld. R. E. LADD, Springfield, Mass., July 29th, writes:—

"We are not discouraged or disheartened. We are at peace among ourselves, and our prayer and conference meetings are *very* interesting—more so than they have been for years in the hot weather. They are well attended and very spiritual and profitable."

A Methodist Minister in Minnesota, who is a firm believer in no immortality out of Christ, writing under date of July 22d, and sending two dollars to pay his subscription for one year to the Crisis, says:—"Its weekly visits are anxiously looked for and heartily welcomed."

☞ Your particular attention is called to the fact that at our Wilbraham Camp Meeting last fall, it was voted to purchase, of Bro.'s Munger and Ladd, the cooking apparatus, crockery and boarding utensils. To effect this, it was thought best to raise a fund, and hence a subscription list was opened, and many of the friends subscribed toward this object. Some of the subscribers paid their pledges, but the most of what was subscribed is still unpaid. Our object at this time is to call attention to this matter, and earnestly request the brethren and sisters to send their subscriptions immediately to GEO. T. ADAMS, Boston, Mass., so that there may be nothing lacking which will conduce to the comfort and convenience of those who shall go up to our contemplated feast of tabernacles. Let every one respond promptly. F. H. B.

"Home to Glory."

"G. H. B.," in an article in the Morning Star, on "Shepherd and Sheep," writes thus:—

"In the first three hundred years of the Christian church over three hundred millions of disciples were violently slain for their faith in Jesus; and yet millions sprung up to fill the place of the slain, *and the martyrs were taken home to glory.*"

The italics are ours. Several thoughts are suggested by the foregoing statement:—

1. To slay means to kill, to put to death. Therefore, the "disciples" who were "slain for their faith" were not deathless—hence not immortal. If the slain disciples "were taken home to glory," the home of glory must be in the grave, for there is where they went! If "G. H. B." denies that the slain disciples went "home to glory," the expressions "the slain" and "the martyrs" must be employed by him in different senses!

2. A "martyr" is "one who, by his death, bears witness to the truth of the gospel." "G. H. B." means—when he says that "the martyrs were taken home to glory"—that immortal souls "were taken home to glory." But if by that which was "taken home to glory" is meant the immortal soul, his statement implies that an immortal soul can be a martyr. If an immortal soul can be a martyr, it can die! But if it can die, it follows that a state of death is not incompatible with a state of immortality. Now, if these can go hand in hand, why hath Christ "abolished death" in bringing "immortality to light?" It will not be easy to clear up this matter, and vindicate the immortal-soul theory from the charge of making void the word of God. That word declares that "when Christ, who is our life, shall appear, then shall ye also appear with him IN GLORY." Why affirm that the "martyrs" have already been "taken home to glory," without at the same time affirming that "Christ, who is our life," has already appeared? But Paul looked for his "appearing" in the future. 2 Tim. 4 : 8. "To the law and to the testimony: if they speak not according to this word, it is because there is not light in them." Isa. 8 : 20.

Hudson's New Tract

"Eternal Death in the literal sense is Eternal Punishment." Prof. Hudson will put to press a Tract with this title when $25 is placed in our hands towards meeting the expenses—the money to be paid back in copies of the Tract at the rate of 100 copies for $2. When we last reported, $12 had been either pledged or paid. Since then we have received the following remittances:—

S. G. Clark	$0.35
M. C. Allen	1.00
Miles Grant	1.00
A Sister whose name we are not to publish	1.00
P. B. Hoyt	1.24
Geo. Dunlap	1.00

A sister in Iowa orders five copies. The sum now wanted to complete the enterprize is $7.41. We shall not ask Bro. Hudson to put the tract to press until every cent is raised, and we are confident that our friends will not now suffer it to fail. We wish the Tract could be ready in season for the Wilbraham Camp Meeting. Let Bro. P. B. Hoyt tell how churches can aid in this matter. He sends us $1.24, and writes:—

BRO. WENDELL:—Noticing in the "Crisis" that Bro. Hudson proposes to publish a tract showing that "eternal death *is* eternal punishment," and feeling that no one is perhaps more capable of treating the subject than he, I proposed to the church in this place that we each of us throw in our mite—three, five, ten, twenty, or twenty-five cents, as we were favored of the Lord; and thus while we would be aiding in the publishing of the tract, we also would be receiving great benefit ourselves, and also furnish ourselves with a few copies for distribution. Thus we may in the hands of the Lord be the means of spreading light and truth. You find enclosed $1.24 which you will please apply for the above purpose.

Yours truly, P. B. HOYT.

We take the liberty to suggest that the Church to which *we* belong shall try the above experiment next Lord's Day. Will some brother in Albany call attention to the subject? Brn. Spencer and Brown, suppose *you* take hold of the business, and raise a dollar or two for us! You have fewer cares than the rest of the brethren and can attend to it about as well as not. Shall we hear from you before our next publication day? It will make you feel well to labor a little in order to bring out a work that will effectually silence the reasoning of such as assert that sinners must *live* everlastingly in order that they may receive "everlasting punishment." Bro. George Dunlop, in sending his dollar, says truly that the new tract is "a desideratum in our literature."

"Was Moses Raised?"

We copied an article into our paper some weeks since, with the above caption. Our doing so has been construed by some as implying on our part the belief that Moses was "raised in *incorruption*" to appear at the transfiguration. It is enough for us to state that we do not hold that view of the matter, and that we did not suppose it was taught in the article in question.

Luke 16: 9.

Bro. G. Trundry writes:—

"I wish that you or some other preaching brother would give in the Crisis your view of Luke 16 : 9."

Several years since we sent for and obtained a Discourse on the above text, by Rev. D. D. Buck, of the M. E. Church. It was the most excellent discussion we have ever seen of the believer's duty to "make to" himself "friends of the mammon of unrighteousness." If we can find the sermon now, we will endeavor at an early day to lay portions of it before our readers. We will add that Mr. Buck is an able writer on the second advent—having published an excellent and elaborate exposition of the 24th chapter of Matthew.

His Purpose and Coming.

The purpose of grace, by which poor fallen man is to be raised to the position of the angels, is not only interesting, but demands our candid attention. Where is the mortal who cannot adore his Maker on account of the love, wisdom and power manifested in this grand design? To save the lost, and raise the fallen sons of men from woe, and what seemed to be irretrievable destruction, is an achievement whose stupendous character exceeds all other enterprises and achievements connected with the works of God. So wonderful is its character that its glory and greatness has absorbed the mind of celestial beings who, like the prophets of old, desired to look into the scheme of redemption. Of the latter class it is said, "Of which salvation the prophets have inquired and searched diligently," seeking to understand both the *nature* and the *time* of the event.

If then there has been such absorbing interest manifested by angels and prophets, shall we be uninterested, and evince a spirit of carelessness with regard to this matter? If Christ who died on Calvary did, by this act, taste death for every man, ought we not to interest ourselves sufficiently to accept the life offered at his hand? He died that we might live; he suffered that we might reign.

We do not dwell, however, on the subject of his death as the most interesting part of this scheme of redemption,—but we cast our eyes to the future, not to the past. We look with increasing interest, not to Calvary's hill-top, but to "Mount Zion, the city of the living God," the "heavenly Jerusalem." It is the return of the Master, the coming of the King of Kings, the dwelling of God with men, that we long for, and that will complete the work already begun. Who wants it deferred? What can be gained by it? Not a word of complaint ought we to utter if obliged to stay here for a century. Let the will of God be done. But we have no reason to believe that our stay is that, or half of it. The word of truth has spoken sufficiently clear to quiet our apprehensions touching this matter. There is and can be no mistake as to this matter. After so much has been developed, so many prophecies fulfilled, such a variety of circumstances transpired, can there be one doubt as to the near, speedy, personal advent of the Son of God? Nay, verily, "He that shall come will come, and will not tarry." Faith says, I believe, while the heart rejoices with exceeding joy.

Can a soul, a person be found that does or will not rejoice in prospect of His advent? Can we not say, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The day hasteth, while the dawning light is chasing the darkness far aside, lighting up the pathway of the church; and hope, exultant at the prospect of speedy deliverance, fills the heart with infinite delight. The landscape of heaven is before him in prospective, and he says with confident hope, I shall soon be there.

This, we believe, is the feeling of every heart—the sentiment of every person. In proportion as the evidence accumulates, bearing on the return of the Savior, in a like proportion the world recedes from our view and loses its charms. To be in the world, and to have to do with it, is our duty;—but to be engrossed in its spirit, and overcharged with its cares, is both wicked and dangerous. There is a power, a moral power created by and resulting from a *confident faith* in the truth, especially that that looks for the speedy redemption of Israel. If this be so, how ought we to cherish and foster it. It is important because of its influence upon us; because it is true. I fully believe that the signs and events which have already transpired are sufficient to warrant, without any doubt, the speedy advent of the Son of God.

F. H. B.

The Blessed Ones.

This blessing was pronounced upon the disciples by the Savior while he was endeavoring to instruct them into the mysteries of the kingdom. While he declared to the Jews that they had closed their eyes and ears, lest they should be enlightened, converted and healed, he could say to the disciples "Blessed are your eyes," etc.

The hearing and seeing of the word of the Lord depends much on the tone and disposition of heart with which we study the word of truth. If there is an earnestness and a sincerity, we shall seldom fail of seeing the light and of being blessed with the truth. The Lord "revealeth his secret unto his servants the prophets." They are not in darkness, but are the children of the light. They who received the seed on the good ground are they, who have honest and good hearts, who keep the word and bring forth fruit with patience. There is a battling for the truth, a continual warfare, a constant vigilance required of us. And it is owing to a great extent, to this faithfulness,—to this position, that the Savior says "Blessed are your eyes, for they see, and your ears, for they hear."

The light and blessing which has burst upon the world in the "last times" finds many, whose ears and eyes are open, who see the light. These unfoldings of God's purpose are clearly seen by the lovers of truth. They are searching the Scriptures and investigating the sacred Oracles, and thus, or by these means eliciting the truth. They are the instruments, the servants of God, in setting before the world coming events. And we may safely say that, since the days of the apostles, no such unfoldings of the glorious plan of redemption have been had as is now being realized. This is seen particularly in the nature and importance of the Savior's coming. It is now seen that if there is no reward for his followers—no coming of Christ—no future life, one involves the other. Much interest is discovered as to the time of the event. Its approximation is a settled question. The events of the past, as seen in the overthrow of kingdoms and empires, the signs of the times, whether celestial, moral or political, all bespeak the return of the Savior, and we can say with great confidence, his coming is emphatically nigh.

F. H. B.

For the Crisis.

Letter from Nova Scotia.

DEAR BRO. WENDELL:—I noticed in the Crisis the insertion of my hastily written note, dated at this place, which is some five or six miles from Hillsburgh proper, it being the lower part of the township; and a brother mentions the advisability of counteracting the idea that might be taken from the assertion that there were no Adventists in this vicinity but myself; not thinking, perhaps, that it is possible for several neighborhoods or vicinities to be in one large township. There are quite a number in that part of this township more generally known as Bear River, who are anxiously (I believe) looking for their coming King soon to appear, and burst the fettering bands of death asunder, liberate the blessed captives who died in faith, (some of them dear friends and relatives,) give his saints the kingdom with all its glorious appurtenances, and destroy death and him who hath the power of it, with all his hellish train, together with all those who know not God and obey not the gospel of our Lord and Savior Jesus Christ.

Since I last wrote, there has been quite a change in the minds of some of the people of this place. Some of the brethren and sisters came down from Bear River along with Bro. Ingham and Sister Mussey, and we had some first rate meetings. O, how it helped me! The people came out, as if expecting to see "a reed shaken of the wind," or something wonderfully ludicrous; but to their surprise they heard the "words of truth and soberness," many of them never having heard an Advent sermon or one preached by an Adventist before; and some of such old and grey headed. See what tradition, superstition, and the chill of the devil professing godliness will do. They were not lost opportunities. It did me good to see tears of contrition following each other down the furrowed cheek of the aged, and the radiant eye of the christian beaming with delight. They have created a great interest in the minds of some, who now offer to do all they can towards making suitable arrangements for grove meetings, as the schoolhouse is too small and not suitably arranged for meetings of the kind. They have thrown prejudice to the winds, and are trying to do so with tradition, but find a great struggle. They want the truth in its simplicity, as it is in God's holy word, and by their conduct say, "Did not our hearts burn within us, while the Scriptures were opened unto us;"—as one said to me the other morning, "I want them to hear for themselves, for it has done me good, and I was advising them to do so, when some told me that they dared not go, as their parents and deacons of the church would not let them."

Notwithstanding I have the leering eye and bitter reproach cast upon me by the "Our religionists," for "bringing those miserable, fanatical Millerites down here," yet I am happy in it all,—although I get brought up "all standing" sometimes,—feeling that I am on duty. The prospect of soon getting paid in full, is a good stimulant—of soon getting immortality, eternal life; seeing old father Abraham, the father of the faithful, and all of the Patriarchs, Prophets, Apostles, Martyrs, and faithful brethren and sisters, and, the best of all, our elder brother, the King of bright glory, and rove with them over the blissful and extensive plains of eternal verdure, enjoying the luxurious fruits of Life's fair Tree, and basking in the bright beams of eternal glory,—where "there will be no more hungering or thirsting," for "the Lamb will feed them, and lead them to living fountains of water," and God the loving Father will "wipe away all tears from their eyes." And "there will be no need of the sun or moon to lighten it, for the glory of God and the Lamb is the light thereof,"—no heat; and "there will be no night there, nor any curse." No, no. There will be "no sorrow nor sighing, no sickness nor pain," no jarring sentiments, no unholy feelings nor backbitings; nothing to mar happiness, nor interfere with the eternal flow of love, joy, peace and pleasure that will prevail. O! I sigh for that land. I often think of my coming King. I cannot keep continually looking back upon his humiliation and sufferings. I like to think of his glorious return. It is my daily meditation,—when "the lame will leap as a hart, and the tongue of the dumb will sing," etc.,—when the green turfy graveyards and tombs of granite and marble will be rent asunder, and the entombed righteous will come forth by the mighty voice and power of God. Ah! how that cheers my (sometimes) sad heart and drooping spirit, when I think of seeing a dear sister, who was by cruel ulcerating sores and excruciating pains deprived of the use of her limbs and vocal powers, while here,—and beholding her, with others equally near and dear by the ties of nature, and of like sufferings, skipping over the blissful fields of immortality, and singing praises to God and the Lamb, in eternal youth and vigor.

And then another thought. O, the stupendous scene beheld, when these heavens under which we move, and this old, tottering, down-trodden, sin-cursed earth, which groans and travails in pain to be delivered, and is by the word of God kept in store, reserved unto fire against that great day; when the ungodly living will realize their punishment; when the elements shall melt with fervent heat; all in one great and terrible conflagration! O, what a sight! How delightfully welcome will that heavenly voice be heard, saying, "Come, my *people*, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast;" also, "Come, ye blessed of my Father, inherit the kingdom prepared for you,"—after which, "Every creature which is in heaven, and on the earth, and such as are in the sea, (which I think includes every living being) will say, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." O may I, and all of us be found watching, and with the wedding garment on, having our loins girt about with truth; for he says, "Behold I come quickly, and my reward is with me to give to every one as their works shall be." May God bless you, and all his dear children, increase heirs to the kingdom, and save us all. Yours in hope of a speedy redemption. JOSEPH C. RICH.

Hillsburgh, (Smith's Cove,) July 1, '61.

For the Crisis.

To the Preaching Brethren.

I wish to lay before you the contents (or a part) of a letter received from an Advent brother near Vandalia, Fayette Co., Ill. The dear brother writes as follows, after telling us of his situation in life, to wit: he had one of the best farms in Ill., good buildings, with plenty to eat and drink:—"I have got all of this world's goods I want. Now I simply ask you to move here—my house shall be your home, and you never shall want so long as there is a 'shot left in the locker.' A long, generous letter, but that's not the point I am coming at. I mentioned the above to show how kind he is. He says further:—"I must have some one that loves our blessed Lord's appearing near me, or I must go where they are. For eight years I have not heard a sermon or seen the face of an Advent believer."

He pleads for a preacher:—"If you *will* come here, can we not persuade a preacher to come to us? The people are anxious to hear, and if a brother would come *I will see that he has his support.* I am well acquainted in the county, and I know of men that will give *ten* and *twenty* dollars each. I will give *fifty*, and a horse and buggy as long as he wants one." Dear brother Walter, I do pray the good Lord that he will send you and others into this great field. The people would hear. There are no Advent believers in this city but ourselves. There are two or three families five or six miles north of this place. Every opportunity I have (and they are many) I tell the people of the coming of Jesus to judge the world. I have scattered all the tracts and 'Searchers,' and *want more.* They are always received with thanks, and the request is often made me to 'talk to us from the Bible.' When I make calls, or afternoon visits, I have had those who called themselves confirmed infidels say, 'Well, you have got something *new*; I like that; but this old *hell-fire* doctrine I won't listen to. Come in often. I like to hear you talk. Have you got any books on those subjects?' I told them I had none, but would try and get some. Word has been sent me from some people that I talked with and gave some 'Searchers,' they wished I would have a Bible class; they would gladly walk from Woodburn every Sunday to attend it. (That is several miles from here.) We attend the Methodist church on Sundays, and the children the Bible class. I handed our pastor (a real good

man) Cumming's 'Signs of the Times.' He has had it several weeks. Last Sunday we had a good Judgment sermon from these words, 'Because he hath appointed a day in which he will judge the world by that man whom he hath ordained'; and closed with that old familiar hymn, 'In expectation sweet,' the whole congregation singing. It sounded sweet to our ears.... My letter is hastily written, amid hurrying family cares. Am well aware that there is nothing practical or very interesting to a great portion of your readers, but if you can understand our wants, that's enough. Now at Wilbraham talk this matter over (of sending a preacher or preachers out here.) Don't forget it; make a memorandum of it. Write to C. W. Pilgrim, Vandalia, Fayette Co., and cheer him with the prospect of having his ears saluted with the 'good news of the kingdom.' There are noble generous hearts out here.... Another thing and I will close. Why don't you *preach* to us through the Crisis? The letters are *good*—we *love* them; but that's the *sweet cake* and *honey*. Give us some BREAD—will you? A LOAF *every week*. Let it be *brown*, or *white*, or *corn*, if you please; but give us BREAD. Just consider we have *no preaching* but the Crisis. Don't let us *starve quite*.... Well, brothers, God bless you. Gird up the loins of your minds. Take courage. You have warned, exhorted, wept, prayed and entreated, but, as Father Allen, of Chicopee, used to sing,

'Hope on a little longer,
Our work is almost done.'"

Truly

'We are living, we are dwelling
In a grand and awful time!'

The sound of the drum and fife are ringing in my ears as I write. I think of the weeping mothers and wives, children left fatherless, and maidens broken hearted—and *I* weep too. May the Lord prepare us for his coming, whose reign will be *peace*, is the prayer of your sister in Christ.

N. M. HENRY.

Bunker Hill, Maroupin Co., Ill.

For the Crisis.

Letter from Minnesota.

DEAR BRO. WENDELL:—Thinking that there are some who take the Crisis that would be glad to hear from us, (to whom we cannot personally write,) to such we would say, we are away out here in Minnesota, almost alone, but trying to live for God—although somewhat discouraged on account of having no meetings to attend, and we are so far from any preaching brethren that we cannot often have any preaching. It is now almost one year since we have had any preaching about the good news of the kingdom. We have various other kinds of preaching, but it is all mixed with politics, and they can hardly preach a sermon without the stars and stripes waving over their heads. In fact, their leaders are leaders of companies that have volunteered to fight, if necessary, and they are drilling every week. Under the labors of our dear Bro. Teeple we had a little band gathered togther; but some have gone away, and others have embraced the seventh day Sabbath. One has joined the Methodists for the sake of his companion, she being a Methodist, but they say that they rather hear Bro. Teeple preach than any other man they ever heard; he still advocates the Advent doctrine. There are, however, a great many Advent believers within twelve miles around. At Ottawa, on the Minnesota river, there are a number who are anxious to have a church organized. We think a minister might be well sustained among us all. If any brother who may read this feels like coming west, we will do all we can for them, and welcome them to our homes, such as they are. When I look over the list of appointments and see how many there are east, it seems as though some of them might be spared to come west, to set things in order before the Master comes. The tracts are doing a great deal of good, but they cannot do all. There are a great many who are convinced of the truth by reading tracts, but they want some one to set them to work, and put into practice what they believe. If ever there was a time when we should practice what we believe it is now, when there are so many evil influences to draw our minds off from every thing that is good. We need on the whole armor and not a part, for the enemy of all righteousness is ever ready to pierce us through with his arrow just at the time when we are trusting in our own strength and feel the safest.

Dear Brethren and sisters, how I would like to see you all, and meet with you for prayer and praise to Him who hath kept us by his grace, and hath given his Son to redeem us from all sin and eternal death. Among the names that we sometimes see in the Crisis are Bro. and Sr. Mansfield, under whose labors we were converted; would be glad to hear your voices once more; may the Lord bless your labors and give you strength to work for him while time lasts. We prize the Crisis very highly and would not know what to do without it. It is the only preaching we have. May the Lord bless you, Bro. Wendell, in your arduous undertaking, and enable you to give meat in due season to those that are hungry. Dear brethren, pray for us that our faith fail not in these trying times. -Yours, looking for speedy deliverance,

LYDIA MERKER.

Cleveland, Lesueur Co., Minn.

For the Crisis.

"The Coming Struggle."

BRO. WENDELL:—Please accept for your readers the following rich thoughts, in a letter from our former Pastor, Eld. S. A. Chaplin. We esteem them too rich for our eyes alone.

R. S. W.

"With regard to the 'Coming Struggle,' I do not know that I can say anything definite at the present. The forces of Evil seem gathering for a terrible blow at 'their *hour and the power of darkness*.' Our dear Savior had his experience of this at the close of a former dispensation. His people must '*be baptized with his baptism, and drink his cup*.' 'The disciple is not greater than his Master, nor the servant greater than his Lord.' The telescope of prophecy has always disclosed a storm-cloud of vengeance hanging in terrific foldings over the '*end of this age*.' That cloud which has so long been telescopic, is looming up now, and dark'ning all the heavens with its dismal drapery. What floods of wrath, what bolts of vengeance are treasured there! We are entering the time of 'The distress of nations.' The 'wine-cup of fury' is now held to the lips of the wicked nations, and they must drink it to the dregs. Asiatic nations are drinking,—European nations are drinking,—*our nation is drinking!* The cry of the poor and oppressed has gone up into the ears of the Lord of Sabaoth. A nation of oppressors were once drowned in the Red Sea,—another nation, that have blasphemed heaven by claiming that it ordained the vile system of slavery, will perish in a *Red Sea of Blood!* Neither will the North go unpunished. O, my country—my country! Thy glory is departed! Is my 'citizenship' in heaven? God's 'kingdom will *never be moved*. If we are the happy recipients of this, let us have grace that we may serve God with reverence and godly fear. I am interested in the events of the day. God will overrule all for the good of his people. He will so restrain the forces of evil as to save his church. The Gospel will accomplish all it was designed to achieve—'*then will the end come!*'"

Hammonton, N. J., June 20, '61.

Correspondence.

From Bro. P. B. Hoyt.

BRO. WENDELL:—I have often thought I would say a few words through the Crisis to the brethren scattered abroad, many of whom I was *once* acquainted with. Many will remember of having heard my voice in defence of the *glorious truths* of the gospel in the years '47–49. Brethren, you have not heard from me since—and why? Because I was captivated and led by Satan at his will. I have spent twelve years in the dark paths of scepticism. But you will ask me, "What brought you back to the fold of God?" That is what I am going to tell you. It was the doctrine of life only through Jesus Christ, and really it seems to me this lies at the foundation of all our hope. For if Jesus was not raised from the dead, then surely, as is taught by the apostle, our faith, our hope, our all is vanity. 1 Cor. 15: 13–18. It will only be by Jesus Christ that we shall "*live*" at all, and only by and through him that we shall "*live eternally*." In the darkest day of my scepticism, I was always ready to argue from the Bible, and though I denied its authenticity, yet I delighted to hector professors, members of the popular churches; and the "state of the dead and punishment of the wicked" were topics I always sought to confound them with. I would tell them they did not believe the Bible any more than I, "for," said I, "you say when a man dies he knows more than when he was alive, while the Bible says, 'the dead know not any thing.' Again, you say, 'the wicked will live forever,' while the Bible says, 'they shall not see life, and shall be as though they had not been.'"

It was in a conversation with a very excellent christian lady on the Bible and Bible truths, that these subjects came up, especially the Resurrection. Never in my life did I have such clear apprehensions of truth; never before had I seen such beauty and excellency in the doctrine, and that 15th of 1 Cor. seemed like another story. I discoursed to her and other listeners with wisdom and power, such as I had never before enjoyed. I saw how adapted to our case is the gospel of the Son of God. Surely, may I say, "Life and immortality are brought to light through the gospel" If we ever live, it must be by Jesus Christ. Brethren, you may well calculate what effect this conversation had on me, and from that night I determined to investigate the foundation of our hope, beginning with the Bible. As I used my reasoning faculties, (and I also required more evidence to substantiate the truth of the Bible than would be required to substantiate any other question) my scepticism melted away like wax before the fire, and to be honest, I found I must confess that "Jesus is the Christ." And so I have done, and so I by the grace of God will do till "Christ who is our life shall appear."

Brethren, you have not a single reason to be discouraged. "The Lord is not slack concerning his promise." "He that shall come, will come, and will not tarry." "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." "Stand fast therefore," having your lamps burning; yea, and if they are burning they will be giving light. And the Lord hath said, "Ye are not in darkness that that day should overtake you as a thief." Watch and pray.

North Fairfield, O., July 29.

From Wm. M. Ingham.

BRO. WENDELL:—We have had some interesting meetings. The people turn out quite well to hear, and some pay good attention. We held a grove meeting last Saturday and Sunday in Clement's Port, Nova Scotia. Had some help from Bro. Fitch, from Scott's Bay, N. S.; Bro. Woodworth, of Granville; Bro. Rice, from Bear River; Sister Mussey, and the brethren and sisters helped in the meeting. Good turn out. Sunday good attention by the most—some exceptions. Hope that some good will result from the effort. Have another at the same place in two weeks.

I am still striving for the better country, hoping that deliverance is near. I have baptized one that embraced the doctrine of the speedy coming of the Lord, sleep of the dead, and destruction of the wicked. Was converted from scepticism by reading Bro. Hastings' tracts; others have become interested in the same way. Be encouraged, Bro. H., to send forth the little messengers. Brethren and Sisters, let us do our duty too in helping on this work, and we shall reap in due season if we faint not. The harvest day is coming soon. We would all like to hear our Master say to us "well done." We may if we do well. Lord, help us. Amen.

Clement's Port, N. S., July 11, '61.

From Janett Mayo.

DEAR BRO. WENDELL:—I love God's word and pray for wisdom to understand it aright. For the last twenty years Advent preaching and writing have been on "The Lord is at hand and may come any day." I ask, can we not know what is yet to be done before that event? Jerusalem is still trodden down by the Gentiles. We read in Ezek. 38th, that the word of the Lord came to him, and then (v. 8) we have what the word was, alluding to Gog, or in other places, the King of the North. "In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but is brought forth out of the nations, and they shall dwell safely all of them." Also 11th verse, "And thou shalt say, (still alluding to Gog) I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, having neither bars nor gates." I ask if these promises are not in the future? Is it not the *real* land of *literal Israel* that is spoken of? Is it not the Jew that is to be gathered there and dwell in a state of rest, or safety, when Gog comes like a storm? Is this not parallel with Rev. 20?

From Geo. W. Turner.

BRO. WENDELL:—I would say to you, (although unacquainted with you) that the cause of truth is still on the gain in this part of the west. I have been doing what I can, in company with Brethren Sheldon, Barnes and Smith, in holding four grove meetings in this section. The field is large here and laborers but few. There are many in this vicinity that would like to take the paper, but there is one serious objection; that is, our money here will hardly go in the State, at present, and we can very seldom get hold of eastern currency. I desired to remit more at this time, but I think you will hear from me again soon.

Obituary Notices.

July 25th, 1861, in the 36th year of her age, Sister SELINA JENKS, wife of Bro. Norman Jenks of West Poultney, Vt.

Her disease was consumption. Sister Jenks embraced the faith of Christ's reign on the earth and immortality only through him, under the labors of our dear Bro. Grant, in the winter of 1858; and in just two years from the day that she was buried with Christ in baptism by Bro. Grant, the writer of this preached her funeral sermon, and she was buried in the cold, silent grave, to await the resurrection of the dead. Since her acceptance of Christ, she has led an exemplary christian life, hoping very soon to see her Savior, and frequently during her sickness she expressed very earnestly her desire to have Jesus come. Her religion was without ostentation, and her benevolence exhibited so fully the christian element, that her left hand knew not what her right hand did, and with a quite intuitive perception she recognized the wants of those on whom she lavished her favors. When her work was done, her sufferings were finished by "the shadow of death" gently gathering over her as the lengthening shadow of evening, and with her spirit returned to God who gave it, she fell quietly

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

The church in this place has lost an exemplary christian, her friends a pure, loving friend, but the loss of her dear husband, *who can tell?* He sorrows in hope, and may God bless and watch over him, and when the feelings of loneliness entwine themselves around him, may Jesus, who can be touched with "the *feeling* of our infirmities," be abundantly present with him to impart aid and consolation. May the father and sisters of the deceased, who are far away, find true comfort in the promise of divine inspiration that "them also which sleep in Jesus will God bring with him." 1 Thess. 4: 14. The subject of the writer on her funeral occasion was—the influence of chastisement upon christian character, a means of divine consolation.

J. HOWELL.

FOREIGN NEWS.

GREAT BRITAIN.

A public meeting having reference to the American crisis was held in London on the 24th, Lord Shaftesbury presiding. The object of the meeting was to present a testimonial to Rev. Dr. Cheever of New York. The Doctor spoke strongly against the seceding States, and advocated the abolition of slavery as a duty incumbent on the Federal government.

The Shipping Gazette argues that the fate of the Collins steamer Pacific is solved by a memorandum found in a bottle picked up recently at the Hebrides, in which the writer named Wm. Graham, states that the ship was surrounded with icebergs and was going down.

The monster iron plated frigate Black Prince had made a highly satisfactory trial trip on the Clyde.

Sir Gambia Melville, for many years Secretary of the East India Company, is dead.

ITALY.

A decree has been published fixing the terms of the National loan in accordance with those already announced. The minimum price has not yet been named. A decree has also been published establishing a great book of the public debt of Italy.

Neapolitan dispatches continue to teem with acts of brigandage, pillage and murder on a great scale.

In the consistory at Rome on the 23d, the Pope pronounced a short allocution, in the course of which he declared himself grateful for the continued occupation of Rome by the French troops, but was sensible of the abuse which the enemies of order have made and will make of the painful act of France in recognizing the Kingom of Italy.

TURKEY.

Safetti Pacha, President of the Grand Council, has been dismissed, and is succeeded by Fuad Pacha.

Aaali Pacha has been definitely appointed Minister of Foreign Affairs.

Florence, July 26. A reactionary band has been formed at Toschanalla, and troops will be dispatched in order to prevent their crossing the frontier.

Paris, July 26. A dispatch received here from Constantinople, dated 25th inst., announces that the Sultan continues to effect reforms. It is promised to modify the personel of the Mudjirs, and to diminish their privileges and salaries. The Council of Justice has been purged and reorganized. On the occasion of a religious ceremony which the Sultan's son went through, Manrick Pacha made a speech which produced a good effect. The rations allowed to civil functionaries have been stopped. In consequence of a complaint from the French Embassy, the Levant Herald has been suspended for two months. General Ignatieff is expected tomorrow. He comes to congratulate the Sultan on his accession to the throne.

Turin, July 26 The Official Gazette of today says two individuals have been arrested for enlisting recruits for the Pontifical army.

Notices, &c.

Michigan Grove and Campmeeting.

The Lord willing, there will be a Grove and Campmeeting in the town of Holly, Oakland County, Michigan, to commence Sept 4th, 1861, and continue over Lord's day, and longer if thought proper. The meeting is to be held on the farm of Bro. Hiram Austin, five miles north and east of Holly Depot, situated on the Detroit and Milwaukie, R R, and about one and a half miles east of the plank road leading from Holly to the city of Flint. And now, my dear brethren and sisters throughout the State of Michigan, I wish to give you all a short, but warm and earnest invitation to come to this gathering of the saints. As this is the first meeting of the kind ever held in the State, we do hope and pray most fervently that all brethren and sisters who can possibly arrange their domestic affairs, will come with tents and provisions to the encampment, and spend a week with each other in a warm-hearted love feast. The times call for such an assemblage. The signs in the natural, moral and political world are agitating multitudes, and they are inquiring, "What things are coming on the earth?" The times are most eventful. Our blessed Savior is soon coming on the earth, and now is a good time, my brethren, to work for God, for one another and for perishing humanity around us. Come, then, to this meeting; come with warm hearts, come filled with and praying in the Holy Ghost; come with a zeal worthy of the hope you cherish; come with Jesus stamped upon your affections, come abundantly prepared to take care of yourselves and others. Come from Grand Blanc, Flint, Saginaw, Flushing, Davison, Richfield, Tyrone, Pleasant Valley, Ypsilanti, Nankin, Grand Rapids, Detroit. Come from all over the State. This is not a sectional meeting because of peculiar views, but it embraces all that love the Lord's appearing and want to be saved when Jesus appears. Come, one and all, to glorify God, and come so as to be on the ground at the commencement of the meeting; do not fail in this. Let our noble and enterprising Sisters take hold of this cause and we are sure of success, by the blessing of God. Brethren Wolverton, Anable, Jerome, Roberts, Skinner, Doty, Richards, Adams, Austin, Servis, and the church generally through that section, are alive for such a gathering.

We hope to see as many of our preaching brethren from the different parts of the State as can come, and this invitation does not exclude any out of the State. We hope that if any of the servants of Christ in other States, or coming from the east about that time, will arrange to attend this meeting.

In behalf of the church,

A. N. SEYMOUR.

The Maine Annual Advent Conference.

The next session of this Conference will be held in Yarmouth, (in the Institute occupied by the Advent Church) Wednesday, Sept. 11th, at 2 o'clock, P. M., and continue over the following Sunday. The brethren there intend to make ample provision for all the friends who attend. Those who come by cars, if on the Kennebec and Portland R. R., will leave the cars at Yarmouth Junction, about half a mile from the meeting. Those coming on the Waterville, Farmington, or Grand Trunk R. R., will leave at Yarmouth Station, a few rods from the meeting. Those coming from the Penobscot can take the boat to Portland, then the Grand R R., eleven miles to Yarmouth. Call on George W. Harvey, George Humphrey, and R. R. York. It will be a good place for another friendly greeting of the pilgrims in this time of trouble. It may be the last. We hope to see all the Advent ministers of Maine who can work and worship in harmony and union, and as many other such brethren and sisters as can well attend.

H. B. SEVEY, President.
I. C. WELLCOME, Secretary.

Richmond, Me., Aug. 1st, '61.

Conference.

The Northern Illinois Conference of Adventists will be held in Shabbona, at Shabbona Grove, west side, near Bro. Norton's, commencing Sept. 4th, at 7 o'clock, P. M., and continue over the following Sabbath. Bro. Chandler is expected with the New England mission tent. Provision will be made for those who cannot carry their provisions. All other preachers are invited to come. Come, dear brethren, in the name of the Lord, to labor for the salvation of men, for Jesus soon is coming.

H. G. MCCULLOCH,
Secretary of Conference.

☞ *Advent Herald*, please copy.

Campmeeting in Maine.

There will be a Campmeeting in Exeter, Me., near the old spot, by the Chamberlin meeting-house, commencing the first Monday in September next and continuing over the Sabbath. Brethren coming from the West by cars will stop at Newport, where there will be teams provided to convey them to the meeting. Those coming by water will come to Bangor, where they also will find teams in waiting. There will be a Boarding Tent on the ground to accommodate all who wish for board. We hope all who purpose to attend this meeting will be on the ground as early in the week as possible; and all who can will bring their tents and bedding as they will be very convenient for ourselves and for those who will not be able to bring them.

P. S. We shall meet the brethren on the steamboat wharf on the arrival of the first boat in the week, and if there are any who cannot come on that day, if they will inform us through the Crisis, or by private letter to D. E. Ireland, North Hermon, on what day they will be at Bangor, we will send a team for them.

In behalf of the brethren,

DANIEL E. IRELAND,
HOLIS COLE,
NELSON PATTEN,
} Committee.

Camp Meeting Notice.

The Annual Camp Meeting at Wilbraham will commence Monday, August 26th, and continue over the following Lord's day. It is expected that arrangements will be made with the various Rail Road companies, so that the fare will be reduced one half to those attending the meeting. Those of the friends who last year *subscribed* to help purchase the articles connected with the Boarding Department and to put the ground in order, who have not yet paid, are requested to forward the amount of their subscriptions, as soon as they can, to GEORGE T. ADAMS, 167 Hanover Street, Boston, Mass, the receipt of which will be acknowledged in the Crisis. Full particulars hereafter.

F. H. BERICK,
MILES GRANT,
GEO. T. ADAMS,
} Committee.

ESPECIAL BOOK NOTICE.
English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
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R. WENDELL, per order of
Publishing Committee.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Springfield, Mass............Sunday, Aug. 11.
GEORGE STORRS.

Cornish, N. H., at the Hemp Yard.........Aug. 11.
B. B. CHEDEL.

Portland, Me...........Aug. 11.
J. COUCH.

Prospect, Ct...........Aug. 11.
Rightville...........Aug. 18.
T. S. CANFIELD.

Clinton, Mass...........Aug. 11.
Griswoldville, Mass...........Aug. 15.
Savoy...........Aug. 16th, 17th, 18th.
Plainfield Pond...........Aug. 20th, 21st, 22d.
Plainfield (Bro. Thayer's)...........Aug. 23d.
Goshen...........Aug. 24th, 25th.
GEO. A. OTIS.

Starks, Me...........Aug. 11.
Bangor, Me...........Sunday, Aug. 18.
East Great Works...........Aug. 25.
D. A. JONES.

Litchfield Station, Ct...........Aug. 11.
Plymouth Hollow...........Aug. 13th, 14th.
Bristol...........Aug. 18.
New Britain...........Aug. 20.
Will Bro. Corban meet me at the depot in the afternoon train from Bristol?
Warehouse Point...........Aug. 22.
Springfield, Mass...........Aug. 25.
GEO. CHAMPLIN.

I propose to preach at London Ridge, N. H., Sabbaths August 11th and 18th, and several intervening evenings, if thought best.
Tuftonborough, (as Elder T. Piper may arrange,) from Tuesday, Aug. 20th to Sabbath 25th.
Will Bro. P. assist me as to appointments for Wolfborough from Aug. 27th to Sabbath Sept. 1st? Merideth Neck from Sept. 3d to Sabbath Sept. 8th.
G. W. BURNHAM.

Chichester, (where Bro. Edmonds may appoint) August 18th.
East Barnsted, Clark Meeting House.... Aug. 25th.
B. P. MANNING.

Griswoldville...........Sunday, Aug. 11.
C. GOODRICH.

Pine Tree school-house, North Salem, N. Y., Sunday, August 11th.
Bakerville, Ct...........Sunday, Aug. 18.
GEO. L. TEEPLE.

Belgrade (Baptist meeting-house)...........August 11.
Rome (Town House)...........August 18.
H. B. SEVEY.

Bristol, N. H., in the Town Hall..Sunday, Aug. 11.
T. M. PREBLE.

Winsted...........August 11.
J. K. BELLOWS.

Sebec...........Aug. 11.
Surry (North Bend)...........Aug. 18.
Surry (Morgan's Bay)...........Aug. 25.
Carmel, Me., Union Meeting House, Sunday, Sept. 1st.
THOMAS SMITH.

Hartford, Ct...........Sunday, August 11.
RUFUS WENDELL.

Business Matters.

The Treasurer of the "Wilbraham Camp Meeting Fund" acknowledges the payment of the following subscriptions:—

F. D. Barnes	$1.00
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Martha A. Edson	1.00
M. Sunderland	.50
H. F. Carpenter	1.00
Walter Pratt	1.00
Harriet Dana	5.00
Miles Grant	10.00

GEO. T. ADAMS, Treasurer.

Boston, Aug. 5th, 1861.

To Correspondents.

Abel R. White: Paid to No. 329.

Cash Receipts.

T Hardy, Jr., on account of Salem Brethren, $10.00; J P Bristol 319, 54 cts.; L Marsh p. pd., 330, $1.13; G W Young 338, $2.16; T E Chilson 312, $2.01; Jon. Allard 356, p. pd., $2.26, M L Lawrence, p. pd., 330, $1.13; N Mirick 306, 25 cts; Ivory Hazelton 330, $3 00.

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H. L. HASTINGS, 43 Weybosset St.,
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January, 1860.

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[illegible]

For the Crisis.

Psalms 119: 18.

"Lord, open thou mine eyes,"
Thy wondrous love to see,
Revealed to all who search thy word,—
The Savior died for me!

"Lord, open thou mine eyes,"
My sinful self to see;
Oh! let the covenant of thy wings
My refuge ever be.

"Lord, open thou mine eyes"
"What time I am afraid"
To read the promise of thy word,"—
"On me thy trust be staid."

"Lord, open thou mine eyes,"
When war's dread notes resound,
To see thine angel spirit bands
Encamped thy saints around.

"Lord, open thou mine eyes,"
When dark the storm appears,
To see "my Father at the helm,"
Whose wisdom quells my fears.

"Lord, open thou mine eyes,"
Lest in "temptation's hour"
I bring reproach upon thy cause,
O'ercome by Satan's power.

"Lord, open thou my eyes,"
From error's path to steer;
Upheld and guided by thy hand,
I'm safe from danger here.

"Lord, open thou mine eyes,"
When "fiery trials" come,
To see Love written on them all,
And say, "Thy will be done."

"Lord, open thou mine eyes"
To view thy presence nigh,
When earth and all its joys depart,
My summons comes to die.

"Lord, open thou mine eyes"
"To read my title clear"
To mansions in that kingdom blest,
Whose coming draweth near.

July, 1861. AMY.

For the Crisis.

"Who will Live Again?"

Before we enter this discussion, we wish it to be perfectly understood, that we have the most kindly feelings toward Bro. Preble, and all other brethren. Our prayer is, Lord, help us "to keep the unity of the Spirit in the bond of peace."

For brevity's sake, we shall use the letter "P" to distinguish Bro. Preble.

In the article to which P replied, we used the following language: "We are very anxious that some good brother would show us how he can maintain the reliving of the wicked dead, without doing one of two things, viz., affirm universal salvation, or give up the foundation of our whole system of interpretation, that the penalty of sin is literal death." P steps forward, (and I honor him for his promptness and candor,) and says, "In answer to Bro. C. I would just say, I think, on reflection, it will appear evident to all that *universal salvation* is clearly taught in the Scriptures." Let us try this.

What is salvation? "Preservation from destruction, danger, or great calamity."—Webster. Then "universal 'preservation from destruction' is clearly taught in the Scriptures." And this in the face of God's word, "All the wicked will he *destroy*." But P will say "This is after they are saved." Let us look at this "salvation" a moment. Suppose a man, having been sentenced to death for the crime of murder, is accosted by a doctor, thus: "My friend, I will *save* you." Hope emits its brightest ray on the face of the condemned. He eagerly asks, "How?" The doctor replies, "I am a good physician. After the sentence of the *law* is *executed* and you are *dead*, by my great skill I will restore you to life." The man dances for joy. He exults in this happy escape. He begins to pour forth his thanks to his kind preserver. But the doctor continues, "After I have restored you to life, I will kill you again." The poor victim of the *doctor's* (not the law's) cruelty *curses* him, and calls him MURDERER. Let any one consider this illustration and then deny that this is what P's "*salvation*" amounts to, if he can. If we were permitted to give it a name we should call it, (what it really is,) Double Damnation.

P says that *Christ* is the medium through which this equivocal salvation comes. If Christ had not come he must admit that *one* death would have satisfied the claims of justice. But Christ in coming as a Life-giver has also brought death in his train. This envelops Him in a new character. We can no longer say, "God sent *not* His Son into the world *to condemn* the world." Jesus, according to this view, *has actually brought* CONDEMNATION and DEATH with Him. "He that believeth not" is not only "condemned already," but there is *another* condemnation *in store* for him, *in*, *by*, and *through Jesus Christ alone*. Then "the Son of man" *has* "come to *destroy* men's lives." "Mark this; *damned* AFTER they have been raised from the dead."

We are afraid that P has been over anxious to find a meaning for 1 Tim. 4: 10. He says, "Christ the '*Savior of all men*, ESPECIALLY *of them that believe*.'" The text does not say so. It reads thus: "We trust in the living *God*, who is the Savior of all men, specially of those that believe." *Christ* is not mentioned. We shall discover the meaning of the passage by referring to other places. "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2: 3, 4. [illegible] His mercy He saved us."—Titus 3: 4, 5. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him."—1 John 4: 9. What does all this mean? Why, that "the living God" has provided a way of escape for us from sin and death, and He is willing that all should accept the proffered mercy, and come to the knowledge of the truth. For this purpose He has sent His Son "that whosoever believeth on Him" may "not perish," but "live through Him." Thus "God is the Savior of all men" inasmuch as He has provided a *way* of salvation; but he is "specially" the Savior "of those that believe" on the Lord Jesus Christ, because they will "live through Him." "How shall we escape, if we neglect so great salvation?"

We trust enough has been said to convince P that he cannot *logically* claim "salvation" for the wicked. We will now endeavor, briefly, to show that he has no *scriptural* right to use that word in connection with unbelievers. He admits there is no "universal salvation to holiness and life!" He is right in linking the words "holiness and life," for life is just as naturally the effect of holiness, as death is the effect of sin. But how can there be "*salvation*" without "*life?*" The Scriptures clearly teach us that the "wages of sin is death." Now to be *saved* from death *is to have life*. Will P please explain how any one can be *saved* from *death*, without *having life?* If he cannot do this, (and he certainly cannot) we trust that he will acknowledge "that he has no scriptural nor logical right to affirm universal salvation."

Having shown that P does *not* "affirm universal salvation," we proceed to notice what he *has* done. In our article we presented the two horns of a dilemma, *one* of which must be grasped by any one who "maintains the reliving of the wicked dead." P supposes that he has hold of the *first* horn, but, unfortunately, he has seized the *other*. Instead of "affirming universal salvation," he has "given up the foundation of our whole system of interpretation, that the penalty of sin is literal death."

Is the noun "death" singular or plural? Is there not a difference between "death" and "deaths"? But P identifies them if he says that the penalty of sin is "literal death." For he believes that the penalty is literal *deaths*, a "first literal death," and a "second literal death." God declared the penalty to Adam thus: "Thou shalt surely die." P's system would construe it, "Thou shalt surely die twice." Paul says "The wages of sin is death." P's view would force us to read "The wages of sin is deaths." In all candor, we would ask if he has not "given up the foundation that the penalty of sin is literal *death?*"

P speaks of "the first 'literal death,' or Adamic death." Is there any other literal death except Adamic death? We know of no other. "In Adam all die." We do not read in the word of God of any other source of death. Death is sown in the animal nature. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead," cannot "*die any more;* for they are equal unto the angels; and are the children of God, being the children of the resurrection."—Luke 20: 36. They who are raised from the dead have a "spiritual" nature. "Death hath no more dominion over" them. See 1 Cor. 15th ch. for a detailed account of the great resurrection scheme. "So also is the resurrection *of the dead*. There is a sowing in *dishonor;* there is a raising in *glory:* there is a sowing in *weakness;* there is a raising in *power:* there is sown a *natural (animal)* body; there is raised a *spiritual* body," etc.

Where then does this "second literal death" come from? Hath it a father? Who hath begotten it? Is it found in the Old Testament? Not a word of it. Is it found in the four gospels? Not a word of it. Is it found in Paul's epistles? Hastings' "Pauline Theology" was the means, under God, of confirming me in the belief that *death* is the future and eternal punishment of the unbeliever. The argument is irresistible. It prostrates the doctrine of eternal torment as the ark of God prostrated Dagon. The author remarks concerning Paul, "From such a man we should expect a corresponding exposition of Christian doctrine. He would not shun to declare the whole counsel of God. To him we look for a *full* and *perfect* exposition of *Christian doctrine*. If we find it not here, *we shall find it no where*. Now, mark how the "second literal death" falls before the above extract. Paul, who "kept back nothing that was profitable;" who "shunned not to declare all the counsel of God," does not *whisper* a word about any "second literal death." And here we take occasion to say, there is better ground for "eternal torment" in the Scriptures than for a "second literal death."

The phrase "second death" occurs only in the highly figurative and symbolic book of "The Revelation." [illegible] age of the Gospel dispensation, the people of God might know their latitude and longitude, and thus reckon with tolerable certainty their distance from the shore and heaven. It has been shamefully perverted from its legitimate use. It has been forced to teach doctrine, a thing that was not intended by its great Author. It has been literally, instead of figuratively interpreted. The 11th verse of the 14th chap. has been the theme of countless sermons, and by a base literal construction has been converted into a vehicle of the most atrocious fable that ever cursed Christendom. We, of all other men, ought to take warning from the follies of the past. We are justified in quoting whatever we find in the Apocalypse that harmonizes with the literal Scriptures, but we are not at liberty to raise *a system* of *Biblical* interpretation, on the solitary basis of the 20th of Revelation, especially, when we consider that its fulfillment is in the future. We may, or may not have the right view of that chapter. Time, which weighs all theories in its perfect balances, will tell the story. Meanwhile, let us take care, lest we "add to" or "take away from" that sublime and marvellous book.

If P wishes us to give an explication of the phrase "second death" that will harmonize with the view of "No future life to the wicked" we shall be pleased to do so. At present we leave it, pausing, however, to notice his closing remark. He says "I do not understand how any one can die a 'second death,' without being made *alive* from the *first death!*" To this we reply, We do not understand how "death and hell" can die a "second death" without *previously dying* the *first death!!!*

P has not only given up "literal death" as the penalty of sin, but he has also surrendered a point to the common enemy. He has yielded the position that literal "life" is the reward of the righteous. Have we not been battling, and are we not now battling with theologastricism (Pardon me, kind friend, I have read "Landis,") on this very point? They deny, and we as stoutly affirm, (God help us!) that "life" is to be literally understood. What then does P do with the following texts? "He that hath the Son hath life; he that hath not the Son of God *hath not life*." "He that believeth not the Son shall *not see life*." "*If thou wilt enter into life*, keep the commandments." "And ye will not come to me, that ye *might have life*." "Except ye eat the flesh of the Son of man, and drink His blood, ye have *no life in you*." "The letter killeth, but the *Spirit* giveth *life*."

We have gone far enough to show P his real position. He has *not* "affirmed universal salvation." When we said "universal salvation" we meant what we said. But he *has* "given up the foundation of our whole system of interpretation, that the penalty of sin is literal death."

"IN CHRIST SHALL ALL BE MADE ALIVE."

M. D. W. assaults two "points in" my "article bearing the above caption." I have not discovered any breach in the fortification, as a result of the attack. Let all take notice of the First Point. We spoke, in our article, of "the absurdity of bringing up the antediluvian world after they have literally 'perished.' (2 Pet. 3: 6.)" If the least idea of controversy had been in our mind, we should have written thus: "the absurdity existing in the supposition that the antediluvian world will ever live again, as they have literally perished." The rendering of M. D. W., however, is acceptable. She (I believe my reviewer is a lady) asks, "Is it an 'absurdity' to believe that such who have '*perished*' will live again?" We reply, it depends upon the meaning attached to the word "perished." In our article we used it in its *literal* sense. We said "*literally* perished." Our reviewer quotes three texts from the Old Testament to prove that "the just man perisheth." Now the word "perish," in those texts, *cannot* be *literally* understood, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should *not perish*, but have everlasting life." John 3: 15. Jesus says of the "just, good, and righteous," that "they shall *never perish*." John 10: 28. "If Christ be not raised * * then they also which are fallen asleep IN CHRIST are *perished*." "But now *is* Christ risen from the dead;" *consequently*, they are *not* "*perished*." 1 Cor. 15: 18, 20. We now answer the inquiry in the affirmative. It *is* "an 'absurdity' to believe that such who have '*perished*' will live again."

Second Point. In our article, we referred to "the inhabitants of Sodom and Gomorrah, who are 'set forth as an *example*, suffering the vengeance of *eternal fire*,' which utterly precludes the idea that they can ever exist again." To this M. D. W. objects, and asks, "If their destruction by eternal fire is their final end and punishment, how can it be more tolerable for them at the judgment than for Chorazin and Bethsaida?" As this objection has been answered by George Storrs, in his excellent essay, "Life from the Dead: or, the Righteous only will Live Again," we take the liberty of quoting his remarks.

"Sodom and Capernaum.—The texts which [illegible] examples will explain the principle of interpreting for all. Take that of Sodom and Capernaum.

"What is the subject? It is the judgment of certain cities. 'Thou Capernaum, which art exalted to heaven, shalt be brought down to hell'—*hades*—'for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day: but I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee'—Capernaum. Now observe, the day of judgment here spoken of is the day of Capernaum's visitation for its disregard of Jesus works.' Sodom was judged, overthrown, and did *not* 'remain until this day' in which Christ spoke; therefore judgment had been executed on that city. Now, what? The day of Capernaum's judgment was at hand, and it should be more intolerable than the infliction on Sodom. The day of judgment on Sodom was sudden and entire, at once. Capernaum's was protracted and covered a length of time; but, says Kitto, in his Biblical Literature, 'The denunciation *has been* so completely accomplished, that even the site of Capernaum is quite uncertain.'

"Such texts, then, have no reference to a *future* infliction on Sodom and other previously destroyed cities, but are only an emphatic expression of terrible judgment on cities thereafter to be visited, and who had disregarded the 'ensample' of Sodom's judgment."

As the remaining remarks of M. D. W. are an elaboration of the same argument presented in the previous Crisis by Bro. Preble, and as we have already joined issue with him, we shall close this article, after offering one of the many objections we have to her main argument.

She says, "The entire argument of the apostle in the 15th of Cor. is to establish, 1st, the resurrection of Jesus Christ; and 2d, the resurrection of all mankind." With the first proposition we agree; with the second, we do not. Verses 42–46 are a part of "the apostle's *entire* argument." "So also is the resurrection of the dead." Query. *All* mankind? Observe. "There is a sowing in corruption; there is a raising in incorruption." A raising of what? Ans. The dead who were sown. Now, if we say "all mankind" are included in this argument, what follows? Why, that "all mankind" are raised *incorruptible;* "all mankind" are raised *in glory;* "all mankind" are raised *in power;* "all mankind" are raised "*spiritual*" bodies. In a word. "all mankind" are saved, and saved eternally.

The mind of our sister will soon be relieved of the "abundance of Scriptures which" are supposed to "prove as conclusively the reliving of the wicked as of the righteous," if she will "carefully examine" the "*essay*" we have already mentioned. We do not say that it is "sufficient to convince every one who would be convinced at all," but we *do* say that any one who proposes to overthrow the argument, ought to prepare himself for the mightiest polemical conflict he ever experienced.

JOSEPH T. CURRY.

For the Crisis.

Is it not thus?

Christ does not reign upon the throne of David until all his enemies are put under his feet by the Father. For this reason the Son, when he comes, delivers up the kingdom to God, even the Father, that he may put down all rule, authority and power; for he (the Father) must reign till he hath put all enemies under Christ's feet. When he (Christ) delivers up the kingdom to God, then the Father takes his great power and reigns; consequently "the nations are angry," and thy wrath is come, "and the time of the dead, that they should be judged," and give reward. Showing the plain import and harmony of this text: "The seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world (by being delivered up to God) have become the kingdom of our Lord"; and when all rule and power, with the last enemy, death, are destroyed, then his Christ is crowned King on the throne, fulfilling,—"The Lord God shall give unto him the throne of his father David." "And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

This seems to harmonize with Jesus in his exposition of the parable of the tares and wheat; that both should grow together till the harvest; that the harvest is the end of the world, or age—this age. What is to be done then? "He shall send his angels, and they shall gather out of his kingdom all things that offend, and they that do iniquity." And if the devil offends or does iniquity, he must be among the all things, and casts them into a furnace of fire. Malachi and Peter's burning day is this furnace; in this age, all the tares, all that is offensive, go into the fire together. This fire makes clean work when Paradise begins to bloom. What next? "Then shall the righteous shine as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

This looks like strait work, and scriptural to me. The throne established, Christ seated upon it, his reign eternal, no end to the kingdom, earth restored, the saints take [illegible]

Selections.

From the Bible Examiner.

The Day of Rest.

A LECTURE BY REV. H. H. DOBNEY, ENGLAND.

(Concluded.)

THE RESULT OF THE WHOLE, then, is this, viz.: Omitting all reference to the Mosaic law, *as law*, and except as we may derive therefrom valuable ideas, and learn important lessons, and receive intimations worthy the most reverential pondering; we have three things:—

First:—The original "blessing and sanctifying" of the seventh day, as one of sacred and sweet repose, and in delightful remembrance of Creation, and of God as Creator.

Second:—The fact of the adoption, by the theocratic king for his peculiar people, of a day of most entire cessation from all work whatever; and which was designed in love to all classes, and out of especial compassion and tender mercy to servants and the laboring classes in general, and all cattle. In addition to the work of creation, there was now the national deliverance of Israel to be remembered, and other national mercies, and the peculiar relation of Jehovah as their King and Law-giver and God. So that, though the institution does not come to *us* precisely and formally as a command, it does come to us as a lesson of highest wisdom, and recommended by all the authority that can attach to the wisdom and goodness of God.

And, *Third:*—A "Lord's Day," in still happier commemoration of a redemption begun for a fallen world, (begun, I say, but in some respects also completed—completed, that is to say, in the person of the new Head of the race, the second Adam, who, as our Forerunner, rose triumphant over Death and entered into glory)—the day on which one in the likeness of man rose from the grave, and ascended into the pure and heavenly regions, thenceforth to "draw all men unto him." The first day of the week identifies itself, as it were, with the first of creation, instead of the last; in other words, as the original Sabbath was retrospective, ours is prospective; that was commemorative, ours anticipatory. We are not at the end of something that is past, but at the beginning of something that is future. We have the first day of a "new creation," and when its six days' work are ended, glorious indeed will be the "rest that remaineth for the people of God," when even "the creation also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8: 21. Towards that everlasting Sabbath, how earnestly are we exhorted to look, and for it diligently to labor! Heb. 4: 1–11.

Some Christians perhaps would still prefer to place the observance of the day on the ground of positive injunction, as safest. But truth alone is safe. And I confess that the high ground of a divine idea, and spiritual law, and Christian liberty, appears by far the highest. The full idea of the day of sacred rest, as deduced from the three facts I have brought out, remains in all its fullness, and fraught to overflowing with innumerable blessings. But, still, perhaps, some will deem that I leave much unsaid. They will ask for the word that should be spoken to both those who are piously anxious to see the day honored by the masses, and those who unhappily find no pleasure in the Christian's joyous rest and worship.

To the former, then, I respectfully submit, that the "desecration of the day" which is so sincerely deplored is not itself *the evil* to be lamented and remedied, but only one of the symptoms of it. The task to be achieved, or at least aimed at, is more difficult, even, than the obtaining of an outward decorum on the day which God, in Eden, blessed and sanctified. The many have to be won to God and holiness, to be attracted to religion, by plainer and happier evidences, that, in yielding their whole selves to the Lord we love, they would truly "find rest unto their souls," and "joy, and peace." "First make the tree good, and the fruit will be good also," said the Master, whose own way was to work from within, outward; whereas most moral and religious reformers have unwisely sought to work from without, inward. I do not think that to begin with enforcing a law of "Sabbath observance" is *the* method that heavenly wisdom points out. They who find no pleasantness in religion are repelled, rather than won, by all attempts to restrain their freedom of action in the few hours that, alone of all the week, so many of them can command. The real problem is, How to so gain their respect and confidence, so engraft on their minds the conviction that "wisdom's ways are ways of pleasantness," that they will of themselves do homage to "the beauty of holiness;" and long to be as we are, and yearn to share our manifest happiness? This is not the case at present, as is too evident. And I think we Christians have to become far more happy illustrations of the power of godliness to bless, ere they will say, "We will go with you, for we perceive that God is with you." But to begin with them by what they resent as an intrusive interference with their liberty and their chosen recreations, is, it humbly appears to me, "putting the cart before the horse," and pursuing a method the exact reverse of that which our Lord adopted. And this the more so, if the brief view I have but suggested of the real idea of the day be the true one, and Christianity be, indeed, a thing of spirit rather than letter, of "life" rather than of form.

And to the other class, I would as respectfully submit the following suggestions: Very few of God's laws are given us in writing, or come to us in the form of a command. We speak, e. g. of the laws of gravitation, heat, health, etc., and every body knows that if any of them be violated painful consequences result. These laws, however, have to be discovered by observation and experience and thought and reasoning. They are not written commands. They are not express injunctions. But not the less really are they laws, as all the world is agreed. Nor are they any the less operative for good, if observed, [illegible] Sabbath *law*, where there is no Sabbath *command*. The grateful and cheerful observance of one day in seven, as a season of holy rest from all work and secular labor—and from all recreation, too, that does not tend to promote the repose of both body and mind, and to further the intellectual, moral, and spiritual well-being of the individual and community—comes commended by the highest of all imaginable motives. For in Eden itself God blessed and sanctified it. To the Israelites it was "given" as a boon and blessing; and for fifteen hundred years it was a cardinal institution with that chosen and peculiar people, loved by all the good, honored by all the great, and earnestly enforced by all the true and noble prophet spirits among them. As a rigid and inflexible command, indeed, it is not imposed on us; but it would tax the rarest invention to conceive a happier, grander, or more beautiful boon, to a busy and overworked nation, than the law of one day in seven as a holy day. It is as important to secure it now as it ever was. Nay, in such an eager, restless, inordinately competitive age as this, it is far more imperatively required, as a universal mercy, than ever before in the history of the world.

If the private worship of God bring with it innumerable blessings, over-running and bedewing the soul, and stretching forward into the future and the infinite, how much additional advantage is there in social devotion, and the common worship of one God and Father, where "the rich and the poor meet together, and the Lord is the Maker of them all." England owes all to her deep religiousness and reverence, as the wisest of the continentals acknowledge. But the general public worship of God (on so many grounds indispensable) demands for its possibility, a general concurrence; and every man whose own conduct, if it were commonly adopted, would render the general religious observance of the day impossible or more difficult, is not only seriously injuring himself but acting perniciously on the nation at large. Surely then, nothing but extreme and most unworthy selfishness (unfraternal, as well as unpatriotic) would say to this, "I don't care!" For, as I have said; In the degree in which the reasons exist which have ever been alleged for the observance of the Sabbath, in that degree the sacred importance of regarding it as one of holy rest still stands as a reason, though not as an express enactment, as a spiritual, though not a verbal law. And though your personal liberty shall not be brought in question, yet neither must the liberty be infringed on of all those in whatever class, though the very humblest, who desire, in fellowship with their Father, to bless and sanctify a seventh day, and, in fellowship with His Son, to devote the Lord's day to holy purposes. The law of liberty is this: That no man's liberty to do, or not to do, shall trench upon any other man's equal liberty for the same. And I think this rule, if applied, will settle many practical questions that are being now agitated among us. If Christians have no right to exact from non-Christians, these latter have no right to exact upon the former.

God give us all true wisdom, and endow us with "the mind that was in Christ Jesus our Lord," and then we shall love as brethren, and God will be honored amongst us, and his laws and counsels be revered, and God will bless us, and ours shall be called a delightsome land, and England shall still be "THE LIGHT OF THE WORLD, AND THE SALT OF THE EARTH."

Religious Reading.

Any minister who will take the pains to investigate the matter, may learn some curious facts in regard to the supposed inability of christian families to supply themselves with religious reading. He may find two or even three daily secular prints in a household where no scrap from the religious press is seen. He may find centre-tables supplied with "Parlor Annuals," or "Christian offerings," or other expensive ornamental books, which are never read, if, indeed, worth reading; while the religious paper, at one-fourth of their expense, and of ten thousand-fold greater value, is more than can be afforded. He may find young men, and professors, too, whose cigars for one week would pay for the best religious paper in the land, yet living with no paper, and no knowledge of, or interest in, the advancement of religion, or truth, or civilization in the world. He may find young ladies of few educational advantages mourning over their want of opportunity for mental culture, but never dreaming of the fact that a well-read religious paper would do more for their real advancement than any amount of finery in dress or imitation of merely superficial accomplishments. May it not be safely said that no investment in tuition even, or in books (the Bible excepted,) can secure so great a good in proportion to the outlay, as the subscription price of an able religious paper?—*N. Y. Evangelist.*

A Brief Pastoral Charge.

I charge you, my young brother, to take care of your *Body*. Eat nothing which does not agree with your digestive apparatus—masticate it well—take regular and sufficient exercise daily—go to bed at 10 o'clock P. M.—and maintain "a prudent, cautious self-control" over your animal passions.

I charge you to take care of your *Mind*. Discipline and furnish it daily. "Let the word of God dwell in you richly with all wisdom." Make continual and choice additions to your store of knowledge—otherwise, constantly pouring out as you will be called to do, "your barrel will soon run emptyings."

I charge you to take care of your *Heart*. Keep it with all diligence. Be watchful and prayful. Unless the principle of grace implanted within you is kept vigorous and thriving, you will not be happy in your sacred calling, nor successful in it, nor be a fit example to christians, in charity, in faith and purity.

I charge you to take care of your *Doctrine*. Let it be that which was once delivered unto the saints—preserve it uncorrupted [illegible] tuary, and from house to house, "as the rain upon the grass, and as the dew upon the tender herb"—you will make full proof of your ministry, and when the chief Shepherd appears, will receive a crown of glory that fadeth not away. Amen.—*Hartford Religious Herald.*

"The Child is Father of the Man."

The late Dr. Spencer said that when he was a lad, his father gave him a little tree that had just been grafted. One day, in his father's absence, he let the colt into the garden, and the young animal broke off the graft. It was mended, however, on the following day, and continued to grow finely. Years passed, and young Spencer became a man and a minister. Some time after he became a pastor he made a visit to the old homestead where he spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead, there was a violent thunder-shower, and the wind blew fearfully. He rose early in the morning, and on going out found his tree lying prostrate upon the ground. The wind had twisted it off just where the colt broke it when it was a sapling. Probably the storm would not have broken it at all, if it had not been broken when it was small. It will usually be found that those who are grossly vicious in manhood, dropped a seed of vice in the morning of life; that the fallen youth who was religiously trained, and has become corrupt, broke off his connection with virtuous ways just where he did a very wicked thing in boyhood. Here is a fact to be pondered. The oldest man in the prison could not say that childhood and youth had no connection with his present condition. Perhaps he could point to the very day and hour when he decided his present character.

Christ not Silent.

Christ is not silent upon earth. He that has an ear for his voice, hears it in a variety of ways in every place. Witnessing for himself and his cause, he speaks at one time in obvious judgments, which he inflicts upon his foes; and at another, in tangible blessings and answers to prayers, with which he favors his friends. He speaks in the Sabbatic rest of soul which those enjoy who trust in him, as well as by the want of peace, the distressing care and fear of death, which are the lot of the ungodly. He speaks by the surprising confirmations which science, in its progress, is often involuntarily obliged to afford his Word; as well as by the manifold signs of the times, which manifest nothing but a literal fulfillment of his prophecies. By fresh revivals of his church, in spite of his enemies, who always begin to cry "Ichabod!" over her, he speaks within the bounds of Christendom, and bears witness in this heathen world, by new spiritual creations, which he wondrously calls into being, as of old, from apparently hopeless and worthless materials. Hence what we read in Psalm 19th literally becomes true: "There is no speech nor language where their voice is not heard. Their sound is gone forth through all the earth, and their words unto the end of the world."—*Krummacher.*

The Prayers of Slaves.

One of the most striking and affecting types of piety to be found among any people is that exhibited by the Christian slaves at the South. Their outward privations make them the richer in spiritual joys; the hardness of their earthly lot leads them to prize the more their heavenly hope. Their very ignorance gives often a touching simplicity to their prayers, and a childlike beauty to their trust in God. Such faith prevails with God; such humble cries enter the ear of the Lord of Sabbaoth, and are mightier than cabinets or armies. When the Israelites in Egypt sighed and cried to God by reason of their bondage, God heard their groaning and had respect unto them. The pious slaves of the South have long been praying for the day of their emancipation. They have never found in the Bible the doctrine that slavery was ordained of God for their good. They always long for freedom. They continually pray for it. Of late, under a vague impression that Mr. Lincoln's election would in some way work out their deliverance, they have prayed with renewed faith and fervor for the day of freedom. Of this a touching example is given in the pious preacher who was the first to take the benefit of the "contraband act." He reported that his people had long been watching and praying, and that "when they heard Massa Lincoln was 'lected, they knew the Lord was 'gwine to come; and when they heard that war was begun, they knew the Lord had come sartin." What a power is arrayed against our enemies, in the prayers of the slaves! "When He maketh inquisition for blood, he remembereth them. He forgetteth not the cry of the humble." Let us see to it that we place ourselves as a nation upon the side of these prevailing prayers, by assuming our whole responsibility for the oppressed, and working for their deliverance.—*Independent.*

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[illegible]

Over all matters not intended for publication, write PRIVATE.

For the Crisis.

Psalms 119 : 18.

"Lord, open thou mine eyes,"
Thy wondrous love to see,
Revealed to all who search thy word,—
The Savior died for me!

"Lord, open thou mine eyes,"
My sinful self to see;
Oh! let the covenant of thy wings
My refuge ever be.

"Lord, open thou mine eyes"
"What time I am afraid"
To read the promise of thy word,"—
"On me thy trust be staid."

"Lord, open thou mine eyes,"
When war's dread notes resound,
To see thine angel spirit bands
Encamped thy saints around.

"Lord, open thou mine eyes,"
When dark the storm appears,
To see "my Father at the helm,"
Whose wisdom quells my fears.

"Lord, open thou mine eyes,"
Lest in "temptation's hour"
I bring reproach upon thy cause,
O'ercome by Satan's power.

"Lord, open thou my eyes,"
From error's path to steer;
Upheld and guided by thy hand,
I'm safe from danger here.

"Lord, open thou mine eyes,"
When "fiery trials" come,
To see Love written on them all,
And say, "Thy will be done."

"Lord, open thou mine eyes"
To view thy presence nigh,
When earth and all its joys depart,
My summons comes to die

"Lord, open thou mine eyes"
"To read my title clear"
To mansions in that kingdom blest,
Whose coming draweth near

July, 1861. AMY

For the Crisis

"Who will Live Again?"

Before we enter this discussion, we wish it to be perfectly understood, that we have the most kindly feelings toward Bro. Preble, and all other brethren. Our prayer is, Lord, help us "to keep the unity of the Spirit in the bond of peace."

For brevity's sake, we shall use the letter "P" to distinguish Bro. Preble.

In the article to which P replied, we used the following language: "We are very anxious that some good brother would show us how he can maintain the reliving of the wicked dead, without doing one of two things, viz., affirm universal salvation, or give up the foundation of our whole system of interpretation, that the penalty of sin is literal death." P steps forward, (and I honor him for his promptness and candor,) and says, "In answer to Bro. C. I would just say, I think, on reflection, it will appear evident to all that *universal salvation* is clearly taught in the Scriptures." Let us try this.

What is salvation? "Preservation from destruction, danger, or great calamity."—Webster. Then "universal 'preservation from destruction' is clearly taught in the Scriptures." And this in the face of God's word, "All the wicked will he *destroy*." But P will say "This is after they are saved." Let us look at this "salvation" a moment. Suppose a man, having been sentenced to death for the crime of murder, is accosted by a doctor, thus: "My friend, I will *save* you." Hope emits its brightest ray on the face of the condemned. He eagerly asks, "How?" The doctor replies, "I am a good physician. After the sentence of the *law* is *executed* and you are *dead*, by my great skill I will restore you to life." The man dances for joy. He exults in this happy escape. He begins to pour forth his thanks to his kind preserver. But the doctor continues, "After I have restored you to life, I will kill you again." The poor victim of the *doctor's* (not the law's) cruelty *curses* him, and calls him MURDERER. Let any one consider this illustration and then deny that this is what P's "salvation" amounts to, if he can. If we were permitted to give it a name we should call it, (what it really is,) Double Damnation.

P says that *Christ* is the medium through which this equivocal salvation comes. If Christ had not come he must admit that *one* death would have satisfied the claims of justice. But Christ in coming as a Life-giver has also brought death in his train. This envelops Him in a new character. We can no longer say, "God sent *not* His Son into the world *to condemn* the world." Jesus, according to this view, *has actually brought* CONDEMNATION and DEATH with Him. "He that believeth not" is not only "condemned already," but there is *another* condemnation *in store* for him, *in*, *by*, and *through Jesus Christ alone*. Then "the Son of man" *has* "come to *destroy* men's lives." "Mark this; *damned* AFTER they have been raised from the dead."

We are afraid that P has been over anxious to find a meaning for 1 Tim. 4 : 10. He says, "Christ the '*Savior of all men*, ESPECIALLY *of them that believe*.'" *The text* does not say so. It reads thus: "We trust in the living *God*, who is the Savior of all men, specially of those that believe." *Christ* is not mentioned. We shall discover the meaning of the passage by referring to other places. "For this is good and acceptable in the sight of *God* our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." [illegible]

His mercy He saved us."—Titus 3 : 4, 5. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him."—1 John 4 : 9. What does all this mean? Why, that "the living God" has provided a way of escape for us from sin and death, and He is willing that all should accept the proffered mercy, and come to the knowledge of the truth. For this purpose He has sent His Son "that whosoever believeth on Him" may "not perish," but "live through Him." Thus "God is the Savior of all men" inasmuch as He has provided a *way* of salvation, but he is "specially" the Savior "of those that believe" on the Lord Jesus Christ, because they will "live through Him." "How shall we escape, if we neglect so great salvation?"

We trust enough has been said to convince P that he cannot *logically* claim "salvation" for the wicked. We will now endeavor, briefly, to show that he has no *scriptural* right to use that word in connection with unbelievers. He admits there is no "universal salvation to holiness and life!" He is right in linking the words "holiness and life," for life is just as naturally the effect of holiness, as death is the effect of sin. But how can there be "*salvation*" without "*life*?" The Scriptures clearly teach us that the "wages of sin is death." Now to be *saved* from death *is to have life*. Will P please explain how any one can be *saved* from *death*, without *having life*? If he cannot do this, (and he certainly cannot) we trust that he will acknowledge "that he has no scriptural nor logical right to affirm universal salvation."

Having shown that P does *not* "affirm universal salvation," we proceed to notice what he *has* done. In our article we presented the two horns of a dilemma, *one* of which must be grasped by any one who "maintains the reliving of the wicked dead." P supposes that he has hold of the *first* horn, but, unfortunately, he has seized the *other*. Instead of "affirming universal salvation," he has "given up the foundation of our whole system of interpretation, that the penalty of sin is literal death."

Is the noun "death" singular or plural? Is there not a difference between "death" and "deaths"? But P identifies them if he says that the penalty of sin is "literal death." For he believes that the penalty is literal *deaths*, a "first literal death," and a "second literal death." God declared the penalty to Adam thus: "Thou shalt surely die." P's system would construe it, "Thou shalt surely die twice." Paul says "The wages of sin is death." P's view would force us to read "The wages of sin is deaths." In all candor, we would ask if he has not "given up the foundation that the penalty of sin is literal *death*?"

P speaks of "the first 'literal death,' or Adamic death." Is there any other literal death except Adamic death? We know of no other. "In Adam all die." We do not read in the word of God of any other source of death. Death is sown in the animal nature. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead," cannot "*die any more*, for they are equal unto the angels, and are the children of God, being the children of the resurrection."—Luke 20 : 36. They who are raised from the dead have a "spiritual" nature. "Death hath no more dominion over" them. See 1 Cor. 15th ch. for a detailed account of the great resurrection scheme. "So also is the resurrection *of the dead*. There is a sowing in *dishonor*; there is a raising in *glory*: there is a sowing in *weakness*, there is a raising in *power* there is sown a *natural (animal)* body; there is raised a *spiritual* body," etc.

Where then does this "second literal death" come from? Hath it a father? Who hath begotten it? Is it found in the Old Testament? Not a word of it. Is it found in the four gospels? Not a word of it. Is it found in Paul's epistles? Hastings' "Pauline Theology" was the means, under God, of confirming me in the belief that *death* is the future and eternal punishment of the unbeliever. The argument is irresistible. It prostrates the doctrine of eternal torment as the ark of God prostrated Dagon. The author remarks concerning Paul, "From such a man we should expect a corresponding exposition of Christian doctrine. He would not shun to declare the whole counsel of God. To him we look for a *full* and *perfect* exposition of *Christian doctrine*. If we find it not here, *we shall find it no where*. Now, mark how the "second literal death" falls before the above extract. Paul, who "kept back nothing that was profitable;" who "shunned not to declare all the counsel of God," does not *whisper* a word about any "second literal death." And here we take occasion to say, there is better ground for "eternal torment" in the Scriptures, than for a "second literal death."

The phrase "second death" occurs only in the highly figurative and symbolic book of "The Revelation." The book was not given to teach *doctrine*. (By "doctrine," we mean all that relates to personal salvation and condemnation.) [illegible]

age of the Gospel dispensation, the people of God might know their latitude and longitude, and thus reckon with tolerable certainty their distance from the shore and heaven. It has been shamefully perverted from its legitimate use. It has been forced to teach doctrine, a thing that was not intended by its great Author. It has been literally, instead of figuratively interpreted. The 11th verse of the 14th chap. has been the theme of countless sermons, and by a base literal construction has been converted into a vehicle of the most atrocious fable that ever cursed Christendom. We, of all other men, ought to take warning from the follies of the past. We are justified in quoting whatever we find in the Apocalypse that harmonizes with the literal Scriptures, but we are not at liberty to raise *a system* of *Biblical* interpretation, on the solitary basis of the 20th of Revelation, especially, when we consider that its fulfillment is in the future. We may, or may not have the right view of that chapter. Time, which weighs all theories in its perfect balances, will tell the story. Meanwhile, let us take care, lest we "add to" or "take away from" that sublime and marvellous book.

If P wishes us to give an explication of the phrase "second death" that will harmonize with the view of "No future life to the wicked" we shall be pleased to do so. At present we leave it, pausing, however, to notice his closing remark. He says "I do not understand how any one can die a 'second death,' without being made *alive* from the *first death!*" To this we reply, We do not understand how "death and hell" can die a "second death" without *previously dying* the *first death!!!*

P has not only given up "literal death" as the penalty of sin, but he has also surrendered a point to the common enemy. He has yielded the position that literal "life" is the reward of the righteous. Have we not been battling, and are we not now battling with theologastricism (Pardon me, kind friend, I have read "Landis,") on this very point? They deny, and we as stoutly affirm, (God help us!) that "life" is to be literally understood. What then does P do with the following texts? "He that hath the Son hath life; he that hath not the Son of God *hath not life*." "He that believeth not the Son shall *not see life*." "*If thou wilt enter into life*, keep the commandments." "And ye will not come to me, that ye *might have life*." "Except ye eat the flesh of the Son of man, and drink His blood, ye have *no life in you*." "The letter killeth, but the *Spirit* giveth *life*."

We have gone far enough to show P his real position. He has *not* "affirmed universal salvation." When we said "universal salvation" we meant what we said. But he *has* "given up the foundation of our whole system of interpretation, that the penalty of sin is literal death."

"IN CHRIST SHALL ALL BE MADE ALIVE."

M. D. W. assaults two "points in" my "article bearing the above caption." I have not discovered any breach in the fortification, as a result of the attack. Let all take notice of the First Point. We spoke, in our article, of "the absurdity of bringing up the antediluvian world after they have literally 'perished' (2 Pet. 3 : 6.)" If the least idea of controversy had been in our mind, we should have written thus: "the absurdity existing in the supposition that the antediluvian world will ever live again, as they have literally perished." The rendering of M. D. W., however, is acceptable. She (I believe my reviewer is a lady) asks, "Is it an 'absurdity' to believe that such who have '*perished*' will live again?" We reply, it depends upon the meaning attached to the word "perished." In our article we used it in its *literal* sense. We said "*literally* perished." Our reviewer quotes three texts from the Old Testament to prove that "the just man perisheth." Now the word "perish," in those texts, *cannot* be *literally* understood, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should *not perish*, but have everlasting life." John 3 : 15. Jesus says of the "just, good, and righteous," that "they shall *never perish*." John 10 : 28. "If Christ be not raised * * then they also which are fallen asleep IN CHRIST are *perished*." "But now *is* Christ risen from the dead," *consequently*, they are *not* "*perished*." 1 Cor. 15 : 18, 20. We now answer the inquiry in the affirmative. It *is* "an 'absurdity' to believe that such who have '*perished*' will live again."

Second Point. In our article, we referred to "the inhabitants of Sodom and Gomorrah, who are 'set forth as an *example*, suffering the vengeance of *eternal* fire,' which utterly precludes the idea that they can ever exist again." To this M. D. W. objects, and asks, "If their destruction by eternal fire is their final end and punishment, how can it be more tolerable for them at the judgment than for Chorazin and Bethsaida?" As this objection has been answered by George Storrs, in his excellent essay, "Life from the Dead: or, the Righteous only will Live Again," we take the liberty of quoting his remarks.

"Sodom and Capernaum.—The texts which make a contrast, in the case of different cities, in the day of judgment, some which had been overthrown and others were yet inhabited, are supposed to show [illegible]

amples will explain the principle of interpreting for all. Take that of Sodom and Capernaum.

"What is the subject? It is the judgment of certain cities. 'Thou Capernaum, which art exalted to heaven, shalt be brought down to hell'—*hades*—'for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day: but I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee'—Capernaum. Now observe, the day of judgment here spoken of is the day of Capernaum's visitation for its disregard of Jesus works.' Sodom was judged, overthrown, and did *not* 'remain until this day' in which Christ spoke; therefore judgment had been executed on that city. Now, what? The day of Capernaum's judgment was at hand, and it should be more intolerable than the infliction on Sodom. The day of judgment on Sodom was sudden and entire, at once. Capernaum's was protracted and covered a length of time; but, says Kitto, in his Biblical Literature, 'The denunciation *has been* so completely accomplished, that even the site of Capernaum is quite uncertain.'

"Such texts, then, have no reference to a *future* infliction on Sodom and other previously destroyed cities, but are only an emphatic expression of terrible judgment on cities thereafter to be visited, and who had disregarded the 'ensample' of Sodom's judgment."

As the remaining remarks of M. D. W. are an elaboration of the same argument presented in the previous Crisis by Bro. Preble, and as we have already joined issue with him, we shall close this article, after offering one of the many objections we have to her main argument.

She says, "The entire argument of the apostle in the 15th of Cor is to establish, 1st, the resurrection of Jesus Christ, and 2d, the resurrection of all mankind." With the first proposition we agree; with the second, we do not. Verses 42–46 are a part of "the apostle's *entire* argument." "So also is the resurrection of the dead." Query. *All* mankind? Observe. "There is a sowing in corruption; there is a raising in incorruption." A raising of what? Ans. The dead who were sown. Now, if we say "all mankind" are included in this argument, what follows? Why, that "all mankind" are raised *incorruptible*, "all mankind" are raised *in glory*; "all mankind" are raised *in power*; "all mankind" are raised "*spiritual*" bodies. In a word, "all mankind" are saved, and saved eternally.

The mind of our sister will soon be relieved of the "abundance of Scriptures which" are supposed to "prove as conclusively the reliving of the wicked as of the righteous," if she will "carefully examine" the "*essay*" we have already mentioned. We do not say that it is "sufficient to convince every one who would be convinced at all," but we *do* say that any one who proposes to overthrow the argument, ought to prepare himself for the mightiest polemical conflict he ever experienced.

JOSEPH T. CURRY.

For the Crisis.

Is it not thus?

Christ does not reign upon the throne of David until all his enemies are put under his feet by the Father. For this reason the Son, when he comes, delivers up the kingdom to God, even the Father, that he may put down all rule, authority and power; for he (the Father) must reign till he hath put all enemies under Christ's feet. When he (Christ) delivers up the kingdom to God, then the Father takes his great power and reigns; consequently "the nations are angry," and thy wrath is come, "and the time of the dead, that they should be judged," and give reward. Showing the plain import and harmony of this text: "The seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world (by being delivered up to God) have become the kingdom of our Lord"; and when all rule and power, with the last enemy, death, are destroyed, then his Christ is crowned King on the throne, fulfilling,—"The Lord God shall give unto him the throne of his father David." "And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

This seems to harmonize with Jesus in his exposition of the parable of the tares and wheat; that both should grow together till the harvest; that the harvest is the end of the world, or age—this age. What is to be done then? "He shall send his angels, and they shall gather out of his kingdom all things that offend, and they that do iniquity." And if the devil offends or does iniquity, he must be among the all things, and casts them into a furnace of fire. Malachi and Peter's burning day is this furnace; in this age, all the tares, all that is offensive, go into the fire together. This fire makes clean work when Paradise begins to bloom. What next? "Then shall the righteous shine as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

This looks like strait work, and scriptural to me. The throne established, Christ seated upon it, his reign eternal, no end to the kingdom, earth restored, the saints take it and possess it forever and ever. Glory be to God. Immortality has begun. [illegible]

Selections.

From the Bible Examiner.

The Day of Rest.

A LECTURE BY REV. H. H. DORSEY, ENGLAND.

(Concluded.)

THE RESULT OF THE WHOLE, then, is this, viz.: Omitting all reference to the Mosaic law, *as law*, and except as we may derive therefrom valuable ideas, and learn important lessons, and receive intimations worthy the most reverential pondering; we have three things:—"

First:—The original "blessing and sanctifying" of the seventh day, as one of sacred and sweet repose, and in delightful remembrance of Creation, and of God as Creator.

Second:—The fact of the adoption, by the theocratic king for his peculiar people, of a day of most entire cessation from all work whatever; and which was designed in love to all classes, and out of especial compassion and tender mercy to servants and the laboring classes in general, and all cattle. In addition to the work of creation, there was now the national deliverance of Israel to be remembered, and other national mercies, and the peculiar relation of Jehovah as their King and Law-giver and God. So that, though the institution does not come to *us* precisely and formally as a command, it does come to us as a lesson of highest wisdom, and recommended by all the authority that can attach to the wisdom and goodness of God.

And, *Third*:—A "Lord's Day," in still happier commemoration of a redemption begun for a fallen world, (begun, I say, but in some respects also completed—completed, that is to say, in the person of the new Head of the race, the second Adam, who, as our Forerunner, rose triumphant over Death and entered into glory)—the day on which one in the likeness of man rose from the grave, and ascended into the pure and heavenly regions, thenceforth to "draw all men unto him." The first day of the week identifies itself, as it were, with the first of creation, instead of the last; in other words, as the original Sabbath was retrospective, ours is prospective; that was commemorative, ours anticipatory. We are not at the end of something that is past, but at the beginning of something that is future. We have the first day of a "new creation," and when its six days' work are ended, glorious indeed will be the "rest that remaineth for the people of God," when even "the creation also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. 8 : 21. Towards that everlasting Sabbath, how earnestly are we exhorted to look, and for it diligently to labor! Heb. 4 : 1–11.

Some Christians perhaps would still prefer to place the observance of the day on the ground of positive injunction, as safest. But truth alone is safe. And I confess that the high ground of a divine idea, and spiritual law, and Christian liberty, appears by far the highest. The full idea of the day of sacred rest, as deduced from the three facts I have brought out, remains in all its fullness, and fraught to overflowing with innumerable blessings. But, still, perhaps, some will deem that I leave much unsaid. They will ask for the word that should be spoken to both those who are piously anxious to see the day honored by the masses, and those who unhappily find no pleasure in the Christian's joyous rest and worship.

To the former, then, I respectfully submit, that the "desecration of the day" which is so sincerely deplored is not itself *the evil* to be lamented and remedied, but only one of the symptoms of it. The task to be achieved, or at least aimed at, is more difficult, even, than the obtaining of an outward decorum on the day which God, in Eden, blessed and sanctified. The many have to be won to God and holiness, to be attracted to religion, by plainer and happier evidences, that, in yielding their whole selves to the Lord we love, they would truly "find rest unto their souls," and "joy, and peace." "First make the tree good, and the fruit will be good also," said the Master, whose own way was to work from within, outward; whereas most moral and religious reformers have unwisely sought to work from without, inward. I do not think that to begin with enforcing a law of "Sabbath observance" is *the* method that heavenly wisdom points out. They who find no pleasantness in religion are repelled, rather than won, by all attempts to restrain their freedom of action in the few hours that, alone of all the week, so many of them can command. The real problem is, How to so gain their respect and confidence, so engraft on their minds the conviction that "wisdom's ways are ways of pleasantness," that they will of themselves do homage to "the beauty of holiness;" and long to be as we are, and yearn to share our manifest happiness? This is not the case at present, as is too evident. And I think we Christians have to become far more happy illustrations of the power of godliness to bless, ere they will say, "We will go with you, for we perceive that God is with you." But to begin with them by what they resent as an intrusive interference with their liberty and their chosen recreations, is, it humbly appears to me, "putting the cart before the horse," and pursuing a method the exact reverse of that which our Lord adopted. And this the more so, if the brief view I have but suggested of the real idea of the day be the true one, and Christianity be, indeed, a thing of spirit rather than letter, of "life" rather than of form.

And to the other class, I would as respectfully submit the following suggestions: Very few of God's laws are given us in writing, or come to us in the form of a command. We speak, e. g. of the laws of gravitation, heat, health, etc., and every body knows that if any of them be violated painful consequences result. These laws, however, have to be discovered by observation and experience and thought and reasoning. They are not written commands. They are not express injunctions. But not the less really are they laws, as all the world is agreed. Nor are they any the less operative for good, if observed, or for evil if violated. And thus within the sphere of religion also, and social [illegible]

Sabbath *law*, where there is no Sabbath *command*. The grateful and cheerful observance of one day in seven, as a season of holy rest from all work and secular labor—and from all recreation, too, that does not tend to promote the repose of both body and mind, and to further the intellectual, moral, and spiritual well-being of the individual and community—comes commended by the highest of all imaginable motives. For in Eden itself God blessed and sanctified it. To the Israelites it was "given" as a boon and blessing; and for fifteen hundred years it was a cardinal institution with that chosen and peculiar people, loved by all the good, honored by all the great, and earnestly enforced by all the true and noble prophet spirits among them. As a rigid and inflexible command, indeed, it is not imposed on us; but it would tax the rarest invention to conceive a happier, grander, or more beautiful boon, to a busy and overworked nation, than the law of one day in seven as a holy day. It is as important to secure it now as it ever was. Nay, in such an eager, restless, inordinately competitive age as this, it is far more imperatively required, as a universal mercy, than ever before in the history of the world.

If the private worship of God bring with it innumerable blessings, over-running and bedewing the soul, and stretching forward into the future and the infinite, how much additional advantage is there in social devotion, and the common worship of one God and Father, where "the rich and the poor meet together, and the Lord is the Maker of them all." England owes all to her deep religiousness and reverence, as the wisest of the continentals acknowledge. But the general public worship of God (on so many grounds indispensable) demands for its possibility, a general concurrence; and every man whose own conduct, if it were commonly adopted, would render the general religious observance of the day impossible or more difficult, is not only seriously injuring himself but acting perniciously on the nation at large. Surely then, nothing but extreme and most unworthy selfishness (unfraternal, as well as unpatriotic) would say to this, "I don't care!" For, as I have said; In the degree in which the reasons exist which have ever been alleged for the observance of the Sabbath, in that degree the sacred importance of regarding it as one of holy rest still stands as a reason, though not as an express enactment, as a spiritual, though not a verbal law. And though your personal liberty shall not be brought in question, yet neither must the liberty be infringed on of all those in whatever class, though the very humblest, who desire, in fellowship with their Father, to bless and sanctify a seventh day, and, in fellowship with His Son, to devote the Lord's day to holy purposes. The law of liberty is this: That no man's liberty to do, or not to do, shall trench upon any other man's equal liberty for the same. And I think this rule, if applied, will settle many practical questions that are being now agitated among us. If Christians have no right to exact from non-Christians, these latter have no right to exact upon the former.

God give us all true wisdom, and endow us with "the mind that was in Christ Jesus our Lord," and then we shall love as brethren, and God will be honored amongst us, and his laws and counsels be revered, and God will bless us, and ours shall be called a delightsome land, and England shall still be "THE LIGHT OF THE WORLD, AND THE SALT OF THE EARTH."

Religious Reading.

Any minister who will take the pains to investigate the matter, may learn some curious facts in regard to the supposed inability of christian families to supply themselves with religious reading. He may find two or even three daily secular prints in a household where no scrap from the religious press is seen. He may find centre-tables supplied with "Parlor Annuals," or "Christian offerings," or other expensive ornamental books, which are never read, if, indeed, worth reading; while the religious paper, at one-fourth of their expense, and of ten thousand-fold greater value, is more than can be afforded. He may find young men, and professors, too, whose cigars for one week would pay for the best religious paper in the land, yet living with no paper, and no knowledge of, or interest in, the advancement of religion, or truth, or civilization in the world. He may find young ladies of few educational advantages mourning over their want of opportunity for mental culture, but never dreaming of the fact that a well-read religious paper would do more for their real advancement than any amount of finery in dress or imitation of merely superficial accomplishments. May it not be safely said that no investment in tuition even, or in books (the Bible excepted,) can secure so great a good in proportion to the outlay, as the subscription price of an able religious paper?—*N. Y. Evangelist.*

A Brief Pastoral Charge.

I charge you, my young brother, to take care of your *Body*. Eat nothing which does not agree with your digestive apparatus—masticate it well—take regular and sufficient exercise daily—go to bed at 10 o'clock P. M.—and maintain "a prudent, cautious self-control" over your animal passions.

I charge you to take care of your *Mind*. Discipline and furnish it daily. "Let the word of God dwell in you richly with all wisdom." Make continual and choice additions to your store of knowledge—otherwise, constantly pouring out as you will be called to do, "your barrel will soon run emptyings."

I charge you to take care of your *Heart*. Keep it with all diligence. Be watchful and prayful. Unless the principle of grace implanted within you is kept vigorous and thriving, you will not be happy in your sacred calling, nor successful in it, nor be a fit example to christians, in charity, in faith and purity.

I charge you to take care of your *Doctrine*. Let it be that which was once delivered unto the saints—preserve it uncorrupt—faithfully preach it in season, out of season—contend earnestly for it—and see that your flock be rooted and grounded in it. [illegible]

tuary, and from house to house, "as the rain upon the grass, and as the dew upon the tender herb"—you will make full proof of your ministry, and when the chief Shepherd appears, will receive a crown of glory that fadeth not away. Amen.—*Hartford Religious Herald.*

"The Child is Father of the Man."

The late Dr. Spencer said that when he was a lad, his father gave him a little tree that had just been grafted. One day, in his father's absence, he let the colt into the garden, and the young animal broke off the graft. It was mended, however, on the following day, and continued to grow finely. Years passed, and young Spencer became a man and a minister. Some time after he became a pastor he made a visit to the old homestead where he spent his boyhood. His little sapling had become a large tree, and was loaded with apples. During the night after his arrival at the homestead, there was a violent thunder-shower, and the wind blew fearfully. He rose early in the morning, and on going out found his tree lying prostrate upon the ground. The wind had twisted it off just where the colt broke it when it was a sapling. Probably the storm would not have broken it at all, if it had not been broken when it was small. It will usually be found that those who are grossly vicious in manhood, dropped a seed of vice in the morning of life; that the fallen youth who was religiously trained, and has become corrupt, broke off his connection with virtuous ways just where he did a very wicked thing in boyhood. Here is a fact to be pondered. The oldest man in the prison could not say that childhood and youth had no connection with his present condition. Perhaps he could point to the very day and hour when he decided his present character.

Christ not Silent.

Christ is not silent upon earth. He that has an ear for his voice, hears it in a variety of ways in every place. Witnessing for himself and his cause, he speaks at one time in obvious judgments, which he inflicts upon his foes; and at another, in tangible blessings and answers to prayers, with which he favors his friends. He speaks in the Sabbatic rest of soul which those enjoy who trust in him, as well as by the want of peace, the distressing care and fear of death, which are the lot of the ungodly. He speaks by the surprising confirmations which science, in its progress, is often involuntarily obliged to afford his Word; as well as by the manifold signs of the times, which manifest nothing but a literal fulfillment of his prophecies. By fresh revivals of his church, in spite of his enemies, who always begin to cry "Ichabod!" over her, he speaks within the bounds of Christendom, and bears witness in this heathen world, by new spiritual creations, which he wondrously calls into being, as of old, from apparently hopeless and worthless materials. Hence what we read in Psalm 19th literally becomes true: "There is no speech nor language where their voice is not heard. Their sound is gone forth through all the earth, and their words unto the end of the world."—*Krummacher.*

The Prayers of Slaves.

One of the most striking and affecting types of piety to be found among any people is that exhibited by the Christian slaves at the South. Their outward privations make them the richer in spiritual joys, the hardness of their earthly lot leads them to prize the more their heavenly hope. Their very ignorance gives often a touching simplicity to their prayers, and a child-like beauty to their trust in God. Such faith prevails with God; such humble cries enter the ear of the Lord of Sabbaoth, and are mightier than cabinets or armies. When the Israelites in Egypt sighed and cried to God by reason of their bondage, God heard their groaning and had respect unto them.

The pious slaves of the South have long been praying for the day of their emancipation. They have never found in the Bible the doctrine that slavery was ordained of God for their good. They always long for freedom. They continually pray for it. Of late, under a vague impression that Mr. Lincoln's election would in some way work out their deliverance, they have prayed with renewed faith and fervor for the day of freedom. Of this a touching example is given in the pious preacher who was the first to take the benefit of the "contraband act." He reported that his people had long been watching and praying, and that "when they heard Massa Lincoln was 'lected, they knew the Lord was 'gwine to come; and when they heard that war was begun, they knew the Lord had come sartin." What a power is arrayed against our enemies, in the prayers of the slaves! "When He maketh inquisition for blood, he remembereth them. He forgetteth not the cry of the humble." Let us see to it that we place ourselves as a nation upon the side of these prevailing prayers, by assuming our whole responsibility for the oppressed, and working for their deliverance.—*Independent.*

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 308. BOSTON, WEDNESDAY, AUGUST 14, 1861. VOL. XIII. NO. 23.

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☞ THE CRISIS is devoted to the exposition of all Bible truth, especially, the doctrine of the immediate, personal coming and reign of Christ on the earth, holiness of heart, the unconscious state of the dead, their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page

For the Crisis.

Hasten Thee Onward!

Hasten thee onward, old Time, in thy flight,
Bear me to regions of endless delight,
Onward, still onward, where storms never fall,
Where on our fond hopes shall ne'er rest a pall;
Where comes no dark cloud to shroud the glad day
Where lies no serpent trail cross our pathway,
Where with bright blossoms no thorns ever grow,
Our hearts piercing so!

On, on with fleetness, nor pause in thy way,
I am so longing for dawning of day!
Longing to cease me from this mortal strife,
Longing to drink of the waters of life,
Longing to range through those amaranth bowers,
Measured my stay by those unending hours;
Longing to sit me at Jesus' feet,
My joy all complete!

O onward hast'ning, how joyful the word!
Now is the conflict—then the reward,
Now the heart throbbings, by keen anguish prest,
Then the deep calmness of unending rest.
Here all the dimness, the darkness of night,
There shall the Lamb be our glorious light,
Here now as pilgrims we ever must roam,
Then all, all at home!

Here oft we languish, bound long years by pain,
There never more is felt the dread chain;
Here death prevaileth on every hand,
He enters never in that happy land
Then haste thee onward, all on fleetest wing!
Christ, our beloved, the glad morning bring
That wakens the sleepers, and gathers his own
To that glorious home! CAROLINE HILL.

South Sodus, 1861

For the Crisis.

A SERMON,

Delivered in Chapman (large) Hall, Boston, Sunday morning, July 7th, 1861,

BY ELD. F. B. MORGAN.

EPH 3: 14-19.—"Filled with the fullness of God."

The one work of the entire economy of grace is, the saving, sanctifying and exalting men to fellowship and unity with God. (1 John 1: 3.) Morally and spiritually, this is effected in this life by receiving "with meekness the engrafted word," (Jas. 1. 21) "by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3: 5.) But physically, at the period of the translation and resurrection of the saints, where they shall be clothed with "glory, honor, and immortality."

This is accomplished by God's coming down to man, by the incarnate Word—"MADE FLESH" and dwelling among us. And surely, had not God condescended to come to our relief we must have perished, for who could ascend up to him! The doctrine of the incarnation of the Son of God has doubtless vastly more in it than is commonly supposed. It is not only the root and foundation of the entire fabric of christianity, but of every ministry and ordinance of the church. It pleased the Father that "in Him should ALL FULLNESS DWELL,"—"For in Him dwelleth all the fullness of the God-head bodily." (Col. 1 19; 2. 9.) And though there can be but one "only begotten Son of God," yet Christ being made flesh—partaker of our nature—we may hence, by the invisible workings of the life of God, (Eph. 4 18,) be made one with him. It is with such an arrangement in mind that we can understand the meaning of the apostle when he saith, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. 1: 9.) "That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Phil. 3: 16.) And again: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to *the church, which is his body*—THE FULNESS OF HIM THAT FILLETH ALL IN ALL." (Eph. 1: 18-23.) But once more, out of the immense amount of Scripture bearing upon this point. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent me." (John 17: 20, 21.) "I in them, and thou in me." (v. 23.)

This is realized by the Holy Ghost, proceeding from the Father and the Son, entering and abiding with the church. Hence the language of Christ "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. (John 16: 7.) Also the command to "not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me: For John truly baptized with water; but ye shall be baptized of the Holy Ghost not many days hence." (Acts 1: 4, 5.)

Coeval with this was the bestowment of gifts, which were to become the channels through which, in the normal state of the church, this divine life was to flow. Wherefore it is written, "When he ascended up on high he led captivity captive, and gave gifts unto men." Eph. 4: 8.) The sequel is this: God, proposing to do a work for man, is pleased to work through means,—intermediately. As in the communication of the natural life, so God imparts spiritual life according to fixed laws. As for example. Let us pray for the heathen, yet we are in no wise assured that this alone will avail any thing. The reason is this: It hath "pleased" God by the foolishness of preaching to save those that believe," (1 Cor 1. 21), and being so ordained, no other means could possibly supersede this first arrangement of God. And so after the first outpouring of the Holy Spirit,—first upon the Jews and then upon the Gentiles,—we are never informed that the same grace was exhibited except "according to the measure of the gift of Christ," (Eph 4 7.) God choosing to work through the instrumentality of living men. And indeed it could not be otherwise, for it was for such and amongst such Christ came into the world. His church is built—a holy temple—of lively stones—living men. The great principles of the economy of grace are embodied in the Gospels, while the Acts of the Apostles and the Epistles serve to illustrate the practical operation of those principles when deposited in the hearts of a living generation. And of this one of two things must be conceded—either that christianity was not fairly illustrated in the first generation of christians, or else, that its organic and normal actings must compare with those of the apostolic times when as fairly brought to bear upon human nature now.

The principles of christianity we fully know. And although it is for taking heed to the doctrines that the church laid her foundation stones, and cemented them with her blood, this was only because of the practical tendency and effect of these principles when brought into intimate contact with the consciences of men. Against principles most men of the world, even indolent christians, have little to say. There is to such men nothing particularly alarming in what you believe, be you a heretic, infidel, or Turk. And the same statement is true reversed. But it is when these principles are pressed upon the hearts of men—living, responsible men—that their sympathy or opposition is fully developed. Pure christianity is pre-eminently a practical matter. Our Lord said, "My Father worketh hitherto, and I work," (John 5: 17), and we are "workers together with him." (2 Cor. 6: 1.) But how can men work without God! "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (Ps. 127: 1.) In other words, how can we enjoy God's blessings and at the same time repudiate the instrumentality through which he proposes to communicate them to us? How is the church to be "filled with the fullness of God" and at the same time refuse his governance? How can we have a New Testament church without the New Testament plan—both as relates to its external form and its internal life! Or, to illustrate the question in hand—how, in the animal economy, can the brain, heart, lungs, or muscles, contribute their quota to the unit-life of the body, so long as they do not perform their several functions? So in the church of God. If he has placed therein ministries and ordinances for her well-being, is it reasonable to suppose that her well-being can as well be promoted without them? I hesitate not to say most emphatically, *No.*

The ordinances placed for the development and nourishing of this divine life, are Baptism and the Lord's Supper. The ministries were Apostles, Prophets, Evangelists, with Pastors and Teachers, which were severally appointed by God. See Eph. 4: 7-14. To these may be added Deacons, elected by the church, but ordained by Apostles.

The office of Apostle was that of an Elder in the church universal—ministering Christ's rule therein, setting in order churches, directing in worship and the right use of ordinances, ordaining ministries, laying on hands for conferring the gift of the Holy Ghost, and together constituted the visible centre of unity to the church.

The office of the New Testament Prophet was not so much for foretelling future events, as for present illumination, being the utterance of God's mind upon a point in question. Or, as says a writer upon this subject,* "The essence of their gift was *supernatural utterance in the power of the Spirit*, whether in predicting future events, in designating men to holy offices, in opening the Scriptures, or in speaking to 'edification, exhortation and comfort.'" (See Acts 13: 1, 2; 15: 28, 32, 16: 6; 20: 23; 1 Tim. 1: 18; Eph. 3: 5; John 16: 14.) This was in accordance with the promise that in the last days the Spirit should be "poured out upon all flesh, and your sons and your daughters shall prophecy." (Acts 2: 17.) Of all that was said by the prophets dwelling at Jerusalem, Antioch, and Ceserea, (Acts 11: 27; 13: 1, 21: 8, 9), we have but little recorded doubtless for the reason that the most they said did not belong to the New Testament, but was simply for the time then being. And because the Holy Ghost which spoke through them, was to abide with the church forever.

The office of Evangelist was that of one going everywhere, preaching the word, convincing, converting, and gathering into Christ's fold those that were without.

The office of Pastor was that of the under-shepherd, whose duty it was to look after Christ's sheep and tend his fold.

While such were the primary organs of the church imparted by the pouring forth of the Holy Ghost, yet the divine manifestations were not limited here, but flowed on until all hearts fitted for its reception were made partakers of its heavenly influences, and were all moved by the one Spirit, after the ordering of God, according to their several gifts. "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." And thus with psalms and hymns and spiritual songs, the church as the body of Christ continued to the "edifying of itself in love." Thus it was visibly manifest that God was with them. *Thus they* were "filled with the fullness of God." As God was in Christ, *so* was Christ manifested in his church.

But the question arises, was this to continue throughout this dispensation the constitutional and abiding means of the church's being "filled with the fullness of God," and of her manifesting it to the world? I answer: show us any other way, who can? The church is "the body of Christ, and the members in particular." And "God hath set the members [gifts] in the body, every one, as it hath pleased Him." (1 Cor 12: 18.) And not a single organic member, or gift, (for gifts he is speaking of,) can be removed without, according to the language of the figure, maiming the body of Christ. But is it said these precious gifts of Christ have been lost, and yet Christ has been with the church and prospered her! I know the gifts here enumerated have fallen into obscurity if not out of existence, but alas! what prosperity has the church had without them? The darkness of the twelve hundred and sixty years that came as the result of what we call "the great apostacy" we well know and feel. And what has protestantism done except by agitation and revolution, ever and anon with paroxysms of agony giving birth to a new sect which were striving for some lost gem of the ancient church, but in their turn acknowledging they were not strictly after the apostolic plan. Yet who, who of all the sects will not admit that that church should expect to be most blessed that was most perfectly after the New Testament order! But are these divine gifts lost? So was Paradise! but whose was the fault? If so, does not the sin lie at the door of the church?

But I am persuaded we must not concede too much upon this point. The declaration and promise of Christ was made unqualifiedly—"I am with you alway [every day, even unto the end of the world." I know that He has been with His church much as he that was "wounded in the house of his friend,"—that his Spirit has been grieved, and quenched, and he hindered in his merciful dispensations; yet he has not been, and will not be without a seed to serve him, with whom he will abide after the manner he best can. But organically—in his person, and consequently in his corporate body, Christ is "the same yesterday, to-day, *and forever*." He is yet (1.) the Apostle and High Priest of our profession; (2.) the Prophet like unto Moses; (3.) the blessed Evangelist who dispenses the gospel to the poor; and (4.) the sympathizing Pastor, Shepherd, and Counsellor or teacher. He is such to the church, however much they may grieve his Spirit, because the church (his church) is one with him.

I have long been persuaded, and am happy to say, upon every becoming occasion, that I firmly believe there is nothing that constitutionally, expressly, or implicitly teaches that the New Testament pattern of christianity and of the church should not be sufficient to the end of this dispensation.

But do I hear you say, "Fanaticism," "Mormonism." My brother, let me warn you that you be not deceived by that subterfuge of the devil. Mormonism has long since proved itself with all abominable things to be a spue out of hell, however many honest men it may have ensnared notwithstanding. It is among the devil's grand counterfeits, but at the same time demonstrates to us the true coin is somewhere.

Why should we fear to interest ourselves and speak out upon a subject fraught with so mighty practical interest to the church at this present time, so long as we can say, "Thus it is written"! Who can tell how much our Lord desired to make a Luther, a Knox, and a Wesley, apostles to the people of their generation? Who, familiar with modern ecclesiastical history has not seen that utterances evidently from God—like those, as we may suppose, of the New Testament prophetic office—were heard again and again—in Scotland particularly, and also in England, and somewhat in this country! Did you ever read the Life of the Rev. William Brownwell, and not feel there was a demonstration of the willingness of God to impart gifts and blessings to his church, as anciently, if they would only receive them! But I know again, that "spiritual things are spiritually discerned"—that these things are not for any but those whose whole being is upon God's altar, who desire to dwell in the innermost temple of God. And I doubt not the time has come, fully come, when it shall be manifest that "the Lord, he is God." Satan, with all deceivableness and his wonted diabolical energy, is threatening to deceive the world. Jannes and Jambres must have somewhat to meet. See 2 Tim 3. God must have, yes, and thanks be to his name, will have a seed to witness for him. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59: 19.) Satanic lies must be met with Divine truth, and a satanic spirit with a Divine Spirit. "The Spirit and the Word agree." The Word of God *is the sword of the Spirit*. With these, the Word and the Spirit, we are fully armed.

My brethren, we are living hard on to the end of this age. The hosts of sin are marshalled, and are pressing on. The church of God are called upon to come up to the help of the Lord, to the help of the Lord against the mighty. Angels are spectators. Soldier of the cross, will you slumber in your tent?

"Up, O up, then, drowsy soldier!
Worlds are charging to the shock."

Already are we in the "latter rain." The harvest will soon be upon us. Shall we not lift up and put in their places the stones of God's temple. Help, Lord, for thou knowest thy servants take pleasure in the stones of Zion, and favor the dust thereof. Let us arise to pluck souls from the burning, and make ready a people prepared for the Lord. And in our last witness to the world, let it be seen that God is true; that his promises fail not; and that now, as at the beginning, his church knows the love of Christ that passeth knowledge, and as then, is now again FILLED WITH THE FULLNESS OF GOD. Amen.

* Rev. W. W. Andrews.

For the Crisis.

From Eld. J. Parry.

BRO. WENDELL:—I send you an article in the Christian Intelligencer, on the "Final Doom of the Wicked"; on which, if you will allow me, I will make a few remarks. I am glad that "rumor" has of late brought this subject before the public, and that "the ministry of the evangelical church" begin to feel the power of truth. I had feared that the three P's that rule the world, Pride, Prejudice, and Popularity, had so blinded the popular churches, in these last days, as to effectually shut out the light of God's word on the "final doom of the wicked"; but it seems, by the remarks of "W.," that we may hope for better things; and that some of the evangelical ministry begin to discover that God means what he says, and says what he means, when he declares that "the soul that sinneth it shall die"; and that "all the wicked he will destroy." The doctrine of the final destruction of all who do wickedly has, it seems, even in the eyes of "W," "some semblance of truth"; and he acknowledges that "some of the fathers" believed it; so it is not quite so new a doctrine as some would try to persuade us. So far, so good, from such a source, we are thankful for small favors, and yet live in hope of greater.

I perfectly agree to another sentiment advanced, namely: "that all error is insidious, and will give color to all the preaching and work of a minister of Christ. We have seen the truth of this remark exemplified on a large scale in the unscriptural and heathen dogma of "the immortality of the soul." This one first lie of the serpent in Eden has been the fruitful source of nearly all the false systems of religion that have pervaded the world for so many ages. Hero worship, purgatory, eternal torture, invocation of saints, going to heaven at death, and ancient and modern Spiritualism, all live, and move, and have their being in this most pernicious error, which is not to be found in the word of God, which declares that He only hath immortality, and the only way to obtain this inestimable blessing is by patient continuance in well doing, faith in Christ as the life-giver, and by a resurrection from the dead, at the revelation of the Son of God from heaven.

"W." says, "the belief of the church has been, and is, that the wicked, body and soul, shall be destroyed, not merely, but destroyed in hell *forever and ever*!" This is just what we believe and preach, and for this we have been denounced as infidels and atheists by the very churches we are now told are of like faith! Is it possible that the God of this world can so bewilder the understanding as to invent eternal misery out of such language as this? If so, then it is in vain to use argument—language has no power to convey literal truth—the word of God is turned into cunningly devised fables, and when Paul says the wicked "shall be punished with everlasting destruction from the presence of the Lord," he means no such thing, but just the opposite. If God in his word does not mean what he *says*, I am surely not obliged to believe what he *does not* say, and thus contradict his word, and make him a liar. For my part, I wish not to go to the judgment of the great day with a lie in my right hand. Let God be true, if all men and devils prove liars; a plain and clear "Thus saith the Lord," is worth more than all human creeds, though they may be covered with the dust of ages—they will prove *dark ages*.

"W." says —"Certainly, no reasonable man can attempt to maintain that cessation of existence is equivalent to everlasting punishment." I answer, can any "reasonable" man maintain that death is no punishment? The Bible says, "The wages of sin is death."—this is the penalty—not pain or torment, but death. Now if from this penalty there is no reprieve, no resurrection, no future life, then it is an everlasting punishment, just as much as eternal life is an everlasting reward. The one loses just as much as the other gains—eternal life. Is not this an endless loss? "W." seems to think that all motive for repentance would cease, if the fear of endless torture did not keep it alive. If he speaks from his own experience in this case, I fear his repentance needs to be repented of,—his religion is mere slavish fear, and will not stand the trial that shall try every man's work of what sort it is. My Bible tells me that the *goodness* of God leads men to repentance, and that *filial* fear is alone acceptable to God. It was in mercy, and not in wrath, that God shut man from the tree of life, lest he should eat and live for ever a sinner. The mercy of God endureth forever, but he retaineth not his anger forever, because he delighteth in mercy,—to say that God does retain his anger for ever, as the popular theology teaches, is to contradict the word of God, and make it of none effect by human tradition.

It is passing strange that "W." and the rest of his school, should *steal* one of our strongest texts to prove the utter destruction of the wicked, and constantly use it to prove the contrary. "Gehenna, where their worm dieth not, and their fire is not quenched," was well understood by the Jews to be the place where all the filth of the city of Jerusalem was cast out to be destroyed by fire; and what the fire did not consume the worms did. An unquenchable fire is a consuming and destroying fire; not to torment them, but to *burn* them up, and leave neither root nor branch. I wish it were possible for the readers of the Christian Intelligencer, and other kindred papers, to see the flimsy arguments and flat contradictions to the word of God that are made use of to bolster up the soul-revolting doctrine of endless torment, so derogatory to the character of God, as a being full of love and mercy, and which, instead of being a means of conversion, as "W." assumes, is, without doubt, the cause of much of the infidelity and hardness of heart that, in these last days, so lamentably prevails, both in the church and in the world. I thank God for deliverance from this dark abyss. J. PARRY.

The following is the article referred to by Bro. Parry:—

Final Doom of the Wicked.

It has been rumored of late, and perhaps with truth, that the doctrine of the final annihilation of the wicked is received to an increasing extent by the ministry of the evangelical Church. All error is insidious in its approaches, as it usually is in its influence upon the soul of its recipient, and the attention and alarm of all who are set for the defence of the truth should be aroused at even the suspicion of its presence in the house of God. A doctrinal error will, without his knowledge, give color to all the preaching and work of a minister of Christ. He cannot hide its effect, but like the ointment of the right hand, it bewrayeth itself. The doctrine in question has some semblance of the truth, and is therefore all the more dangerous.

Our first remark upon it is, that it is contrary to the standards of all evangelical christians, and to the voice of the church of Christ in all ages, as she has interpreted the word of her Master and of his apostles; and while we may not plead prescription as a ground of faith, we certainly have a right to claim that the belief of the great body of the faithful in a doctrine for eighteen centuries is presumptive evidence that it is to be found in the Sacred Scripture. The belief of the church has been, and is, that the wicked, body and soul, shall be *destroyed*, not merely, but *destroyed* in hell *forever and ever*. That some of the fathers held to the annihilation of the wicked is admitted, but their opposition to the general faith served but to make it more conspicuous.

Our second remark is, that the doctrine of annihilation lowers *infinitely* one of the sanctions of the divine law; it makes that punishment to be temporal which the word of God declares to be eternal. Certainly, no reasonable man can attempt to maintain that cessation of existence is equivalent to everlasting *punishment*. The very idea of endless retribution supposes consciousness upon the part of the being who pays the penalty for violating law. Upon the contrary supposition, it would follow that the felon who dies in prison suffers everlasting punishment, because he never escapes from his imprisonment, and with equal propriety we might declare that we all of us suffered everlasting punishment before our creation, as we were then without life or light or joy.

Our third remark is, that this doctrine destroys one of the most powerful motives by which God appeals to the conscience of man. The "forever and ever" which the New Testament makes positive, the annihilationist makes negative. It is plain that according to this doctrine, the final judgment by whose sentence he is to be annihilated soul and body, is the last thing to be feared by the transgressor. Beyond that, there is nothing to do him harm; he is where Job longed to be in the anguish of his soul, at rest with kings and counsellors, where the prisoners rest together, and hear not the voice of the oppressor. Eternity is no longer a word of meaning or power to the guilty; nay, to the souls now under the wrath of God, the judgment day is to be longed for as the great day of deliverance. Many a sinner has in this world, under the power of conscience, in the anguish of conviction of sin, sighed for annihilation; how much more must they who are in despair long for the day when their inexpressible pains shall cease, and they shall sink into an eternal sleep! What must the effect of such an error be upon the wicked? Who will assert that the prospect of annihilation, of *ceasing to be conscious* of good or ill, is as a motive to restrain from evil, to be compared with the tremendous prospect of *existence* under the wrath of God? The Epicurean managed to be very comfortable in view of the former—"Let us eat and drink, for to-morrow we die"—but who ever found peace in his guilt, under the conviction of the existence of an eternal hell?

One of the most overwhelming revelations of the Bible (and to these revelations we are shut up in regard to the future,) is that the wicked shall not cease to be, but they are cast into Gehenna, where their worm dieth not, and their fire is not quenched. How can the evident meaning of such a passage be explained away? We are asked, How will you explain the peculiar terms employed to express the doom of the wicked, such as death, destruction, perishing, etc? and the reply is not difficult, for if God is to employ human language, he will select that which answers nearest the whole truth, parts of which only we can here grasp. Death is used in various senses in the Scripture, nor are we aware that in any case it means annihilation. Destruction has likewise various meanings, "O Israel! thou hast *destroyed* thyself, but in me is thy help." Where words are thus used in different senses, it is plain that we are to arrive at their meaning by comparing Scripture with Scripture, and by comparing them with the great established principles of the Divine word; and one of these first principles is that man is immortal; that the righteous and the wicked are alike to come forth from their graves, each to be judged, each to have a destiny beyond the judgment. Vengeance, like mercy, is seen stretching on into eternity, the wrath of God still *abiding* on the unbelieving through the ages of ages. W.

"A man's pride shall bring him low: but honor shall uphold the humble in spirit."

"Every word of God is pure; he is a shield unto them that put their trust in him."

For the Crisis.

This Do and Live.

Let your *Bible* be the talisman that shall actuate you in all manner of circumstances. Let it be the whole groundwork of Christian faith and practice. Accept no opinion from professed Christians whose precept does not comport favorably with the admonitions of Jesus. If they will not receive you because of dissenting opinions, love them, but keep clear of their unwarranted bigotry. If they love not their Bro. whom they have seen, "how can they love God whom they have not seen?" If their love is not diffusive beyond the circle of their ministerial court, they certainly are lacking in that important element *Christian charity*. Such have not the "spirit of Christ." Better be "fools for Christ's sake," than hazard eternal life on the altar of religious innovation. The whole struggle is to attain a home in our *Redeemer's kingdom*, not to gratify every whimsical dogma of church practice. If they deem *eternal life* less of an individual concern than church polity, remember *He* says:—"He that rejecteth *me*, and receiveth not my sayings, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day." Act in reference to salvation by keeping clear of *popular worship*. Go where the body and blood of Christ are freely and indiscriminately offered to all who follow meekly in the footsteps of their illustrious Lord.

If immortality is worth anything at all,—if it is the last pre-eminent element of God's beneficence to dying men,—if the crowning glory of man's hopes is an unending future life of peace, why need the restrictions of the gospel conflict with the most dignified pursuit of the human mind? To believe on the Lord Jesus Christ, is to be saved. No ceremonious law can ever advance us in grace or perfect us for our Redeemer's kingdom. A simple faith in Christ abrogates all formal ceremonies and elaborate argument, for the more practical belief of Jesus and him crucified. To be fully acquainted with this truth, is to act with an eye single to the glory of God. But when, for the establishment of religious tolerance, feigned pieces of merchandise in the shape of petty maxims and theological sentiments are allowed to be the decalogue of Christian faith, then it is that the body of Christ is rent in fragments, and the tressel work of the pyramidal edifice of Christianity is in ruins.

It is too bad! God calls us home. He says: "I love them that love me; and they that seek me early shall find me." But to quarrel to inaugurate a deadly feud through the manner of serving God, is destructive to the plan of salvation. LORD JESUS, deliver *me* from the thraldom of this venemous principle. It makes no difference to *me*, if I am only saved! but such is human nature, that among *Christians even* religious opposition cannot be borne, and I fear I may, inadvertently or otherwise, throw myself into this whirlpool of evil. Let us humbly pray that a perfect knowledge of the *truth* may direct our conversation in the spirit of Christ with resistless power. I have long since become weaned from the perishable frivolities of this thoughtless, truthless life, and only so far as earthly necessities compel me to indulge in them do I take a part. Another world, brighter and more fair—sinless and more true—is offered me free as God's mountain air. Shall I not accept it? Is there anything too great or dear for me to sacrifice, that I may, when the angel in dark livery hovers over me on noiseless wing, go to sleep with my fathers with an unfaltering hope of a glorious resurrection? O, no, I cannot believe it.

Brethren, this is my hope. It is the silvery chain that girdles my life of dispassionate appeal for the salvation of a lost world. It is true I differ from some of my Advent friends on one or two minor doctrinal points; and through what I deemed a spirit of forbearance, I have not hesitated to avow my sincere belief: but I need not suffer repudiation at the hands of my Christian kindred for this dissenting opinion. Why should I? I love Christ and his appearing, and how much or little I may deviate from the general doctrine of the Adventists concerning the order of the resurrection, I can say with dear Bro. O. F. Hudson, "*they must rest satisfied.*" My opinion is my own, as derived from the Bible, and until I am convinced of an error (if this be one) by the WORD OF GOD, no human logic can dislodge me from my position.

And now let me say, I am by no means exempt from the ironical [illegible] of former (so called) religious friends. I chose to believe what I deemed the truth, and in so doing I [illegible] (if it was a sacrifice)—all [illegible] relations which I desire to [illegible] me and my fellow men. I was [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Hasten Thee Onward!

Hasten thee onward, old Time, in thy flight,
Bear me to regions of endless delight;
Onward, still onward, where storms never fall,
Where on our fond hopes shall ne'er rest a pall;
Where comes no dark cloud to shroud the glad day
Where lies no serpent trail cross our pathway;
Where with bright blossoms no thorns ever grow,
Our hearts piercing so!

On, on with fleetness, nor pause in thy way,
I am so longing for dawning of day!
Longing to cease me from this mortal strife,
Longing to drink of the waters of life,
Longing to range through those amaranth bowers,
Measured my stay by those unending hours;
Longing to sit me at Jesus' feet,
My joy all complete!

O onward hast'ning, how joyful the word!
Now is the conflict—then the reward;
Now the heart throbbings, by keen anguish prest,
Then the deep calmness of unending rest.
Here all the dimness, the darkness of night,
There shall the Lamb be our glorious light;
Here now as pilgrims we ever must roam,
Then all, all at home!

Here oft we languish, bound long years by pain,
There never more is felt the dread chain;
Here death prevaileth on every hand,
He enters never in that happy land.
Then haste thee onward, all on fleetest wing!
Christ, our beloved, the glad morning bring
That wakens the sleepers, and gathers his own
To that glorious home! CAROLINE HILL.
South Sodus, 1861.

For the Crisis.

A SERMON,

Delivered in Chapman (large) Hall, Boston, Sunday morning, July 7th, 1861,

BY ELD. P. B. MORGAN.

EPH. 3: 14-19.—"Filled with the fullness of God."

The one work of the entire economy of grace is, the saving, sanctifying and exalting men to fellowship and unity with God. (1 John 1: 3.) Morally and spiritually, this is effected in this life by receiving "with meekness the engrafted word," (Jas. 1: 21) "by the washing of regeneration, and renewing of the Holy Ghost." (Titus 3: 5.) But physically, at the period of the translation and resurrection of the saints, where they shall be clothed with "glory, honor, and immortality."

This is accomplished by God's coming down to man; by the incarnate Word—"MADE FLESH" and dwelling among us. And surely, had not God condescended to come to our relief we must have perished, for who could ascend up to him! The doctrine of the incarnation of the Son of God has doubtless vastly more in it than is commonly supposed. It is not only the root and foundation of the entire fabric of christianity, but of every ministry and ordinance of the church. It pleased the Father that "in Him should ALL FULLNESS DWELL,"—"For in Him dwelleth all the fullness of the God-head bodily." (Col. 1: 19; 2: 9.) And though there can be but one "only begotten Son of God," yet Christ being made flesh—partaker of our nature—we may hence, by the invisible workings of the life of God, (Eph. 4: 18,) be made one with him. It is with such an arrangement in mind that we can understand the meaning of the apostle when he saith, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." (1 Cor. 1: 9.) "That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Phil. 3: 16.) And again: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body—THE FULLNESS OF HIM THAT FILLETH ALL IN ALL." (Eph. 1: 18-23.) But once more, out of the [illegible] of Scripture bearing upon this point. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent me." (John 17: 20, 21.) "I in them, and thou in me." (v. 23.)

This is realized by the Holy Ghost, proceeding from the Father and the Son, entering and abiding with the church. Hence the language of Christ: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. (John 16: 7.) Also the command to "not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me: For John truly baptized with water; but ye shall be baptized of the Holy Ghost not many days hence." (Acts 1: 4, 5.)

Coeval with this was the bestowment of gifts, which were to become the channels through which, in the normal state of the church, this divine life was to flow. Wherefore it is written, "When he ascended up on high he led captivity captive, and gave gifts unto men." Eph. 4: 8.) The sequel is this: God, proposing to do a work for man, is pleased to work through means,—intermediately. As in the communication of the natural life, so God imparts spiritual life according to fixed laws. As for example: Let us pray for the heathen, yet we are in no wise assured that this alone will avail any thing. The reason is this: It hath "pleased God by the foolishness of preaching to save those that believe;" (1 Cor. 1: 21); and being so ordained, no other means could possibly supersede this first arrangement of God. And so after the first outpouring of the Holy Spirit,—first upon the Jews and then upon the Gentiles,—we are never informed that the same grace was exhibited except "according to the measure of the gift of Christ," (Eph. 4: 7,) God choosing to work through the instrumentality of living men. And indeed it could not be otherwise, for it was for such and amongst such Christ came into the world. His church is built—a holy temple—of lively stones—living men. The great principles of the economy of grace are embodied in the Gospels; while the Acts of the Apostles and the Epistles serve to illustrate the practical operation of those principles when deposited in the hearts of a living generation. And of this one of two things must be conceded—either that christianity was not fairly illustrated in the first generation of christians, or else, that its organic and normal actings must compare with those of the apostolic times when as fairly brought to bear upon human nature now.

The principles of christianity we fully know. And although it is for taking heed to the doctrines that the church laid her foundation stones, and cemented them with her blood, this was only because of the practical tendency and effect of these principles when brought into intimate contact with the consciences of men. Against principles most men of the world, even indolent christians, have little to say. There is to such men nothing particularly alarming in what you believe, be you a heretic, infidel, or Turk. And the same statement is true reversed. But it is when these principles are pressed upon the hearts of men—living, responsible men—that their sympathy or opposition is fully developed. Pure christianity is pre-eminently a practical matter. Our Lord said, "My Father worketh hitherto, and I work," (John 5: 17), and we are "workers together with him." (2 Cor. 6: 1.) But how can men work without God! "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (Ps. 127: 1.) In other words, how can we enjoy God's blessings and at the same time repudiate the instrumentality through which he proposes to communicate them to us? How is the church to be "filled with the fullness of God" and at the same time refuse his governance? How can we have a New Testament church without the New Testament plan—both as relates to its external form and its internal life! Or, to illustrate the question in hand—how, in the animal economy, can the brain, heart, lungs, or muscles, contribute their quota to the unit-life of the body, so long as they do not perform their several functions? So in the church of God. If he has placed therein ministries and ordinances for her well-being, is it reasonable to suppose that her well-being can as well be promoted without them? I hesitate not to say most emphatically, *No.*

The ordinances placed for the development and nourishing of this divine life, are Baptism and the Lord's Supper. The ministries were Apostles, Prophets, Evangelists, with Pastors and Teachers, which were severally appointed by God. See Eph. 4: 7-14. To these may be added Deacons, elected by the church, but ordained by Apostles.

The office of Apostle was that of an Elder in the church universal—ministering Christ's rule therein, setting in order churches, directing in worship and the right use of ordinances, ordaining ministries, laying on hands for conferring the gift of the Holy Ghost, and together constituted the visible centre of unity to the church.

The office of the New Testament Prophet was not so much for foretelling future events, as for present illumination, being the utterance of God's mind upon a point in question. Or, as says a writer upon this subject,* "The essence of their gift was *supernatural utterance in the power of the Spirit*, whether in predicting future events, in designating men to holy offices, in opening the Scriptures, or in speaking to 'edification, exhortation and comfort.'" (See Acts 13: 1, 2; 15: 28, 32; 16: 6; 20: 23; 1 Tim. 1: 18; Eph. 3: 5; John 16: 14.) This was in accordance with the promise that in the last days the Spirit should be "poured out upon all flesh, and your sons and your daughters shall prophecy." (Acts 2: 17.) Of all that was said by the prophets dwelling at Jerusalem, Antioch, and Ceserea, (Acts 11: 27; 13: 1; 21: 8, 9), we have but little recorded: doubtless for the reason that the most they said did not belong in the New Testament, but was simply for the time then being. And because the Holy Ghost which spoke through them, was to abide with the church forever.

The office of Evangelist was that of one going everywhere, preaching the word, convincing, converting, and gathering into Christ's fold those that were without.

The office of Pastor was that of the under-shepherd, whose duty it was to look after Christ's sheep and tend his fold.

While such were the primary organs of the church imparted by the pouring forth of the Holy Ghost, yet the divine manifestations were not limited here, but flowed on until all hearts fitted for its reception were made partakers of its heavenly influences, and were all moved by the one Spirit, after the ordering of God, according to their several gifts. "God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." And thus with psalms and hymns and spiritual songs, the church as the body of Christ continued to the "edifying of itself in love." Thus it was visibly manifest that God was with them. *Thus they* were "filled with the fullness of God." As God was in Christ, *so* was Christ manifested in his church.

But the question arises, was this to continue throughout this dispensation the constitutional and abiding means of the church's being "filled with the fullness of God," and of her manifesting it to the world? I answer: show us any other way, who can? The church is "the body of Christ, and the members in particular." And "God hath set the members [gifts] in the body, every one, as it hath pleased Him." (1 Cor. 12: 18.) And not a single organic member, or gift, (for gifts he is speaking of,) can be removed without, according to the language of the figure, maiming the body of Christ. But is it said these precious gifts of Christ have been lost, and yet Christ has been with the church and prospered her! I know the gifts here enumerated have fallen into obscurity if not out of existence; but alas! what prosperity has the church had without them? The darkness of the twelve hundred and sixty years that came as the result of what we call "the great apostacy" we well know and feel. And what has protestantism done except by agitation and revolution, ever and anon with paroxysms of agony giving birth to a new sect which were striving for some lost gem of the ancient church, but in their turn acknowledging they were not strictly after the apostolic plan. Yet who, who of all the sects will not admit that that church should expect to be most blessed that was most perfectly after the New Testament order! But are these divine gifts lost? So was Paradise! but whose was the fault? If so, does not the sin lie at the door of the church?

But I am persuaded we must not concede too much upon this point. The declaration and promise of Christ was made unqualifiedly—"I am with you alway [every day, even unto the end of the world." I know that He has been with His church much as he that was "wounded in the house of his friend,"—that his Spirit has been grieved, and quenched, and he hindered in his merciful dispensations; yet he has not been, and will not be, without a seed to serve him, with whom he will abide after the manner he best can. But organically—in his person, and consequently in his corporate body, Christ is "the same yesterday, to-day, *and forever*." He is yet (1.) the Apostle and High Priest of our profession; (2.) the Prophet like unto Moses; (3.) the blessed Evangelist who dispenses the gospel to the poor; and (4.) the sympathizing Pastor, Shepherd, and Counsellor or teacher. He is such to the church, however much they may grieve his Spirit, because the church (his church) is one with him.

I have long been persuaded, and am happy to say, upon every becoming occasion, that I firmly believe there is nothing that constitutionally, expressly, or implicitly teaches that the New Testament pattern of christianity and of the church should not be sufficient to the end of this dispensation.

But do I hear you say, "Fanaticism," "Mormonism." My brother, let me warn you that you be not deceived by that subterfuge of the devil. Mormonism has long since proved itself with all abominable things to be a spue out of hell; however many honest men it may have ensnared notwithstanding. It is among the devil's grand counterfeits; but at the same time demonstrates to us the true coin is somewhere.

Why should we fear to interest ourselves and speak out upon a subject fraught with so mighty practical interest to the church at this present time, so long as we can say, "Thus it is written"! Who can tell how much our Lord desired to make a Luther, a Knox, and a Wesley, apostles to the people of their generation? Who, familiar with modern ecclesiastical history has not seen that utterances evidently from God—like those, as we may suppose, of the New Testament prophetic office—were heard again and again—in Scotland particularly, and also in England, and somewhat in this country! Did you ever read the Life of the Rev. William Brownwell, and not feel there was a demonstration of the willingness of God to impart gifts and blessings to his church, as anciently, if they would only receive them! But I know again, that "spiritual things are spiritually discerned"—that these things are not for any but those whose whole being is upon God's altar; who desire to dwell in the innermost temple of God. And I doubt not the time has come, fully come, when it shall be manifest that "the Lord, he is God." Satan, with all deceivableness and his wonted diabolical energy, is threatening to deceive the world. Jannes and Jambres must have somewhat to meet. See 2 Tim. 3. God must have, yes, and thanks be to his name, will have a seed to witness for him. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. 59: 19.) Satanic lies must be met with Divine truth, and a satanic spirit with a Divine Spirit. "The Spirit and the Word agree." The Word of God *is the sword of the Spirit.* With these, the Word and the Spirit, we are fully armed.

My brethren, we are living hard on to the end of this age. The hosts of sin are marshalled, and are pressing on. The church of God are called upon to come up to the help of the Lord, to the help of the Lord against the mighty. Angels are spectators. Soldier of the cross, will you slumber in your tent?

"Up, O up, then, drowsy soldier!
Worlds are charging to the shock."

Already are we in the "latter rain." The harvest will soon be upon us. Shall we not lift up and put in their places the stones of God's temple. Help, Lord, for thou knowest thy servants take pleasure in the stones of Zion, and favor the dust thereof. Let us arise to pluck souls from the burning, and make ready a people prepared for the Lord. And in our last witness to the world, let it be seen that God is true; that his promises fail not; and that now, as at the beginning, his church knows the love of Christ that passeth knowledge, and as then, is now again FILLED WITH THE FULLNESS OF GOD. Amen.

* Rev. W. W. Andrews.

For the Crisis.

From Eld. J. Parry.

BRO. WENDELL:—I send you an article in the Christian Intelligencer, on the "Final Doom of the Wicked"; on which, if you will allow me, I will make a few remarks. I am glad that "rumor" has of late brought this subject before the public, and that "the ministry of the evangelical church" begin to feel the power of truth. I had feared that the three P's that rule the world, Pride, Prejudice, and Popularity, had so blinded the popular churches, in these last days, as to effectually shut out the light of God's word on the "final doom of the wicked"; but it seems, by the remarks of "W.," that we may hope for better things; and that some of the evangelical ministry begin to discover that God means what he says, and says what he means, when he declares that [illegible] wicked he will destroy." The doctrine of the final destruction of all who do wickedly has, it seems, even in the eyes of "W," "some semblance of truth"; and he acknowledges that "some of the fathers" believed it; so it is not quite so new a doctrine as some would try to persuade us. So far, so good; from such a source, we are thankful for small favors, and yet live in hope of greater.

I perfectly agree to another sentiment advanced, namely: "that all error is insidious, and will give color to all the preaching and work of a minister of Christ. We have seen the truth of this remark exemplified on a large scale in the unscriptural and heathen dogma of "the immortality of the soul." This one first lie of the serpent in Eden has been the fruitful source of nearly all the false systems of religion that have pervaded the world for so many ages. Hero worship, purgatory, eternal torture, invocation of saints, going to heaven at death, and ancient and modern Spiritualism; all live, and move, and have their being in this most pernicious error; which is not to be found in the word of God; which declares that He only hath immortality, and the only way to obtain this inestimable blessing is by patient continuance in well doing, faith in Christ as the life-giver, and by a resurrection from the dead, ar the revelation of the Son of God from heaven.

"W." says, "the belief of the church has been, and is, that the wicked, body and soul, shall be destroyed, not merely, but destroyed in hell *forever and ever!*" This is just what we believe and preach, and for this we have been denounced as infidels and atheists by the very churches we are now told are of like faith! Is it possible that the God of this world can so bewilder the understanding as to invent eternal misery out of such language as this? If so, then it is in vain to use argument—language has no power to convey literal truth—the word of God is turned into cunningly devised fables; and when Paul says the wicked "shall be punished with everlasting destruction from the presence of the Lord," he means no such thing, but just the opposite. If God in his word does not mean what he *says*, I am surely not obliged to believe what he *does not* say, and thus contradict his word, and make him a liar. For my part, I wish not to go to the judgment of the great day with a lie in my right hand. Let God be true, if all men and devils prove liars; a plain and clear "Thus saith the Lord," is worth more than all human creeds, though they may be covered with the dust of ages—they will prove *dark ages.*

"W." says:—"Certainly, no reasonable man can attempt to maintain that cessation of existence is equivalent to everlasting punishment." I answer, can any "reasonable" man maintain that death is no punishment? The Bible says, "The wages of sin is death."—this is the penalty—not pain or torment, but death. Now if from this penalty there is no reprieve, no resurrection, no future life, then it is an everlasting punishment, just as much as eternal life is an everlasting reward. The one loses just as much as the other gains—eternal life. Is not this an endless loss? "W." seems to think that all motive for repentance would cease, if the fear of endless torture did not keep it alive. If he speaks from his own experience in this case, I fear his repentance needs to be repented of,—his religion is mere slavish fear, and will not stand the trial that shall try every man's work of what sort it is. My Bible tells me that the *goodness* of God leads men to repentance, and that *filial* fear is alone acceptable to God. It was in mercy, and not in wrath, that God shut man from the tree of life, lest he should eat and live for ever a sinner. The mercy of God endureth forever, but he retaineth not his anger forever, because he delighteth in mercy,—to say that God does retain his anger for ever, as the popular theology teaches, is to contradict the word of God, and make it of none effect by human tradition.

It is passing strange that "W." and the rest of his school, should *steal* one of our strongest texts to prove the utter destruction of the wicked, and constantly use it to prove the contrary. "Gehenna, where their worm dieth not, and their fire is not quenched," was well understood by the Jews to be the place where all the filth of the city of Jerusalem was cast out to be destroyed by fire; and what the fire did not consume the worms did. An unquenchable fire is a consuming and destroying fire; not to torment them, but to *burn* them up, and leave neither root nor branch. I wish it were possible for the readers of the Christian Intelligencer, and other kindred papers, to see the flimsy arguments and flat contradictions to the word of God that are made use of to bolster up the [illegible] doctrine of endless torment, as derogatory to the character of God, as a being full of love and mercy; and which, instead of being a means of conversion, as "W." assumes, is, without doubt, the cause of much of the infidelity and hardness of heart that, in these last days, so lamentably prevails, both in the church and in the world. I thank God for deliverance from this dark abyss. J. PARRY.

The following is the article referred to by Bro. Parry:—

Final Doom of the Wicked.

It has been rumored of late, and perhaps with truth, that the doctrine of the final annihilation of the wicked is received to an increasing extent by the ministry of the evangelical Church. All error is insidious in its approaches, as it usually is in its influence upon the soul of its recipient; and the attention and alarm of all who are set for the defence of the truth should be aroused at even the suspicion of its presence in the house of God. A doctrinal error will, without his knowledge, give color to all the preaching and work of a minister of Christ. He cannot hide its effect, but like the ointment of the right hand, it bewrayeth itself. The doctrine in question has some semblance of the truth, and is therefore all the more dangerous.

Our first remark upon it is, that it is contrary to the standards of all evangelical christians, and to the voice of the church of Christ in all ages, as she has interpreted the word of her Master and of his apostles; and while we may not plead prescription as a ground of faith, we certainly have a right to claim that the belief of the great body of the faithful in a doctrine for eighteen centuries is presumptive evidence that it is to be found in the Sacred Scripture. The belief of the church has been, and is, that the wicked, body and soul, shall be *destroyed*, not merely, but *destroyed* in hell *forever and ever.* That some of the fathers held to the annihilation of the wicked is admitted, but their opposition to the general faith served but to make it more conspicuous.

Our second remark is, that the doctrine of annihilation lowers *infinitely* one of the sanctions of the divine law; it makes that punishment to be temporal which the word of God declares to be eternal. Certainly, no reasonable man can attempt to maintain that cessation of existence is equivalent to everlasting *punishment.* The very idea of endless retribution supposes consciousness upon the part of the being who pays the penalty for violating law. Upon the contrary supposition, it would follow that the felon who dies in prison suffers everlasting punishment, because he never escapes from his imprisonment; and with equal propriety we might declare that we all of us suffered everlasting punishment before our creation, as we were then without life or light or joy.

Our third remark is, that this doctrine destroys one of the most powerful motives by which God appeals to the conscience of man. The "forever and ever" which the New Testament makes positive, the annihilationist makes negative. It is plain that according to this doctrine, the final judgment by whose sentence he is to be annihilated soul and body, is the last thing to be feared by the transgressor. Beyond that, there is nothing to do him harm; he is where Job longed to be in the anguish of his soul, at rest with kings and counsellors, where the prisoners rest together, and hear not the voice of the oppressor. Eternity is no longer a word of meaning or power to the guilty; nay, to the souls now under the wrath of God, the judgment day is to be longed for as the great day of deliverance. Many a sinner has in this world, under the power of conscience, in the anguish of conviction of sin, sighed for annihilation; how much more must they who are in despair long for the day when their inexpressible pains shall cease, and they shall sink into an eternal sleep! What must the effect of such an error be upon the wicked? Who will assert that the prospect of annihilation, of *ceasing to be conscious* of good or ill, is as a motive to restrain from evil, to be compared with the tremendous prospect of *existence* under the wrath of God? The Epicurean managed to be very comfortable in view of the former—"Let us eat and drink, for-tomorrow we die"—but who ever found peace in his guilt, under the conviction of the existence of an eternal hell?

One of the most overwhelming revelations of the Bible (and to these revelations we are shut up in regard to the future,) is that the wicked shall not cease to be, but they are cast into Gehenna, where their worm dieth not, and their fire is not quenched. How can the evident meaning of such a passage be explained away? We are asked, How will you explain the peculiar terms employed to express the doom of the wicked, such as death, destruction, perishing, etc? and the reply is not difficult, for if God is to employ human language, he will select that which answers nearest the whole truth, parts of which only we can here grasp. Death is used in various senses in the Scripture, nor are we aware that in any case it means annihilation. Destruction has likewise various meanings, "O Israel! thou hast *destroyed* thyself, but in me is thy help." Where words are thus used in different senses, it is plain that we are to arrive at their meaning by comparing Scripture with Scripture, and by comparing them with the great established principles of the Divine word; and one of these first principles is that man is immortal; that the righteous and the wicked are alike to come forth from their graves, each to be judged, each to have a destiny beyond the judgment. Vengeance, like mercy, is seen stretching on into eternity, the wrath of God still *abiding* on the unbelieving through the ages of ages. W.

"A man's pride shall bring him low: but honor shall uphold the humble in spirit."

"Every word of God is pure" [illegible]

For the Crisis.

This Do and Live.

Let your *Bible* be the talisman that shall actuate you in all manner of circumstances. Let it be the whole groundwork of Christian faith and practice. Accept no opinion from professed Christians whose precept does not comport favorably with the admonitions of Jesus. If they will not receive you because of dissenting opinions, love them, but keep clear of their unwarranted bigotry. If they love not their Bro. whom they have seen, "how can they love God whom they have not seen?" If their love is not diffusive beyond the circle of their ministerial court, they certainly are lacking in that important element *Christian charity.* Such have not the "spirit of Christ." Better be "fools for Christ's sake," than hazard eternal life on the altar of religious innovation. The whole struggle is to attain a home in our *Redeemer's kingdom*, not to gratify every whimsical dogma of church practice. If they deem *eternal life* less of an individual concern than church polity, remember *He* says:—"He that rejecteth *me*, and receiveth not my sayings, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day." Act in reference to salvation by keeping clear of *popular worship.* Go where the body and blood of Christ are freely and indiscriminately offered to all who follow meekly in the footsteps of their illustrious Lord.

If immortality is worth anything at all,—if it is the last pre-eminent element of God's beneficence to dying men,—if the crowning glory of man's hopes is an unending future life of peace, why need the restrictions of the gospel conflict with the most dignified pursuit of the human mind? To believe on the Lord Jesus Christ, is to be saved. No ceremonious law can ever advance us in grace or perfect us for our Redeemer's kingdom. A simple faith in Christ abrogates all formal ceremonies and elaborate argument, for the more practical belief of Jesus and him crucified. To be fully acquainted with this truth, is to act with an eye single to the glory of God. But when, for the establishment of religious tolerance, feigned pieces of merchandise in the shape of petty maxims and theological sentiments are allowed to be the decalogue of Christian faith, then it is that the body of Christ is rent in fragments, and the tressel work of the pyramidal edifice of Christianity is is ruins.

It is too bad! God calls us home. He says: "I love them that love me; and they that seek me early shall find me." But to quarrel to inaugurate a deadly feud through the manner of serving God, is destructive to the plan of salvation. LORD JESUS, deliver *me* from the thraldom of this venemous principle. It makes no difference to *me*, if I am only saved! but such is human nature, that among *Christians even* religious opposition cannot be borne, and I fear I may, inadvertently or otherwise, throw myself into this whirlpool of evil. Let us humbly pray that a perfect knowledge of the *truth* may direct our conversation in the spirit of Christ with resistless power. I have long since become weaned from the perishable frivolities of this thoughtless, truthless life, and only so far as earthly necessities compel me to indulge in them do I take a part. Another world, brighter and more fair—sinless and more true—is offered me free as God's mountain air. Shall I not accept it? Is there anything too great or dear for me to sacrifice, that I may, when the angel in dark livery hovers over me on noiseless wing, go to sleep with my fathers with an unfaltering hope of a glorious resurrection? O, no, I cannot believe it.

Brethren, this is my hope. It is the silvery chain that girdles my life of dispassionate appeal for the salvation of a lost world. It is true I differ from some of my Advent friends on one or two minor doctrinal points; and through what I deemed a spirit of forbearance, I have not hesitated to avow my sincere belief: but I need not suffer repudiation at the hands of my Christian kindred for this dissenting opinion. Why should I? I love Christ and his appearing, and how much or little I may deviate from the general doctrine of the Adventists concerning the order of the resurrection, I can say with dear Bro. C. F. Hudson, "*they must rest satisfied.*" My opinion is my own, as derived from the Bible, and until I am convinced of an error (if this be one) by the WORD OF GOD, no human logic can dislodge me from my position.

And now let me say, I am by no means exempt from the [illegible] of my (so called) religious friends. [illegible]

courted by the votaries of popular will, in hope I would seek shelter within the pale of autocratic influence. Their patience was exhausted, and I am denounced a victim of inflexible heterodoxy. But these things do not move me. If I can win Christ, my mission is completed. I stand a living defender of the truth of our resurrection to "eternal life" through Jesus Christ; and I am satisfied to offer myself a spectacle of *popular indignation*—a model of *avaricious contempt*—a *worker of sedition*. So they counted the Son of God. And if the results of enduring for *His* sake issue in eternal life, I am satisfied. On my own part I am fearless of any *dangerous* contingency arising from an over-aptitude to create a schismatic influence in the church of Christ, from the fact that an humble knowledge of God's behests urges me to attach a pre-eminent importance to religious fundamental principles. If this is the prime object of God's people, no *dangerous* reprisals will be enacted through a false notion of opinion.

I have an object in this life—an object that absorbs all other duties and obligations, namely, to persuade men to be christians. This I do independently, and fearless of the time and place, or of dogmatical foolish ceremonies. It is enough if we are christians. As Fredericka Bremer observed to Pope Pius IX.—"If I believe on the Lord Jesus Christ, I shall be saved." This is enough. Do thou "let me die the righteous, and let my last end be like his.,'

C. G. Carre.

Blackstone, Ms.

For the Crisis.

An Explanation.

A number have responded to my recent note in the Crisis, but having been informed some do not understand what may properly be meant by the "Order and endowments of the primitive Church," I wish to say,—by the *order* of the primitive church I mean such as is laid down in the New Testament, (the 4th chapter of Paul to the Ephesians, for example.) By the *endowments*, I would be understood as meaning such graces and helps as are afforded by the continual presence and operation of the Holy Ghost in the church. These are matters I have, from the first of my religious experience, believed and rejoiced in with unspeakable joy.

For further particulars, I refer the inquirer to an article I published in the Crisis of March 24th, 1855; also to "*The Gift of Power*," by the Rev. Mr. Platt, a Methodist clergyman of New York; "*The Promise of the Father*," by Mrs. Palmer, (Methodist); Memoirs of Rev. Wm. Bramwell; "Remarkables of Dr. Increase Mather"; Boy's "Suppressed Evidence—or Proof of the Miraculous Faith and Experience of the Church in all ages—including notable things in the lives of John Welch (son-in-law to John Knox), George Wishart, and other early Scotch divines;" "The True Constitution of the Church," by Rev. W. W. Andrews; "Palmer on the Church"; the testimony of the fathers, Justin Martyr, Irenæus, and Origen; also Gibbon's history of the first four centuries of the Church.

P. B. M.

Brief Comments.

David in describing some of his afflictions, says in one place, "I am become like a bottle in the smoke." Ps. 119: 83. From any experience which people in this country have in regard to bottles, it would not be apparent what effect smoke would have upon a bottle, or what David meant by this language. It is all plain, however, when we remember that in the eastern countries bottles are made of skins of animals. These being hung up in the smoke must soon be parched and shrivelled up. David uses this figure to represent the exhausted state of body and mind to which he had been reduced by bodily and mental distress. This fact in regard to bottles must be borne in mind also in our Savior's parable, Matt. 9: 17. "Neither do men put new wine into old bottles, else the bottles break and the wine runneth out." By receiving the liquor poured into it, a skin bottle must be greatly swelled or distended: and still more, if the liquor be wine, by its fermentation while advancing to ripeness: so that if no vent be given to it, the liquor may overpower the strength of the bottles and burst them, and thus the wine would run out and the bottles perish. New bottles on the contrary, being in the prime of their strength, may resist the expansion of the fermentation, and preserve the wine to maturity.

Luke 6: 38, "Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over shall men give into your bosom." To understand what is meant by giving into the bosom, it must be recollected that the orientals generally wore long, wide, and loose garments; and when they wished to carry anything that their hands could not contain, they made a fold for that purpose in the bosom of their robe, above the girdle.

Ps. 103: 5. David when gratefully reviewing the mercies of Jehovah, says, "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." David does not mean here to say, of course, that the youth of the eagle is actually renewed, so that an old bird becomes young. He alludes to the fact that eagles at times shed their feathers, which are supplied by a new growth, by which means even old age assumes the appearance of youth.

The oft-quoted text, Ps. 84: 10, seems to be improved by the marginal reading. The text reads, "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Now a door-keeper in some instances is quite an honorable, and withal a profitable position. But the margin reads, "I choose rather to sit at the threshhold;" that is, he would choose the very lowest and humblest seat in the house of his God, rather than to dwell in the tents of wickedness.

A Sabbath-Day's Journey.—We often hear persons express the desire to make a Sabbath-day's journey toward the kingdom. Such persons express a wish, unconsciously no doubt, for very slow progress. A Sabbath-day's journey, as regulated by the traditions of the Jews, was only about two miles; while an ordinary day's journey was regarded by that people as about twenty. Of the limited distance which constituted a Sabbath-day's journey, we have an account in the New Testament. Luke chap. 24: 50 says that our Savior just previous to his ascension, led his disciples out as far as Bethany. Bethany is declared in John 11: 18, to be from Jerusalem about fifteen furlongs off. In Acts 1: 12, we read that after the ascension of the Lord, the disciples returned unto Jerusalem from the mount called Olivet, (on which Bethany was sitauted) which is from Jerusalem a Sabbath-day's journey. These three passages show that a Sabbath-day's journey was about fifteen furlongs. There are eight furlongs in a mile, which makes the distance to be about two miles. Desires for great and rapid advancement would be therefore better expressed by a day's journey, than Sabbath-day's journey, which was not more at most than one tenth as far.—U. Smith.—*Review and Herald*.

The Resurrection.

[*Selected from the writings of John Hurley of New York, by J. K. Belloms*.]

We understand from the holy scriptures that, "as in *Adam all die, even so in or by Christ shall all be made alive*," i. e., on account of Adam's transgression all men died, even so, on account of Christ's obedience, shall all men be restored to life again. By the creation of Adam and Eve God created the whole race of man in one day, for he made them capable of producing or pro-creating their species, and commanded them to do so. "Be ye fruitful and multiply, and fill the whole earth and subdue it. By Adam's transgression all his posterity transgressed in one day; and, as all were created and sinned in Adam before they were born, so they all died in him before they were born. Now this is the meaning of,—"As in Adam all died, even so in Christ shall all be made alive." . . . And as the human family *passively* sinned in Adam, so they have obeyed *passively* in Christ. And, as they have suffered death for Adam's transgression, so they shall be brought to life through Christ's obedience. None of Christ's family can be redeemed till all are redeemed, neither can any of the non-redeemed be brought to life till all are brought to life together. It does not follow that because the whole of Adam's race must have the life they lost in him restored to them by Christ, that therefore all mankind will be saved. It is true all will be saved from the first death, but not from the second death. It would not be just that any one should lose his life for the sin of another, unless that life is again restored to its possessor. * * * *

According to our understanding of the gospel plan of redemption, the life and position that every man lost by Adam's transgression shall be restored to them by Christ; but immortality and eternal life are given to the righteous only; immortality is the reward of faith and well doing here. Christ redeemed Adam from immediate annihilation in death by the promise of obeying the law which he (Adam) had transgressed, and also of dying in his stead to atone for the guilt which he endured. Now in prospectively dying for Adam (as the lamb slain from the foundation of the world) and obeying the law for him, he obeyed and died for every one that come from Adam's loins. Adam, as the federal head of the human race, is called the "figure or type of him (Christ) that was to come."—Rom. 5: 14. Adam's transgression involved the transgression and death of himself and all his posterity; and he as the *destroyer* of the human family, was by contrast the *type* of Christ as their *redeemer* to *life*. Therefore Christ's obedience must embrace the whole human race; and, according to the terms of the divine covenant, as also the strict and plainest rules of analytical reasoning, in the order of the divine arrangement, not one of the redeemed can enter the kingdom of God till all enter together, neither can any of the wicked be *finally* condemned till all are condemed together. In God's day and arrangement all men were created together, all sinned together, all died together, and all were respited or redeemed together from Adam's death. To man in this state of probation Christ offers eternal life as the reward of believing and obeying the gospel. "*To-day while it is called today.*" The day of Christ "while it is called to-day," in reference to the redeemed, extends from the time that Adam sinned till the day of righteous judgment. Or, in other words, the day of Christ commenced in paradise, when Adam was expelled, and it will close when Adam with all the redeemed is restored to the paradise of God, the antitype of Adam's paradise. This time embraces the whole day of negotiation between *God the eternal and Christ the Redeemer*. Adam was expelled in the morning from the *paradise of creation*; he will be redeemed from death and restored to the *paradise of grace* in the evening, or the end of the TO-DAY with God. So the thief on the cross; he will be brought into the kingdom at the same time.

"The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight."

"The eyes of the Lord are in every place, beholding the evil and the good."

The World's Crisis.

BOSTON, AUGUST 14, 1861.

The War Question.

We have the following note from Bro. I. C. Wellcome:—

"I think it will be found a great mistake to close the gate against the question of fighting christians. If ever there was a question demanding thorough examination and admonition, it seems to me it is this, at this time. And so our brethren generally think, as far as I have seen them. The multitudes are to fight, and it will be difficult to keep the minds of christians from the spirit of war without frequent admonition."

In relation to the above we would say that "the question of fighting christians" is only excluded from our columns "for the present," as will be seen by the Resolution touching the matter which we published in our last. We think Bro. Wellcome will concur in the wisdom of letting the subject rest for a while. Meantime it will not be necessary for our correspondents to send us articles on the question just now, for our supply is *abunbant*, as we intimated several weeks since. Among the articles long since received, but not yet published, are two from Bro. Wellcome himself. The above note from him will suggest on which side of the question he stands. We hope to afford him a hearing by and by.

The New Tract a Success!

Since our last we have received for the New Tract of Bro. Hudson from the Albany Church, $1.06, per Bro. D. Spencer; from Bro. T. S. Axe, $1. In addition to this we have pledges of $1 each from a brother in Albany and Bro. Abel R. White. We want $3.35 more, and hope to receive it before our next paper goes to press.

Encouraged by our report last week, Bro. Hudson has decided to put the Tract immediately into the hands of the stereotyper, and has authorized us to arrange for its publication. He intends to have it ready for the Wilbraham meeting. We expect to receive an installment of the manuscript to-day, (Tuesday,) and shall do what we can to hurry along the printing. We wish those who have *pledged* amounts for the Tract to send us the money as soon as possible, so that it may be used in meeting the expense of publication. Those who want the Tract at $2 per 100 can secure it by sending their orders and the cash at once; we do not know what the price of the Tract will be after its publication, but feel confident it ought not to be sold at the rate named for those who step forward and aid in its issue. *Now* is the time to get it *cheap*.

A New Enterprise.

We find the following in the Harbinger of the 7th inst:—

"Old Version of the Bible.—Bro. D. T. Taylor, of Dansville, N. Y., has for sale a copy of 'The Holy Scriptures, faithfully translated by Miles Coverdale, Bishop of Exeter, 1535.' Reprinted by Samuel Bagster, London, 1838, large 4 to, cloth, some 1500 pages, includes the Apocrapha. Price only $6 00, $2.00 less than the New York market. Bro. T. needs funds to get east. We would gladly obtain it, but cannot afford to. Who will take it?"

Neither can *we* afford to procure this "Old Version of the Bible," for our own library, but we will *cheerfully* be *one* of *six* persons to buy it of our dear Bro. Taylor and present it to his excellent wife. In this way the book would change owners without depriving its present possessor of access to it, and—what we care more for—Bro. T. could be helped "to get east." This latter item we deem "a consummation devoutly to be wished." The dollars may be sent to Miles Grant, Boston, whom we will take the liberty to appoint Treasurer of the "Miles Coverdale" *fund*; and we propose that all monies paid him before and during Wilbraham Camp Meeting upon the the strength of this suggestion, shall be devoted to the object named above. After that we will ask him to report the result through the Crisis, giving the names of the shareholders in the enterprise. He shall have our dollar the first time we see him. How long shall it remain *alone* in the Treasury? Remember, friends, that living at a Water Cure for about a year and a half costs some money, and when such a "book worm" as Daniel T. Taylor is willing to *sell* a work like the one here named, it must be because his pocket book makes a much poorer show than his library! "A word to the wise," etc.

The Darkening of the Sun.

Has the sun been darkened? This question is often asked by the anxious ones who are looking for the Savior's coming. This is a question of more than ordinary interest. Its importance is seen at a glance. If the sun has been darkened, then we have a kind of land-mark, and may determine, somewhat definitely, as to the great event of which this is the forerunner. This event would be, to the church, what an elevated object on land is to the mariner; while it may not tell the exact distance to the desired haven, it is sufficiently exact to assure the toil-worn and weary that home will soon be reached, and that the anticipated greeting will shortly take place. To admit that the sun has not been darkened is, it seems to me, to defer hope, the very influence of which is to make the heart sick, and to discourage the tried ones as to the return of the "Just One."

In proposing this question, then, it is not to create doubt—enough of which we have already—but to say some things that will cheer the heart and revive the drooping spirits of the tempted and the tried.

The arguments urged against the darkening of the sun in 1780, as being the fulfillment of Matt. 24: 29, are two. (1.) It is claimed that it was not of sufficient magnitude, and (2.) that it has been darkened a great many times.

The first of these objections involves two thoughts. 1. The darkening was seen by only a small portion of the human family. 2. It was confined entirely to the western or a portion of the western world. But how these considerations can amount to objections in the mind of a considerate person, is more than I can tell. To say the darkening of the sun, in 1780, could not, or did not fulfill the prophecy, because it was not universal, is to argue that all signs must be universal, or, otherwise they are not signs. But this mode of reasoning is evidently incorrect. As well might it be said, that the star that led the wise men was not the fulfillment of the prophecy, as to deny the darkening of the sun on the ground before suggested. The fact is, almost all the signs and events connected with the prophecies are somewhat local. Some of the signs of the Savior's first advent were fulfilled in Jerusalem, some in Bethlehem, and others in other parts of Palestine. Some of the events noted by the prophets received their accomplishment in Asia, some in Europe,—and why should it be thought a thing incredible that some are fulfilled in this part of the world? It is no more against the fulfillment of the prophecy to say that all mankind did not see the sun darkened, than it would be to deny the fulfillment of Balaam's prophecy because all mankind did not see that.

2. It is sometimes urged that the sun has been darkened a great many times. Be it so. Does this destroy the fact that it was not darkened in 1780? As well might it be urged that because kingdoms and nations have warred with one another ever since the days of Nimrod, that therefore there is no relevancy in Christ's declaration, "nation shall rise against nation, and kingdom against kingdom" This prophecy of the Savior loses none of its power because events of a similar nature or character have transpired before. The point to be looked at is not so much the similarity of the events, but the *time* when they are or were to be developed. Let us then with this thought before us examine this subject.

The sun was to be darkened *immediately* after the tribulation of certain days. Now that the tribulation of those days refers to the persecution endured by the church, during the dark and middle ages, I think there can be no question. Whenever the tribulation ends, we may look for the accomplishment of the prophecy. It will be found exceeding difficult to extend the time marked by the word *immediately*. It is just the word that would be used to indicate the fact that an event was to take place without any delay. The word is of such a character as to preclude the idea that the tribulation ends seventy-five or a hundred years before the sun is darkened. So that, if the tribulation ended some seventy or eighty years ago, we may look with confidence to that time as the most probable point for the fulfillment of the prediction. Let us look at the event of 1780, on the 19th of May, and see if there is not sufficient evidence to answer the declaration, "The sun shall be darkened."

Those who have described the dark day speak of the darkness as commencing about the "middle of the forenoon,"—that it "continued through the day" and a part of the night. The darkness is described as "intense," "terrific," "remarkably dark"!! "The birds were silent, and disappeared"; "the fowls returned to rest." The "farmers left their fields" and their work and retired to their dwellings. Persons were "filled with fear"; there was "great distress"; "all faces seemed to gather blackness"; "it was the general opinion that the day of judgment had come." What more can be expected if the sun is again darkened? Surely the darkness cannot be more than "*intense*," or "*terrific*"; and the influence of the event would be just what it was in 1780. Community then were filled with fear and distress, and all faces "gathered blackness," "and it was the general opinion that the day of judgment had come." Now no future darkening can effect more than was effected on the 19th of May, 1780. Indeed, there is only one feature that can be different, namely, the extent of the darkening. But we have seen that to object to the darkening of the sun of 1780, because it was not universal, is to introduce a principle which, if applied, would unsettle and destroy the greater portion of what is regarded fulfilled prophecy. It will not do to object to the event of May 19th, 1780, simply because it was not universal. In all the dark days referred to, we shall fail to discover the facts and circumstances which we see connected with this. It took place *after* the tribulation—it was *immediately* after. To say the sun has not been darkened is to affirm that the falling of the stars in November, 1833, amounted to nothing; that that event was not marked in prophecy. And does it not sound a little strange to hear some of our brethren expatiate on the unprecedented roughness and boisterous character of the ocean, for the last few years, and hear them dwell especially on the "distress of nations with perplexity," as if these events were in process of fulfillment, when the fact appears that these events do not take place until *after* the sun has been darkened. Either say nothing about the distress and perplexity of the nations, or else admit that the sun has been darkened. Let us be consistent with ourselves, and then shall we be able to convince others.

After all that has been said against the event of the 19th of May, 1780, I am fully convinced and unshaken in my faith, that the prediction of the Savior as to the sun, Matt. 25: 29, was fulfilled in 1780. We, without doubt, have passed all these events or celestial signs spoken of by the Savior. Perhaps the shaking of the powers of heaven has not been realized; but as to the others, they have been or are being fulfilled. If then we relinquish the fact that the sun has been darkened, we at the same time must confess that we know nothing about "Redemption drawing nigh," and hence the time has not come for us to lift up the head; for, if the sun has not been darkened, we don't know that the kingdom of God is at hand. Let us not always be learning, and never able to come to the knowledge of the truth; but let us be found giving meat in due season, which, at least in part, consists in proclaiming the near approach of the Son of God—a work that does and will continue to meet with the approval of heaven.

F. H. B.

Gleanings from Letters.

Ivory Hezelton, Jr., writes:—"The Crisis I would not part with for the paltry sum of $2 a year. By it I have learned to read the Bible as it is, and to understand it, too,—which is worth more than all the gold or silver of this earth."

Lucinda F. W. Bacon writes:—"I have taken the World's Crisis for a number of years, and hope it will continue as long as I can have money to pay for it. I enclose two dollars to pay you for the paper. I have never been sorry I have been looking for this same Jesus to establish his kingdom under the whole heaven; and whilst the kingdoms of this world are dashing to pieces, I feel that we should have our lamps trimmed and burning, and our vessels filled with oil, that when he returns from the wedding we may be all ready to hail the glad day. O, joyful day—blessed promise! when those that have been waiting for the Master's return will see the King in his beauty."

C. Hill writes:—"The Crisis is our only preacher of *present truth*, and we have many ways for it. Would like to send you five dollars instead of one."

E. Miller, West Martinsburgh, N. Y., writes:—"Enclosed you will find one dollar to pay for the Crisis for six months, to be directed to Abel Bigford, West Lowville, N. Y. He and his family have of late become interested in the Bible truths that the Crisis advocates, and some of his neighbors, through the labors of Bro. C. B. Turner, have embraced the truth. I am in hopes that I may induce others to take your valuable paper."

M. A. Conillard, Monroe, Me., writes:—"Although a stranger personally, I address you as a sister, hoping that the Lord may bless you in your labor of love. I am well pleased with the Crisis. I peruse its contents with joy. I am deprived of the privilege of meeting with those who preach the truth. I am surrounded with Spiritualism, and hear nothing about the Lord's coming; and of all that profess the name of Christ, I feel I am the least. My prayer is, Lord, what wilt thou have me to do? I feel like Jeremiah of old: 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people.'"

A. F. Servis, Holly, Mich., writes:—"I will try soon to obtain something from those taking the Crisis in this section, for there must be considerable due, I think, and no doubt you *need* it. Have spoken to some who take the paper regularly, also to others who I wish *would* take it, but am met with the universal cry of 'hard times.' *Too hard times*, truly, for half alive professors to pay for valuable reading, when the *necessaries* (?) of life must be paid for, such as tea, coffee, tobacco, snuff, and costly clothing. But, thank the Lord, *some* of the brethren in this locality are giving up those things. God help us all to be pure and sacrificing for the truth."

Bro. Luther Boutell writes us "in much love," and among other things says:—"I shall do all I can to promote peace, joy, love, and good will in the household. If any personal allusions, or hasty expressions to hurt should find way into my communications, *expunge*, only let the sentiments *be thine*. I shall strive to be a peace maker. I am on a mission, having a good time. God bless you in all your labors of love for the good of the church."

To M. H. Irish, Toronto, C. W.: I have your letter of the 9th inst., and shall endeavor, if the Lord will, to comply with your request. I will write when I hear from you again.

M. W.

For the Crisis.

Sad Consequences of Error.

Bro. Wendell:—I copy the following communication, verbatim, from the *Christian Freeman*, of October, 1860, so that brethren can see what is going on in our land, and be prepared to judge the better as to doctrines which are being agitated and introduced among us:—

"Bro. Russell:—By your permission I will offer a very few suggestions upon the 'gospel of Christ,' as preached by Mr. Franklin on last evening, August 22d, to quite a large audience of the good people of Jacksonville, Ill. I will only notice, however, one point in *particular* that seems to me to involve the mournful and but too blighting consequences of infidelity and atheism itself. But I would not, by any means, convey the impression that this gentleman accepts such consequences. The utmost obvious and self-evident proposition that 'the work of the spirit of truth has been of the *like kind*, though not in a *degree* equally exalted in all ages since his advent,' was not only denied, but held up to ridicule and *scorn*.

Now let us sincerely inquire, as disinterested lovers of the truth, what is involved in the denial of this proposition? That God, the common Father of us all, since the demise of the apostle John, has seen best to retire from the world and humanity to some unknown part of his vast domains, and left us, yea, all succeeding generations of men, to be saved, if saved at all, through the only instrumentality, the *printed word*—in which the truth is symbolized—and we poor erring orphans are left without God, and without hope even, in this present evil world. No longer is left us the right, the duty and consolation of *prayer* for the inspiration of the Holy Spirit, to quicken us into newness of life, and a gracious perception and love of the truth—no, no. Our ground of confidence in the hope and belief of the truth that we, as disciples of our Divine Master, may learn and experience all those sacred influences and 'fruits of the Spirit'—such as 'love, joy, peace, long-suffering, gentleness, patience, faith,' etc., is henceforth to be destroyed and entirely wrested from us in this life of probation and trial. Our Heavenly Father—having been taught such endearing appellation by our Savior—is now, forsooth, for us a *chimera*, a *mockery*; as, since John the Revelator is no more, he having exhausted the divine influence or divinity, thought it expedient to seal up such gracious influences forever, so far as we his creatures are concerned. Oh! what desolation—what an orphanage is this!—to be forever condemned hopelessly to struggle—vainly to struggle on 'against principalities, against powers, against the rulers of the darkness of this world;' and of our own infirm, evil disposition within us—with no divine or gracious influences to comfort, to cheer and strengthen us in this unequal conflict. O what an orphanage is this for us, for all men, forever hopelessly condemned in this life! If this doctrine is not atheism, my brother, will you tell me then what is atheism. Yours for the truth,

J. H. Alderman."

To the above I will add some extracts, so that none may be mistaken as to the views of those who reject the Spirit's influence.

"As the spirit of man puts forth all its moral power in the words which it fills with its ideas, so the Spirit of God puts forth all its converting and sanctifying power in the words which it fills with its ideas. . . . If the Old and New Testaments contain all the arguments which can be offered to reconcile man to God, and to purify them who are reconciled, then all the power of the Holy Spirit which can operate upon the human mind is spent."—*A. Campbell, Editor of the Harbinger*, 1831, pp. 294, 295.

"All converting power is in the facts and arguments and motives of the written word, . . . so the Holy Spirit *can exert no influence* over the human mind, except by words and arguments."—*A. Campbell.*

These sentiments may be seen in a work entitled, "Christianity Restored," by A. Campbell. But I would not be understood as saying that all his followers go to the same extent, or endorse all his views. I know, however, that some of the leaders in Western New York do adopt them.

From the language used above, we see it is not only asserted that God *does not* work on the mind only through the word, but also that he *cannot* operate in any other way. Let us see how this idea appears by an illustration: God formed the *instinct* of the water-fowl; and if we should say he cannot change that instinct, or can change it only by *external* manifestations, would we not plainly deny his infinite power and wisdom? So to say he cannot change the moral quality or feelings of the human mind only by external means, as words, etc., appears to me to deny his infinite power and wisdom. And to say he has not promised to use any power in redeeming men from sin only the written word, is to deny one of the plainest truths of the precious Bible. See one decisive promise in John 14: 16–23,—"How is it that thou wilt manifest thyself unto us, and not unto the world?" Is not the written word manifested to the world? It was thoughts like these which led the above writer, in the warmth of his feeling, to "ask if it was not atheism and infidelity?" These sentiments also show that prayer for spiritual blessings is useless; and brethren who have travelled much west have seen the sad effects in this respect in some places.

But I must close, lest this be too lengthy; and will do so by giving part of a letter from a beloved brother, to whom I lately wrote for counsel and help in relation to our reform:—

"I as deeply deplore, as you can, the state of things among those holding our views of life through Christ. The rejection of the work of the Holy Spirit will kill any sect or party. When I give up the religion of the Spirit of God, then I shall be what my enemies so often called me, '*an infidel*.' But, alas! the work so long fostered in the west, and hurried on by Thomasism, has, I fear, swept the *life* of religion away as with a flood; and I acknowledge I feel very despairing of any material recovery from it in that region. Yet it is doubtless duty to do all we can to stay the plague. While the enemy comes in like a flood, may God's Spirit lift up a standard against it. I feel wearied in body and mind at what I see and hear. But God can and will provide, and do all things well. In him is all my hope. I pray you may be sustained in your conflict against this, 'another gospel,' and be able to check it in its horrid work of destruction."

J. Blain.

Buffalo, July 29, 1861.

For the Crisis.

Reimer's German Tract.

Brother Wendell:—I have perused and read with much care Bro. L. Reimer's German tract, which he says is a part of his book, "Life only through Christ," which he intends to publish for the good of the German population. It is ably and well written; and compiled from extracts out of Scripture, and from the writings of that great Reformer, Martin Luther. Great fundamental truths are compressed into a small compass, so that the German mind can easily comprehend its logical reasonings. I believe it is the pioneer of other great movements among our German countrymen and population; and, though small in its beginning, it is like the spit of Jesus, and the laying of hands on the eyes of the blind, so that, in the first time, they will "see men as trees walking."—Mark 8: 22–26. Yet a second application may bring them fully to sight, to see clearly for themselves.

I honor the modesty of our brother, in not mentioning his name as the author of the tract, though I regret that he does not name a place, on the title page or end page of his tract, as a depot where his publications can be had. I hope wisdom will move him to do so in the next edition.

Now I would say to the readers of the "World's Crisis," and to the readers of any other publication which will copy this, (of course they are very respectfully requested to do so,) English or German, to send in their orders to Bro. L. Reimer, from ten cents up to one dollar, as they feel disposed to send; to have as many tracts forwarded them as Bro. Reimer sees fit, for distributing them among their German neighbors. The poor, he says, will have them free, if they send the stamps, which are a cent apiece, I believe, to pay the postage. Current money is desired. Brethren, think quick, and act quick. Time is very short. Bro. L. Reimer's address is 537 North 10th St., Philadelphia, Pa.

Philipp Pfeil.

Shelby, N. Y., Aug. 4, 1861.

For the Crisis.

Letter from Springfield.

Bro. Wendell:—I embrace this opportunity of addressing a few lines to you, hoping, if thought worthy, they may find a place in your valuable paper. I am glad that such a channel is open in which can flow in rich variety God's gracious dealings with his tried, tempted, and tempest-tossed children. Hereby we may, to some degree, compare notes and ascertain whether we are on the right track. It is true that this world, which looked so beautiful and promised so fair while we were in nature's darkness, when our eyes are opened by the Spirit of the Lord to see things as they really are, we find to be a waste wilderness, beset with foes on every hand,—some indeed are open and avowed; others, and by far the greater part, are more subtle and deceptive. Amongst this class are the false guides who cry, "Lo here—lo there," "on *this*—on *that* side keep"; till the poor, erring, timid sheep become bewildered; then they cry unto the Lord in their troubles, and he saveth them out of their distresses, by leading them forth in the right way, that they might go to a city of habitations.

It is true I cannot boast of learning or education, but my soul may make her boast in the Lord, and glory in those things he hath wrought on the behalf of a poor unworthy sinner;—and after all, the greatest knowledge we can attain unto in this world is summed up in the words, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." O, what volumes are wrapped up in those few words! and how many are there, even in this land of light, who profess that they know God, yet in *works* deny him! To know him is to love him; is to hunger and thirst and strive for more conformity to his mind and will; seeks to be governed, guided, and directed by the principles, precepts and motives laid down in the word of the Lord.

The present order of things is, so to speak, the scaffolding by which the great Master Builder is erecting a temple comprised of *living* stones, which shall be an everlasting monument of his wisdom, power and grace, and capped with an eternal weight of glory. These are called out from the world, are possessed of another spirit, are held amenable to far higher laws than those by which the men of this world are

governed. They are expected to be loyal to their Captain all through the conflict, and to wage an uncompromising warfare against all evil, both external and internal, and that not with carnal weapons, but with mightier far—even the two-edged sword of the Spirit. I say, this is a people that, by the very nature of things, must be a peculiar people. They are influenced by motives the world can neither approve nor comprehend. They are the children of faith, and have respect to the recompense of the reward. The promises of God to them are good as cash in hand; therefore being fully persuaded of them, they embrace them, and thereby declare plainly that they seek a country. Yes; thank God! a country. And O, how glad I am the Lord ever condescended to make it known to me. I look over this world as it now is, and wherever the eye rests it seems to rest on a suppressed volcano. Men's hearts already fail them for fear, and for looking after those things that are coming on the earth. Peace seems to be flapping its wings, ready to take its upward flight; and tremor and consternation rule the hour.

Ah! what is the matter? Why, the building is about completed, and the scaffolding has already commenced going to pieces; and go to pieces it will, and all the wisdom of all the wisest statesmen in the world will not save it, for the Gentile times are fulfilled, and Gentile rule, Gentile authority and Gentile power will be put down, and God's peaceful, everlasting kingdom be established upon the ruins of the whole. Yes, yes; while the heart sickens at the present and just pending scenes, we who have fled for refuge to lay hold upon the hope set before us, can look forward to one bright spot when the last of earth's travailing pains shall have been accomplished, to that hour of peaceful rest, when He who is the rightful heir of earth's fair diadem shall come forth in majesty and glory, take the reins of governmental power into his own hands, and, by wisdom, righteousness and truth yet untold, shew to every wandering eye that He indeed is worthy the great and ponderous trust.

Now you want to know a little about the church in Springfield, and how it is prospering. Thank the Lord, I have no evil report to bring, but a very good one; for we have had of late such rich clusters dealt out to us, that the new wine pressed from them has gone down so sweetly as to cause even the lips of those that were *asleep* to speak. We have been through fire and water, but have been brought out into a wealthy place,—and we can now sing with the poet:—

Since all that I meet shall work for my good,
The bitter is sweet, the medicine's food;
Though painful at present, 'twill cease before long,
And then O how pleasant the conqueror's song!

And we, poor sinful creatures, cannot help praising God for the round about way he is leading us; for we do see and realize so much more of his goodness than those possibly can who are so smart as to manage to guide and keep *themselves* always right. I am not alone in this humble testimony, but many hearts in this place, when they read this report, will respond, AMEN.

Your brother, in love that waters cannot quench nor time wear away.

W. PAYNE.

Springfield, July 31, 1861.

For the Crisis.

To Our Preachers.

DEAR BRO. WENDELL:—I would like to ask if preachers of the gospel are under any *special* obligations whatever? It seems as though the negligence of some of our Brn. in certain directions is equivalent to a positive disavowal of the legal claims of certain contingencies. I do not believe God exonerates any man from duties that in themselves involve the salvation of lost men.

From time to time there have been questions propounded through the Crisis, by the more benighted class of God's people, to which no answering response has been given. Now, if I comprehend the mission of the "World's Crisis," it is devoted to the exposition of "*all Bible truth.*" But from whom shall we expect this? I confess, for my own part, I have long deemed myself *one of the least* of those who struggle to obtain an imperishable crown. Have I not a right to inquire, through the medium of *our* paper, how I may best succeed in my project?

There have been published in the Crisis many questions from my pen, involving great central truths, of which not the *smallest* notice has been taken. I am young in the cause of Christ, therefore I am not ashamed to confess that I am *ignorant* of some of those inherent elements of classic truth. I have frequently called on my brethren to expound them, but in vain. If God's *ministers* refuse to answer, to whom shall we appeal? If their lives are consecrated to God, I claim a right, as one of His children, to make demands on their time and patience in expounding to the wandering disciple the things of God. But I am not the only complaining one. Many more ignorant (if possible) than I am have solicited the sympathies of the sages of the gospel, by way of instruction, and have received no satisfaction whatever. May I ask, if this is rightly dividing the word of truth?

Is this disclaimer applied in the right direction? If it is, let preachers of the gospel of Christ seek to shelter themselves from *political controversy*, and immolate their lives upon the altar of more pressing obligations, namely, SAVING MEN. I have given up the idea of expecting a direct disquisition of any proposition that I have thus far offered; but I hope some of our Brn. that comprehend their mission will feel that God regards the feeding as of his lambs of the most requisite importance; and that an absolution of this duty, is to make the links that bind His Israel together more brightly burnished by the breath of prayer.

C. G. CARRE.

Blackstone, July 28, 1861.

For the Crisis.

Note from Eld. J. V. Himes.

BRO. WENDELL:—I have just returned home, after an absence of some months at "Our Home" in Dansville, N. Y., in the pursuit of health. I am, by the blessing of God, better, and shall for the present labor with my people in this city.

I intend to meet with the brethren at the Wilbraham Camp Meeting. I trust to meet and greet many old friends and make new ones. It is my earnest prayer, that God will crown the meeting with unity, the outpouring of his Spirit, and the salvation of souls.

By your permission I would like to say to my old friends, that after a long scene of sickness, both of myself and some of my household, I find myself in needy circumstances. And this may meet the eye of some old friend and fellow soldier, with whom I have fought in the battles of the Lord, who has been more fortunate than myself—if so, he may remember one, who from first to last in our great cause has tried to be true and faithful, in the thickest of the fight. Address, JOSHUA V. HIMES, Boston, Mass.

Aug. 12. 1861.

For the Crisis.

"Every Body's Book."

I have re-published that part of "Every Body's Book" under the head of the "Bible View of the Personality of God;" and, "the Devil, his origin, personality, power and doom," with an addition of eight and a half pages, showing his form and appearance and powers of locomotion. Price, $4 per 100; 50 cents per dozen, or 6 cents single. The money must accompany the order, with enough to pay the postage, which will be 1 cent a book, or 10 cts. on a dozen.

P. A. SMITH.

Rochester, N. Y.

For the Crisis.

The Camp Bed.

BRO. WENDELL:—I wish to say in relation to the camp bed, that there will be some for sale at the Wilbraham Camp Meeting. The price varying from $1.75 to $2.50, according to style.

D. N. SMITH.

For the Crisis.

Inquiry.

BRO. WENDELL:—Was Peter converted at the time the Lord said, "When thou art converted, strengthen thy brethren"?

TRISTRAM C. MASON.

Correspondence.

From Bro. C. B. Turner.

BRO. WENDELL:—There is a drawing together among the few in this place, and I hope to see the cause arise again in Syracuse. There are some good tried christians here, and, thank the Lord, they are making an effort for the cause of truth. We have secured a good Hall, in a good location, and last Sunday we met in the forenoon and organized our little society. After remarks from the brethren, we adopted the Christian covenant, after which Bro. John Shonda was elected Secretary and Treasurer, and then we appointed our Trustees for the Hall. We invite our ministering brethren going through here to give us a call and preach the word of life. We are poor, but we will do the best we can by you. Our hall is located on the corner of Clinton and Genesee Sts., in the Clinton Block, third story.

It was the desire of all present last Sunday, that we surround the table of the Lord in four weeks from that time, (Aug. 25). There will be preaching regularly every four weeks from that time—conference meetings every Sunday at 2 o'clock. We would like to have the brethren in the surrounding country meet with us. I have a circuit that takes me from home three weeks out of every four. The truth is like a two-edged sword. Thank the Lord. Will our preaching brethren call on us. You will find a home at my house, No. 21 North West Street. For further particulars write to John Shonda, Secretary.

C. B. TURNER.

Syracuse, N. Y., Aug. 1, 1861.

Obituary Notices.

In Hartford, Ct., July 31st, my beloved mother, Mrs. E. Tiffany, wife of Jonathan Tiffany, fell asleep in Jesus, aged 72 years.

In her early youth she became a follower of Jesus, and her life has ever been that of a faithful, consistent christian. Of an even temperament, mild and pleasant disposition, retiring and unassuming in manner, her religion was not so much marked by loud profession, as by a close and humble walk with God. Those prized her most who knew her best, and by them her many virtues and endearing traits will be ever held in fond remembrance; "and being dead, she yet speaketh." Truly,

"None knew her but to love,
None spoke but in her praise."

For many years my mother has been deeply interested in the great truths connected with the coming and kingdom of Jesus, and it can be truly said, "she loved his appearing." To the resurrection of the dead she looked for her reward and crown. For some time she had been in failing health, and has been perfectly conscious that her work was nearly finished. It has been well done, and, like a shock of corn in its maturity—"fully ripe," she has gone down to the grave.

Her last illness was sudden and severe. July 28th, she was in her accustomed place in church, (the South Baptist, of which she was a member,) and there felt the premonitory symptoms (pleurisy) of her approaching illness. She lived until Wednesday afternoon, and then without a struggle sweetly fell asleep, leaving an aged companion and six children to mourn her loss. It was the privilege of the writer to be with her, to minister to her wants, and to receive from her lips those assurances of love, of faith and hope in Jesus, which are so comforting to the hearts of the bereaved. A few hours before she slept, she recognized all her family, expressed a perfect willingness to die, and the hope of meeting them all in a little while, where parting words will never be spoken, and left a message for the absent ones. The grace of God has been wonderfully manifested to all the afflicted ones during this bereavement,—the terror and gloom of death and the grave being dispelled by the presence of the heavenly Comforter.

The hour at my mother's grave will never be forgotten by those present. As they laid her down in her resting place, and Eld. Cushman spoke of the blessed hope of the resurrection, a bright sunbeam fell upon and into the tomb, reflecting back into all our hearts such a sweet influence of heavenly peace, that we were enabled without a tear to leave her there, to rest quietly with some she loved, till the morning dawns.

Dear mother! we miss thy pleasant voice, thy chair is vacant; thy calm, sweet face we see no more; our father's heart is lonely. Thy many prayers, so long and fervently offered for thy loved ones, are ended—not lost—they are lodged before the throne. Sweet be thy rest from all the strife and ills of earth. Sleep peacefully 'mid the flowers, with that pleasant smile upon thy lips. The morning hasteth,—thou wilt waken soon.

LOUISA J. BEACH

August 10th, ELMER ELLSWORTH, aged eight weeks, son of Andrew and Ellen Johnson.

"Thus saith the Lord, a voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; refrain thy voice from weeping, and thine eyes from tears for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

J. S. W.

Died, in East Boston, Aug. 3d, CARRIE B. FRANCIS, daughter of William J. and Mary C. Francis, aged one month and 12 days.

Died in Westboro, July 17th, Bro. JOHN SANDERSON, aged 58 years.

Bro. S. was for many years a consistent believer in the second personal appearing of our Savior unto salvation to all that look for him. He continued firm in the faith of the gospel to the last. He now sleeps to receive a crown of life when He who is his life shall appear.

J. S. W.

Died, at Warwick, Aug. 2d, at the residence of her father, Sister SUSAN KINNECUM, aged 18 years.

Our sister never made a public profession, but she found peace in her Savior, and died in a very calm and happy state of mind. She has left parents, brothers and sisters, and a young man to whom she was engaged to be married. They mourn not as those who have no hope. Funeral at the Apponaug Church. Services by the writer.

E. BELLOWS.

Married.

At Blackstone, July 27th, by Eld. E. Bellows, Mr. ELKANAH CLARK to Miss MALVINA POWARD.

Editorial Items.

☞ EDWIN BURNHAM will resume his labors in the National Hall, Philadelphia, on the first Sunday in September.

☞ Our anonymous friend "L." of North Islip, L. I., is informed that the Church in Hartford, Ct., meet three times every Lord's Day in "Central Hall," which is only a few steps from Main St.; also, that the P. O. address of Hiram Munger is Chicopee, Mass.

☞ In reply to an inquiry of Bro. Howland, New York, we would state that we suppose the cheapest and most direct route from N. Y. to Wilbraham is *via* New Haven and Springfield R. Road.

☞ Bro. C. F. Hudson writes us that he may be at the Conference in Burlington, Mich., Aug. 23.

A Fast.

In accordance with our usual custom, we would propose to those interested in our great annual campmeeting at Wilbraham, that Friday, Aug. 23d, be observed as a day of fasting and prayer, when earnest petitions shall be made to the Lord, that great good may result from our contemplated feast of tabernacles. Never have we, as a people, needed special help from the Lord more than at the present hour. In these perilous times, let us remember that all our help must come from Him.

For the [Committee], M. GRANT.

Notices, &c.

GENERAL CAMPMEETING at Wilbraham, Mass.

Providence permitting, a GENERAL camp meeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 26th, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 50 cents per day; or one shilling per meal for breakfast and supper, and 25 cents for dinner. The boarding department this year is under the charge of the Committee, and any profits accruing from the same, will go to the support of the meeting. The fare is reduced to half price on the Western R. R., which will be $2.50 from Boston, for both ways. Fare is also reduced one half on the Vermont and Mass., and Conn. River R. R., from Brattleboro, South Vernon, and intermediate stations. Camp meeting tickets should be called for at the above stations, which will be good for both ways.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to GEO. T. ADAMS, 167 Hanover street, Boston, Mass., when they purchase their Western tickets for the camp ground. Those coming from *Albany* will pay full fare to the camp ground, and receive *free return passes* from the Camp meeting Committee. Those coming from North Adams, Pittsfield, and intermediate places, also from Worcester, and intermediate stations, will call for *camp meeting* tickets at the ticket office.

N. B. *All* who wish to take the cars from *Boston* for the camp meeting, should remember that they can obtain their tickets *only* at Geo. T. Adams, 167 Hanover street, where they may be obtained any day during the meeting. Cars, which stop at the camp ground, leave the Boston and Worcester depot, in Boston, at 7 o'clock, A. M., and 1 30 P. M.

The cars leave Springfield for the camp ground at 7.15 and 10 1-2 A. M., and 5 P. M.

F. H. BERICK,
MILES GRANT,
GEO. T. ADAMS, } Committee of Arrangements

The camp ground at Wilbraham is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We hope to see a goodly number of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners, and the comfort of saints, and that the effort was greatly blessed. We hope that our brethren and sisters will come again this year, strong in the Lord, and bring their unconverted children and neighbors for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

Camp Meeting.

The Lord willing, there will be a Camp Meeting in the town of Dover, N. Y., about three miles from South Dover Station, Harlem R. R., three and one half miles from South Kent Station, Housatonic R. R., Conn., and one and a half miles west of Bull's Bridge, Housatonic River, to commence Sept. 10th, 1861, and held over the following Sunday. As this is a new field, and many have become interested, and are anxious to have a Camp Meeting, and want to hear more concerning the gospel hope, we hope that the preaching brethren will come filled with the Spirit of the gospel, and labor for the good of those that may come to this meeting. Brethren and sisters, also, come to labor; come with tents, and bedding and provisions as far as convenient. Arrangements will be made to keep horses, and also provide for those that cannot bring their own provisions.

All preaching brethren who may feel sent by the Lord to this meeting, we heartily invite to come.

STEPHEN B. MUNN,
GEORGE L. TEEPLE,
CHARLES GARDINER,
HIRAM OLIVET, } Committee.

Tent Meeting.

If the Lord will, there will be a Grove Meeting on the old ground, at the south side of Peach Pond, in North Salem, N. Y., four miles south west of Brewster's Station, on the Harlem R. R., commencing Wednesday, 2 o'clock, P. M., on the 4th day of September, and continuing over Sunday. Friends are invited to come, with tents and provisions. H. L. Hastings and others are expected to be present and preach the gospel of the kingdom of God.

HACHALIAH BAILEY.

Michigan Grove and Campmeeting.

The Lord willing, there will be a Grove and Campmeeting in the town of Holly, Oakland County, Michigan, to commence Sept. 4th, 1861, and continue over Lord's day, and longer if thought proper. The meeting is to be held on the farm of Bro Hiram Austin, five miles north and east of Holly Depot, situated on the Detroit and Milwaukie, R. R., and about one and a half miles east of the plank road leading from Holly to the city of Flint. And now, my dear brethren and sisters throughout the State of Michigan, I wish to give you all a short, but warm and earnest invitation to come to this gathering of the saints. As this is the first meeting of the kind ever held in the State, we do hope and pray most fervently that all brethren and sisters who can possibly arrange their domestic affairs, will come with tents and provisions to the encampment, and spend a week with each other in a warm-hearted love feast. The times call for such an assemblage. The signs in the natural, moral and political world are agitating multitudes, and they are inquiring, "What things are coming on the earth?" The times are most eventful. Our blessed Savior is soon coming on the earth, and now is a good time, my brethren, to work for God, for one another and for perishing humanity around us. Come, then, to this meeting; come with warm hearts; come filled with and praying in the Holy Ghost; come with a zeal worthy of the hope you cherish; come with Jesus stamped upon your affections; come abundantly prepared to take care of yourselves and others. Come from Grand Blanc, Flint, Saginaw, Flushing, Davison, Richfield, Tyrone, Pleasant Valley, Ypsilanti, Nankin, Grand Rapids, Detroit. Come from all over the State. This is not a sectional meeting because of peculiar views, but it embraces all that love the Lord's appearing and want to be saved when Jesus appears. Come, one and all, to glorify God, and come so as to be on the ground at the commencement of the meeting; do not fail in this. Let our noble and enterprising Sisters take hold of this cause and we are sure of success, by the blessing of God. Brethren Wolverton, Anable, Jerome, Roberts, Skinner, Doty, Richards, Adams, Austin, Servis, and the church generally through that section, are alive for such a gathering.

We hope to see as many of our preaching brethren from the different parts of the State as can come, and this invitation does not exclude any out of the State. We hope that if any of the servants of Christ in other States, or coming from the east about that time, will arrange to attend this meeting.

In behalf of the church,
A. H. SEYMOUR.

Camp Meeting.

A Camp Meeting will be held in the town of Sandisfield, eleven miles from Winsted depot, on the daily stage route from Winsted to Barrington, commencing Sept. 9th and continuing over the following Lord's day. Railroad fare from Hartford to Winsted $1.25; stage fare from Winsted to the camp ground 40 cents. Bro. H. L. Hastings is expected at this meeting, and others who are competent to meet the expectations of the people at such a meeting. We should be glad to extend a general invitation to the preaching brethren, with the assurance that they would be remunerated. We will say that the preachers who make the sacrifice to come, shall be provided for while here. Board for man and beast will be provided on reasonable terms. We hope to see all the brethren from the Farmington and Naugatuck valleys here, with their tents, to enjoy a feast in a dry and beautiful grove.

WM. A. FENN.

The Maine Annual Advent Conference.

The next session of this Conference will be held in Yarmouth, (in the Institute occupied by the Advent Church) Wednesday, Sept. 11th, at 2 o'clock, P. M., and continue over the following Sunday. The brethren there intend to make ample provision for all the friends who attend. Those who come by cars, if on the Kennebec and Portland R. R., will leave the cars at Yarmouth Junction, about half a mile from the meeting. Those coming on the Waterville, Farmington, or Grand Trunk R. R., will leave at Yarmouth Station, a few rods from the meeting. Those coming from the Penobscot can take the boat to Portland, then the Grand R. R., eleven miles to Yarmouth. Call on George W. Harvey, George Humphrey, and R. R. York. It will be a good place for another friendly greeting of the pilgrims in this time of trouble. It may be the last. We hope to see all the Advent ministers of Maine who can work and worship in harmony and union, and as many other such brethren and sisters as can well attend.

H. B. SAVEY, President.
I. C. WELLCOME, Secretary.

Richmond, Me., Aug. 1st, '61.

Conference.

The Northern Illinois Conference of Adventists will be held in Shabbona, at Shabbona Grove, west side, near Bro. Norton's, commencing Sept. 4th, at 7 o'clock, P. M., and continue over the following Sabbath. Bro. Chandler is expected with the New England mission tent. Provision will be made for those who cannot carry their provisions. All other preachers are invited to come. Come, dear brethren, in the name of the Lord, to labor for the salvation of men, for Jesus soon is coming.

H. G. MCCULLOCK,
Secretary of Conference.

Campmeeting in Maine.

There will be a Campmeeting in Exeter, Me., near the old spot, by the Chamberlin meeting-house, commencing the first Monday in September next and continuing over the Sabbath. Brethren coming from the West by cars will stop at Newport, where there will be teams provided to convey them to the meeting. Those coming by water will come to Bangor, where they also will find teams in waiting. There will be a Boarding Tent on the ground to accommodate all who wish for board. We hope all who purpose to attend this meeting will be on the ground as early in the week as possible, and all who can will bring their tents and bedding as they will be very convenient for ourselves and for those who will not be able to bring them.

P. S. We shall meet the brethren on the steamboat wharf on the arrival of the first boat in the week, and if there are any who cannot come on that day, if they will inform us through the Crisis, or by private letter to D. E. Ireland, North Hermon, on what day they will be at Bangor, we will send a team for them.

In behalf of the brethren,

DANIEL E. IRELAND,
HOLIS COLE,
NELSON PATTEN, } Committee.

Camp Meeting Notice.

The Annual Camp Meeting at Wilbraham will commence Monday, August 26th, and continue over the following Lord's day. It is expected that arrangements will be made with the various Rail Road companies, so that the fare will be reduced one half to those attending the meeting. Those of the friends who last year *subscribed* to help purchase the articles connected with the Boarding Department and to put the ground in order, who have not yet paid, are requested to forward the amount of their subscriptions, as soon as they can, to GEORGE T. ADAMS, 167 Hanover Street, Boston, Mass., the receipt of which will be acknowledged in the Crisis. Full particulars hereafter.

F. H. BERICK,
MILES GRANT,
GEO. T. ADAMS, } Committee.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Sandisfield .... Aug. 18.
Wells Forge .... Aug. 22 and 23.
East Otis .... Aug. 25.
Chester Factories .... Aug. 27 and 28.
Dalton .... Sept. 1.
Wells Forge .... Sept. 8.
J. K. BELLOWS.

Wrightville .... Aug. 18.
C. GOODRICH.

Danbury .... Sept. 1.
Tuftonborough .... Sept. 8.
Holderness, (Tabernacle) .... Sept. 15.
Barnstead, (Clark M. H.) .... Aug. 22.
T. W. PIPER.

Exeter Church .... Aug. 18.
Caroline Mills .... Aug. 25.
E. BELLOWS.

Plymouth .... Aug. 10th to 26th.
F. H. BURBANK.

Portland, Me. .... Sunday, Aug. 18th and 25th.
J. HEMENWAY.

Bakerville, Ct. .... Sunday, Aug. 18.
Sandisfield .... Monday, Aug. 19.
Wells Forge .... Aug. 20th and 21st.
Chester Factories .... Aug. 22.
Where Bro. Healey may appoint .... Aug. 23.
Plainfield Pond .... Aug. 24.
Where Bro. David Thayer may appoint .... Aug. 25.
GEO. L. TEEPLE.

Cheshire Street .... Sunday, Aug. 25.
S. B. MUNN.

Rightville .... Aug. 18.
T. S. CANFIELD.

Savoy .... Aug. 16th, 17th, 18th.
Plainfield Pond .... Aug. 20th, 21st, 22d.
Plainfield (Bro. Thayer's) .... Aug. 23d.
Goshen .... Aug. 24th, 25th.
GEO. A. OTIS.

Bristol .... Aug. 18.
New Britain .... Aug. 20.
Warehouse Point .... Aug. 22.
Springfield, Mass. .... Aug. [illegible]
GEO. CHAMPLIN.

Bangor, Me. .... Sunday, Aug. 18.
East Great Works .... Aug. 25.
D. A. JONES.

Tuftonborough, (as Elder T. Piper may arrange,) from Tuesday, Aug. 20th to Sabbath 25th.

Will Bro. P. assist me as to appointments for Wolfs rough from Aug. 27th to Sabbath Sept. 1st? Merideth Neck from Sept. 3d to Sabbath Sept. 8th.
G. W. BURNHAM.

Chichester, (where Bro. Edmonds may appoint) August 18th.
East Barnstead, Clark Meeting House .... Aug. 25th.
B. P. MANNING.

Rome (Town House) .... August 18.
H. B. SEVEY.

Surry (North Bend) .... Aug. 18.
Surry (Morgan's Bay) .... Aug. 25.
Carmel, Me., Union Meeting House, Sunday, Sept. 1st.
THOMAS SMITH.

Hartford, Ct. .... Sunday, August 18.
RUFUS WENDELL.

Business Matters.

Cash Receipts.

Mary Brogan 344, $4.00; Mrs. J C Smith 329, $1.03; A B Howard 304, $1.40; F Barnes 312, $3.00; J D Fletcher 310, $1 33; Jane Bradley 308, $1.27; R K Albro 319, 50 cts.; C S Smith 319, 50 cts.

G S Patteson 331, Stephen French 331, J W Buckland 325, J L Boyd 306, E A Marsh 312, Wm. Watson 329, Mrs. C Taber 299, G W Meed 332, Hannah Tripp 312, J McClelland 295, F McWilliams 312, Arch. Bissell 323, M P Pattee 328, G W Smith 325, J W Ireland 299, Jos. Baxter, Jr., 319, M A Kelly 334, C Mendenhall 266, Laura Dudley 368, W E Desper 338, Barna Bemis 331, R Curtis 312, N Lazell 312,—$1.00 each.

H H Arnold 310, Mary Holden 334, Mrs. L P Russell 312, W Wendell 347, Abm. Flavell 357, D D Thayer 269 J T Howland 364, Eld. H Grew 357, R Evans 337, John Brown 286, Jasper Stone 364, A W Lloyd 318, J C Buck 312,—$2.00 each.

Books and Tracts.

Alonzo Raymond $4 49, Eld. C P Dow $5.40.

Books and Tracts.

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H. L. HASTINGS, 42 Weybosset St., Providence, R. I.

January, 1860.

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[illegible]

For the Crisis.

This World is Growing Old!

This world is growing old! and passing swift away,
Like summer in its season, and each succeeding day.
This world is growing old, where sin and death is rife,
And naught can we behold but carnage, blood and strife.

This world is growing old! all nature seems to say;
Its hist'ry must yet be told at the judgment day!
This world is growing old, its beauty must decline—
Yet oh! it will soon be changed by a hand divine.

This world is growing old! ere long 't will pass from sight,
Like kings from earthly thrones, when God maintains his right.
This world is growing old, and soon must flee away,
Like chaff before the wind, in that eventful day!

This world is growing old! tempest-tossed and driv'n—
That world which "is to come" will be the promised heav'n.
This world is growing old, but should not cost a tear,
Since toward "that world" we're borne by every rolling year.

This world is growing old! soon, alas! it will shake,
When Christ from heav'n descends, and dust from dust shall wake;
Then new forms, unnumbered, shall in triumph proclaim,
Jesus, our King! thou hast to earth returned to reign!

This world is growing old! and sad are parting hours,
But we will meet again in Eden's lovely bowers.
"That world" will ne'er grow old, nor fade through ages giv'n,
When saints shall be one fold, and reign with Christ in heav'n.
A. F. S.

For the Crisis.

The Hope of the Church.—No. 7.

We have given more attention to the "house of Jacob" over which Christ is to reign "forever," than we have or shall to other portions of the prophecies respecting the kingdom, for two reasons. 1. Other writers on this subject have passed over this point altogether, or else touched lightly upon it, without examining it closely in connection with other scriptures, to show who are meant by the "house of Jacob," and the circumstances attendant upon this reign. There has been too much amalgamation of the Israelite and the Gentile, as though because the middle wall of separation has been thrown down, admitting the believing Gentile to the same blessings, therefore they were now the chosen people above all others, and there was no more to be any identity recognized of the Jew as a nation—all distinction was removed forever at Christ's advent; all were on a level, and there were no specific promises made to a descendant of Jacob, more than to Gentiles. All were restored alike in the gospel dispensation, and whoever of Jew or Gentile embraced Christ by faith, were counted for the seed, to whom the promises of an eternal inheritance belong. Now this last is true; all who are of faith, in every nation, shall be blessed with faithful Abraham, but that the Jewish nation has ceased to be a nation—that they are not recognized in a different light from other nations—that there are not promises made to them as descendants of Jacob, and that this nationality will not exist during the reign of Christ, we do not believe. Both the Old and the New Testament recognize a distinction. Let any one take the Concordance and examine the passages respecting the "house of Jacob" or "Israel, (for they are the same, as Jacob and Israel were one person,) and see if, in every instance, they do not have reference to the descendants of Israel who came forth from Egypt, and possessed Canaan. And see also if it is not the "scattered" who are "gathered"—if it is not those who have been driven out of their own land who are to "return"—if it is not those who "rebelled" and polluted themselves with idols among the Gentiles who are to be cleansed, not on the condition of their repentance, and faith, "for the gifts and calling of God" touching this people "are *without repentance*." They are beloved for the *fathers' sake*, not their own.

Do you doubt this application? Turn to the 11th of Romans, and read it carefully. The apostle argues that a partial blindness hath happened to Israel—how long? *"Till the fullness of the Gentiles be come in."* What then? "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Has he made a promise to that effect? Yes; and the apostle cites you to it by quoting a part of it. Turn to Jer. 31: 31, and read the covenant he has promised to make with Israel, when he takes away their sins. Read also Ezek. 36: 2–33, and you will find that God has promised *after* that they are gathered from among the nations, and *brought into their own land*, he will cleanse them from all their sins and cause them to be ashamed for their evil ways, and from thence to obey him. These gifts of God to them are without repentance as a condition. As it respects the gospel, they are enemies for what? For the sake of the Gentiles, that through their unbelief and rejection of the gospel, salvation might come to them. How is it as it respects the *"election?"* "They are beloved for the fathers' sake." Then comes in the passage given as a reason why they are beloved for the fathers' sake. "For the gifts and calling of God are without repentance." Some understand the repentance to refer to God. If so, it changes not the question at all. It would then mean, that the election [illegible] of God, touching this people, as embraced in the covenant made with the fathers, are without repentance—his purposes remain unchanged—they are elect still, beloved still, and as through their unbelief the Gentiles have obtained mercy, so likewise will the Gentiles be instrumental in their deliverance.

Now if the fall of them be the riches of the Gentiles, how much more their *fulness*! Then they did not slumber that they should fall eternally, but only that a door might be thereby opened to the heathen. When the fullness of the Gentiles has come in, their time will have been accomplished, and then comes the time again for downtrodden Jerusalem to be exalted—the cast-off Israelite to be received—the blinding vail to be removed, and Christ accepted as David's son and rightful King; and seated on David's throne at Mt. Zion, he will "reign over the *house of Jacob forever*."
M. D. W.

For the Crisis.

"Eternal Life."

"All that a man hath will he give for his life" Yes, for the few short fleeting years of this life of vanity and vexation of spirit, a man is ready to give *all* that he hath. And to observe the eagerness with which men cling to life, it makes the scripture true, that "a man's life consisteth not in the abundance of the things which he possesseth"; for in the day of death a man hath not power over the spirit, or breath to retain it. He holds the present life at the mercy of Him in whose hands is the breath of the spirit of *all* flesh—men and beast alike; and if God be pleased to "gather unto himself his (man's) spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." Man's habitation is the dust; from it he came, by it he lives, and to it is he ever tending until death, and *in* death a man hath *no* pre-eminence over a beast, for they all have one spirit or breath; one thing befalleth them; as dieth the one, so dieth the other; all go to *one* place; (the state of death;) all are of the dust, and all turn to dust again.

Thus viewing man by the light of that word the entrance of which giveth light, we can only see man as he is, and is to be. Apart from the oracles of the living God, we have *no* knowledge of man's nature and destiny. We may speculate and talk *very* philosophically about immortal soul, deathless spirit, undying worm, God like nature, etc., etc., etc., and after all find that we are as far off in arriving at a true conclusion as when we started on this sea of speculation; and the reason is, that we start wrong, and of necessity bring ourselves back to where we started, with nothing gained, but *much* lost. It does appear that there is no vagary so great but that man will take hold of it, and seemingly prefer it to the great question "what shall a man give in exchange for his soul"—or life. Is there anything in creation that a man will give in exchange for his *present* life? Tell me, does a man *freely* give up his life for his country? Does patriotism, that altar upon which he professedly lays his life, cause him thus to do? Here let us pause and ask—Is there not *another* motive impelling men thus to act? If I were assured that *any* man entered the field of battle thinking other than that *all* who with him encounter their enemy would die before him, I might grant the conclusion, that a man would give his life unreservedly for his country; but knowing the bull-dog character of man, his readiness to avenge himself of his opponent, at any time, in any place, and under any circumstances, I beg to differ with those who call that patriotism which is simply the boiling over of indignation and thirst for revenge.

I may further ask—and this brings the subject *home*—who of us know any for whom we would *voluntarily* yield our life. Peter said, "though I should die with thee, yet will I not deny thee." What does the sequel of Peter's life show? I am of course prepared to admit that many have laid down their life, but it has been for the hope they had of having it returned them. *Abstractly* considered, no man, or very few, if any, ever laid down their life for their friends, let alone their enemies—Jesus excepted.

What then can a man give or receive in exchange for his present life? The offer of untold wealth can by no possible means save him in the hour of death;—by *no* means by mortal man devisable can he deliver himself or his brother from the cold embraces of death. Here man *wholly* fails. Here, if never before, he must admit of incapacity. Here, a *limit* is put upon his boasted and self-confident abilities, and *how* wisely put!

What, and where is *a* remedy? If the scriptures of truth did not avail us here, *vain* is the help of man; for we are well assured, by the *contradictory notions* men set forth, that *they* are incompetent to the task. Men, civilized and uncivilized, are equally at loss to determine the question. When compared to the wisdom of God, the wisdom of this world is foolishness. By man's wisdom we *never* could find out God. It's all very well to talk about *"first cause causes," "primaries,"* and the like; they are vain and empty sounds,—no significance in them, when you come to try to find out God by them; for by such words you can as well determine, (if determine you can,) the existence of a multitude of gods as one God. Ah! the Oracles come to our aid here,—here we find wisdom, and it is justified of her children. Comparatively, God's foolishness is greater than the combined wisdom of men, and his weakness is stronger than the strongest of men. By His word he changes the course of nature; he can say "thus far, and *no* farther"; he can break up the channels of the mighty deep, and cause them to overflow the earth;—in the language of Job, "Behold, he taketh away; who can hinder him? who will say unto him, What doest thou?" If God is not made known through the scriptures, I fear man will fail, search as he may to find them out.

Well, if by *natural* wisdom we cannot find out God, what is left us? It is that wisdom which comes from above, presented to us for our acceptance, that we may become wise unto salvation, unto life eternal. This eternal life, then, is a gift—a gratuity. It is is *from* God, *through* Jesus, *to* MORTAL man. It is a gift *worthy* our acceptance. It is from God, and *that* makes it worthy. To him and the Lamb will, in the ages to come, be ascribed all the glory by that *great* multitude whom no man can number—those who are gathered out of all nations, languages and tongues—those who shall stand purified because they have been tried and made white by the blood of the Lamb. *They* shall sing a song of deliverance, and cry salvation to our God which sitteth upon the throne, and unto the Lamb.

To what a destiny is man invited! The invitation is to all people, and yet, comparatively, how few will stand in "that day." Eternal life! Who of us us by experience know what it is? The very thought strikes wonder to our limited conception of so vast a subject. And this eternal life is offered to us as the *free* gift of God, *if* we by patient continuance in well doing seek *first* the Kingdom of God *and* his righteousness; by a faithful attention to the pre-requisites as belief of the gospel—such belief as Abraham, Isaac and Jacob, and all the ancient worthies of old possessed; and by obeying the *all* things commanded, and walking worthily of Him who has called us with this heavenly calling. The promise of eternal life is *sure*, for God that *cannot* lie has promised it. On this I rest all assurance: if I only *know* in whom I have believed, I *also* know that that which I have committed to Him he will keep (because *able*) against "that day." The exhortation is: "Hold fast the form of *sound* words, in faith and love which is in Christ Jesus."
G. W. Y.

For the Crisis.

The Love of God.

The love of God divine—what does it purpose to do for us? Eternity can alone reveal; nay, not eternity, for that has no end;—thus unfathomed all and all unfathomable it must ever remain, while ages to ages succeed, and these to ages still of unending bliss! What a thought, that the Eternal One should condescend to be our physician, and bring the healing of his love to us in our lost condition, and thus prepare us for that future of which even our faint conceptions are overwhelming! And we so weak, so low, so erring in our natures! Wonderful power of love! It finds us polluted, and cleanses; low, degraded, sensual, and purifies, elevates and refines; with clouded and unbalanced reason, and clothes us in our right mind; giveth wisdom to the foolish, and to those who have no strength, it *increaseth might*. From the height of his dwelling-place in heaven he extends the arm of his salvation, the Incarnate God; and we, looking up by repentance and faith, find in Him sanctification, righteousness, and *everlasting redemption*.

What wonder that angels sang, "Glory to God in the highest," in view! while man, blind man, so slow to recognize the unpriced blessings of immortality. When the day of final adjudication shall have at length come, and we with faculties fully equal to the great change upon which we enter, scan the unending future on the one hand, and the cutting off of all existence on the other, who then shall say that there is no punishment to the wicked! Say also, (O insult to Deity!) no reward to the righteous! for until *that* reward can be measured, must the dread punishment of the wicked remain all unexpressed! O for the voice, the powers of Him, who, flying through mid heavens, proclaims the fullness of glad tidings to all mankind, that they may be induced to flee from the wrath to come, and find everlasting refuge under the protecting wings of the Almighty.

South Sodus. CAROLINE.

For the Crisis.

A Good Report.—Heb. 11: 2.

Serving God causes reproach often times. Men suffer shame for his name. They become the filth of the world and the offscouring of all things. But as persecutions pass, and persecuted and persecutors die, time works changes in the reputation of the steadfast and the true. The man who serves God will come right at last, even in the estimation of the multitude. They will honor the prophet whom their fathers persecuted and stoned. So we read that "by faith the elders were well reported of." The elders, or *ancient* men, are all those of whom Paul speaks in this chapter. The "good report" they obtained was that lasting memorial of their faith and love and zeal which serves as an example to all subsequent ages. By faith they made their mark in the world, and left their names amid the noble host who have fought the good fight and overcome the world. Of them it is said, and *all these*, whom God had named in the eleventh of Hebrews, having *obtained a good report* through faith, received not the promise—God having provided some better things for us, that they without us should not be made perfect. Their reproach is turned away. They bear the world's scorn no more. Their names are "as ointment poured forth." They are more widely known than Alexander, or Cæsar, or Napoleon. The millions around them who were faithless seekers after fame are perished from history and memory, but these have obtained "a good report through faith," and are honored through all ages, and all lands, and among all nations. Yet they have not received the promised inheritance; they are not yet made perfect. They await the fullness of God's grace in the glory of the ages to come.

We may share *that* blessedness with them. We may, in spite of scorn and reproach, "obtain a good report through faith." We may so trust God in hours of darkness and trial, that he shall put upon us the honors which the faithful share. Let others seek in vanity and sin the applause of the worldly and profane. Let warriors struggle on fields of carnage for laurels wet with tears and red with gore; be it ours to cherish that faith by which the elders, the saints of old, obtained a *good report*. God hath said, "Them that honor me will I honor." Let us believe him and dare to honor him in all we do and say.
H. L. H.

June 14, 1861.

For the Crisis.

From Philadelphia.

BRETHREN AND SISTERS IN CHRIST:—Having been sorely tried lately by the adversary, and having not resisted as firmly as I ought, I have experienced much loss of spirituality. I humbly but earnestly ask an interest in your prayers. I feel as desirous as ever—indeed now even more so—to spread the truths of the Bible, and to preach a soon coming Messiah; but there seems to be no way open at present. If any of the brethren are acquainted with any position that I could fill to earn a livelihood, and give as much time as possible to the performance of a work which is dear to my heart, I should rejoice to know it. It may appear novel, and to some unwise, if not presumption, to thus publicly request an interest in the prayers of the people of God; but feeling as I do deeply my own weakness, and the many evil influences surrounding me, and the work of the ministry unperformed for want of means and opportunities, and secular employment failing. I am constrained to seek for sympathy amongst those who are looking for deliverance likewise. Feeling grateful to God for deliverance from the snares of the wicked one, I am encouraged to persevere, and forgetting the things that are behind, I look forward to that which is before, being anxious to obtain immortality when Jesus comes. Our Master has gone away to prepare us a home, and he declares he will come again, that where he is, we may be also. We cannot go where he is, but he will come to us when all is ready. Let us be patient unto his coming. The paeparatory work is being rapidly accomplished. Brethren, pray for us. Yours in love and humility, THOS. W. SMITH.

Philadelphia, Aug. 5th, 1851.

Selections.

Unhallowed Prayer.

"What is the hope of the hypocrite? Will God hear his cry?"—Job 27: 8, 9.

An impenitent sinner never prays. In an inquiry after the causes of joylessness in the forms of prayer, the very first which meets us, in some instances, is the *absence of piety*. It is useless to search behind or beneath such a cause as this for a more recondite explanation of the evil. This is, doubtless, often all the interpretation that can be honestly given to a man's experience in addressing God. Other reasons for the lifelessness of his soul in prayer are rooted in this,—that he is not a christian.

If the heart is not right with God, enjoyment of communion with God is impossible. That communion itself is impossible. I repeat, an impenitent sinner never prays, Impenitence involves not one of the elements of a spirit of prayer. Holy desire, holy love, holy fear, holy trust—not one of these can the sinner find within himself. He has, therefore, none of that artless spontaneity, in calling upon God, which David exhibited when he said, "Thy servant hath *found in his heart* to pray this prayer unto thee." An impenitent sinner finds no such thing in *his* heart. He finds there no intelligent wish to enjoy God's friendship. The whole atmosphere of prayer, therefore, is foreign to his tastes. If he drives himself into it for a time, by forcing upon his soul the forms of devotion, he cannot stay there. He is like one gasping in a vacuum.

One of the most impressive mysteries of the condition of man on this earth, is his deprivation of all visible and audible representations of God. We seem to be living in a state of seclusion from the rest of the universe, and from that peculiar presence of God in which angels dwell, and in which departed saints serve* him day and night. We do not see him in the fire; we do not hear him in the wind; we do not feel him in the darkness. But a more awful concealment of God from the unregenerate soul exists by the law of an unregenerate state. The eye of such a soul is closed even upon the spiritual manifestations of God, in all but their retributive aspects. These are all that it feels. These are all the thoughts of God which it has faith in. Such a soul does not enjoy God, for it does not see God with an eye of *faith*—that is, as a living God, living close to itself, and in vital relations to its own destiny—except as a retributive Power.

The only thing that forbids life, in any of its experiences, to be a life of retribution to an impenitent sinner, is a dead sleep of moral sensibility. And this sleep cannot be disturbed while he remains impenitent, otherwise than by disclosures of God as a consuming fire. His experience, therefore, in the forms of devotion, while he abides in impenitence, can only vibrate between the extremes of weariness and of terror. Quell his fear of God, and prayer becomes irksome; stimulate his indifference to God, and prayer becomes a torment.

The notes of a flute are sometimes a torture to the ears of idiots, like the blare of a trumpet. The reason has been conjectured to be, that melodious sound unlocks the tomb of the idiotic mind by the suggestion of conceptions, dim, but startling, like a revelation of a higher life, with which that mind has certain crushed affinities, but with which it feels no sympathy; so that its own degradation, disclosed to it by the contrast, is seated upon the consciousness of idiocy like a nightmare. Such a stimulant only to suffering, may the form of prayer be in the experience of sin. Impenitent prayer can only grovel in stagnant sensibility, or agonize in remorseful torture, or oscillate from one to the other. There is no point of joy between, to which it can gravitate, and there *rest*.

It is not wise that even we, who profess to be followers of Christ, should close our eyes to this truth, that the uniform absence of joy in prayer is one of the threatening signs in respect to our religious state. It is one of the legitimate intimations of that estrangement from God, which sin induces in one who has not experienced God's renewing grace. A searching of ourselves with an honest desire to know the truth, and the whole of it, may disclose to us other kindred facts, *with* which this feature of our condition becomes reasonable evidence, which it will be the loss of our souls to neglect, that we are self-deluded in our christian hope. An apostle might number us among the "many," of whom he would say, "I now tell you, even weeping, that they are enemies of the cross of Christ.—*"The Still Hour," by Pro. Phelps.*

* The Bible tells us that "the dead praise not the Lord," and we hence conclude that "departed saints" will not "serve" God until they rise from the dead.—Ed. Crisis.

Cannibalism in Africa.

The problem of practical cannibalism is definitely set at rest by Du Chaillu's sojourn among the Fans. His first intimation of the prevalence of the horrid practice, beyond the report of tribes nearer the sea coast, was almost simultaneous with his arrival in a Fan village.

"On going out the next morning, I saw a pile of ribs, leg and arm bones, and skulls, (human) piled up at the back of my house, which looked horrid enough to me. In fact, symptoms of cannibalism stare me in the face wherever I go, and I can no longer doubt.

"Eating the bodies of persons who have died of sickness, is a form of cannibalism of which I had never heard among any people; so that I determined to inquire if it were indeed a general custom among the Fans, or merely an exceptional freak. They spoke without embarassment about the whole matter, and I was informed that they constantly buy the dead of the Osheba tribe, who, in return, buy theirs. They also buy the dead of other families in their own tribes, and beside this, get the bodies of a great many slaves from the Mbichos and Mbondemos, for which they readily give ivory, at the rate of a small tusk for a body. Until to-day I never could believe two stories—both well authenticated, but seeming quite impossible to any one unacquainted with this people—which are told of them on the Gaboon. A party of Fans who came down to the sea shore once actually stole a fresh buried body from the cemetery, and cooked it and ate it among them; and at another time, a party conveyed a body into the woods, cut it up, and smoked the flesh, which they carried away with them. The circumstances made a great fuss among the Mpongwe, and even the missionaries heard of it, for it happened at a village not far from the missionary grounds; but I never credited the stories till now, though the facts were were well authenticated by witnesses. In fact, the Fans seem ghouls, only they practice their horrid custom unblushingly and in open day, and have no shame about it. I have seen here knives covered with human skin, which their owners valued very highly. To-day the Queen brought me some boiled plantain, which looked very nice; but the fear that she should have cooked it in some pot where a man had been cooked before—which was most likely the case—made me unable to eat it. On these journeys I have fortunately taken with me sufficient pots to do my own cooking. They are the finest, bravest looking set of negroes I have seen in the interior, and eating human flesh seems to agree with them, though I afterwards saw other Fan tribes whose members had not that fine air of these mountaineers. As everywhere else, location seems to have much to do with it. These were living among the mountains, and had all the appearance of hardy mountaineers."

The Blind Mother's Last Look at her Babe.

On the last Sabbath of 1860, when the cold winds of December were wailing the dirge song for the departing year, we met at the funeral of an infant. Not two summers had blessed the child. Disease came early, and quickly performed its fatal work.

Sweet words of Scripture were read, a short exhortation made, an earnest prayer offered, the benediction pronounced; and then, after a moment's silence, the friends were invited to "take the last look at the deceased." One and another came, and gazed with peculiar interest upon that little form, which seemed as if it were only sleeping.

But now all others step aside, for the mother approaches. *She is blind*—has never seen the child she loves, and now has lost. Forward she leans; her form almost covers the little coffin. She seems straining her sightless eyes to catch a glimpse of the loved one, before it is taken from her forever. But, as if convinced that this may not be, while the tears flow down her cheeks apace, she puts her fingers upon the face of the child. Every feature is carefully felt—the forehead, eyes, nose, chin. Gently she passes both hands over the entire body within her reach. She grasps tenderly and tightly the little hands which lie clasped upon the breast of the babe. Kiss after kiss she imprints upon those cold lips which she had so often kissed before, when they were warm with life; and then the mother, trembling, weeping, turns away. She has *looked* at her offspring as the blind only may. It was the last look, until the morning of the resurrection shall recall the dead to life again, and the omnipotent touch of God shall unseal the sightless orbs of his benighted children. Then we may hope that the mother, redeemed by grace, will behold her angel babe beside the Savior, and in that realm where darkness and death may never reign, will join with the sweet child in songs of everlasting praise!—*Christian Intelligencer.*

Little Cross Bearers.

The little girls laughed merrily, and, hurrying home, packed their dinner baskets in such haste, that Carrie and Jenny Bell had hardly finished their breakfasts, when the whole eager party arrived at the garden gate.

"Why, girls," cried Susy Wright, "not ready yet? Do hurry, for it is a long walk, and we want to get into the woods before it grows much warmer."

"It won't take me two minutes," cried Carrie, but Jenny stood irresolute.

"I'm afraid we oughtn't to go."

"Why not, pray?" cried Carrie, sharply.

"Why, you know mother has one of her bad headaches coming on, and there's Walter and Fred to be taken care of."

"Well, and there's *Sally* to do it," said Carrie.

"But you know Sally's sister is very sick, and mother has given her leave to go home to-day."

"How provoking," said Carrie, fretfully. Then she added, after a pause, "But I don't believe mother's head is very bad, and I'm sure Fred will be good, and Walter would help amuse him."

"Walter is almost a baby himself," said Jenny, "and Fred frets almost all the time since he's been getting his teeth, poor little fellow!"

"Fred will be good enough if you are not here to spoil him," cried Carrie, "and I'll just go and ask mother if she can't get along without us. It would be too bad to keep in such a lovely day."

Carrie was back in a few minutes, with a radiant face. "Mother says we may go. She can spare us if we are going to enjoy ourselves so much."

Jenny hesitated. The woods in the distance looked so misty and pleasant, and Fred's fretful little cry jarred upon her ear, while she thought how hard it would be to amuse him, and keep Walter quiet and happy through all that warm day. But would it be any easier for her mother, left all alone with her aching head? "No," thought Jenny, "I cannot be so selfish. I should not enjoy myself at all."

"What are you thinking about so long?" asked Carrie, impatiently. "Come, let's get our baskets ready."

"I believe I won't go," faltered Jenny.

"Why not?" cried two or three disappointed voices.

"I can't bear to leave mother so sick."

"What a mean girl you are, Jenny Bell," whispered Carrie, angrily, "You want to make all the girls think you are *such* a saint, and I am *so* selfish. That's all you're doing it for—just to show off."

"No, indeed! Carrie," said Jenny, coloring deeply; and turning to the girls she added,

"One of us can go just as well as not, and, of course, as Carrie is the oldest, she has the best right, and, indeed, I do not believe I care half as much about it as *she* does, for she has been talking about it all the week."

No persuasions could move Jenny, who only shook her head cheerfully, and insisted that she did not feel badly at all, and at last the impatient little party moved on.

After watching them down the road, with glistening eyes, for it was really a very great trial to be left behind, Jenny went back to the nursery, where her mother sat bathing her head with camphor, and trying to amuse the little complaining Fred with some pictures. A look of glad surprise came over her flushed face, as she heard Jenny's step.

"I thought you were gone to the woods."

"No, mother," said Jenny, trying to speak carelessly. "I thought I would like to play housekeeper to-day, and first I am going to put you to bed with your dreadful headache, and then Walter and Fred and I are going to have a nice time out in the arbor."

The happy tears came in Mrs. Bell's eyes as her kind daughter arranged the pillows under her throbbing head, and darkening the room, stole softly out with Fred and Walter.

But it was no small task that Jenny had undertaken. Poor baby Fred bit his fingers with his hot, swollen gums, but as that did not make matters any better, he threw away, one after another, flowers, books and playthings, which patient Jenny brought and was quite determined to be a very unhappy little baby. Then Walter was full of mischief, and could be only kept still with stories, which poor Jenny told industriously, walking up and down the garden walk, carrying baby Fred till she thought her arms would drop off.

Once in awhile a vision crossed her of the happy party seated in the shady woods, making crowns, and eating wild strawberries, but she pushed it bravely aside, and kept on her tiresome walk, only thinking to herself that if *mother* was having a nice rest, she could bear it a little longer.

The sun grew very hot, but little tyrant Fred would not be carried into the house, and as poor Jenny, turning in the path, was just beginning her seventh story, she saw a gentleman at the garden-gate.

"Could you give me a drink of water, little lady?" said he, pleasantly, and Jenny incumbered by the clinging Fred, soon brought a cool, brimming goblet.

"You look tired," said the gentleman, kindly, as he thanked her, and before she knew it—drawn on by his sympathizing questions—she had told him all the story of the morning's trials and disappointments, though, for some reason, she hardly understood herself, she never told him she had a sister Carrie, who had gone to the woods. They had quite a pleasant talk, together, and at last, when the gentleman went his way, he said,

"I like you so much little Jenny, that I don't want you to forget me," and drawing from his pocket a small book, he begged her to keep it in memory of his visit, and with a bright, kind smile, he was gone.

The day wore on. At noon Jenny made a nice cup of tea for mother, and after feeding baby his bread and milk, and giving busy Walter his dinner, to her great joy, both children—overcome with fatigue and heat—fell fast asleep.

Now she had time to examine her little book, which she found very strange and interesting. It told about some pilgrims, going on a long journey, with heavy crosses on their backs. They had a great many trials, and often their way lay through hot, sandy deserts, so that some of them grew very tired and sad, and some tried to throw away their crosses, but others went on very patiently, always looking as if they saw something so beautiful just a little way before them, that they forgot all present sorrow and trouble. So the story went on, till the pilgrims all came to a very dark valley, through which they must pass. Then some of them trembled, and grew pale, but others went in singing, and some of the words of their song were, "Though I walk through the valley of the shadow of death, I will fear no evil, for *Thou* art with me," and suddenly, while they were singing, the heavy crosses fell from their backs, and in their stead, angels brought them shining crowns. And there came a voice, "Father, I will that these whom Thou hast given me, be with me where I am, that they may behold my glory." Then the whole valley was filled with light, the angels shouted, "They shall see the King in his beauty," and the happy pilgrims passed through the everlasting gates into the golden city.

Jenny's tears fell fast as she finished the strange little book, which she could not quite understand.

"My sweet little daughter," said a voice, and looking up, she saw her mother coming in at the door, and knew from her eyes that the bad headache was quite gone. "You have made me very happy," continued Mrs. Bell, kissing Jenny's round cheeks. "You have been so self-sacrificing and patient to-day, that I am sure my prayers have been heard, and that one of my little daughters is learning to take up her cross daily, and follow Christ."

"Mother, said Jenny, eagerly, "do you mean that I am a cross-bearer?"

"You certainly have been to-day," said her mother, with an affectionate smile.

Jenny burst into tears, and held out her little book. They read it over together, and Jenny's mother explained it.

"And will all that ever happen to me?" said Jenny.

"Yes, if you take up your cross daily, and bear it *patiently, you, too*, shall see the King in his beauty."

Carrie came home very cross that night. She knew she had been selfish, and nothing had gone right all day, while there sat Jenny, looking so wonderfully happy. What could be the reason? Was she doing it just to be provoking?

The little party, stopping at the gate, were very voluble, telling Jenny of the pleasures of the day. They never before had such a splendid time, and had never seen the woods so beautiful, and so full of birds and flowers. But not one of the party was as happy as the patient little cross-bearer, for the angels were singing, "*She* shall see the *King* in his beauty, and the land that is very far off."—*M. L. P. in the Congregationalist.*

I Can't.

Now that is a mighty small word, yet it is bigger than a mountain, in the way of a great many folks. Why don't you do something? Oh, I can't! Why not? I *can't*. Now, you poor mortal, the great giant of a "Can't" isn't much after all. He looks now higher than Haman's gallows, and bigger than ten Goliaths; but then come to face him with a little sling and a smooth stone, called "*I will*" and he drops headlong on the ground. And as you come up where is, he grows small until he isn't bigger than Tom Thumb. O, you poor faint-hearted soul, just kick that miserable little sneaking contemptible "*can't*" out of door. Then keep that good fellow "I can" in his place and another little fellow "Try" to help him, and you'll get along finely. Come, hustle him out of doors. He's a moth and a curse worse than a drone bee. A good-for-nothing lazy little vagabond. He makes you feel like a sneak, mope like a dunce, and act like a fool. "I can't," "I can't," out with you, you whining, canting little reptile, and make room for your betters. Come in "*Try*," "*Will*," make yourselves at home and help this poor soul along.—H. L. H.—*Christian Messenger.*

"He that oppresseth the poor shall surely come to want."—Prov. 22 : 16.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Lines,

Suggested by hearing a sermon from the text,—"And now men see not the bright light which is in the clouds."—Job 37: 21.

[Sent in a private letter to L. A. M. and forwarded to the Crisis by permission of the writer.]

I saw a cloud arising
Upon the eastern sky,
And knew by its apprising
The thunder storm was nigh.

I heard the peals of thunder,
I saw the lightnings flash,
And soon against my window
I heard the rain drops dash.

Wildly the winds were blowing,
I heard its fearful roar,
And darker grew the storm-cloud,
While fast the rain did pour.

No sun shone on my dwelling,
To scatter light around,
But all seemed dark and dreary
Amid the gloom profound.

But yet the sun *was shining*,
Although *I* could not see,
And gave a "silver lining,"
The cloud so dark to me.

The tempest passed onward
Toward the eastern sky,
And lo! by sunbeam painted,
A rainbow bright on high.

It was the bow of promise
God gave to faithful Noah,
To all a faithful token
A flood should come no more.

Now if there came no tempest,
With flash and thunder peal,
There ne'er would come the rainbow,
God's promise to reveal.

And so those trials often
That fill our hearts with fear,
Do only make the Savior
Unto our hearts more dear.

Before the skilled Refiner
The molten silver lies,
Until the perfect image
He thereupon descries.

Afflictions are the furnace
In which our hearts are tried,
Until from earth quite sundered
And fully purified.

O may our faith ne'er waver,
Nor heart be filled with dread,
Although the storm-cloud gather
With blackness o'er our head.

MARY D. WELLCOME.

For the Crisis.

The Great Restoration.

BY P. E. ARMSTRONG.

"And Jesus answered and said unto them, Elias truly shall first come and restore all things."—Matt. 17: 11.

In the examination of this subject I am aware of the unpopularity of the affirmative position I have undertaken to defend. Any new or resurrected truth, no matter how strong or conclusive the testimony is that is adduced to sustain it, has not only the unfavorable prejudice of the masses to meet, (who naturally follow the teachings of the great and learned, and are not willing to admit a new truth until they find it accredited by the great orthodox commentators of the day), but also a class of opposers who profess to be teachers in Israel—who, although they may be impressed by the force of, to them, a new truth, still suffer themselves to reject it because a selfish pride will not allow them to admit to the flocks in their charge that so important a theological truth should have escaped till now their surveillance, and, like the Pharisees of old, scorn to receive any advancement in knowledge from an unlearned or humble source.

Seeing that this is the state of the great professing church of the present day, it is only under the extreme sense of duty I have, with much weakness, but relying on heavenly wisdom, attempted to disseminate through the advent press that which I have conceived to be important truth, and which should comfort and edify the waiting and faithful little flock to whom our Lord hath assured shall be given the kingdom.

We will first briefly examine our text, with its immediate connections, and then those scriptures relating to and corroborating the affirmative wording of the text, (which, standing alone, is a positive thus saith the Lord of a future forerunner independent of John the Baptist); and lastly, attempt to show the nature of the restoration to be effected to fulfill the broad and ultimate design of prophecy. The chapter from which our subject is chosen, begins with the transfiguration on the mount, where our Lord separated himself with three chosen disciples apart from the rest, and was pleased to exhibit to them an embryotic vision of his glorious visible kingdom, which he would assuredly set up on the earth at some definite period, (not then made known), which would succeed and overturn all past kingdoms, and fulfill to the letter the word of God, and verify the promises made to the suffering seed of faith in all ages. There appeared with our Lord, in glorified form, Moses and Elias; and, (without entering the argument whether they were real or visionary), their presence with him for that particular purpose has a significance we will here notice, although we anticipate, by so doing, the result of the argument. The plain and obvious reason for the appearing of Moses and Elijah was to represent the heirs of the kingdom—both the resurrected dead and the living waiting Bride; and while Moses represents the sleeping but resurrected dead, Elias represents the living remnant of faith, who, transformed by their descending King, sing a new song, which the sleeping dead can never learn. That song of praise is sung by the train of Elias, over whom the gates of death have not prevailed, to the Lamb of God, who, by his coming, averts the monster's sting, having died for them in every sense of the word, and rescues them from a temporal as well as an eternal death, and consequently may justly expect from them the loudest praise. And the moment the Jews severed the head of John, his mission to them as a restoring Elias was ended and annulled; for he who scripturally fulfills the mission of Elias, must not only restore, but, like the ascending prophet, live triumphant over death, to bring in the living subjects of his restoration to the kingdom of God. 9th verse,—"And after they came down from the mountain, Jesus charged them, saying, tell the vision to no man until the Son of Man be risen again from the dead." 10th verse,—"And his disciples asked him, saying, why then say the scribes that Elias must first come?" Then comes the answer of our Lord in the words of the text. The disciples had seen Elias, and were forbid revealing the vision, and they could not understand why this injunction, since the scribes expected the literal appear ing of Elias; and our Lord answers them truthfully, though in the verse following he obviously designed to throw ambiguity over his assertion, as it was not necessary for the early christian church to expect a forerunner aside from John; it being with definite time closed up and sealed, to be understood only at the time of the end, when the preparation of the waiting Bride made it expedient and necessary. At the time our Lord uttered the words of the text, John had appeared without effecting a scriptural restoration; and hence he adds, "But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise also shall the Son of man suffer of them." Here he connects his rejection and death with John, showing there was no restoration because of unbelief; and, so far from John effecting a scriptural restoration, he was a stumbling block to the Jews—a powerless reed before the wind of their pride and covetousness, and yet fulfilling a design in the purpose of God, which condemned them as a nation by their rejecting the light of their coming Messiah, which he, by precept and example, caused to shine in their midst.

John was by lineage a priest, and had just right to expect that they would gladly receive his proclamation of the kingdom at hand; and many of the poor and common people did, but by their subsequent actions we have good reasons to doubt their sincerity. The reason the common people heard him gladly, while those in place and power looked on him as a fanatical imposter, and scornfully rejected him, was because as a nation they were proud and covetous, while the doctrine of John struck at the root of both these sins, and taught a common interest, or levelling down of wealth and distinction, among the heirs of the kingdom. While this accorded well with the feelings of the covetous poor, and made him hosts of friends, it brought upon him the sarcasm and malignity of the rich, who finally accomplished his destruction; and we have no account of any scriptural restoration effected by John to the Jews, much less to the Gentiles, (who are, in many senses, their antitypes in prophecy,) except indeed so far as his teachings of love, humility and equality corroborate the nature of the mission of Him who is the forerunner of the final advent, and in establishing a precedent, that Elijah in prophecy refers not necessarily to the person of Elijah, but a restorer having the spirit and power of a prophet—one jealous for the honor and true worship of his God, who carries out and fulfills the great prophetic restoration.

That John did prepare the hearts of a multitude to listen to the teachings of our Lord is fully admitted, but that they were far from being his steadfast followers is equally plain. We have a good description of [illegible] in the 6th chapter of John, where the multitude, for covetous ends, would gladly have made him king, yet they were [illegible] uttered, bigoted as they were by Jewish tradition, and strangers at heart to the law of love, which is the embodiment of restoration, and which alone can prepare a people to meet the embodiment of love in person, the glorious King of Israel. God always requires a previous conformity of his people to the nature of his manifestations. When he was about to descend on Mount Sinai he required a three days' purification in the camp of Israel; and when our Lord was about to appear in his humility, John appears not in gorgeous synagogues, but in the wilderness of Judea, preaching repentance and humility to suit the occasion; and when he comes again to clothe his waiting Bride in the garments of nuptial love, it is highly important for those who live to inherit this first-born glory, that they purify themselves from all covetousness and inequality, and form a unit to greet him who is chief among ten thousands and altogether lovely, and thus show to the unbelieving world that they dare trust his living word.

We will next turn to the prophecies which speak of the mission of a forerunner, and see if there is not something yet to be accomplished. Let us first notice Isa. 40th chapter. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make stright in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." The preceding chapter foretells the Babylonish captivity, while this seemed primarily to refer to the return of the Jews therefrom, and it was no doubt to them words of much encouragement, as they pursued their tedious and toilsome journey through wilderness and desert back to the desolate ruins of Jerusalem, to restore again the temple service of their God. It is said it was common for eastern monarchs, when starting on expeditions through desert countries, to send Harbingers before them to prepare the way in removing obstructions, to dig down hills and fill up ravines, and thus announce their coming. And the prophet seems to have used the practice of the times to illustrate not only the return of the Jews from Babylon, (which John in Revelation makes a typical identity with the great restoration), but also a two-fold coming of the Lord. The prophecy is much too expanding and rich to have had its fulfillment at the first advent; and surely if a forerunner was prophetical and necessary, then it is no less so now, when we are nearing the second glorious advent of our Lord; and we contend, if this prophecy covered and illustrated both the advents of the Messiah, as it undoubtedly does, a forerunner is full more necessary and prophetical in the last than in the first advent; and the mission of John, instead of fulfilling absolutely this glorious, expanding prophecy, rather showed and confirmed the nature of the final restoration to be brought about by the least one in the kingdom, spoken of by the Savior, who should be greater than he.

Let us next turn to Isa. 57: 14. "And (he) shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." Here the same restorer and forerunner is brought to view, and there is nothing in the history of the exiles returning from Babylon, or John's abortive restoration, approaches it further than in shadow. Let our readers compare the 18th and 19th verses with the 2d and 14th chapters of Hosea, and they will see that both the restorer and restoration here spoken of pertains to the house of Ephraim, who represents Christian Israel, (as I have heretofore shown in subjects headed, "The birthright of Joseph," and "Harmony of Prophecy,") [illegible] a "new name" to the extending dominions of Judah and Israel's king, while Judah, or literal Israel, is last to acknowledge the true heir of David's throne.

Again,—Isa. 62d chapter is but a repetition of the foregoing restoration. It is said, at the 10th verse and onward, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the *end of the world*, (not to Jerusalem in particular), say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken." As literal Israel was first offered the kingdom, it was but proper to associate the blessings here of restoration with the names of Old Zion and Jerusalem; but, as before remarked, the prophecy is exceeding rich and ambiguous, and may more fully apply to a city sought out in the great western world, the counterpart of Zion at Jerusalem, and where our Lord will first descend to meet a remnant of faith, who gather together in a restoration of love and unity to await his coming.

We will now pass on to notice Mal. 3: 1. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts." Here again is a prophecy which, in a limited sense, was applicable to the first advent, and was primarily addressed to Judah and Jerusalem; for Ephraim and his followers at this time had been cast off for conspiring against the house of David, and was lost among and identified with the heathen customs of the Gentiles. But the prophecy will admit of quite as enlarged and ambiguous construction as those of Isaiah; and Ephraim, who God declares is still his firstborn, has full more claim to a restoring Elijah than the literal house of Judah, who rejected and put to death both him who should have been their Elias, and committed the greater sin than Ephraim, by destroying, (as they supposed,) the rightful heir to David's throne, because the laws of his kingdom struck at the root of their pride and covetousness. Therefore we have good reason to believe our Lord understood full well what he said when he declared, "Elias truly shall first come and restore all things"; (and may endeavor to show in a future article that the 144,000 of Rev. 7th chapter are the subjects of this restoration); and hence John's appearing as a reed shaken with the wind, in his attempt to restore harmony and love to the bickering and covetous Jews, falls as far short of the second and more glorious coming of the king of Israel.

(Concluded next week.)

For the Crisis.

What is Truth?

"Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5: 28, 29.

The text above quoted is a plain, simple statement of fact—an event yet in the future, but to be fulfilled according to the definite language in which it is expressed. A harmony of Bible language demands this, as will be seen by the context. Jesus was instructing the Jews on an important subject, when he made use of the words; a subject on which they were in total darkness, groping in blindness and ignorance. He had been giving them one of his kindest lessons, as may be seen by reading the four preceding verses. He did not intend leading them astray, nor into grosser darkness, but into light, by making known to them the glorious plan of redemption through him, by a resurrection from the dead. Hence, after having said to them, "the Son can do nothing of himself but what he seeth the Father do,"—and that what the Father did the Son would also do, assigning his reason, viz., "for the Father loveth the Son, and sheweth him all things that himself (the Father) doeth,"—and that, "as the Father raised up the dead and quickened them, even so the Son quickeneth whom he will,"—instructing them, also, that the Father would not judge men, but had committed all judgment to the Son; and that, for this cause, all men should honor the Son, even as they did the Father; and as they honored the one, even so did they honor the other; as they dishonored one, even so the other,—also that he that heareth my words and believeth on Him that sent me, hath everlasting life, (in him—Christ,) and shall not come into condemnation, [illegible] of living, by faith in the Son of God etc.,—he goes on, lest the Jews should marvel at his teaching, and more fully details the mystery of the resurrection, by using the language of the text. As the whole lesson is found given in the most simple language, the text being a part of it, we understand Jesus to mean just what he says, and not something that he does not even hint at, viz., a thousand years between the resurrection of the just and unjust: but that there was a time coming, (which he called an hour,) in which all the dead should come forth from the grave; and that such as had heard his word and believed on the Father who sent Him, should have eternal life, while the other class should come forth to condemnation, or destruction.

The ultimate end of man was plainly set forth in the lesson, and the means by which their final destinies were to be accomplished, viz., the resurrection—of the righteous to life eternal, of the wicked to damnation. The language of Daniel, Matthew, Paul, and John the Revelator, fully justifies us in looking for a resurrection of both classes, according to the plain language of the text. Dan. 12: 1, 2, speaking of the deliverance of God's people, says, "And at that time the people shall be delivered, *every one* that shall be found written in the book. And *many* of them that sleep in the dust of the earth shall awake, *some* to everlasting life, and *some* to shame and everlasting contempt." It is evident the term *many*, in this text, is indefinite, and covers both classes; and the term "some," as used in describing both classes alike, includes the whole of each. In the first verse, in describing the number of his people delivered, he says "every one of them"; and in the second verse, in describing the same class, and the same number, he uses the term "some"; and the words "every one of them" in the 1st verse, qualify the number covered by the term "some" in the 2d verse. The language of Gabriel to Daniel conveys no idea of a thousand years between the resurrection of the righteous and the wicked, but rather confirms the language of the text to be a full, plain statement of fact, meaning just what it says.

Again, the declaration of Christ to the high priest, (see Matt. 26: 64) "Hereafter shall ye see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven," agrees with the other witnesses. Suppose Christ should appear in the clouds of heaven any time prior to 1868? Could the high priest see him without a resurrection? Surely not. Suppose he is not raised till after the Day of the Lord, which is the "day of judgment, and perdition of ungodly men"? Could he see Jesus sitting at the right hand of power, and coming in the clouds of heaven? Surely not. The high priest is now in bondage to death, and without a timely resurrection, can never see Jesus coming in the clouds of heaven. Jesus says *he* shall see him *coming*, not after he has been here one thousand years. Again,—He that is called Alpha and Omega said to John, (Rev. 1: 7,) "Behold he (Jesus) cometh with clouds, and *every eye* shall see him; they also which pierced him." When will these Roman soldiers see him? When he comes in the clouds of heaven. Not one thousand years after.

Now, beloved brethren, these are a few of the plain Bible testimonies on this subject, and they are but the smallest number that might be produced from the sacred volume. And what is the argument, and where is it to be found, that will outweigh the words of the angel Gabriel, Alpha and Omega, and the plain words of Jesus Christ? I ask, where? Do you refer me to a single doubtful text found among the figurative expressions of the Revelator? (Rev. 20: 5.) This is but a feather in the opposite scale, and yet this is your only text. To give this its common construction, like the first three verses of the same chapter, involves the church in darkness, clouds, and gross errors, such as it has been groping in for centuries past; without relief, and seemingly desiring none. And more than this; it involves a series of contradictory statements in the word of God, setting prophets, apostles, and Jesus Christ in battle array. The foregoing scriptures are plain comprehensive statements concerning the resurrection that is to take place at Christ's coming. Let us believe them; and hereafter endeavor so to understand the figurative language of the Revelator, as to make a harmony with the first and great teacher, Jesus Christ.

But it may not be out of place for me to continue a little further my objections to the theory of the thousand years between the resurrections. To do so, we must consider Rev. 20: 1–3. This would require a large space and much time, yet I would [illegible] position, more especially that of the popular theories of the day. We will look at it briefly. Question—When is Satan bound? Theory says, when Christ comes. How long is he bound? John says, a thousand years. Where is he confined? In the bottomless pit. What kingdom exists, and who reigns during this one thousand years. Daniel and John say, Christ's kingdom—and John says he reigns a thousand years. When does his reign commence? Theory says, with the binding of Satan. They run parallel then, a thousand years. When is Satan loosed out of his prison? Theory says, a little before the thousand years are fulfilled; just time enough to deceive the nations and gather them to the great battle. John says, *after* the thousand years are *finished* he must be loosed a little season. What kingdom succeeds Christ's one thousand years' reign? God's everlasting kingdom. Theory says, the devil is let loose, and goes out to the four quarters of the earth, Gog and Magog, to gather them to battle, the number of whom is as the sand of the sea. Now which is right—theory, or the sure word of prophecy? If Satan is not bound till Christ's second advent, and Christ reigns a thousand years, surely no part of that time belongs to the devil. It belongs to Christ; and if, when Christ's time is fulfilled, he delivers up the kingdom to God the Father, as Paul says, (1 Cor. 15: 24, 25,)—the dragon, when he comes up from the bottomless pit, finds himself—where? In the everlasting age! These are facts that cannot be avoided on the premises that Satan is not bound till Christ's second advent.

And again, Christ's reign covers the day of the Lord, which is the day of judgment and perdition of ungodly men; and Satan, being bound during the time, he is destroyed with the beast and false prophets ere that day closes. Peter settles this question. He says, "the day of the Lord will come as a thief in the night, in the which (not after) the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up." 2 Pet. 3: 10. Now, brethren, where is the dragon to be found after Peter's day of destruction, *in the which* God will accomplish his great work of destruction,—the new heavens appear, and the earth be restored to its Eden loveliness, in which he will not admit the old serpent to tramp up and down among the blood-washed throng of Paradise restored?—"But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection." On the reading of this text, which is acknowledged by learned men to be a very doubtful one, is predicated the theory of a thousand years between the resurrection of the just and unjust. Can this inferential testimony, derived from a doubtful passage, outweigh the plainest most simple word of God? Would it not protract our article quite too long, I should be glad to pursue the subject to its full length, but circumstances will not permit at this time.

A variety of questions is involved in the text, which must be settled before we can come to a just conclusion of the whole matter, a few of which, and only a few, I can now present. Firstly, who are the "rest of the dead?" Secondly, what death, or kind of death is referred to? Thirdly, to what life do they live again? And fourthly, when do they live again, or when does the first resurrection occur,—before the period of Satan's bondage, or not till after the one thousand years are finished? If the righteous are raised at Christ's second advent, then the first resurrection is prior to the time declared by John, if so be the old theory be true that Satan is bound when Christ comes. But if it be false, and the truth is that the dragon was bound in (about) A. D. 755, when I am quite sure he was, by treaty between two contending powers, viz., Pagan and Papal Rome, his term of bondage expired about the time of the French Revolution. Then the time is past, and we may now look for the second coming of Christ and the first resurrection. There being no resurrection in the past, as taught by the Sadducees, whose teaching overthrew the faith of some, may it not be that the Revelator designed to correct an error prevalent at that day, and to some extent at the present, that the resurrection was past.

John saw in vision down the stream of time, where Pagan Rome would be overruled by Papal Rome, and treat with that mighty angel, and finally give up his seat, (capital) and power and great authority to the (papal) beast for a thousand years. All this must precede the resurrection, hence he said the rest of the dead lived not again until the thousand years were finished, and that, after they were finished, he (Satan) should be loosed for a little season [illegible] from the bottom-less pit (of papacy,) and is now exerting all his power in deceiving and gathering the nations to the great battle of God Almighty. The dragon is marked by infidelity, and infidel France will yet prove herself to be the anti-Christ of the last days.

Permit me to say the one thousand years of Satan's bondage and the day of the Lord are two distinct periods of time,—the former in the past, the latter yet future, and will be introduced by Christ's second advent, when he will take to himself his great power and reign, until he has, by the Father, put all his enemies under his feet. 1 Cor. 15: 24.

But the question, who are the rest of the dead? is not yet settled, neither shall I attempt to reconcile the apparent difficulty surrounding this and its associate texts. But some will answer, there is no difficulty in understanding this language; to which I assent, on the assumption that it is right to be governed by our own imaginations, or the theories of men. But, when we make every word of God our rule of judgment in reconciling one portion with all other portions on the same subject, we find a difficulty in the passage above, not easily explained to the satisfaction of many of our brethren. When we have proved a fact by plain, simple Bible language, the same cannot be dis-proved, though all the inferential and metaphoric testimony the Bible contains be brought to bear upon it. In whatever way we explain the book of Revelation, we must reconcile it with the plain statement of facts, and never *once* attempt to make the plain, simple language yield to a figure of speech. Hence, as there is not (to my knowledge) a single plain, declarative text in the Bible to corroborate the theory of a thousand years between the resurrection of the righteous and wicked, I fall back on the foundation Christ has laid for our hope, our rule of faith and practice, in John 5: 28, 29.

But again, the 18th chapter of Revelation presents to our view things that are to transpire on the earth before Christ's second coming. Please read it. The 19th chapter down to the 10th verse, presents the marriage of the Lamb, and the 11th verse shows the opening heavens and the second advent of Christ, clothed in power and majesty, to execute the judgments written. Read it carefully, for in these eleven verses you learn that at Christ's coming the execution of the judgments commences, and they are carried on until even the remnant of all nations is destroyed.

But again, admit, if you please, that all of Rev. 20th is to have a subsequent fulfillment, yet by no Bible authority can you extend the fulfillment of one event of the chapter beyond the day of the Lord, or one thousand years of Christ's reign. Every event brought to view in those two chapters have their fulfillment within the one thousand years of Christ's reign; and the 21st chapter presents the new heavens and new earth, wherein dwelleth righteousness, and not Satan mustering his hosts to battle. No, never! but when the enemies of Christ are put under his feet, Satan is not exempt; no, he is not excused, but shares the same punishment—eternal destruction. A complete work will the King of kings and Lord of lords make on the earth during his reign. Hence, no mustering of armies, no gathering of nations after the thousand years' reign; but the new heavens and new earth at once appear, and God becomes all and in all. Amen.

E. B. SOUTHWICK.
Granville, Licking Co., Ohio.

For the Crisis.

The Attractions of the Closet.

Beauty is fading, health and friends uncertain, wealth precarious, and all things else of an earthly character stamped with blight and decay. But amidst all the wreck of our earthly hopes, the disappointment of our dearest and most fondly cherished prospects, one pearl of infinitely great price has been spared to cheer the gloom of our earthly journey; and this is the closet; the sacredness and solitude of its quiet retreat has comforted and made happy the pathway of millions upon millions, in their onward march through the wilderness of this world. All are strangers to real and true happiness who have not felt the power of its attractions. Nothing, however great in value, brilliant in its magnificence, or dazzling in its splendor, can form a substitute, [illegible]

For the Crisis.

This World is Growing Old!

This world is growing old! and passing swift away,
Like summer in its season, and each succeeding day.
This world is growing old, where sin and death is rife,
And naught can we behold but carnage, blood and strife.

This world is growing old! all nature seems to say;
Its hist'ry must yet be told at the judgment day!
This world is growing old, its beauty must decline—
Yet oh! it will soon be changed by a hand divine.

This world is growing old! ere long 'twill pass from sight,
Like kings from earthly thrones, when God maintains his right.
This world is growing old, and soon must flee away,
Like chaff before the wind, to that eventful day!

This world is growing old! tempest-tossed and driv'n—
That world which "is to come" will be the promised heav'n.
This world is growing old, but should not cost a tear,
Since toward "that world" we're borne by every rolling year.

This world is growing old! soon, alas! it will shake,
When Christ from heav'n descends, and dust from dust shall wake;
Then new forms, unnumbered, shall in triumph proclaim,
Jesus, our King! thou hast to earth returned to reign!

This world is growing old! and sad are parting hours,
But we will meet again in Eden's lovely bowers.
"That world" will ne'er grow old, nor fade through ages giv'n,
When saints shall be one fold, and reign with Christ in heav'n.

A. F. S.

For the Crisis.

The Hope of the Church.—No. 7.

We have given more attention to the "house of Jacob" over which Christ is to reign "forever," than we have or shall to other portions of the prophecies respecting the kingdom, for two reasons. 1. Other writers on this subject have passed over this point altogether, or else touched lightly upon it, without examining it closely in connection with other scriptures, to show who are meant by the "house of Jacob," and the circumstances attendant upon this reign. There has been too much amalgamation of the Israelite and the Gentile, as though because the middle wall of separation has been thrown down, admitting the believing Gentile to the same blessings, therefore they were now the chosen people above all others, and there was no more to be any identity recognized of the Jew as a nation—all distinction was removed forever at Christ's advent; all were on a level, and there were no specific promises made to a descendant of Jacob, more than to Gentiles. All were restored alike in the gospel dispensation, and whoever of Jew or Gentile embraced Christ by faith, were counted for the seed, to whom the promises of an eternal inheritance belong. Now this last is true; all who are of faith, in every nation, shall be blessed with faithful Abraham, but that the Jewish nation has ceased to be a nation—that they are not recognized in a different light from other nations—that there are not promises made to them as descendants of Jacob, and that this nationality will not exist during the reign of Christ, we do not believe. Both the Old and the New Testament recognize a distinction. Let any one take the Concordance and examine the passages respecting the "house of Jacob" or "Israel, (for they are the same, as Jacob and Israel were one person,) and see if, in every instance, they do not have reference to the descendants of Israel who came forth from Egypt, and possessed Canaan. And see also if it is not the "scattered" who are "gathered"—if it is not those who have been driven out of their own land who are to "return"—if it is not those who "rebelled" and polluted themselves with idols among the Gentiles who are to be cleansed, not on the condition of their repentance, and faith, "for the gifts and calling of God" touching this people "are *without repentance*." They are beloved for the *fathers' sake*, not their own.

Do you doubt this application? Turn to the 11th of Romans, and read it carefully. The apostle argues that a partial blindness hath happened to Israel—how long? "*Till the fullness of the Gentiles be come in.*" What then? "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Has he made a promise to that effect? Yes; and the apostle cites you to it by quoting a part of it. Turn to Jer. 31: 31, and read the covenant he has promised to make with Israel, when he takes away their sins. Read also Ezek. 36: 2–33, and you will find that God has promised *after* that they are gathered from among the nations, and *brought into their own land*, he will cleanse them from all their sins and cause them to be ashamed for their evil ways, and from thence to obey him. These gifts of God to them are without repentance as a condition. As it respects the gospel, they are enemies for what? For the sake of the Gentiles, that through their unbelief and rejection of the gospel, salvation might come to them. How is it as it respects the "*election?*" "They are beloved for the fathers' sake." Then comes in the passage given as a reason why they are beloved for the fathers' sake. "For the gifts and calling of God are without repentance." Some understand the repentance to refer to God. If so, it changes not the question at [illegible]. It would then mean, that the election [illegible] of God, touching this people, as embraced in the covenant made with the fathers, are without repentance—his purposes remain unchanged—they are elect still, beloved still, and as through their unbelief the Gentiles have obtained mercy, so likewise will the Gentiles be instrumental in their deliverance.

Now if the fall of them be the riches of the Gentiles, how much more their *fulness*! Then they did not slumber that they should fall eternally, but only that a door might be thereby opened to the heathen. When the fullness of the Gentiles has come in, their time will have been accomplished, and then comes the time again for downtrodden Jerusalem to be exalted—the cast-off Israelite to be received—the blinding vail to be removed, and Christ accepted as David's son and rightful King; and seated on David's throne at Mt. Zion, he will "reign over the *house of Jacob forever*."

M. D. W.

For the Crisis.

"Eternal Life."

"All that a man hath will he give for his life" Yes, for the few short fleeting years of this life of vanity and vexation of spirit, a man is ready to give *all* that he hath. And to observe the eagerness with which men cling to life, it makes the scripture true, that "a man's life consisteth not in the abundance of the things which he possesseth"; for in the day of death a man hath not power over the spirit, or breath to retain it. He holds the present life at the mercy of Him in whose hands is the breath of the spirit of *all* flesh—men and beast alike; and if God be pleased to "gather unto himself his (man's) spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." Man's habitation is the dust; from it he came, by it he lives, and to it is he ever tending until death, and *in* death a man hath *no* pre-eminence over a beast, for they all have one spirit or breath; one thing befalleth them; as dieth the one, so dieth the other; all go to *one* place; (the state of death;) all are of the dust, and all turn to dust again.

Thus viewing man by the light of that word the entrance of which giveth light, we can only see man as he is, and is to be. Apart from the oracles of the living God, we have *no* knowledge of man's nature and destiny. We may speculate and talk *very* philosophically about immortal soul, deathless spirit, undying worm, God like nature, etc., etc., etc., and after all find that we are as far off in arriving at a true conclusion as when we started on this sea of speculation; and the reason is, that we start wrong, and of necessity bring ourselves back to where we started, with nothing gained, but *much* lost. It does appear that there is no vagary so great but that man will take hold of it, and seemingly prefer it to the great question "what shall a man give in exchange for his soul"—or life. Is there anything in creation that a man will give in exchange for his *present* life? Tell me, does a man *freely* give up his life for his country? Does patriotism, that altar upon which he professedly lays his life, cause him thus to do? Here let us pause and ask—Is there not *another* motive impelling men thus to act? If I were assured that *any* man entered the field of battle thinking other than that *all* who with him encounter their enemy would die before him, I might grant the conclusion, that a man would give his life unreservedly for his country; but knowing the bull-dog character of man, his readiness to avenge himself of his opponent, at any time, in any place, and under any circumstances, I beg to differ with those who call that patriotism which is simply the boiling over of indignation and thirst for revenge.

I may further ask—and this brings the subject *home*—who of us know any for whom we would *voluntarily* yield our life. Peter said, "though I should die with thee, yet will I not deny thee." What does the sequel of Peter's life show? I am of course prepared to admit that many have laid down their life, but it has been for the hope they had of having it returned them. *Abstractly* considered, no man, or very few, if any, ever laid down their life for their friends, let alone their enemies—Jesus excepted.

What then can a man give or receive in exchange for his present life? The offer of untold wealth can by no possible means save him in the hour of death;—by *no* means by mortal man devisable can he deliver himself or his brother from the cold embraces of death. Here man *wholly* fails. Here, if never before, he must admit of incapacity. Here, a *limit* is put upon his boasted and self-confident abilities, and *how* wisely put!

What, and where is *a* remedy? If the scriptures of truth did not avail us here, *vain* is the help of man; for we are well assured, by the *contradictory notions* men set forth, that *they* are incompetent to the task. Men, civilized and uncivilized, are equally at loss to determine the question. When compared to the wisdom of God, the wisdom of this world is foolishness. By man's wisdom we *never* could find out God. It's all very well to talk about "*first cause causes*," "*primaries*," and the like; they are vain and empty sounds,—no significance in them when you come to try to find out God by them; for by such words you can as well determine, (if determine you can,) the existence of a multitude of gods as one God. Ah! the Oracles come to our aid here,—here we find wisdom, and it is justified of her children. Comparatively, God's foolishness is greater than the combined wisdom of men, and his weakness is stronger than the strongest of men. By His word he changes the course of nature; he can say "thus far, and *no* farther"; he can break up the channels of the mighty deep, and cause them to overflow the earth;—in the language of Job, "Behold, he taketh away; who can hinder him? who will say unto him, What doest thou?" If God is not made known through the scriptures, I fear man will fail, search as he may to find them out.

Well, if by *natural* wisdom we cannot find out God, what is left us? It is that wisdom which comes from above, presented to us for our acceptance, that we may become wise unto salvation, unto life eternal. This eternal life, then, is a gift—a gratuity. It is is *from* God, *through* Jesus, *to* MORTAL man. It is a gift *worthy* our acceptance. It is from God, and *that* makes it worthy. To him and the Lamb will, in the ages to come, be ascribed all the glory by that *great* multitude whom no man can number—those who are gathered out of all nations, languages and tongues—those who shall stand purified because they have been tried and made white by the blood of the Lamb. *They* shall sing a song of deliverance, and cry salvation to our God which sitteth upon the throne, and unto the Lamb.

To what a destiny is man invited! The invitation is to all people, and yet, comparatively, how few will stand in "that day." Eternal life! Who of us us by experience know what it is? The very thought strikes wonder to our limited conception of so vast a subject. And this eternal life is offered to us as the *free* gift of God, *if* we by patient continuance in well doing seek *first* the Kingdom of God *and* his righteousness; by a faithful attention to the pre-requisites as belief of the gospel—such belief as Abraham, Isaac and Jacob, and all the ancient worthies of old possessed; and by obeying the *all* things commanded, and walking worthily of Him who has called us with this heavenly calling. The promise of eternal life is *sure*, for God that *cannot* lie has promised it. On this I rest all assurance: if I only *know* in whom I have believed, I *also* know that that which I have committed to Him he will keep (because *able*) against "that day." The exhortation is: "Hold fast the form of *sound* words, in faith and love which is in Christ Jesus."

G. W. Y.

For the Crisis.

The Love of God.

The love of God divine—what does it purpose to do for us? Eternity can alone reveal; nay, not eternity, for that has no end;—thus unfathomed all and all unfathomable it must ever remain, while ages to ages succeed, and these to ages still of unending bliss! What a thought, that the Eternal One should condescend to be our physician, and bring the healing of his love to us in our lost condition, and thus prepare us for that future of which even our faint conceptions are overwhelming! And we so weak, so low, so erring in our natures! Wonderful power of love! It finds us polluted, and cleanses; low, degraded, sensual, and purifies, elevates and refines; with clouded and unbalanced reason, and clothes us in our right mind; giveth wisdom to the foolish, and to those who have no strength, it *increaseth might*. From the height of his dwelling-place in heaven he extends the arm of his salvation, the Incarnate God; and we, looking up by repentance and faith, find in Him sanctification, righteousness, and *everlasting redemption*.

What wonder that angels sang, "Glory to God in the highest," in view! while man, blind man, so slow to recognize the unpriced blessings of immortality. When the day of final adjudication shall have at length come, and we with faculties fully equal to the great change upon which we enter, scan the unending future on the one hand, and the cutting off of all existence on the other, who then shall say that there is no punishment to the wicked! Say also, (O insult to Deity!) no reward to the righteous! for until *that* reward can be measured, must the dread punishment of the wicked remain all unexpressed! O for the voice, the powers of Him, who, flying through mid heavens, proclaims the fullness of glad tidings to all mankind, that they may be induced to flee from the wrath to come, and find everlasting refuge under the protecting wings of the Almighty.

South Sodus. CAROLINE.

For the Crisis.

A Good Report.—Heb. 11: 2.

Serving God causes reproach often times. Men suffer shame for his name. They become the filth of the world and the offscouring of all things. But as persecutions pass, and persecuted and persecutors die, time works changes in the reputation of the steadfast and the true. The man who serves God will come right at last, even in the estimation of the multitude. They will honor the prophet whom their fathers persecuted and stoned. So we read that "by faith the elders were well reported of." The elders, or *ancient* men, are all those of whom Paul speaks in this chapter. The "good report" they obtained was that lasting memorial of their faith and love and zeal which serves as an example to all subsequent ages. By faith they made their mark in the world, and left their names amid the noble host who have fought the good fight and overcome the world. Of them it is said, and *all these*, whom God had named in the eleventh of Hebrews, having *obtained a good report* through faith, received not the promise—God having provided some better things for us, that they without us should not be made perfect. Their reproach is turned away. They bear the world's scorn no more. Their names are "as ointment poured forth." They are more widely known than Alexander, or Cæsar, or Napoleon. The millions around them who were faithless seekers after fame are perished from history and memory, but these have obtained "a good report through faith," and are honored through all ages, and all lands, and among all nations. Yet they have not received the promised inheritance; they are not yet made perfect. They await the fullness of God's grace in the glory of the ages to come.

We may share *that* blessedness with them. We may, in spite of scorn and reproach, "obtain a good report through faith." We may so trust God in hours of darkness and trial, that he shall put upon us the honors which the faithful share. Let others seek in vanity and sin the applause of the worldly and profane. Let warriors struggle on fields of carnage for laurels wet with tears and red with gore; be it ours to cherish that faith by which the elders, the saints of old, obtained a *good report*. God hath said, "Them that honor me will I honor." Let us believe him and dare to honor him in all we do and say.

H. L. H.

June 14, 1861.

For the Crisis.

From Philadelphia.

BRETHREN AND SISTERS IN CHRIST:—Having been sorely tried lately by the adversary, and having not resisted as firmly as I ought, I have experienced much loss of spirituality. I humbly but earnestly ask an interest in your prayers. I feel as desirous as ever—indeed now even more so—to spread the truths of the Bible, and to preach a soon coming Messiah; but there seems to be no way open at present. If any of the brethren are acquainted with any position that I could fill to earn a livelihood, and give as much time as possible to the performance of a work which is dear to my heart, I should rejoice to know it. It may appear novel, and to some unwise, if not presumption, to thus publicly request an interest in the prayers of the people of God; but feeling as I do deeply my own weakness, and the many evil influences surrounding me, and the work of the ministry unperformed for want of means and opportunities, and secular employment failing. I am constrained to seek for sympathy amongst those who are looking for deliverance likewise. Feeling grateful to God for deliverance from the snares of the wicked one, I am encouraged to persevere, and forgetting the things that are behind, I look forward to that which is before, being anxious to obtain immortality when Jesus comes. Our Master has gone away to prepare us a home, and he declares he will come again, that where he is, we may be also. We cannot go where he is, but he will come to us when all is ready. Let us be patient unto his coming. The paeparatory work is being rapidly accomplished. Brethren, pray for us. Yours in love and humility, THOS. W. SMITH.

Philadelphia, Aug. 5th, 1851.

Selections.

Unhallowed Prayer.

"What is the hope of the hypocrite? Will God hear his cry?"—Job 27: 8, 9.

An impenitent sinner never prays. In an inquiry after the causes of joylessness in the forms of prayer, the very first which meets us, in some instances, is the *absence of piety*. It is useless to search behind or beneath such a cause as this for a more recondite explanation of the evil. This is, doubtless, often all the interpretation that can be honestly given to a man's experience in addressing God. Other reasons for the lifelessness of his soul in prayer are rooted in this,—that he is not a christian.

If the heart is not right with God, enjoyment of communion with God is impossible. That communion itself is impossible. I repeat, an impenitent sinner never prays. Impenitence involves not one of the elements of a spirit of prayer. Holy desire, holy love, holy fear, holy trust—not one of these can the sinner find within himself. He has, therefore, none of that artless spontaneity, in calling upon God, which David exhibited when he said, "Thy servant hath *found in his heart* to pray this prayer unto thee." An impenitent sinner finds no such thing in *his* heart. He finds there no intelligent wish to enjoy God's friendship. The whole atmosphere of prayer, therefore, is foreign to his tastes. If he drives himself into it for a time, by forcing upon his soul the forms of devotion, he cannot stay there. He is like one gasping in a vacuum.

One of the most impressive mysteries of the condition of man on this earth, is his deprivation of all visible and audible representations of God. We seem to be living in a state of seclusion from the rest of the universe, and from that peculiar presence of God in which angels dwell, and in which departed saints serve* him day and night. We do not see him in the fire; we do not hear him in the wind; we do not feel him in the darkness. But a more awful concealment of God from the unregenerate soul exists by the law of an unregenerate state. The eye of such a soul is closed even upon the spiritual manifestations of God, in all but their retributive aspects. These are all that it feels. These are all the thoughts of God which it has faith in. Such a soul does not enjoy God, for it does not see God with an eye of *faith*—that is, as a living God, living close to itself, and in vital relations to its own destiny—except as a retributive Power.

The only thing that forbids life, in any of its experiences, to be a life of retribution to an impenitent sinner, is a dead sleep of moral sensibility. And this sleep cannot be disturbed while he remains impenitent, otherwise than by disclosures of God as a consuming fire. His experience, therefore, in the forms of devotion, while he abides in impenitence, can only vibrate between the extremes of weariness and of terror. Quell his fear of God, and prayer becomes irksome; stimulate his indifference to God, and prayer becomes a torment.

The notes of a flute are sometimes a torture to the ears of idiots, like the blare of a trumpet. The reason has been conjectured to be, that melodious sound unlocks the tomb of the idiotic mind by the suggestion of conceptions, dim, but startling, like a revelation of a higher life, with which that mind has certain crushed affinities, but with which it feels no sympathy; so that its own degradation, disclosed to it by the contrast, is seated upon the consciousness of idiocy like a nightmare. Such a stimulant only to suffering, may the form of prayer be in the experience of sin. Impenitent prayer can only grovel in stagnant sensibility, or agonize in remorseful torture, or oscillate from one to the other. There is no point of joy between, to which it can gravitate, and there *rest*.

It is not wise that even we, who profess to be followers of Christ, should close our eyes to this truth, that the uniform absence of joy in prayer is one of the threatening signs in respect to our religious state. It is one of the legitimate intimations of that estrangement from God, which sin induces in one who has not experienced God's renewing grace. A searching of ourselves with an honest desire to know the truth, and the whole of it, may disclose to us other kindred facts, *with* which this feature of our condition becomes reasonable evidence, which it will be the loss of our souls to neglect, that we are self-deluded in our christian hope. An apostle might number us among the "many," of whom he would say, "I now tell you, even weeping, that they are enemies of the cross of Christ.—*"The Still Hour," by Pro. Phelps.*

* The Bible tells us that "the dead praise not the Lord," and we hence conclude that "departed saints" will not "serve" God until they rise from the dead.—Ed. Crisis.

Cannibalism in Africa.

The problem of practical cannibalism is definitely set at rest by Du Chaillu's sojourn among the Fans. His first intimation of the prevalence of the horrid practice, beyond the report of tribes nearer the sea coast, was almost simultaneous with his arrival in a Fan village.

"On going out the next morning, I saw a pile of ribs, leg and arm bones, and skulls, (human) piled up at the back of my house, which looked horrid enough to me. In fact, symptoms of cannibalism stare me in the face wherever I go, and I can no longer doubt.

"Eating the bodies of persons who have died of sickness, is a form of cannibalism of which I had never heard among any people; so that I determined to inquire if it were indeed a general custom among the Fans, or merely an exceptional freak. They spoke without embarassment about the whole matter, and I was informed that they constantly buy the dead of the Osheba tribe, who, in return, buy theirs. They also buy the dead of other families in their own tribes, and beside this, get the bodies of a great many slaves from the Mbichos and Mbondemos, for which they readily give ivory, at the rate of a small tusk for a body. Until to-day I never could believe two stories—both well authenticated, but seeming quite impossible to any one unacquainted with this people—which are told of them on the Gaboon. A party of Fans who came down to the sea shore once actually stole a fresh buried body from the cemetery, and cooked it and ate it among them; and at another time, a party conveyed a body into the woods, cut it up, and smoked the flesh, which they carried away with them. The circumstances made a great fuss among the Mpongwe, and even the missionaries heard of it, for it happened at a village not far from the missionary grounds; but I never credited the stories till now, though the facts were were well authenticated by witnesses. In fact, the Fans seem ghouls, only they practice their horrid custom unblushingly and in open day, and have no shame about it. I have seen here knives covered with human skin, which their owners valued very highly. To-day the Queen brought me some boiled plantain, which looked very nice; but the fear that she should have cooked it in some pot where a man had been cooked before—which was most likely the case—made me unable to eat it. On these journeys I have fortunately taken with me sufficient pots to do my own cooking. They are the finest, bravest looking set of negroes I have seen in the interior, and eating human flesh seems to agree with them, though I afterwards saw other Fan tribes whose members had not that fine air of these mountaineers. As everywhere else, location seems to have much to do with it. These were living among the mountains, and had all the appearance of hardy mountaineers."

The Blind Mother's Last Look at her Babe.

On the last Sabbath of 1860, when the cold winds of December were wailing the dirge song for the departing year, we met at the funeral of an infant. Not two summers had blessed the child. Disease came early, and quickly performed its fatal work.

Sweet words of Scripture were read, a short exhortation made, an earnest prayer offered, the benediction pronounced; and then, after a moment's silence, the friends were invited to "take the last look at the deceased." One and another came, and gazed with peculiar interest upon that little form, which seemed as if it were only sleeping.

But now all others step aside, for the mother approaches. *She is blind*—has never seen the child she loves, and now has lost. Forward she leans; her form almost covers the little coffin. She seems straining her sightless eyes to catch a glimpse of the loved one, before it is taken from her forever. But, as if convinced that this may not be, while the tears flow down her cheeks apace, she puts her fingers upon the face of the child. Every feature is carefully felt—the forehead, eyes, nose, chin. Gently she passes both hands over the entire body within her reach. She grasps tenderly and tightly the little hands which lie clasped upon the breast of the babe. Kiss after kiss she imprints upon those cold lips which she had so often kissed before, when they were warm with life; and then the mother, trembling, weeping, turns away. She has *looked* at her offspring as the blind only may. It was the last look, until the morning of the resurrection shall recall the dead to life again, and the omnipotent touch of God shall unseal the sightless orbs of his benighted children. Then we may hope that the mother, redeemed by grace, will behold her angel babe beside the Savior, and in that realm where darkness and death may never reign, will join with the sweet child in songs of everlasting praise!—*Christian Intelligencer.*

Little Cross Bearers.

The little girls laughed merrily, and, hurrying home, packed their dinner baskets in such haste, that Carrie and Jenny Bell had hardly finished their breakfasts, when the whole eager party arrived at the garden gate.

"Why, girls," cried Susy Wright, "not ready yet? Do hurry, for it is a long walk, and we want to get into the woods before it grows much warmer."

"It won't take me two minutes," cried Carrie, but Jenny stood irresolute.

"I'm afraid we oughtn't to go."

"Why not, pray?" cried Carrie, sharply.

"Why, you know mother has one of her bad headaches coming on, and there's Walter and Fred to be taken care of."

"Well, and there's *Sally* to do it," said Carrie.

"But you know Sally's sister is very sick, and mother has given her leave to go home to-day."

"How provoking," said Carrie, fretfully. Then she added, after a pause, "But I don't believe mother's head is very bad, and I'm sure Fred will be good, and Walter would help amuse him."

"Walter is almost a baby himself," said Jenny, "and Fred frets almost all the time since he's been getting his teeth, poor little fellow!"

"Fred will be good enough if you are not here to spoil him," cried Carrie, "and I'll just go and ask mother if she can't get along without us. It would be too bad to keep in such a lovely day."

Carrie was back in a few minutes, with a radiant face. "Mother says we may go. She can spare us if we are going to enjoy ourselves so much."

Jenny hesitated. The woods in the distance looked so misty and pleasant, and Fred's fretful little cry jarred upon her ear, while she thought how hard it would be to amuse him, and keep Walter quiet and happy through all that warm day. But would it be any easier for her mother, left all alone with her aching head? "No," thought Jenny, "I cannot be so selfish. I should not enjoy myself at all."

"What *are* you thinking about so long?" asked Carrie, impatiently. "Come, let's get our baskets ready."

"I believe I won't go," faltered Jenny.

"Why not?" cried two or three disappointed voices.

"I can't bear to leave mother so sick."

"What a mean girl you are, Jenny Bell," whispered Carrie, angrily, "You want to make all the girls think you are *such* a saint, and I am *so* selfish. That's all you're doing it for—just to show off."

"No, indeed! Carrie," said Jenny, coloring deeply; and turning to the girls she added,

"One of us can go just as well as not, and, of course, as Carrie is the oldest, she has the best right, and, indeed, I do not believe I care half as much about it as *she* does, for she has been talking about it all the week."

No persuasions could move Jenny, who only shook her head cheerfully, and insisted that she did not feel badly at all, and at last the impatient little party moved on.

After watching them down the road, with glistening eyes, for it was really a very great trial to be left behind, Jenny went back to the nursery, where her mother sat bathing her head with camphor, and trying to amuse the little complaining Fred with some pictures. A look of glad surprise came over her flushed face, as she heard Jenny's step.

"I thought you were gone to the woods."

"No, mother," said Jenny, trying to speak carelessly. "I thought I would like to play housekeeper to-day, and first I am going to put you to bed with your dreadful headache, and then Walter and Fred and I are going to have a nice time out in the arbor."

The happy tears came in Mrs. Bell's eyes as her kind daughter arranged the pillows under her throbbing head, and darkening the room, stole softly out with Fred and Walter.

But it was no small task that Jenny had undertaken. Poor baby Fred bit his fingers with his hot, swollen gums, but as that did not make matters any better, he threw away, one after another, flowers, books and playthings, which patient Jenny brought and was quite determined to be a very unhappy little baby. Then Walter was full of mischief, and could be only kept still with stories, which poor Jenny told industriously, walking up and down the garden walk, carrying baby Fred till she thought her arms would drop off.

Once in awhile a vision crossed her of the happy party seated in the shady woods, making crowns, and eating wild strawberries, but she pushed it bravely aside, and kept on her tiresome walk, only thinking to herself that if *mother* was having a nice rest, she could bear it a little longer.

The sun grew very hot, but little tyrant Fred would not be carried into the house, and as poor Jenny, turning in the path, was just beginning her seventh story, she saw a gentleman at the garden-gate.

"Could you give me a drink of water, little lady?" said he, pleasantly, and Jenny incumbered by the clinging Fred, soon brought a cool, brimming goblet.

"You look tired," said the gentleman, kindly, as he thanked her, and before she knew it—drawn on by his sympathizing questions—she had told him all the story of the morning's trials and disappointments, though, for some reason, she hardly understood herself, she never told him she had a sister Carrie, who had gone to the woods. They had quite a pleasant talk together, and at last, when the gentleman went his way, he said,

"I like you so much little Jenny, that I don't want you to forget me," and drawing from his pocket a small book, he begged her to keep it in memory of his visit, and with a bright, kind smile, he was gone.

The day wore on. At noon Jenny made a nice cup of tea for mother, and after feeding baby his bread and milk, and giving busy Walter his dinner, to her great joy, both children—overcome with fatigue and heat—fell fast asleep.

Now she had time to examine her little book, which she found very strange and interesting. It told about some pilgrims, going on a long journey, with heavy crosses on their backs. They had a great many trials, and often their way lay through hot, sandy deserts, so that some of them grew very tired and sad, and some tried to throw away their crosses, but others went on very patiently, always looking as if they saw something so beautiful just a little way before them, that they forgot all present sorrow and trouble. So the story went on, till the pilgrims all came to a very dark valley, through which they must pass. Then some of them trembled, and grew pale, but others went in singing, and some of the words of their song were, "Though I walk through the valley of the shadow of death, I will fear no evil, for *Thou* art with me," and suddenly, while they were singing, the heavy crosses fell from their backs, and in their stead, angels brought them shining crowns. And there came a voice, "Father, I will that these whom Thou hast given me, be with me where I am, that they may behold my glory." Then the whole valley was filled with light, the angels shouted, "They shall see the King in his beauty," and the happy pilgrims passed through the evererlasting gates into the golden city.

Jenny's tears fell fast as she finished the strange little book, which she could not quite understand.

"My sweet little daughter," said a voice, and looking up, she saw her mother coming in at the door, and knew from her eyes that the bad headache was quite gone. "You have made me very happy," continued Mrs. Bell, kissing Jenny's round cheeks. "You have been so self-sacrificing and patient to-day, that I am sure my prayers have been heard, and that one of my little daughters is learning to take up her cross daily, and follow Christ."

"Mother, said Jenny, eagerly, "do you mean that *I* am a cross-bearer?"

"You certainly have been to-day," said her mother, with an affectionate smile.

Jenny burst into tears, and held out her little book. They read it over together, and Jenny's mother explained it.

"And will all that ever happen to me?" said Jenny.

"Yes, if you take up your cross daily, and bear it *patiently*, *you*, *too*, shall see the King in his beauty."

Carrie came home very cross that night. She knew she had been selfish, and nothing had gone right all day, while there sat Jenny, looking so wonderfully happy. What could be the reason? Was she doing it just to be provoking?

The little party, stopping at the gate, were very voluble, telling Jenny of the pleasures of the day. They never before had such a splendid time, and had never seen the woods so beautiful, and so full of birds and flowers. But not one of the party was as happy as the patient little cross-bearer, for the angels were singing, "*She* shall see the *King* in his beauty, and the land that is very far off."—*M. L. P. in the Congregationalist.*

I Can't.

Now that is a mighty small word, yet it is bigger than a mountain, in the way of a great many folks. Why don't you do something? Oh, I can't! Why not? I *can't*. Now, you poor mortal, the great giant of a "Can't" isn't much after all. He looks now higher than Haman's gallows, and bigger than ten Goliaths; but then come to face him with a little sling and a smooth stone, called "*I will*" and he drops headlong on the ground. And as you come up where is, he grows small until he isn't bigger than Tom Thumb. O, you poor faint-hearted soul, just kick that miserable little sneaking contemptible "*can't*" out of door, Then keep that good fellow "I can" in his place and another little fellow "Try" to help him, and you"ll get along finely. Come, hustle him out of doors. He's a moth and a curse worse than a drone bee. A good-for-nothing lazy little vagabond. He makes you feel like a sneak, mope like a dunce, and act like a fool. "I can't," "I can't," out with you, you whining, canting little reptile, and make room for your betters. Come in "*Try*," "*Will*," make yourselves at home and help this poor soul along.—H. L. H.—*Christian Messenger.*

"He that oppresseth the poor shall surely come to want."—Prov. 22: 16.

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"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Lines,

Suggested by hearing a sermon from the text,—"And now men see not the bright light which is in the clouds."—Job 37: 21.

[Sent in a private letter to L. A. M. and forwarded to the Crisis by permission of the writer.]

I saw a cloud arising
Upon the eastern sky,
And knew by its apprising
The thunder storm was nigh.

I heard the peals of thunder,
I saw the lightnings flash,
And soon against my window
I heard the rain drops dash.

Wildly the winds were blowing,
I heard its fearful roar,
And darker grew the storm-cloud,
While fast the rain did pour.

No sun shone on my dwelling,
To scatter light around,
But all seemed dark and dreary
Amid the gloom profound.

But yet the sun *was shining*,
Although *I* could not see,
And gave a "silver lining,"
The cloud so dark to me.

The tempest passed onward
Toward the eastern sky,
And lo! by sunbeam painted,
A rainbow bright on high.

It was the bow of promise
God gave to faithful Noah,
To all a faithful token
A flood should come no more.

Now if there came no tempest,
With flash and thunder peal,
There ne'er would come the rainbow,
God's promise to reveal.

And so those trials often
That fill our hearts with fear,
Do only make the Savior
Unto our hearts more dear.

Before the skilled Refiner
The molten silver lies,
Until the perfect image
He thereupon descries.

Afflictions are the furnace
In which our hearts are tried,
Until from earth quite sundered
And fully purified.

O may our faith ne'er waver,
Nor heart be filled with dread,
Although the storm-cloud gather
With blackness o'er our head.

MARY D. WELLCOME.

For the Crisis.

The Great Restoration.

BY P. E. ARMSTRONG.

"And Jesus answered and said unto them, Elias truly shall first come and restore all things."—Matt. 17: 11.

In the examination of this subject I am aware of the unpopularity of the affirmative position I have undertaken to defend. Any new or resurrected truth, no matter how strong or conclusive the testimony is that is adduced to sustain it, has not only the unfavorable prejudice of the masses to meet, (who naturally follow the teachings of the great and learned, and are not willing to admit a new truth until they find it accredited by the great orthodox commentators of the day), but also a class of opposers who profess to be teachers in Israel—who, although they may be impressed by the force of, to them, a new truth, still suffer themselves to reject it because a selfish pride will not allow them to admit to the flocks in their charge that so important a theological truth should have escaped till now their surveillance, and, like the Pharisees of old, scorn to receive any advancement in knowledge from an unlearned or humble source.

Seeing that this is the state of the great professing church of the present day, it is only under the extreme sense of duty I have, with much weakness, but relying on heavenly wisdom, attempted to disseminate through the advent press that which I have conceived to be important truth, and which should comfort and edify the waiting and faithful little flock to whom our Lord hath assured shall be given the kingdom.

We will first briefly examine our text, with its immediate connections, and then those scriptures relating to and corroborating the affirmative wording of the text, (which, standing alone, is a positive thus saith the Lord of a future forerunner independent of John the Baptist); and lastly, attempt to show the nature of the restoration to be effected to fulfill the broad and ultimate design of prophecy. The chapter from which our subject is chosen, begins with the transfiguration on the mount, where our Lord separated himself with three chosen disciples apart from the rest, and was pleased to exhibit to them an embryotic vision of his glorious visible kingdom, which he would [illegible] fulfill to the letter the word of God, and verify the promises made to the suffering seed of faith in all ages. There appeared with our Lord, in glorified form, Moses and Elias; and, (without entering the argument whether they were real or visionary), their presence with him for that particular purpose has a significance we will here notice, although we anticipate, by so doing, the result of the argument. The plain and obvious reason for the appearing of Moses and Elijah was to represent the heirs of the kingdom—both the resurrected dead and the living waiting Bride; and while Moses represents the sleeping but resurrected dead, Elias represents the living remnant of faith, who, transformed by their descending King, sing a new song, which the sleeping dead can never learn. That song of praise is sung by the train of Elias, over whom the gates of death have not prevailed, to the Lamb of God, who, by his coming, averts the monster's sting, having died for them in every sense of the word, and rescues them from a temporal as well as an eternal death, and consequently may justly expect from them the loudest praise. And the moment the Jews severed the head of John, his mission to them as a restoring Elias was ended and annulled; for he who scripturally fulfills the mission of Elias, must not only restore, but, like the ascending prophet, live triumphant over death, to bring in the living subjects of his restoration to the kingdom of God. 9th verse,—"And after they came down from the mountain, Jesus charged them, saying, tell the vision to no man until the Son of Man be risen again from the dead." 10th verse,—"And his disciples asked him, saying, why then say the scribes that Elias must first come?" Then comes the answer of our Lord in the words of the text. The disciples had seen Elias, and were forbid revealing the vision, and they could not understand why this injunction, since the scribes expected the literal appear ing of Elias; and our Lord answers them truthfully, though in the verse following he obviously designed to throw ambiguity over his assertion, as it was not necessary for the early christian church to expect a forerunner aside from John; it being with definite time closed up and sealed, to be understood only at the time of the end, when the preparation of the waiting Bride made it expedient and necessary. At the time our Lord uttered the words of the text, John had appeared without effecting a scriptural restoration; and hence he adds, "But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise also shall the Son of man suffer of them." Here he connects his rejection and death with John, showing there was no restoration because of unbelief; and, so far from John effecting a scriptural restoration, he was a stumbling block to the Jews—a powerless reed before the wind of their pride and covetousness, and yet fulfilling a design in the purpose of God, which condemned them as a nation by their rejecting the light of their coming Messiah, which he, by precept and example, caused to shine in their midst.

John was by lineage a priest, and had just right to expect that they would gladly receive his proclamation of the kingdom at hand; and many of the poor and common people did, but by their subsequent actions we have good reasons to doubt their sincerity. The reason the common people heard him gladly, while those in place and power looked on him as a fanatical imposter, and scornfully rejected him, was because as a nation they were proud and covetous, while the doctrine of John struck at the root of both these sins, and taught a common interest, or levelling down of wealth and distinction, among the heirs of the kingdom. While this accorded well with the feelings of the covetous poor, and made him hosts of friends, it brought upon him the sarcasm and malignity of the rich, who finally accomplished his destruction; and we have no account of any scriptural restoration effected by John to the Jews, much less to the Gentiles, (who are, in many senses, their antitypes in prophecy,) except indeed so far as his teachings of love, humility and equality corroborate the nature of the mission of Him who is the forerunner of the final advent, and in establishing a precedent, that Elijah in prophecy refers not necessarily to the person of Elijah, but a restorer having the spirit and power of a prophet—one jealous for the honor and true worship of his God, who carries out and fulfills the great prophetic restoration.

That John did prepare the hearts of a multitude to listen to the teachings of our Lord is fully admitted, but that they were far from being his steadfast followers is equally plain. We have a good description of them in the 6th chapter of John, where the multitude, for covetous ends, would gladly have made him king, yet they were offended at every spiritual truth he uttered, bigoted as they were by Jewish tradition, and strangers at heart to the law of love, which is the embodiment of restoration, and which alone can prepare a people to meet the embodiment of love in person, the glorious King of Israel. God always requires a previous conformity of his people to the nature of his manifestations. When he was about to descend on Mount Sinai he required a three days' purification in the camp of Israel; and when our Lord was about to appear in his humility, John appears not in gorgeous synagogues, but in the wilderness of Judea, preaching repentance and humility to suit the occasion; and when he comes again to clothe his waiting Bride in the garments of nuptial love, it is highly important for those who live to inherit this first-born glory, that they purify themselves from all covetousness and inequality, and form a unit to greet him who is chief among ten thousands and altogether lovely, and thus show to the unbelieving world that they dare trust his living word.

We will next turn to the prophecies which speak of the mission of a forerunner, and see if there is not something yet to be accomplished. Let us first notice Isa. 40th chapter. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make stright in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it." The preceding chapter foretells the Babylonish captivity, while this seemed primarily to refer to the return of the Jews therefrom, and it was no doubt to them words of much encouragement, as they pursued their tedious and toilsome journey through wilderness and desert back to the desolate ruins of Jerusalem, to restore again the temple service of their God. It is said it was common for eastern monarchs, when starting on expeditions through desert countries, to send Harbingers before them to prepare the way in removing obstructions, to dig down hills and fill up ravines, and thus announce their coming. And the prophet seems to have used the practice of the times to illustrate not only the return of the Jews from Babylon, (which John in Revelation makes a typical identity with the great restoration), but also a two-fold coming of the Lord. The prophecy is much too expanding and rich to have had its fulfillment at the first advent; and surely if a forerunner was prophetical and necessary, then it is no less so now, when we are nearing the second glorious advent of our Lord; and we contend, if this prophecy covered and illustrated both the advents of the Messiah, as it undoubtedly does, a forerunner is full more necessary and prophetical in the last than in the first advent; and the mission of John, instead of fulfilling absolutely this glorious, expanding prophecy, rather showed and confirmed the nature of the final restoration to be brought about by the least one in the kingdom, spoken of by the Savior, who should be greater than he.

Let us next turn to Isa. 57: 14. "And (he) shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." Here the same restorer and forerunner is brought to view, and there is nothing in the history of the exiles returning from Babylon, or John's abortive restoration, approaches it further than in shadow. Let our readers compare the 18th and 19th verses with the 2d and 14th chapters of Hosea, and they will see that both the restorer and restoration here spoken of pertains to the house of Ephraim, who represents Christian Israel, (as I have heretofore shown in subjects headed, "The birthright of Joseph," and "Harmony of Prophecy"), and who establishes and gives in marriage a Zion having a "new name" to the extending dominions of Judah and Israel's king, while Judah, or literal Israel, is last to acknowledge the true heir of David's throne.

Again,—Isa. 62d chapter is but a repetition of the foregoing restoration. It is said, at the 10th verse and onward, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the *end of the world*, (not to Jerusalem in particular), say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, the holy people, the redeemed of the Lord: and thou shalt be called, sought out, a city not forsaken." As literal Israel was first offered the kingdom, it was but proper to associate the blessings here of restoration with the names of Old Zion and Jerusalem; but, as before remarked, the prophecy is exceeding rich and ambiguous, and may more fully apply to a city sought out in the great western world, the counterpart of Zion at Jerusalem, and where our Lord will first descend to meet a remnant of faith, who gather together in a restoration of love and unity to await his coming.

We will now pass on to notice Mal. 3: 1. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts." Here again is a prophecy which, in a limited sense, was applicable to the first advent, and was primarily addressed to Judah and Jerusalem; for Ephraim and his followers at this time had been cast off for conspiring against the house of David, and was lost among and identified with the heathen customs of the Gentiles. But the prophecy will admit of quite as enlarged and ambiguous construction as those of Isaiah; and Ephraim, who God declares is still his firstborn, has full more claim to a restoring Elijah than the literal house of Judah, who rejected and put to death both him who should have been their Elias, and committed the greater sin than Ephraim, by destroying, (as they supposed,) the rightful heir to David's throne, because the laws of his kingdom struck at the root of their pride and covetousness. Therefore we have good reason to believe our Lord understood full well what he said when he declared, "Elias truly shall first come and restore all things"; (and may endeavor to show in a future article that the 144,000 of Rev. 7th chapter are the subjects of this restoration); and hence John's appearing as a reed shaken with the wind, in his attempt to restore harmony and love to the bickering and covetous Jews, falls as far short of the second and more glorious coming of the king of Israel.

(Concluded next week.)

For the Crisis.

What is Truth?

"Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." John 5: 28, 29.

The text above quoted is a plain, simple statement of fact—an event yet in the future, but to be fulfilled according to the definite language in which it is expressed. A harmony of Bible language demands this, as will be seen by the context. Jesus was instructing the Jews on an important subject, when he made use of the words; a subject on which they were in total darkness, groping in blindness and ignorance. He had been giving them one of his kindest lessons, as may be seen by reading the four preceding verses. He did not intend leading them astray, nor into grosser darkness, but into light, by making known to them the glorious plan of redemption through him, by a resurrection from the dead. Hence, after having said to them, "the Son can do nothing of himself but what he seeth the Father do,"—and that what the Father did the Son would also do, assigning his reason, viz., "for the Father loveth the Son, and sheweth him all things that himself (the Father) doeth,"—and that, "as the Father raised up the dead and quickened them, even so the Son quickeneth whom he will,"—instructing them, also, that the Father would not judge men, but had committed all judgment to the Son; and that, for this cause, all men should honor the Son, even as they did the Father; and as they honored the one, even so did they honor the other; as they dishonored one, even so the other,—also that he that heareth my words and believeth on Him that sent me, hath everlasting life, (in him—Christ,) and shall not come into condemnation, but rather that all such as thus obeyed would have passed from death unto life, or from a state of dead works unto a state of living, by faith in the Son of God, etc.,—he goes on, lest the Jews should marvel at his teaching, and more fully details the mystery of the resurrection, by using the language of the text. As the whole lesson is found given in the most simple language, the text being a part of it, we understand Jesus to mean just what he says, and not something that he does not even hint at, viz., a thousand years between the resurrection of the just and unjust: but that there was a time coming, (which he called an hour,) in which all the dead should come forth from the grave; and that such as had heard his word and believed on the Father who sent Him, should have eternal life, while the other class should come forth to condemnation, or destruction.

The ultimate end of man was plainly set forth in the lesson, and the means by which their final destinies were to be accomplished, viz., the resurrection—of the righteous to life eternal, of the wicked to damnation. The language of Daniel, Matthew, Paul, and John the Revelator, fully justifies us in looking for a resurrection of both classes, according to the plain language of the text. Dan. 12: 1, 2, speaking of the deliverance of God's people, says, "And at that time the people shall be delivered, *every one* that shall be found written in the book. And *many* of them that sleep in the dust of the earth shall awake, *some* to everlasting life, and *some* to shame and everlasting contempt." It is evident the term *many*, in this text, is indefinite, and covers both classes; and the term "some," as used in describing both classes alike, includes the whole of each. In the first verse, in describing the number of his people delivered, he says "every one of them"; and in the second verse, in describing the same class, and the same number, he uses the term "some"; and the words "every one of them" in the 1st verse, qualify the number covered by the term "some" in the 2d verse. The language of Gabriel to Daniel conveys no idea of a thousand years between the resurrection of the righteous and the wicked, but rather confirms the language of the text to be a full, plain statement of fact, meaning just what it says.

Again, the declaration of Christ to the high priest, (see Matt. 26: 64) "Hereafter shall ye see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven," agrees with the other witnesses. Suppose Christ should appear in the clouds of heaven any time prior to 1868? Could the high priest see him without a resurrection? Surely not. Suppose he is not raised till after the Day of the Lord, which is the "day of judgment, and perdition of ungodly men"? Could he see Jesus sitting at the right hand of power, and coming in the clouds of heaven? Surely not. The high priest is now in bondage to death, and without a timely resurrection, can never see Jesus coming in the clouds of heaven. Jesus says *he* shall see him *coming*, not after he has been here one thousand years. Again,—He that is called Alpha and Omega said to John, (Rev. 1: 7,) "Behold he (Jesus) cometh with clouds, and *every eye* shall see him; they also which pierced him." When will these Roman soldiers see him? When he comes in the clouds of heaven. Not one thousand years after.

Now, beloved brethren, these are a few of the plain Bible testimonies on this subject, and they are but the smallest number that might be produced from the sacred volume. And what is the argument, and where is it to be found, that will outweigh the words of the angel Gabriel, Alpha and Omega, and the plain words of Jesus Christ? I ask, where? Do you refer me to a single doubtful text found among the figurative expressions of the Revelator? (Rev. 20: 5.) This is but a feather in the opposite scale, and yet this is your only text. To give this its common construction, like the first three verses of the same chapter, involves the church in darkness, clouds, and gross errors, such as it has been groping in for centuries past; without relief, and seemingly desiring none. And more than this; it involves a series of contradictory statements in the word of God, setting prophets, apostles, and Jesus Christ in battle array. The foregoing scriptures are plain comprehensive statements concerning the resurrection that is to take place at Christ's coming. Let us believe them; and hereafter endeavor so to understand the figurative language of the Revelator, as to make a harmony with the first and great teacher, Jesus Christ.

But it may not be out of place for me to continue a little further my objections to the theory of the thousand years between the resurrections. To do so, we must consider Rev. 20: 1–3. This would require a large space and much time, yet I would gladly consume the time and space, were it possible for me to do so. Suffice it to say, these verses cannot have a literal exposition, more especially that of the popular theories of the day. We will look at it briefly. Question—When is Satan bound? Theory says, when Christ comes. How long is he bound? John says, a thousand years. Where is he confined? In the bottomless pit. What kingdom exists, and who reigns during this one thousand years. Daniel and John say, Christ's kingdom—and John says he reigns a thousand years. When does his reign commence? Theory says, with the binding of Satan. They run parallel then, a thousand years. When is Satan loosed out of his prison? Theory says, a little before the thousand years are fulfilled; just time enough to deceive the nations and gather them to the great battle. John says, *after* the thousand years are *finished* he must be loosed a little season. What kingdom succeeds Christ's one thousand years' reign? God's everlasting kingdom. Theory says, the devil is let loose, and goes out to the four quarters of the earth, Gog and Magog, to gather them to battle, the number of whom is as the sand of the sea. Now which is right—theory, or the sure word of prophecy? If Satan is not bound till Christ's second advent, and Christ reigns a thousand years, surely no part of that time belongs to the devil. It belongs to Christ; and if, when Christ's time is fulfilled, he delivers up the kingdom to God the Father, as Paul says, (1 Cor. 15: 24, 25,)—the dragon, when he comes up from the bottomless pit, finds himself—where? In the everlasting age! These are facts that cannot be avoided on the premises that Satan is not bound till Christ's second advent.

And again, Christ's reign covers the day of the Lord, which is the day of judgment and perdition of ungodly men; and Satan, being bound during the time, he is destroyed with the beast and false prophets ere that day closes. Peter settles this question. He says, "the day of the Lord will come as a thief in the night, in the which (not after) the heavens shall pass away with a great noise, the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up." 2 Pet. 3: 10. Now, brethren, where is the dragon to be found after Peter's day of destruction, *in the which* God will accomplish his great work of destruction,—the new heavens appear, and the earth be restored to its Eden loveliness, in which he will not admit the old serpent to tramp up and down among the blood-washed throng of Paradise restored?—"But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection." On the reading of this text, which is acknowledged by learned men to be a very doubtful one, is predicated the theory of a thousand years between the resurrection of the just and unjust. Can this inferential testimony, derived from a doubtful passage, outweigh the plainest most simple word of God? Would it not protract our article quite too long, I should be glad to pursue the subject to its full length, but circumstances will not permit at this time.

A variety of questions is involved in the text, which must be settled before we can come to a just conclusion of the whole matter, a few of which, and only a few, I can now present. Firstly, who are the "rest of the dead?" Secondly, what death, or kind of death is referred to? Thirdly, to what life do they live again? And fourthly, when do they live again, or when does the first resurrection occur,—before the period of Satan's bondage, or not till after the one thousand years are finished? If the righteous are raised at Christ's second advent, then the first resurrection is prior to the time declared by John, if so be the old theory be true that Satan is bound when Christ comes. But if it be false, and the truth is that the dragon was bound in (about) A. D. 755, when I am quite sure he was, by treaty between two contending powers, viz., Pagan and Papal Rome, his term of bondage expired about the time of the French Revolution. Then the time is past, and we may now look for the second coming of Christ and the first resurrection. There being no resurrection in the past, as taught by the Sadducees, whose teaching overthrew the faith of some, may it not be that the Revelator designed to correct an error prevalent at that day, and to some extent at the present, that the resurrection was past.

John saw in vision down the stream of time, where Pagan Rome would be overruled by Papal Rome, and treat with that mighty angel, and finally give up his seat, (capital) and power and great authority to the (papal) beast for a thousand years. All this must precede the resurrection; hence he said the rest of the dead lived not again until the thousand years were finished, and that, after they were fulfilled, he (Satan) should be loosed for a little season, just as he was, at the expiration of the treaty he ascended from the bottomless pit (of papacy,) and is now exerting all his power in deceiving and gathering the nations to the great battle of God Almighty. The dragon is marked by infidelity, and infidel France will yet prove herself to be the anti-Christ of the last days.

Permit me to say the one thousand years of Satan's bondage and the day of the Lord are two distinct periods of time,—the former in the past, the latter yet future, and will be introduced by Christ's second advent, when he will take to himself his great power and reign, until he has, by the Father, put all his enemies under his feet. 1 Cor. 15: 24.

But the question, who are the rest of the dead? is not yet settled, neither shall I attempt to reconcile the apparent difficulty surrounding this and its associate texts. But some will answer, there is no difficulty in understanding this language; to which I assent, on the assumption that it is right to be governed by our own imaginations, or the theories of men. But, when we make every word of God our rule of judgment in reconciling one portion with all other portions on the same subject, we find a difficulty in the passage above, not easily explained to the satisfaction of many of our brethren. When we have proved a fact by plain, simple Bible language, the same cannot be dis-proved, though all the inferential and metaphoric testimony the Bible contains be brought to bear upon it. In whatever way we explain the book of Revelation, we must reconcile it with the plain statement of facts, and never *once* attempt to make the plain, simple language yield to a figure of speech. Hence, as there is not (to my knowledge) a single plain, declarative text in the Bible to corroborate the theory of a thousand years between the resurrection of the righteous and wicked, I fall back on the foundation Christ has laid for our hope, our rule of faith and practice, in John 5: 28, 29.

But again, the 18th chapter of Revelation presents to our view things that are to transpire on the earth before Christ's second coming. Please read it. The 19th chapter down to the 10th verse, presents the marriage of the Lamb, and the 11th verse shows the opening heavens and the second advent of Christ, clothed in power and majesty, to execute the judgments written. Read it carefully, for in these eleven verses you learn that at Christ's coming the execution of the judgments commences, and they are carried on until even the remnant of all nations is destroyed.

But again, admit, if you please, that all of Rev. 20th is to have a subsequent fulfillment, yet by no Bible authority can you extend the fulfillment of one event of the chapter beyond the day of the Lord, or one thousand years of Christ's reign. Every event brought to view in those two chapters have their fulfillment within the one thousand years of Christ's reign; and the 21st chapter presents the new heavens and new earth, wherein dwelleth righteousness, and not Satan mustering his hosts to battle. No, never! but when the enemies of Christ are put under his feet, Satan is not exempt; no, he is not excused, but shares the same punishment—eternal destruction. A complete work will the King of kings and Lord of lords make on the earth during his reign. Hence, no mustering of armies, no gathering of nations after the thousand years' reign; but the new heavens and new earth at once appear, and God becomes all and in all. Amen.

E. R. Sowerwine.

Granville, Licking Co., Ohio.

For the Crisis.

The Attractions of the Closet.

Beauty is fading, health and friends uncertain, wealth precarious, and all things else of an earthly character stamped with blight and decay. But amidst all the wreck of our earthly hopes, the disappointment of our dearest and most fondly cherished prospects, one pearl of infinitely great price has been spared to cheer the gloom of our earthly journey; and this is the closet; the sacredness and solitude of its quiet retreat has comforted and made happy the pathway of millions upon millions, in their onward march through the wilderness of this world. All are strangers to real and true happiness who have not learned the power of its attractions. Nothing, however great in value, brilliant in its magnificence, or dazzling in its splendor, can form a substitute, or approach to an equivalent, for the joy and peace found in the sacred enclosure of the closet. It was the delight of the ancient worthies since the world began. Isaac of old, in whom and all the world should be blest, in the quiet of eventide sought the open field [illegible] could [illegible]

and he was able to inscribe on the place the house of God and the gate of heaven, in remembrance of the bethel he there enjoyed. Abraham, under the wide-spreading oaks, which he had planted at Beer-sheba, called upon the name of the Lord. Peter, the humbled and courageous disciple, knelt upon the airy roof of his sea-side lodging to hold noon-day communion with his blessed Redeemer, where the messengers of Cornelius found him. The hill-side, with the stars above in their shining canopy, and the shadowy world below—the fragrant stillness of the garden, when evening had dismissed its humble laborers, were the places where the Man of sorrows loved to pray. There he wrestled, prayed and agonized all night in prayer to God, that he might be strengthened to bear the sins of a guilty world in his own body on the tree of the cross. Nor were his prayers in vain, as are not the prayers of all his truly sincere followers; for in that dread hour, when his weakness seemed too much for his human nature to bear alone, angels were sent to minister to him and strengthen him for the great conflict before him, and he was enabled to say, "Thy will, not mine, be done." And this being the highest point of christian excellence, his prayer was heard, the struggle endured, and the victory won.

What an example for imitation left behind for every true disciple to follow. No matter how severe our conflicts, how dreadful our tribulations, the battle is not won nor the victory obtained until we are able to say with our blessed Lord and Master, thy will be done. And this will always be the result of continued faithful and fervent prayer. Then shall we not more than ever adore the name of our blessed Lord and Savior for the privilege of the closet—of being permitted access to the mercy-seat, where we may almost face to face talk with the precious Redeemer? Where is the child of sorrow whose heart has not been made to radiate with joy and gladness, as he has made a deposit of his heavy and bitter load at the throne of grace? The prison has lost its gloom, the sick bed its weariness and distress; indigence, want and misery all have at times changed their laggard dress for the bright robe of hope and cheerful submission, under the ponderous weight of life's chequered pathway. And this gracious privilege of prayer is one, among the prominent blessings of the christian, that will accompany him all through the variety of his life-journey; and, as he comes in contact with the messenger death, will hold up his fainting head, and cheer his drooping heart, with the blessed assurance that strength will be given him equal to the conflict before him. Then may we, as christians, and particularly the young, who know but little as yet of the power of darkness and temptation, be often found bowed in humble prayer, within the sacred folds of the closet; and then, when done with the sorrows and increasing tempests of life, if faithful unto death, we shall be welcomed by our coming Lord into the mansions of bliss which he has gone to prepare, where faith will be exchanged for sight, prayer for praise, and hope for glad and full fruition.

MARY A. TIBBETS.

Lancaster, Ind., July 25, 1861.

For the Crisis.

BRO. WENDELL:—Enclosed I send a short piece, taken from the New York Daily News of Aug. 9th, 1861, thinking it might be read with interest by the readers of the Crisis, as showing that those who are engaged wholly in the political world cannot fail to discover that we are truly realizing *distress of nations*, and men's hearts failing them for fear, and for looking at those things that are coming on the earth. And surely it becomes us to watch and pray always, that we may be accounted worthy to escape all these things that are coming to pass, and to stand before the Son of Man. Luke 21: 25–37. May the Lord help all the dear brethren to endure to the end, is the prayer of your brother, looking for a glorious deliverance when our Life shall appear.

O. D. WOODRUFF.

Southington, Aug. 16, '61.

A World in Trouble.

The world is in trouble. Nations are convulsed; thrones are trembling; Governments are agitated; people are excited, and the whole social organization of civilization appears to be sensitively influenced by some strange influence premoniotry of a great change. Let us take a glance at the facts:

Despite all rumors to the contrary, Pope Pius IX is really dying. A sleep is overcoming him from which nothing will probably awaken him except the trumpet of eternity. Count Cavour, his arch-antagonist, has just gone before him. The Sultan of Turkey has also passed away. The Chinese Emperor is admitted to be on his death-bed, and the rebel army at the gates of Pekin. Louis Napoleon has been attacked by disease. The Queen of Austria has been given up as beyond the reach of medicine. The Empress of France is ill. The Queen of Great Britain, it is positively asserted in private circles, is exhibiting traces of that mental aberration which is hereditary in her family.

Let us now add to this catalogue of sceptered ills that the Papal States, at the demise of Pio Nono, will probably be handed over to Victor Emanuel, King of Italy. That Francis, late Dictator of Naples, [illegible] the event to foment a [illegible] to independence. That Hungary is equally on the eve of a revolution, and Poland following its example. That Spain is again menacing Morocco. That France and Austria are preparing for another conflict, as a sequel to the treaty of Villafranca. That England, France, and Spain are now threatening Mexico. That one portion of St. Domingo has already lost its freedom, and that the other bids fair to follow. That the petty States of South America are nearly all engaged in civil war, and that the great North American Republic of the United States is absolutely struggling for life, a prey to domestic discord of the most serious proportions.

What is this but a picture of a world in disorder—a world preparing itself, as it were, for some gigantic and social metamorphosis which no man may comprehend and which the visionary resort to prophesy to interpret? It may be the prelude, a few may say, to that overwhelming orgasm which is to introduce the millenium. It may be, alas! the handwriting upon the wall which betokens the downfall of free institutions throughout the globe. It may be, let us rather hope, a token of that *coup de grace* to despotism which events are about to precipitate, in order to give the spirit of human liberty one more chance to fold its weary wings over all mankind.

For the Crisis.

Michigan Camp Meeting.

To the brethren of Northern Michigan, and all who love the appearing of Jesus and his kingdom. To redeem a former pledge, and from a sense of duty to the cause of God at this time, I write to call attention once more to this gathering of God's waiting children. The notice of this meeting, given by Bro. Seymour, in behalf of the saints at large, being full and explicit and persuasive, even beyond our our ability to have done, yet expressive of our heart's desire, would seem to set aside the necessity of any further effort to induce our fellow men, especially the household of faith, to leave their respective farms, shops, and various occupations, and come aside for a few days to engage in the work of saving souls. But, knowing that temptations surround us, and that to many a camp life, even for a short time, will seem impracticable, I hope to be able, in presenting a few facts, to turn the scale with such as may have had alternate hopes and fears of the result of our anticipated gathering in Holly.

You will call to mind, brethren, the many times you have wished, in seeing notices of camp meetings in other portions of the country, that it was in *your power* to attend *one* such meeting before the Lord's appearing. How that nothing but the want of means to defray expenses has prevented your spending a week, or more, with the heirs of the kingdom soon to be revealed. That barrier is wholly removed from all in this section, and partially so from the brethren throughout the State. But it will be attended with some trouble and expense. Certainly; we cannot *serve* God without doing something. We ought not to 'forsake the assembling of ourselves together, . . . but exhort one another, and so much the more as we *see the day approaching*." Present signs, so abundant in our land, and the crisis we have now reached in this world's history, seem to warrant us in looking for the Son of man at almost any hour. Time hastens, and a wicked world is passing swiftly with the current. A few more struggles with the enemy, a few more efforts to save perishing mortals, and all will be hushed. The meek, the pure in heart, the faithful will inherit the earth made new, and the wicked will sleep in death till their final awaking and everlasting destruction. Solemn thought! that our work will so soon be done, and we, as well as our neighbors around us, receive according to our works.

It is only by conquest, dear brethren, that we shall obtain an inheritance in the "world to come." Shall we refuse to enlist, and come up to the battle-field for a little while? Can we not arrest some souls in their downward course, and point them to Jesus, their only refuge, even during our Camp meeting? Are any tempted and tried—dissatisfied with their past unfruitfulness, or present enjoyment and hope of eternal glory? Come to the meeting. Are any who read the Crisis, or should see the notice, or hear of the meeting, and almost persuaded to become christians, come. O come to the place of prayer—come trusting in Jesus, your only Advocate—come determined to give up all for Christ and a home soon in the kingdom; and, ere the meeting closes, you may be made happy in God's love, and fit subjects for the earth made new. O come, brethren and sisters, and engage perhaps for the last time, before we meet in that solemn assembly, in prayer, in exhortation, and in singing and preaching the last message to mankind, ere Jesus shall come to sit on the throne of his glory. We have long desired to see in person the "Captain of our salvation," and share in the pensions promised to *faithful* soldiers. A little beyond the present strife of nations, beyond the "battle of the great day of God Almighty," is an eternal inheritance "under the *whole heaven*." Do you want a home therein—a place among the good and holy of all ages? In your solitary moments, when the sweet spirit of Christ has twined around your hearts, and whispered to you to leave the popular haunts of sin, to come unreservedly [to] Christ and secure life eternal, have you [not] wished that you were more perfect—that you were more holy—that you were pure in heart, or that you were a christian?—that you could attend one more social meeting of God's dear people, share in their prayers and tears for sinners sinking down to death, and make *one* more effort to reach eternal joys? Come, then, all who can, to the camp meeting to work for Christ—to enjoy a season of love—to tell of your hopes of heaven—your willingness to give up all for Christ, and labor for the salvation of your families, your neighbors, and all that are willing to be saved in the day of the Lord Jesus.

Holly Mills, Mich. A. F. SERVIS.

The World's Crisis.

BOSTON, AUGUST 21, 1861.

Wilbraham Camp Meeting.

TO THE SAINTS SCATTERED ABROAD:—*Dear Brethren and Sisters:*—Again the rallying cry has gone forth for our people to gather upon the old battle ground on Wilbraham Mountain, and never, in the history of the warfare, did the call so thrill my soul as now. We have heard almost nothing else for months past but the clang of arms, and seen but liitle else than the mighty preparations for grim visaged war and carnage. Our hearts are pained and wrung with sorrow at the terrible ordeal through which our country is passing, and at the accounts which are constantly reaching us from its various battle-fields. But these are fields of blood, and "death and hades follow in their train." How pleasant the thought, how blessed the privilege, that we may retire for a season from the arena of strife to the old spiritual battle-fields, where many a hard fought contest with the powers of the "darkness of this world" has been held and won; the victims of our conquering leaders not bathed in their own gore, but "washed and made white in the blood of the Lamb." These are the circumstances under which we are to meet the present year. How different from anything in our past history! With what proportions does our glorious hope loom up as we see the culmination of the unfailing record of this world's destiny—the light which has led us, like a "lamp in a dark place," for these weary years!

God has evidently risen up "out of his place to punish" this nation "for her iniquity," and this is a part of the great programme of the "breaking up of nations" and the downfall of dynasties. Soon will come the "time of Jacob's trouble" (Jer. 30: 7). How appropriate that the servants of the Prince of Peace should meet together where this world's strife may for a season be forgotten, if possible, and the grand and glorious themes of Life and Immortality through the coming and kingdom of Messiah, with kindred themes and subjects of the "work of the holy Spirit" and personal preparation for the great change now so imminently near, may occupy our time and thoughts. I anticipate a most glorious meeting, for everything in heaven above and in the earth beneath is now vindicating our great distinguishing doctrines, and there can be no lack of themes for our preachers, or subjects of thought for the people.

My dear brethren, let us gird up our loins to the work before us—make almost any reasonable sacrifice of *ease*, or *comfort*, or *expense*, to meet in the tented grove. I know the times are hard, and money is scarce; but a little self-denial and a good deal of moral courage will overcome any obstacle. The Lord will open the way for you; if you commit it unto Him, "He *will* direct your paths." We may never find it easier to attend camp meeting on this side the New Earth state, for we are among the last throes of this old agonized earth, and soon she will emerge from the fires and cleansings of the last day troubles, all purified and prepared for her glorious future destiny under the "the second Adam—the Lord from heaven." I do not mean that anything but sickness or death shall prevent my being at that camp meeting, if it please the Lord to permit it. I trust that we shall all make fervent prayer for the blessing of our heavenly Father upon it, that it may be like the "great day of the feast," when "Jesus stood and cried, If any man thirst, let him come unto me and drink." Let us come together to labor for the good of perishing souls—come baptized into one Spirit, even the Spirit of Faith and perfect love, and it cannot but be a profitable, a successful, a triumphant meeting. Now let us all unite and say, By the grace of God I will go to Wilbraham Camp meeting, and labor for Him as I never labored before, and victory and success are ours.

R. E. L.

Our readers will accept the above, from the pen of Bro. Ladd, as our Camp Meeting editorial for this week. Many pressing cares have left us no time to write an article on the subject, but our dear brother L. has said the right things in the right way, and *we* cheerfully and heartily say, *Amen*. Our hope and prayer is, that the God of our fathers may meet with us at Wilbraham—blessing abundantly the labors of all who come to the meeting to do His will.

Following this is an article on the subject of the Camp Meeting by Bro. Munger, who, it will be seen, is "going to be" there "as usual." While he is "at work for the meeting" with his hands, on the ground, let those who cannot do this, show their "zeal" for its welfare by "laboring fervently" for it in the way Epaphras did for his brethren at Colosse while he was with Paul in Rome. See the closing portion of Paul's letter to the Colossians.

Wilbraham Camp Meeting.

The letters I have received, asking various questions about this meeting, had better be answered through the Crisis. I am going to be at the meeting as usual. Have not withdrawn, or lost my interest in the meeting. Am now at work for the meeting, under the direction of the Committee, making arrangements to accommodate all that come. It is a Second Advent meeting, as usual. The present Committee are our old, tried brethren and servants of God and the church, or they would not have taken upon them the drudgery of the Committee.

There is provision made for strangers and pilgrims as to tent room, but not for bedding. I have hired two large tents for strangers, by request of the Committee, which they probably forgot to notice; so come on, don't be frightened before you are hurt. All can have their tent places and frames, except some will have to be put back a few feet to enlarge the circle. Come on with your tents, or send them Monday, if you wish, in my care, until you can come. If you have a tent, send it along, or bring it. If there are only two or three of you, it shall be pitched for you without expense.

P. S. You or any one else can buy provisions without being cooked as cheap here as at home, and we have an extra stove and kettle on purpose to accommodate with hot water. So come on, you old pilgrims; I will help you economize.

J. G. There are neighbors near by that lodge for moderate prices.

N. K. Your rheumatism will be none the worse for sleeping in the woods; probably better; so come on, you may have a place in the preacher's stand to sleep, if you bring your own blanket.

We expect a good, peaceable time, as usual. The Camp of God's people on Wilbraham Mountain has never been bombarded yet, and our fortifications are yet good. Come on children to battle once more. It may be the last.

HIRAM MUNGER.

P. S.—Bro. Wendell says, in the last Crisis, my P. O. address is Chicopee. Hiram Munger lives at Chicopee Falls, Ms. If any wish to pitch their tents Saturday, they will be safe over Sunday, as we shall be on the ground from Saturday to Monday. Those near by would do well to pitch Saturday, and give our friends a shelter a few hours that come from a distance, while their tents are being pitched. Don't forget your bedding.

H. M.

Chicopee Falls, Aug. 17, 1861.

The Faithful Servant.

"Blessed is that servant, whom his Lord when he cometh shall find so doing."

In the parallel passage to this, as recorded by Luke, the plural "servants" is used instead of the singular as in Matthew. "Blessed are those servants, whom the Lord when he cometh shall find watching."—Luke 12: 37. We are to understand, therefore, that the language designates a class, not a single man or person.

That it does not refer to persons living at the first advent, is evident from the whole connection. The general character of the subject forbids our making an application to the apostles, or disciples of our Lord; it belongs to a later age. That this is so, is seen from Luke 13: 35–48, where, after Christ had spoken of the servant giving meat in due season, the following conversation took place between Peter and the Savior: "Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is *that* servant, whom his Lord *when he cometh* shall find so doing." Now it is evident, from this passage, that the servant referred to, is the one living when the Master cometh. Peter's anxiety was to know whether the Lord referred to all the servants, or some particular class or part of them. The answer is, it is that servant that shall be found giving meat in due season; and as if this was not sufficiently definite, he says, "Blessed" is he that shall be doing so when I come. However true it may be that God's faithful servants have been blessed in every age, in consideration of their faithfulness, it does not change neither does it weaken the fact, that a special blessing will rest upon those servants who are found faithfully discharging their duties when the Savior shall come the second time.

But what are we to understand by this giving of meat in due season? The word *meat* here means food of all kinds. When the Bible was translated into English, it included, as the original does, "all kinds of provisions requisite to support and nourish life." To give meat, or to be found giving meat, is to be found imparting such instruction as will nourish the church. "Feed," says the apostle, "the church of God, which he hath purchased with his own blood." Peter was commanded to "feed the lambs"; and Paul speaks of himself and brethren as "stewards of the mysteries of God." It is, perhaps, expressed in the phrase "Preach the word."

But while the duty of giving meat involves the idea of preaching all the truth, it does not alter the fact that some kinds of food may be needed much more than others. All truth is important, but some portions of truth are more vitally so than others. Now it is evident, in the connection in which the blessing is found, that there is an importance attached to the knowledge and proclamation concerning the coming of Christ. If this be not so, why is the evil servant spoken of as saying in his heart, "My Lord delayeth his coming"? It would seem that the good servant, unlike his compeer, says that the Lord is coming. This, without doubt, is the case; for else what can the good servant say, when he sees in the signs of the times sufficient evidence to warrant him in lifting up the head, knowing that his redemption draweth nigh? It is morally impossible for him to see the day approaching, and at the same time be silent as to the matter. If he sees redemption coming, he at the same time sees destruction coming on the enemies of the Lord; and how can it be said of him that he gives meat in due season, unless he warns men of the impending judgment? *Due season*, is proper season, when it is needed; and when can that be other than when he sees the end approaching? He may preach everything else, but if he leave this out, his ministrations will be deficient in that aliment which is absolutely necessary in order to the healthy growth of the body, and without which the church must suffer. The fact is, it is a part of the servant's duty in the last generation to proclaim the speedy advent of the Son of God. This question cannot be ignored by those whose minds have been enlightened. Disappointment may follow disappointment, yea, we may suffer defeat a score of times; but yet, the heart will cling to and cherish this hope of the Savior's coming. The believer sees that, if the Master does not come, the future is dark; that death is an eternal sleep. His only hope is in the return of Christ; the coming again of this same Jesus—the Lord himself, and not another. The more this hope is despised by a formal church and a popular ministry, the more vigilant he is in guarding it. He has found the pearl of great price; he has sold all that he had in order to purchase it; to deprive him of it now, would leave him bankrupt—he would be of all men the most miserable. He, like the martyrs of old, could submit to be outlawed, to be deprived of the blessings of society, to have his property confiscated, his friends torn from him, and be deprived of the blessings of society; but to deprive him of the hope of his Master's return, would be to take away his Lord, and burden his heart, even while life continued, with the dread of certain annihilation.

"Blessed is that servant," etc. The Savior, who saw the end from the beginning, knew, that to declare this truth, and occupy the position demanded by the fulfillment of the signs, would require not only faith, but a courageous faith—a faith that fires could not burn and waters could not drown; hence the blessing is a *special* blessing which is to rest upon the faithful servant. The trials of his position are, in part, occasioned by the ill treatment he receives at the hand of the evil servant, on account of proclaiming the speedy coming of Christ. Dr. Clarke, in speaking of the evil servant, says, "He has little or no faith in the *speedy coming* of Christ, either to *punish* for *wickedness*, or to *pardon* and *sanctify* those who believe. It may be, he does not outwardly profess this, but he says it in his heart, and God searches his heart, and knows that he professes to teach what he does not believe." He oppresses his colleagues; he smites his fellow servants because they are doing what he, in heart, is denying—they are proclaiming Christ's speedy advent. Amid the trials of the last times, and the perils of the last days, God says to his faithful ones, "Blessed are those servants, who shall be found giving meat in due season." In these words there is comfort and assurance. The faithful servant may not get all the comfort and ease which is secured and enjoyed by him who denies the Master's coming, but what he does not get in fact, he enjoys in anticipation. The approval of heaven he already has, and he can afford to wait a little for the life and immortality. He sees in his Savior a friend, and, in his return, an event that puts a period to all his sufferings. He knows that the event brings with it the resurrection of the dead, the rewarding of the saints and the prophets, and "all that fear his name, small and great," when "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." To meet with his approval, to hear him say, "Come ye blessed of my father," we must be faithful. No compromise of the truth, but a faithful presentation of it in all its parts, and then shall the blessing, which is to be conferred on the faithful servant, be ours—He will make us rulers over all that he hath.

J. H. B.

ERRATUM.—In J. T. Curry's late reply to T. M. Preble, 3d column 5th line read "haven" instead of "heaven."

Scoffers.

The writer in the "Daily News," whose article we give elsewhere, denounces as "*visionary*" those who resort to "prophecy" for an interpretation of passing events in this "troubled," "convulsed," "trembling," "agitated," "excited" world! In doing this he but fulfills a portion of that unerring Word which portrays the times in which we live. "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming?" These "scoffers" will have no sympathy with those who believe that the regeneration of this groaning earth is at hand, and that the Lord Jesus is about to sway the sceptre of universal dominion. God pity them in their blindness. While the scoffers do their appropriate work, let us who look for the Savior's speedy coming be as faithful in doing ours. And though the unbelieving call us "visionary," we shall "do well" if we "take heed" unto the "sure word of prophecy, as unto a light that shineth in a dark place." The now dawning day of glory and deliverance will, when it comes, vindicate the waiting attitude of the suffering church of God while they unceasingly pray, "Come, Lord Jesus, and come quickly."

To Our Subscribers.

We hope all our friends who are in arrears on subscription will make an effort to remit what is due us as early as possible. We shall be glad also to receive what is due us for Books and Tracts. It is hoped that a goodly number of our patrons will find it convenient to pay their subscriptions at the Camp Meeting next week. The receipts of a newspaper office are made up of small sums, and *no* subscriber should feel that his or her indebtedness to the office could cause no embarrassment, for if *all* felt thus, and acted accordingly, we should find our hands tied at once. Better for *all* who *can* to act as if the issue of the paper depended wholly upon *their* promptness in meeting their obligations.

"ETERNAL DEATH IN THE LITERAL SENSE IS ETERNAL PUNISHMENT."—Hudson's New Tract with this title—24 pp., 12 mo.—is being stereotyped, and will be ready for Wilbraham Camp Meeting. As might be expected, it is a capital thing, and will richly reward the most careful perusal—yes, *study*. Since our last issue we have received the following remittances for the Tract: monies hereafter sent for it will be acknowledged only among our cash receipts for Books and Tracts. D. W. Patterson $1.00; G. and C. H. Sutton $1.00; H. B. Gilbert, 25 cts.; "A Friend," 50 cts.

Orders hereafter received will be filled at the regular price of the Tract; what that is to be Bro. Hudson will please immediately inform us. Those who have not paid their *pledges* are desired to do so at once.

☞ Bro. A. N. Seymour, in the Camp meeting notice found in another column, writes:—"Cannot Bro. Grant come to Michican and attend our camp meeting? Or, if he cannot, may not some efficient brother be able to come over and help us? Perhaps some one may be coming west at that time; if so, let us know."

Bro. G. informs us that he cannot attend. Other brethren will observe what Bro. S. says.

☞ ROSWELL D. SPENCER, whose P. O. address is East Haddam, Ct., wants the Crisis of May 8th, 1861 (No. 9 of the present volume) to complete his file. Will some reader who has that No. to spare please mail it to Bro. S.? We have not an extra copy at this office.

A Fast.

In accordance with our usual custom, we would propose to those interested in our great annual campmeeting at Wilbraham, that Friday, Aug. 23d, be observed as a day of fasting and prayer, when earnest petitions shall be made to the Lord, that great good may result from our contemplated feast of tabernacles. Never have we, as a people, needed special help from the Lord more than at the present hour. In these perilous times, let us remember that all our help must come from Him.

For the Committee, M. GRANT.

"The Bread of Life"—A New Work.

The following letter, though not designed for publication, will explain itself. We have received the "copy" of the work Bro. Shepherd sent us, but have not had time to read it. We were *exceedingly* pleased with it when we heard it delivered in the form of a discourse, and have no doubt but that the new matter which has been added has enhanced the value of the production. We trust it may have a ready sale and cause many to renounce all hopes of the future that have not their foundation in Him who is "the bread of life."

DEAR BRO. WENDELL:—I send you per this mail an unfinished copy of my work—"The Bread of Life." It will be ready in a few days, with a neat cover, etc. My object in sending now, before completed, was in order, if possible, to have it noticed, if you would be so kind, before the Camp Meeting. Will you please examine it and give it such notice as duty may suggest. You will find that since you heard it in the form of a discourse, there have been many important additions made and some striking points brought out of similarity existing between Joseph and Christ, together with those notes taken from A. Clarke's Commentary.

The work will be furnished as follows:—Single copies, 10 cents; three copies, 25 cents; twelve copies, 75 cts.; and $5.50 per one hundred, all *prepaid*. My address is ELD. WILLIAM SHEPHERD, Newark, New Jersey.

I do not claim for this work any thing more than it is—a plain and simple presentation of the truth as it is in Jesus, setting forth the Lord Jesus Christ in his true light to a lost, perishing and dying race of mortals, showing what his real mission was to this fallen world, namely, that he came to *give life* unto the same. You will no doubt appreciate it, and agree with me perhaps in every point laid down, and believe also that, under the blessing of God, it is a work calculated to do good.

If I was able, dear brother, I would send a parcel for the Crisis office, should they be acceptable, in return for the paper you send me. But my means are extremely small, and getting this work out involves me no little, as you are somewhat acquainted with the cost of publishing works, let them be ever so small. It is highly necessary that I realize something nice immediately, in order to meet my obligations in relation to this work. You see then how it is with me, brother. It is a struggle with me as it was with Paul—"without were fightings and within were fears"; but with him, by the grace of God, "I *press* toward the mark for the prize of the high calling of God in Christ Jesus," and intend to even until He comes whose right it is, and the kingdom and dominion and greatness of the kingdom *under* the whole heaven shall be given unto him, and he shall reign in triumph over universal empire; and may God afford each of us grace to *overcome*, and finally reign with Messiah in the coming age of millennial blessedness and glory. Amen.

I expect, God willing, to attend the Camp Meeting, and we shall speak face to face. Peace be with thee.

Your brother and companion in tribulation and in the kingdom and patience of Jesus Christ. Grace be with you all. Amen.

WILLIAM SHEPHERD.

Newark, N. J., Aug. 17, '61.

For the Crisis.

Book Notices.

Disquisition on the Prophecies, by Francis H——. Boston: published by the Author. 64 pp. 12mo.

A neatly executed pamphlet, containing a brief summary of Prophecies fulfilled at Christ's Advent; Prophecies concerning Abraham and his seed; The overthrow of the kingdom of Israel; Prophecies concerning individuals; Prophecies concerning Babylon, Tyre, Egypt, Jerusalem; Prophecies of Daniel, etc. etc. The work is elementary and comprehensive, and will be of much interest to those who are not provided with more extensive works on the subject.

H. L. H.

PAULINE THEOLOGY.—Being often asked what I consider the best work to put in the hands of a common reader, to give at once a clear and comprehensive view of the theory of life and immortality only through Christ, I unhesitatingly answer, Hastings' "Pauline Theology." Of all the minor works, I have never read any thing that I thought would compare with Pauline Theology. It is evidently the master-piece of H. L. H.

THE VOICE OF THE CHURCH, by D. T. Taylor, I have from the first considered as a work of incomparable value to such as would know the truth upon the question of Christ's reign upon the earth; a *sine qua non;* should be in the possession of all who love the appearing of Christ, and would thoroughly post themselves on the subject. Evidently this is not the time for publishing, but a good time for reading.

I wish also to say, that our friends will not forget that they can obtain what will be suitable to read and circulate at the present time, by sending for the sermon entitled "*The Coming Conflict, with the inquiry, Ought Christians to bear Arms?*" It was published in this form to better aid its circulation. Several hundred have been scattered by brethren in Boston. Price $3 per hundred, or 5 cents single copy, without postage. Orders for the Discourse may be addressed to me.

Boston. P. B. MORGAN.

For the Crisis.

Books and Berries.

I will take any kind of dried fruits, berries, etc., in exchange for any of my Books and Tracts, or as donations on the Tract fund; (to accommodate those who hav'nt got money these hard times); provided the articles can be sent me free of expense to Boston, Providence, or New York this fall or winter.

H. L. HASTINGS.

For the Crisis.

Inquiry.

Will some one give an explanation of the 9th of Romans? When comparing it with passages like Rev. 22: 17, Matt. 11: 28–30, I find it hard to reconcile. J. B.

He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him. Prov. 18: 17.

For the Crisis.

Notice.

I expected to come to your Camp meeting again this year, but have finally concluded to attend the yearly conference in Indiana, and travel awhile in that state. One object I had in view in coming East, was to collect, where brethren have sold works, what was left with them; but, as I do not come, I send the amount of each brother's account to Bro. Wendell, who will have it at the Camp meeting, and receipt, or keep an account of, whatever is paid to him for me.

As the hard times have prevented my selling books, or receiving anything for labors for four months, and as I cannot collect from the West, owing to the failure of banks, in addition to the troublous times, I am in real need, and affectionately ask brethren to pay at the Camp meeting, or send soon to Bro. Wendell what may be due me on works sold. J. BLAIN.

Buffalo, Aug. 13, 1861.

Gleanings from Letters.

SAMUEL CURRY, New York, writes:—"Having read the Crisis for the year past, I can truly say I like it. My prayer is that you may experience the rich blessing of God in editing it."

F. J. HESS writes:—"We like the Crisis very much; it is a welcome messenger to us, for it is the most faithful interpreter of the Scriptures we have. We in this place who are watching for the Lord's return are a little band, numbering only about eighteen or twenty—too few to present much front to the enemy, though we are obliged to encounter error in all its might. The same spirit of blind opposition to the truth that manifests itself elsewhere, is active in our community. Yes, in our own family the Scriptures are literally fullfiled—'a man's foes shall be they of his own household,' and 'there shall be five in one house divided, three against two, and two against three.' Matt. 10:36; Luke 12:52."

Mrs. A. STILLMAN, North Pownal, Vt., writes:—"I send you $2 to renew my subscription to the Crisis. I feel that I could not do without it."

Mrs. M. W. MENDENHALL, Wilmington, Del., writes:—"The paper is a great comfort to us. We cannot feel satisfied by the preaching we hear in this place, so we spend our Sabbaths at home, with the Crisis for our preacher. There are none here that we know of who believe as we do. Our Crisis, we suppose, is the only one that comes here. We have passed it round several times, hoping to get some one interested in the truth, but our view in regard to the destiny of the wicked seems to condemn the whole paper at once. May their eyes be opened soon."

A. W. LLOYD, Otis, writes:—"Enclosed please find $2 for the Crisis. I hope to be able to send you more soon, if the Lord will. The Lord be with you, and enable you faithfully to discharge your duty in giving 'meat in due season' to the household of faith, is the prayer of your brother in Christ."

Sr. C. E. ROBINSON, Minnesota City, sends the names of four *new* subscribers, with $3 in cash, and writes:—"I address you for the first time since you became editor of our blessed paper, the Crisis. God help you to give us meat in due season. I see that you still ask readers to help in this good work to arouse a sleeping world. I have ever felt ready to do all I could. I have got a few to subscribe for the Crisis. You may call A. A. W. a subscriber *for life*; he expects to be one as long as he and the paper live. Bro. M. is just coming out from the Methodists, and Bro. Allen I think we can call an Advent preacher, although he has not been among the Advent preachers much of late."

J. W. IRELAND, Bangor, writes:—"I hardly know what to say, but this much I know—I am in a land of trouble, pain and death. When will my sorrows be over? When shall I live in that land of glory bright, where the trials of this world will never come? Glory to God for the hope within me, although I am in bondage as to the things of this world. Six months ago I looked forward to the time when I could say, I owe no man any thing; but a new and prevalent disease entered my family circle three months since, and we have not recovered yet; my debts have accumulated to twice what they were before; therefore I have to request that you discontinue the Crisis to me, for it gives me pain when I think I am taking that which I do not pay for. I can send you one dollar, which you will find enclosed in this; the balance due I will send as soon as possible. I shall expect the Crisis to be discontinued to me for the present. I shall miss its weekly visits. May God bless the Editor and conductors of the paper. Yours, looking for eternal life."

"A FRIEND" sends us 50 cents towards publishing Hudson's Tract and $1.50 for us "to appropriate where it will do the most towards spreading the truth," and says—"The Crisis has been a welcome messenger to me for about two years, and I am happy to say still continues to be so."

Bro. J. S. BOYD, of Philadelphia, writing from Groton Junction, Mass., says:—"I desire for one to say, that I rejoice to see latterly that the columns of the Crisis are opened to a free canvassing of the truth-seeking inquiries, *pro.* and *con.* I trust, therefore, while the paper is conducted under your editorial care, that the inquiry, What is truth? will be thoroughly investigated, as to who will live again by a resurrection from the dead. Let us become, as the Savior prayed that his disciples should be, "sanctified through the truth," and the truth will make us 'free indeed.' Your brother in the blessed hope of the gospel."

Correspondence.

From Bro. Franklin Douglass.

BRO. WENDELL:—It is now three weeks since we received the ever welcome Crisis. We learned by way of Sr. Goodell's paper that the receipts were not paying expenses. We expected last week's paper, as it was to contain a particular statement of the financial condition of the paper. We have not felt able to *pay* for the paper since Jane was taken sick. It costs a great deal for oils, etc., to keep her limbs from drawing up any more, if they do not straighten. Business here is very dull, and I think I shall be obliged to seek a new place in consequence. I want to be at liberty to go and proclaim the gospel to dying men. Jane is getting stronger, though still unable to stand on account of contraction.

Well, brother, your heart and hands are full of work. Methinks the office in which you were engaged in Albany would be almost a *recreation*, were you there now. But your work is a noble one. Are you weary? Look ahead! *rest* is promised. Is thy heart overburdened till it almost faints? Cheer up; it will soon be *ever* joyous. I see by the Crisis that two aged pilgrims, whose voices I have been privileged to hear in prayer and exhortation, are now wrapped in Death's slumbers. How they must be missed! The band were few, but now still less. I hope others will find the *way* and fill their places. It would do my heart good to see your face once more. I believe the feeling would be reciprocal.

Adventism here is at a low ebb. There have been many things to scatter a once numerous band of happy worshippers. A sect called *Apostles* sprang up, and a few now follow their teachings. It would do my heart good to hear Advent preaching. The Lord has been very good to us. The crucible of affliction has tried the purity of our faith. It has been good for us. We have a strong, abiding hope. Every day the Bible unfolds fresh thoughts to my mind. May it never lose its present charms.

I often thidk of you and yours, and that little daughter of affection. I greatly desire to be at Wilbraham, but do not now expect to for want of means. Please find one dollar enclosed for the Crisis. Please send the two last numbers. If you have not yet received the Crisis of February 2d, 1859, as requested, we can send it to you. Joyfully pressing on, I remain your brother in Christ.

Oswego, Aug. 12, 1861.

NOTE.—We *have* received the No. for Feb. 2, 1859—Bro, D. need not, therefore, send it. For the information of Bro. D., and other personal friends to whom we have not had time to write, we will add that Mrs. W. has been for three weeks prostrated with the severest illness of her life. By the blessing of God, she is now steadily recovering. It is quite doubtful whether she will be able to see Wilbraham this year, though she greatly desires to attend the meeting. Our "daughter" is in perfect health. Pray for us.

From Eld. P. S. W. Deyo.

BRO. WENDELL:—Knowing that the friends in the west are watching the movements of the cause here in this new field; and believing that they should hear from the pioneers that are sounding the gospel trumpet, I sit down to write a report of our tent meeting, etc. I started the 9th of July, and preached on my way to two churches of the christian order, who seemed anxious to hear more about this way. I arrived at Floyd the 11th, and found Bro. Chandler there as expected. Our meeting began with good prospects of increase both in numbers and interest, and so it proved. Preaching brethren present were M. Chandler, H. H. Jones, C. Churchill, A. J. Cottrell, L. G. Phelps, A. Duran, besides a good turn out of the brethren. The first one closed on Sunday evening by surrounding the table of the Lord, where over 50 partook of the Lord's Supper; then adjourned until the next Friday evening. In the interval we were to visit three other churches at these places—had a good time. We tried to strengthen the flock, and then returned to our tent and commenced the meeting again, and closed on Sunday evening with a very solemn time; while the parting hand was given bedewed with tears of affection, having the blessed hope, if we meet no more in this state, we may in that which is to come. Although there were none baptized, yet we believe the churches were established in the present truth. There were in all twenty sermons preached at the different points.

Two of our churches are suffering by the war spirit; and it is strange to me that brethren will contend for war and go there when our faith brings us where we should occupy a different position. Now bear with me while I state my position, which I think should be that of all who are looking for a universal monarchy—the kingdom of God. We have in the solemn ordinance of baptism taken the oaths of allegiance to that King and kingdom. We are not citizens; we are foreigners and pilgrims, protected here by this government as such, and belong to another community—being translated from the kingdom of darkness *for the kingdom of his dear Son. We can be legal citizens and not fight. We are in a free government, and are exempt from martial duty by giving our oath that we have religious scruples, as do the Quakers; then pay the tax that may be imposed on us; render to Cæsar the things that are Cæsar's, and to God the things that are God's. Every lover of God and liberty cannot help looking upon this war with a wish that those in bondage may be set free, as the result of the war; but when we see that the Bible says, all nations are to be gathered in battle, and it has been thought that the United States would never be brought into that prophecy, yet we see it being fulfilled; and, as we look for the Lord in the midst of a battle scene, we should not be connected with it, for as a snare it will come on all the world to try them. I hope we may all keep clear from it, and aloof from the world, having on all the armor of righteousness, and our loins girt about with truth, and waiting for the Son of man from heaven to change our vile body and fashion it like his glorious body. Amen. Even so come, Lord Jesus. Farewell.

Strawberry Point, July 31, 1861.

*See Barnes' Notes.

NOTE.—The above letter was in type before we discovered that the last paragraph was devoted to the discussion of the war question. We mention this to prevent the suspicion that we knowingly disregard our recent decision to let the subject rest a little while.—EDITOR.

Obituary Notices.

Fell asleep in Jesus at Amherst, Me., July 23d, 1861, HATTIE JANETTE, daughter of Isaiah P. and Lucy B. Haynes, aged four years one month and sixteen days.

They buried Hattie on their farm, by the side of a brother and sister who sleep and wait for the trump of God to sound. Then sweet Hattie will come forth, made immortal, to die no more. She will then sing, "O, grave, where is thy victory?" A discourse was preached by the writer, from Ezk. 37:13. In this hour of severe trial, of sorrow and affliction, I would say to the friends, mourn not as those that have no hope. May you learn to put your trust in Jesus, for he has said to all the little sleepers, "Of such is the kingdom of heaven."

"We wept to see thee die—
We mourn thy absence yet,
Oh may we meet thee in the sky,
And there our tears forget."

L. WETHERBEE.

Died, at Northfield Falls, June 19th, 1861, LORENZO D. THOMPSON, aged thirty-eight years, one month and five days.

His native place was Horam, County of Oxford, State of Maine. His early life was one of privation and suffering. His mother, whom I have often heard him speak of with tender affection, died of consumption when he was about twelve years old. He was the oldest of five children. When about fourteen he was solemnly impressed with conviction for sin against God, but did not fully yield until he was about seventeen, and very soon after felt it his duty to labor publicly in the cause of God. He embraced the precious doctrine of the speedy coming of Christ in 1843, at Kingston, N. H., Campmeeting. He was sadly disappointed in 1843 and '44, when the time passed, but did not give up his hope.

He was ordained to the work of the ministry at Newport, Vt., Oct. 20th, 1848. Sermon by Eld. B. S. Reynolds, prayer by Eld. Ira Bowles, and the charge by Elder Samuel Thurber. He preached his last sermon at Lawrence, Mass., Feb. 17th, 1861, came home the 19th sick, and, with the exception of short intervals, when he seemed better, continued to fail while he lived.

His disease was consumption of the bowels, caused by ulceration of the same. His left lung was diseased, but his physicians thought they might have healed it had it not been for his other complaints. His sufferings were dreadful at times, but he bore all with lamblike patience. Not a murmur escaped his lips. At one time, speaking of the warfare he had maintained against the world, the flesh and the devil, he said, "I have gained the victory. There is a crown of glory laid up for me;" then added, "Yes, O yes, glory to God!" The night before his death, after a severe paroxysm of distress, he said, reaching his hand to me, "Good bye, Betsey; I believe I am going." He then said, "Call the children." When they came, he took each by the hand, kissed us all, and said, "don't cry." He continued to breath until eleven o'clock the next day, then sweetly fell asleep without a struggle or a groan. O, when will the morning come!

BETSEY E. THOMPSON.

Died, in Richmond, Me., May 31st, 1861, Sister ESTHER ANN BAILEY, aged thirty-four years, wife of Joseph W. Bailey. Her disease was consumption.

Sister Bailey embraced the faith of Christ's reign on the earth and immortality only through him, under the labors of Eld. Hermon Stimson, in the first of his preaching the Advent doctrine. Since her acceptance of Christ she led an exemplary christian life, hoping very soon to see her Savior. Her religion was her support while life ebbed slowly away. The Sabbath before she died several of the brethren and sisters called to see her, as they knew she was fast wasting away; and, as she was talking with them and exhorting them to meet her in the kingdom, some fell down before her, the power of God was so great, promising her that they would; and on this promise I hope they will think, and may it be a means, in the hands of God, of keeping them in readiness to meet our blessed Lord when he comes.

The brethren and sisters in that place have lost an exemplary christian and loving friend, but the loss of her dear husband who can tell? He sorrows in hope, and may God bless and watch over him; and when feelings of loneliness come upon him, may Jesus, who can be touched with the feeling of our infirmities, be present with him to impart consolation; and may the six children that are left in his care be led to seek the Lord in early life, and prepare to meet that dear mother who has so often borne them to the throne of grace, and may this affliction be sanctified to all the surviving friends.

The funeral was attended by the writer, and a discourse was preached to the neighbors and friends from Job 14:11, 12; after which our dear Sister was carried to her resting place, to sleep until He who has the keys of death shall come and raise up all his sleeping ones, and may that day hasten on.

JESSE PARTRIDGE.

Died, in Norton, Aug. 6th, of inflammation of the stomach and bowels, my only brother, ENOCH M. BOSTON, son of Royal Boston, aged forty-three years, eleven months and twenty-two days.

The subject of this notice was a resident of Roxbury, and was a member of the Baptist church of that place. Truly, in the midst of life we are in death. Dear brethren and sisters of the Crisis, pray that this affliction may be sanctified to the future and everlasting good of the relatives of the deceased. We mourn not as those who have no hope, for in a little from this we expect to meet our loved ones, who now sleep in the cold grave, in the everlasting kingdom. O, thank God, in that blessed land I hope to meet my dear brother, also a dear mother and sister, who are sleeping in the silent tomb. There will be no more parting there.

Oh, what a glorious hope is ours. In that blessed land sickness and sorrow, pain and death are felt and feared no more. In view of that blessed day we ask with the poet—

"How long shall death the tyrant reign,
And triumph o'er the just?"

The answer to me is, until Jesus, the glorious Conqueror, comes and destroys death and him that hath the power of death, which is the devil. Sleep on, dear brother; I hope to meet you in that blest morning, when this mortal shall put on immortality. Then shall be brought to pass the saying that is written, death is swallowed up in victory, "Oh! death, where is thy sting? Oh! grave where is thy victory?" R. BOSTON.

Died, in New Haven, Ct., Aug. 10th, little NATTIE, aged eleven months, of cholera infantum.

Thus sleeps our darling child, but we mourn not as others that have no hope, for we believe that Christ died and rose again, and we wait the result. G. W. DENNY.

Married.

In Savoy, Aug. 17th, by Eld. Wm. Blanchard, Mr. GEO. A. OTIS of Northfield, Mass., to Miss ELLEN E. MAYHEW, of Savoy, Mass.

Notices, &c.

GENERAL CAMPMEETING at Wilbraham, Mass.

Providence permitting, a GENERAL camp meeting will commence at Wilbraham, on the old ground upon the hill, Monday, Aug. 26th, and continue one week.

Ample accommodations will be provided for board and horse keeping. Board at 50 cents per day. Single meal,—breakfast or supper,—20 cents; dinner 25 cents. The boarding department this year is under the charge of the Committee, and any profits accruing from the same, will go to the support of the meeting. The fare is reduced to half price on the Western R. R., which will be $2 50 from Boston, for both ways. Fare is also reduced one half on the Vermont and Mass., and Conn. River R R., from Brattleboro, South Vernon, and intermediate stations. Camp meeting tickets should be called for at the above stations, which will be good for both ways.

Arrangements have been made with the Eastern R. R. Co., by which those taking the cars from Portsmouth and intermediate places for Boston, paying full fares at the ticket offices, can have FREE RETURN PASSES by application to GEO. T. ADAMS, 167 Hanover street, Boston, Mass., when they purchase their Western tickets for the camp ground. Those coming from *Albany* will pay full fare to the camp ground, and receive *free return passes* from the Camp meeting Committee. Those coming from North Adams, Pittsfield, and intermediate places, also from Worcester, and intermediate stations, will call for *camp meeting* tickets at the ticket office.

N. B. *All* who wish to take the cars from *Boston* for the camp meeting, should remember that they can obtain their tickets *only* of Geo. T. Adams, 167 Hanover street, where they may be obtained any day during the meeting. Cars, which stop at the camp ground, leave the Boston and Worcester depot, in Boston, at 7 o'clock, A. M., and 1.30 P. M.

The cars leave Springfield for the camp ground at 7.15 and 10 1-2 A. M., and 5 P. M.

F. H. BERICK, MILES GRANT, GEO. T. ADAMS, } Committee of Arrangements.

The camp ground at Wilbraham is pleasantly located in a neighborhood noted for sustaining good order, and for acts of kindness towards those who assemble there from year to year to worship the God of our fathers. We hope to see a goodly number of the Lord's dear children, and that much good will be accomplished. Those who were present last year will remember that the great object of the meeting was for the salvation of sinners, and the comfort of saints, and that the effort was greatly blessed. We hope that our brethren and sisters will come again this year, strong in the Lord, and bring their unconverted children and neighbors for the purpose of persuading them to be christians.

All who believe in Christ as our Savior, and are willing to labor for the salvation of sinners, are invited to take part in the meetings. We would earnestly request all to make this meeting a subject of special prayer, that many wanderers may be reclaimed, the saints greatly strengthened, and the name of the Lord magnified among the people.

Notice.

BRO. WENDELL:—Permit me a *second time* to request the Brother who wrote me for a copy of my discussion, from "Leonardsburgh, Delaware Co., Ohio," to give me his name.

Springville, Wis. W. SHELDON.

Conference.

There will be an Advent meeting in Union Hall, Nottingham, N. H., to commence Friday, at 5 o'clock, P. M., August 23d, and continue over the following Sunday. Come, brethren, to this meeting, ready to lend a helping hand to enlighten and save the lost. I expect to be there.

L. BOUTELL, for the Brethren.

Notice.

The Lord will, there will be a Grove Meeting in Amherst, Maine, on the farm of Francis Foster, in a beautiful grove, on the bank of Union River, commencing Thursday, Sept. 12th. Brn. John Billings, Israel Damon and D. A. Jones are expected to be present to preach the word of Life; also Bro. James Hemenway is invited to be present (James, will you come?) Also a cordial invitation is extended to all the ministering brethren, as this is a new field, and many have become interested and are anxious to have a Grove Meeting, and want to hear more concerning the gospel hope. We hope that the brethren and sisters will come, for doubtless there will be a large gathering. At this place there is a waking up and deep interest felt in all this region concerning the coming and kingdom of Jesus Christ. This meeting will commence Sept. 12th, and continue over the Lord's day. In behalf of the Church, L. WETHERBEE.

Notice.

The next Rhode Island Quarterly Conference will meet at Rocky Brook, R. I., the last Wednesday in September. An invitation has been extended to the Conference from Exeter, and Lafayette and Rocky Brook churches. According to my instructions from the Conference, I have located it at Rocky Brook. M. R. PHETTEPLACE, Clerk.

Campmeeting in Maine.

There will be a Campmeeting in Exeter, Me., near the old spot, by the Chamberlin meeting-house, commencing the first Monday in September next and continuing over the Sabbath. Brethren coming from the West by cars will stop at Newport, where there will be teams provided to convey them to the meeting. Those coming by water will come to Bangor, where they also will find teams in waiting. There will be a Boarding Tent on the ground to accommodate all who wish for board. We hope all who purpose to attend this meeting will be on the ground as early in the week as possible; and all who can will bring their tents and bedding as they will be very convenient for ourselves and for those who will not be able to bring them.

P. S. We shall meet the brethren on the steamboat wharf on the arrival of the first boat in the week, and if there are any who cannot come on that day, if they will inform us through the Crisis, or by private letter to D. E. Ireland, North Hermon, on what day they will be at Bangor, we will send a team for them. In behalf of the brethren,

DANIEL E. IRELAND, HOLIS COLE, NELSON PATTEN, } Committee.

Conference.

The Northern Illinois Conference of Adventists will be held in Shabbona, at Shabbona Grove, west side, near Bro. Norton's, commencing Sept. 4th, at 7 o'clock, P. M., and continue over the following Sabbath. Bro. Chandler is expected with the New England mission tent. Provision will be made for those who cannot carry their provisions. All other preachers are invited to come. Come, dear brethren, in the name of the Lord, to labor for the salvation of men, for Jesus soon is coming. H. G. McCULLOCK, Secretary of Conference.

Tent Meeting.

If the Lord will, there will be a Grove Meeting on the old ground, at the south side of Peach Pond, in North Salem, N. Y., four miles south-east of Brewster's Station, on the Harlem R. R., commencing Wednesday, 2 o'clock, P. M., on the 4th day of September, and continuing over Sunday. Friends are invited to come, with tents and provisions. H. L. Hastings and others are expected to be present and preach the gospel of the kingdom of God. HACHALIAH BAILEY.

Camp Meeting.

A Camp Meeting will be held in the town of Sandisfield, eleven miles from Winsted depot, on the daily stage route from Winsted to Barrington, commencing Sept. 9th and continuing over the following Lord's day. Railroad fare from Hartford to Winsted $1.25; stage fare from Winsted to the camp ground 40 cents. Bro. H. L. Hastings is expected at this meeting, and others who are competent to meet the expectations of the people at such a meeting. We should be glad to extend a general invitation to the preaching brethren, with the assurance that they would be remunerated. We will say that the preachers who make the sacrifice to come, shall be provided for while here. Board for man and beast will be provided on reasonable terms. We hope to see all the brethren from the Farmington and Naugatuck valleys here, with their tents, to enjoy a feast in a dry and beautiful grove.

A. D. SMITH, HENRY SAGE, ALONZO WATERMAN, ABNER WEBSTER.

WM. A. FENN, in behalf of the Committee

Camp Meeting.

The Lord willing, there will be a Camp Meeting in the town of Dover, N. Y., about three miles from South Dover Station, Harlem R. R., three and one half miles from South Kent Station, Housatonic R. R., Conn., and one and a half miles west of Bull's Bridge, Housatonic River, to commence Sept. 10th, 1861, and held over the following Sunday. As this is a new field, and many have become interested, and are anxious to have a Camp Meeting, and want to hear more concerning the gospel hope, we hope that the preaching brethren will come filled with the Spirit of the gospel, and labor for the good of those that may come to this meeting. Brethren and sisters, also, come to labor; come with tents, and bedding and provisions as far as convenient. Arrangements will be made to keep horses, and also provide for those that cannot bring their own provisions.

All preaching brethren who may feel sent by the Lord to this meeting, we heartily invite to come.

STEPHEN B. MUNN, GEORGE L. TEEPLE, CHARLES GARDINER, HIRAM OLIVET, } Committee.

The Maine Annual Advent Conference.

The next session of this Conference will be held in Yarmouth, (in the Institute occupied by the Advent Church) Wednesday, Sept. 11th, at 2 o'clock, P. M., and continue over the following Sunday. The brethren there intend to make ample provision for all the friends who attend. Those who come by cars, if on the Kennebec and Portland R. R., will leave the cars at Yarmouth Junction, about half a mile from the meeting. Those coming on the Waterville, Farmington, or Grand Trunk R. R., will leave at Yarmouth Station, a few rods from the meeting. Those coming from the Penobscot can take the boat to Portland, then the Grand R. R., eleven miles to Yarmouth. Call on George W. Harvey, George Humphrey, and R. R. York. It will be a good place for another friendly greeting of the pilgrims in this time of trouble. It may be the last. We hope to see all the Advent ministers of Maine who can work and worship in harmony and union, and as many other such brethren and sisters as can well attend.

H. B. SAVY, President.
L. C. WELCOME, Secretary.

Richmond, Me., Aug. 1st, '61.

Michigan Grove and Campmeeting.

The Lord willing, there will be a Grove and Campmeeting in the town of Holly, Oakland County, Michigan, to commence Sept. 4th, 1861, and continue over Lord's day, and longer if thought proper. The meeting is to be held on the farm of Bro Hiram Austin, five miles north and east of Holly Depot, situated on the Detroit and Milwaukie, R. R., and about one and a half miles east of the plank road leading from Holly to the city of Flint. And now, my dear brethren and sisters throughout the State of Michigan, I wish to give you all a short, but warm and earnest invitation to come to this gathering of the saints. As this is the first meeting of the kind ever held in the State, we do hope and pray most fervently that all brethren and sisters who can possibly arrange their domestic affairs, will come with tents and provisions to the encampment, and spend a week with each other in a warm-hearted love feast. The times call for such an assemblage. The signs in the natural, moral and political world are agitating multitudes, and they are inquiring, "What things are coming on the earth?" The times are most eventful. Our blessed Savior is soon coming on the earth, and now is a good time, my brethren, to work for God, for one another and for perishing humanity around us. Come, then, to this meeting; come with warm hearts; come filled with and praying in the Holy Ghost; come with a zeal worthy of the hope you cherish; come with Jesus stamped upon your affections; come abundantly prepared to take care of yourselves and others. Come from Grand Blanc, Flint, Saginaw, Flushing, Davison, Richfield, Tyrone, Pleasant Valley, Ypsilanti, Nankin, Grand Rapids, Detroit. Come from all over the State. This is not a sectional meeting because of peculiar views, but it embraces all that love the Lord's appearing and want to be saved when Jesus appears. Come, one and all, to glorify God, and come so as to be on the ground at the commencement of the meeting; do not fail in this. Let our noble and enterprising Sisters take hold of this cause and we are sure of success, by the blessing of God. Brethren Wolverton, Anable, Jerome, Roberts, Skinner, Doty, Richards, Adams, Austin, Servis, and the church generally through that section, are alive for such a gathering.

We hope to see as many of our preaching brethren from the different parts of the State as can come, and this invitation does not exclude any out of the State. We hope that if any of the servants of Christ in other States, or coming from the east about that time, will arrange to attend this meeting

In behalf of the church,
A. N. SEYMOUR.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Lovely Street, Ct. .... Aug. 25.
Wrightville .... Sunday, Sept. 8.
C. GOODRICH.

Plymouth Hollow, Ct. .... Sunday, Aug. 25.
B. StJOHN.

Bristol .... Sunday, Sept. 1.
LEWIS GUN.

New Britain .... Sunday, Aug. 25.
WILLIAM SHEPHERD.

Massena, N. Y. .... Sundays, Sept. 8th and 15th.
M. BATCHELOR.

Densmore Hill, Hartland, Vt. .... Aug. 25.
Cornish, N. H., (J. Deming's) .... Aug. 26.
Campton, N. H. .... Sept. 1.
Sandwich (Wm Shaw's School-house) .... Sept. 2.
L. C. GLAZIER.

Roxbury, Ct., (where Bro. Buckingham may appoint .... Aug. 25.
South Dover, N. Y. (at Bro. Olivit's) .... Aug. 30
Pawling, N. Y. .... Sept. 1.
Brewster Station .... Sept. 3.
T. S. CANFIELD.

Nottingham, N. H. .... Aug. 23d, 24th and 25th.
Lee, N. H. .... Aug. 30th, 31st and Sept. 1.
Monday, Sept. 2d, take boat for Bangor and Exeter Campmeeting, Me. L. BOUTELL.

Hartford, Ct. .... Sept. 8th.
Will further arrange with brethren who have requested my labors in Connecticut, at the Camp Meeting. P. B. MORGAN.

East Otis .... Aug. 25.
Chester Factories .... Aug. 27 and 28.
Dalton .... Sept. 1.
Wells Forge .... Sept. 8.
J. K. BELLOWS.

Danbury .... Sept. 1.
Tuftonborough .... Sept. 8.
Holderness, (Tabernacle) .... Sept. 15.
Barnstead, (Clark M. H.) .... Aug. 22.
T. W. PIPER.

Caroline Mills .... Aug. 25.
E. BELLOWS.

Portland, Me. .... Sunday, Aug. 25.
J. HEMENWAY.

Cheshire Street .... Sunday, Aug. 25.
S. B. MUNN.

Goshen .... Aug. 24th, 25th.
GEO. A. OTIS.

Springfield, Mass. .... Aug. 25.
GEO. CHAMPLIN.

East Great Works .... Aug. 25.
D. A. JONES.

East Barnsted, Clark Meeting House .... Aug. 25th.
B. P. MANNING.

Surry (Morgan's Bay) .... Aug. 25.
Carmel, Me., Union Meeting House, Sunday, Sept. 1st. THOMAS SMITH.

Business Matters.

The Treasurer of the "Wilbraham Camp Meeting Fund" acknowledges the payment of the following subscriptions:—

Geo. Noble .... $2.00.
Sarah Blanchard .... .50.

GEO. T. ADAMS, Treasurer.

Boston, Aug. 20th, 1861.

To Correspondents.

Simeon Spaulding: This pays to No. 338—end of next volume.
Dr. Rollins, Beaver Dam: All right—paid to 311.
Mrs. C. E. Robinson: Paid to No. 380—end of last volume.

Cash Receipts.

Mrs. M A Hanes, p. pd., 312, $1.25; Alv. Perkins 280, $1.50; H McHurry 321, 50 cts; H H Northey 312, $1.50; C W Smith, 2 copies, 341, 57 cts. W S Moulton 312, S McDaniel 308, H H Corbin 264, Mary A Pote 338, [illegible] 312, [illegible] 302, Jos. Egleston 352, T K Allen 332, [illegible] 332, Saml. [illegible], F Douglas, G W [illegible] 294, O H Mann 336, Mrs. C S Stanford 322, T D Daniels 322, Danl. Smith 334, W [illegible] 334, W Wheeler 327, L Bronson 334, W D Wood [illegible], M B Lyons 322, D S Lyons 322, [illegible] A Tillotson [illegible], [illegible] 334, R E Ballou 328, Wm. Shaw [illegible] [illegible]

Books and Tracts.

W A Toole [illegible] $1.40.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price, single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. B. White. This Tract also contains The subject of immortality through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-4th off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuche* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words *ruakh* and *pneuma* as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $2 00 per hundred.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

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The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

Reviewers Reviewed. Brief Replies to various Criticisms and other Arguments. 30 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life. By C. F. Hudson. [illegible]

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. [illegible]

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. [illegible]

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, by himself. [illegible]

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. [illegible]

ANTI-ETERNAL TORMENT. By Elvin Burnham. [illegible]

The Two Adams, by T. M. Preble. An interesting tract. [illegible]

Words of Warning. [illegible]

The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. [illegible]

200 Stories for Children, compiled by T. M. Preble. [illegible]

The Three Kingdoms; or the Kingdom of God the Father, the kingdom of Satan, and the kingdom of the Lord Jesus Christ. [illegible]

Church Debts. By W. Ramsey, D.D. [illegible]

The Saint's Inheritance. [illegible]

An Appeal to Pious Trinitarians. By H. Grew. [illegible]

The Wicked not Immortal. [illegible]

[illegible]

Original Contributions.

For the Crisis.

The Hope of the Church.—No. 8.

1. We might multiply proofs touching this point, but we have already lingered long on our first reason for examining so fully the question, "Who are meant by the house of Jacob?" and must pass on to our second.

2. The establishment of this point settles conclusively the fact that Christ did not sit on David's throne—did not commence his reign at his first advent. We have shown conclusively that to Christ, as David's successor, was promised the throne located on Mount Zion in Jerusalem—the throne from which Zedekiah was deposed—the throne that was overturned, overturned, overturned, until it ceased to be; and that the subjects over which he is to reign, when enthroned as King, are "the house of Jacob,"—that his disciples who were specially chosen to be apostles, are to be associated with him in this reign: "Ye also, in the regeneration, shall sit upon twelve thrones, judging the twelve tribes of Israel."

We have from various scriptures shown that the gathering of this scattered house of Jacob is connected with this reign of David, and that it is spoken of as being in fulfillment of a former covenant made with their fathers. Their establishment in the land *forever*, with the accompanying blessings, shows that it is when the promise made to Abraham, Isaac and Jacob is fulfilled; and all goes to establish the fact of a literal reign of a literal King, on a literal throne in a literal Zion and literal Jerusalem, and must therefore necessarily be future, and at the second advent of Jesus Christ. All the prophecies relating to the time, and locality of the kingdom of Jesus Christ, will be found perfectly to harmonize with those already quoted. To say that Christ was a King, and set up his kingdom spiritually, at his first advent, destroys all their force and harmony. The times of the Gentiles are represented under various symbols in the book of Daniel, and it is not until their expiration the prophecy comes in, "And at that time shall Michael stand up—the great prince which standeth for the *children of thy people*." To "stand up" means to reign. See chap. 11 : 3, 20. It is not until the "little horn" has been cast down by the coming of the Ancient of days—not until the fourth kingdom with its ten divisions has passed away, that the saints possess the kingdom. Dan. 7 : 21–27. Not until the seventh angel sounds, do the kingdoms of this world become the Lord's, and that is the time of wrath, and reward. Rev. 11 : 14–18.

The reign of Christ will be attended with great glory, and eternal pleasures. It will be the time of restitution, restoring back to Eden loveliness. The wilderness shall bloom like Eden, and the desert like the garden of the Lord. The curse will be removed, and "instead of the thorn, shall come up the fir tree, and instead of the brier shall come up the myrtle tree." The inhabitants will never more weep, nor suffer pain; no sorrow shall afflict them; they will no more labor in vain, for the earth shall yield an abundant increase, nor bring forth children for trouble, because they and their offering are the blessed of the Lord. No blight shall be upon their harvests, no strife disturb their borders. The beasts will be harmless, as in the beginning; so that the wolf and the lamb can dwell together, and the leopard and the kid lie down together, and the little child shall lead them. "The sucking child will play on the hole of the asp, and the weaned child put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

We see by the evidences so abundantly presented from the word of God, that the hope of the church centres in the second coming of the Lord Jesus Christ; that then comes the kingdom with its rich and ever-enduring blessings—the redemption of the purchased possession, the everlasting inheritance, the glorified body, the crown of unfading glory, the tree of life, the restored Paradise,—all, all comes with the returning Lord. We see, too, as we examine this subject, how the word of the Lord is made void by false traditions. Everything almost has been perverted and disarranged. The false idea that the kingdom was established eighteen hundred years ago—that it is set up in the heart, and that heaven is the home of the saint, and death the entrance gate—O, how it detracts from the beauty and glory and importance associated with Christ's coming! The one who enjoys the true hope, loves and longs for the returning. It is like an anchor to the soul, and leads to purification. May we all have the true hope of the gospel, and soon realize its accomplishment.

M. D. W.

CHILDHOOD.—Childhood is the most critical period of life, for the mind is tender and capable of receiving lasting impressions. How little do parents realize that every careless, thoughtless word makes an impression upon the plastic mind of youth which will strengthen with the mind, and, perchance, shape the destiny of man or woman through life. What a fearful responsibility then rests upon parents and teachers of youth. Father and mother, do you realize the value of that priceless gem which God has placed in your hands, destined for a holy sphere of action?

For the Crisis.

Don't waste a Crumb.

War is upon us—terrible, severe, and God only knows how long. Poverty follows. Famine is not far off. Harvests are plenty, but at the west hands that might have gathered the grain have grasped the sword. Business is dead, trade inactive. Every dollar of unrighteous gain that both north and south have wrung from the toiling slave, will be consumed, I think, before the war ends. Cotton has been king. His kingdom consists of plantations and factories, hoes and spindles; his subjects are slaves and factory operatives. His kingdom is divided against itself. Multitudes who have long lived from hand to mouth on factory work, will soon be in great want. I *know christians* who are working TO-DAY without food enough to eat or money to get it, and multitudes will soon be out of work, with no food at all.

As prospects now are, there will be such a cry for bread in the cities before winter ends as has never been heard in this country. In ordinary times, hardly a day or week passes but what we are called on, as most in cities are, to divide our food with sick, feeble and hungry persons, who we know to be *proper* objects of charity, besides the multitudes that come and beg without our knowing of their character. All this will be greatly increased. Just now our kind-hearted hired girl was detected in the act of secretly buying, with her scanty earnings, five loaves of bread and half a bushel of potatoes, for a family of twelve, who, with all their industry and prudence, had not food to eat. God bless her for the act. But such cases will be common soon. In the great cities on this continent starvation haunts the poor to-day.

Now, men and brethren and sisters, take heed. You who live in the country, where every thing is plenty to eat, remember prices will be *low*, you may not get much money, but *don't waste a crumb*. Spend nothing for luxury or finery. Save all. What you cannot sell you can give away. Do you say *where?* Keep it safe till you *see where*, and then send it there. You will hear the call soon enough. More than one mother comes to my house to tell of "nothing to eat," and we know they speak the truth. Thank God we have not yet had to turn any away. I cannot *war* after the flesh, but I can feed the hungry and clothe the naked so long as any thing remains.

Our Mission School goes on still in prosperity. Many children are shoeless, but they can do till winter, but when that comes, God pity the poor! Heed what I say. Save corn, wheat, rye and barley; save all you can for the POOR. DON'T WASTE A CRUMB.

H. L. HASTINGS.

Providence, R. I., Aug. 9th, '61.

For the Crisis.

Unclean Spirits.

BRO. WENDELL:—I wish to call the attention of the church (especially those correspondents who are proficient in the study of prophecy) to the subject of the "unclean spirits," that are now running so high, especially in this country. It appears to me perfectly plain that God's children should keep as clear as possible from their influence. Much has been said to warn the church of the wiles of Spiritualism. I think now it is high time the church was warned of the wiles of politics, especially so if God in prophecy has delineated their course and character. In order, therefore, to come to the subject at once, allow me, through the Crisis, to ask a few questions. First, what do the unclean spirits of Rev. 16 : 13 apply to? Do they not apply to politics and religion blended or united? They are said to come "out of the mouths of the dragon," or kings of the earth; "out of the mouth of the beast," or Roman church; and out of the mouth of the false prophet—teachers of this time, who are on the side of "peace and safety" relative to the Lord's soon coming. Some brethren have applied these spirits to the spiritual manifestations, but I fail to see that their arguments are logical. I think there are some arguments to show that that theory is correct. I cannot think that the rulers of these days are so weak as to be influenced by the weakness and absurdities of Spiritualism, in martialing their armies to the "battle of that great day of God Almighty."

We will not now stop to inquire whether or not the first vial was fulfilled early in the christian era, when carnal and sectarian divisions afflicted the church, preparing the way for the rise of the man of sin; neither will we inquire into the death-like state of the church under the second vial; nor stop to consider the savage and revengeful spirit of the church under the third vial, when the apostate church got the power over their pagan enemies, and so punished them rigorously for their crimes, committed against the true and apostolic church, from its earliest days to the sixth century. Neither will we stop to ask why the sun, mentioned in the fourth vial, may not be considered to mean the word of God in the hands of the reformers, in the days of Martin Luther and his followers, when the Roman church blasphemed God and warred against the truth. We will also pass over the fifth vial, only remarking that it is perfectly plain that the fifth vial was poured out on the seat of the beast, in the time of the French Revolution, when her errors were exposed by the infidelity of France, and finally when her civil power was taken away, and her "kingdom filled with darkness," yet they repented not.

Now we come to the sixth and seventh vials. With regard to the events of the sixth vial, it appears clear that the Turkish Empire is meant by the river Euphrates, and that its water, or power, was dried up in 1840. Since then, the kings of the eastern world have had the way prepared for the Crimean war. With regard to the unclean spirits, like frogs, coming out of the mouths of the dragon, beast and false prophet, a right understanding is very important in order to keep the church from the political spirit of the age. It is highly important that we first ascertain what is meant by the term dragon, used so often by the Revelator. Does it mean civil rule, or certain kings? There is no necessity of investigating the term beast, for on this we are all agreed, but the term false prophet is important to understand. I am satisfied it does not refer to Mohammedanism, because the Bible teaches that the false teachers are in our midst, coming to us in sheep's clothing.

Before I close, allow me to inquire, does not the term dragon, in the 12th and 13th chapters, apply to civil power—in the 12th to pagan civil power, and in the 13th to the civil power given to the Pope for 1260 years?

S. MARSH.

Shabbona Grove, Ill.

For the Crisis.

"Let not the Sun go down until he come."

Thus prayed an agonized wife for the return of her long absent husband. Thus she prayed, and thus was her prayer answered. Before the sun went down that day, that husband returned to his starving family. War and sickness had detained him.

This circumstance took place a few miles from us, in a neighborhood where we have been holding meetings, and produced a general sensation. Captain H. was in the Rio Janeiro coffee trade, and had been out five months over his time, during which they had received not a line from him, and had only heard that his crew had all been swept off with yellow fever except one man, and the ship was detained by blockade. During this dreadful suspense his wife and six children came to want, and when the war broke out, the eldest son, sixteen years of age, went. Kind friends did what they could, yet they were reduced to the last extremity. Finally, on the morning of his return, the mother set out, with one of her little ones, to gather huckleberries, like the Zerephan widow who went out to gather her two sticks to bake her cake, and eat it and die. As she passed the house of Mrs. D., where we hold our meetings and Sabbath school, she saw that she was crying, and went out and begged her to come in, and she would send her little boy with them. While waiting she remarked, "I feel as if I want to pray for my husband to come home." They knelt and mingled their prayers, and at this time went up this striking petition: "Let not the sun go down until he come, or that I receive a scratch of a pen from him." And behold! as the ten o'clock train arrived, a little boy came running to her, as she was picking near the station, and told her Captain H. had come. She could not believe it for some time, but the earnestness of the boy induced her to go and see—when lo! he *was* there, feeble indeed, but it *was her long lost husband*. Before noon Mrs. D. saw her coming, leading her husband. She ran to meet her in a transport of joy, who, a few hours before, had "offered up prayers, with strong crying and tears."

How changed were the feelings of this wife on the return of this feeble and wasted husband, who could afford her but partial relief; but how different will it be with "the bride, the Lamb's wife," when He shall appear! And after meeting, as we visited them, "to rejoice with those who rejoice," and saw as she received us a cheerful smile instead of "fell despair" upon her face as before, we could but think of the change that would come over God's suffering elect when Christ, the true husband, shall return. We spoke of it to her, and had a sweet time in commending her and hers to God. We learned that her husband was a man who feared God, and had prayed upon his vessel and in his family when at home. We left them the Crisis and a number of tracts to take on his next voyage, which will be very soon.

Not so with Jesus, when "his wife hath made herself ready" by "crying day and night unto him." No partial relief will He bring, nor partial joy. The rejoicing then will not be from a *few friends*, as in this case. O, no! it will be the joy of "a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb has come and his wife hath made herself ready." And our strong convictions are, from "coming events which cast their shadows before," that God's elect will be brought into the extremity of this agonized woman, until, like her, their united voice will go up to God, "*Let not the sun go down until He come.*"

Hammonton, July 20, '61. R. S. W.

For the Crisis.

The name Christian.

"And the disciples were called christians first in Antioch."—Acts 11: 26.

It is often remarked, that names are merely empty sounds, and of little consequence; yet all will allow that there *are* names of *honor* and significancy, and that, when they are accompanied with the things signified, they are of great importance. Of this class is the christian name. It is a name which was given to a certain people over eighteen hundred years ago. And as this name Christian, as a denominational cognomen, has fallen into very general disuse, it seems important to consider its origin, design, and adaptation. The followers of Christ were not distinguished at first by this name, but were called *saints*, in reference to their real and professed holiness; also *disciples*, in reference to their receiving Christ as their teacher; and *brethren*, from their relation to one another. But their enemies called them *Galileans*, *Nazarenes*, and by other names of contempt. But finally they were called *christians*. This name was given them first at Antioch, a city in Syria, which was so called by Antiochus Epiphanes. It has been a question in the minds of some, whether they were so called by their enemies, by way of derision, or assumed it themselves, or whether it was given to them by divine direction.

When we connect the fact of their being so called with the following prophecies addressed to God's ancient Zion, viz., "The Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name which the mouth of the Lord shall name"—Isa. 62 : 2; also, "And ye shall leave your name for a curse unto my chosen, for the Lord God shall slay thee (the carnal Israel) and call his servants by another name"—Isa. 65 : 15; we see that the disciples were called Christians by divine order, and if so, why not all the followers of Christ be content with this name? Why need we add something else to it, such as Methodist, Baptist, Presbyterian, Shaker, Orthodox, Unitarian, Advent? Now the term Advent, as I understand it, has reference to the second coming of Christ; and those that believe that doctrine might be called (by some) "Advents." Now I believe in the coming of Christ as strong as any one, but because I believe in that doctrine that is so plainly taught in the word of God, must I be called by a human name that uninspired men have invented? Never! as long as I can read my Bible and understand for myself. I profess to be a *christian* and nothing else. My prayer is that the time will soon come when all sectarian names shall be burned up, root and branch. It would do well for those christians that are advocating sectarian names, to read the 4th chapter of 1 Peter, and especially the 16th verse,—"Yet if any man suffer as a christian, let him not be ashamed," etc. Also turn to Acts 26 : 28. Here Paul is brought before king Agrippa, and the king gives him permission to speak for himself; he therefore expounds unto him the Scriptures, and Agrippa says, "Almost thou persuadest me to be a christian." Paul did not feel sorry because he was almost persuaded to be a christian. Oh, no; he exclaims, "I would to God that not only thou, but all them that hear me, were as I am." Paul was christian in name, in deed and truth.

Ah! my brethren and sisters in Christ, let us have our skirts clear from advocating any thing that will hinder the gospel of Christ. But let us who have been called to preach the gospel, hold up to the world the Bible as our only rule, christian character our test of fellowship, and for our name that glorious name of CHRISTIAN.

Your brother in Christ, C. I. DEYO.

Richland, Mich., 1861.

For the Crisis.

The Knowing Ones.

"Unto you it is given to know the mystery of the kingdom of God."

We live in the last days, therefore *perilous* times have come. The master said, "*Watch*, lest coming suddenly he find us sleeping." The world and the cold-hearted professors of religion scoff at our blessed hope, and call us infidels because we believe God's holy word. Yet we will rejoice that we are counted worthy to suffer for his name's sake. The world have forgot God. They have rejected the truth, and as a mass are given over to death. Yet there are some who are not beyond the reach of hope. I have traveled for the past few weeks in a region where they have not heard of our blessed hope, neither have read works upon the subject, and in presenting the hope of the gospel to them, they said they never heard of such a doctrine. One Presbyterian minister heard that I was giving the people meat in due season, and he got wrathy and called it all infidelity. He brought up the "rich man," the "thief on the cross," etc., to prove the idea that the dead knew more than all the living. O the people want the gospel. How any intelligent man can preach eternal torment I do not see, nor how they can believe and teach the immortality of the soul, when there is no foundation for it in the Scriptures.

To you, brethren, it is given to know the truth upon these great and important points. Let us continue to grow in grace and in the knowledge of the truth. To be ignorant of God's holy word is the worst of all blindness. Soon the master will come, and they that are ready will go in; and the door will be shut and forever closed. Let us work while the day lasts, for the night cometh wherein no man can work. O how precious the moments we have left! The slothful servant shall not receive any reward, but the faithful and wise servant shall be made ruler in the city of God.

I can look back sixteen long years and think over the blessed associations, our holy gatherings in the tented groves, the ardor and life there has been among us, the love of God and his power among us. Some have fallen asleep. But how many of the thousands will enter in through the gates into the city? Let us look well to our foundation in these times of the distress of nations, and see that our righteousness is the righteousness of Christ.

J. E. CLARK.

Selections.

A Few Words to Mothers.

One great trial and source of depression to a married woman, surrounded with a family of little children, is the small amount she can do. It seems literally, as month after month rolls by, as if she accomplished nothing. Life seems a blank, only filled up with petty cares, that wear out, and corrode, and canker the frail tenement of the flesh, but leave no trace behind.

"Oh! if I could only live for something, I could cheerfully bear all the burdens time brings to me!" is the desponding cry of many a mother; but, mother, look back on your own childhood, and then tell me if you do not live for something! Years ago, tired, hungry from out-door play, who brought you the nice, sweet bowl brimming with milk, that tasted sweeter to you than the rarest dish to the epicure? Who folded you in her arms, and rocked you to sleep as gently as the bee is rocked in its bed of roses? Who gave bright smiles and soft kisses when your heart was quivering with pain from the harsh, unfeeling words of some playmate? Whose soft step and light touch, and whispered words of prayer, drove away the dark images of fear, that darkness, to the child, is so often peopled with, and lit brightness in the belief of a protecting, sleepless care over all? Who fanned your fevered brow, and held the pure cooling draught that dripped from the gray rocks in the woods, which you had dreamed of all night, to your lips, and talked pleasantly of heaven, when your little feet seemed almost ready to step into death's dark river, and you shrank trembling back from the hurrying waters? Who gave you the pleasant memories of childhood, that have stolen to your hearts as gently as the dew to the flower, through the long, long years, and brought light and joy to the darkest hour of your life? Name your price for these memories, and then I can tell you what you are accomplishing! What if God had said to your youngest, that pet one, with soft silken ringlets and rosy dimpled fat hand, who is catching at the buttons on your dress, "He is a little thing; I will not mind about his sight?" Think of those laughing, sparkling, "pretty, prettty eyes," as you have said a hundred times, as sightless orbs; never again turning to his little crib, to find him watching you from under the soft lace; never starting from sleep as he clasps his arms around your neck, and raising your head from the pillow to catch a view in the clear moonlight of his loving eyes; never again joying at the glimpses of baby's mind through the mind's windows.

What if God had said, "He is a little thing; I will not mind about his intellect!" Just look at your sweet baby laughing, cooing, forever touching some chord of hope and joy, and then clasp a soulless casket in your arms. His cheek is fair and delicately tinted, his hair golden as the sunbeam, but his poor little mouth and eyes! No answering smile, no grieved look, no wondering glance, nothing but a vacant stare. Think of watching and yearning so for one look of intelligence, and when you catch your breath with joy to think it is yours, have it end in a smile of mere muscle, a contortion of the lips. Oh! the disappointment! the death of a loved one brings no sorrow like that!

God, who said, "Let there be light, and there was light," has great and stupendous things before him, but not a sparrow falls to the ground without his notice; and if a bird is worthy of his care, need mother complain that time, talents, strength must be given for comfort and training of the little ones, who each are created for immortality? Perhaps when time passes, and those loved children go out from the maternal nest, and their hearts grow hard and callous in the battle of life, some—what you now think trifling, valueless—act may come back to them as a sweet memory, that will permeate the hard crust that is closing around them, and leave it open to all kind, pure influences. We cannot see the end from the beginning, so let us trust Him who can, and accept our work cheerfully, if it does debar us from entering into the achievement of what we are often tempted to think are the great deeds of life.

Public Prayer.

Private prayer ought to be regarded as a pleasure and privilege rather than a duty. But public prayer may fitly be spoken of as a duty, since it is seldom that one would of choice pray publicly for his own devotion, but only because it is his duty to the brotherhood. No service needs more, and none is susceptible of so little improvement by means of instruction. This is an exercise into which men cannot be drilled. It is ungracious even to criticise what purports to be an address to God. Yet there are some suggestions which we may venture to make.

We think it very important that the pastor, or some leading officer should be faithful with the younger members of the church in pointing out blemishes and faults, which may easily be corrected at first, but which, if suffered to go on, will become ineradicable. One man falls into a whining tone, another prays in an inaudible whisper, another exalts his voice far beyond the natural conversational pitch, and others lose their natural tone entirely, and pray in a kind of sacred falsetto. Some talk in tenor, but pray in bass; some converse in upper bass tones, but pray in tenor tones. If a brother first speaks and then prays, a stranger listening from the outside would think that two men had been speaking. This habit becomes very marked in the ministrations of ministers of some branches of Christ's church, many of whom come, at length, to have a conversational voice, a praying voice, a hymn voice, a reading voice, and a preaching voice.

Men are seldom entirely true to themselves and natural in their prayers. There is a certain round of topics supposed to be necessary to symmetrical prayer. These they punctiliously introduce, whether their heart craves such utterance or not. If, when a christian brother is in the full tide of such a prayer, uttering his regular succession of topics, Christ would really appear before him, how extremely impertinent would most of his petitions seem addressed to a living and visible Savior! Thus a man's real feeling is not expressed; and matters quite good in themselves, but almost wholly indifferent to him, constitute the bulk of petition. Reverential tones and well-connected sentences, expressing very proper ideas do not constitute prayer. The very essence of praying is that it conveys the real desire or thoughts of the suppliant. When a man really reveres God, how simple is the language of veneration! If a man's heart is breaking with sorrow, or depressed by care, or fretted by ill-adjusted affairs, why should he leave the real strain of feeling, and strike into a false key?

It is remarkable how skilfully men will contrive to avoid all real interests, and express almost wholly those which are not real to them. A man prays for the glory of God, for the advancement of his kingdom, for the evangelization of the world; but he does not allude to the specialities in which his very life may stand, nor to the wants which every day are working their impress upon his character. The cares, the petty annoyances, the impatience of temper, pride, self-indulgence, selfishness, consciously and unconsciously, or on the other hand, the gladness of daily life, the blessings of home, the felicities of friendship, the joys and successes of life, in short, all the things which one would talk of to a venerable parent, in an hour of confidence, are excluded from prayer. Without a doubt, reserve and delicacy must be often exercised in the disclosure of one's secret and private experiences. But this is not to be carried so far as to strip prayer of all its leaves and blossoms, and leave it like a formal bush or tree in winter, with barren branches standing in cold outline against a bleak sky.

Going Directly to the Cross of Christ.

One of the mistakes which are prevalent among a certain class of pious people is that of supposing that the Holy Spirit leads every converted sinner through the very same exercises of mind, and exactly in the same order. This is a mistake which is often attended with painful circumstances, for it tends to discourage many young converts in their christian path, and to inspire others with a kind of infallibility in judging of the christian experience of their friends. Let us relate a fact in illustration of what we mean.

Some years ago a young minister was engaged in missionary labors in the highlands of Scotland. He was young, pious, and zealous, but by no means remarkable for an enlarged knowledge of the human, heart, or of christian experience. He had carefully read good John Bunyan's *Pilgrim's Progress*, and verily supposed that every christian must walk in the same path as Bunyan's pilgrim. In one of his pedestrain preaching tours, he overtook a poor girl walking, as is common among the poor in that country, shoeless and stockingless. He soon began to enter into conversation with her, as to the high concerns of her soul and eternity, and found that she had previously known somewhat of things of this character. He drew her on to state the circumstances by which she was brought to the enjoyment of religion. After she had told him how she made the discovery of her exceeding sinfulness in the sight of God, the young missionary asked: "I supdose that when you saw how that you were burdened with guilt, you found yourself, like poor Pilgrim, in the slough of despond?" "Oh, no, Sir," said she, "I never was there in my life." "How, then, did you obtain peace?" was the inquiry. "Why, Sir, I heard of the way of salvation, and *I went directly to the cross*," was the beautiful reply. Honored brethren in the ministry, let us lead sinners *directly to the cross*.—*Watchman and Reflector*.

Time's Changes.

In an editorial in the *American Presbyterian*, Rev. Albert Barnes, who has recently returned from his native town, Rome, N. Y., makes the following touching reflections. He is now about sixty-two years old:

"Men pass off the stage. God 'changes their countenance and sends them away.' The old generation that lived and moved in Rome sixty years ago, as everywhere else on the face of the earth, is gone. But nature is the same, and what was there then of earth and waters, of hills and running streams, is there still. The river—bright, clear, pure—on the banks of which the writer of this article first breathed the air, and looked upon the light of the sun—is there still, and flows on as it did then. The old log house, then ready to fall, where life began, has long since been removed; but the fields are there, and even a few of the old trees, which stood in the days of boyhood, are there still. All who have arrived at a period of life when they can understand what it is to go back after half a century to the scenes of childhood, can appreciate the emotions with which a man of gray hairs and of advancing years wanders along on the banks of such a river; stands on the spot where he was born; walks over such grounds; looks on such ancient trees, solitary, living memorials of the past, or contemplates the old dwelling, the first of all houses in his recollections; the emotions which one feels as he pauses in these solitary rambles, and reflects on what he did in his boyhood, and strives to recall the views and anticipations of his own early years. Alas! he is alone. From that old habitation all who used to dwell there are gone forever. Every living thing that he ever saw there has gone. Father, mother, brothers, sisters, are all in the grave, and the wanderer is alone. No one can understand, except he who has experienced it, what it is for a man to feel that all his own family are dead; the utter desolation of soul that comes over a man when he feels that he is the last of his family, that none now stand between him and the great ocean of eternity on which he himself is soon to embark; and that of his own household, he now has no one to be his companion as he moves on toward that boundless ocean. To the recollection of the writer of this article, no such feeling of utter desolation has ever come over the soul as was experienced when he learned, in a foreign land, that the last of the family, a beloved brother, was also dead. Then how little was there in a splendid capital to soothe the heart; how lonely and how desolate was the soul, though surrounded by the gayety and splendor of the most splendid city of the world!"

Just What he Was when a Boy.

A few evenings since, while slowly making my exit from a crowded lecture-room, where an appreciative audience had been listening with absorbed interest to the glowing pictures of India, presented by a popular and gifted lecturer, an earnest voice by my side exclaimed:

"Just what he was when he was a boy. I heard him offer his first prayer in public, and I shall never forget my feelings. He was just as earnest then as now. You could scarcely breathe for listening."

"But," said a lady in reply, "can you believe all he has said?"

"Yes," was the instant reply. "That boy could never say what was not exactly true. I believe him just as much as I believe the Bible."

I mused upon the words, "Just what he was when he was a boy." The same quick thoughts, glowing with poetic imagery—the same fervid eloquence, seemed to lift the hearer to some lofty stand-point, whence the far-famed luxuriance of Eastern climes stretches out a sea of verdure before his admiring gaze, or amid the oriental grandeur of scenery sees the vast crowds held in thraldom of debasing errors, till his heart glows to stretch forth his hand to those perishing millions, and pluck them as "brands from the burning."

Oh, that these carelessly uttered words might have fallen upon the heart of every boy in our land, making each realize that even now he is weaving the mantle of his future manhood, tracing his character in dim outline, to which future years shall only add the shading? How wise, then, in youth, to follow noble ambitions, to do those things which are right!—*Mother's Journal*.

NONE THE POORER FOR GIVING.—Several years ago, a Secretary of the British and Foreign Bible Society related the following instances of liberal and unostentatious giving, which we commend especially to our *wealthy* readers:

"One of these instances was that of an elderly lady, who for nineteen years past had been in the habit of making periodical calls at Earl street, depositing on each occasion an anonymous gift, and then disappearing till the next visit. For several years her contributions had amounted to about 200 guineas per annum, but lately they had risen to about £600 ($3000) a year. Another example was that of a gentleman residing on the Continent, whose contributions commenced about five years ago with a simple donation of £20. In 1854, his year's gift had risen to over £2700; in 1855, to £5,665; and last January, he intimated his readiness to make his donations for 1856, either £13,000 or £15,000, adding, that when they were gone, more would be forthcoming. This gentleman's answer to some inquiries was, the more he gave, the more he got. He was a richer man now than when he first began to give."

☞ Lord Macaulay had a singular taste for walking through the deserted streets of the great metropolis in the hours when the citizens were fast asleep, and all was hushed. Those were the hours, he used to remark, for reflection and thought—when the utter loneliness which is peculiar at midnight to great cities, steals over the meditating wayfarer, solitary, apparently, and alone in the world. Dr. Johnson possessed a similar taste, and Charles Dickens is singularly fond of old city streets and alleys, when they are emptied of the busy throng that fill them in the day time.

☞ An exchange says: "A patent has been taken out for perforating newspapers and periodicals and books after the manner of postage stamps, which are now torn and not cut apart. If the method can be successfully applied, it will be a great convenience, as paper-knives are not carried in every pocket; and to turn the London Times inside out, especially when traveling, is a job all will be pleased to be spared."

☞ The Emperor Adrian, meeting a man who had insulted him before he came to the government, said to him, "Approach; you have nothing to fear; I am an Emperor." This is an example well worthy of being imitated by those who are called to return good for evil.

THE CRISIS.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 310. BOSTON, WEDNESDAY, AUGUST 28, 1861. VOL. XIII. NO. 25.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Invocation.

Search me, O God, and know my heart,
Cleanse every vain and sinful part;
Show me, O Lord, thy mercies still—
Teach me to know and do thy will.

Search well my thoughts, my Father kind,
Let no deceit dwell in my mind;
O may my musings ever be
Upon thy goodness, Lord, and Thee.

Search thou, O God, my every way,
Nor let me from thy presence stray;
May I walk humbly in thy sight,
Still guided by the Gospel light.

My Father, keep my longing heart,
O let me ne'er from thee depart;
Incline my feet in wisdom's ways—
O teach my lips to speak thy praise.

MRS W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

The Great Restoration.

BY P. E. ARMSTRONG.

"And Jesus answered and said unto them, Elias truly shall first come and restore all things"—Matt. 17 : 11.

(Concluded.)

Having briefly noticed a few of the prophecies relating to a Harbinger and restoration of a people preparatory to the coming of our Lord, we will as briefly as possible notice the scriptural nature of this restoration. The simple meaning of the word is a revival or bringing back to first principles. In a doctrinal point of view, it is not advancing anything new, but a renewal of something departed from. The two great sins which seem inherent in man since the fall are pride and covetousness; both, however, are the offspring of unbelief, and will disappear as our faith brightens into fruition, and the love and promises of God become our all-absorbing thought. Where are covetousness and pride when the dying saint, with eyes of faith fixed on the resurrection morn and day of restitution, is about quitting a life of mortality to arise again from his humble dust, blooming with the freshness of immortal youth and Eden beauty? Truly, pride in a state of mortality is the most unreasonable of all sins, and well may the prophet put words in the mouth of the messenger, when asking, What shall I cry? "All flesh is grass, and the goodliness thereof is as the flower of the field." What folly, then, is human pride! What madness the selfish covetousness of glittering bubbles, that are so transient and fleeting! while the pursuit of them destroys our citizenship to the kingdom so near at hand, and which abideth forever. Then should not we who desire to live to meet our Lord, unite and restore the first principles of the church of Christ, and an active faith such as was exhibited at Jerusalem, when the Spirit acted in concert with those who, with unbounded love to God and their brethren, chose an equality of this world's goods, bringing their all at the apostles' feet for equal distribution to the household of faith? And we hold that this is one is one of the great principles of restoration, which both the Jews and Christians have so widely departed from.

Before the Lord gave the seed of Abraham possession of the typical Canaan, he brought them through a process of trial, to purify them of these predominant sins; first humbling the envious sons of Jacob at the feet of their meek but despised brother Joseph, and their offspring to a protracted servitude to Egyptian bondage; then released them in a manner calculated to keep them humble, and brought them into a wilderness, where they were entirely dependent on him for everything (beautifully foreshadowing the life of the true christian); and, having cut off those old in rebellion and unbelief, he miraculously fed and provided for the rising generation for forty years, in such a manner as was calculated to smother any innate, covetous desire, and keep them a fraternal and united people. The nature of the manna was wisely ordered to be unfit for food the following day; thus, while it fostered a daily dependence on his bounty, its perishable nature prevented the first rising of avarice, and those who gathered much, freely imparted to those who gathered less, and thus preserved a spirit of love and unity, to prepare them for entering the land of promise as a peculiar people, taught of God, schooled by divine wisdom, and shadowing forth a basis of love and trust in God—a liberal, free community, to which the antypical church must conform ere the Savior can claim her as his waiting Bride, and bring her the long sought rest. The sin of covetousness brought speedy judgment on the house of Achan, showing that God could admit them to the promised land only as a unit, and not while a single member of their camp indulged in this particular sin.

Having established the groundwork of restoration, which is the negative of pride and covetousness, or a *free community of humility, unity and love*, we see at once the necessity of a restoring forerunner at the first advent of our Lord. The Jews had wandered wide from the schooling of their fathers in the wilderness; they were proud and covetous in the extreme; they were divided in bitter contending sects and parties, all arising from their arbitrary self-will and want of love, when they should have been endeared to each other other not only by the ties of consanguinity, but holding within themselves the oracles of God. Such was their condition when the time was fulfilled when their king should appear. John vainly attempted to school them again in humility and love; he draws them again into the wilderness, and teaches them the doctrine of common interest, saying, "If any man have two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." The Savior followed him, teaching the same doctrine, telling the rich young man, who thought he was perfect in the pharisaical observance of the law, to sell his possessions (level himself with God's poor) and follow him. Here was the touchstone; it showed him what he lacked, and caused bitterness in his soul. The disciples traveled and labored together as a free community, and our Lord, having drawn a multitude into the wilderness, and visible means failing, exercised like Moses the divine power in supplying their wants, demonstrating that God can and will provide for those who gather together, even in the wilderness, if they rely on him for their daily wants.

We need not multiply texts to prove that faith in God, with its consequents, humility and fraternal love for each other, was the wilderness preparation for typical Canaan, as well as the groundwork and basis of Christianity; for, when the Spirit of truth wrought so powerfully at the pentecostal gathering, this was the unanimous impulse of believers; they sold their possessions and gathered together, (which is the true and effectual way of carrying out this fraternal principle,) and which David so beautifully and prophetically describes in the 133d Psalm—"Behold how good and how pleasant it is for brethren to dwell together in unity!" and looks forward to a future Zion where the Lord commands his blessing, "even life forevermore"; and even after the church at Jerusalem, having established the great precedent, and pointing conclusively to the great restoration and preparation of the Bride, other churches, though scattered by persecution, still adhered as far as possible to this common interest with the poor saints at Jerusalem. The churches at Macedonia strove to preserve an equilibrium in temporal benefits, and the apostle Paul commends them, and urges the same fraternal love on the Corinthian church, in 2d Cor. 8th chapter, and at the 13th verse adds, "For I mean not that other men be eased and you burdened, but by an equality that now at this time your abundance may be a supply for your want: that there may be equality: as it is written, he that had gathered much had nothing over, and he that had gathered little had no lack." And the apostle, to prove his position, refers to the first principle in the design of the manna in the wilderness to teach a common interest in the household of faith pertaining to temporal matters.

We will now examine a few passages corroborating the text, and showing that the forerunner and restoration are immediately connected with the second advent of our Lord. Malachi says Elijah's mission is to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. Query—when? Why, he says before the coming of the great and dreadful day of the Lord. How long before? Why, more than 1800 years, say our learned commentators. Does this look reasonable? Well, suppose we find the church now worse divided, equally covetous and void of reciprocal love, and a great body even entering upon a dreadful war of coercion to a deified flag on one side, and a resistance to the death against supposed encroachment of rights on the other, while professed ministers of God in both sections pray for and urge on the respective combatants of their choice?—may we not fear that unless a restoration is effected to some extent, the prophetic curse will follow, as it did upon the Jews when they failed to recognize their restoring Elias and Zion's humble king? They were looking for a Messiah to accord with their proud, covetous hearts; the mass of the church now profess the same, though a literal appearing is thought opposed to sound philosophy; and a coming in flesh, though glorified and immortal, and reigning over the earth, is thought too gross and worldly, and they have too much spiritual pride to admit of such a kingdom; or, if a moiety do, his coming is so indefinitely postponed that their faith dies in vague uncertainty; while the great mass are living not only in jealous, sectarian variance, but indulging, to a greater or less extent, the lust of the world, love of honor, or pride of life. It is true, like the Jews they are punctual attendants to a form of worship, carried on in costly structures, but they are not to be recognized from the unbelieving world; but, like them, arrayed in every fanciful form, the putting on of gold and costly apparel interferes not with their creeds, neither do the wants of poorer brethren; and, if asked for the hope within them, they are not prepared to give a scriptural answer, but tell you when they die they hope to go, in some immaterial form, to some distant state or condition too glorious to define, and not to be known till death opens the portals to endless bliss; and thus having made their covenant with the grim monster, they have lost sight of the literal coming of Jesus and the resurrection. And even if we descend to the more humble and scattered advent church, we find them distracted and divided in many points, and, although striving to agree, in disagreeing many are languishing in faith, while the whole are more or less conformed to the outside pressure of worldly contamination; and, in point of charity, it is to be feared they are almost as jealous of private opinions as the sects of their written creeds—a too general want of love and unity of action.

What, then, is wanted? The Savior says a restorer, the prophets say a restorer, together with a centre point in locality—a nucleus around which may gradually gather the sealed ones for the kingdom. To guard against religious anarchy, the scriptures have wisely authorized a visible head for the preparation unto the great day of the Lord. What is the condition of the religious world at present? It is wholly a system of Babylonish confusion and anarchy; and did not the secular majority hold the balance of power, there is no knowing what excesses might not be enacted. What glorious hopes our Bible unfolds to us! It has been indeed the book of glorious promises to the church in all ages, but it is exceeding precious to the little waiting flock of these last eventful days. May the Lord enable us all to see his truth, and unite in this restoration of humility and fraternal love, and watch and pray always, that we may be accounted worthy to escape all things coming on the earth, and to live to see our King in his beauty, and then, being transformed into the likeness of Him who is our Life, we shall be forever with the Lord.

For the Crisis.

War with Eternal Evil.

BRO. WENDELL:—Wishing to keep brethren in remembrance of one of the great points of reform in which we are engaged—the *final end of evil*, I send some remarks on the subject by the noted Gerret Smith of our State, who has been through life a prominent member of the Congregational church, or, as you Easterners call it, *Orthodox* church. In an article from his pen published in the N. Y. Tribune, July 23, 1857, he speaks of hell and says:

"Providence and nature tell of a *Father*, and not of a *fiend*. God will be as forgiving in another life as in this. An *eternal hell!* Then must sin be an eternal disturbing force in the universe. . . . . Orthodoxy makes God infinitely more malevolent than the most cruel man. No man does or can believe it. Let all wake up to-morrow in the belief, and no work would be done. The first step in the belief, is a step towards the mad house. Ministers save their sanity only through insincerity; to be sincere in preaching it, they must first be insane—their belief must be at most but a dreamy and fancied one—be so even of religion itself."

From one of these remarks we learn that this sympathetic, noble-minded man embraced Restorationism; which, as I have often said, is becoming the belief of most discerning and thoughtful men, both in and out of the churches. As we believe they err and the unconverted are resting on a false foundation, and may miss of eternal life by the error, we, to whom God in mercy has given new life, are under weighty obligations to sound the alarm in every possible way. We may do them good, and "save souls from death," while teachers of endless woe are leading them to destruction. [illegible] I am grieved to find some among us too much neglecting this great subject by doing as did the Athenians, who "spent all their time, either to tell or to hear some new thing." (Acts 17 : 21). The glorious plan of salvation, and the great duties of religion were known and taught before the present generation; yet some talk as if naught but "fables" had been preached. Gerrit Smith, I see, is too condemnatory. As we were all once in the dark as to some things we now see, we should pity those who are yet where we then were, and only censure their stupidity and neglect, seeing they have been warned of their mistakes in some points of doctrine. When we reflect on the fact that the giant mind of G. Smith had been, for many years, deeply affected by the abomination of slavery in our land, and learn that of late years his attention has been called to look at the far greater abomination—that of *eternal slavery*, in the *government of God*, as taught in his own and other churches, we see good cause for his derangement a year or two ago. He has recovered, and may God spare him to battle slavery and eternal evil.

J. BLAIN.

Buffalo, N. Y., Aug. 16, '61.

For the Crisis.

"To your Tents, O Israel!"

Will you come to the Feast that is preparing for you,
Ye sad, weary pilgrims, ye noble and true?
On the green hills in Wilbraham the banquet is spread—
Come and drink of Life's waters—partake of Life's bread.
Will you come to the Feast?

Come—but yet not alone; to thy neighbor and friend,
Be he sinner or saint, invitations extend:
Bid the man of grey hairs, and the wild, thoughtless youth,
Go "sell all that he has" and then come "buy the truth."
Will you come to the Feast?

Let him who, grown weary with fighting, no more
Now "smelleth the battle from far" as of yore,
And him who is weak, and feels he's the "least
In the house of his Father," let him come to the feast.
Will you come to the Feast?

And ye who long years have the battle-field trod;
Whose weapons of warfare are "mighty through God";
Whose darts "through the joints of the harness" go in,
And who "feel for the pillars" of the temple of sin,
Will you come to the Feast?

Though "faint, yet pursuing"—still grasping the sword,
Let's come up "'gainst the mighty to the help of the Lord."
Ye lonely and sad, and ye joyful ones, come—
Greet the saints once again, ere you meet them at home.
Will you come to the Feast?

Ah! they'll come from the valleys—they'll come from the hills—
They'll come from the cities, from work-shops and mills—
With a smile on their lips—with joy thrilling each breast—
And with love-lighted eyes they'll come up to the feast.
Will you come to the Feast?

The heart-burdened, too, and the wretched will come,
In sadness and tears, but with songs they'll go home;
The famed "Good Samaritan's" "oil" and his "wine"
Having made their hearts glad and their faces to shine.
Will you come to the Feast?

"Beautiful on the mountains" there too will appear
The feet of those Heralds that glad tidings bear,
That say 'the morn cometh," all radiant with light!
When the waiting ones ask, "Watchman, what of the night?"
Will you come to the Feast?

Ah! methinks even now I can hear in the air
The songs of the pilgrims—the music of prayer;
While praise fills each heart and perfumes every breeze
That fan the white tents 'mong the verdure-crowned trees.
Will you come to the Feast?

War has girdled the globe, but in that hallowed grove
Thy banner o'er us, "Prince of Peace," shall be love!
Oh, then come to the Feast—come with "pitcher and lamp,"
For the "shout of a king" will be heard in the camp!
Will you come to the Feast?

Warner, N. H. L. R. K. BISHOP.

A Thought or two on Preaching.

One of the chief advantages connected with the customary ministerial vacation is the opportunity which it gives to him who is continually preaching to others to hear others preach; to look at the work which they and he alike accomplish from the stand-point of the pew instead of the pulpit; and to estimate the effect of it on himself as a hearer, instead of trying to prejudge what they ought to be, according to the rules, while he himself is uttering the message. Several opportunities of this kind which we have recently enjoyed have left distinct impressions upon us in regard to Preaching—its methods and its influences—to one or two of which we will give brief expression.

It seems to us plain that sermons are usually too long and too literary, as well as too com[illegible] in plan, and too gen[illegible] [illegible] treatment of their themes, to produce the most positive and beneficial effects. They are too long; and this is the source of other mischiefs. Listening lately on one Sunday to a sermon of forty-five minutes, and on another to one of but thirty-five minutes in length, we could not but feel that, independently of all other considerations, on account merely of its superior brevity, the advantage was altogether with the latter. It left the hearers with their minds still all awake and active; before their faculties had been fatigued and harassed by a too prolonged and difficult attention; while they were just in the very mood to talk over the subject, to discuss the arguments and consider the illustrations of it which had been given by the preacher, and to carry it out for themselves into other relations than those suggested by him. It thus secured by far the stronger hold on their remembrance; since what men talk of afterwards with each other, not what is simply brought to them by the speaker, is that which they clearly and effectively recollect. It became their own, by their personal and vital appropriation of it; and was not left to slide off from their minds, made sluggish and inert by a too protracted effort, or to be repelled from their minds by the involuntary resistance which every man makes to a subject which has occupied until it has wearied him. It was a proper objection which the Puritans made to the "longsomeness" of the Episcopal liturgy in the days of King James.

Such brevity in sermons tends naturally to foster, too, a more terse and striking mode of expression, a more lively and pungent mode of illustration, than is either customary or natural where the whole discussion is drawn out to greater length. Compelling the preacher to make his impression in a briefer space of time, it naturally incites him to use such forms of argument as shall hit at once the minds he is addressing; and such illustrative analogies anecdotes, metaphors, as shall fix the thought most promptly and sharply in the memory of the hearers. A discourse confined within narrower limits is therefore less likely to be abstract, meditative, theoretic; is more likely to be personal, practical, vital itself in every part, and so imbued with a vivifying force. The preacher elaborating his hour-long sermon within the walls of his study, is altogether too apt to forget that the merchants, mechanics, lawyers, farmers, the women and the children as well as the men, who are to come up to hear him, will come nowise prepared to follow his more subtle and intellectual processes; that a paragraph will not be remembered by them, though a sentence may be; that an apposite instance from history or biography will remain with them longer than the carefulest dialectics; and that they will take for granted much of his argument, and be content to carry away only the lessons which he has deduced from it. If he would remember this, he would reduce his whole sermon to half its size; would put sharp sentences in place of long-drawn and debilitated periods; would cause it here and there to sparkle with the spear-points of authoritative statement, instead of arguing every position; would not shrink from startling the mind now and then by a paradox; and thus would make the sermon which he produces a hundred-fold more effective to the popular mind than the more elaborate and to him satisfactory discussion ever can be.

Of course it is to be understood that a sermon does not become effective merely by being shortened; any more than a tree becomes symmetrical by being cut off at half its height. The whole plan of the discourse must contemplate a brief and vigorous discussion, and make up by the energy and denseness of each part for what is wanting in superficial extensiveness; or else the final impression will be only the more unsatisfactory in the case of a short sermon than in that of a longer. Of course, too, there are occasions and themes which seem to necessitate a discourse of larger outline and proportion; where an hour or more may be properly occupied, before a fit audience, upon the special and high occasion. But in general, we are positive, from recent experience as well as from long cherished conviction, that the preacher who means to bring his sermon within thirty-five minutes, other things being equal, will write more vigorously, illustrate more forcibly, bring himself to a more direct contact with his hearers, and leave upon them a more vivid impression, than he who allows himself an ampler range, even if it be only of an additional ten minutes. The gun-boat is not as big as the frigate. It does not so much impress the spectator, or figure so largely on canvass or in the woodcut. But it is far more manageable, and for the ordinary purposes of warfare more available and useful. And if our sermons came nearer to the likeness of the sharp, iron-sheathed, iron-turreted, steam-impelled modern gun-boat, they would be far more effective we are sure than when they approach, as so usually they do, the old heavy-sparred and unwieldly three-decker.

One other thought which always impresses us as we worship with other congregations than our own, is that of the immense advantage which he has—if only as a preacher—who comes to the devotional services of the church so prepared by previous thought and prayer that his heart enters naturally, immediately, and wholly, into the office which he performs of conducting the worship of the gathered assembly. One man reads the hymns as a child takes his medicine: as hurriedly as possible, and looking all the time as if he would make a wry face if he dared. Another reads them with simply cold and mechanical correctness, with apparently no sympathetic sentiment suffusing his soul. And still another utters them to the people with such a rich and evident feeling of all their tones of praise and petition, that the singing when it comes is but an echo of his first sweeter and nobler chant. One prays almost carelessly; "from the teeth outward;" with correctness enough of thought and expression, without extravagance and without ostentation, but without any tenderness or triumph in his heart, with a mere fluent and superficial rapidity of utterance. And another prays as if his very heart of hearts soared up spontaneously, and sought of God, the present Father, with filial trust and boundless gladness, all needful good. And often thus the whole end of the service has been practically answered before the text of the sermon has been mentioned. And often—alas! how much *too* often—has the sermon on the other hand failed utterly of its office because the prayer which went before it, and the hymns that were meant to be of adoration, have weighed down the soul instead of inspiring it, and pinned it in hopeless helplessness to the earth, instead of lifting it as on eagle's wings to the presence and throne and face of God.—*Independent.*

For the Crisis.

The Voice of the Church.

This cyclopedia of millennial facts is a gem of invaluable worth; inasmuch as it embodies a greater amount of general information touching the reign of Christ on earth, than any other work of the same price and capacity. Its value is inestimable, because it involves incontrovertible facts which stretch their bright shadows far back through the dark ages to the early church, and opens to the struggling church of Christ a wealth of truth which comes to them through the inspiration of the martyred dead. If I would learn the origin of my "blessed hope"—the paths the christian martyrs trod—I am carried back through many an apostate age, to a holier church, planted and fostered by apostolic hands. If I would be persuaded of the authenticity of the "Advent Church," no better proof of its legitimacy and the ultimate fulfillment of its doctrines need be sought for than is found among the numerous collated testimonies in the "Voice of the Church." If I would know from Justin Martyr, Polycarp, Papias, Irenæus, Ignatius, and others of their contemporaries of sainted memory, I need only to pore over its instructive pages to learn who and what they were. And, finally, if you want a *good book*—if you want a book *pre-eminently* superior to every other, save your Bible, buy the "Voice of the Church on the reign of Christ." You will be pleased with it. It is the choicest volume of my library; and if I found no other consolation to be derived from it, that closing splendid appeal from the pen of Dr. Cumming would win for it a prestige in my estimation well worth the price of the book.

Buy it, ye reflective minds, for its internal merits—for the extensive erudition of those sainted authors; and if for nothing else, buy it to convince this apostate age that the doctrine of the reign of Christ on earth is no religious innovation.

Blackstone, Mass. C. G. CARRE.

For the Crisis.

"Swear not at all."—Matt. 5: 33-38.

As there are various opinions about taking oaths, I have thought the following words of the Savior should settle the matter in the minds of God's children. Christ says, "Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you swear not at all;" "neither by heaven," "nor by the earth;" neither shalt thou swear by thy head. "But let your communication be, yea, yea; and nay, nay: for whatsoever is more than these cometh of evil." [illegible] fami[illegible] had reference to taking an oath. The [illegible] commands us not to profane his name. The Savior repeats the commandment when he says, "swear not all," and then adds, "let your communication be yea, yea; and nay, nay: for whatsoever is more than these cometh of evil."

Shall we take the oath of allegiance to the government under which we live? I think not. They that are God's children are pilgrims and strangers; they have no continuing city, but are looking for one to "come, whose maker and builder is God." The Savior says, "If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Let us trust in God. But we are commanded to submit to the laws of the land, or rulers, as far as their laws do not conflict with the laws of God. But what if they do conflict with the laws of God? Then we will not obey. Let us look back to the three worthies in Nebuchadnezzar's reign; they were commanded to bow down and worship the image he had set up. Did they do it? No! they stood on the word of God, which says, "thou shalt have no other God before me." The command of Christ is "swear not at all." Has not the Savior used plain language? Then why not take him as he says? Some may ask, what shall we do? Shall we not use our own judgment? Must we take man's judgment? Yes, if it agrees with the word of God; if not, then take God's word alone. Paul says, "That your faith should not stand in the wisdom of men, but in the power of God." Again, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, not wavering."

Brother, sister, have you forgotten that Christ has called you out of the world, and that you are pilgrims and strangers here? O how many there are that want to grasp the blessings with one hand and the world with the other! God says he that is not for me is against me. The Savior says, "I would that thou wert cold or hot, but because thou art neither cold nor hot, I will spue thee out of my mouth." O, brothers and sisters, wake up! Are you not a stumbling block in the way of others? Blessed is he that keepeth his garment "unspotted from the world." Again the Savior says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." Does this not show a peace policy—that the children of God should not fight with carnal weapons, but should fight the good fight of faith? Let us trust in God and ask wisdom of him. Our Savior said, "Let not your hearts be troubled; ye believe in God, believe also in me." Then if we believe in God, let us live out our faith and walk humbly before the Lord, obeying his commandments. The Savior says, "If ye love me, ye will keep my commandments."

GEORGE W. SMITH.

Portsmouth, N. H.

For the Crisis.

Salvation.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—Eph. 11 : 8.

This passage is often quoted by persons to justify their careless neglect of duty, as if the Lord was to first favor them with the offer of salvation, and then believe, or receive it for us. We quote the 9th verse: "It is not of works, lest any man should boast." Now to obtain justification by works is not gospel, for we are "justified by faith, and have peace with God, through our Lord Jesus Christ."

But what kind of faith is it that [illegible] justification, or the grace by which we are saved? Is it dead faith? nay, but rather the faith that works by love and purifies the heart. Then we become fit temples for the Holy Spirit; then what we do is of faith; it is pleasing to God, for otherwise it were impossible to please Him. It is faith that leads the possessor to please God. But how? by neglect of duty? I think not. If we refrain from work, faith becomes a dead faith, and so it is not gospel faith. It is to a lively hope that we are begotten, by the resurrection of Jesus Christ from the dead. If we keep his commandments, and do those things that are pleasing in his sight, shall we not know we receive the things we ask of him. Is God a respecter of persons? Will he [illegible] our believing his word? [illegible] Let us believe, for that is [illegible] given to us for, let us [illegible] no more. As many as [illegible] of God, they are the[illegible] then heirs and [illegible] What grea[illegible] us to serve [illegible]

[illegible]ions and an Inquiry.

[illegible] Wendell:—I do not wish to interfere with the management of the Crisis, but merely to suggest a few thoughts for the consideration of those who have the management of it. Was it an act of wisdom to exclude the "war question" from its columns? To whom does the Crisis belong? Was it not the property of its subscribers, and that they should have the right, at all times, to express their thoughts through its columns, subject only to this restriction—that no *personal* controversy nor unkind words towards others should be tolerated? I am confident that the affirmation of this question is the truth. That the Crisis is the property of its subscribers, is recognized in the "editorial" of May 14th, '56, thus:—"Were the paper *private* property, it would be quite different, but our interests are MUTUAL." In a note from F. H. B., contained in the Crisis of July 10th, '61, the right of its subscribers is fully acknowledged. Respecting an article he inserted in the paper during the absence of the Editor, Bro. B. says:—

"1st. It" (the article) "was written by one of the subscribers of the Crisis." (This is one reason given why Bro. B. inserted the article in the Crisis, and implied the right of the subscriber to its columns.)

"4th. There is no reason why brethren differing in sentiments should not have the privilege of expressing their sentiments in a christian-like manner."

"5th. It is too late in the day to undertake to stifle conviction, or prevent investigation."

"6th. It is not a sufficient reason why I should reject an article *simply* because I believe the writer is advocating error; to do this, would not only inflict a wrong upon such person, by depriving him of his right to a hearing," etc.

Why, then, should the subscribers of the Crisis be deprived of the privilege of expressing through its columns their sentiments in regard to the "war question?" These questions and these [illegible]sions are not the fruits of [illegible]ness; they are designed merely to [illegible]d the managers of the Crisis [illegible] rights of others, and that the rights of every one ought to be respected.

The *principal* object I have in view is, to suggest the propriety of discussing at this time, the "war question," which propriety appears from several reasons.

1. It is a subject which is fraught with momentous consequences to the church. It is either their *bounden duty* to bear arms at this time, or it is *not* their duty. The gospel requires them to establish a *principle* in regard to this subject, one way or the other. Hence, the subject ought to be discussed till it is rendered sufficiently plain that no one *need* mistake his duty as to this matter. A wrong course in this, as well as in other cases, may lead to inevitable perdition.

2. As the "war question" is a subject of deep interest to the church at the present sime, arising from the latest grand occurrence in the providence of God, it becomes the leading item in "present truth" till some future development of God's purposes shall place some other question in advance of this. Therefore it should be freely discussed. Without the leading item in "present truth," the word of truth cannot be rightly divided, nor meat in due season be given. In the language of another, "The world changes—the church in her history changes—all changes. There is but one spot in all the book of God which will fit the church to-day. The word of God which fits the church to-day must be known, that she may know what she is and where she is." In regard to discussing the "war question," I adopt the sentiment expressed by the Editor in the Crisis of May 29th, '61, thus:—"The subject is a deeply interesting one, and now is the time to scatter light upon it."

One question more. In regard to the writers for the Crisis not having "any reference to the articles written by others." Is it to be understood that no allusion to the articles of others is to be had, even without naming the writer? If so, I think it is drawing the lines a little too close. The object aimed at in writing for a religious publication should be, to disseminate truth in the love of it. But man is fallible—liable to err. And, as error can do no one any good—we being sanctified through the truth, if sanctified at all—all error should be combatted by the truth. But many are the instances in which error appears so strongly fortified, that a simple statement of its opposing truth will produce but little effort, when, by attacking it in its intrenchments, it may be driven out into the open field, where it can be seen in all its horrid deformity. And thus many, who, otherwise would continue to feast themselves upon the mephitic refections of error, would abandon those poisonous luxuries, and receive instead the living bread which comes down from heaven. Hence, disputed points should be suitably [illegible] not for the mere sake of gaining [illegible] triumph; [illegible] earnestly for the faith which was once delivered to the saints." "*Brethren*, if any of you do *err from the truth*, and one convert him; *let him know*, that he which *converteth* the *sinner* from the *error of his way, shall save a soul from* DEATH, and shall hide a multitude of sins." Yours in love of the truth as it is in Jesus.

R. Robbins.

For the Crisis.

A Righteous King.

History affords ample testimony to sustain the assertion that wicked and unrighteous kings have borne sway. By the exercise of the power in them vested, they have manifested all the evil workings of sinful flesh; by their position their acts have become patent to the world; being elevated among the common people, all they did was made note of; and to-day what a sad spectacle is presented us in the corrupt systems of kingcraft as they obtain in the old world. The same spirit is *not* confined to men who are *called* kings; it is in emperors, princes, dukes, dictators and presidents. Witness the overbearing manner in which they rule. Let the question come up, *why* should they thus act, and the answer is, because by the overawing of the common mind they keep them in subjection, and by these means maintain their name and place. Once permit the mass to move in a direction of their own, and in consequence of ill treatment they will assert their native right, and make unto themselves a government suiting their ideal—republics for example. It has ever been the feeling inherent in enlightened humanity, for them to withdraw from under that system of goverment which did not comport with their wants and necessities—the American revolution, and still later, the Italian uprising, for example. The *wants* of the human family must be met if they can be, and the many forms of government under which we have lived plainly argues the necessity of a form which must supercede all before.

Righteousness is the *professed* form of all governments; they are professedly for the protection of the well, and punishment of the evil doer. If history and facts were in agreement, then we might believe that human governments are what they profess to be. But what do we find? Why, the nearer the throne or place of power, the greater the rascality. How often are we shocked when examining committees are appointed to ferret out some delinquencies charged against those who occupied place and power. The report of these committees show most plainly *where* the corruptness lies. Self-aggrandizement is a predominant feature of humanity, from the beggar to the king upon his throne; in the professional beggar it shows itself the same *in character* as it does in the king. If I could believe that selfishness was the exception and not the rule, then I could believe that out of an unclean thing a clean could be brought. This cannot be by any means human.

The want of ability in man to govern himself, presents before us the *necessity* of ONE who is more than man, and who alone can govern him. This individual is set forth by prophets as a prophet like unto Moses. This prophet is Jesus. See Deut. 18:15 and Acts 3:22. By another he is set forth as a King that should reign in righteousness, and associated with him in the administration of the world's affairs princes should rule in judgment. It is conclusively and satisfactorily settled in my mind that the affairs of this world *cannot* be attended to, and all things properly adjusted, unless God intervenes. In the time appointed of God he sent forth his Son, born of a woman, made under the law, that he might redeem those who were under the law; also, in the fullness of the times of the Gentiles, God will again send forth this Son, with full power and commission to rule and reign in the midst of his enemies; his government will be just and equitable; nothing shall intimidate the execution of a sovereign will; his princes will be *all* righteous! The executors of his will, who shall withstand them? When this day dawns—when the bright and morning star shall manifest itself in all its splendor and glory—when this sun shall shine in undimmed effulgence on those who are made alive by the healing of his beams—then, ah! then shall the righteous shine forth in the kingdom of their Father; then shall be inaugurated a government that shall know no ending, no succession, no fear of usurpation, for none will ever combine the strength and wisdom this King has; for when this King is seated on his throne, with all his associate rulers—when he is exalted to the occupancy of his throne in Zion, then wisdom and knowledge shall be the stability of his times. By the down-trodden of earth, the persecuted and tormented, this day is devoutly longed for, prayed for, and is an object of ardent hope. What an overturning of the hill and mountain governments in that day! Then many of those who have lived luxuriantly will be made to lick the dust, and then will be fulfilled the prophecy of Hannah—I Sam. 2:1-12; also that of Mary in Luke 1:48-56.

There is a consolation flowing out of the foregoing that those who suffer for Christ [illegible] shall reign with him [illegible] those who have been washed from the natural filthiness of flesh—who have done justly, loved mercy and walked uprightly, shall then be presented as the accepted of God, and the admired of the angels in heaven. For the coming of the King of kings and the establishment of a righteous government, let *us*, with the voice of prophets and apostles, cry, "Come, come!"

New York. G. W. Y.

The World's Crisis.

BOSTON, AUGUST 28, 1861.

No Paper Next Week.

This being Camp meeting week, we shall, "all hands," rest from our usual office labors, and will therefore issue *no paper next week*. This has been the custom of the office in past years, as most of our readers know. In our next issue we expect to give an account of the Camp meeting, and trust the report concerning it will be such as to cheer the hearts of those Christian friends who would be with us at Wilbraham if they could be.

Our next issue will close the present volume, and it will be necessary for our patrons to do all that lies in their power in the matter of remitting their arrearages on subscription and advancing the pay for the coming volume. Every number of the Crisis which we print we must pay for in cash, and for the means to do this we are dependent wholly upon our subscribers. Will each one do *all* they can to help carry the paper through the money crisis which presses so hard in every direction? If the CRISIS is sustained, it will be because those who read it love it well enough to read it at their own expense, as far as this is possible. Very many newspapers have stopped entirely on account of the hard times, while others are obliged to omit some of their regular issues. We have resorted to this latter expedient once, and shall have to do it sometimes in the future. In such cases our subscribers will have to count the omitted numbers among those for which they have paid. If this is a "war necessity," we trust they will not be disposed to complain.

Postage Stamps.

Persons sending *Postage Stamps* are requested to send us only the *new* kind. The *old* ones are *worthless*, and should we receive any, we shall have to return them to the parties sending them. ☞ Remember that none but the *new* stamps are of any value.

The Death Penalty.

"If ceasing to be, or non existence, is the punishment threatened, then men were punished before they were born; and those who fall asleep in Jesus are, for the time being, suffering the same punishment as those who die impenitent. On your theory, some of the righteous dead have been thus punished for the past 6000 years. And can you harmonize this with Scripture?"

Thus writes our friend W., and we do not hesitate to affirm that his plea for ceaseless torture is a very lame one. We will submit a few remarks for his consideration, hoping that his candid mind will not fail to appreciate certain bearings of the question with which he seems not yet to have become familiar. He does not desire controversy, but perceives, as he supposes, a conflict between our theory of future punishment and the teachings of scripture, and wishes us to harmonize the two, if we can.

Our first remark is, that W. must not expect us to "harmonize with scripture" the idea that "some of the righteous dead have been punished for the past 6000 years." The notion is opposed to scripture—it forms no part of *our* theory—and we steadfastly repudiate it. The punishment threatened is for the wicked—not for those who come to Christ for life. The latter class, in dying, "fall asleep in Jesus," but this condition—"in Jesus"—involves a relationship to the Fountain of Eternal Life and Blessedness which is incompatible with the idea of punishment. Whether the consistency of this disclaimer is in any way compromised by the assertion of literal death as the penalty of sin, will perhaps be apparent if we view the subject for a moment in the aspect in which our friend presents it.

Let us weigh his first statement. "If ceasing to be is the punishment threatened, then men were punished before they were born." We marvel that such a premise should be relied upon to support such a conclusion! What is the premise? That "*ceasing to be* is the threatened punishment." And what does this statement involve? We answer, It involves the actual living existence of a moral agent. This is so, (1.) because that cannot *cease* "to be" which has no being; and (2.) because a "*threatened*" punishment implies that the subject of the menace has an existence. If, then, "ceasing to be," as a threatened punishment, presupposes the *previous* existence of the subject of such punishment, it follows that our understanding of the "wages of sin" does not contain the absurd implication that "men were punished" *before* they had an existence, or, in the words of our friend, "before they were born."

W. does not, (whatever may be his opinion) affirm that "ceasing to be," forever, would not be a punishment to those by whom immortal bliss is attainable, and we therefore raise no argument on that point. But we deem it important to remind him that neither torment nor privation *necessarily* implies punishment. To suffer pain or to be deprived of desired good are both punishments only when they result from the voluntary infraction of known law, or law that might be known. (We speak of the Divine administration.) Applying this principle to the righteous and wicked dead, we observe that though both classes are—actually, not relatively—in "the same" condition, neither class are, even "for the time being," suffering punishment. They are dead by virtue of a law which sweeps all into the grave, irrespective of moral character. Their personal obedience or disobedience to moral claims has had nothing to do with the matter. "The creature was made subject to vanity, [*mortality*] not willingly, but by reason of him who hath subjected the same in hope." Rom. 8:20. The time approaches, however, when the manifestation of the sons of God will take place; when the saints who are held by the power of the grave are to receive an incorruptible life, by a resurrection from the dead, through the mighty working of him who is "the resurrection and the life." He is "alive forevermore," and has left us this assurance concerning the believer—"I will raise him up at the last day." The time, then, when all *who will* may have a deathless being, is "*at the last day*," and every *moment* of "non-existence" beyond this hour of deliverance "from the bondage of corruption," will be a period of *punishment* to all who have failed to lay hold on eternal life by faith in the Life Giver, Jesus Christ.

There are some who hold that the punishment of the wicked dead does not *begin* until a thousand years after the righteous dead have been glorified. This, we conceive, is equivalent to the assertion *that the wicked will never be punished at all*. The *essence* of the revealed death penalty is *privation*—the *loss* of all the joys to which the redeemed are admitted in God's everlasting kingdom; and as this *privation* is just as real during the first thousand years that follow this dispensation as it ever can be, the *punishment* must necessarily be as real during this period as it ever can be during the wasteless ages of eternity. We wonder that any intelligent believer in the doctrine of Immortality through Christ should dissent from this view, especially so since it rests upon the most positive testimony of the Word of God. "These," saith the Saviour, shall go away into everlasting punishment, but the righteous into life eternal." There is no intimation here that the "life," which is mentioned *last*, is to be conferred a whole millennium before the infliction of the "punishment," which is mentioned *first*. The Apostle Paul brings out the truth on this point in the clearest manner in the first chapter of the second epistle to the Thessalonians. "And to you who are troubled REST with us, WHEN the the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking VENGEANCE on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord and from the glory of his power; WHEN he shall come to be GLORIFIED IN HIS SAINTS, and to be ADMIRED in all them that believe .... in that day." When do believers enter upon their eternal "rest"? Answer—"when the Lord Jesus shall be revealed from heaven." When is "vengeance" executed "upon them that know not God"? Answer—*at the same time*. When will Christ be "glorified" and "admired" in his saints? *Answer*—"when he shall come." When will "everlasting destruction" be inflicted upon them "that obey not the gospel"? Answer—*at the same time*. What countenance, then, does the Bible give to the opinion that the retribution of the impenitent does not run parallel with the entire period during which the righteous live to die no more? Answer—*none at all*.

Returning from this digression, we would express our hope that our friend W. will not hastily conclude that the literal interpretation of the death penalty does not "harmonize" with sound reason and the general tenor of Bible teaching. The gospel of the Son of God comes to dying men with the offer of deliverance from mortality by a new and imperishable life. Our present life "is even a vapor, that appeareth for a little time, and then vanisheth away." How vastly important that we realize its frailty and fleetness, and that we secure and retain an interest in "Christ, who is OUR LIFE," that when he "shall appear" we may "also appear with him in glory."

"The conditions"—says another with whose words we conclude—"upon which the human family receive the Life, which is deposited for them in Christ, are so clearly revealed in the Word of God, as to preclude the necessity for mistake. If we would partake of the life and nature of the vine, a living bond of union must exist between us. God hath sent his only begotten Son into the world, that we might live *through him*. And 'this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.' If we would partake of this life we must grasp firmly the Life Giver, by an unwavering faith. If we would enter into life we must keep his commandments. And if we thus patiently continue in well-doing, if we seek for glory, and honor, and immortality, God will grant to us, at the resurrection of the just, his priceless 'gift'—*Eternal Life*."

Personal Controversy.

We do not know that the letter from Bro. Rufus Robbins, found in another column, was intended for publication, but have no doubt it will be perused with interest. The "war question," as we stated two or three weeks ago, is not *permanently* excluded from the Crisis, and it is our purpose to give articles on the subject after a while. We have good reason to believe that a large portion of our readers would be pleased to see a further canvassing of the question. It is our opinion, however, that but a *very* small number would advise us to publish only on *one side* of the subject; but be the number greater or smaller, *we* should deem such a course on our part as unwise and unjust, to say nothing of the fact that truth is best elicited by presenting the different sides of a question.

But our object in referring to Bro. Robbins' letter was to answer his inquiry as to whether "no allusion to the articles of others is to be had" by those who write for the Crisis. We answer 1. That the regulation touching this matter does not preclude any expressions of *approval* of sentiments in the articles of others. 2. But on the other hand, it is intended to discountenance such expressions of disapproval of what others have written as would give them a right to reply. This does not prevent a writer from animadverting upon the sentiments of others, so long as he does not, by personal references or by the use of quotation marks, connect such sentiments with the individuals who hold them. We think the rule, properly understood, abridges no liberty of our correspondents which is essential in presenting truth or exposing error. At all events, its advantages are greater among the writers for and readers of this paper than its disadvantages. To illustrate: in our article on The Death Penalty we say there are some who believe that the wicked are not to receive their punishment until one thousand years after the Lord comes, and then we undertake to show that such a view is opposed by plain Bible testimony. As we have made no personal allusions in the statement, none can claim that they are specially *entitled* to be heard in reply. But suppose we had said—"The view we here oppose is held by Bro. Rufus Robbins, as may be seen by his article in such a number of the Crisis;" or suppose we should, omitting his name, quote his language in such a way as to render it clear to the reader that Bro. R. was intended,—the result forthwith would be, probably, that Bro. R. would either wish to show through the paper that we had misrepresented him, or that the position we attributed to him was the truth and that our reasoning on the subject was fallacious. In such a case, if we refused him a hearing, he might perhaps justly feel that we were "drawing the lines a little too close." As the matter now stands, should half a dozen persons send us articles defending the view which we say "some" hold, but which we reject, we would be left at liberty to publish such of them as presented the subject in the best and most conclusive manner—no personal considerations coming in to determine who should or should not have a hearing. But we have not time for further remark. If we have not made ourselves understood, we will try again at another time.

Severe Illness of Bro. Howell.

This morning's mail brought a letter from Sister Howell, mailed the 22d, for Bro. Grant, who is at the Camp Ground. Mrs. G. has permitted us to take a copy of it, and as the sad intelligence it contains will be of interest to so many, we give it to our readers. We have no heart for remarks, but trust it may please God to spare our dear brother's life. We write this on Saturday, 24th; if other intelligence reaches us before we go to press on Monday, we will add it to this.

Dear Bro. Grant:—I just pencil you a few lines to inform you of our present affliction, and that my husband will not be at the Camp meeting. Hemorrhage of the lungs has reduced him to the gates of death. He has had four severe bleeding turns since yesterday. We do not know now whether it is permanently stopped or not. He has not spoken aloud for twenty-four hours. It is dreadful to stand and see the blood pour out of his mouth. *Do pray for us*. I wish you were here. His mind is in a heavenly state. We keep ice on his chest, and watch every breath. My hand trembles and my heart is full. O, pray, pray for me. L. S. Howell.

☞ It was expected that Bro. D. T. Taylor would spend the 25th with the Hartford Church. We presume he did so, and that he will be at the Wilbraham meeting. At the time of going to press we have no later intelligence concerning Bro. Howell, which makes us *hope* that he is recovering.

Erratum.—"Dark Ages and Meteoric Showers"—the title of an article in the Crisis of Aug. 7th—should read "Dark Days and Meteoric Showers." The fault of the mistake was ours.

Appointments.—As we go to press on Monday, this week, notices and appointments reaching us on Tuesday morning cannot be inserted in the present number.

The Second Death.—One of our Connecticut subscribers desires us to ask Bro. J. T. Curry to give "an explication of the phrase *second death*, etc."

☞ We spent Sunday the 25th very pleasantly with the Church in Salem.

Not the Same Person.

Bro. S. G. Clark, in a recent letter, says: "I would be glad to know if you are the same brother that I used to know in Syracuse and Lodi, N. Y." I answer—I am *not* "the same brother," and never lived in either of those places. The individual whom you have in your recollection is Jonas Wendell, who lives in Edinborough, Pa. This explanation will correct an erroneous impression of Bro. John G. Hook, and possibly of some others to whom I am personally unknown. Editor.

Book Notices.

"What will become of the wicked? A Review of J. M. Cramp, D. D. By J. Lenfest, Cornwallis, N. S. 1861." This is an interesting tract of 24 pages, which does excellent execution upon the "address" of Dr. Cramp which was published at the request of "The King's County Baptist Ministerial Conference." We hope it may be widely scattered and do its share of the work of enlightening the world concerning man's nature and destiny as taught in the Bible. If Bro. Lenfest had made himself known to us when he was in our office, we should have been happy to have made his acquaintance and to have told him in person how much pleased we are with his tract. We thank him for advertising our paper and many of the books and tracts on sale at this office, on one page of his cover. We observe that he has omitted an "l" at the end of our name.

"A Tract for the Times. What is truth? or Divine Instruction to the Inquirer after Truth. By Thomas G. Newman, Seneca Falls, N. Y. 1861." *All Scripture*, and must be accepted as orthodox by all who believe the Bible. "Our object," says the author, "is not to undermine or destroy any of the Theological doctrines of the present day, but only to present the truths of inspiration in the plain and positive teachings of God's word; allowing the mistaken notions of men to fall Dragon-like before its powerful influences, and be crushed beneath the weight of its positive testimony."

"Anti-Tobacco Journal. Vol. I, No. 10. August and September, 1861." This excellent periodical is published by George Trask, Fitchburg, Mass., and the number before us is replete with useful matter. We bid Bro. Trask God-speed in his labor of love. In our inmost soul we have always abominated the use of "the weed" in all its forms as *useless, filthy, unhealthy* and *expensive*. We are settled in the belief that ninety-nine out of every hundred tobacco consumers know very well that the habit is an injurious one. How such persons can keep on good terms with their own consciences we do not understand. "If any man defile the temple of God, him will God destroy." If *we* used tobacco, we should think that text meant *us*, unless the habit had perverted our moral sense so much that we were "past feeling" on the subject. If you want to aid in putting down "the most popular sin under heaven," send for Bro. Trask's publications and scatter them among the sinners who need them. Each copy of the Journal can be divided and turned into a dozen or more Tracts, "short, spicy and readable." Published quarterly. Price $1 a year, postage paid.

"The Wise Shall Understand."

There are two thoughts suggested to the mind in the declaration of the prophet, "The wise shall understand," namely, who are the wise? and, what are they to understand? As to the characters referred to, we may remark, that the wisdom for which they are distinguished is not of an earthly character, but it is that which results from obedience to God. In this case it is true, as always, that "the fear of the Lord is the beginning of wisdom," and that to conform to the commands would, in the present, as in the case of the Israelites anciently, be wisdom and understanding. "Behold," says Moses, "I have taught you statutes, and judgments, even as the Lord my God commanded me, that ye should do in the land whither ye go to possess it. Keep therefore and do them, for this is your *wisdom* and your *understanding* in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is *a wise* and *understanding people*." Who can fail to see the true sense in which the terms *wise* and *wisdom* are to be understood? The wise are the ones who are "purified, made white, and tried." It is this purifying process that fits them for the position which they are required to occupy. It is in their case as in the one referred to by the wise man, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment." The favor of God attends the spirit of faithfulness wherever found, and hence Amos, "Surely the Lord God will do nothing, but he revealeth His secret unto His servants the prophets." This principle was clearly discovered in the case of Noah and the antediluvians. Noah was a righteous man and God favored him with that knowledge that proved his salvation; while of the wicked of that time it is said, "They knew not until the flood came and took them all away." Noah knew because he was wise; they were destitute of this moral fitness, and being so, were not prepared to see and embrace the light which proved salvation in the case of the patriarch and his family. To be wise, therefore, is to have that moral fitness which results from a conformity to the truth—"such shall understand."

What shall the "wise understand?" To say that the wise will understand the nature of the event to transpire at the end, is claiming nothing more for them than can be claimed for the wicked. Who does not know that there are now and always have been scores of wicked men who understand the great doctrines of the Bible? So that to affirm that the particular thing to be known or understood is the event that is to transpire, is, as above stated, claiming nothing more for the wise than the wicked can boast of.

Is it not evident that that which the wise are to understand is just what, at the time the angel was conversing with Daniel, constituted the subject of inquiry? The question had been asked, "How long to the end of these wonders"? The prophet says he heard, but he understood not; hence the question, "What shall be the end of these things?" Now, as to the first question, there can be no doubt of its import. "How long to the end" can mean but one thing; it refers to the precise length of time that was to elapse between a given point and the conclusion of a series of events. But as to the second question, namely, "*What* shall be the end of these things?" is not so clear, when we consider that an answer to the "When shall these things be" comprises the declaration, "It shall be for a time, times and a half," and also, the period during which the scattering of the power of the holy people is to be accomplished. In other words, the whole length of time which is to elapse from a given point to the resurrection is comprised within the time, times and a half and the period during which the scattering process is going on.

Daniel heard this question answered, but did not understand it. He without any question comprehended the period signified by the "time, times and a half," and also the event to transpire when the power of the holy people should be accomplished; but the length of time beyond "the time, times and a half," during which this scattering process would be going on, or the time it would require to accomplish it, was what he did not understand; hence the question, "*What* shall be the end of these things"? The "*what*" refers both to the *duration* and *nature* of the scattering, or to *what* shall transpire after the "time, times and a half" are finished, and also, the definite period, or length of time, during which this *strange* work is going on. The apostle Peter declares, that the prophets searched to know the "*time*" and the "*manner of time*." By the phrase "time," is undoubtedly meant the "*when* these things shall be." This was the opinion of Grotius, Doddridge, Bloomfield, Benson, Whitby, and others; but, in the phrase "*manner of time*," must be meant just what Daniel means by the question, "*What* shall be the end," etc. The prophet wanted to know the *when* and the *what*, and hence Peter says, "Searching what (time) or what *manner* of *time*." On this last phrase Dr. Barnes says, "This phrase, in Greek, would properly relate, not to the exact time *when* these things would occur, but to the *character* or *condition* of the age when they would take place. * * * Perhaps, however, the inquiry in their minds pertained to the time *when* the predictions would be fulfilled, as well as to the condition of the world when the event takes place."

Now that we are right in supposing that the prophet had in his eye both the *natnre* and *time* of the event or events to transpire, after the "time, times and a half," is evident from the instruction that follows. *First*, he speaks of the moral condition of mankind—the wicked, as being very wicked; and the opposite class, as being "purified, made white, and tried"; and without doubt, we have in this purifying process, in this "tried" condition and its causes, just what is referred to previously, namely, "The scattering of the power of the holy people." He had already been apprized of the fact that, at the time of the end, "many should run to and fro, and knowledge should be increased"; hence this running to and fro, the purifying and trying of many, and the wicked (servant) doing wickedly, mark, in a particular manner, the time of the end—the last of the last days. *Second*. On the question of the *time*, the angel imparts two additional distinct thoughts, namely, he states when the period, first named, is to commence, namely, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days"; and then he gives the *exact time* required to accomplish the scattering of the power of the holy people, namely, the excess of the 1335 days over the 1290 days, a peri-

od of forty-five days, or years, in length. Hence to understand, in the sense of the declaration of the angel, involves a *knowledge of the time* as well as of the events; and whether it be understood at present is not the question. Men may disbelieve, commit blunders, make mistakes, set the time at the waxing and waning of every moon, be disappointed a score of times, get mad, call it a humbug, deny that it has any reference to the time of the Savior's coming, regret their mistakes, preach against Millerism, tell what fools Adventists are, or have been, and yet the word remains, like God himself, ever and unchanged. It reads the same and means the same, and will receive a complete fulfillment. He who cannot lie declares, "the wise"—those who are purified, made white and tried—"shall understand." Even so let it be.

F. H. B.

The New Earth.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

What glory clusters around this promise! How much real satisfaction there is in its contemplation! New heavens and new earth! What music there is in these words! How cheering to the way-worn, toiling pilgrim, who is striving for the city of God! Only think, not only new heavens, but, what is more glorious, a new earth filled with righteousness! Death will be vanquished, and his long reign broken up; the curse will be entirely gone, gone forever. The promise cannot fail, "As truly as I live, saith the Lord, all the earth shall be filled with the glory of the Lord." "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Thanks to the Lord God, it is impossible for him to fail in fulfilling this word of promise; the word that has gone forth out of his mouth "shall not return" unto him void; it shall accomplish that which he please, and shall prosper in the thing whereunto he sent it.

The Seraphim cried in the hearing of the prophet, "Holy, holy, holy is the Lord of Hosts—*the whole earth is full of His glory.*" This never has been, but it will be. His will will be done on earth as it is done in heaven. Holiness shall reign, peace shall wave her sceptre, the banner of love shall proclaim victory—everlasting and eternal victory. The hill-tops of paradise, and the fair fields of Beulah shall be baptized in the sunlight of heaven, while the sparkling waters of life shall again flow through Eden restored. And this to be enjoyed by his people, for "the upright shall dwell in the land, and the perfect shall remain in it. There will be no more death"; and this is the very reason why the "perfect shall remain in it." They shall neither fall by disease nor the sword. "Violence shall no more be heard in the land, wasting nor destruction within thy borders." This certainly will be a new order of things, no violence nor death; the curse with all its concomitants shall be removed; then the tabernacle of God will be with men, and "He will dwell with them, and they shall be his people." God himself shall dwell with them and be their God, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away." They dwell before his throne and "serve him day and night in his temple." "They shall hunger no more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and God shall wipe away all tears from their eyes."

The change is not to be or consist in simply making the earth new; this would amount to but little if man was to remain in sin, and death was to reign; but the creature must be changed, the mind renewed, the heart made new, the man converted, so that the will of God will become the rule of his life, to do it his meat and drink. The earth being regenerated, and man so changed in mind and body as to be adapted to it—to its glorified condition, all things then indeed will be new. Then the heavenly harps will sing, "Worthy the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing," while resounding praise shall echo back, "The Lord God omnipotent reigneth" forever and forevermore. Amen.

F. H. B.

New Tract.—By H. V. Reed, entitled, "Sprinkling not Baptism."

This is a tract of sixteen pages. It abounds with quotations from, and references to, classical authors, lexicographers and modern writers. The writer has, we think, very clearly shown—1st. That the Greek word, which, in our translation, is rendered baptize, affords not the least support for sprinkling. 2. That the mode of baptism practised by the apostles and disciples was immersion. 3. That there is nothing in the New Testament to authorise infant sprinkling.

F. H. B.

New Pamphlet.—A Discussion of the immortality of the Soul and the Destruction of the Wicked, between Eld. William Sheldon and Theodore Brooks.

This is a work containing 134 pages, and is very interesting. The men are men of ability, and both sides of these questions are clearly presented. Both of the disputants show a familiarity with the subject. Upon reading this pamphlet, one can but impressed with the fact that Mr. B. has an aptness to talk, while S. shows an aptness to teach.

F. H. B.

For the Crisis.

Calamities.

"Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

Calamities have ever formed a part of the inheritance belonging to human beings since the world began. Our first parents, while walking in the sunshine of their paradise home, scarcely dreamed of the sad reverse of fortune that awaited them; but suddenly in one day there fell upon them, because of their disobedience, the first calamity ever known to them in all their life time of bliss before. They were driven from the sacred retreat of their eden bower, and bidden to earn their bread in the sweat of their brow, while sorrows upon every hand should be multiplied unto them, until they should return to the dust from whence they were taken. And ever since that eventful period one continued succession of calamities has rested upon their doomed posterity, without any way of escape, save in the promise of a merciful God, that the "seed of the woman should bruise the serpent's head." From that glad moment hope sprung up in the stricken heart, and in every age of the world, under all and every circumstance of life, the tried and troubled sons and daughters of earth, trusting in God for deliverance, have been enabled to adopt the language of the Psalmist, "Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

As individuals, and as a nation of people, we have passed through sore tribulation, long and continued conflict, to purchase the heaven sent boon of liberty we now enjoy. The blood of our forefather's freely flowed that we, their children, might receive from their hand the sacred gift, and impart to others as freely as we had received it. But, instead of doing this at all times, we have become great in our own eyes, and "concerning oppression we have spoken loftily;" yea, in the language of the prophet, "they are waxen fat, they shine, yea, they overpass the deeds of the wicked, they judge not the cause, the cause of the fatherless, yet they prosper, and the right of the needy do they not judge." "Shall I not visit for these things? saith the Lord, shall not my soul be avenged on such a nation as this?" When God speaks we should listen. All the offences of which the prophet complains are in our midst as a people, and clinging to our skirts are the wrongs of four millions of helpless men, women and children; and because of this, one of the greatest calamities that has ever befallen us since we became a nation has burst upon us—has desolated our homes, driven consternation to every face, and threatens to drench our land with blood. And again, in view of our abused mercies, we have only to ask ourselves the question, in the language of the prophet, "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way, and now thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil and bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. Then let us turn from the error of our ways, and rend our heart and not our garments." Let us pray for our enemies, who would in their blindness seek to destroy themselves and us; let us not wantonly seek their blood, but their repentance toward God, and their reconciliation to man. Let us be patient in our tribulations and Christ-like in our spirit, leaving the issue of our troubles in the hands of Him who hath said he executeth righteousness and judgment for all who are opprest. Thus the christian may ever find a hiding place in the yea and amen promises of the blessed Lord Jesus: and, while those who are destitute of this precious shelter are tossed to and fro upon the billows of doubt and uncertainty, the christian may comply with the invitation, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as is were for a moment, until the indignation be overpast. "And then when we have sufficiently endured the chastisements of the Lord, we shall come forth as gold tried and purified, and better enabled to appreciate our blessings as a people—"to love mercy, deal justly, and walk humbly with our God."

Neal's Creek, Ind. M. A. T.

For the Crisis.

Contentment.

Contentment embraces in itself all the blessed fruits of the Spirit. Those who possess it are blest with the following fruits: They have love to the nature, commands and ways of God; the love of christian fellowship to all who give evidence of their adoption into the family of God; and the love of pity to all men, their greatest enemies not excepted. They have a holy and solid joy wrought in them by the Holy Ghost, by which they rejoice in the past and present goodness of God, and in the hope of greater favors. They have peace of conscience by the pardon of all sin; peace with God by having the enmity of their heart slain, and by being reconciled to God through the Son of his love; peace toward the people of God, and, as much as in them lies, live peaceably with all men. They are long suffering under all afflictions and injuries; though provoked to anger and revenge, yet patient and forgiving. They are not fierce and voracious, like the devouring lion and merciless tiger; but gentle and mild, like the unoffending lamb or the innocent dove. They have good tempers of heart—good words, actions, and motives of action. They have a living, operative faith in God and his word. They are meek, not rough in temper, and proud, but soft, calm and humble. They are temperate in eating, drinking, sleeping and dressing. Gal. 5: 22, 23. They are blest with a hope full of immortality, which gives great consolation, and enables them to rejoice in God, with joy unspeakable and full of glory. And if they enjoy contentment in that degree which the gospel makes to be their privilege, they see the hand of God in all things, and are resigned and cheerful under all his dispensations. Obedience is their delight; the use of all the means of grace becomes profitable and delightful. None is more so than the one of holding a familiar converse with God in prayer. They discover such a beauty in the divine character and conduct, in the plan of salvation, and in the commands and promises of God, that their souls are often overwhelmed and lost in praise. They clearly see that sickness and health, life and death, are always best when God sends them. Willing that God should hold the reins of government, they rest themselves in the arms of his wise and gracious providence, with a comfortable assurance that all things shall work together for their good.

These views, together with the love of God shed abroad in the heart, constitute the earnest of an inheritance, incorruptible, undefiled, and that fadeth not away. In short, the contented enjoy all the blessings of the new covenant, or they are pressing on to the enjoyment of them, as far as they are promised in this life, and are happy as far as happiness consists with a state of trial. And when Jesus comes to put a period to their warfare, they are so far from being overwhelmed with fear, that they can cry aloud, "this is our God; we have been waiting for him, and he will receive us, and we shall live with him forever and ever!" C. Diggett.

Bangor, Me., Aug. 17, 1861.

For the Crisis.

False Illustration.

A preacher of universal salvation thus, in substance, illustrated the position of God and the sinner. A son has left his father's house, and is wandering far from home. His father seeks his return, and for this purpose sends a messenger to plead with him, and to offer him joy, peace, and plenty. The messenger, instead of following his directions, threatens the son with the wrath and implacable vengeance of the father unless he returns. In this illustration the course the messenger took was supposed to be the course of the Orthodox clergy, and the true message which he should have preached was the course of the Universalists.

I consider this illustration to be a false one, because it is one-sided and incomplete. The disposition of man is not represented, neither is his danger alluded to. It is as though an alienation between God and man was all the trouble that existed, and God's only purpose was to bring about a reconciliation.

Let us examine the points of the illustration. A son has left home. Is that all? We might suppose that he left of his own choice against his father's will. Is *this* all? Does not the son think himself better off where he is than at home? Does he not *hate* his father? And, above all, is he not in *great danger*, of which *he is not aware*? Yes, all this is true, and should have been mentioned in the illustration, and whatsoever the father would do to cause him to be willing to return, must recognize all these facts, or fail to accomplish its purpose. God has recognized *all* these in man, and has planned and revealed in accordance with the whole. He has sent forth his messengers to lay before rebellious man the whole matter. He has not told them to preach peace and love alone. This would have but little effect on the hardened sinner, who loves his own way best, and is careless of the future. In connection with the peace which God offers, must be preached "there is no peace, saith my God, to the wicked." In connection with the love of God must be preached that this love was manifested that "whosoever believeth in him might not perish, but have everlasting life."

God has decreed certain things which shall come to pass though heaven and earth pass away. Among the things decreed are the facts that the wicked are reserved unto the day of judgment to be punished, and that then they shall be punished with everlasting destruction. That the day for this has been appointed, and that there is no name given under heaven among men whereby they may be saved but the name of Jesus, and "he that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God abideth on him."

God warns man of "things not seen as yet," and urges him to accept salvation; which his own love has wrought out in his behalf, that he may not perish with things temporal. The things not seen are the scenes of the "day of judgment and perdition of ungodly men." God decrees this day—the Universalist says it shall never come. Reader, which do you believe?

Honeoye, N. Y. Frank Burr.

Obituary Notice.

Died, in Springville, July 9th, 1861, Sister Adaline Cale, in the thirtieth year of her age.

Sister Cale was converted under the labors of the writer, in the winter of 1860, and baptized by him in the month of February. She immediately united with the Springville church, since which time she has been a faithful follower of Christ. She was prompt in her attendance at meetings, and loved to listen to an unadulterated gospel. She remembered the prayer meetings, for there her soul was often refreshed. She was not sparing in her efforts to support the gospel. Her influence was on the side of unpopular truth. She was a strong believer in immortality only through Christ at the resurrection. In her last hours she evinced a readiness, and expressed a willingness, to sleep in Jesus.

It was Sister Cale's dying request that the writer should preach her funeral sermon. Being absent at the time of her death, I preached the discourse a month afterwards, from the following words: "I will redeem them from the power of the grave: I will deliver them from death." She leaves a husband, father, mother, brothers and sisters to weep over her. May the Lord support Bro. Cale. He has lost a faithful companion, the church a worthy member, and the community a respected neighbor. Sister Cale sleeps, to be awakened by the voice of the Son of God, to die no more. She will soon be gathered with the Master's jewels.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

W. Sheldon.

Married.

In New Bedford, August 25th, by Francis H Brick, Mr. Lorenzo Littlefield to Miss Lizzie Ann Ely.

Correspondence.

From Bro. I. K. Lombard.

You suggested in your kind note, some time ago, that my name had better be published as the author of the "Coming Struggle." My reason for withholding my name was, principally, that I thought the article would be more likely to pass for what it is worth without, than with a known signature. As brethren have had time, now, to weigh the matter, and draw their own conclusions, I am willing that you should use my name according to your own inclination, to publish or not.

I was sorry to find a notice in the Crisis reminding us that a "truce" of several months was thought best on the war question. I would not think it best to publish everything received, be it much or little; but it strikes me that a judicious selection could be made sufficient to supply two or three columns each week. This, I think, would be acceptable to all parties.

I would like to inquire through the Crisis, whether some reader of the same has not Sanders' Reader, Third or Fourth, in which is found a representation of the "spirit land" under the dream of an Indian, and accredited to Knickerbocker? If so, will they please forward it to the Crisis for publication? It is the best representation of the "spirit land" as commonly held, that I have seen, and yet, a burlesque on common sense.

Aug. 15, 1861.

From Bro. W. Sheldon.

Bro. Wendell:—Our grove meeting near Ironton was attended by Elders G. W. Barnes and G. W. Turner, who assisted in preaching the word. Sunday was a rainy day. This kept many at home. Three were intending to be baptized, but owing to the rain it was put off till another time. Have appointed another grove meeting near Baraboo, (on the old ground,) to commence on Sept. 14th. At our last meeting there, I baptized three; since the meeting, Bro. Barnes has baptized three more; and now others are requesting baptism. May the work go on. Amen.

Springville, Wis., Aug. 13th, 1861.

"Put away from thee a froward mouth, and perverse lips put far from thee."

"The way of the wicked is as darkness: they know not at what they stumble."

"Enter not into the path of the wicked, and go not in the way of evil men."

"Better is a dry morsel, and quietness therewith, than an house full of sacrifices and strife."

Notices, &c.

Notice.

The Lord willing, I will be at the Wilbraham Camp Meeting. Collinsville, Wednesday, Sept. 4th Newfield, Sunday, Sept. 8th. Sandisfield Camp Meeting. At intermediate dates I would like to call on brethren in Springfield, Hartford, Pleasant Valley, Bakerville and Winsted. I shall have with me books from the "Millennial Harbinger" office, also its subscription list, on which I will receive payments due, and solicit new subscribers.

Honeoye, N. Y. Frank Burr.

To Western Friends.

I have received from Bro. Hastings another lot of tracts, supplied from the "Tract Fund." Brethren or sisters wishing packages of them, must enclose enough money or stamps to pay the postage on them. Hope soon to receive many orders, that the tracts may be scattered and doing their work. Also, tracts and books on hand for sale. Orders accompanied with the cash will be attended to immediately. All orders must be directed to me at Moline, Illinois. N. Branch, Jr.

Grove Meeting.

The brethren in this place who are looking for the return of their Lord have concluded to hold a grove meeting, commencing Sept. 16th, to continue through the week, over the following Lord's day, and as much longer as the Lord will. The meeting is about thirty-four miles north of New York city, five miles east of Sing Sing, and three-fourths of a mile west of Pleasantville Depot. Bro. H. Pratt and others are expected to be present and preach the word. All who love the appearing of our dear Lord we cheerfully invite to come and labor with us. Come, dear brethren, here is a new field to labor in.

For the brethren, Wm H. Wild.

Notice.

The Lord will, there will be a Grove Meeting in Amherst, Maine, on the farm of Frances Foster, in a beautiful grove, on the bank of Union River, commencing Thursday, Sept. 12th. Brn. John Billings, Israel Damon and D. A. Jones are expected to be present to preach the word of Life; also Bro. James Hemenway is invited to be present (James, will you come?) Also a cordial invitation is extended to all the ministering brethren, as this is a new field, and many have become interested and are anxious to have a Grove Meeting, and want to hear more concerning the gospel hope. We hope that the brethren and sisters will come, for doubtless there will be a large gathering. At this place there is a waking up and deep interest felt in all this region concerning the coming and kingdom of Jesus Christ. This meeting will commence Sept. 12th, and continue over the Lord's day. In behalf of the Church, L. Wetherbee.

Campmeeting in Maine.

There will be a Campmeeting in Exeter, Me., near the old spot, by the Chamberlin meeting-house, commencing the first Monday in September next and continuing over the Sabbath. Brethren coming from the West by cars will stop at Newport, where there will be teams provided to convey them to the meeting. Those coming by water will come to Bangor, where they also will find teams in waiting. There will be a Boarding Tent on the ground to accommodate all who wish for board. We hope all who purpose to attend this meeting will be on the ground as early in the week as possible, and all who can will bring their tents and bedding as they will be very convenient for ourselves and for those who will not be able to bring them.

P. S. We shall meet the brethren on the steamboat wharf on the arrival of the first boat in the week, and if there are any who cannot come on that day, if they will inform us through the Crisis, or by private letter to D. E. Ireland, North Hermon, on what day they will be at Bangor, we will send a team for them. In behalf of the brethren,

Daniel E. Ireland,
Holis Cole,
Nelson Patten, } Committee.

Conference.

The Northern Illinois Conference of Adventists will be held in Shabbona, at Shabbona Grove, west side, near Bro. Norton's, commencing Sept 4th, at 7 o'clock, P. M., and continue over the following Sabbath. Bro. Chandler is expected with the New England mission tent. Provision will be made for those who cannot carry their provisions. All other preachers are invited to come. Come, dear brethren, in the name of the Lord, to labor for the salvation of men, for Jesus soon is coming. H. G. McCulloch,

Secretary of Conference.

Tent Meeting.

If the Lord will, there will be a Grove Meeting on the old ground, at the south side of Peach Pond, in North Salem, N. Y., four miles south-east of Brewster's Station, on the Harlem R. R., commencing Wednesday, 2 o'clock, P. M., on the 4th day of September, and continuing over Sunday. Friends are invited to come, with tents and provisions. H. L. Hastings and others are expected to be present and preach the gospel of the kingdom of God. Hachaliah Bailey.

Camp Meeting.

A Camp Meeting will be held in the town of Sandisfield, eleven miles from Winsted depot, on the daily stage route from Winsted to Barrington, commencing Sept. 9th and continuing over the following Lord's day. Railroad fare from Hartford to Winsted $1.25; stage fare from Winsted to the camp ground 40 cents. Bro. H. L. Hastings is expected at this meeting, and others who are competent to meet the expectations of the people at such a meeting. We should be glad to extend a general invitation to the preaching brethren, with the assurance that they would be remunerated. We will say that the preachers who make the sacrifice to come, shall be provided for while here. Board for man and beast will be provided on reasonable terms. We hope to see all the brethren from the Farmington and Naugatuck valleys here, with their tents, to enjoy a feast in a dry and beautiful grove.

A. D. Smith,
Henry Sage,
Alonzo Waterman,
Abner Webster.

Wm. A. Fenn, in behalf of the Committee.

Camp Meeting.

The Lord willing, there will be a Camp Meeting in the town of Dover, N. Y., about three miles from South Dover Station, Harlem R. R., three and one half miles from South Kent Station, Housatonic R. R., Conn., and one and a half miles west of Bull's Bridge, Housatonic River, to commence Sept. 10th, 1861, and held over the following Sunday. As this is a new field, and many have become interested, and are anxious to have a Camp Meeting, and want to hear more concerning the gospel hope, we hope that the preaching brethren will come filled with the Spirit of the gospel, and labor for the good of those that may come to this meeting. Brethren and sisters, also, come to labor, come with tents, and bedding and provisions as far as convenient. Arrangements will be made to keep horses, and also provide for those that cannot bring their own provisions.

All preaching brethren who may feel sent by the Lord to this meeting, we heartily invite to come.

Stephen B. Munn,
George L Teeple,
Charles Gardiner,
Hiram Olivet, } Committee.

The Maine Annual Advent Conference.

The next session of this Conference will be held in Yarmouth, (in the Institute occupied by the Advent Church) Wednesday, Sept. 11th, at 2 o'clock, P. M., and continue over the following Sunday. The brethren there intend to make ample provision for all the friends who attend. Those who come by cars, if on the Kennebec and Portland R. R., will leave the cars at Yarmouth Junction, about half a mile from the meeting. Those coming on the Waterville, Farmington, or Grand Trunk R. R., will leave at Yarmouth Station, a few rods from the meeting. Those coming from the Penobscot can take the boat to Portland, then the Grand R. R., eleven miles to Yarmouth. Call on George W. Harvey, George Humphrey, and R. R. York. It will be a good place for another friendly greeting of the pilgrims in this time of trouble. It may be the last. We hope to see all the Advent ministers of Maine who can work and worship in harmony and union, and as many other such brethren and sisters as can well attend. H. B. Sevey, President.

I. C. Wellcome, Secretary.

Richmond, Me., Aug. 1st '61.

Michigan Grove and Campmeeting.

The Lord willing, there will be a Grove and Campmeeting in the town of Holly, Oakland County, Michigan, to commence Sept. 4th, 1861, and continue over Lord's day, and longer if thought proper. The meeting is to be held on the farm of Bro Hiram Austin, five miles north and east of Holly Depot, situated on the Detroit and Milwaukie, R. R., and about one and a half miles east of the plank road leading from Holly to the city of Flint. And now, my dear brethren and sisters throughout the State of Michigan, I wish to give you all a short, but warm and earnest invitation to come to this gathering of the saints. As this is the first meeting of the kind ever held in the State, we do hope and pray most fervently that all brethren and sisters who can possibly arrange their domestic affairs, will come with tents and provisions to the encampment, and spend a week with each other in a warm-hearted love feast. The times call for such an assemblage. The signs in the natural, moral and political world are agitating multitudes, and they are inquiring, "What things are coming on the earth?" The times are most eventful. Our blessed Savior is soon coming on the earth, and now is a good time, my brethren, to work for God, for one another and for perishing humanity around us. Come, then, to this meeting; come with warm hearts; come filled with and praying in the Holy Ghost; come with a zeal worthy of the hope you cherish; come with Jesus stamped upon your affections; come abundantly prepared to take care of yourselves and others. Come from Grand Blanc, Flint, Saginaw, Flushing, Davison, Richfield, Tyrone, Pleasant Valley, Ypsilanti, Nankin, Grand Rapids, Detroit. Come from all over the State. This is not a sectional meeting because of peculiar views, but it embraces all that love the Lord's appearing and want to be saved when Jesus appears. Come, one and all, to glorify God, and come so as to be on the ground at the commencement of the meeting; do not fail in this. Let our noble and enterprising Sisters take hold of this cause and we are sure of success, by the blessing of God. Brethren Wolverton, Anable, Jerome, Roberts, Skinner, Doty, Richards, Adams, Austin, Servis, and the church generally through that section, are alive for such a gathering.

We hope to see as many of our preaching brethren from the different parts of the State as can come, and this invitation does not exclude any out of the State. We hope that if any of the servants of Christ in other States, or coming from the east about that time, will arrange to attend this meeting.

In behalf of the church,
A. N. Seymour.

Notice.

The next Rhode Island Quarterly Conference will meet at Rocky Brook, R. I., the last Wednesday in September. An invitation has been extended to the Conference from Exeter, and Lafayette and Rocky Brook churches. According to my instructions from the Conference, I have located it at Rocky Brook. M. R. Phettteplace, Clerk.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Manchester, N. H. .... Sunday, Sept. 1.
West Deerfield .... Sept. 6th, 2 o'clock, P. M.
Sunday, Sept. 8th, where Bro. Emerson may appoint.
J. G. SMITH.

Holden, Me. .... Sept. 4.
Burlington, Me., (where Bro. S. C. Page may appoint) .... Sept. 15.
Will the friends be there from Lincoln and arrange for meetings in their vicinty?
D. A. JONES.

Abington, (Bro. Huntington's charge) .... Sept. 1.
JOSEPH D. BROWN.

Jamaica, (Rawsonville, Vt.,) Sunday, Sept. 1st and stop till the 4th.
Hebron, N. Y., Sept. 5th and stop over Sunday.
Addison, Vt. .... Sept. 9th, at 7 o'clock, P. M.
Chateaugay, N. Y., Sept. 10th and stop over Sunday.
R. V. LYON.

Lovely Street, Ct. .... Aug. 25.
Wrightville .... Sunday, Sept. 8.
C. GOODRICH.

Bristol .... Sunday, Sept. 1.
LEWIS GUN.

Massena, N. Y. .... Sundays, Sept. 8th and 15th.
M. BATCHELOR.

Campton, N. H. .... Sept 1.
Sandwich (Wm. Shaw's School-house) .... Sept. 2.
L. C. GLAZIER.

Roxbury, Ct., (where Bro. Buckingham may appoint) .... Aug. 25.
South Dover, N. Y. (at Bro. Olivit's) .... Aug 30.
Pawling, N. Y. .... Sept. 1.
Brewster Station .... Sept. 3.
T. S. CANFIELD.

Nottingham, N. H. .... Aug. 23d, 24th and 25th.
Lee, N. H. .... Aug. 30th, 31st and Sept. 1.
Monday, Sept. 2d, take boat for Bangor and Exeter Campmeeting, Me.
L. BOUTELL.

Hartford, Ct. .... Sept. 8th.
Will further arrange with brethren who have requested my labors in Connecticut, at the Camp Meeting.
P. B. MORGAN.

East Otis .... Aug. 25.
Chester Factories .... Aug. 27 and 28.
Dalton .... Sept. 1.
Wells Forge .... Sept. 8.
J. K. BELLOWS.

Danbury .... Sept. 1.
Tuftonborough .... Sept. 8.
Holderness, (Tabernacle) .... Sept. 15.
Barnstead, (Clark M. H.) .... Aug. 22.
T. W. PIPER.

Business Matters.

To Correspondents.

S. G. Clark: You are entitled to as many copies of Hudson's Tract as you have paid for. Where shall we send them? We ask because you have left Wales, Ill.

Cash Receipts.

B E Thompson, extra, 24 cts; J Howard 307, 36 cts; Mrs. E A W Lake 299, 63 cts; Mrs. H Dunning 375, $3.00; C. N. Fisk 321,—50 cts.

D F Corey, H Haynes, R Matterson, T Inman, J Bochard, A K Miller, W Taft, J L Himes, W Davis, G Winslow, are to 334,—80 cts. each—$8.00.

L P Fox 286, P M Weaver 312, G L Makepeace 312, W F Collier 312, H B Gilbert 293, D D Haines 317, Eli Skinner 334, T Wigfall 309, J W Simmons 312, J H F Varney 335, Sarah Weston 312, Perley Curtis 282, R Robbins 338, Warren Moore 312, Jer. Small 334, J C Pease 286, D Bump 325,—$1.00 each.

L Bates 296, Geo. Sutton 376, C H Sutton 378, S Timberlake 338, D C Tourtelot 334, Wm. Lucas 334, T L Saltonstall 332, M H Irish 336, D W Perry 338, E T Hobbs 330,—$2.00 each.

Books and Tracts.

I K Lombard for H L Hastings $5.00, J Pinkham 6 cts, M H Irish 50 cts, Mrs. Dunning 7 cts, J Mc Cameron $1.00.

Books and [Tracts.]

Law requires all transient [papers to] be pre-paid; hence, persons [wishing] books or tracts, must send enough to [pre-pay] postage. The postage on tracts is only [a] half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of Immortality through Christ only. Price, single, 2 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words nephesh and psuke as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words ruah and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

Reviewers Reviewed. Brief Replies to various Criticisms and other Arguments. 36 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 289 pp. 12mo. Price 50 cts. Postage 14 cts.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 60 cts; postage 10 cts.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $3.00 per hundred,—5 cts. single. Postage 1 cent.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent single; 75 cts. per hundred. Postage 1 ct.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cents. Postage 1 cent. $3.00 per 100.

Words of Warning. 3 cents single; postage 1 ct.; $1.50 per hundred.

The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, of Postage 1 cent. $2.00 per 100.

200 Stories for Children, comp' by T. M. Preble. An excellent collection of [touch]ing incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts.; postage 9 cts.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Genesee, N. Y. Price $1, postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed: or Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 3 cents single; $2.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment, collected and arranged. By J. Blain. Price [illegible] 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Bacons, No. 3 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I. [illegible]

The Harp, by Elder Himes; 200 Stories for Children; Satanic Delusions; Bible Hell; [illegible] Foster's Letter and Tracts [illegible]

[illegible]ions and an Inquiry.

[illegible] Wendell:—I do not wish to in[illegible] with the management of the Crisis, [illegible] merely to suggest a few thoughts for [illegible] consideration of those who have the management of it. Was it an act of wisdom to exclude the "war question" from its columns? To whom does the Crisis belong? Was it not the property of its subscribers, and that they should have the right, at all times, to express their thoughts through its columns, subject only to this restriction—that no *personal* controversy nor unkind words towards others should be tolerated? I am confident that the affirmation of this question is the truth. That the Crisis is the property of its subscribers, is recognized in the "editorial" of May 14th, '56, thus:—"Were the paper *private* property, it would be quite different, but our interests are MUTUAL." In a note from F. H. B., contained in the Crisis of July 10th, '61, the right of its subscribers is fully acknowledged. Respecting an article he inserted in the paper during the absence of the Editor, Bro. B. says:—

"1st. It" (the article) "was written by one of the subscribers of the Crisis." (This is one reason given why Bro. B. inserted the article in the Crisis, and implied the right of the subscriber to its columns.)

"4th. There is no reason why brethren differing in sentiments should not have the privilege of expressing their sentiments in a christian-like manner."

"5th. It is too late in the day to undertake to stifle conviction, or prevent investigation."

"6th. It is not a sufficient reason why I should reject an article *simply* because I believe the writer is advocating error; to do this, would not only inflict a wrong upon such person, by depriving him of his right to a hearing," etc.

Why, then, should the subscribers of the Crisis be deprived of the privilege of expressing through its columns their sentiments in regard to the "war question?" These questions and these allusions are not the fruits of bitterness; they are designed merely to remind the managers of the Crisis of the rights of others, and that the rights of every one ought to be respected.

The *principal* object I have in view is, to suggest the propriety of discussing at this time, the "war question," which propriety appears from several reasons.

1. It is a subject which is fraught with momentous consequences to the church. It is either their *bounden duty* to bear arms at this time, or it is *not* their duty. The gospel requires them to establish a *princple* in regard to this subject, one way or the other. Hence, the subject ought to be discussed till it is rendered sufficiently plain that no one *need* mistake his duty as to this matter. A wrong course in this, as well as in other cases, may lead to inevitable perdition.

2. As the "war question" is a subject of deep interest to the church at the present time, arising from the latest grand occurrence in the providence of God, it becomes the leading item in "present truth" till some future development of God's purposes shall place some other question in advance of this. Therefore it should be freely discussed. Without the leading item in "present truth," the word of truth cannot be rightly divided, nor meat in due season be given. In the language of another, "The world changes—the church in her history changes—all changes. There is but one spot in all the book of God which will fit the church to-day. The word of God which fits the church to-day must be known, that she may know what she is and where she is." In regard to discussing the "war question," I adopt the sentiment expressed by the Editor in the Crisis of May 29th, '61, thus:—"The subject is a deeply interesting one, and now is the time to scatter light upon it."

One question more. In regard to the writers for the Crisis not having "any reference to the articles written by others." Is it to be understood that no allusion to the articles of others is to be had, even without naming the writer? If so, I think it is drawing the lines a little too close. The object aimed at in writing for a religious publication should be, to disseminate truth in the love of it. But man is fallible—liable to err. And, as error can do no one any good—we being sanctified through the truth, if sanctified at all—all error should be combatted by the truth. But many are the instances in which error appears so strongly fortified, that a simple statement of its opposing truth will produce but little effort, when, by attacking it in its intrenchments, it may be driven out into the open field, where it can be seen in all its horrid deformity. And thus many, who, otherwise would continue to feast themselves upon the mephitic refections of error, would abandon those poisonous luxuries, and receive instead the living bread which comes down from heaven. Hence, disputed points should be suitably [illegible] not for the mere sake of gaining [illegible] triumph; [illegible] nestly for the faith which was once delivered to the saints." "*Brethren, if any of you do err from the truth, and one convert him; let him know*, that he which *converteth* the *sinner* from the *error of his way, shall save a soul from* DEATH, and shall hide a multitude of sins." Yours in love of the truth as it is in Jesus.

R. Robbins.

For the Crisis.

A Righteous King.

History affords ample testimony to sustain the assertion that wicked and unrighteous kings have borne sway. By the exercise of the power in them vested, they have manifested all the evil workings of sinful flesh; by their position their acts have become patent to the world; being elevated among the common people, all they did was made note of; and to-day what a sad spectacle is presented us in the corrupt systems of kingcraft as they obtain in the old world. The same spirit is *not* confined to men who are *called* kings; it is in emperors, princes, dukes, dictators and presidents. Witness the overbearing manner in which they rule. Let the question come up, *why* should they thus act, and the answer is, because by the overawing of the common mind they keep them in subjection, and by these means maintain their name and place. Once permit the mass to move in a direction of their own, and in consequence of ill treatment they will assert their native right, and make unto themselves a government suiting their ideal—republics for example. It has ever been the feeling inherent in enlightened humanity, for them to withdraw from under that system of goverment which did not comport with their wants and necessities—the American revolution, and still later, the Italian uprising, for example. The *wants* of the human family must be met if they can be, and the many forms of government under which we have lived plainly argues the necessity of a form which must supercede all before.

Righteousness is the *professed* form of all governments; they are professedly for the protection of the well, and punishment of the evil doer. If history and facts were in agreement, then we might believe that human governments are what they profess to be. But what do we find? Why, the nearer the throne or place of power, the greater the rascality. How often are we shocked when examining committees are appointed to ferret out some delinquencies charged against those who occupied place and power. The report of these committees show most plainly *where* the corruptness lies. Self-aggrandizement is a predominant feature of humanity, from the beggar to the king upon his throne; in the professional beggar it shows itself the same *in character* as it does in the king. If I could believe that selfishness was the exception and not the rule, then I could believe that out of an unclean thing a clean could be brought. This cannot be by any means human.

The want of ability in man to govern himself, presents before us the *necessity* of ONE who is more than man, and who alone can govern him. This individual is set forth by prophets as a prophet like unto Moses. This prophet is Jesus. See Deut. 18:15 and Acts 3:22. By another he is set forth as a King that should reign in righteousness, and associated with him in the administration of the world's affairs princes should rule in judgment. It is conclusively and satisfactorily settled in my mind that the affairs of this world *cannot* be attended to, and all things properly adjusted, unless God intervenes. In the time appointed of God he sent forth his Son, born of a woman, made under the law, that he might redeem those who were under the law; also, in the fullness of the times of the Gentiles, God will again send forth this Son, with full power and commission to rule and reign in the midst of his enemies; his government will be just and equitable; nothing shall intimidate the execution of a sovereign will; his princes will be *all* righteous! The executors of his will, who shall withstand them? When this day dawns—when the bright and morning star shall manifest itself in all its splendor and glory—when this sun shall shine in undimmed effulgence on those who are made alive by the healing of his beams—then, ah! then shall the righteous shine forth in the kingdom of their Father; then shall be inaugurated a government that shall know no ending, no succession, no fear of usurpation, for none will ever combine the strength and wisdom this King has; for when this King is seated on his throne, with all his associate rulers—when he is exalted to the occupancy of his throne in Zion, then wisdom and knowledge shall be the stability of his times. By the downtrodden of earth, the persecuted and tormented, this day is devoutly longed for, prayed for, and is an object of ardent hope. What an overturning of the hill and mountain governments in that day! Then many of those who have lived luxuriantly will be made to lick the dust, and then will be fulfilled the prophecy of Hannah—1 Sam. 2: 1-12; also that of Mary in Luke 1: 48-56.

There is a consolation flowing out of the foregoing that those who suffer for Christ now shall reign with him [illegible] those who have been washed from the natural filthiness of flesh—who have done justly, loved mercy and walked uprightly, shall then be presented as the accepted of God, and the admired of the angels in heaven. For the coming of the King of kings and the establishment of a righteous government, let *us*, with the voice of prophets and apostles, cry, "Come, come!"

New York. G. W. Y.

The World's Crisis.

BOSTON, AUGUST 28, 1861.

No Paper Next Week.

This being Camp meeting week, we shall, "all hands," rest from our usual office labors, and will therefore issue *no paper next week*. This has been the custom of the office in past years, as most of our readers know. In our next issue we expect to give an account of the Camp meeting, and trust the report concerning it will be such as to cheer the hearts of those Christian friends who would be with us at Wilbraham if they could be.

Our next issue will close the present volume, and it will be necessary for our patrons to do all that lies in their power in the matter of remitting their arrearages on subscription and advancing the pay for the coming volume. Every number of the Crisis which we print we must pay for in cash, and for the means to do this we are dependent wholly upon our subscribers. Will each one do *all* they can to help carry the paper through the money crisis which presses so hard in every direction? If the CRISIS is sustained, it will be because those who read it love it well enough to read it at their own expense, as far as this is possible. Very many newspapers have stopped entirely on account of the hard times, while others are obliged to omit some of their regular issues. We have resorted to this latter expedient once, and shall have to do it sometimes in the future. In such cases our subscribers will have to count the omitted numbers among those for which they have paid. If this is a "war necessity," we trust they will not be disposed to complain.

Postage Stamps.

Persons sending *Postage Stamps* are requested to send us only the *new* kind. The *old* ones are *worthless*, and should we receive any, we shall have to return them to the parties sending them. ☞ Remember that none but the *new* stamps are of any value.

The Death Penalty.

"If ceasing to be, or non existence, is the punishment threatened, then men were punished before they were born; and those who fall asleep in Jesus are, for the time being, suffering the same punishment as those who die impenitent. On your theory, some of the righteous dead have been thus punished for the past 6000 years. And can you harmonize this with Scripture?"

Thus writes our friend W., and we do not hesitate to affirm that his plea for ceaseless torture is a very lame one. We will submit a few remarks for his consideration, hoping that his candid mind will not fail to appreciate certain bearings of the question with which he seems not yet to have become familiar. He does not desire controversy, but perceives, as he supposes, a conflict between our theory of future punishment and the teachings of scripture, and wishes us to harmonize the two, if we can.

Our first remark is, that W. must not expect us to "harmonize with scripture" the idea that "some of the righteous dead have been punished for the past 6000 years." The notion is opposed to scripture—it forms no part of *our* theory—and we steadfastly repudiate it. The punishment threatened is for the wicked—not for those who come to Christ for life. The latter class, in dying, "fall asleep in Jesus," but this condition—"in Jesus"—involves a relationship to the Fountain of Eternal Life and Blessedness which is incompatible with the idea of punishment. Whether the consistency of this disclaimer is in any way compromised by the assertion of literal death as the penalty of sin, will perhaps be apparent if we view the subject for a moment in the aspect in which our friend presents it.

Let us weigh his first statement. "If ceasing to be is the punishment threatened, then men were punished before they were born." We marvel that such a premise should be relied upon to support such a conclusion! What is the premise? That "*ceasing to be* is the threatened punishment." And what does this statement involve? We answer, It involves the actual living existence of a moral agent. This is so, (1.) because that cannot *cease* "to be" which has no being; and (2.) because a "*threatened*" punishment implies that the subject of the menace has an existence. If, then, "ceasing to be," as a threatened punishment, presupposes the *previous* existence of the subject of such punishment, it follows that our understanding of the "wages of sin" does not contain the absurd implication that "men were punished" *before* they had an existence, or, in the words of our friend, "before they were born."

W. does not, (whatever may be his opinion) affirm that "ceasing to be," forever, would not be a punishment to those by whom immortal bliss is attainable, and we therefore raise no argument on that point. But we deem it important to remind him that neither torment nor privation *necessarily* implies punishment. To suffer pain or to be deprived of desired good are both punishments only when they result from the voluntary infraction of known law, or law that might be known. (We speak of the Divine administration.) Applying this principle to the righteous and wicked dead, we observe that though both classes are—actually, not relatively—in "the same" condition, neither class are, even "for the time being," suffering punishment. They are dead by virtue of a law which sweeps all into the grave, irrespective of moral character. Their personal obedience or disobedience to moral claims has had nothing to do with the matter. "The creature was made subject to vanity, [*mortality*] not willingly, but by reason of him who hath subjected the same in hope." Rom. 8:20. The time approaches, however, when the manifestation of the sons of God will take place; when the saints who are held by the power of the grave are to receive an incorruptible life, by a resurrection from the dead, through the mighty working of him who is "the resurrection and the life." He is "alive forevermore," and has left us this assurance concerning the believer—"I will raise him up at the last day." The time, then, when all *who will* may have a deathless being, is "*at the last day*," and every *moment* of "non-existence" beyond this hour of deliverance "from the bondage of corruption," will be a period of *punishment* to all who have failed to lay hold on eternal life by faith in the Life Giver, Jesus Christ.

There are some who hold that the punishment of the wicked dead does not *begin* until a thousand years after the righteous dead have been glorified. This, we conceive, is equivalent to the assertion *that the wicked will never be punished at all*. The *essence* of the revealed death penalty is *privation*—the *loss* of all the joys to which the redeemed are admitted in God's everlasting kingdom; and as this *privation* is just as real during the first thousand years that follow this dispensation as it ever can be, the *punishment* must necessarily be as real during this period as it ever can be during the wasteless ages of eternity. We wonder that any intelligent believer in the doctrine of Immortality through Christ should dissent from this view, especially so since it rests upon the most positive testimony of the Word of God. "These," saith the Saviour, shall go away into everlasting punishment, but the righteous into life eternal." There is no intimation here that the "life," which is mentioned *last*, is to be conferred a whole millennium before the infliction of the "punishment," which is mentioned *first*. The Apostle Paul brings out the truth on this point in the clearest manner in the first chapter of the second epistle to the Thessalonians. "And to you who are troubled REST with us, WHEN the the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking VENGEANCE on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord and from the glory of his power; WHEN he shall come to be GLORIFIED IN HIS SAINTS, and to be ADMIRED in all them that believe . . . . in that day." When do believers enter upon their eternal "rest"? Answer—"when the Lord Jesus shall be revealed from heaven." When is "vengeance" executed "upon them that know not God"? Answer—*at the same time*. When will Christ be "glorified" and "admired" in his saints? *Answer*—"when he shall come." When will "everlasting destruction" be inflicted upon them "that obey not the gospel"? Answer—*at the same time*. What countenance, then, does the Bible give to the opinion that the retribution of the impenitent does not run parallel with the entire period during which the righteous live to die no more? Answer—*none at all*.

Returning from this digression, we would express our hope that our friend W. will not hastily conclude that the literal interpretation of the death penalty does not "harmonize" with sound reason and the general tenor of Bible teaching. The gospel of the Son of God comes to dying men with the offer of deliverance from mortality by a new and imperishable life. Our present life "is even a vapor, that appeareth for a little time, and then vanisheth away." How vastly important that we realize its frailty and fleetness, and that we secure and retain an interest in "Christ, who is OUR LIFE," that when he "shall appear" we may "also appear with him in glory."

"The conditions"—says another with whose words we conclude—"upon which the human family receive the Life, which is deposited for them in Christ, are so clearly revealed in the Word of God, as to preclude the necessity for mistake. If we would partake of the life and nature of the vine, a living bond of union must exist between us. God hath sent his only begotten Son into the world, that we might live *through him*. And 'this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.' If we would partake of this life we must grasp firmly the Life Giver, by an unwavering faith. If we would enter into life we must keep his commandments. And if [illegible] thus patiently continue in well-doing, if we seek for glory, and honor, and immortality, God will grant to us, at the resurrection of the just, his priceless 'gift'—*Eternal Life*."

Personal Controversy.

We do not know that the letter from Bro. Rufus Robbins, found in another column, was intended for publication, but have no doubt it will be perused with interest. The "war question," as we stated two or three weeks ago, is not *permanently* excluded from the Crisis, and it is our purpose to give articles on the subject after a while. We have good reason to believe that a large portion of our readers would be pleased to see a further canvassing of the question. It is our opinion, however, that but a *very* small number would advise us to publish only on *one side* of the subject; but be the number greater or smaller, *we* should deem such a course on our part as unwise and unjust, to say nothing of the fact that truth is best elicited by presenting the different sides of a question.

But our object in referring to Bro. Robbins' letter was to answer his inquiry as to whether "no allusion to the articles of others is to be had" by those who write for the Crisis. We answer 1. That the regulation touching this matter does not preclude any expressions of *approval* of sentiments in the articles of others. 2. But on the other hand, it is intended to discountenance such expressions of disapproval of what others have written as would give them a right to reply. This does not prevent a writer from animadverting upon the sentiments of others, so long as he does not, by personal references or by the use of quotation marks, connect such sentiments with the individuals who hold them. We think the rule, properly understood, abridges no liberty of our correspondents which is essential in presenting truth or exposing error. At all events, its advantages are greater among the writers for and readers of this paper than its disadvantages. To illustrate: in our article on The Death Penalty we say there are some who believe that the wicked are not to receive their punishment until one thousand years after the Lord comes, and then we undertake to show that such a view is opposed by plain Bible testimony. As we have made no personal allusions in the statement, none can claim that they are specially *entitled* to be heard in reply. But suppose we had said—"The view we here oppose is held by Bro. Rufus Robbins, as may be seen by his article in such a number of the Crisis;" or suppose we should, omitting his name, quote his language in such a way as to render it clear to the reader that Bro. R. was intended,—the result forthwith would be, probably, that Bro. R. would either wish to show through the paper that we had misrepresented him, or that the position we attributed to him was the truth and that our reasoning on the subject was fallacious. In such a case, if we refused him a hearing, he might perhaps justly feel that we were "drawing the lines a little too close." As the matter now stands, should half a dozen persons send us articles defending the view which we say "some" hold, but which we reject, we would be left at liberty to publish such of them as presented the subject in the best and most conclusive manner—no personal considerations coming in to determine who should or should not have a hearing. But we have not time for further remark. If we have not made ourselves understood, we will try again at another time.

Severe Illness of Bro. Howell.

This morning's mail brought a letter from Sister Howell, mailed the 22d, for Bro. Grant, who is at the Camp Ground. Mrs. G. has permitted us to take a copy of it, and as the sad intelligence it contains will be of interest to so many, we give it to our readers. We have no heart for remarks, but trust it may please God to spare our dear brother's life. We write this on Saturday, 24th; if other intelligence reaches us before we go to press on Monday, we will add it to this.

DEAR BRO. GRANT:—I just pencil you a few lines to inform you of our present affliction, and that my husband will not be at the Camp meeting. Hemorrhage of the lungs has reduced him to the gates of death. He has had four severe bleeding turns since yesterday. We do not know now whether it is permanently stopped or not. He has not spoken aloud for twenty-four hours. It is dreadful to stand and see the blood pour out of his mouth. *Do pray for us*. I wish you were here. His mind is in a heavenly state. We keep ice on his chest, and watch every breath. My hand trembles and my heart is full. O, pray, pray for me. L. S. HOWELL.

☞ It was expected that Bro. D. T. Taylor would spend the 25th with the Hartford Church. We presume he did so, and that he will be at the Wilbraham meeting. At the time of going to press we have no later intelligence concerning Bro. Howell, which makes us *hope* that he is recovering.

ERRATUM.—"Dark Ages and Meteoric Showers"—the title of an article in the Crisis of Aug. 7th—should read "Dark Days and Meteoric Showers." The fault of the mistake was ours.

APPOINTMENTS.—As we go to press on Monday, this week, notices and appointments reaching us on Tuesday morning cannot be inserted in the present number.

THE SECOND DEATH.—One of our Connecticut subscribers desires us to ask Bro. J. T. Curry to give "an explication of the phrase *second death*, etc."

☞ We spent Sunday the 25th very pleasantly with the Church in Salem.

Not the Same Person.

Bro. S. G. Clark, in a recent letter, says: "I would be glad to know if you are the same brother that I used to know in Syracuse and Lodi, N. Y." I answer—I am *not* "the same brother," and never lived in either of those places. The individual whom you have in your recollection is JONAS WENDELL, who lives in Edinborough, Pa. This explanation will correct an erroneous impression of Bro. John G. Hook, and possibly of some others to whom I am personally unknown. EDITOR.

Book Notices.

"What will become of the wicked? A Review of J. M. Cramp, D. D. By J. Lenfest, Cornwallis, N. S. 1861." This is an interesting tract of 24 pages, which does excellent execution upon the "address" of Dr. Cramp which was published at the request of "The King's County Baptist Ministerial Conference." We hope it may be widely scattered and do its share of the work of enlightening the world concerning man's nature and destiny as taught in the Bible. If Bro. Lenfest had made himself known to us when he was in our office, we should have been happy to have made his acquaintance and to have told him in person how much pleased we are with his tract. We thank him for advertising our paper and many of the books and tracts on sale at this office, on one page of his cover. We observe that he has omitted an "l" at the end of our name.

"A Tract for the Times. What is truth? or Divine Instruction to the Inquirer after Truth. By Thomas G. Newman, Seneca Falls, N. Y. 1861." *All Scripture*, and must be accepted as orthodox by all who believe the Bible. "Our object," says the author, "is not to undermine or destroy any of the Theological doctrines of the present day, but only to present the truths of inspiration in the plain and positive teachings of God's word; allowing the mistaken notions of men to fall Dragon-like before its powerful influences, and be crushed beneath the weight of its positive testimony."

"Anti-Tobacco Journal. Vol. I, No. 10. August and September, 1861." This excellent periodical is published by George Trask, Fitchburg, Mass., and the number before us is replete with useful matter. We bid Bro. Trask God-speed in his labor of love. In our inmost soul we have always abominated the use of "the weed" in all its forms as *useless, filthy, unhealthy* and *expensive*. We are settled in the belief that ninety-nine out of every hundred tobacco consumers know very well that the habit is an injurious one. How such persons can keep on good terms with their own consciences we do not understand. "If any man defile the temple of God, him will God destroy." If *we* used tobacco, we should think that text meant *us*, unless the habit had perverted our moral sense so much that we were "past feeling" on the subject. If you want to aid in putting down "the most popular sin under heaven," send for Bro. Trask's publications and scatter them among the sinners who need them. Each copy of the Journal can be divided and turned into a dozen or more Tracts, "short, spicy and readable." Published quarterly. Price $1 a year, postage paid.

"The Wise Shall Understand."

There are two thoughts suggested to the mind in the declaration of the prophet, "The wise shall understand," namely, who are the wise? and, what are they to understand? As to the characters referred to, we may remark, that the wisdom for which they are distinguished is not of an earthly character, but it is that which results from obedience to God. In this case it is true, as always, that "the fear of the Lord is the beginning of wisdom," and that to conform to the commands would, in the present, as in the case of the Israelites anciently, be wisdom and understanding. "Behold," says Moses, "I have taught you statutes, and judgments, even as the Lord my God commanded me, that ye should do in the land whither ye go to possess it. Keep therefore and do them, for this is your *wisdom* and your *understanding* in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is *a wise* and *understanding people*." Who can fail to see the true sense in which the terms *wise* and *wisdom* are to be understood? The wise are the ones who are "purified, made white, and tried." It is this purifying process that fits them for the position which they are required to occupy. It is in their case as in the one referred to by the wise man, "Whoso keepeth the commandment shall feel no evil thing; and a wise man's heart discerneth both time and judgment." The favor of God attends the spirit of faithfulness wherever found, and hence Amos, "Surely the Lord God will do nothing, but he revealeth His secret unto His servants the prophets." This principle was clearly discovered in the case of Noah and the antediluvians. Noah was a righteous man and God favored him with that knowledge that proved his salvation; while of the wicked of that time it is said, "They knew not until the flood came and took them all away." Noah knew because he was wise; they were destitute of this moral fitness, and being so, were not prepared to see and embrace the light which proved salvation in the case of the patriarch and his family. To be wise, therefore, is to have that moral fitness which results from a conformity to the truth—"such shall understand."

What shall the "wise understand?" To say that the wise will understand the nature of the event to transpire at the end, is claiming nothing more for them than can be claimed for the wicked. Who does not know that there are now and always have been scores of wicked men who understand the great doctrines of the Bible? So that to affirm that the particular thing to be known or understood is the event that is to transpire, is, as above stated, claiming nothing more for the wise than the wicked can boast of.

Is it not evident that that which the wise are to understand is just what, at the time the angel was conversing with Daniel, constituted the subject of inquiry? The question had been asked, "How long to the end of these wonders"? The prophet says he heard, but he understood not; hence the question, "What shall be the end of these things?" Now, as to the first question, there can be no doubt of its import. "How long to the end" can mean but one thing; it refers to the precise length of time that was to elapse between a given point and the conclusion of a series of events. But as to the second question, namely, "*What* shall be the end of these things?" is not so clear, when we consider that an answer to the "When shall these things be" comprises the declaration, "It shall be for a time, times and a half," and also, the period during which the scattering of the power of the holy people is to be accomplished. In other words, the whole length of time which is to elapse from a given point to the resurrection is comprised within the time, times and a half and the period during which the scattering process is going on.

Daniel heard this question answered, but did not understand it. He without any question comprehended the period signified by the "time, times and a half," and also the event to transpire when the power of the holy people should be accomplished; but the length of time beyond "the time, times and a half," during which this scattering process would be going on, or the time it would require to accomplish it, was what he did not understand; hence the question, "*What* shall be the end of these things"? The "*what*" refers both to the *duration* and *nature* of the scattering, or to *what* shall transpire after the "time, times and a half" are finished, and also, the definite period, or length of time, during which this *strange* work is going on. The apostle Peter declares, that the prophets searched to know the "*time*" and the "*manner of time*." By the phrase "time," is undoubtedly meant the "*when* these things shall be." This was the opinion of Grotius, Doddridge, Bloomfield, Benson, Whitby, and others; but, in the phrase "*manner of time*," must be meant just what Daniel means by the question, "*What* shall be the end," etc. The prophet wanted to know the *when* and the *what*, and hence Peter says, "Searching what (time) or what *manner* of *time*." On this last phrase Dr. Barnes says, "This phrase, in Greek, would properly relate, not to the exact time *when* these things would occur, but to the *character* or *condition* of the age when they would take place. * * * Perhaps, however, the inquiry in their minds pertained to the time *when* the predictions would be fulfilled, as well as to the condition of the world when the event takes place."

Now that we are right in supposing that the prophet had in his eye both the *natnre* and *time* of the event or events to transpire, after the "time, times and a half," is evident from the instruction that follows. *First*, he speaks of the moral condition of mankind—the wicked, as being very wicked; and the opposite class, as being "purified, made white, and tried"; and without doubt, we have in this purifying process, in this "tried" condition and its causes, just what is referred to previously, namely, "The scattering of the power of the holy people." He had already been apprized of the fact that, at the time of the end, "many should run to and fro, and knowledge should be increased"; hence this running to and fro, the purifying and trying of many, and the wicked (servant) doing wickedly, mark, in a particular manner, the time of the end—the last of the last days. *Second*. On the question of the *time*, the angel imparts two additional distinct thoughts, namely, he states when the period, first named, is to commence, namely, "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days"; and then he gives the *exact time* required to accomplish the scattering of the power of the holy people, namely, the excess of the 1335 days over the 1290 days, a peri-

od of forty-five days, or years, in length. Hence to understand, in the sense of the declaration of the angel, involves a *knowledge of the time* as well as of the events; and whether it be understood at present is not the question. Men may disbelieve, commit blunders, make mistakes, set the time at the waxing and waning of every moon, be disappointed a score of times, get mad, call it a humbug, deny that it has any reference to the time of the Savior's coming, regret their mistakes, preach against Millerism, tell what fools Adventists are, or have been, and yet the word remains, like God himself, ever and unchanged. It reads the same and means the same, and will receive a complete fulfillment. He who cannot lie declares, "the wise"—those who are purified, made white and tried—"shall understand." Even so let it be.

F. H. B.

The New Earth.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

What glory clusters around this promise! How much real satisfaction there is in its contemplation! New heavens and new earth! What music there is in these words! How cheering to the way-worn, toiling pilgrim, who is striving for the city of God! Only think, not only new heavens, but, what is more glorious, a new earth filled with righteousness! Death will be vanquished, and his long reign broken up; the curse will be entirely gone, gone forever. The promise cannot fail, "As truly as I live, saith the Lord, all the earth shall be filled with the glory of the Lord." "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Thanks to the Lord God, it is impossible for him to fail in fulfilling this word of promise; the word that has gone forth out of his mouth "shall not return" unto him void; it shall accomplish that which he please, and shall prosper in the thing whereunto he sent it.

The Seraphim cried in the hearing of the prophet, "Holy, holy, holy is the Lord of Hosts—*the whole earth is full of His glory*." This never has been, but it will be. His will will be done on earth as it is done in heaven. Holiness shall reign, peace shall wave her sceptre, the banner of love shall proclaim victory—everlasting and eternal victory. The hill-tops of paradise, and the fair fields of Beulah shall be baptized in the sunlight of heaven, while the sparkling waters of life shall again flow through Eden restored. And this to be enjoyed by his people, for "the upright shall dwell in the land, and the perfect shall remain in it. There will be no more death"; and this is the very reason why the "perfect shall remain in it." They shall neither fall by disease nor the sword. "Violence shall no more be heard in the land, wasting nor destruction within thy borders." This certainly will be a new order of things, no violence nor death; the curse with all its concomitants shall be removed; then the tabernacle of God will be with men, and "He will dwell with them, and they shall be his people." God himself shall dwell with them and be their God, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away." They dwell before his throne and "serve him day and night in his temple." "They shall hunger no more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters: and God shall wipe away all tears from their eyes."

The change is not to be or consist in simply making the earth new; this would amount to but little if man was to remain in sin, and death was to reign; but the creature must be changed, the mind renewed, the heart made new, the man converted, so that the will of God will become the rule of his life, to do it his meat and drink. The earth being regenerated, and man so changed in mind and body as to be adapted to it—to its glorified condition, all things then indeed will be new. Then the heavenly harps will sing, "Worthy the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing," while resounding praise shall echo back, "The Lord God omnipotent reigneth" forever and forevermore. Amen.

F. H. B.

NEW TRACT.—By H. V. Reed, entitled, "Sprinkling not Baptism."

This is a tract of sixteen pages. It abounds with quotations from, and references to, classical authors, lexicographers and modern writers. The writer has, we think, very clearly shown—1st. That the Greek word, which, in our translation, is rendered baptize, affords not the least support for sprinkling. 2. That the mode of baptism practised by the apostles and disciples was immersion. 3. That there is nothing in the New Testament to authorise infant sprinkling.

F. H. B.

NEW PAMPHLET.—A Discussion of the immortality of the Soul and the Destruction of the Wicked, between Eld. William Sheldon and Theodore Brooks.

This is a work containing 134 pages, and is very interesting. The men are men of ability, and both sides of these questions are clearly presented. Both of the disputants show a familiarity with the subject. Upon reading this pamphlet, one can but impressed with the fact that Mr. B. has an aptness to talk, while S. shows an aptness to teach.

F. H. B.

Calamities.

For the Crisis.

"Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

Calamities have ever formed a part of the inheritance belonging to human beings since the world began. Our first parents, while walking in the sunshine of their paradise home, scarcely dreamed of the sad reverse of fortune that awaited them; but suddenly in one day there fell upon them, because of their disobedience, the first calamity ever known to them in all their life time of bliss before. They were driven from the sacred retreat of their eden bower, and bidden to earn their bread in the sweat of their brow, while sorrows upon every hand should be multiplied unto them, until they should return to the dust from whence they were taken. And ever since that eventful period one continued succession of calamities has rested upon their doomed posterity, without any way of escape, save in the promise of a merciful God, that the "seed of the woman should bruise the serpent's head." From that glad moment hope sprung up in the stricken heart, and in every age of the world, under all and every circumstance of life, the tried and troubled sons and daughters of earth, trusting in God for deliverance, have been enabled to adopt the language of the Psalmist, "Yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast."

As individuals, and as a nation of people, we have passed through sore tribulation, long and continued conflict, to purchase the heaven sent boon of liberty we now enjoy. The blood of our forefather's freely flowed that we, their children, might receive from their hand the sacred gift, and impart to others as freely as we had received it. But, instead of doing this at all times, we have become great in our own eyes, and "concerning oppression we have spoken loftily;" yea, in the language of the prophet, "they are waxen fat, they shine, yea, they overpass the deeds of the wicked, they judge not the cause, the cause of the fatherless, yet they prosper, and the right of the needy do they not judge." "Shall I not visit for these things? saith the Lord, shall not my soul be avenged on such a nation as this?" When God speaks we should listen. All the offences of which the prophet complains are in our midst as a people, and clinging to our skirts are the wrongs of four millions of helpless men, women and children; and because of this, one of the greatest calamities that has ever befallen us since we became a nation has burst upon us—has desolated our homes, driven consternation to every face, and threatens to drench our land with blood. And again, in view of our abused mercies, we have only to ask ourselves the question, in the language of the prophet, "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way, and now thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil and bitter thing that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts. Then let us turn from the error of our ways, and rend our heart and not our garments." Let us pray for our enemies, who would in their blindness seek to destroy themselves and us; let us not wantonly seek their blood, but their repentance toward God, and their reconciliation to man. Let us be patient in our tribulations and Christ-like in our spirit, leaving the issue of our troubles in the hands of Him who hath said he executeth righteousness and judgment for all who are opprest. Thus the christian may ever find a hiding place in the yea and amen promises of the blessed Lord Jesus; and, while those who are destitute of this precious shelter are tossed to and fro upon the billows of doubt and uncertainty, the christian may comply with the invitation, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as is were for a moment, until the indignation be overpast. "And then when we have sufficiently endured the chastisements of the Lord, we shall come forth as gold tried and purified, and better enabled to appreciate our blessings as a people—"to love mercy, deal justly, and walk humbly with our God."

Neal's Creek, Ind. M. A. T.

Contentment.

For the Crisis.

Contentment embraces in itself all the blessed fruits of the Spirit. Those who possess it are blest with the following fruits: They have love to the nature, commands and ways of God; the love of christian fellowship to all who give evidence of their adoption into the family of God; and the love of pity to all men, their greatest enemies not excepted. They have a holy and solid joy wrought in them by the Holy Ghost, by which they rejoice in the past and present goodness of God, and in the hope of greater favors. They have peace of conscience by the pardon of all sin; peace with God by having the enmity of their heart slain, and by being reconciled to God through the Son of his love; peace toward the people of God, and, as much as in them lies, live peaceably with all men. They are long suffering under all afflictions and injuries; though provoked to anger and revenge, yet patient and forgiving. They are not fierce and voracious, like the devouring lion and merciless tiger; but gentle and mild, like the unoffending lamb or the innocent dove. They have good tempers of heart—good words, actions, and motives of action. They have a living, operative faith in God and his word. They are meek, not rough in temper, and proud, but soft, calm and humble. They are temperate in eating, drinking, sleeping and dressing. Gal. 5: 22, 23. They are blest with a hope full of immortality, which gives great consolation, and enables them to rejoice in God, with joy unspeakable and full of glory. And if they enjoy contentment in that degree which the gospel makes to be their privilege, they see the hand of God in all things, and are resigned and cheerful under all his dispensations. Obedience is their delight; the use of all the means of grace becomes profitable and delightful. None is more so than the one of holding a familiar converse with God in prayer. They discover such a beauty in the divine character and conduct, in the plan of salvation, and in the commands and promises of God, that their souls are often overwhelmed and lost in praise. They clearly see that sickness and health, life and death, are always best when God sends them. Willing that God should hold the reins of government, they rest themselves in the arms of his wise and gracious providence, with a comfortable assurance that all things shall work together for their good.

These views, together with the love of God shed abroad in the heart, constitute the earnest of an inheritance, incorruptible, undefiled, and that fadeth not away. In short, the contented enjoy all the blessings of the new covenant, or they are pressing on to the enjoyment of them, as far as they are promised in this life, and are happy as far as happiness consists with a state of trial. And when Jesus comes to put a period to their warfare, they are so far from being overwhelmed with fear, that they can cry aloud, "this is our God; we have been waiting for him, and he will receive us, and we shall live with him forever and ever!" C. DIGGETT.

Bangor, Me., Aug. 17, 1861.

False Illustration.

For the Crisis.

A preacher of universal salvation thus, in substance, illustrated the position of God and the sinner. A son has left his father's house, and is wandering far from home. His father seeks his return, and for this purpose sends a messenger to plead with him, and to offer him joy, peace, and plenty. The messenger, instead of following his directions, threatens the son with the wrath and implacable vengeance of the father unless he returns. In this illustration the course the messenger took was supposed to be the course of the Orthodox clergy, and the true message which he should have preached was the course of the Universalists.

I consider this illustration to be a false one, because it is one-sided and incomplete. The disposition of man is not represented, neither is his danger alluded to. It is as though an alienation between God and man was all the trouble that existed, and God's only purpose was to bring about a reconciliation.

Let us examine the points of the illustration. A son has left home. Is that all? We might suppose that he left of his own choice against his father's will. Is *this* all? Does not the son think himself better off where he is than at home? Does he not *hate* his father? And, above all, is he not in *great danger*, of which *he is not aware*? Yes, all this is true, and should have been mentioned in the illustration, and whatsoever the father would do to cause him to be willing to return, must recognize all these facts, or fail to accomplish its purpose. God has recognized *all* these in man, and has planned and revealed in accordance with the whole. He has sent forth his messengers to lay before rebellious man the whole matter. He has not told them to preach peace and love alone. This would have but little effect on the hardened sinner, who loves his own way best, and is careless of the future. In connection with the peace which God offers, must be preached "there is no peace, saith my God, to the wicked." In connection with the love of God must be preached that this love was manifested that "whosoever believeth in him might not perish, but have everlasting life."

God has decreed certain things which shall come to pass though heaven and earth pass away. Among the things decreed are the facts that the wicked are reserved unto the day of judgment to be punished, and that then they shall be punished with everlasting destruction. That the day for this has been appointed, and that there is no name given under heaven among men whereby they may be saved but the name of Jesus, and "he that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God abideth on him."

God warns man of "things not seen as yet," and urges him to accept salvation which his own love has wrought out in his behalf, that he may not perish with things temporal. The things not seen are the scenes of the "day of judgment and perdition of ungodly men." God decrees this day—the Universalist says it shall never come. Reader, which do you believe?

Honeoye, N. Y. FRANK BURR.

Obituary Notice.

Died, in Springville, July 9th, 1861, Sister ADALINE CALE, in the thirtieth year of her age.

Sister Cale was converted under the labors of the writer, in the winter of 1860, and baptized by him in the month of February. She immediately united with the Springville church, since which time she has been a faithful follower of Christ. She was prompt in her attendance at meetings, and loved to listen to an unadulterated gospel. She remembered the prayer meetings, for there her soul was often refreshed. She was not sparing in her efforts to support the gospel. Her influence was on the side of unpopular truth. She was a strong believer in immortality only through Christ at the resurrection. In her last hours she evinced a readiness, and expressed a willingness, to sleep in Jesus.

It was Sister Cale's dying request that the writer should preach her funeral sermon. Being absent at the time of her death, I preached the discourse a month afterwards, from the following words: "I will redeem them from the power of the grave: I will deliver them from death." She leaves a husband, father, mother, brothers and sisters to weep over her. May the Lord support Bro. Cale. He has lost a faithful companion, the church a worthy member, and the community a respected neighbor. Sister Cale sleeps, to be awakened by the voice of the Son of God, to die no more. She will soon be gathered with the Master's jewels.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

W. SHELDON.

Married.

In New Bedford, August 25th, by Francis H Berick, Mr. LORENZO LITTLEFIELD to Miss LIZZIE ANN ELY.

Correspondence.

From Bro. I. K. Lombard.

You suggested in your kind note, some time ago, that my name had better be published as the author of the "Coming Struggle." My reason for withholding my name was, principally, that I thought the article would be more likely to pass for what it is worth without, than with a known signature. As brethren have had time, now, to weigh the matter, and draw their own conclusions, I am willing that you should use my name according to your own inclination, to publish or not.

I was sorry to find a notice in the Crisis reminding us that a "truce" of several months was thought best on the war question. I would not think it best to publish everything received, be it much or little; but it strikes me that a judicious selection could be made sufficient to supply two or three columns each week. This, I think, would be acceptable to all parties.

I would like to inquire through the Crisis, whether some reader of the same has not Sanders' Reader, Third or Fourth, in which is found a representation of the "spirit land" under the dream of an Indian, and accredited to Knickerbocker? If so, will they please forward it to the Crisis for publication? It is the best representation of the "spirit land" as commonly held, that I have seen, and yet, a burlesque on common sense.

Aug. 15, 1861.

From Bro. W. Sheldon.

BRO. WENDELL:—Our grove meeting near Ironton was attended by Elders G. W. Barnes and G. W. Turner, who assisted in preaching the word. Sunday was a rainy day. This kept many at home. Three were intending to be baptized, but owing to the rain it was put off till another time. Have appointed another grove meeting near Baraboo, (on the old ground,) to commence on Sept. 14th. At our last meeting there, I baptized three; since the meeting, Bro. Barnes has baptized three more; and now others are requesting baptism. May the work go on. Amen.

Springville, Wis., Aug, 13th, 1861.

"Put away from thee a froward mouth, and perverse lips put far from thee."

"The way of the wicked is as darkness: they know not at what they stumble."

"Enter not into the path of the wicked, and go not in the way of evil men."

"Better is a dry morsel, and quietness therewith, than an house full of sacrifices and strife."

Notices, &c.

Notice.

The Lord willing, I will be at the Wilbraham Camp Meeting. Collinsville, Wednesday, Sept. 4th Newfield, Sunday, Sept. 8th. Sandisfield Camp Meeting. At intermediate dates I would like to call on brethren in Springfield, Hartford, Pleasant Valley, Bakerville and Winsted. I shall have with me books from the "Millennial Harbinger" office, also its subscription list, on which I will receive payments due, and solicit new subscribers.

Honeoye, N. Y. FRANK BURR.

To Western Friends.

I have received from Bro. Hastings another lot of tracts, supplied from the "Tract Fund." Brethren or sisters wishing packages of them, must enclose enough money or stamps to pay the postage on them. Hope soon to receive many orders, that the tracts may be scattered and doing their work. Also, tracts and books on hand for sale. Orders accompanied with the cash will be attended to immediately. All orders must be directed to me at Moline, Illinois. N. BRANCH, Jr.

Grove Meeting.

The brethren in this place who are looking for the return of their Lord have concluded to hold a grove meeting, commencing Sept. 16th, to continue through the week, over the following Lord's day, and as much longer as the Lord will. The meeting is about thirty-four miles north of New York city, five miles east of Sing Sing, and three-fourths of a mile west of Pleasantville Depot. Bro. H. Pratt and others are expected to be present and preach the word. All who love the appearing of our dear Lord we cheerfully invite to come and labor with us. Come, dear brethren, here is a new field to labor in.

For the brethren, WM. H. WILD.

Notice.

The Lord will, there will be a Grove Meeting in Amherst, Maine, on the farm of Frances Foster, in a beautiful grove, on the bank of Union River, commencing Thursday, Sept. 12th. Brn. John Billings, Israel Damon and D. A. Jones are expected to be present to preach the word of Life; also Bro. James Hemenway is invited to be present (James, will you come?) Also a cordial invitation is extended to all the ministering brethren, as this is a new field, and many have become interested and are anxious to have a Grove Meeting, and want to hear more concerning the gospel hope. We hope that the brethren and sisters will come, for doubtless there will be a large gathering. At this place there is a waking up and deep interest felt in all this region concerning the coming and kingdom of Jesus Christ. This meeting will commence Sept. 12th, and continue over the Lord's day. In behalf of the Church, L. WETHERBEE.

Campmeeting in Maine.

There will be a Campmeeting in Exeter, Me., near the old spot, by the Chamberlin meeting-house, commencing the first Monday in September next and continuing over the Sabbath. Brethren coming from the West by cars will stop at Newport, where there will be teams provided to convey them to the meeting. Those coming by water will come to Bangor, where they also will find teams in waiting. There will be a Boarding Tent on the ground to accommodate all who wish for board. We hope all who purpose to attend this meeting will be on the ground as early in the week as possible, and all who can will bring their tents and bedding as they will be very convenient for ourselves and for those who will not be able to bring them.

P. S. We shall meet the brethren on the steamboat wharf on the arrival of the first boat in the week, and if there are any who cannot come on that day, if they will inform us through the Crisis, or by private letter to D. E. Ireland, North Hermon, on what day they will be at Bangor, we will send a team for them. In behalf of the brethren,

DANIEL E. IRELAND,
HOLIS COLE, } Committee.
NELSON PATTEN,

Conference.

The Northern Illinois Conference of Adventists will be held in Shabbona, at Shabbona Grove, west side, near Bro. Norton's, commencing Sept 4th, at 7 o'clock, P. M., and continue over the following Sabbath. Bro. Chandler is expected with the New England mission tent. Provision will be made for those who cannot carry their provisions. All other preachers are invited to come. Come, dear brethren, in the name of the Lord, to labor for the salvation of men, for Jesus soon is coming. H. G. McCULLOCK, Secretary of Conference.

Tent Meeting.

If the Lord will, there will be a Grove Meeting on the old ground, at the south side of Peach Pond, in North Salem, N. Y., four miles south-east of Brewster's Station, on the Harlem R. R., commencing Wednesday, 2 o'clock, P. M., on the 4th day of September, and continuing over Sunday. Friends are invited to come, with tents and provisions. H. L. Hastings and others are expected to be present and preach the gospel of the kingdom of God. HACHALIAH BAILEY.

Camp Meeting.

A Camp Meeting will be held in the town of Sandisfield, eleven miles from Winsted depot, on the daily stage route from Winsted to Barrington, commencing Sept. 9th and continuing over the following Lord's day. Railroad fare from Hartford to Winsted $1.25, stage fare from Winsted to the camp ground 40 cents. Bro. H. L. Hastings is expected at this meeting, and others who are competent to meet the expectations of the people at such a meeting. We should be glad to extend a general invitation to the preaching brethren, with the assurance that they would be remunerated. We will say that the preachers who make the sacrifice to come, shall be provided for while here. Board for man and beast will be provided on reasonable terms. We hope to see all the brethren from the Farmington and Naugatuck valleys here, with their tents, to enjoy a feast in a dry and beautiful grove.

A. D. SMITH,
HENRY SAGE,
ALONZO WATERMAN,
ABNER WEBSTER.
WM. A. FENN, in behalf of the Committee.

Camp Meeting.

The Lord willing, there will be a Camp Meeting in the town of Dover, N. Y., about three miles from South Dover Station, Harlem R. R., three and one half miles from South Kent Station, Housatonic R. R., Conn., and one and a half miles west of Bull's Bridge, Housatonic River, to commence Sept. 10th, 1861, and held over the following Sunday. As this is a new field, and many have become interested, and are anxious to have a Camp Meeting, and want to hear more concerning the gospel hope, we hope that the preaching brethren will come filled with the Spirit of the gospel, and labor for the good of those that may come to this meeting. Brethren and sisters, also, come to labor, come with tents, and bedding and provisions as far as convenient. Arrangements will be made to keep horses, and also provide for those that cannot bring their own provisions.

All preaching brethren who may feel sent by the Lord to this meeting, we heartily invite to come.

STEPHEN B. MUNN,
GEORGE L. TEEPLE,
CHARLES GARDINER, } Committee.
HIRAM OLIVET,

The Maine Annual Advent Conference.

The next session of this Conference will be held in Yarmouth, (in the Institute occupied by the Advent Church) Wednesday, Sept. 11th, at 2 o'clock, P. M., and continue over the following Sunday. The brethren there intend to make ample provision for all the friends who attend. Those who come by cars, if on the Kennebec and Portland R. R., will leave the cars at Yarmouth Junction, about half a mile from the meeting. Those coming on the Waterville, Farmington, or Grand Trunk R. R., will leave at Yarmouth Station, a few rods from the meeting. Those coming from the Penobscot can take the boat to Portland, then the Grand R. R., eleven miles to Yarmouth. Call on George W. Harvey, George Humphrey, and R. R. York. It will be a good place for another friendly greeting of the pilgrims in this time of trouble. It may be the last. We hope to see all the Advent ministers of Maine who can work and worship in harmony and union, and as many other such brethren and sisters as can well attend.

H. B. SEVEY, President.
I. C. WELLCOME, Secretary.

Richmond, Me., Aug. 1st, '61.

Michigan Grove and Campmeeting.

The Lord willing, there will be a Grove and Campmeeting in the town of Holly, Oakland County, Michigan, to commence Sept. 4th, 1861, and continue over Lord's day, and longer if thought proper. The meeting is to be held on the farm of Bro Hiram Austin, five miles north and east of Holly Depot, situated on the Detroit and Milwaukie, R. R., and about one and a half miles east of the plank road leading from Holly to the city of Flint. And now, my dear brethren and sisters throughout the State of Michigan, I wish to give you all a short, but warm and earnest invitation to come to this gathering of the saints. As this is the first meeting of the kind ever held in the State, we do hope and pray most fervently that all brethren and sisters who can possibly arrange their domestic affairs, will come with tents and provisions to the encampment, and spend a week with each other in a warm-hearted love feast. The times call for such an assemblage. The signs in the natural, moral and political world are agitating multitudes, and they are inquiring, "What things are coming on the earth?" The times are most eventful. Our blessed Savior is soon coming on the earth, and now is a good time, my brethren, to work for God, for one another and for perishing humanity around us. Come, then, to this meeting; come with warm hearts; come filled with and praying in the Holy Ghost; come with a zeal worthy of the hope you cherish; come with Jesus stamped upon your affections; come abundantly prepared to take care of yourselves and others. Come from Grand Blanc, Flint, Saginaw, Flushing, Davison, Richfield, Tyrone, Pleasant Valley, Ypsilanti, Nankin, Grand Rapids, Detroit. Come from all over the State. This is not a sectional meeting because of peculiar views, but it embraces all that love the Lord's appearing and want to be saved when Jesus appears. Come, one and all, to glorify God, and come so as to be on the ground at the commencement of the meeting; do not fail in this. Let our noble and enterprising Sisters take hold of this cause and we are sure of success, by the blessing of God. Brethren Wolverton, Anable, Jerome, Roberts, Skinner, Doty, Richards, Adams, Austin, Servis, and the church generally through that section, are alive for such a gathering.

We hope to see as many of our preaching brethren from the different parts of the State as can come, and this invitation does not exclude any out of the State. We hope that if any of the servants of Christ in other States, or coming from the east about that time, will arrange to attend this meeting

In behalf of the church,
A. N. SEYMOUR.

Notice.

The next Rhode Island Quarterly Conference will meet at Rocky Brook, R. I., the last Wednesday in September. An invitation has been extended to the Conference from Exeter, and Lafayette and Rocky Brook churches. According to my instructions from the Conference, I have located it at Rocky Brook. M. R. PHETTEPLACE, Clerk.

Appointments.

We would say to our preaching Brn. that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon, otherwise they will not be in season to be inserted till the week following.

Manchester, N. H. .... Sunday, Sept. 1.
West Deerfield .... Sept. 6th, 2 o'clock, P. M.
Sunday, Sept. 8th, where Bro. Emerson may appoint.
J. G. SMITH.

Holden, Me. .... Sept. 4.
Burlington, Me., (where Bro. S. C. Page may appoint) .... Sept. 15.
Will the friends be there from Lincoln and arrange for meetings in their vicinty?
D. A. JONES.

Abington, (Bro. Huntington's charge) .... Sept. 1.
JOSEPH D. BROWN.

Jamaica, (Rawsonville, Vt.,) Sunday, Sept. 1st and stop till the 4th.
Hebron, N. Y., Sept. 5th and stop over Sunday.
Addison, Vt. .... Sept. 9th, at 7 o'clock, P. M.
Chateaugay, N. Y., Sept. 10th and stop over Sunday.
R. V. LYON.

Lovely Street, Ct. .... Aug. 25.
Wrightville .... Sunday, Sept. 8.
C. GOODRICH.

Bristol .... Sunday, Sept. 1.
LEWIS GUN.

Massena, N. Y. .... Sundays, Sept. 8th and 15th.
M. BATCHELOR.

Campton, N. H. .... Sept 1.
Sandwich (Wm. Shaw's School-house) .... Sept. 2.
L. C. GLAZIER.

Roxbury, Ct., (where Bro. Buckingham may appoint. .... Aug. 25.
South Dover, N. Y. (at Bro. Olivit's) .... Aug. 30.
Pawling, N. Y. .... Sept. 1.
Brewster Station. .... Sept. 3.
T. S. CANFIELD.

Nottingham, N. H. .... Aug. 23d, 24th and 25th.
Lee, N. H. .... Aug. 30th, 31st and Sept. 1.
Monday, Sept. 2d, take boat for Bangor and Exeter Campmeeting, Me. L. BOUTELL.

Hartford, Ct. .... Sept. 8th.
Will further arrange with brethren who have requested my labors in Connecticut, at the Camp Meeting. P. B. MORGAN.

East Otis. .... Aug. 25.
Chester Factories .... Aug. 27 and 28.
Dalton .... Sept. 1.
Wells Forge .... Sept. 8.
J. K. BELLOWS.

Danbury .... Sept. 1.
Tuftonborough .... Sept. 8.
Holderness, (Tabernacle) .... Sept. 15.
Barnstead, (Clark M. H.) .... Aug. 22.
T. W. PIPER.

Business Matters.

To Correspondents.

S. G. Clark: You are entitled to as many copies of Hudson's Tract as you have paid for. Where shall we send them? We ask because you have left Wales, Ill.

Cash Receipts.

B E Thompson, extra, 24 cts; J Howard 307, 36 cts; Mrs. E A W Lake 299, 63 cts; Mrs. H Dunning 375, $3.00; C. N. Fisk 321,—50 cts.

D F Corey, H Haynes, R Matterson, T Inman, J Bochard, A K Miller, W Taft, J L Himes, W Davis, G Winslow, are to 334,—80 cts. each—$8.00.

L P Fox 286, P M Weaver 312, G L Makepeace 312, W F Collier 312, H B Gilbert 293, D D Haines 317, Eli Skinner 334, T Wigfall 309, J W Simmons 312, J H F Varney 325, Sarah Weston 312, Perley Curtis 282, R Robbins 338, Warren Moore 312, Jer. Small 334, J C Pease 286, D Bump 325,—$1.00 each.

L Bates 296, Geo. Sutton 376, C H Sutton 378, S Timberlake 338, D C Tourtelot 364, Wm. Lucas 364, T L Saltonstall 322, M H Irish 325, D W Perry 338, E T Hobbs 330,—$2.00 each.

Books and Tracts.

I K Lombard for H L Hastings $3.00, J Pinkham 6 cts, M H Irish 50 cts, Mrs. Dunning 7 cts, J Mc Cameron $1.00. [illegible]

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of Immortality through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $4.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single, 5 cts; $3.00 per hundred. Postage 1 cent.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

Reviewers Reviewed. Brief Replies to various Criticisms and other Arguments. 36 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single, postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 168 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 259 pp. 12mo. Price 50 cts. Postage 16 cts.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 60 cts; postage 10 cts.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent single; 75 cts. per hundred. Postage 1 ct.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cents. Postage 1 cent. $3.00 per 100.

Words of Warning. 3 cents single; postage 1 ct.; $1.50 per hundred.

The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 5 cts. Postage 1 cent. $2.00 per 100.

200 Stories for Children, comp. by T. M. Preble. An excellent collection of [illegible] ing incidents, well calculated to benefit the reader. Price 40 cents; postage 7 cents.

The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts.; postage 9 cts.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 3 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed: or Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 3 cents single; $2.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that woe and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. [illegible] 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I. The Harp, by Elder Himes; 200 Stories for Children; Sabbatic Delusion; Bible Hell; [illegible] Foster's Letter and Treatise on [illegible]

For the Crisis.

To the Watchmen.

BY VESTA N. CUDWORTH.

Earth has barren spots to gladden,
Waste not toil where all is fair;
Showers untimely serve to harden
Soil, where scorching sunbeams glare.

Plant and water—all are brothers—
Thou its harvest may not glean;
Thou hast gathered, too, where others
Sowed the precious seed, I ween.

Wait not for the plant to laud thee
Thou hast shielded from the storm;
It possesses latent beauty—
Buds and blossoms yet unborn.

Scatter blessings freely given—
Where most needed none can tell;
Drops profusely fall from heaven—
Some might linger just as well.

Should some brighter gifts and graces
Fall unto thy brother's share,
In more cultivated places
God will use him—never fear.

All have not the skill to finish—
God will not his gifts misplace;
Some must build and others garnish—
All are useful in their place.

Learn to trust, and wait and labor—
Never fold thy hands to sleep
While thou hast a suff'ring neighbor—
While there's one to toil and weep.

Then fleeting joys shall be inverted—
Tears be counted treasur'd gems;
Humble works of love converted
Into pearls and diadems.

For the Crisis.

"The Scripture cannot be Broken."

For many centuries man in his vain theorizing has put forth a mighty effort to break the Scriptures, by trying to make it *bend* to his spiritual theory, and thus making out that the Devil told the *truth* instead of God; and that system of teaching is yet in practice; and my heart sickens when I see those who profess to stand on the plain, *literal* word of God, that they have not yet, after many years' study, abandoned the *old* system. Christ does not remain on the throne of his Father until all his [illegible]mies are destroyed and the earth all made new. I will endeavor to give the word of the Lord for proof; and first permit me to quote from an *old translation*: 1 Cor. 15 : 22.—"For as by Adam all the human race was subjected to mortality, so by Christ Jesus shall all the pious dead be entitled to immortality. 23d verse. But every one in this restitution, in a regular gradation, is raised. Christ was the first that rose from death to immortality; the next will be the virtuous Christians, at his glorious advent. 24th verse. Subsequent to this will be the final desolation of the globe—which event will take place; but not till after he (Christ) hath surrendered up his kingdom to God, even the Supreme Father; not till after he (Christ) hath totally crushed and demolished every opposing civil power and secular sovereignty." This sound *ssensible* and in harmony with all the prophets, that Christ is coming to destroy his enemies, to *rule* in the midst of them. 25th verse.—"For he must retain his kingdom until he (Christ) hath brought all his adversaries prostrate at his feet." (Some believe all Christ's adversaries are put under his feet before he takes his kingdom; but my Bible teaches me a very different doctrine.) 26th verse. The last foe he (Christ) shall dethrone and annihilate is death. (Now allow the thousand years where God has placed it—then when is death destroyed?) 26th verse. For God hath subjected all things to his control; but when the Deity declares that he hath subjected all things under him, it is self-evident that he himself must be excepted, who primarily invested him with this sovereign authority. 28th verse. But when all things shall have become the subjects of his universal dominion, then shall the Son himself be subjected to HIM who originally vested him (Christ) with this universal authority—that the DEITY may be all in all."

The Apostle Paul teaches the same as the prophets have taught. Christ comes and gathers out of *his kingdom* all those that offend and do iniquity,—destroys all those who *corrupt* the earth. (Matt. 13: 41.) When any one can show me that the [illegible] *earth* is the kingdom that is to be [illegible] to the little flock when Christ comes, [illegible] may admit that the scriptures can be broken. The kingdom of God has its boundaries as distinctly marked out in the word of the Lord, as any man's farm is bounded off in his deed. And if any one wishes to know the boundaries of the kingdom, let them search the *record*, and be careful that they do not engage in removing the *land-marks* that God has placed himself. It is while the ten kingdoms are existing and in power, when the kingdom of God is set up, (Dan. 2 : 44); or when Jesus Christ receives his kingdom, (Dan. 7 : 13, 14; Rev. 19 : 11–19.) Now I ask if these scriptures teach, with any fair common sense understanding, that the *beast* is *destroyed* and all of Christ's enemies are put under his feet while he remains at the right hand of the Father? Does not the beast gather his army together, to make war against Christ and his army? (Rev. 19 : 19.)

Again, to me it is a gross error that the [illegible] up of the kingdom is before the [illegible] this age. For it is at the end of [illegible] that Christ receives his kingdom [illegible] one thousand years before the [illegible] 1 Cor. 15 : 25, 26,) and before he delivers up the kingdom to his Father. So it reads and so I believe. Notwithstanding, it may sound strange to some, and especially to those who place the thousand years reign of Christ, under the tyrannical reign of Papacy. And here I will give a few scripture quotations, to be harmonized with such a theory:—Psa. 72; 102 : 12–17; Isa. 2 : 2–5; 11 : 4–16; 60; 61 : 8–11; Jer. 23 : 6–26; Ezk. 36 : 21–36; Micah 4 : 1–8. I might continue on, page after page, in quoting scripture from the prophets, the apostles and Jesus Christ. If all Christ's foes are destroyed before he comes to receive his kingdom, and the kingdom is the whole earth, how and when will the Jews (certain ones) *see* Abraham, Isaac and Jacob in the kingdom, and they cast out? Where will be the *dominion*, if the whole earth is the kingdom? How can they be gathered from the east and the west, the north and the south, (the four points of compass,) if *all* the earth is the kingdom? If any wish to harmonize this, they can go to work, and when they get through with it, I will be ready to give them more. But remember it is dangerous work to add to or take from the word of the Lord. G. DILLABAUGH.

Seneca Falls, N. Y., Aug. 19, '61.

For the Crisis.

From Darkness to Light.

BRO. WENDELL:—Allow me to give, through the columns of the Crisis, a brief sketch of my late experience. Having lived all my life, until the few past months, in sin and rebellion against God and his laws, and running after all manner of wickedness, I became perfectly miserable. Having moved from Michigan into the western or prairie States some three years ago, and leaving behind home and friends that were near and dear to me, I could then meditate upon my past life. Being among strangers of course gave me many lonely hours to think upon past events. I asked myself the question, what have I yet done for the salvation of my soul? What will ever save me if I pursue this course until my allotted time of probation ends? The answer came in tones of thunder, that my life had been a perfect blank, and unless I sought the Lord with all my heart, that I should be forever lost, and that without remedy.

It so happened about this time that I received a letter from Bro. A. F. Servis, with many inquiries whether I was preparing for an entrance into Christ's everlasting kingdom. Accompanying this letter was a copy of the Crisis which contained one of Bro. H. L. Hastings' discourses, and many other matters, which had a great tendency to lead me to the Bible to see whether there could be any possible chance for me to secure an entrance into that kingdom or not. The more I read, the more satisfied I became that salvation was yet offered to me; yet my sins seemed so great that I had doubts in my mind whether they would be forgiven, even if I should comply with the requirements laid down in the Book of Life. But upon a continued search after truth I found that the blood of Jesus Christ cleanseth from all sin. Yet I like many others said, Go thy way for this time; when I have a more convenient season I will call for thee.

Thus time passed on until November last, when myself and companion resolved together to call upon the Lord; and, glory be to his name, he met us more than half way. Then our Bible seemed like the most glorious book that we ever read. We then sent one dollar for the Crisis, which has been a welcome messenger ever since. May God bless its authors, is our prayer. After making up our minds to forsake the old paths of sin and death, we found ourselves among strangers—indeed, none to say God speed you; no, but rather to discourage us. But thank God we had learned where to go in our lonely hours for consolation. Thus we went on our way rejoicing until Spring, but finding none of like precious faith in the vicinity where we then resided, and knowing that there was a church of Advent believers in the neighborhood that we had left in Michigan, and being anxious to hear one gospel sermon preached, if no more, we resolved to go back to the land of our childhood and unite ourselves with the little church there, that had been organized under the influence of Bro. and Sister Seymour and Bro. Servis. A few days thus passed, when my wife started for Michigan, I being detained some weeks on account of business. We then sent one dollar again for a copy of the Crisis to be sent to Goodrich, the place of her destination, because we thought that we could neither of us live without reading its contents. The more we read it, the more we love it, and the more we pray for its preaching to fill the whole earth as the waters cover the seas. But the anticipation of soon following my companion, and seeing my brethren that were there, cheered my soul while I remained in the west.

Time passed, and about the middle of June last found me here in my old native State. But as we are subject to disappointments in this world, I must acknowledge that I was on this occasion. I found the church in a state of coldness; many of the brethren had lost their first love, and were trying to feed upon the word without the Spirit; no meetings neither, had there [illegible] like. In the meantime Bro. Seymour happened our way, and preached the word from 2 Peter 1 : 16, 17. This revived us somewhat, and we appointed a prayer meeting once a week, which some of us still keep up, while others are starving upon the dead letter.

Brethren and sisters, in the name of Jesus, pray for us; for I fear that we are many of us farther from God to-day than the sects. O let us awake to righteousness, for the day of the Lord is at hand. Let us be up and out of the way of sinners. While other churches are looking at us upon all sides for an example, let us be faithful. Let me exhort you, in the name of my Master, to arise and trim your lamps, for the day is far spent; and while we are accused of not being a praying people, let us look about ourselves—let us live a holy and consecrated life; let us awake and put on the whole armor of Christ. O brethren, this world is nothing to me! I feel to thank and praise God's holy name that I have been brought to see the beauties of the great plan of salvation. Brethren, all is plain, good and glorious, where it was once dark and dismal. What a consolation to the poor pilgrim to know that he has a sure covert from the coming storm; and while God is about to pour out his judgments upon this wicked world, let us not sleep. Although the clouds of thick darkness are hovering over us, let us look beyond with an eye of faith to that land of rest which will soon heave in sight with all its glories. Then, if faithful, we shall see Jesus, and be able to exclaim with joy, This is our God, we have waited for him, and he will save us.

My heart is pained when I look around this neighborhood and ask my God who will be saved. Are there ten righteous souls here? I fear not. Taking warning from what we see around us, let us get rid of this drowsy spell that has overtaken us. Let us trim our lamps anew, for "He will come and will not tarry." Brethren, we are but an infant church here, and other churches are watching for our good works. Now is the time to convince them that we have Christ in us the hope of glory. I rejoice that God has been willing to accept of my offering at this late hour, and I feel to say, glory to God, when I realize that I am an heir to that inheritance that fadeth not away. Remember me at the altar of prayer, that my faith fail not, and that I may meet you in the everlasting Kingdom. L. ROBERTS.

Grand Blanc, Mich., Aug. 17, '61.

For the Crisis.

Bro. Alling on the Conference.

The readers of the Crisis will recollect that in the number of the 7th instant there appeared a communication from Bro. Southwick, calling upon me, as Corresponding Secretary of our Ohio Conference, for some speedy action in favor of another annual convocation, also urging the necessity of such a meeting. As the members of the committee are much scattered, and a considerable time would be consumed in conferring with each one separately and arranging matters, I have concluded to adopt the following plan, viz.: to recommend each member of the committee to confer with the churches in his vicinity; and to churches where there is no resident committee, to take up the subject, and take such action as to time and place for holding said conference as they may think proper, and communicate the result to me as soon as possible, upon the receipt of which information the committee will be prepared to act. By this mode it is hoped that unanimity and concert of action will be secured. If no invitations are sent in, I see not how the committee can act. Now, whatever is done, brethren, must be done quickly. So don't delay.

It is most manifest to all who are in any wise acquainted with the state of the cause in which we are engaged, that prompt and efficient action is necessary on the part of every lover of the truth of the speedy return of our long absent Lord, in order to preserve alive the lingering graces and drooping faith of the church, amidst the perils and dangers through which we are now passing. That a good old-fashioned christian conference would aid in some degree I readily admit, but as comparatively few would be able to attend such a meeting, I am led to fear this would fall short of our necessities. An increased faith and increased effort are what is needed on the part of every individual member, in order to outride the tornado of evil that has burst upon us. The question is an important one as to how these desirable ends can be attained. As an incident has occurred very recently with me which has thrown some light upon the subject to my mind, I take the liberty of narrating it for the consideration of the brethren.

As I was passing to my usual place of business I met an aged brother, who, with his wife, keep the seventh-day Sabbath, as the best light they enjoy upon the subject, who gave me an urgent invitation to visit them. He said his wife was wonderfully cast down through manifold trials, etc. In the afternoon, according to promise, I gave them a call, and sure enough, I found her passing through a season of depression and gloom, of trial and temptation, apparently too great for her frail nature to endure. I soon learned that one leading cause of these evils resulted from their depressed circumstances. Recently they had lost a cow, on which they very much depended, and their place had yielded this year but a small portion of its usual fruits; both were in feeble health, and with all her husband could find no work, etc., and to use her words, starvation stared them in the face. After offering such consolation and calling attention to such promises as seemed best adapted to their wants, I left them, promising to call again soon.

As I returned home, the inquiry arose as to what is my duty, and what can I do for them? As to money, I had none. I resolved to take them a basket of vegetables, and present their case to a kind female relative, and do whatever else providence seemed to indicate to be duty; and the result was a contribution that relieved and gladdened their sad hearts, and made us to feel that "it is more blessed to give than to receive."

Now, dear brothers and sisters in the Lord, don't wait as I did to be called upon, but each one form himself into a committee, and seek out the poor, the tempted and the tried, and minister unto them kind and consoling words, and also of our substance—not forgetting those who labor in word and in doctrine, according to our ability, and thus show by our acts that we are in deed doers of the word as well as hearers, and we shall be blessed in our deeds. If each one will but carefully read the 2d chapter of James' Epistle, and set about at once in reducing its precepts to practice by uniting works to our faith, and if the present spiritual dearth that hangs over us like a pall of death is not soon dissipated, then be assured that God has not spoken by me.

If those who propose attending our contemplated conference will thus act up to the time of that meeting, and will then come together in the spirit and unity of the one body of our crucified, ascended, and soon coming Lord, we shall have a meeting that will tell on the hearts of both saint and sinner, and we shall separate as giants refreshed with new wine. If we come together thus, it will not take half or more of the time to get warmed up and thawed out by a fire of our own kindling, and bring us into working order. P. ALLING.

Norwalk, Ohio, Aug. 10, '61.

For the Crisis.

Will the Wicked Dead live again?

We believe they will. Why should we not, when the Scriptures plainly teach it? If to believe this is thought by some to surrender a point to the common enemy we see no way to help them, for the word of God must stand, though men's theories be blown to the winds.

It is often declared that the Old Testament is *entirely silent* in regard to the resurrection of the wicked. Is Prof. C. F. HUDSON wrong in his criticism on Psa. 9 : 17, as found in "Debt and Grace," page 206? He says, "The Hebrew* always denotes a return, or turning back, to a former place or state." Is this so? If it is, then the wicked *must come forth* from hell—sheol or hades—or they cannot "*return*," or be *turned back again* into sheol! To illustrate: if a man be shut up in prison, he must *first come out* of the prison, or he could not *return back again!* How, then, can the wicked be *turned back again* into sheol or hades, unless they are first brought forth out of it! We find further proof that the wicked *will live again* in Dan. 12 : 2. Here we will introduce a criticism of Prof. WHITING on this passage:—

"There is an obscurity in this passage, produced by an improper rendering of the Hebrew words, '*ailleh—weailleh*.' They are translated in this instance, 'some—and some.' Now the phrase, composed of the pronoun *ailleh*, with the conjunction *wau* (and) joined to *ailleh*, is the proper expression for *these and those*. The idea of *some*, or a part of a thing, is usually expressed in Hebrew by the preposition *min* (or the consonant *mem*—alone), *from*. Thus, to express, according to the idiom of that language, such an English phrase as 'He took some silver,' it would be, 'He took *from* silver.' This pronoun is plural. In a simpler form, *ail*, it is found only in the Pentateuch and 1 Chron. 20 : 8. The words should be translated thus: 'And many from the sleepers of the dust of the ground shall awake, these to everlasting life, and those to reproaches and everlasting abhorrence.'"

Here, what is said of the one class, so far as it regards their *awaking*, is said also of the other class, viz.: "*These*"—the righteous—awake "to everlasting life"—and "*those*"—the wicked—awake to "everlasting abhorrence;" or, as our common translation renders it, "to shame and everlasting contempt." It does not say that the wicked awake to everlasting *shame!* or everlasting reproaches; but everlasting *contempt*, or abhorrence. This is well guarded, for no one can feel the sensation of of *shame*, unless they are *conscious!* and we do not believe the "*shame*" will be everlasting, or without end; because the wicked must die a "*second death*," i. e., be *turned back again* into sheol, and "be as though they had not been!" The contempt, or abhorrence, however, may last eternally, on the same principle as we hold in everlasting contempt the traitor to his country—Benedict Arnold! although *he* is not *conscious* of it!

The same argument that would prove the wicked will not live again, would also prove that the righteous will not live again; so far, certainly, as this text is concerned. In proof of this, we will introduce the conclusion of Prof. BUSH's criticism on this passage, (Dan. 12 : 2.) He says:—"The evidence is, on the whole, we think, decisive that Daniel speaks of a *mystical* and not of a *literal* resurrection!" Let us beware of the rock on which Prof. Bush split!

It is declared by some that there is no proof in the Old Testament that the wicked will ever live again, because it is no where expressed in so many words. But if this is to be taken as proof, the same will apply to the righteous, for the phrase "eternal life" is not found in the Old Testament, and "everlasting life" occurs but once. But in the *same verse* where "everlasting life" is found, it is also declared that the wicked—or "*those*" who do not awake to everlasting life, "awake" to "*shame and everlasting contempt*."

More in my next, as I intend to follow the motto—"Be short." T. M. PREBLE.

Concord, N. H., Aug. 15, '61.

* Our correspondent here gives a word in the Hebrew characters, for which we have no type; nor have we time, before going to press, to ascertain what should be its englicized form.—EDITOR.

For the Crisis.

Save All.

Save all. Roast beef costs say twelve cents per pound—eight pounds for a dollar. That won't last long in a family. Corn or rye meal costs half a cent to a cent and a half a pound. One pound of meal will make two pounds of pudding—more than enough to last a poor hungry man *all day*. A man can live ten times as long on a dollar's worth of corn as on a dollar's worth of pork or beef. A man can live on corn for a cent or two a day, while it will cost ten or twenty times as much to feed him on beef. Do you smile at these items? I have had to study *such figures* for years. ☞ *You may* have to before another year. Hundreds of starving poor *will have* to think of these things soon. Let us then save all.

You can feed ten bushels of corn to a pig, and when it is killed you get two hundred pounds of pork; but your corn would have made five hundred pounds of meal and one thousand pounds of boiled corn, corn cake or pudding, and each pound of that would sustain life as long as a pound of pork. Act wisely this year, for, while food is *abundant* in the land, famine is and will be in cities, not from lack of bread alone, but from lack of work and means to buy it. We must *give*, and if we *give*, we must *save*, that we may give, and that we may not want ourselves. Jesus could bless five loaves into five thousand dinners, but when they had done he said, gather up the fragments, and let nothing be *lost*.

O, friends, how many poor little orphans, and worse than orphans, would be glad to leave their rags and haunts of famine, misery and shame, and go into the country and pick the crumbs that fall from your tables—the crusts you give your pigs and dogs, and warm themselves these cold winter days by your cheerful fires. You will be called on for help soon, no doubt; now save *all*, and be ready when the famine gnaws the vitals of the poor. See that you do your duty then, and many shall call you blessed. H. L. H.

Selections.

Christianity and Slavery.

"Among those social relations which were alien to the nature of christianity, and which christianity found existing at the time of its first propagation, belonged slavery. By the estrangement of humanity from God, its original unity was disturbed. Mankind, destined to be one, split asunder into a multitude of nations, each striving to assert itself as the whole, and each taking an opposite direction to the other in its course of development. Thus the consciousness of possessing a common human worth was lost; and it became possible for man to be placed in that relation to his fellow in which nature alone should stand to humanity, and his own nature to the individual. A relation so unnatural could find its justification only by assuming the position that the difference among nations,—which took place at a later period, and originated in sin,—*that* difference, by virtue of which there exists so great a a disparity of intellectual and moral power, was something original. Hence men could no longer recognize the fundamental identity of human nature, and believed one class destined by nature itself to be the tools of another, and without any will of their own. Thus was this relation a necessary result of the position held by antiquity, when state and nation constituted the absolute form for the realization of the highest good; and thus it could happen that the nation which was the most ardent for civil liberty, still employed thousands only as slaves. And, though their situation was often rendered more tolerable through the influence of manners and the pure sentiments of humanity—which, breaking through unnatural restraints, would introduce a heartier fellowship between master and slave,—yet the contradiction between this whole relation and man's essential dignity could not thus be set aside; and in general it continued to be the prevailing habit, to regard slaves not as men gifted with the same rights as all others, but as things. * * *

But christianity brought about that change in the consciousness of humanity, from which a dissolution of this whole relation, though it could not be immediately effected, yet by virtue of the consequences resulting from that change, must eventually take place. This effect christianity produced, first by the facts of which it was a witness; and next by the ideas which, by occasion of these facts, it set in circulation. By Christ, the Savior, belonging to all mankind, the antagonisms among men resulting from sin were annulled; by him the original oneness was restored. These facts must now continue to operate in transforming the life of mankind. Masters as well as servants were obliged to acknowledge themselves the servants of sin, and to receive in the same manner, as a gift of God's free grace, their deliverance from this common bondage,—the true, *the highest freedom*. Servants and masters, if they had become believers, were brought together under the same bond of an heavenly union, destined for immortality; they became brethren in Christ, in whom there is neither bond nor free, members of one body, baptized into one spirit, heirs of the same heavenly inheritance."—*Selected by F. H. B.*

Commit thy way unto the Lord.

In times of scarcity in money and employment, how many hearts beat with a painful anxiety, lest the "barrel of meal and cruise of oil" should utterly fail! How many at the present time, now in comparative comfort, look forward with painful forebodings to the future for themselves and those dependent upon them! Every one realizes, as perhaps they have seldom done before, that they "know not what a day may bring forth." It is such time as this that tests the superiority of the christian's faith above the hope of the mere worldling. The promises of God are full and precious to those that put their trust in him, and the inspired Psalmist could say in his old age, "I have never seen the righteous forsaken nor his seed begging bread." The hand which ruled the affairs of earth then, is the same yesterday, today, and forever.

Many years ago a devoted English clergyman was in a strange place, and became reduced to great straits. His money was all gone, and not a particle of food remained for his household. In the depth of his distress he cried mightily unto the Lord at the hour of morning prayer. When he arose his little ones begged for bread, and as there was none to give them all burst into tears. But a sleepless eye had watched all his footsteps, and even while he was yet speaking, had sent a messenger to relieve his distress. The door-bell rang, and a man presented to the astonished wife a small parcel, saying he was directed by a gentleman to leave it there, and that some provisions would arrive shortly. Very soon a countryman drove up with a load of provisions of almost every description. The paper was found to contain forty gold pieces. Such a profusion had never been known in the house of the poor minister before. It was with feelings almost of awe as well as boundless gratitude that this marvellous relief was regarded, so plainly was the hand of God to be seen in it. These timely gifts were continued at intervals until the day of his death, yet it was long before he could learn from whence they came. At length it was found to be a benevolent christian merchant, who had often observed the clergymen walking the streets with a grave, dejected air, and had been led to inquire privately into his circumstances. As a result, he had sent them the gold by his clerk, and the provisions by his country servant, saying, "God forbid that any of Christ's ambassadors should be strangers and we not visit them; or in distress, and we not assist them."

Desponding christian, though for a time your earthly prospects look dark, remember you "have a rich Father in heaven." And you, to whom God has given an abundance, now may you show your gratitude by distributing to the necessities of others. Follow the promptings of your heart to such charities. It may be the whisperings of God's Spirit to your soul and if you do not listen he will choose a worthier instrument. "What a pleasure it is," said the noble Howard, as he took a cluster of luscious grapes to refresh a dying soldier, "to afford relief even to the bodies of men!"—*Presbyterian.*

A Child's Faith.

Visiting one of the mission schools of Brooklyn, I was introduced to a remarkable child. He was brought into the school from the highways and hedges, and we have reason to hope that, young as he is, he has been taught of God. One day he was playing with powder, and putting his mouth to the match to blow it, it exploded, and the whole charge went into his face and eyes. For some time he was totally blind, and the physician gave but little hope of recovery. But the little sufferer was patient and calm, and even hopeful; sitting through the dark days meditating on what he had learned at the mission Sabbath-school, and repeating passages of Scripture and many a beautiful hymn.

One evening after the physician had spoken discouragingly, and his parents, as he perceived, were in deep distress, he was absorbed on his knees in a corner of the room in earnest prayer. His voice, though subdued almost to a whisper, was indicative of intense feeling. His parents inquired what he had been praying so earnestly for. Why, said he, that Jesus Christ would open my eyes. The doctor says *he* can't, and so I thought I would ask the Savior to do it for me. Here was faith in its simplest form. It was the faith of a child; and his prayer was heard. He can now see. What christian may not take a lesson from this childlike confidence?

Prayer Answered.

About twenty-five years ago, the packet ship Sovereign, Capt. Griswold, of New York, with a large number of passengers and freight was in the British channel, on a lee shore, in a heavy gale. At that place called the bill of Portland the land forms a curve, two points of land projecting into the sea. Between these, the ship was drifting directly on shore, and escape seemed impossible. Only a change of wind could save them.

It was near midnight. No one had retired, for none expected to see another rising of the sun. The captain thought that within an hour and a half all would be over.

There was on board, as steward, a colored boy, about eighteen years of age. He was a good christian lad, then recently converted. When all were anxious for their fate, he went down into the coal-hold, under the forecastle, and there prayed. When he came up, he went to the mate, whose name was Williams, and said, "Mr. Williams, we shall not go ashore!" "How do you know?" inquired he with an oath and a sneer. "Because the Lord has told me so," replied the boy; "we shall have a change of wind."

Whether in answer to his prayer or not, let the reader judge, but half an hour from that time, the wind shifted about five points of the compass, enabling the ship to pass clear of the land, and they were safe. The ship returned to New York, discharged her passengers and cargo, went on another voyage and was lost.

Of course unbelief will construe all this as the result of accident. To the atheist the world is the result of accident. But men of God, who are in the habit of visiting the closet and communing with God, to whom the prayer of faith is a reality, will have no difficulty in believing that that colored boy knew whereof he affirmed when he said, "God told him so." There is a God who hears and answers prayer. May we all know the way to his throne! B. S. BATCHELOR.

New Bedford, Aug. 6, 1861.

P. S. The above facts I received from the lips of one who was one of the ship's crew at the time the accident occurred.

The Man without an Enemy.

Heaven help the man who imagines he can dodge "enemies" by trying to please everybody! If such an individual ever succeeded, we should be glad to know it. Not that we believe in a man's going through the world trying to find beams to knock his head against; disputing every man's opinion; fighting and elbowing and crowding all who differ from him. That again is another extreme. Other people have a right to their opinions—so have you; don't fall into the error of supposing they respect you less for maintaining it—or respect you more for turning your coat every day to match the color of theirs. Wear your own colors, spite wind or weather, storms or sunshine. It costs the vacillating and irresolute ten times the trouble, to wind and shuffle and twist that it does honest, manly independence to stand its ground. Take what time you please to make up your mind; having made it up, stick to it.

Weak Things Confound the Mighty.

The famous William Tennant once took much pains to prepare a sermon to convince a celebrated infidel. But in attempting to deliver this labored discourse, Mr. Tennant was so confused that he was obliged to stop and close the service by prayer. This unexpected failure in one who had so often astonished the unbeliever with his eloquence, led the infidel to reflect that Mr. Tennant had been at other times aided by a divine Power. This reflection proved the means of his conversion. Thus God accomplished by *silence* what his servant meant to effect by persuasive speaking.

Mr. Tennant used afterwards to say "his *dumb sermon* was the most profitable sermon he ever delivered."

The Bible.

It is a Book of Laws to show the right and wrong.

It is a book of Wisdom that makes the foolish wise.

It is a book of Truth that detects all errors.

It is a Book of Life that shows how to avoid everlasting death.

It is the most authentic and entertaining History that was ever published.

It contains the most remote antiquities, remarkable events and wonderful occurrences.

It is a complete code of laws.
It is a perfect body of divinity.
It is an unequaled narrative.
It is a Book of Biography.
It is a Book of Travels.
It is a Book of Voyages.

It is the best Covenant that was ever made; the best Deed that was ever sealed.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

The Christian.

BY VESTA M. CUDWORTH.

I saw him when the night was cold and dark,
The starry hosts were veiled, while his frail barque
Seemed wrestling with the storm king's power,
Threatening destruction; black clouds slowly lower,
While rattling thunders seem with fiends to cope,
Then wail a sullen requiem to hope.
But when the lightning flashed with fearful gleam,
His little barque safe on the wave was seen;
Thus patiently he breasts the storm until
The winds are hushed—*he is a victor still.*

I saw him when his earthly sky was fair,
His pathway led through pleasure's softest snare;
Fame's tempting garlands too were spread for him,
And golden bubbles graced the bowers of sin;
Beings of brightest beauty beckoned on—
To wine and dance, where sparkling wit and song
Awaited him on false, enchanting ground—
Where sensual love and poisoned fruits are found;
The tempter smiles, but lo! the prey is gone,
And angels shouted, he hath overcome!

I saw him when his race was almost run,
O'er burning sands he toiled, far, far from home;
Friends had deserted in the hour of strife,
And foes sought madly for his precious life.
Weary and sick, once more the tempter came,
And taunting whisper'd, where's your boasted gain?
The God you've served so faithful and so long,
Has given poverty, reproach and wrong.
The rod and staff still comfort me, he cried,
And shouting VICTORY! the pilgrim died.

I see the pilgrim now (by faith) and lo!
His conflicts all are ended here below;
He roams where beauty in perfection glows,
And drinks where love's sweet fountain ever flows;
Nor tempter e'er shall reach that peaceful home,
Where sickness, death and tears are never known;
His harp rings loudly in that happy throng,
And glory, glory trembles in his song;
He suffer'd that a kingdom he might win,
Now in that kingdom he is CROWNED A KING!

Words and Truth.

REV. H. W. BEECHER has defined his position touching the system of Christian truth in the following terms:—

"There are those who are on the rebound from dogmatism in our time—from an effete ecclesiasticism. We are living in an age in which men are breaking away from old forms of thought—not from old *truths* I myself profess to be among the number of those who are breaking away from old forms; but not from one old truth, blessed be God!—not one. In all the great truths which relate to man's nature and destiny, and which holy men have endeavored to present in every age, I most fervently believe—from the bottom of my soul I believe in them; but not in their particular mode of expressing them; not in any concatenation of words in which they saw fit to clothe them. I claim the liberty which every man has, in every age, of saying the things which God reveals to his consciousness in the words which most clearly express them. I hold myself at liberty to speak the truths of God in exactly that language which best suits the audience, the time, and the habits and wants of the age. But this leaving old forms is not the same as leaving old truths, any more than leaving old clothes is leaving the people that wore them. For forms are but dresses, after all; and by so much as a person is worth more than his raiment, by so much is a truth worth more than the particular form of words used to express the truth."

We are not sure that we understand to what extent Mr. Beecher intends to assert his independence of old forms of thought and speech upon theological subjects. His language may mean nothing more than that boastful liberality and catholicity which *The Boston Recorder* asserts for itself as "the representative of New England Congregationalism and of the faith of the Puritans but not sectarian in its spirit, *nor bigoted in its attachment to forms.*" Mr. Beecher claims the liberty of "leaving old forms," while he yet declares that he most fervently believes, from the bottom of his soul, "in all the great truths which relate to man's nature and destiny, and which holy men have endeavored to present in every age." *The Boston Recorder* with equal confidence claims to hold inviolate "the *faith* of the Puritans," while it professes a charming freedom from bigotry "in its attachment to forms." Possibly Mr. Beecher and *The Recorder* mean just the same thing;—that they hold fully and earnestly every *truth* which is contained in the Scriptures, every truth which holy men in other ages have sought to express; but will not suffer their faith to be hidebound in mere human formulas devised from the statement of those truths. If this is all that Mr. Beecher means, either he must be put in the same category with *The Boston Recorder*, as one of the pillars of Orthodoxy in these degenerate times, or *The Recorder* must be delivered over to the tender mercies of *The Boston Review.*

But Mr. Beecher's avowed contempt of the use of words for expressing truths, has made him careless of the niceties of definition in respect to his own statements and beliefs. If by forms of words he means metaphysical or theoretical explanations of revealed truths, he is quite right in saying that he will not be bound by the particular *mode* of expressing such truths which holy men in other ages may have adopted, according to their mental philosophy or personal experience. Such forms of words, indeed, should not lightly be set aside. They embody much of the pious thought and the concentrated wisdom of the ages. They are worthy to be pondered by every inquirer after truth. But they are guides and helps only, not authorities. Yet inasmuch as truth can be stated only in words, it is not possible to reject *every* "particular form of words" used to express a given truth without breaking away from the truth itself. The Scriptures declare that Christ is God and was with God from eternity. Theologians have devised metaphysical theories of the mode of the divine existence, with a view to explain this declaration of the Bible, but the belief of no one of these theories is necessary to a belief in the divinity of Christ. Yet one cannot shuffle off, as an old dress, the "particular form of words used to express that truth" in the first three verses of John's Gospel, and still claim that he believes without qualification or reservation that Christ is God. The truth lies in *that* particular form of words, fairly interpreted.

Theologians have various theories to define the vicarious nature of the death of Christ, and the divine method of justification through the atonement. Many or all of these theories may be dissented from in part, by one who "from the bottom of his soul" believes in the fact of the atonement. But there is a "particular form of words" upon this subject that cannot be modified or rejected without rejecting the very substance of the truth. That statement is, "Being justified freely by his grace, through the *redemption* that is in Christ Jesus; whom God hath set forth to be a propitiation, through *faith in his blood*, to declare his righteousness for the *remission of sins.*" Here the words are of the very essence of truth, and must be honestly accepted and strictly held by one who professes to believe in the atonement.

The same might be said of the doctrines of depravity, regeneration, future punishment, etc. Setting aside all human theories and methods for the formal or philosophical expression of these doctrines, it yet remains that a belief in "these old *truths*" demands an implicit belief in the very words used in the Bible to express them. We say "used in the Bible." Mr. Beecher speaks of "the things which God reveals in his consciousness." But has God made no other revelation of truth than that which comes through the consciousness of every man? Is not the Bible an explicit revelation from God in words which "most clearly express" what God himself intended? Is there any revelation now in human consciousness, except through the medium of those same truths interpreted and applied by the Holy Spirit, in devout communings of the soul with God? Would Mr. Beecher place even such revelations in consciousness upon a par with the Bible in respect to authority? But if the Bible is a revelation of truth from God to man, we are to come at its truths not primarily through consciousness, but by the grammatical and logical interpretation of the words of the book itself. So that it is utterly impossible to hold a truth which the Bible reveals, while rejecting or explaining away "the particular form of words" which the Bible uses to express that truth. Moreover, there is a right and a wrong interpretation of the words of the Bible. It is possible for common sense and common honesty devoutly exercised upon the words of Scripture, first clearly to ascertain their meaning by the aid of grammar and lexicon, and then fairly to state that meaning in other and equivalent terms as a doctrine or an article of faith, the belief of which, 'for substance, at least' is an evidence that one really accepts not only the words of Scripture, but the *truth* which those words are intended to convey. A minister of the Gospel should be "nourished up in the *words* of faith and of good doctrine," and should "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—*Independent.*

☞ A great many drop a tear at the door of poverty, when they should rather drop a sixpence.

☞ He whose soul does not sing, need not try to do it with his throat.

The following interesting article, taken from the writings of John Hurley, of New York City, comes to us in the handwriting of Bro. J. K. Bellows, by whom it has been selected for the Crisis. We publish it with pleasure. ED.

"Retrogression of Human Life.

The history of Adam, though brief, is really wonderful. He was made of the dust of the ground. His organization and symmetry of parts manifested the perfection of divine wisdom; for of all the works of this creation there is nothing so exquisitely beautiful as man. He was made to live by breathing. God breathed into his nostrils the breath of lives, and the man became a living soul. All the material substance that constituted the man Adam was organized—blood, brains, etc. He needed an element to put in motion this machinery of which he was made up; this element was the atmospheric air, called the breath of lives, because without it life cannot exist; yet the air is not itself the life. Life is the principle which causes motion. This element of life is undefinable; it emanates from God; he is the source of it. It is in scripture called the *soul*, and in some instances it is called the spirit. It is not a being, but it animates and gives motion to being, as in the case of Adam. God communicated it with the air or breath and the organized man became a living being. The principle of life once communicated to organized matter and prolonged by respiration of the air which surrounds the whole earth, being itself alive or in perpetual motion, could never cease without some cause of violence to the organized machinery.

This is implied in God's charge to Adam—in the day of thy eating, *dying thou shalt die.* The earth was cursed and became corrupted through Adam's transgression; and that the food without which he could not prolong existence became the ultimate and infallible cause of his death; and that in death he dissolved into his native element, *dust.* 'Dust thou art, and unto dust shalt thou return.' Adam lived the longest of any of the Patriarchs but three—Jared, Methuselah, and Noah;—from this we my learn the perfection of his organization and constitutional strength, as also that his habits and mode of living were more frugal than the general habits of his posterity. His son Seth lived 912 years, and his son Enos 905; Canaan, son of Enos, 910; Mahalaleel, his son, 895; Jared, the father of Enoch, 962. Enoch was the father of Methuselah, who lived 969 years, and whose longevity is doubtless attributable to the piety of his father and grandfather. And the fact that Noah lived 950 years is also the result of his extraordinary piety; he was steady, sober and faithful. Shem, Noah's son, only lived 600 years; and the average of life in those days after the flood was from 300 to 400 years; and men lived long or short according to their habits of sobriety and frugality.

Everything which the earth produced before it was cursed was '*very good.*' But after God pronounced the curse upon it, it could no longer yield its original fruit, but *thorns* and *thistles*; and much of its herbage is fatal to human life; hence the legitimate consequence of excessive and incautious indulgence of appetite is premature death; and the general and no less natural or certain consequence of the corruption of our food is the ultimate death of all men. The forcible and unanswerable proof of this fact is the deterioration and retrogression of our race since the days of Adam; and despite the efforts of medical science to the contrary, this course will continue to the end. Those who fare sumptuously generally if at all labor easily and die *horridly.* No man ever became more corpulent than nature requires, whose physical exercise is equal to his food. Corpulency of bulk indicates want of mental energy or opportunity to take physical exercise. Eating too much and working too little is always a natural consequence of worldly affluence, and the certain precursor of a nation's downfall. The Patriarchs' food was more simple and less artificial than is ours at the present day. They ate when they were hungry, and to satisfy the demands of nature. The retrogression of the human race as regards age and size, is what must strike every observer of nature with peculiar force. There are few if any of us equal to our grandparents in size or constitutional strength. The exceptions are rare when we surpass them, * * * and a few isolated cases (we will say one to a thousand) will never hold good against the fact that, instead of men living 900 years, as after the creation, the average will not reach twenty.

In the Patriarchal days, we have no account of the death of children; but go into any of our cemeteries, and look at the graves and tombstones, and you will find five-eights are children under ten years of age. Well—but says the objector, What does this argue? Why, it argues this: that the present life of man does not average twenty years to the generation. Well, then, we will suppose the world, or time, to last 4000 years longer—where, I ask, would be the sons of Adam? They would all be dead; and not one to tell an inhabitant of another planet that a race of intelligent beings did *once* live on this earth. We have account only of the lives of the Patriarchs; doubtless others lived as long, and perhaps longer than they. From the account given we may safely average the life of man during the patriarchal age at 800. Well, suppose we could average the present age at 50 years—which by common consent is 20 years over the mark—then we see that the human race has deteriorated more than 100 to every thousand years since the creation of Adam. Making the greatest allowance in favor of our race in five hundred years from now, the age of man will not *exceed* TEN *years.* It will be as remarkable then to see a man live thirty years, as it is now to see a man live one hundred years. The natural decay of man is much greater than we are at first sight ready to admit: we see it both in childhood and old age. Thousands and tens of thousands of children are constitutionally decayed at birth, and it is by great care and tenderness they are a few years preserved in a dying state; and if, by extraordinary care, they should live to get married and beget children in their own likeness, they but furnish ready food for the worm, and lumber for the tomb.

The decay of nature is peculiarly prominent in aged people—so visible is it indeed that no person can help seeing it, unless they willingly close their eyes. Behold that aged man or woman who totters and trembles and staggers along as they walk or rather feel their way! and cast back your eyes of memory twenty or thirty years, and look at them in the full bloom of youth and health, gay and thoughtless, anxious only for merriment and sport—never considering that, in a few short years, they would have little if any interest in the things that now absorb their whole attention. Ask yourself this question: Is it the same soul which animated this person thirty years ago that now animates him? If it be, then surely the soul is changeable, capable of growth in strength, wisdom or weakness. And if the soul be capable of these changes, who will dare say that it is not capable of death? especially seeing God has declared that *the soul that sinneth*, it shall die.'—Ezk. 18: 4 and 20. If man have a soul which is something that is not affected by his youth, old age, sickness, infirmity or death, then it cannot be affected by sin. If affected by one, it is by all. If it be an entity wholly distinct from man, then it cannot be affected by man's good or evil acts; but if it be a principle infused in man which cannot know, nor feel, nor move, but as he knows, and feels, and moves, and acts—then its life, apart from man's life, is of no account either to itself or to the man who possessed it.

All this of course on the supposition that man has a soul, which requires better proof than the mere assertion. Nature and common sense teach us if a child have a soul, that soul has only the knowledge of a child—the life of a child. If there was no other book to teach mankind of a future state of existence than the Bible, no one would ever imagine so foolish and unreasonable an idea as that he himself is somebody distinct from himself—some one who can and does live, and move, and know, and act, feel pain or pleasure, joy or sorrow, when he himself does not live, nor move, nor know, nor act, nor feel, and when he is alike insensible to pleasure, pain, joy, or sorrow. The *inconsistency* of such a notion would appear so glaringly contradictory to the mind simply influenced and guided by scripture and reason alone, that all the divines in Christendom could not get them to receive it; but people are not influenced in religious belief by reason, but by fiction or superstitious fears. Hence when it is said 'All the days that Adam lived were 920 years and he died,' it is not understood that Adam ceased to exist, but that he changed, by bursting the shell and dropping his body; while the Adam proper did not die at all. But the Bible plainly and significantly teaches that Adam, whom God created and commanded, sinned, and that because he sinned he died; and that all his posterity died in him.

Adam lived nine hundred and thirty years, '*dying to die*,' as the original has it; and as was the case with himself individually, so also it is with his posterity; for the retrogressive life shows that in him, both individually and collectively, they are *dying to die.* To redeem Adam and his posterity from the death that his transgression brought on them, is why Christ became incarnate, lived, died, and rose from death; for "*as in Adam all die, even so in Christ shall all be made alive.*"

For the Crisis.

Lines.

His willing hands prepared the water,
And lowly bending, kneeling there,
He washed the feet of each disciple,
And wiped them with attentive care.

Until he came to Simon Peter,
Who sat amazed to view the scene;
He cried, "Lord, dost thou wash my feet?
Shall Jesus stoop to make me clean?

"Nay! nay! thou art the Son of God!
I'm for thy servant scarcely meet—
Unworthy e'en thy love to share,
And thou shalt never wash my feet!"

But Jesus answering Peter, said,
"Thou knowest not what I do to thee;
But hearken, if I wash thee not,
Behold thou hast no part with me."

Then Peter trembling bowed him low,
With streaming eyes he meekly cried,
"Lord, pardon! deign to wash my feet—
O wash my hands, my head beside!"

Poor sorrowing souls who've waited long,
Repentant at the throne of grace,
Yet failed to feel His pardoning love,
To taste the joys of perfect peace,—

Search well your hearts; do you not find
Rebellious pride still lurks within?
Which cries, "my Savior shall not stoop
To wash away my guilt and sin."

Are you not trusting your own strength—
Your own good deeds to make you whole?
Rejecting Jesus' precious blood,
So freely shed to cleanse your soul.

No more like Peter dare dispute
Jehovah's wondrous, mighty plan;
In ignorance and folly cry,
"My will, O Lord, not thine be done."

But humbly lay at Jesus' feet
Your guilty, sad, o'e burdened heart;
O meekly yield your way to his—
He'll peace and blissful rest impart.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

A Letter to my Friends.

I have received letters from several of like faith from Vermont, Massachusetts, New Hampshire, Maine and Rhode Island. It will oblige me much if such will accept *this* as an answer to theirs. Many inquire if the Mission S. S. is still existing. It is, but suffers much since "hard times" came on. There are a great many little ones who have had to stay at home of late, some needing dresses, others shoes. We have nothing to make boys' clothing of. Good has been done in this city, without its aid, too. I regret that my own hands have not been busier in that direction. What little I have done has been done cheerfully. The blessings called upon me from the *poor*, who could give nothing more, will follow me through life. A man, his wife and daughter, have been thoroughly converted, not only to "the truth," but *to the Lord.* Bro. Hastings baptized them. They are *growing* in grace, learning to trust in God,—which is the best lesson christians can learn.

Besides all good wishes from the School, I got the *measles*, which improved my health. The Lord restored my soul. This is the reason you have not had answers to your letters. SARAH, of Westford, go on serving the Lord. Wake up the dreamers there. Be zealous for the right. ABBIE, Ashfield, has been "healed." Well, your life henceforth belongs to God. I have seen enough in the actions of one who professed to have been healed, one who spoke of God's power in the Crisis, one whom ministers held up as an example of faith to their churches. That one has proved to be the greatest deceiver I ever met. God's power is unlimitable; but we should be careful to live so righteous that people can believe it has been manifested to us. The "healing" question is a delicate point; the man who professes to have this gift should be sure to have the "gift" of a good *character*, for he is looked upon with suspicion. Think not I am an opposer to this faith. I believe there *are* cases of healing in truth, but nine tenths of the cases *I* have witnessed were only the consequence of a strong *will.* Some of them have turned to be the results of fanaticism.

In one week more I expect to be in Canada, after an absence of eighteen months. If there is a spot on earth where cannons can't be heard, nor soldiers seen, I want to be there. My experience the past year is worth much. I have learned more of the world, the church, the enemy, and I've learned how to trust in God; have proved him to be both Father and Friend.

Purposed to have been at Wilbraham. Think it better to meet with the "two or three" at the Conference in Maine. Hope to be there. Have thought much of the cause there. Though I leave the missionary field in Providence, there's no need of leaving the work entirely. There's plenty to do up in Canada, and plenty who wont do it. The world is full of poor ignorant children. I suppose if each christian would labor in his *own* neighborhood, and let "foreign missions" do the same, the world would be just as likely to be converted.

Good by to U. S. A. God bless the saints in its borders. Thanks to all who have kindly received me. Pardon from those whom I may have offended. The little ones of my acquaintance must be faithful. Let me hear from you. Write when you can. Pray for unworthy me. Address me to Danville, C. E.

I hope the friends will remember the school. It is on Sister Hastings' hands. They come to her for clothes. She has none for them, and but few for herself. Think of a coming winter. Think of a coming judgment. God keep us in time, and save us in eternity. Amen.

M. MATHEWS.

Providence, R. I., Sept. 3, '61.

For the Crisis.

"Behold, I come quickly."

"Even so! come, Lord Jesus!" These are the last aspirations of love, of one who breathed forth love in almost every expression,—one who not only believed his Lord would come again, but who truly loved his appearing. Six thousand years this world has rolled on, getting hoary with age, and stained with blood, sins, and sorrow; and still death reigns, sorrow's tear is still coursing down the cheek, the cries of the down-trodden and oppressed are still heard, the widow and orphan are yet heard crying and pleading for help. Man's inhumanity to man has made countless thousands to mourn.

And shall this long night of death, mourning and sorrow continue always? Have we no tokens of that morning that bringeth "JOY" with its sun-rising? Yes, verily! A waiting, expectant Church sees the long-drawn shadows of twilight announcing, "The Lord is at hand." His faithful servants have been studiously examining the chart all along the coast, and they see that the *reckoning* is about run out, and, like faithful *watchmen*, they have been crying out that LAND is near. Prepare! prepare to enter the harbor of rest. O! happy day, when thine adorable Redeemer, so long dishonored and despised, shall be publicly enthroned, in presence of an assembled universe, crowned Lord of ALL, glorified in his saints, satisfied in the fruits of his soul's travail, *destroying* his enemies with the brightness of his coming, causing the hearts of his waiting people to "rejoice with joy unspeakable and full of glory."

Reader, prepare to meet him! Let it be a joyous thought to thee—thy "blessed hope"—the meeting of thine Elder Brother, and only Life-Giver. Stand with the armor on, ready to catch the first streak of that coming brightness, which will enlighten the earth with such a ray of glory as mortal eyes never gazed upon before. The world is now in preparation. It is rocking on its worn-out axle. Distress of nations is upon us, and none can help seeing it but those who are blinded by the wisdom of this world, or led by the *blind leaders of the blind.* There are voices on every side proclaiming "He cometh! he cometh! to judge the earth." Reader! art thou among the number of those who "love his appearing?" Remember the attitude of his expectant saints: "Blessed are those servants whom the Lord, when he cometh, will find WATCHING!"

G. DILLABAUGH.

Seneca Falls, N. Y.

For the Crisis.

Identical, yet not the Same.

We read in Matt. 26: 64, thus:—. . . "nevertheless, I say unto you, Hereafter shall ye (high priest) see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Again we read in Rev. 1: 7,—"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him."

Question. Do these texts settle the fact that the wicked dead will be raised, and also that their resurrection will be simultaneous with that of the righteous, with no one thousand years between? Must this self-same high priest, and those identical individuals who pierced our Saviour, be raised at Christ's coming, in order to verify these texts? A possible explanation was suggested to me in reading such items as these:—

There is a woman in Peachem, Vt., who has an apron that she has worn for forty-nine years, and a part of the original fabric is still visible in places. This same woman has also a dress that she has worn for forty-seven years.

Again. "*The forty-seventh Regiment in Canada.*—The forty-seventh regiment, now in camp at Montreal, formed part of the army under Gen. Wolfe which took Quebec in 1759. When Wolf was mortally wounded, he was carried from the field by some grenadiers of the forty-seventh, and the regiment for many years bore the name of 'Wolf's Own.' To this day the officers wear a black worm in their lace, as mourning for him."

This last item is taken from the *Atlantic Herald*, and that credits it to an Exchange. Says the Editor, "And yet not a man remains in all that regiment who ever saw one connected with it in 1759; and no one of them, probably, ever saw any one who had seen one of them."

TIMOTHY WHEELER.

Waterbury Center, Vt., Aug. 26, '61.

For the Crisis.

Letter from N. D. Wight.

BRO. WENDELL:—I rejoice that permission is granted and liberty given for a free expression of sentiments of such as feel it duty to give their views, providing it is done in a christian-like manner, through the columns of the Crisis. Br. Berick has truthfully said, "It is too late in the day to undertake to stifle conviction or prevent investigation," especially upon Bible questions. The many questions that have been asked of late in the Crisis I consider appropriate at the present time to be presented for a more thorough investigation. One of which rests more upon my mind at this time is that asked by a brother in the Crisis of July 10th upon Rev. 22: 9, and also who the angel was that talked with John on the Isle of Patmos? In Rev. 1: 1, we find that God gave a message or revelation to Jesus Christ. Jesus gave it to the angel, and the angel gave it to John, who transmitted it to the churches. In Rev. 22: 16, we read, "I Jesus have sent *mine angel* to testify unto you these things in the churches." In v. 20, "He which testifieth these things saith, Surely I come quickly"; then follows the response of the Church, "Amen, even so, come Lord Jesus." And again, "The Lord God of the holy prophets sent *his* angel to show unto his servants the things which must shortly be done." In the 8th verse, when John had heard and seen these things, he fell down to worship before the feet of the angel that showed him these things. In verse 9th, the angel tells him, "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Does a fellow servant imply anything more than a messenger, a mortal being sent to instruct God's people? Does it not imply by the keeping of the sayings of this Book, that he is one who is subject to the rule or government of the dispensation under which we live; though, perhaps, a being more noted and worthy than it has ever been our privilege to see? May not this fellow servant be one of those spoken of in Rev. 6: 11, that are represented as martyred, subject to death from the Beast who "ascendeth out of the bottomless pit," who is to slay the witnesses? Rev. 11th chapter. It is my view that the Angel referred to in all of the above named verses is one and the same, and if so, is of course the fellow servant of Rev. 22: 9. Your brother, in hope of Life through Christ the Life-Giver.

Bond's Village, Mass.

For the Crisis.

Do you Love Jesus?

We love Jesus because he first loved us, and still loves us. He came down from the Father on high, where he had the glory of heaven shining around him, and the holy angels to attend him. From his holy habitation he saw the whole human family was lost; they were without hope, and Christ loved them, and his heart yearned for them, and he came down from on high and gave himself a ransom for them. And should we not love such a Savior as this, who has given himself away to purchase our redemption? Who spilt his blood on Calvary's summit—who wandered about destitute and afflicted,—poor and despised. He had no place of abode, for he says "the foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Why was Christ so poor? Because he had such love for you and me, dear reader! O how Christ loved us, poor mortal beings! When I begin to meditate upon the goodness of God, although sometimes weak and faint, and worn out with the toils of the day, it brings peace and comfort to my soul, and I feel to bless God for his goodness; then I can sing—

"O, how I long to see that day
When the redeemed shall come
To Zion, clad in white array,
Their blissful, happy home.

My longing heart cries out, O come!
Creation groans for thee:
The weary pilgrim sighs, O come,
Bring immortality!"

What joy there is in religion! What comfort it brings to the saints of God, when we lay ourselves down to rest, and feel that he is watching over us! O can we not love such a Jesus as this? He bore our sins on the tree, and by his stripes we are healed. And when the Jews had nailed him to the cross, they thought he was in their power. But Joseph took his body and laid it in the tomb. Glory to God! the grave could not hold him, for the

he rose and has ascended on high, and making intercession for us. He sits on the right hand of the Father. O, when I look round and see how much Christ has done for us, and how little we are doing for him, I feel unworthy to share the glory which shall be revealed when Jesus will bring salvation to the weary saint; when he shall gather his ransomed ones home to inherit the kingdom forever. O, may we continue faithful here, and overcome the few besetting sins and trials of this wicked and gainsaying world. And at last come off conquerors over the devil, and sit down on Christ's throne, as he has overcome and sits down on his Father's throne. J. Sarl.

Foster, R. I.

For the Crisis.

From Pennsylvania.

Dear Brethren and Sisters:—The time draws nigh for the yearly gathering on Wilbraham Hills, and my heart wanders away and enters, with the pilgrim throng, that almost hallowed enclosure. I feel again the clasp of the warm-greeting hand, and look into each love-beaming face, and live over again the hours of "sweet counsel" with those whom I love "in the truth," and of blessed foretaste of glory to be revealed, or of overwhelming love of God in Christ Jesus, as some servant of the Lord preaches the word, with his own soul bathed in an "unction from above"! Ah! these are Camp meeting memories. I may not meet you again till we gather "where congregations ne'er break up, and Sabbaths have no end," yet, though absent in body, I shall be present in spirit, and pray the Lord of Hosts to rest down on the encampment. May the War-fiend breathe no breath of discord there, but Truth be proclaimed and believed, peace and harmony prevail, and God be glorified.

O! I love the people of God. When doubt and fear obscure every other evidence, this remains, that I have "passed from death unto life." A few years ago I turned from the world and a worldly-minded church, and took up my cross to follow Jesus with the "sect everywhere spoken against"; and fathers and mothers, brethren and sisters, houses and lands, with a little persecution, I have had, as promised. Dear Bro. and Sister Brewer, revered and beloved saints of God, "I was a stranger, and ye took me in"; "sick," and you cared for me. May your rich reward, with all those whom I have found "friends indeed" because "friends in need" be, to hear from the lips of the King, on his throne of glory, "Come, ye blessed of my Father." God bless you all, is the prayer of my deepest heart.

The guiding hand of my heavenly Father has led me away from those of like precious faith, and, with only ONE pilgrim companion, I live in a region where nature has been bounteous enough, but the light of the glorious gospel has been obscured by teaching for "doctrines the commandments of men";—in a word, modern immortal-soul-go-to-heaven-when-you-die theology has taken the place of the [illegible] until he (Christ) hath brought all [illegible] of the dead and the coming and reign of Jesus the Messiah. The message of Wm. Miller reached this region, and the cry "Behold he cometh" startled many from their slumbers; but in the dark and cloudy day that followed, the light seems to have gone out: perhaps there are warm embers, that only need blowing upon to kindle into life.

Here, then, is a field for the new evangelists which the church may send out from Wibraham, and I join in the Macedonian cry, "Come over and help us." Are there not some strong, devoted young men, who with a carpet bag of tracts could leave cars and carriages and travel on foot—yes, *walk* over the hills and through the valleys of this beautiful country, and tell the people the glad news of the coming of the Prince of Life and Peace to this disordered, dying world? Here is no lack of places to preach. Some ancient customs prevail yet, and meetings are held in barns; and there are groves where the stand for the preacher and the seats stand all the year round, free for all; and the people walk many miles to meeting. The war has made "hard times," but the people are hospitable. May the Lord send forth laborers.

Dear brethren and sisters, farewell. Pray for us, that we may stand with you on Mount Zion, when the world shall bow to the peaceful sceptre of the Son of David.

Maria T. Albert.

Falmouth, Lancaster Co., Pa.

For the Crisis.

Questions.

1. Does not the argument of Paul in the 15th of 1st Cor. show that the righteous dead are judged while dead?

2. If this be so, is it not equally true that the wicked dead are judged *while dead?*

H. S. Meservey.

Boston, Sept. 7, 1861.

☞ A man of sense may well disdain artifice, just as a man of known wealth may venture to appear in a plain garb.

☞ The greatest truths are the simplest, and so are the greatest men.

☞ Honor is a good brooch to wear in a man's bosom at all times.

☞ The ways of the Lord are the ways of peace.

☞ Nature confesses that she has bestowed on man a most susceptible heart—that she has granted tears.

The World's Crisis.

BOSTON, SEPTEMBR 11, 1861.

Close of the Volume.

Another volume of the Crisis closes with the present number—the sixteenth issue since the change of editorship early in May. The various duties of our position—duties which were formerly shared by three individuals, have taxed our strength to the utmost, and proved a heavier burden than we anticipated when we assumed them. But our experience has been a valuable one, and we make no complaint. While we remain at this post we shall meet its responsibilities with cheerfulness, endeavoring to do our work "heartily, as unto the Lord." Every day's mail brings kind words of appreciation and approval, for which we feel grateful.

There is special need at the present time for effort on the part of our subscribers, and it is very desirable that they send us, as soon as may be, pay for the next volume. Many firm friends of the paper, who would reluctantly do without it, send us the cry of "hard times;" but we hope prudence and economy will enable a large number of those who feel the pressure to pay for the paper until the "times" are easier—if such a thing is to be looked for in these last days of peril. Let those whom God has prospered in the things of this world, remember the necessities of their weekly visitor—the Crisis—at this time, and do *all* that *duty* demands in the matter of sustaining it.

The Camp Meeting.

We mean the Wilbraham meeting, of course, and are happy to say, for the information of those who were not there, that it was a most excellent one. In saying this, we but express, so far as we know, the unanimous verdict of all whom we heard refer to it. Entire harmony characterized the meeting from first to last, and we doubt not but that it was productive of much good to large numbers. Contrary to the expectations of many, the gathering was a very large one—larger, we were told, than on any former occasion! The numbers present on Sunday, Sept. 1st, we heard variously estimated at from four to eight thousand persons; five thousand would perhaps be the estimate of the more competent judges. The weather was perfect throughout, which prevented any interruption of meetings at the stand. The boarding arrangements were all that could be desired, and reflected much credit on those who had them in charge. The best of order prevailed, as has always been the case at Wilbraham. We are told there were about fifty preachers at the meeting—we have noted down the names of between thirty and forty since we came home, and suppose quite a number may be omitted on our list. All could not preach, of course, but all could take part in the meeting, and we trust [illegible] would be forgiven, even if I should [illegible] all did so in some useful way. The CHILDREN were there, and we may safely say they were never before quite so welcome at the Camp Meeting.

The week before the meeting was spent by Bro. Grant, one of the Camp Meeting Committee, on the ground in fitting it up for the expected multitude. On Sunday, Aug. 25th, Bro. G. preached on the ground to several hundreds who came out to hear, and we were informed that a good impression was made at that time. The meeting proper commenced on Monday, Aug. 26th. We did not reach the ground till Wednesday, (waiting nearly 24 hours to have our family accompany us,) but we learn, since our return, from Bro. Adams, that on Monday evening there was a social meeting in the Boston tent. He also informs us that there was preaching on Tuesday by Brn. G. A. Otis, C. Goodrich and Joseph D. Brown.

Wednesday, Aug. 28th.. Reaching the ground late in the forenoon, our first emotion was one of joyful supprise when we saw what promise the appearance of the encampment gave of a good meeting. Our "weeping prophet," Bro. Brewer, [the Lord bless him on his tour in our native state,] was in the midst of an earnest discourse at this time, and seating ourselves near Bro. D. T. Taylor, whose presence at the meeting gladdened many hearts, we listened to it with interest to the end. Bro. B. loves to persuade men to come, to Christ, and his whole being seems ravished with the "blessed hope" of soon seeing Him whom he so faithfully offers to dying men as their only refuge "from the wrath to come." In the afternoon Bro. P. B. Morgan preached an excellent practical sermon on Faith. In the evening Bro. R. V. Lyon gave us an earnest discourse on the kingdom of God from the words, "Fear not little flock," etc. At the close of the evening services the writer invited the children of the encampment to assemble at the stand when the signal should be given the next morning.

Thursday, 29th. Early in the morning we had an interesting preliminary meeting with forty-seven children in front of the stand. Many adult persons were in tears, we were afterwards told, while this exercise was progressing, and one of our good preaching brethren has informed us since our return home that he "cried like a child" during one entire meeting devoted to the children. Our second meeting with the little folks was at one o'clock, and our number then was increased to eighty-seven! Bro. Ladd remarked that no one would have dreamed that there were so many children on the ground. Certain it is that few dreamed until then that the presence of children could be made so largely conducive to the interest of a Camp meeting. We dare hardly trust ourself to revert to this pleasant theme in this sketch, (which we are obliged to pen at hurricane speed,) and will therefore add right here that meetings of the children were held on Friday, Saturday and Sunday, to the great delight of themselves, their parents and large numbers of spectators. On one occasion a choir of adult persons of both sexes consented to go into the preachers' stand and sing the "Glory Hallelujah" hymn for the children. Bro. D. N. Smith likewise manifested an interest in the efforts to interest them, providing them all with copies of papers adapted to their years, and teaching them a child's hymn, or at least how to sing the chorus of one. Sister Higgins, on one occasion, addressed our little audience, or rather our large audience of little listeners. One small boy said he would be willing to walk every day from Worcester to Wilbraham to attend such meetings! The Lord bless the children who were at our Camp meeting. We shall always remember the happy hours we spent with them, and hope to meet them in the land made glorious by the presence of Him who said, "Suffer the little children to come unto me."

The forenoon discourse was by Bro. S. G. Mathewson from Rom. 12: 1. A good text well handled by a good man, who was listened to with interest by a large audience. The afternoon sermon was by Eld. Himes: subject, "the signs of the times." It was replete with interesting matter and food for solemn reflection. We trust it was good seed sown in good ground. The preacher for the evening was Bro. Henry Pratt, whom we were unavoidably denied the privilege of hearing. Hence we cannot speak of the discourse, but we *will* say that he preached well at the Boston Conference last Spring when we *did* hear him: we do not forget the good things he brought out concerning our interest in the "Will" of our Heavenly Father. We should have stated that at 8 1-2 o'clock this morning there was a Conference meeting at the stand. This recurred at the same hour every morning till the meeting closed.

Friday, 30th. This morning at 6 1-2 o'clock Eld. Himes preached a short discourse which we did not hear. The forenoon sermon was by Bro. Berick, from Rev. 3: 11. This was only the second opportunity we had ever enjoyed of hearing Bro. B. preach, and we listened to his able discourse with the deepest interest. So far as we know it gave excellent satisfaction to all who heard it. In the afternoon the writer spoke on the nature of man from the words, "*we are dust.*" At the close [illegible] committee are much scattered [illegible] of the discourse, a Methodist preacher, Bro. Noble, very courteously proposed three inquiries, to which answers were returned. We can hardly believe his Methodist friends generally would thank him for repudiating, in their behalf, the expositions which Richard Watson and Adam Clarke have given of the Mosaic account of man's creation. The view Bro. N. gave of Gen. 2: 7, received the hearty "amen" of the congregation. In the evening Bro. Joseph T. Curry discussed the subject of the atonement in an able and interesting discourse. We cordially commend Bro. C. to the regard and fellowship of our churches. He seems possessed of a loving and gentle spirit, and we are happy to have made his acquaintance. His hearty belief of the doctrine of no future life out of Christ may be something of a barrier to his cordial recognition with some who believe that *all* the dead will *live again*, but he can afford to be patient and we trust he will be. He has, personally, our warm sympathies, and his faith concerning life from the dead is that which we have cherished for more than five years.

Saturday, 31st. At 6 1-2 o'clock, Bro. Ira Morgan preached a short practical discourse concerning the young man who inquired of the Saviour what he must do to inherit eternal life. We heard only a portion of his remarks. The forenoon discourse was by Bro. Hastings, who took for a theme large portions of the 10th chapter of Hebrews. So far as we learned the sermon gave general satisfaction. Much of it was practical and right to the point. He urged Heb. 10: 27, 29 with considerable energy to prove that the impenitent dead will live again to be judged and punished. Other scriptures were cited for the same purpose. On his way to the meeting on Friday, Bro. H. sprained his ancle, which compelled him to use crutches, and for the same reason he sat down while delivering some portions of his discourse. In the afternoon Bro. Grant preached an interesting sermon on the resurrection of the dead—proving first man's unconsciousness in death, thus establishing the *necessity* of a resurrection in order to a future life. His text was, "Why should it be thought a thing incredible with you that God should raise the dead?" in connection with Christ's words in John 5: 28, 29. While the discourse inculcated a universal resurrection, the illustrations of the subject, and most of the proofs, were drawn from the scriptures which relate wholly to the righteous. Of Bro. G's illustration of the subject of *identity* in the resurrection, in which he used several tumblers filled with pieces of candy, we have neither time nor space now to speak. The "silver cup" illustration pleased us much. In the evening we listened with deep interest to a well digested discourse on Redemption through Christ by Bro. W. S. Campbell. It contained much food for thought, and we enjoyed it.

Sunday, Sept. 1. Early in the morning of this the "last" and "great day of the feast," Eld. Britton preached a discourse setting forth his reasons for renouncing erroneous views which he had held, and which identified him with the "Cummings" party. His "confession" was very acceptable, and his return to the associations he had forsaken was heartily welcomed. At half past eight o'clock, the children of God assembled in front of the stand for a general Love Feast. About 125 persons spoke in the time allotted to this exercise; the season was one of interest, and will be long remembered. The forenoon discourse, delivered to an audience which filled the encampment, was by Bro. Berick, based upon the first thirteen verses of 1st Peter, 1st chapter. The subject discussed was, the evidences that Christ's second advent is an event nigh even at the doors. The solemn theme was ably and earnestly presented, and the sermon evinced extensive familiarity with sacred prophecy and profane history. We hope much good will result from the discourse, and that Bro. B. may continue to herald the evidences of redemption near and be largely instrumental under God in calling attention to this glorious theme.

The last sermon of the meeting was preached in the afternoon by Bro. Mathewson from Luke 21: 27. The theme was appropriate to the occasion, and the discourse was one more earnest effort to awaken an interest in an event concerning which the world and professing church are asleep. About fifteen persons were baptized during the week in the beautiful river near the encampment.

On Sunday evening the Lord's supper was observed in the boarding tent, anp was participated in by a very large number. The occasion was one of interest to the children of God, and was the last public feature of our excellent and long to be remembered Camp Meeting.

Of the number who *commenced* the Christian life at this meeting we cannot speak with accuracy, but we know that a considerable number presented themselves for the prayers of God's people.

Prayer and Conference meetings of much interest were kept up in various tents from first to last. We attended only those in the Boston, Springfield and Hartford tents—the last being the sheltering place for us and our family during the meeting. A good Hartford brother, referring to one of the best of the social meetings held in their tent, declared repeatedly that he had [illegible] notes [illegible] never [illegible] that so much of Christian joy *could* be experienced this side of the kingdom of God. If it was "unspeakable and full of glory" it was no more than is contemplated in the promises of the Bible. May the fruits of these precious seasons of fellowship with God and his children be abiding and abound unto life eternal.

Hudson's New Tract.—This Tract is ready and for sale at this office. Price, 5 cents for single copies, we paying postage; 100 copies for $2.00 if paid in advance, the purchaser paying the postage or expressage; if ordered in quantities of less than 60 copies, to retail or give away, the price will be 3 cents, the purchaser paying ing postage. The actual *first cost* of the edition of 2500 copies is a little more than 2 cts. per copy; hence to sell at $2 a hundred is a loss to Bro. Hudson. But he has himself named the terms, so send in your orders.

The Oldest Man.—At the Campmeeting a brother handed us the following to use in our exercises with the children. We forgot his request, but now give the question and answers to our larger audience—the readers of the Crisis.

"*Question:* Who was the oldest man?

Answer: Methuselah.

Question: How could he have been the oldest man when his father was sixty-five years old at the time of his birth, and he died while his father was still living?

Answer: His father (Enoch) was translated and did not die."

"Retribution."—This work by Bro. Hastings "is now ready," as we learn by a Notice which reaches us too late for this paper; said notice will appear in our next. The price for single copies, post paid, will be 38 cents. Orders with the cash, must be sent to the author at Providence, R. I.

Bro. Howell.—Just as we go to press a line from Bro. Grant informs us that "Bro. Howell is slowly improving, but his recovery is still quite doubtful."

A. C. A.—Please observe Bro. Morgan's notice in another column of the Annual Meeting of the Advent Christian Association.

☞ We spent last Lord's day in Boston, preaching twice in Chapman Hall.

The Ten Virgins.

The object in writing upon the subject suggested by the parable of the ten virgins, is not to notice or apply every part of this interesting passage, but simply to define the time when the movement in the moral world, corresponding with the going forth of the virgins, commences, or when it takes place. Before coming to the direct question, it may be well for us to remark, that this passage was spoken in answer to an inquiry of the disciples while Christ was upon the Mount of Olives, namely, "Tell us when shall these things be? what shall be the sign of thy coming, and the end of the world?" The object, therefore, of the Saviour, is to illustrate and enforce the grand doctrine of his second advent, and also to give a clue to the time when the event shall happen. The figure employed, or the exact import of every point, may not be perfectly clear; but the general character and design without doubt may be understood. It is safe to take the leading features in the parable, and seek for their fulfillment. For example, in the parable of the treasure in the field, we have three points which are very prominent, (1.) The discovery of the treasure, (2.) Its estimated value, being regarded of as much value as all the man's possessions, (3.) The sacrifice made to obtain it—he sold all that he had and purchased that field.

But we turn again to the parable of Matt. 25. We are told, sometimes, that the great end sought to be obtained by this parable is watchfulness,—vigilance on the part of the servants of Christ; that by this he endeavors to enforce the duty of vigilance. But we are led to inquire, why was it necessary to present so much matter, such an extensive illustration, such a peculiar figure in order to enforce the duty of watchfulness, when it could have been done more effectually by employing many other figures, more forcible in their character? Hence, while we believe the duty of watchfulness is involved, we do not believe this to be the *object* of the parable, but rather to set forth the fact of the Saviour's coming in such a way that the church may know *when* it is to take place. The parable is introduced by the phrase, "Then shall the kingdom of heaven be likened unto ten virgins." What is the meaning of this word "*Then*"? Does it have the sense of "*For this reason,*" or, "On account of what I have been telling you," or, does it refer to a point of time marked by the action of the good and evil servants, spoken of in the previous chapter? Perhaps there is no essential difference between the two, for as the events of chapter 24—the action of the two servants, takes place near the end, the result is substantially the same in either case. We shall, therefore, regard the word "Then" as an adverb of time, pointing directly to the events of the latter part of the previous chapter.

When, then, do those events take [illegible] themselves those cold place? or when do the virgins go forth to meet the Bridegroom? Some tell us that the virgins went forth in the days of the apostles, or, that they have been going forth ever since. Is this so? What is meant by "going forth"? If it be said that the church commenced looking for the Saviour immediately after he left the world, I would ask, have they not continued to look for him ever since? While the formal or apostate church lost sight of the Saviour's return, this could not be said of the true church, who, in the person of the Waldenses, and other sects, strenuously maintained the doctrine of the Saviour's Second Coming. This was never lost sight of by the true church. How then could the fact of a belief in the coming of Christ, be going forth to meet him, when the church has always believed it, believe it to-day, and will, if they do not become infidel, continue to believe it until he comes. As slumbering and sleeping is a state opposite to activity, so if the going forth consisted in looking for his second advent, or believing in it, the opposite state would involve a disbelief of his return, and this could never be said of the true church, who have always maintained it. Hence a simple belief of the Saviour's coming could never, with any propriety, be called "going forth to meet the Bridegroom." The language implies, not only a belief in, but an expectation of, meeting him. They would not have gone forth had they not expected to meet him; whereas the church, at or during the first second or third centuries, had no such expectation. It is intimated, to be sure, that the Thessalonians expected him, but we have no right to infer that the virgins generally expected him. They had no substantial reasons for expecting him at that time. They could not look for him while a large part of prophecy remained unfulfilled.

Now the considerations that we urge against the going forth at or immediately after the time Christ left the earth, may be urged equally against the going forth in or from and after the days of Luther. The position of the true church as to the Saviour's coming, after the reformation, was no different than before. Those whom the apostate church regarded as heretics maintained, throughout the 1260 days, the same doctrine in relation to the Saviour's coming. The going forth, therefore, is of later date. It evidently marks a period in the world, when the church will be alive to the fact that the Saviour is coming *immediately*, and evidently synchronizes with Luke—"When these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." Here is an expectation of redemption, which produces that action on the part of the church marked as "The lifting up of the head." Here is not only an expectation of the Saviour's coming, but it is founded on evidence, namely, the transpiring of certain things. The presumption then is, that the church will know *when* the things come to pass which indicate, beyond a question, that redemption (or the Saviour) is drawing nigh. This fact of redemption DRAWING NIGH will not be known until these things *begin* to come to pass, and hence there will be no expectation of his IMMEDIATE COMING until the signs in the sun are seen, and consequently no going forth until after the darkening of the sun. The movement is one that takes place in the end of the world, or just before the end is reached. It probably has no reference to the apostolic age, or the time of Luther, or the Reformation. It is one of those truths for which our times are distinguished, one that belongs to us as much as the fact that Christ should be born in Bethlehem belonged to the Jews at the first advent. Then let us act our part faithfully.

F. H. B.

S. S. Hymns.

We are not in possession of the information asked for in the following note; if any of our friends are, they will please communicate with Bro. Mansfield:—

Dear Bro. Wendell:—We want some books for Sunday school, and I am requested to write to you for information. Do you know of anything suitable for Hymn Books for Sabbath schools; if so, what is the price by the dozen? What will be the price of one hundred library books for scholars? Can that be obtained on time, say three months? Please let me know as soon as convenient. Direct to Buchanan, Mich. As ever yours,

D. R. Mansfield.

For the Crisis.

A word to the Writers of Poetry.

We have here in Philadelphia a little organization of believers, and we employ, in singing the praises of God, the Prayer Meeting Hymn Books, published by the American S. S. Union. We are too poor to purchase the "Christian Lyre," and the Prayer Meeting Hymn Books contain very few hymns which suit us, and the sentiment of which we can adopt. Would it be asking too much to solicit from the pens of the writers of poetry some appropriate hymns, which can be published in the Crisis, from which we will copy them, or sent to my address at Kensington P. O., Philadelphia. Will Bro. Hastings and other brethren, and Vesta N. Cudworth, M. D. W., and others, compose a few hymns in S. M. C. M.—L. M. particularly? We shall feel very grateful for such favors. Yours in the truth,

Thos. W. Smith,

In behalf of the Church.

P. S. If any good hymns on such subjects as the coming of Christ, his personal reign, state of the dead, etc., which are published already can be sent us, we will be much gratified. T. W. S.

Gleanings from Letters.

James W. Simmons, E. Bridgwater, Ms., writes;—"I have taken the Crisis for the past three years, and cannot get along without it."

S. H. Bowman writes:—"I like the Crisis, and as long as I can command the means I shall take it."

Bro. Silas Tucker, Thompson Centre, Ct., writes:—"Enclosed you will find two dollars; one for the continuance of my paper, and one to help support the Crisis. I hope it will not have to be stopped while time remains, for we should not know how to do without it. We prize it next to our Bible."

Sr. Edith Wood, Martinsburgh, N. Y., writes:—"I do not feel as though I could get along without your excellent paper. I trust that it may continue to be a bold and earnest expositor of solemn Bible truth, and be the means of feeding the scattered flock of Christ in these times of trouble and spiritual darkness."

Ann Eliza Smith, North Montpelier, Vt., writes:—"Enclosed I send one dollar in payment to my subscription for the Crisis. I am poor and depend upon my labor for a living, but feel willing to deprive myself of some of the comforts of life rather than to part with the Crisis. I cannot speak in too high terms of its worth to me. I am amidst a people that regard not its truths, but some venture to say they wish its doctrine were true, and seem willing to hear. I think I am the only one that takes the Crisis in this town, or that believes in the doctrines it advocates. I regret very much that I had not the privilege of meeting with the brothers and sisters at Camp meeting. Pray for me, that I may meet you all in the kingdom."

☞ He that will not break the hedge of a fair command to avoid the foul way of some heavy affliction, may well conclude that his affliction is in love.

☞ And, if ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Correspondence.

From Bro. L. Wetherbee.

Dear Brethren in the Ministry:—I write you a few lines concerning a Grove meeting up here beside Union river, on Francis Foster's farm, in a pleasant Grove on the bank of the river. There is a people up here having an ear to hear the truth of God; not only here in Amherst, but all up and down Union river. Also, in the back towns are some good warm-hearted friends who love to hear and do the will of God. Bro. Israel Dammon was up here this Spring and left a solemn impression on the minds of the people, who begin to inquire, Are these things so? God bless him and his little family, is my prayer. The Coming of the Lord, the Saints' Inheritance, and the Signs of the Times, are new to the people up this way. Although it makes the Devil mad, it did in Noah's day; it did in Lot's day; it did in the Saviour's day; it did in the Apostles' day; it did in Luther's, Wesley's, and William Miller's days, and it will down here in the closing scenes of time. But God help the watchmen that are on Zion's wall to cleanse the skirts of their garments from the blood of all men.

I would say to Brn. J. Billings, J. Damon, D. Jones, J. Hemenway, and Bro Boutell—Can any of you, or all of you, come over in August, September, or the first of October, and have a three or four days' meeting? If so, we will do what we can to sustain you. You can write me, or put a notice in the Crisis, if you feel like coming. Talk it over with the Lord, brethren.

Amherst, Me., July 16, 1861.

From Sister Mary A. Clark.

Dear Bro.:—We are still pilgrims and strangers on this lone earth, surrounded with trials and afflictions. I have been sick all the past year, but I am better now, thank the good Lord. I was greatly relieved from my distress and raised from a bed of sickness in answer, I believe, to the prayers of God's people, who made me a subject of their fervent supplications. O what should I do while passing through such trials without the grace of God and the prayers of his people; but for these and the kind attention of my physician I must have been sleeping in the dust. I praise the Lord I am still numbered with the living, and the blessed hope is good to-day. If faithful we shall see Jesus and be made like him. Jesus is coming; what cheering, soul-rejoicing words to the waiting ones. How could we endure the storms and ills of life were it not for the hope that our deliverer is near. My prayer is that we may all be ready to meet him when he comes. It seems to me that time is short. Nations are meeting for conflict on the vast field of battle. Wherever we turn our eyes we see the ingenuity of man is to invent some new instrument or some new way of slaughter and bloodshed and destruction of the human race. The sound of booming cannon and the drum's death-rattle is borne on almost every breeze. The judgment day is hastening on! If ever there was need to watch and pray, study our Bibles and trust wholly in the Lord, it is now. May you and I and all his dear children hear that sweet voice, Come ye blessed of my Father, rest with me in the kingdom forever.

Charlestown, N. H.

☞ We would inform our sister, who has not seen the Crisis for more than six months, that Bro. Grant, to whom her letter was directed, ceased to be editor early last May. You say in your business note that you are "away from all those who are looking for the Lord's speedy return." Well, you must not be disheartened. "The Lord knoweth them that are his," and in the day of the Savior's return from heaven he will gather the lonely ones who have loved his appearing and waited patiently for him.—Ed.

From Bro. Abram Brown.

Bro. Wendell:—I am under the unpleasant necessity of saying, stop my paper. This may sound harsh in your ears, but let me explain. I have just buried my dear companion, and am left to battle the journey of life alone; I have incurred a heavy expense, and it will take every dime I can raise to square up with the world and fix so as to live; and no honest man will take a paper without some prospect of paying for it. But I love the Crisis; I love to hear from my Father's children; I love to hear about their prosperity as a people, and happy feasts together; and, dear brother, if you think it safe to risk the pay, send it on, and if the good Lord will prosper me, I will try to pay for it.

There are several books that I want very much and did intend to send for this fall; but it is out of the question now. You don't know how much we need all such helps here in this dark corner, with but very few of like precious faith, and no preaching. You may well know that we get along poorly, and do not grow and thrive. But the Lord is good, bless his holy name. Wishing you many new paying subscribers, and abundant success in your labors of love, farewell, dear brother.

Grafton, Jersey Co., Ill., Aug. 25.

☞ If we had more faith, we should have less care.

☞ God is on the side of [illegible].

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Obituary Notices.

Fell asleep in Jesus at Amherst, Me., Aug. 14th, of consumption, Sister FANNY C. ABBOT, in the thirty-ninth year of her age.

Our sister never made a public profession, but she found peace in her Savior, and fell asleep in a very calm and happy state of mind. She has left a father, three brothers, an only sister and an affectionate companion, besides a large circle of friends, to mourn her loss. Funeral at the house; services by the writer, founded on Job 19 : 23-26.

Also, fell asleep at Amherst, of diphtheria, Aug. 7th, JULIA EDA, daughter of George F. and Emily D. Archer, aged eight years, four months and nineteen days.

Julia sleeps in Jesus. The blow falls heavily upon the afflicted ones, but thank God, sin has made no wound that Jesus cannot heal. Then let the afflicted ones look away from earth and anchor their hope in Jesus, who knows how to sympathize with us in all our trials, believing that all of these little ones that have been scattered in a dark and cloudy day, will be brought from the land of the enemy and gathered into the fold of Christ, where we can meet them if we are found faithful unto the end. The writer attended the funeral. Preached from Job. 19 : 26.

Also, in Amherst, Me., Aug. 6th, of diphtheria, EDGAR FRANKLIN, son of Zelotes G. and Sarah F. Fletcher, aged one year, ten months and nine days.

He was a bright and lovely child. I would say to the afflicted parents, sorrow not as those that have no hope, for Jesus will soon come and raise the little ones to life and give them immortality.

> Then together, father, mother,
> With our little ones will be;
> By the peaceful flowing river
> Of life's water we'll be free.
> No more sorrow, no more weeping,
> No more parting hand of death;
> Soon will come the heavenly greeting
> In the restituted earth.

L. WETHERBEE.

Died, in Worcester, July 6th, 1861, of typhoid fever, sister S. B. CURTIS, aged fifty-six years.

Sister Curtis embraced the Advent faith in 1843, and was a devoted follower of the Lord. In 1854 she was strong in the faith that deliverance would come. Again she was disappointed, but her faith failed not; steadily she pressed her way on through trials, assured that the kingdom would soon come. In her last sickness the christian hope was her hope. Fully reconciled to the will of God, she fell asleep in Christ, to rest from her labors until the Master shall charge his angels to gather up his jewels. May God bless her children, and enable them to secure a right to the tree of life, that they may greet their mother in a land where death will have no power.

J. H.

Died, at Meredith Village, N. H., Aug. 10th, 1861, JOSEPH ELWIN, eldest son of Thomas E. and Susan B. Lang, aged nine years, eleven months and nineteen days.

In this death our brother and sister are called suddenly to part with an active and interesting child. His sickness was congestion of the brain, of about one week's continuance. Thus fond parents are left to mourn, but not without hope, for they not only cherish the hope of immortality at the coming of Christ, but that Josie, through the merits of the Savior, will have part in the first resurrection, to suffer no more. But now, with the quiet sleepers, he safely rests beyond the wicked influence of these last days. May this affliction be sanctified to the good of our brother and sister. Funeral attended by the writer. Subject on the occasion founded on Jer. 31 : 16.

J. G. SMITH.

Died, in Newtonville, Mass., Aug. 19th, 1861, Bro. ELISHA FIELD, aged seventy-seven.

Bro. Field, formerly of Boston, was a consistent Congregationalist till he heard the good news "Behold the Bridegroom cometh!" and being captivated, and receiving the love of it, with its blessings, it soon drew him into a new channel of thought and contemplation, which led him directly to the Bible for council, and, although cautious about changes, yet he concluded it safe to follow plain, positive Bible testimony. Thus doing, he soon found his former notions give way to a permanent theology, embracing the Bible plan of redemption from man in Adamic death to a second, or resurrection life through Christ. From this time onward he was a learner, and his life was a "patient continuance in well doing, seeking for glory, honor, immortality, eternal life," and, although his organism was such as to lead him to be desponding and distrustful of himself, yet the hope in Christ would always cheer and lift him up. In the later period of life you could but see that the gospel hope was preparing him fully for that rest which remains for the people of God. He dwelt with special interest on Christ the great Sacrifice to save, the resurrection from the dead necessary to future life, also the coming of the Lord to awake the sleeping and give immortality to the faithful.

His last months, weeks and days were sweet, peaceful, calm and cheerful; not a murmur escaped his lips, but feeling the blessed assurance that all was well, and "being ready to be offered" thus, his last days were his best, till, like a shock of corn fully ripe, he was gathered to his fathers, to wait the final call, then with the Psalmist to awake and be satisfied in his likeness.

Bro. J. S. White attended the funeral, giving consolation and comfort, with Bible assurances, of a resurrection from the dead and coming reward.

The loss of Bro. Field will be deeply felt in the family and neighborhood, but may the same faith that sustained him till the last, sustain our bereaved and deeply afflicted sister and daughter, till the storms of life are past, and give a passport through the gates into the city, where all is life eternal.

L. BOUTELL.

Will the *Harbinger* please copy?

In New Haven, Ct., Sept. 3d, FRANK W. DENNY, only son of G. W. Denny, aged five years, seven days, of scarlet fever.

He was our darling noble boy. Words cannot express the heart pang that remains. When told that it was thought he must die, he said, "Well, mamma, if I do die, God will raise me up again." Thus he died in the faith and hope of the gospel.

G. W. DENNY.

Notices, &c.

Meeting of the A. C. Association.

God willing, the second annual meeting of the A. C. Association will meet in the city of Worcester, Mass., Tuesday, 2 o'clock, P. M., the 15th of October next.

Business of special importance is to be transacted at this meeting, beside the usual appointments of the officers and Boards of the A. C. Association and C. P. Society, on which account a general attendance of preachers and delegates from the several Churches is much to be desired. Each Church co-operating with this Association is allowed to send one delegate, "and one additional delegate for every fifty members above the number of twenty-five members." All preachers co-operating with the Association are allowed a sitting as members in *full*.

It is specially requested that united prayer be offered up to Almighty God that the transactions of the Association may be such as the Church demands in these fearfully perilous times; and that whatever personal sacrifice may be required at our hand, that may be done which shall most effectually serve to the building up of Churches and the maintaining the "unity of the spirit in the bond of peace." By order of the Board of Managers,

P. B. MORGAN, Chairman.

Notice.

The Iowa, Minnesota and Wisconsin Christian Conference will be held at Strawberry Point, Clayton Co., Iowa, to commence Thursday evening, Sept. 26th, and continue over Lord's day. The meeting is expected to be held in the New England Mission tent; after which there is partial arrangement made for a debate between Bro. Sheldon and a Universalist. We hope to see a general attendance of preachers, delegates and brethren. Those who cannot come are expected to send letters, that we may know how the cause moves on.

WM. SWEET,
WM. SHELDON,
PETER S. W. DEYO, } Evangelists.

Strawberry Point, Aug. 25th, '61.
Harbinger, please copy.

Conference.

Providence permitting, there will be a Conference at the Clark Meeting House in Barnstead, N. H., to commence Sept. 20th, at 10 o'clock, A. M., and hold over the following Sunday. Brethren J. Billings and P. B. Morgan are to attend, also Brethren Bishop, Brown and Britton are expected; *all* are invited. Come, brethren and sisters, praying that the Lord may bless the labors of the meeting.

J. G. SMITH.

Notice.

It is expected there will be a meeting at Bro. Asahel Judd Mix's, in Bristol, commencing Oct. 2d, 1861, to continue five days. Bro. Levi R. Teeple is expected to preach, as the Lord may direct. Whosoever will may come.

Meetings at Campville, Conn.

If the Lord will, there will be a series of meetings held in the Old Brick Tavern at Campville, or Camp's Mills, Conn., (where Bro. L. Gunn resides,) on the Naugatuck R. R., about 20 miles south of Winsted, and 15 miles north of Waterbury, commencing Wednesday evening, Sept. 18th. Brn. P. C. Rodman, J. D. Brown and H. L. Hastings, and others, are expected to be present and preach the word. The Old Tavern will furnish plenty of room for cooking and lodging for all who will bring beds and provisions. Board and horse keeping can also be had at reasonable rates by such as desire it. In behalf of the brethren, H. L. HASTINGS.

Grove Meeting.

The brethren in this place who are looking for the return of their Lord have concluded to hold a grove meeting, commencing Sept. 16th, to continue through the week, over the following Lord's day, and as much longer as the Lord will. The meeting is about thirty-four miles north of New York city, five miles east of Sing Sing, and three-fourths of a mile west of Pleasantville Depot. Bro. H. Pratt and others are expected to be present and preach the word. All who love the appearing of our dear Lord we cheerfully invite to come and labor with us. Come, dear brethren, here is a new field to labor in.

For the brethren, WM. H. WILD.

Appointments.

APPOINTMENTS FOR BOSTON.

Bro. Hiram Munger....Sunday, Sept. 15.
Eld. J. Couch....Sunday, Sept. 22.

Portsmouth....Sept. 22d and 29th.
Portland....Oct. 6.
Yarmouth....Oct. 13.

If supplied, please notify me in season to comply with other requests. The two last weeks in Oct. not engaged. HIRAM MUNGER.

Portland, Me....Sept. 15.
J. COUCH

East Hebron, N. Y....Sunday, Sept. 15.
S. W. BISHOP.

Bristol....Sept. 15.
Plainville....Evening, Sept. 15.
IRA MORGAN.

Bristol....Sept. 29.
C. GOODRICH.

Cheshire Street....Sept. 15.
WM. SUTHERLAND.

Dinsmore Hill, Hartland, Vt....Sunday, Sept. 15.
JOSEPH KIMBALL.

Lake Village, N. H., Tuesday evening, 7 o'clock, Sept. 17th.
Meredith Neck, at 2 and 7 o'clock....Sept. 18th.
Tuftonborough, at 2 and 7 o'clock....Sept. 19th.
P. B. MORGAN.

Plainfield Pond, Mass....Sept. 16th and 17th.
Griswoldville....Sept. 18th and 19th.
Vernon, Vt....Sept. 22d.
West Brattleboro, (where Bro. Charles Miller may appoint)....Sept. 23d and 24th.
Williamsville, Vt., where Bro. Davis may appoint, a protracted meeting commencing Sept. 25th and continuing over the Sabbath.
GEO. A. OTIS.

APPOINTMENTS FOR WORCESTER.

P. B. Morgan....Sunday, Sept. 15.
Geo. Champlain....Sunday, Sept. 22.
W. Pratt....Sunday, Sept. 29.
R. CURTIS.

Yarmouth, Me., Sept. 11th, at the Annual Conference, ...
Litchfield, Robinson School House, Sept. 17th and 18th, in the evening.
Hallowell....Sept. 20th.
Augusta....Sunday, Sept. 22d.
O. R. FASSETT.

Amherst, Mass....Sept. 19th and 20th.
Northfield....Sept. 22.
Brattleboro, Vt., (where Bro. Miller may appoint) Sept. 24th.
Newfane, Vt....Sept. 25th and 26th.
Vernon, Vt....Sept. 29.
Erving, Mass....Sept. 30.
GEO. A. STREETER.

Chesterville Village, Me....Sunday, Sept. 15.
T. M. PREBLE.

Central Village, R. I., evening....Sept. 20.
River Point....Sunday, Sept. 22.
Arnold's Bridge (as Bro. Wilson may arrange) evening, Sept. 23.
Lafayette, R. I....Sept. 24.
Rocky Brook....Sunday, Sept. 29.
H. F. CARPENTER.

I will attend the Grove Meeting in South Haw-ey, commencing Sept. 11th.
Albany, Monday evening....Sept. 16.
New York City....Sunday, Sept. 27.
Newark, evenings....Sept. 24th and 25th.
H. PRATT.

South Windsor, Conn., (Pleasant Valley School House) Sabbath, Sept. 15th.
S. P. BABCOCK.

Hartford, Ct....Sunday, Sept. 15.
RUFUS WENDELL.

Burlington, Me., (where Bro. S. C. Page may appoint)....Sept. 15.
Will the friends be there from Lincoln and arrange for meetings in their vicinity?
D. A. JONES.

Massena, N. Y....Sunday, Sept. 15.
M. BATCHELOR.

Holderness, (Tabernacle)....Sept. 15.
Barnstead, (Clark M. H.)....Aug. 22.
T. W. PIPER.

Business Matters.

To Correspondents.

M. C. Kendell: All right.
Chester Crawford: You have paid to No. 286—six months behind.
K. H. Simmons: Right now.
J&W. Simmons: All right.

Cash Receipts.

Stephen Parker 364, $2.26; R F Woodford 338, $3 00; D Hutchinson 361, $4.00; W W Taylor 318 $1.25; M L Nichols 321, 83 cts; S A A Pray 338, 80 cts; An. Gage 342, $3 00; L H Armstrong 390, $4 00; S F Mathews 315, $1.50.

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Obituary Notices.

Fell asleep in Jesus at Amherst, Me., Aug 14th, of consumption, Sister FANNY C. ABBOT, in the thirty-ninth year of her age.

Our sister never made a public profession, but she found peace in her Savior, and fell asleep in a very calm and happy state of mind. She has left a father, three brothers, an only sister and an affectionate companion, besides a large circle of friends, to mourn her loss. Funeral at the house; services by the writer, founded on Job 19: 23-26.

Also, fell asleep at Amherst, of diphtheria, Aug. 7th, JULIA EDA, daughter of George F. and Emily D. Archer, aged eight years, four months and nineteen days.

Julia sleeps in Jesus. The blow falls heavily upon the afflicted ones, but thank God, sin has made no wound that Jesus cannot heal. Then let the afflicted ones look away from earth and anchor their hope in Jesus, who knows how to sympathize with us in all our trials, believing that all of these little ones that have been scattered in a dark and cloudy day, will be brought from the land of the enemy and gathered into the fold of Christ, where we can meet them if we are found faithful unto the end. The writer attended the funeral. Preached from Job. 19: 26.

Also, in Amherst, Me., Aug. 6th, of diphtheria, EDGAR FRANKLIN, son of Zelotes G. and Sarah P. Fletcher, aged one year, ten months and nine days.

He was a bright and lovely child. I would say to the afflicted parents, sorrow not as those that have no hope, for Jesus will soon come and raise the little ones to life and give them immortality.

Then together, father, mother,
With our little ones will be;
By the peaceful flowing river
Of life's water we'll be free.
No more sorrow, no more weeping,
No more parting hand of death;
Soon will come the heavenly greeting
In the restituted earth.

L. WETHERBEE.

Died, in Worcester, July 6th, 1861, of typhoid fever, sister S. B. CURTIS, aged fifty-six years.

Sister Curtis embraced the Advent faith in 1843, and was a devoted follower of the Lord. In 1854 she was strong in the faith that deliverance would come. Again she was disappointed, but her faith failed not; steadily she pressed her way on through trials, assured that the kingdom would soon come. In her last sickness the christian hope was her hope. Fully reconciled to the will of God, she fell asleep in Christ, to rest from her labors until the Master shall charge his angels to gather up his jewels. May God bless her children, and enable them to secure a right to the tree of life, that they may greet their mother in a land where death will have no power.

J. H.

Died, at Meredith Village, N. H., Aug. 10th, 1861, JOSEPH ELWIN, eldest son of Thomas E. and Susan B. Lang, aged nine years, eleven months and nineteen days.

In this death our brother and sister are called suddenly to part with an active and interesting child. His sickness was congestion of the brain, of about one week's continuance. Thus fond parents are left to mourn, but not without hope, for they not only cherish the hope of immortality at the coming of Christ, but that Josie, through the merits of the Savior, will have part in the first resurrection, to suffer no more. But now, with the quiet sleepers, he safely rests beyond the wicked influence of these last days. May this affliction be sanctified to the good of our brother and sister. Funeral attended by the writer. Subject on the occasion founded on Jer. 31: 16.

J. G. SMITH.

Died, in Newtonville, Mass., Aug. 19th, 1861, Bro ELISHA FIELD, aged seventy-seven.

Bro. Field, formerly of Boston, was a consistent Congregationalist till he heard the good news "Behold the Bridegroom cometh!" and being captivated, and receiving the love of it, with its blessings, it soon drew him into a new channel of thought and contemplation, which led him directly to the Bible for council, and, although cautious about changes, yet he concluded it safe to follow plain, positive Bible testimony. Thus doing, he soon found his former notions give way to a permanent theology, embracing the Bible plan of redemption from man in Adamic death to a second, or resurrection life through Christ. From this time onward he was a learner, and his life was a "patient continuance in well doing, seeking for glory, honor, immortality, eternal life," and, although his organism was such as to lead him to be desponding and distrustful of himself, yet the hope in Christ would always cheer and lift him up. In the later period of life you could but see that the gospel hope was preparing him fully for that rest which remains for the people of God. He dwelt with special interest on Christ the great Sacrifice to save, the resurrection from the dead necessary to future life, also the coming of the Lord to awake the sleeping and give immortality to the faithful.

His last months, weeks and days were sweet, peaceful, calm and cheerful; not a murmur escaped his lips, but feeling the blessed assurance that all was well, and "being ready to be offered" thus, his last days were his best, till, like a shock of corn fully ripe, he was gathered to his fathers, to wait the final call; then with the Psalmist to awake and be satisfied in his likeness.

Bro. J. S. White attended the funeral, giving consolation and comfort, with Bible assurances, of a resurrection from the dead and coming reward.

The loss of Bro. Field will be deeply felt in the family and neighborhood, but may the same faith that sustained him till the last, sustain our bereaved and deeply afflicted sister and daughter, till the storms of life are past, and give a passport through the gates into the city, where all is life eternal.

L. BOUTELL.

Will the *Harbinger* please copy?

In New Haven, Ct., Sept. 3d, FRANK W. DENNY, only son of G. W. Denny, aged five years, seven days, of scarlet fever.

He was our darling noble boy. Words cannot express the heart pang that remains. When told that it was thought he must die, he said, "Well, mamma, if I do die, God will raise me up agin." Thus he died in the faith and hope of the gospel.

G. W. DENNY.

Notices, &c.

Meeting of the A. C. Association.

God willing, the second annual meeting of the A. C. Association will meet in the city of Worcester, Mass., Tuesday, 2 o'clock, P. M., the 15th of October next.

Business of special importance is to be transacted at this meeting, beside the usual appointments of the officers and Boards of the A. C. Association and C. P. Society, on which account a general attendance of preachers and delegates from the several Churches is much to be desired. Each Church co-operating with this Association is allowed to send one delegate, "and one additional delegate for every fifty members above the number of twenty-five members." All preachers co-operating with the Association are allowed a sitting as members in *full*.

It is specially requested that united prayer be offered up to Almighty God that the transactions of the Association may be such as the Church demands in these fearfully perilous times; and that whatever personal sacrifice may be required at our hand, that may be done which shall most effectually serve to the building up of Churches and the maintaining the "unity of the spirit in the bond of peace."

By order of the Board of Managers,
P. B. MORGAN, Chairman.

Notice.

The Iowa, Minnesota and Wisconsin Christian Conference will be held at Strawberry Point, Clayton Co., Iowa, to commence Thursday evening, Sept. 26th, and continue over Lord's day. The meeting is expected to be held in the New England Mission tent; after which there is partial arrangement made for a debate between Bro. Sheldon and a Universalist. We hope to see a general attendance of preachers, delegates and brethren. Those who cannot come are expected to send letters, that we may know how the cause moves on.

WM. SWEET,
WM. SHELDON, } Evangelists.
PETER S W. DEYO,

Strawberry Point, Aug. 25th, '61.
Harbinger, please copy.

Conference.

Providence permitting, there will be a Conference at the Clark Meeting House in Barnstead, N. H., to commence Sept. 20th, at 10 o'clock, A. M., and hold over the following Sunday. Brethren J. Billings and P B. Morgan are to attend, also Brethren Bishop, Brown and Britton are expected; *all* are invited. Come, brethren and sisters, praying that the Lord may bless the labors of the meeting.

J. G. SMITH.

Notice.

It is expected there will be a meeting at Bro. Asahel Judd Mix's, in Bristol, commencing Oct. 2d, 1861, to continue five days. Bro. Levi R. [illegible] is expected to preach, and [illegible]

Meetings at Campville, Conn.

If the Lord will, there will be a series of meetings held in the Old Brick Tavern at Campville, or Camp's Mills, Conn., (where Bro L. Gunn resides,) on the Naugatuck R. R., about 20 miles south of Winsted, and 15 miles north of Waterbury, commencing Wednesday evening, Sept. 18th. Brn. P. C. Rodman, J. D. Brown and H. L. Hastings, and others, are expected to be present and preach the word. The Old Tavern will furnish plenty of room for cooking and lodging for all who will bring beds and provisions. Board and horse keeping can also be had at reasonable rates by such as desire it. In behalf of the brethren, H. L. HASTINGS.

Grove Meeting.

The brethren in this place who are looking for the return of their Lord have concluded to hold a grove meeting, commencing Sept. 16th, to continue through the week, over the following Lord's day, and as much longer as the Lord will. The meeting is about thirty-four miles north of New York city, five miles east of Sing Sing, and three-fourths of a mile west of Pleasantville Depot. Bro. H. Pratt and others are expected to be present and preach the word. All who love the appearing of our dear Lord we cheerfully invite to come and labor with us. Come, dear brethren, here is a new field to labor in.

For the brethren, WM H. WILD.

Appointments.

APPOINTMENTS FOR BOSTON.

Bro. Hiram Munger ... Sunday, Sept. 15.
Eld. J. Couch ... Sunday, Sept. 22.

Portsmouth ... Sept. 22d and 29th.
Portland ... Oct. 6.
Yarmouth ... Oct. 13.

If supplied, please notify me in season to comply with other requests. The two last weeks in Oct. not engaged. HIRAM MUNGER.

Portland, Me. ... Sept. 15.
J. COUCH.

East Hebron, N. Y. ... Sunday, Sept. 15.
S. W. BISHOP.

Bristol ... Sept. 15.
Plainville ... Evening, Sept. 15.
IRA MORGAN.

Bristol ... Sept. 29.
C. GOODRICH.

Cheshire Street ... Sept. 15.
WM. SUTHERLAND.

Dunsmore Hill, Hartland, Vt ... Sunday, Sept. 15.
JOSEPH KIMBALL.

Lake Village, N. H., Tuesday evening, 7 o'clock, Sept. 17th.
Meredith Neck, at 2 and 7 o'clock ... Sept. 18th.
Tuftonborough, at 2 and 7 o'clock ... Sept. 19th.
P. B. MORGAN.

Plainfield Pond, Mass. ... Sept. 16th and 17th.
Griswoldville ... Sept. 18th and 19th.
Vernon, Vt. ... Sept. 22d.
West Brattleboro, (where Bro. Charles Miller may appoint) ... Sept. 23d and 24th.
Williamsville, Vt., where Bro. Davis may appoint, a protracted meeting commencing Sept. 25th and continuing over the Sabbath.
GEO. A. OTIS.

APPOINTMENTS FOR WORCESTER.

P. B. Morgan ... Sunday, Sept. 15.
Geo. Champlain ... Sunday, Sept. 22.
W. Pratt ... Sunday, Sept. 29.
R. CURTIS.

Yarmouth, Me., Sept. 11th, at the Annual Conference, [illegible]
Litchfield, Robinson School House, Sept. 17th and 18th, in the evening.
Hollowell ... Sept. 29.
Augusta ... Sunday, Sept. 22d.
O. R. FASSETT.

Amherst, Mass. ... Sept. 19th and 20th.
Northfield ... Sept. 22.
Brattleboro, Vt., (where Bro. Miller may appoint) Sept. 24 h.
Newfane, Vt. ... Sept. 25th and 26th.
Vernon, Vt. ... Sept. 29.
Erving, Mass. ... Sept. 30.
GEO. A. STREETER.

Chesterville Village, Me. ... Sunday, Sept. 15.
T. M. PREBLE.

Central Village, R. I., evening ... Sept. 20.
River Point ... Sunday, Sept. 22.
Arnold's Bridge (as Bro. Wilson may arrange), evening, Sept. 23.
Lafayette, R. I. ... Sept. 24.
Rocky Brook ... Sunday, Sept. 29.
H. F. CARPENTER.

I will attend the Grove Meeting in South Hawley, commencing Sept. 11th.
Albany, Monday evening ... Sept. 16.
New York City ... Sunday, Sept. 27.
Newark, evenings ... Sept. 24th and 25th.
H. PRATT.

South Windsor, Conn., (Pleasant Valley School House) Sabbath, Sept. 15th.
S. P. BABCOCK.

Hartford, Ct. ... Sunday, Sept. 15.
RUFUS WENDELL.

Burlington, Me., (where Bro. S. C. Page may appoint) ... Sept. 15.
Will the friends be there from Lincoln and arrange for meetings in their vicinity?
D. A. JONES.

Massena, N. Y. ... Sunday, Sept. 15.
M. BATCHELOR.

Holderness, (Tabernacle) ... Sept. 15.
Barnstead, (Clark M. H.) ... Aug. 22.
T. W. PIPER.

Business Matters.

To Correspondents.

M. C. Kendell: All right.
Chester Crawford: You have paid to No. 286—six months behind.
K. H. Simmons: Right now.
J&W. Simmons: All right.

Cash Receipts.

Stephen Parker 364, $2.26; R F Woodford 336, $3.00; D Hutchinson 361, $4.00; W W Taylor 318, $1.25; M L Nichols 321, 83 cts; S A A Pray 338, 80 cts; An. Gage 342, $3.00; L H Armstrong 390, $4.00; S F Mathews 315, $1.50.

Mrs. M A Clark 323, J F Slater 324, Mrs. M Forrester 315, A M Andrews 328, L S Ford 338, T J Wetherell 325, S F Hulburd 330, M S Orcutt 325, S S Campbell (overlooked) 318,—50 cents each.

Eld. H Soule 364, Jno. Saddler 256, E M Haggett 312, Benj. Ross 312, Dr. J Alexander 331, A H Robbins 307, R Plummer 338, Mrs. F Eaton 338, War. Dayton 338, O S Lee 338, D D Clark 338, A S Richards 338, Mrs. C Durkee 333, Geo. Brackett 329, Mrs. E Collins 338, T Pease 338, A B Andrews 275, Mrs. S Parsons 343, J R Brown 364, Wm. Brown 312, J H Piper 322, O D Pease 335, D Randall 338, M L Morgan 332, Benj. Snyder 327, J Canterbury 338, J B Walker 338, Mrs. I W Montague 336, I B Brown 312, E E Miles 280, B F Parsons 338, Aust. Smith 312, J W Houghton 338, M Fisk 329, J B Whitmore 316, Alb. Wright 324, E Marston 338, Z Whitney 346, Mrs. A E Smith 319, Jno. Woodward 338, D B Rogers 338, H S Hough 338, W O Hough 331, J P Blaisdell 312, H C Wilkinson 325, M L Blodgett 314, J S Beecher 338, Miss A Shaw 338, M W Cleveland 328, War. Howard 312, Mrs. D Perry 338, Jos. Ellmore 332, Sarah Ellmore 338, I Barnes 312, S Cooper 341, D D Chaffee 338, B T Weaver 338, S Goodsell 312, Em. Fanchier 338, Er. Hall 315, Alb. Jenny 286, E C Paine 356, M Merrill 312, J I Johnson 286, Jno. Brackett 348, Asa Ware 174, N D Wight 338, G L Rice 338, Am. Kingsbury 364, J R Morgan 286, D W Spear 312, E A Sackett 348, Elizth. Edson 342, Mrs. A Pease 338, H Cady 332,—$1.00 each.

☞ Owing to a deficiency of type, the remainder must be deferred till next week.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price, single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of immortality through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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THE SOUL—*what is it?* or a careful examination of all the uses of the words *nephesh* and *psuhee* as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

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☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

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The Great Error Exposed: or Endless Misery not a Bible Doctrine. In this tract is relied on to prove endless misery [illegible] two hundred [illegible] Blain. Price 3 cents single; [illegible] Postage 1 cent.

Glad Tidings: or Bible proof that death and sin are to end in the universe by a literal destruction of wicked men and devils, at the judgment. All texts on Future Punishment [illegible] and arranged. By J. Blain. Price 5 cts. single; postage 1 cent.

☞ The above tracts and books can be obtained of [illegible] Bacons, No. 8 [illegible]

☞ The following books and tracts can be had of J. B. White, Worcester [illegible]

The Harp, by [illegible]

For the Crisis.

Why wear Mourning?

Oh! wear for me no sable garb,
When low in dust I'm laid,
'Tis but the "mockery of woe,"
By "Fashion's" trammels made.

"A stranger intermeddleth not"
With all thy heart has known—
Of joy and grief, a mingled lot,
Along life's pathway strown.

How oft the world with hollow heart
The mourner's semblance bears,
While underneath the *folds of crepe*
A guise of joy she wears.

Then let no thoughts of outward show
Dispel stern lessons given,
When idols from our hearts are torn,
To draw us nearer heaven.

Perchance some child of penury,
Bereft of earthly stay,
Her bleeding heart cannot forego
This debt of love to pay.

She parts with all her little store
The badge of grief to gain,
Deeming the memory of the lost
May thus more fresh remain.

Ah! no; love's memory cannot die,—
Why should the mourner's heart
Parade before a heedless world
Symbols of sorrow's dart?

We're slaves of "custom" here below,
Ruled by his iron hand;
Why not dispute the power he claims
In a united band?

My friends in Christ, let one and all
Give Paul's example heed,
Who "to the weak became as weak,"
To bless a brother's need.

Davenport. AMY.

For the Crisis.

The following is the substance of a letter written by a nephew to his uncle. Its prolixity prevented its entire insertion.

What is Man?

DEAR UNCLE:—I received your kind letter of March 15th, and can truly say I am much gratified to be thus dealt with in a candid, christian-like manner. When I became an Adventist, those who should have labored to reclaim me, if they believed me to be in error, turned the cold shoulder, and seemed not to care whether I was saved or lost. But I am convinced such is not the case with yourself, and I hope that God will add his blessing to what you have written, and enable us to understand the true import of those texts of Scripture which you so kindly commend to my careful consideration. You stated that you did not wish to enter into controversy; neither do I; but I think if christians, followers of the same Lord, would freely exchange the light they receive from God through his word, they might greatly assist each other in understanding the chart he has given to guide us to eternal life.

The reason I write an answer to your letter is this: I have considered those texts, compared them with the Scriptures as to the conscious and unconscious state of the dead, and verily believe that I understand them. Now if I have the true light on this subject, it is my duty to let it shine to the glory of God. Believe me, I do not want to hold any sentiments which are not plainly spoken in the word of God, because his word alone is safe to trust in; "it is true from the beginning." By that word we must be judged, and he "is no respecter of persons." Then let us examine this subject fairly, remembering, as a rule in receiving evidence, that inferential evidence bears no weight except in accordance with positive testimony. Those texts under consideration do not prove that man is conscious in death, or that he has an immortal soul which departs at the dissolution of the body; unless we can first find a "thus saith the Lord" to establish the fact, all is vain. But, on the contrary, if we find no such testimony on that side of the question, but plenty on the unconscious side, as plain as language can speak it, then all is clear.

Then, in order to understand those texts correctly, let us appeal "to the law and to the testimony," holding ourselves in readi- [illegible] and submit to, God's [illegible] surely he knows and [illegible] us trust in him [illegible] and deceitful, and, [illegible] testimony to the [illegible] that God has said, "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the *breath* of life; and *man became* a living soul." Gen. 2: 7. "And so it is written, The first *man Adam* was *made a* living soul;" . . "The first *man* is *of the earth earthy;*" . . "As is the earthy, such are they also that are earthy." 1 Cor. 15: 45, 47, 48. This breath of life is not the man, nor any *part of the man*, but simply the breath of the Almighty. Job 33: 14. "The spirit (or word or breath, Ps. 33: 6) of God hath made [illegible], and the breath of the Almighty hath [illegible] me life." "All the while my breath [illegible] and the spirit of God is in my [nostrils]." Job 27: 3. (i. e., the breath which God gave him.) "For as the body without the spirit or breath is dead." Jas. 2: 26.

Now let us sum up the evidence and see if we can find a verdict. Job says, "The spirit (or breath) of God is in my nostrils." David says, "Thou takest away their breath (or spirit), they die." Solomon says, "Then shall the dust return to the earth as it was, and the spirit (or breath) shall return to [illegible] "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath (spirit) of life." James says, "The body without the spirit (or breath, margin,) is dead." Job says, "The breath (spirit) of the Almighty hath given me life." Now, then, Adam received the breath of life and lived; Job received spirit in his "nostrils," and says, "the breath of the Almighty gave life." David says, "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Solomon said, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; . . all go unto one place; all are of the dust, and all turn to dust again." Now it is for you to give the verdict whether *man* received any thing more than breath at his beginning; if so, how can he lose any thing more than the breath of life at his death? The word spirit does not always mean breath of life, but has other significations, according to the connection in which it stands.

Let us examine the word soul. In Gen. 2: 7, it is said that man "*became a living* soul" (or person.) Lev. 4: 2, "If a soul (or person) sin through ignorance," etc. Lev. 22: 11, "But if the priest buy any soul (or person) with his money, he (the person) shall eat of it," etc. Psa. 78: 50, "He spared not their souls (persons) from death, but gave their life over to the pestilence." Ezek. 18: 4, . . "The soul (person) that sinneth it shall die." Mark 8: 36, "For what shall it profit a man, if he gain the whole world and lose his own soul," or "himself?" according to Luke 9: 25. Again soul is used in a secondary sense, and is applied to the mind, as in Deut. 11: 18. "Therefore shall ye lay up these my words . . . in your soul." It is applied to the blood, as in Isa. 53: 12; . . "because he hath poured out his soul unto death." The above may suffice.

Does God say anywhere in the Bible that man has an *immortal, never-dying, deathless, ever-living,* or *eternal, soul,* or *spirit?* I answer, he does *not*. Does God say that the soul shall die? I answer, he does. Ezek. 18: 4, "Behold all souls are mine; . . . the soul that sinneth it shall die." Psa. 73: 50, "He spared not their soul from death." Acts 2: 31. "He seeing this before, spake of the resurrection of Christ; that his soul was *left* in hell, (or grave) neither did his flesh see corruption." Then if God has positively said that souls can, do, and shall die, we certainly ought not to understand the Bible to teach the contrary.

Having found it to be a fact that man is wholly mortal, we have a standard by which to try all texts of Scripture touching this subject. Let us now proceed to examine other texts on this point according to the above mentioned rule. 2 Cor. 5: 8, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." I will endeavor to give my understanding of the above text and see if it will harmonize with the word of God. I consider that Paul by "earthly house" meant literally earthly houses, temples, or cities, made or built with hands. Walker defines tabernacle thus: "a tent," "place of worship," a "temporary habitation or dwelling." Peter says, "all these things shall be dissolved." Paul, by the word "we," means the members of Christ's mystical body, the church. See Rom. 12: 5; 1 Cor. 12: 27; Eph. 1: 22, 23, 24; 12: 17 and 5: 23–30; Col. 1: 24. "We (the church) know that if our earthly house (this temporary habitation) were dissolved, we have a building (city), an house of God not made with hands, eternal in the heavens." "For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven, if so be that being clothed we shall not be found naked." "For we that are in this tabernacle (temporary habitation or world) do groan, being burdened; not for that we would be unclothed, (or without a habitation) but clothed upon, that mortality might be swallowed up of life." As Paul says again, Rom. 8: 23, "But ourselves also which have the first fruits of the spirit . . . groan within ourselves, waiting for the adoption, to wit, the redemption of our body;" which will take place when Jesus comes to redeem the church from death, and gather them into the city: mortality will then be swallowed up of life. 2 Cor. 5: 5. "Now he that hath wrought us for the self-same thing is God." "Therefore we are *always* confident (of what) of this, knowing that whilst *we* (the church) are at home in the body, (i. e., this mortal groaning state) we are absent from the Lord, for we walk by faith, not by sight." Then if "we hope for that which we see not, then do we with patience wait for it." Rom. 8: 25. 8th verse, "We are confident, I say, and willing rather (rather than what? than to walk by faith and to groan and wait) to be absent from the body and be present with the Lord. Wherefore we labor, that whether present or absent, (when we are at the judgment, or while walking by faith,) we may be accepted of him." 10th verse, "For we must all appear at the judgment seat of Christ, that every *one* may receive the things (the reward) done in his body (or person, see Prov. 5: 11) according to that he hath done, whether it be good or bad." "Yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you always in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shown me." Christ showed Peter that when he should be old he should glorify God by martyrdom, which Peter denominates putting off his tabernacle. So that Peter literally died and went to the grave, where he awaits the "appearing of the chief Shepherd, to receive a crown of glory that fadeth not away." "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep we should live *together with him.*"

Now, in conclusion, let me entreat you to consider and examine this subject carefully and impartially, for if we love our dear Lord Jesus, who died that we might live with him in his kingdom, we ought to be willing to bear reproach for his name, and he said that if we are ashamed of him or his word, he will be ashamed of us when he comes in the glory of his father and of the holy angels. The Saviour has said, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." This is literally fulfilled, and we are encouraged and do rejoice, and why should we not? Jesus our Lord made himself of no reputation, and surely we can afford to lose our reputation for him.

I now bid you farewell, dear uncle, hoping I have not wearied your patience.

Yours, THOMAS G. BURPEE.

For the Crisis.

The Camp Meeting.

DEAR BRO. WENDELL:—In accordance with your suggestion, and in agreement with my own desire, I offer a brief sketch of the Wilbraham Camp Meeting. Some brother will doubtless present a more complete report.

The weather was delightful beyond my expectation, and called forth expressions of gratitude and praise to our heavenly Father from many pious souls.

The boarding arrangements were excellent, entitling the managers of that department to the many encomiums which were uttered. I was much pleased with Bro. Grant's Graham system, which was partially carried out, and believe its general philosophy is correct.

The preaching was good, and some of it excellent. Bro. P. B. Morgan delivered a *solid* discourse on Faith Bro. Mathewson's sermon on Rom. 12: 21, was instructive and timely. I pray that God will assist me by his Spirit to lay it to heart. I was much blessed while listening to the affecting utterances of Bro. Brewer on the Coming of Christ. God strengthen the aged pilgrim. Bro. Himes gave a stirring and suggestive dissertation on the same subject. In the course of his remarks he noticed Ten Signs which have been fulfilled and all indicating that the end "is nigh, even at the doors." Bro. Berick's sermon based on Rev. 3: 11 was argumentative, eloquent and convincing. I heard many expressions of satisfaction at the close of the service. Bro. Wendell *proved* that "we are dust." Ps. 103: 14. A Methodist preacher, at the close of the sermon, asked a few questions, which were well answered by Bro. Wendell. The Methodist brother thought that Watson and Clarke (from whom Bro. W. had quoted) were not the exponents of the belief of the Methodists as a body, concerning man's nature. He was evidently driven to this position by Bro. W.'s crushing argument and masterly exposure of the theological lameness of Watson and Clarke with reference to the considered subject. Bro. Hastings preached eloquently from the 10th chapter of Hebrews. The practical portion of the discourse (about two-thirds) was *very* good. It was well calculated to encourage and strengthen those who are tried. I heard one man say that it was the best sermon he ever heard. Bro. Grant preached from Acts 26: 8, and showed the absolute necessity of a resurrection of the dead in order to obtain future life. He dwelt on the promises of a resurrection in the word of God. He also propounded the questions in 1 Cor. 15: 35, and traced out and commented on Paul's answer in the following verses. I was well satisfied with his argument. With regard to his *cup* illustration I have nothing to say. I do not believe any one can understand how God will raise the dead. He has said he will do it, and I rest on his word. Some sermons I did not hear.

The social meetings were good, and some of them abundantly refreshing. Those who witnessed the exercises in the Springfield tent will agree with me in this. I cannot speak particularly of any other tent exercises, as I did not attend them. But from the statements of others I judge they were all good. The love feasts at the stand were first rate.

The children's meetings, under the conduct of Bro. Wendell, were highly entertaining. Bro. W. has that happy and rare gift which makes some men pre-eminently successful in the instruction of the young. The children were much pleased and no doubt profited.

To sum up, all who attended will agree, I think, in pronouncing the Camp Meeting as a whole very good. I heard some say it was the best one ever held on the ground. For myself, I feel that I have enjoyed a great and precious privilege. I trust I have entered into friendly relations with many whom I shall greet in the kingdom of Jesus Christ. May God preserve us all blameless unto the appearing of our Lord.

JOSEPH T. CURRY.

Springfield, Sept. 3d, '61.

For the Crisis.

My Furlough.

BY P. D. M.

Sept. 3d. Now, after nearly a year's confinement in the city, I have a furlough, and am once more on the cars—going, God willing, to look how my brethren fare, and may be speak to them some words of good cheer. But oh! oh! how we ride! After travelling tens of thousands of miles, one could well believe he had quite overcome the novelty of a ride in the cars. But I now perceive this is not the case with myself. We are on the express train—the chariots run like lightning; my flesh crawls all over me, and I feel as if I was being hurled through the air by the hands of the fairies. Yet the sensation is pleasurable; we know all is right; God's hand is discerned in railroad matters—for it is the day of his preparation. And we certainly know we shall not be lost on the prairies to-night; the track is laid clear through; we are all in a hurry, so please you, then, put on the steam. The city is now far behind; we leap valleys, and, rattling and thundering as if bedlam was let loose, we pass the rocky gorge in the hill-side; we get just a glimpse of a small village and station, but no matter; the accommodation train will care for you,—this is the New York Express!—blow the whistle—clear the track—go ahead. We pass a curve; the cars' curve; you feel dizzy; you ask yourself, Are we going over? But all's right—go ahead. And now the country is fairly before us—undulating, variegated, beautiful! The news is unimportant today, and to think is more pleasant than to read. And who can help thinking when riding after this manner? How many lessons has God for us to learn every day! And yet what a melancholy appearance we make in working out the providential, and life problems handed out to us.

Men, it seems to me, are like the country before me. Some are cold, dignified, but distant and unapproachable, like yon hill; vaunting itself, perhaps, that its head is nearer heaven than is the valley below. But what matters that it its heart is not there also? We admire them, not for any thing they ever did, or will do, but simply for what they are. They are good to admire, and most admirable when the coldest—covered with snow. But who does not admire more such men as are like yon humble, laughing valley below—where the sun's rays dance 'mid the rose and violet, and the dew-drops, like diamonds, charm and dazzle the eye!—where the bubbling brooks, gay fields, and warbling songsters join in holy and happy concert to praise God, and the corn stalk and wheat sheaf preach good news to the hungry children and half-starved widowed mothers—saying, "we have food for you." Yes, here they are—more than the inanimate: the lowing kine, the bleating sheep, the whistling plowboy—and ah! tiny voices I almost hear—prattling children. And then comes the orchard, the garden, and the "cot beneath the hill"—I had almost said "sweet home." But faith whispers "We seek a better country." Oh, exiled Paradise, how I long for thee! But God grant, while in this world, I may be like the valley—humble, kind, (and shall I not say social,) and full of good fruits!

Other men I see seem to me like yon sterile, unfruitful field—unfruitful in every thing but weeds and stone. They are indolent and uncultivated; unwittingly, it may be, but self-willed. They say they are willing, and even pretend they desire to be useful. But God sends his servant to dig out and carry off the stone, to cut down and burn up those ugly briers and good-for-nothing brush, and they cry out lustily, "The sacrifice is too great"! God sends his plowman to them, and they are in an agony. They cry—they protest—they say, "This seems to us contrary to nature"; "you hurt our feelings"; "you deface our beauty"; "you disturb us"; "you make us prematurely old"; "you cover us with furrows." And the plowman says, "That is just what I propose to do." But here the matter ends; for it is written that only "the *willing* and the *obedient* shall eat the good of the land." There is no other way. And until men can willingly let the fallow ground be broken up, and submit to God's plow and harrow, they can never become as a fruitful field; and shall I add, NEVER hear it said, "Well done, thou good and faithful servant"! Oh ye who wonder when Christians rejoice that ye are left barren and cold as yon hill-top, learn ye a lesson from nature! And know ye now why, in the day of judgment, ye shall be condemned. My brother, "ye cannot serve God and mammon." You need all the long summer to make ready for the harvest; and now soon it shall be said, "The summer is passed, the harvest is ended." Oh, God, make us ready for the harvest time!

But now it is just six o'clock, P. M., and we are at the Wilbraham Station—just three hours from Boston; an hour and a half less than it required last week on the accommodation train when we came to this place to Camp meeting. This week the disciples of the venerable Wesley have their camp meeting, only a little way across the railroad from the ground we occupied last week. I see through the hemlock boughs their white tents, and would like to stop, but cannot. Yet I meditate the day when "the camp of the saints" will comprehend all the faithful. "Hail, happy day!" Fifteen minutes more and we are at Springfield, the place of my first appointment.

Selections.

Modern Infidelity.

HOW TO DEAL WITH IT.

There is much cause to fear that infidelity is rapidly on the increase in our land, and it is a question of some importance how the church shall most successfully oppose the scepticism of the age. Different answers have been given to this question.

One class would have us believe that a well-educated ministry is a sufficient remedy for this evil. They suppose that were the ministers of the gospel all learned and talented men, they might reason the skeptic out of his infidelity. Learning is a valuable acquisition to the minister, but history proves that infidelity may grow and flourish under the ministrations of divines of great talent and learning, and that the pride of intellect that is apt to accompany unsanctified learning, when possessed by those who minister at the altars of the church, is far from forwarding the cause of God. It was when the ministers of the primitive church became ashamed of the simplicity of the gospel, and commenced to teach from the pulpit the philosophical systems of their age, that the church began to lose her real power to oppose error. There were not a few learned and eloquent divines in the Church of England when Wesley and his fellow-laborers commenced preaching the doctrine of justification by faith, yet infidelity prevailed to an alarming extent in Great Britain. In fact not a few of these divines helped to spread the infidelity which they were bound by their ordination vows to oppose. It was no extraordinary thing for one of them to join in that beautiful prayer of their liturgy: "Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ, our Lord," and then attempt to prove in their sermon that none but fanatics and enthusiasts ever dreampt of enjoying the influence of the Holy Spirit in their hearts. These instances prove, most clearly, that however useful a learned ministry may be in many respects, that it is not of itself a sufficient barrier against skepticism.

Another class of persons appear to think that if the church possessed a certain amount of worldly respectability, she would then be fitted to battle successfully against error. Could she build splendid temples, and throw around her worship the pomp and grandeur worldly wealth can purchase, the great ones of the earth might then be persuaded to smile upon christianity, which they now despise, and that infidels would then respectfully listen to the preaching of that gospel which they now consider as foolishness? Very unfortunately for this theory, the experiment has been tried and has proved a sad failure. The periods of the church's greatest worldly prosperity have been the very periods when she has met with her most signal defeats in her contests with error. It was when the world's great ones frowned upon her, and the civil powers were arrayed against her, that the primitive church gained her greatest victories. The moment when she became the favorite of kings and princes, when her bishops became the inmates of emperors' palaces and the familiar counsellors of Victoria's generals, she became ashamed of the simple truths of the gospel, and formed a league with error. Perhaps no church ever possessed more worldly wealth and respectability than belonged to that of France at the time when Voltaire and Rousseau were sowing the seeds of infidelity among all classes. If these facts prove anything, they prove that a church's ability to oppose skepticism is not always in proportion to the degree of wealth and worldly influence that she pos[sesses].

What is most needed to fit the church for this work, is more of the spirit of Christ than now belongs to her. Christianity claims to be a practical matter, and the most efficient argument that can be produced to prove her divine origin is found in her power to purify the hearts and regulate the lives of her disciples. Her advocates may picture her as an angel of mercy, who, finding man the slave of vice and the embodiment of selfishness, breaks the chains of his slavery, and sends him forth as a good Samaritan, to engage in untiring efforts for the amelioration of human suffering; but all their eloquence will avail but little, unless they can point to those upon whom the preaching of the gospel has produced such effects. The parent, who, while he claims with his lips to have his affections set upon things above, shows, by his conduct, that he places more value upon his gold than he does upon the spiritual welfare of his fellow-men—has no cause for surprise when his children doubt the divinity of the religion which he has so foully disgraced. The religious society which has nothing of piety but the mere profession, has no reason to wonder that the neighborhood in which it is found should be filled with infidels. On the other hand, there is a *power* in the *life* of the consistent christian which cannot be resisted; and this consistency can only belong to those who possess much of the spirit of Christ.

Joy and Praise.

What was the spirit of the gospel as it existed in the experience of believers in the apostolic age? It was pre-eminently a glad and joyous spirit. They had received by faith a gospel which brought them glad tidings of great joy, and their daily walk was in the fear of the Lord and in the comforts of the Holy Ghost. A natural and with them, the habitual expression of this joy was praise. No sooner was the Lord parted from his disciples, and carried up to heaven, than they returned to Jerusalem with great joy, and "were continually in the temple praising and blessing God." Praise was a part of the daily expression of that pentecostal gladness with which thousands of new converts at Jerusalem received the first great outpouring of the Spirit. "And they did eat their meat with gladness and singleness of heart, praising God." At midnight, in the inner prison at Phillippi, two prisoners with their feet fast in the stocks, were overheard praying and singing to God. The peace which passeth all understanding kept their hearts, and One who never sleeps, and who has promised never to forsake them, was near. Both they and their companions in the faith were often in tribulation; but as the sufferings of Christ abounded in them, so their consolation also abounded by Christ. They knew how to be abased, and how to abound; how to be full, and how to be hungry; and in whatsoever state they were, therewith to be content. Whether they were in favor with all the people, or were led forth to prison and to death, they went out with peace. They knew not what a day may bring forth; but they were careful for nothing, casting all care on Him who cared for them.

Blessed be God! the joy which prison walls, and chains, and midnight darkness could not extinguish, was not confined to the apostolic age. The history of christianity, down to the time of Constantine, presents the great body of believers as being pervaded, to an extent never yet realized, with the spirit of religious joy expressed by praise. The living spring of gladness which had been opened in their hearts, poured itself forth in exuberant, never-failing streams of sacred melody. It sent these streams winding and purling along all the paths of life, making them like the garden of the Lord, a perpetual delight. In their social gatherings, in their houses, and in their daily private walks, the early christians lived and moved in an atmosphere of praise. Generally, no season of household worship was without it. The reading of the Scriptures, prayer, and sacred song, besides opening and closing the active labors of the day, accompanied their ordinary meals. Through a portion, at least, of the period which we are now contemplating, the notes of tuneful worship might have been heard ascending from their happy dwellings four times in a day. And there were those who, like a psalmist, rose at midnight to give thanks—a custom which is said to have originated in those persecuting days in which christian assemblies were compelled to seek the cover of night for safety. "Songs dedicated to the praise of God," says Jameson, "formed their pastime in private, and their favorite recreations at their family and friendly meetings." When the family group dispersed from the loved household altar, each to his daily occupation, their songs still cheered them in their toils. Jerome writing from the rural retirement, which he had sought as a "peaceful port," after a stormy life, says:—"Here, rustic though we are, we are all christians. Psalms alone break the pervading stillness. The ploughman is singing hallelujahs while he turns his furrow. The reaper solaces his toil with hymns. The vineyard dresser, as he prunes his vines, chants something from the strains of David. These are our songs, and such the notes with which our love is vocal."—*Hymns and Choirs.*

Dr. Miller's Duck Story.

The late Dr. Miller, of Princeton, as all his students will remember, abounded in anecdotes, which he related to his classes from year to year, to illustrate the points made in his lectures. One of them occurs to us just now, as specially applicable to the new converts which have recently come into the churches within the bounds of our circulation. A celebrated Judge in Virginia was in his earliest years skeptical as to the truth of the Bible, and especially as to the reality of experimental religion. He had a favorite servant who accompanied him in his travels. As they passed round from court house to court house, they frequently conversed on the subject of religion, the servant, Harry, venturing at times to remonstrate with his master against his infidelity. As the Judge had confidence in Harry's honesty and sincerity, he asked him a great many questions as to how he felt and what he thought on various points. Amongst other things, Harry told his master that he was often very sorely tempted and tried by the devil. The Judge asked Harry to explain to him how it happened that the devil attacked him, (Harry) who was so pious a man, whilst he allowed himself, who was an infidel and a sinner, to pass unnoticed and untempted. Harry asked,—

"Are you right sure, master, that he does let you pass without troubling you?"

"Certainly I am," replied the Judge; "I have no dealings with him at all. I do not even so much as know that there is any such being in existence as the devil. If there is any such being, he never troubles me."

"Well," said Harry, "I know that there is a devil, and that he tries me sorely at times."

A day or two afterwards the Judge concluded to go on a hunt for wild ducks on one of the streams which lay across his road homeward. Harry accompanied him. As they approached the river they espied a flock of ducks quietly floating on its surface. The Judge stealthily crept up the bank and fired upon them, killing two or three, and wounding as many others. He at once threw down his gun and made strenuous efforts, with the aid of clubs and stones, to secure the wounded ducks, whilst he permitted the dead ones to float on, for the time unnoticed by him. Harry, as he sat on the seat of the carriage, watched his master's movements with deep interest, and when he returned, said to him:

"Massa, whilst you was a splashin' in de water after dem wounded ducks, and lettin' de dead ones float on, it just come into my mind why it is dat de debil troubles me so much, whilst he lets you alone. You are like the dead ducks; he's got you safe. I'm like de wounded ones, trying to get away from him, and he's afraid I'll do it, so he makes all de fuss after me, and just lets you float on de stream. He knows he can git you any time; but he knows it's now or never wid me. If you were to begin to flutter a little, and show signs like you were agoin' to git away from him, he would make jist as big a splashin' after you as he does after me."

The illustration struck the learned judge with great force, and led him to re-investigate the grounds of his skepticism, and through Harry's instrumentality he was finally brought to sit with him at the feet of Jesus and to learn of him. The illustration is a homely one, but it sets forth a great truth in the experience of those who set out in the christian course. They must expect to be assailed by Satan as they never were before. If he fails of success in causing their fall by the use of one form of temptation, he will try another. He is a cunning old fox. He has tried so long, and had so much to do with men, that he is now an adept in devising means to ruin them, and make them as miserable and degraded as himself. Young christians, therefore, should not think it strange concerning the fiery trials which are to try them, as though some strange thing had happened to them, when they are assailed in new, and to them hitherto unknown methods of assault. As long as the devil feels that sinners are safe, and that he is sure to get them at last, he allows them to float on quietly upon an unruffled current; but the moment they attempt to throw off his yoke, and to assert their independence of him, they must expect his wrath to wax exceeding hot, and his assaults to fall thick and fast upon their heads. They should not be ignorant of his devices. He goes about as a roaring lion, seeking whom he may devour.—*Pres. Herald.*

Money.

Perhaps no word has more of a magic spell in it than this. Being the representative of accumulated property, it has attractions which no other single article possesses. Powerful for good or evil, it is coveted by all who have lived long enough to know the convenience of a sufficient supply to meet all demands. An inordinate love of other property may be productive of various evils, but we learn from an inspired writer that "the love of money is the root of *all* evil." The very metal, called precious, of which it it composed exercises a sort of bewitching charm which lures on thousands to forsake home and to encounter dangers and even death to obtain a little more than ordinary industry will secure. It has long been said of our neighbors that "Cotton is King" and that the government would have to submit to the dictates of that monarch; but it is far more correct to say that Capital is King and the country that has the most credit, or owns the greatest amount of money, must rule.

In private life what a continual struggle is made to obtain money.

Amongst public men how much is sacrificed for money. If places of honor were without emolument how few would seek to occupy them. There would be a far better chance of discovering the true patriot, if "the loaves and fishes" were put out of the question.

The proper application of money is a problem which deserves the attention of every christian man. A man's family has claims upon him. Next to an unsullied reputation and christian example, a liberal education is the most valuable inheritance that can be left to son or daughter. Let these be given and it is very doubtful if any other possessions are real advantages; they may become far otherwise. A parent who leaves to his children nothing but wealth, or money,—no legacy of love, respect and friends,—dies a poor man indeed. And yet we must not despise money, for we know it may be made the instrument of great good in both commerce and benevolence. It should never be supposed that, to be enabled to promote the welfare of our fellowmen, or to be beloved by them, it is necessary to be rich in this world's goods. A wise and judicious use of what we have may assist in accomplishing these objects, but the wealth of the heart has more to do with this matter than the state of the pocket.

Whilst christian philanthropy presents so many fields for cultivation, there are abundant opportunities of using money well, and of putting it out to usury till the Master comes. A return of large interest is promised to those who forsake all for Christ's sake and the gospel's—"an hundred fold in this life and in the world to come eternal life."

CHRIST KNOCKING AT THE DOOR.—To see a prince entreat a beggar to receive an alms, would be a strange sight; but to see a king entreat the traitor to accept of mercy, would be a stranger sight than that; but to see God entreat a sinner—to hear Christ say, "I stand at the door and knock," with a heart full and a heaven full of grace to bestow upon him that opens—this is such a sight as dazzles the eyes of angels.—*Bunyan.*

☞ We can only walk with God in comfort, as we view him as our Father in Jesus Christ.

☞ The best way to do ourselves good is to be doing good to others; the best way to gather is to scatter.

☞ Example moves more than homily, though it be less clamorous.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

☞ For Terms, see Fourth Page.

For the Crisis.

Christ is all the World to Me.

TUNE—*Annie Laurie.*

My soul is now united
To Christ the living Vine;
His mercy long I slighted,
But now I feel him mine.
CHORUS.
Christ is all the world to me,
And his glory I shall see,
And for Jesus Christ my Saviour
I would lay me down and die.

I feel no condemnation,
My sins He washed away,
And blessed with His salvation,
I'm glad from day to day.
CHORUS.

With Jesus as my treasure,
What can I want beside?
His smile is all my pleasure,
In Him I'm satisfied.
CHORUS.

His hand my cares shall lighten,
Till I can care no more;
His joy my path shall brighten,
Till all my grief is o'er.
CHORUS.

And O! to live forever
In the Paradise of God,—
My friendship cease—no, never,
In the midst of that abode!
CHORUS.
Christ is all the world to me,
And his glory I shall see,
And for Jesus Christ my Saviour
I would lay me down and die.

For the Crisis.

The Message of Elijah.

MAL. 4: 5, 6.—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The short history of Elijah is one of great importance. It shadows forth a two-fold message, to be fulfilled before the first and second advents of our Lord. When John the Baptist was asked if he were that prophet, he denied and said he was not; but when our Lord spake of John, he said, "if ye will receive it, this is Elijah that was to come." The only way to reconcile the testimonies of our Lord and John the Baptist is, that John speaks of the fulfillment of Elijah's mission in its primary sense, before the coming of the great and dreadful day of the Lord, while our Lord speaks of it in its secondary sense, as the messenger going before his first advent.

Before John was born, an angel appeared unto his father, Zacharias, and told him that John should go before the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just. Notwithstanding this plain application of the fulfillment of Elijah's mission to John the Baptist, the great burden of his typical history has its fulfillment from the rise of popery to the end of the gospel dispensation. The first we hear of him, he makes a prayer at a time when Israel is given over to idolatry; this prayer was, that it should not rain for the space of three years and six months. Ahab, king of Israel, contrary to the law of God, married Jezebel, a heathen woman, who brought into the church a flood of idolatry, and caused the true prophets of God to be put to death. It is easy to see the antitype of this first movement of Elijah, both of the period and the circumstances. The woman that John saw sit upon a scarlet-colored beast, contrary to the law of God, married the kings of the earth, which marriage brought a flood of idolatry into the christian church, and caused the true prophets of God, wherever they could be found, to suffer death. For fear we should misunderstand who this woman is, John has given her name in plain language, addressed to the church of Thyatira, which church we apply to the persecuting reign of popery. Rev. 2: 20. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." John not only refers to mystical Jezebel as the cause of the millions being slaughtered under her bloody reign, but also (in Rev. 11: 3) to the period of 1260 days, during which time the church was clothed in sackcloth, he speaks (in the 6th verse) of the witnesses having power to shut heaven, that it rain not in the days of their prophecy, which is undoubtedly the antitype of Elijah's prayer. During three years and a half prophetic, which is 1260 years mystical, Jezebel had the victory over the true prophets of God; they were either hidden in caves, as in the type, or if found, put to the sword and literally slaughtered. Here we have a part of Elijah's mission fulfilled under the gospel, which is too plain to be misunderstood. When the children of Israel were about to leave Egypt, they were commanded to have their loins girt about, ready at a moment's warning to start on their journey. Elijah was a hairy man, and girt with a girdle of leather about his loins, (2 Ki. 1. 8.) and the same John had his raiment of camel's hair, and a leather girdle about his loins. (Matt. 3: 4.) "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding." (Luke 12: 35.) "Stand therefore, having your loins girt about with truth." (Eph. 6: 14.) "Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." The two last quotations plainly prove to us what the girdle *is* which we require. In the first place, it is "this all-important truth of the Lord's immediate coming," and the concentration of our minds upon this truth, so that nothing can move us.

The office of Elijah was "to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The fathers will acknowledge all to be their children who have the spirit of Elijah, that inspired their hearts to write unto us, and *our* hearts to sit at their feet and learn the sacred truth. Peter said, "all the prophets, as many as have spoken, foretold of these days; ye are the children of the prophets." The prophecies which were fulfilled at the first advent are few in comparison with those that encircle the second; and if our hearts and ears are circumcised to hear (like those in Peter's day) the voice of the prophets, we shall be their legitimate children. They seem to be very strange children who have no interest at all in the all-important letters sent to them from their fathers. There is one thing very certain; they have never been to Elijah's school, or he would have turned their hearts to the study of the message sent to them by their venerable seers. Malachi says, "Behold, I will send my messenger, and he shall prepare the way before me; but who may abide the day of his coming, and who shall stand when he appeareth?" When John the Baptist raised his voice in the wilderness, all Jerusalem and Judea, and all the region round about Jordan flocked to his baptism; but how few out of that vast multitude could bear the sharp edge of truth brought out by John and his Master, "Who shall abide the day of his coming?" So also in our day, when this message was first proclaimed, vast multitudes flocked to hear it, and were captivated with the first lessons of Elijah; but we have lived to see that mighty army fall, like men in battle, until there is hardly enough left to tell the dismal tale. "But who may abide the day of his coming?"

In the short history of Elijah, we have a clear type of the changes through which the church has passed during this movement. At one time he seemed clothed with omnipotent power, and at another time he showed the weakness of a man; so also has it been with those who delivered this message. At one time they seemed more than men (when clothed with the spirit and power of Elijah); but at other times (when brought into a trial of their faith) they were found either slumbering or sleeping, or seen on the streets of this great city, without the signs of spiritual life. When the time came for Elijah's translation, it seemed the matter was no secret, but well understood by all the sons of the prophets; and, more than probable, a great many more understood all about it from the fact that even the little children had learned the taunt, "Go up thou bald head." It would seem also that the event was very unpopular, as no one followed to witness the grand scene but Elisha; and while he and his master moved from place to place, expecting translation at every call, the great mass stood gazing at a distance, unwilling to be identified with his several movements. So in this movement, which has also been unpopular, the great mass have been alarmed, and stood trembling and gazing on, at a distance, unwilling to be identified with the last message of Elijah. Elijah ended his short history in this world by translation; this part of his typical mission is peculiar to those who shall be changed in a moment, in the twinkling of an eye, at the last trump.

Why has the prophet Malachi called the attention of the church to Elijah the prophet, before the great and dreadful day of the Lord, if his mission affords her no light, finished as it was (like the living church when Christ comes) with translation? The three places to which the Lord sent Elijah, before his translation, I have no doubt, typified the three movements through which we have passed. The church has been divinely called, by the spirit and power of Elijah, to deliver these three messages in order to fulfill the law and the prophets. Why did the Lord call the prophet to travel such a strange route, before his translation, if he did not design it for a type? He called Elijah to Bethel, which is fifteen miles from Jordan; the place from which he called him was only three miles distant from Jordan. In this fifteen miles the prophet had three distinct calls; the first to Bethel, the second to Jericho, and the third to Jordan, which was the end of the fifteen miles. At this place all those who were standing at a distance and looking on, were left in darkness. In fifteen years (in place of fifteen miles) the church has made three distinct movements; one in 1844, another in 1854, and the last in 1859, at which time, like Elijah, she passed out of sight until the third day, when she, like Jesus, will rise again in immortal beauty and glory that will never fade away. This third day is shadowed forth by the church, coming out of Egypt, upon the same day the Lamb was slain, and also the 430 years ended. At the same time they marched from Ramesis to Succoth, and from Succoth to Etham, where they encamped for the first time. Their second encampment was at Pihahiroth, which was near the Red sea. On the third night, about the morning watch, the church of God received a shadow of the resurrection from the Red sea, when her enemies that pursued her were all drowned. This is the first example of deliverance on the third day.

When the seventy years of Babylonish captivity had ended, in the first year of Darius the Mede, Daniel understood by books that the Lord would accomplish seventy years in the desolation of Jerusalem. If the seventy years did not end at the fall of Babylon, why did Daniel set his face unto the Lord, to seek by prayer and fasting, in sackcloth and ashes, that the desolation should be removed without delay from Jerusalem? It is very evident that Daniel knew the time had expired when he prayed that the Lord would defer not, but hearken and do. The *burden* of his prayer was to remove the desolations from Jerusalem. This evidence of the seventy years ending in the first year of Darius the Mede, is also supported by the testimony of Jer. 25: 11, 12,—"And these nations shall serve the king of Babylon seventy years; and it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon." All the prophecy points to the fall of Babylon, but the church was not delivered till the third year after. Darius reigned two years, and in the first year of Cyrus they were released from their captivity.

We have one more prophetic period which has a third day at the end of it; that is the sixty-nine weeks of Dan. 9: 25. Peter says this period reached to the "sufferings of Christ," and was followed by a resurrection from the dead the third day after. The analogy of the church, coming out of Egypt, sustains this point as well as the testimony of Peter. There, the very day the Lamb was slain, the prophetic period of 430 years terminated, and was followed by the shadow of a resurrection from the Red sea on the third day following. See 1 Cor. 10: 1, 2. On the same day the Lamb of God hung upon the cross, the prophetic period of 483 years ended, and was followed by a literal resurrection from the dead the third day after.

We shall close our evidence on the third day by simply stating our position without giving the proof. We believe the seven times, the second woe, the 2300 days and the 1335 days, all ended at the passover in 1859, and in the third year after, at the feast of tabernacles, we come, according to the type, to the resurrection of the dead. We believe also that the short history of Elijah is typical of the church, from the rise of popery to the time of her translation, and that the three places to which he was called before his translation are typical of the three movements through which we have passed in fifteen years. The third message in 1859 agrees with Elijah's crossing Jordan, the shadow of death, which brought the church into an hour of temptation and darkness, shadowed forth by the three days coming out of Egypt, the three years coming out of Babylon, and the three days at the resurrection of Christ. That there were many more times appointed during this movement, besides the three referred to, for the coming of Christ, we do not dispute; but we are fully satisfied that there are only three marked out in prophecy, and that the spirit and power of Elijah accompanied only those three messages on time. Some suppose that it is limiting the fulfillment of prophecy too much to confine it to this country, but we think this nation was wisely selected by Providence for this very purpose. Here we have all people represented, with the freedom of speech and of the press, so that *all* nations have heard the sound from this land, shadowing with wings. The second message of Elijah is not the voice of one crying in the wilderness of Judea, but the voices of thousands in this western wilderness proclaiming the advent of our coming King. But if we doubt this country's being the place from which the last message was to go forth, we may doubt also the darkening of the sun as being a sign, and we may doubt the whole movement, and then doubt our own doubts. The message of Elijah, with all the other portions of the law and the prophets which refer to these movements of the church behind us, conspire to prove the vast importance of our experience in this dispensational truth. It is designed as the last great light to the church, which none of the wicked will understand. ABRAHAM FLAVELL.

Newark, N. J.

For the Crisis.

Mr. Landis's Motto.

In my "Reviewers Reviewed," pp. 21, 22, I remark upon Mr. Landis's book as follows:

"A passage in his title page is very suggestive. We translate it thus: 'All souls are immortal, even those of the ungodly; for which it were better not to be imperishable. For, punished in unquenchable fire with limitless punishment, and dying not, they can find no end to their misery.'

"We have looked for this morsel paraded thus without a name, but do not find it. It may have been written in the darkening ages; we are confident it is not from the earlier Fathers. So apt a motto, supported by a great and good name, would weigh something. And if, of its four unequivocal expressions of the immortality or of the eternal misery of the wicked, a single one had been found in the Scriptures, there might be an end of controversy. But, though our author speaks of 'a few of the texts' 'in which the soul is declared to be immortal' (p. 179), he offers no similar expression from the blessed volume." Etc.

Four weeks ago I found some clue to the passage in question. Conversing with a Catholic priest, he appealed, in support of the doctrine of eternal suffering, to Perrone, on The Future Life of Man, c. 6; Works, Vol. I. p. 831. Here Perrone gives the passage as from Clement of Rome, without naming the place, but with a general reference to Petavius, De Angelis, l. 2, c. 8.

This gave me no fear that I had been hasty; for I knew that the passage could be found in no genuine work of Clement. Indeed, we have only one short epistle that he wrote; and if the passage were found there, all Christendom would know it.

But the reference to Petavius (the ablest of the Jesuits, and who lived about 200 years ago) enabled me to inquire about the passage, and from a competent scholar I have just received the following note, which may be of literary interest to the readers of the Crisis. I translate a few expressions, as in one instance above, from the Latin.

"An examination of the matter which you wished me to look up does not lead to any conclusions which will be very damaging to your literary reputation, or to your peculiar theological view. I have looked into Petavius, Theol. Dogm., De Angelis, Lib. III. c. 8, § 5, in Vol. III. p. 113 of his Theol. Dogm. Antwerp, 1700, fol., and there find 'Clement of Rome, cited by Damascenus in his Selections, declaring the eternity of the punishments of the lost, says thus:' which is followed by a Latin translation of Mr. Landis's motto. This is given in Greek in a note with the following reference:—'Clemens apud Damasc. litera X. Tit. 1.'

"Joannes Damascenus, who is thus referred to, wrote, as you know, in the eighth century. His 'Eclogæ' or 'Sacra Parallela' consist of a collection of extracts from Scripture and the writings of the various Fathers under various heads, which are arranged in alphabetical order. There are two of these collections in the best edition of Damascenus, that of Le Quien; one contained in a manuscript belonging to the Vatican Library, and another termed the 'Rupefucaldine Parallels,' being found in a manuscript which formerly belonged to the Cardinal François de la Rochefoucauld (*Lat.* Rupefucaldus). The latter are believed to be the work of a compiler older than Damascenus, one who lived probably in the seventh century. But neither of these as edited by Le Quien, contains the alleged extract from Clement! In the list of writers from which extracts are given in the Eclogæ or Parallela published from the Vatican MS., the name of Clement of Rome does not appear. In the Rupefucaldine Parallels, the spurious 2d Epistle to the Corinthians ascribed to him is cited several times. But the Landis motto is not found. Under the letter X. Tit. 1, 'Of the Soul and the Mind,' there is merely a citation from Irenæus. The edition of Le Quien was published at Paris in 1712, in 2 vols. fol.

"Probably Petavius found this citation either in some edition or some manuscript of Damascenus. But its absence from Le Quien's edition leads one to doubt whether it really belongs to his Eclogæ; it may have been added by some later and unknown hand, as a work of that kind was peculiarly liable to interpolations. If taken from any work ascribed to Clement of Rome, it seems not unlikely to have been derived from the spurious 2d Epistle to the Corinthians, which is several times quoted in the Rupefucaldine Parallels, the genuine Epistle never. So much for the motto!"

I have read the 2d Epistle just referred to, and it contains nothing like the passage. (See Debt and Grace, p. 290.)

Whether Mr. Landis gave the passage without a name because he could find no one responsible for it, he can tell, perhaps, better than any of his readers. But since he has become sponsor and god-father to it, it behoves him to trace it to its source, if that can be done. Whether he shall discover it to be from one of the later Fathers, or from some pseudo-Father, or from the Father of lies (Gen. 3: 4), he is welcome to make the most of it.

C. F. H.

For the Crisis.

The Scriptural Use of the Second Personal Pronoun.

Jesus said to the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64.

There is no proof here, that the high priest, to whom this language was spoken, will be alive when the Lord comes, or that he in person will ever see the Lord. This passage fails to show that there will ever be a resurrection from the dead of either good or bad. All through the Bible we find the second person used to designate a class. See the 27th, 28th, 29th, 30th chapters of Deut. "When *ye* shall pass over Jordan." Then Moses goes on to tell them what they should do after they should come into the land, using the words thee, thou, ye and you, extending them on for nearly two thousand years. Not you individuals who hear me speak to-day, but ye, or you—the Jews. So in the New Testament. Matt. 24: 33,—"So likewise *ye*, when *ye* shall see all these things, know that it is near." 44th verse,—"Therefore be *ye* also ready." Matt. 28: 20,—"Lo, I am with *you* alway, even unto the end of the world." Luke 21: 31,—"So likewise *ye*, when ye see these things come to pass, know *ye* that the kingdom of God is nigh at hand." 1 Thess. 5: 4,—"But *ye*, brethren, are not in darkness, that that day should overtake *you* as a thief." That is, ye, or you brethren who may be alive at that time. So Christ spoke to the high priest as a Jew,—"Hereafter shall *ye*—Jews—my persecutors, see the Son of man coming in the clouds of heaven." This passage will be strictly fulfilled though that priest should never have a resurrection.

Rev. 1: 7,—"Behold, he cometh with clouds; and every eye shall see him, and *they* also which pierced him." This also will be strictly fulfilled, though that *one* soldier who pierced Christ should never live again. The Jews as a people pierced Christ, and they as a people will be here, as they ever have been, when Christ comes, and of course will see him coming. For this generation is not to pass away till all these things are fulfilled. J. S. W.

For the Crisis.

S. S. Books and Papers.

BRO. WENDELL:—I notice in the last Crisis an inquiry by Bro. Mansfield about Sunday school books, and am glad that some of the brethren are waking up to the importance of Sabbath school instruction. I wish to say, for the information of brethren and others, that the Mass. Sabbath School Society have a large assortment of books, from which I think there could be a library selected that would suit our Advent brethren. They also frequently have second-hand books, sent them from schools that have got new ones. These they give to destitute, or mission schools. They are some worn, but with good usage will last as long as they have been used. They also publish a Sunday school paper—the "Well Spring"—at 38cts. a year, weekly; three copies for $1.00; 20 copies and upwards, 25 cts. a year. There may be some errors in the doctrine they contain, but it is an easy task for our scrutinizing brethren to point them out, if the children themselves cannot detect them; and I think the lessons in Natural History, Geography, and other sciences, poetry and religious instruction they contain, more than counterbalance the defects. I have received from them, for ten years past, at least one thousand copies a year of back numbers for gratuitous distribution. There is also the "Child's Paper," "Child at Home," "Reaper," (Baptist,) "Sunday School Banner," "S. S. Advocate," (Methodist,) and others, all of which are furnished at a low rate.

And I will say, in conclusion, that any service I can render in furnishing books or papers I can get as donations, or in purchasing new books, I will cheerfully give. There is also a great variety of S. S. Hymn books, and music adapted to children, at all the S. S. depositories in this city. Some with thirty-two pages as low as one cent, each, and but few over twelve-and-a-half cts. I, however, like the suggestion that the brethren take hold of this subject themselves, and compose their own hymns and music, for there must be talent in the church for this as well as for all other exercises. Yours, &c., D. N. SMITH.

74 Franklin St., Boston.

For the Crisis.

"I don't want to love Jesus."

Such was the answer given at a prayer meeting, a few evenings ago, by a young lady whom I had asked if she loved Jesus. "I don't want to love Jesus." I was so astonished at such an answer, that for a moment I knew not what to reply. I could only remark that there may be a time when she would wish that she had loved Jesus. That is an interesting question; and an unanswerable one. Had Jesus not died for her? Had he refused to receive her graciously, and pardon her freely? Had he said that none of his many glorious promises were for her? There is no reason, no, nor the shadow of one, for not loving Jesus.

"Do not want to love Jesus!" How sad the condition of a soul who feels thus. Not love Jesus! He who is the "fairest among ten thousand, and the one altogether lovely." Is there anything in his character so repulsive that any one should not love him? I think—

"How sweet the name of Jesus sounds
In a believer's ears."

And how different the feelings of the christian as he exclaims—

"Jesus, lover of my soul,
Let me to thy bosom fly."

But what saith the word of God. If any man love *not* the Lord Jesus Christ, let him be Anathema—Maranatha (accursed at his appearing.) Fearful sentence—yet just.

The christian loves Jesus. He loves his precepts, his commands, his promises, his appearing. Jesus will not compel any one to love him. Man is a free agent, and an accountable being. God has offered every inducement to man to love him, and his Son Jesus Christ. But men will not—not that they can not, but do not want to love God and the Redeemer; like the Jews, to whom Jesus said, "Ye *will not* come unto me that ye might have life." Mankind will love the world, but not Jesus; they will yield to the flesh, but will not obey Jesus. Happy day when all who live on the earth will delight in loving and serving the Master. Happy day when our hearts will not be pained by such awful words as "I don't want to love Jesus."

It is painful to think there is any mortal man who does not love Jesus—much more so to think that there is any who do not *want to.* How sublime the answer of Peter to the Master's query, "Lovest thou me?" "Lord, thou knowest all things; thou *knowest* that I love thee." And we can all answer the same inquiry as it addresses us:—

"Yes, we love thee and adore,
Oh, for grace to love thee more."

Amen. T. W. S.

Philadelphia, Sept. 2nd, 1861.

For the Crisis.

Thin-edged Devil—A Dream.

Deacon M——, a very good man, long since fallen asleep, had the following dream, as near as I can remember.

He dreamed he saw a body of men marching in close phalanx, led by the singing of a beautiful dove; he noticed they all sang in concert with the dove. He observed behind them a thin-edged devil trying to squeeze in between them; but he could not succeed for some time, for they all kept such *perfect step*, and walked so close together, that it was impossible for him to find any place. At length one of the company stumbled, just enough to lose *one step*, which made a very small opening, into which the thin-edged devil instantly darted. His presence caused such commotion that those nearest immediately stopped singing, and fell out of the ranks; then others looked around to see what they were doing, when they too lost the step, and thus made place for the thin-edged devil, who lost no time in following up the advantage of their confusion, till he succeeded in breaking up the entire company,—for he observed that they were so disturbed by the presence of this intruder, that they could not, or did not, attend to the song of the dove, and when they stopped singing with him, they immediately left the ranks. He then turned to see what they were doing who first fell out and stopped by the way; and, to his astonishment, he saw them throwing stones and clubs at each other, each supposing the other most to blame for the accident that first disturbed their [illegible]. The rest of the company looked very sad and grieved, and appeared fearful lest the dove should leave them altogether, and they seemed to invite his stay; at this he stopped and hovered over them, so low as to gain the attention of those who were engaged in strife; whereupon he perched on a tree near by, and again struck up a beautiful tune, which made the sad ones look very happy, and they too began again to sing, and immediately to form into a column, so close that the thin-edged devil was completely excluded.

What seemed most remarkable was, their place in the ranks and all seemed to depend upon their singing in concert with the dove; for, as soon as the contending parties listened to the dove, they left off contention, began the tune, and then took their places in the ranks. The music was perfect, melodious, heavenly harmony; the words may be found in Gal. 5: 22.

Palmer, July 20th, 1861. [illegible]

For the Crisis.

The Present State of Things.

The present is a year productive of surprising events. It is one prolific of revolution, and abounding in great and startling realities. Our own once united and prosperous country is distracted, and resounding with war's alarms, and half a million of Northern and Southern men are preparing to engage in a deadly conflict. Meanwhile all Europe is threatened with one tremendous revolution, growing out of our own, which will shake thrones to their foundation. Russia, China and Japan are ready for revolt, and all the kingdoms of the earth must partake of the wine cup; and old Babylon will come up in remembrance before God, to give unto her her portion of the wrath of God.

The signs of the times are portentous enough, if we remember the words of the Saviour concerning those events which are to come to pass before the end of all things; and also, "be ye also ready, for in such an hour as ye think not the Son of man cometh." We are at least entering upon an important epoch in the history of the world. But thanks be to God, we are not in darkness concerning these things. Prophecy is as a light to the church of God, and we know from the fulfillment of the word the kingdom of God is nigh at hand. Lift up your heads, and be glad, ye weary pilgrims. Soon the rightful heir to David's throne will take possession of the earth and reign king of kings forever.

J. E. [illegible]

A Living Faith.

The key to Paul's ministry, upon the human side, is given in these few words, We believe, and therefore speak. His earnestness, boldness, self-denial, his patience, perseverance, enterprise, his fervor in preaching the gospel, are at once accounted for by the fact that he believed it;—believed it as the revelation of God in Christ to save men from their sins; believed it as attested by miracles, by its internal evidences, and by its own effects; believed it as [illegible] to his conscience; believed it as in harmony with the highest, best [illegible] of his intellectual nature, and as adapted to the deepest and most urgent wants of the spiritual being; believed it as a system of truth accordant with the character of God and worthy of his infinite wisdom and love; believed his faith, though lying so much without the sphere of common earthly experience; believed that truths so momentous were worthy to be accompanied by supernatural signs; believed its doctrines, though transcending or contradicting all the wisdom of men—for what man knoweth the things of God? believed its promises reaching forth into the infinite, whither Christ hath entered for us within the vail.

When the genuineness of Paul's apostleship was [illegible] church at Corinth, he [illegible] the testimony of his ministry [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Christ is all the World to Me.

TUNE.—*Annie Laurie.*

My soul is now united
To Christ the living Vine;
His mercy long I slighted,
But now I feel him mine.
CHORUS.
Christ is all the world to me,
And his glory I shall see,
And for Jesus Christ my Saviour
I would lay me down and die.

I feel no condemnation,
My sins He washed away,
And blessed with His salvation,
I'm glad from day to day.
CHORUS.

With Jesus as my treasure,
What can I want beside?
His smile is all my pleasure,
In Him I'm satisfied.
CHORUS.

His hand my cares shall lighten,
Till I can care no more;
His joy my path shall brighten,
Till all my grief is o'er.
CHORUS.

And O! to live forever
In the Paradise of God,—
My friendship cease—no, never,
In the midst of that abode!
CHORUS.
Christ is all the world to me,
And his glory I shall see,
And for Jesus Christ my Saviour
I would lay me down and die.

For the Crisis.

The Message of Elijah.

MAL. 4: 5, 6.—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The short history of Elijah is one of great importance. It shadows forth a two-fold message, to be fulfilled before the first and second advents of our Lord. When John the Baptist was asked if he were that prophet, he denied and said he was not; but when our Lord spake of John, he said, "if ye will receive it, this is Elijah that was to come." The only way to reconcile the testimonies of our Lord and John the Baptist is, that John speaks of the fulfillment of Elijah's mission in its primary sense, before the coming of the great and dreadful day of the Lord, while our Lord speaks of it in its secondary sense, as the messenger going before his first advent.

Before John was born, an angel appeared unto his father, Zacharias, and told him that John should go before the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just. Notwithstanding this plain application of the fulfillment of Elijah's mission to John the Baptist, the great burden of his typical history has its fulfillment from the rise of popery to the end of the gospel dispensation. The first we hear of him, he makes a prayer at a time when Israel is given over to idolatry; this prayer was, that it should not rain for the space of three years and six months. Ahab, king of Israel, contrary to the law of God, married Jezebel, a heathen woman, who brought into the church a flood of idolatry, and caused the true prophets of God to be put to death. It is easy to see the antitype of this first movement of Elijah, both of the period and the circumstances. The woman that John saw sit upon a scarlet-colored beast, contrary to the law of God, married the kings of the earth, which marriage brought a flood of idolatry into the christian church, and caused the true prophets of God, wherever they could be found, to suffer death. For fear we should misunderstand who this woman is, John has given her name in plain language, addressed to the church of Thyatira, which church we apply to the persecuting reign of popery. Rev. 2: 20. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." John not only refers to mystical Jezebel as the cause of the millions being slaughtered under her bloody reign, but also (in Rev. 11: 3) to the period of 1260 days, during which time the church was clothed in sackcloth, he speaks (in the 6th verse) of the witnesses having power to shut heaven, that it rain not in the days of their prophecy, which is undoubtedly the antitype of Elijah's prayer. During three years and a half prophetic, which is 1260 years mystical, Jezebel had the victory over the true prophets of God; they were either hidden in caves, as in the type, or if found, put to the sword and literally slaughtered. Here we have a part of Elijah's mission fulfilled under the gospel, which is too plain to be misunderstood. When the children of Israel were about to leave Egypt, they were commanded to have their loins girt about, ready at a moment's warning to start on their journey. Elijah was a hairy man, and girt with a girdle of leather about his loins, (2 Ki. 1. 8.) and the same John had his raiment of camel's hair, and a leather girdle about his loins. (Matt. 3: 4.) "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding." (Luke 12: 35.) "Stand therefore, having your loins girt about with truth." (Eph. 6: 14.) "Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." The two last quotations plainly prove to us what the girdle is which we require. In the first place, it is "this all-important truth of the Lord's immediate coming," and the concentration of our minds upon this truth, so that nothing can move us.

The office of Elijah was "to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The fathers will acknowledge all to be their children who have the spirit of Elijah, that inspired their hearts to write unto us, and *our* hearts to sit at their feet and learn the sacred truth. Peter said, "all the prophets, as many as have spoken, foretold of these days, ye are the children of the prophets." The prophecies which were fulfilled at the first advent are few in comparison with those that encircle the second; and if our hearts and ears are circumcised to hear (like those in Peter's day) the voice of the prophets, we shall be their legitimate children. They seem to be very strange children who have no interest at all in the all-important letters sent to them from their fathers. There is one thing very certain; they have never been to Elijah's school, or he would have turned their hearts to the study of the message sent to them by their venerable seers. Malachi says, "Behold, I will send my messenger, and he shall prepare the way before me; but who may abide the day of his coming, and who shall stand when he appeareth?" When John the Baptist raised his voice in the wilderness, all Jerusalem and Judea, and all the region round about Jordan flocked to his baptism; but how few out of that vast multitude could bear the sharp edge of truth brought out by John and his Master, "Who shall abide the day of his coming?" So also in our day, when this message was first proclaimed, vast multitudes flocked to hear it, and were captivated with the first lessons of Elijah; but we have lived to see that mighty army fall, like men in battle, until there is hardly enough left to tell the dismal tale. "But who may abide the day of his coming?"

In the short history of Elijah, we have a clear type of the changes through which the church has passed during this movement. At one time he seemed clothed with omnipotent power, and at another time he showed the weakness of a man; so also has it been with those who delivered this message. At one time they seemed more than men (when clothed with the spirit and power of Elijah); but at other times (when brought into a trial of their faith) they were found either slumbering or sleeping, or seen on the streets of this great city, without the signs of spiritual life. When the time came for Elijah's translation, it seemed the matter was no secret, but well understood by all the sons of the prophets; and, more than probable, a great many more understood all about it from the fact that even the little children had learned the taunt, "Go up thou bald head." It would seem also that the event was very unpopular, as no one followed to witness the grand scene but Elisha; and while he and his master moved from place to place, expecting translation at every call, the great mass stood gazing at a distance, unwilling to be identified with his several movements. So in this movement, which has also been unpopular, the great mass have been alarmed, and stood trembling and gazing on, at a distance, unwilling to be identified with the last message of Elijah. Elijah ended his short history in this world by translation; this part of his typical mission is peculiar to those who shall be changed in a moment, in the twinkling of an eye, at the last trump.

Why has the prophet Malachi called the attention of the church to Elijah the prophet, before the great and dreadful day of the Lord, if his mission affords her no light, finished as it was (like the living church when Christ comes) with translation? The three places to which the Lord sent Elijah, before his translation, I have no doubt, typified the three movements through which we have passed. The church has been divinely called, by the spirit and power of Elijah, to deliver these three messages in order to fulfill the law and the prophets. Why did the Lord call the prophet to travel such a strange route, before his translation, if he did not design it for a type? He called Elijah to Bethel, which is fifteen miles from Jordan; the place from which be called him was only three miles distant from Jordan. In this fifteen miles the prophet had three distinct calls; the first to Bethel, the second to Jericho, and the third to Jordan, which was the end of the fifteen miles. At this place all those who were standing at a distance and looking on, were left in darkness. In fifteen years (in place of fifteen miles) the church has made three distinct movements; one in 1844, another in 1854, and the last in 1859, at which time, like Elijah, she passed out of sight until the third day, when she, like Jesus, will rise again in immortal beauty and glory that will never fade away. This third day is shadowed forth by the church, coming out of Egypt, upon the same day the Lamb was slain, and also the 430 years ended. At the same time they marched from Ramesis to Succoth, and from Succoth to Etham, where they encamped for the first time. Their second encampment was at Pihahiroth, which was near the Red sea. On the third night, about the morning watch, the church of God received a shadow of the resurrection from the Red sea, when her enemies that pursued her were all drowned. This is the first example of deliverance on the third day.

When the seventy years of Babylonish captivity had ended, in the first year of Darius the Mede, Daniel understood by books that the Lord would accomplish seventy years in the desolation of Jerusalem. If the seventy years did not end at the fall of Babylon, why did Daniel set his face unto the Lord, to seek by prayer and fasting, in sackcloth and ashes, that the desolation should be removed without delay from Jerusalem? It is very evident that Daniel knew the time had expired when he prayed that the Lord would defer not, but hearken and do. The *burden* of his prayer was to remove the desolations from Jerusalem. This evidence of the seventy years ending in the first year of Darius the Mede, is also supported by the testimony of Jer. 25. 11, 12,—"And these nations shall serve the king of Babylon seventy years, and it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon." All the prophecy points to the fall of Babylon, but the church was not delivered till the third year after. Darius reigned two years, and in the first year of Cyrus they were released from their captivity.

We have one more prophetic period which has a third day at the end of it; that is the sixty-nine weeks of Dan. 9: 25. Peter says this period reached to the "sufferings of Christ," and was followed by a resurrection from the dead the third day after. The analogy of the church, coming out of Egypt, sustains this point as well as the testimony of Peter. There, the very day the Lamb was slain, the prophetic period of 430 years terminated, and was followed by the shadow of a resurrection from the Red sea on the third day following. See 1 Cor. 10: 1, 2. On the same day the Lamb of God hung upon the cross, the prophetic period of 483 years ended, and was followed by a literal resurrection from the dead the third day after.

We shall close our evidence on the third day by simply stating our position without giving the proof. We believe the seven times, the second woe, the 2300 days and the 1335 days, all ended at the passover in 1859, and in the third year after, at the feast of tabernacles, we come, according to the type, to the resurrection of the dead. We believe also that the short history of Elijah is typical of the church, from the rise of popery to the time of her translation, and that the three places to which he was called before his translation are typical of the three movements through which we have passed in fifteen years. The third message in 1859 agrees with Elijah's crossing Jordan, the shadow of death, which brought the church into an hour of temptation and darkness, shadowed forth by the three days coming out of Egypt, the three years coming out of Babylon, and the three days at the resurrection of Christ. That there were many more times appointed during this movement, besides the three referred to, for the coming of Christ, we do not dispute; but we are fully satisfied that there are only three marked out in prophecy, and that the spirit and power of Elijah accompanied only those three messages on time. Some suppose that it is limiting the fulfillment of prophecy too much to confine it to this country, but we think this nation was wisely selected by Providence for this very purpose. Here we have all people represented, with the freedom of speech and of the press, so that *all* nations have heard the sound from this land, shadowing with wings. The second message of Elijah is not the voice of one crying in the wilderness of Judea, but the voices of thousands in this western wilderness proclaiming the advent of our coming King. But if we doubt this country's being the place from which the last message was to go forth, we may doubt also the darkening of the sun as being a sign, and we may doubt the whole movement, and then doubt our own doubts. The message of Elijah, with all the other portions of the law and the prophets which refer to these movements of the church behind us, conspire to prove the vast importance of our experience in this dispensational truth. It is designed as the last great light to the church, which none of the wicked will understand.

ABRAHAM FLAVELL.

Newark, N. J.

For the Crisis.

Mr. Landis's Motto.

In my "Reviewers Reviewed," pp. 21, 22, I remark upon Mr. Landis's book as follows:

"A passage in his title page is very suggestive. We translate it thus: 'All souls are immortal, even those of the ungodly; for which it were better not to be imperishable. For, punished in unquenchable fire with limitless punishment, and dying not, they can find no end to their misery.'

"We have looked for this morsel paraded thus without a name, but do not find it. It may have been written in the darkening ages; we are confident it is not from the earlier Fathers. So apt a motto, supported by a great and good name, would weigh something. And if, of its four unequivocal expressions of the immortality or of the eternal misery of the wicked, a single one had been found in the Scriptures, there might be an end of controversy. But, though our author speaks of 'a few of the texts' 'in which the soul is declared to be immortal' (p. 179), he offers no similar expression from the blessed volume." Etc.

Four weeks ago I found some clue to the passage in question. Conversing with a Catholic priest, he appealed, in support of the doctrine of eternal suffering, to Perrone, on The Future Life of Man, c. 6; Works, Vol. I. p. 831. Here Perrone gives the passage as from Clement of Rome, without naming the place, but with a general reference to Petavius, De Angelis, l. 2, c. 8.

This gave me no fear that I had been hasty; for I knew that the passage could be found in no genuine work of Clement. Indeed, we have only one short epistle that he wrote; and if the passage were found there, all Christendom would know it.

But the reference to Petavius (the ablest of the Jesuits, and who lived about 200 years ago) enabled me to inquire about the passage, and from a competent scholar I have just received the following note, which may be of literary interest to the readers of the Crisis. I translate a few expressions, as in one instance above, from the Latin.

"An examination of the matter which you wished me to look up does not lead to any conclusions which will be very damaging to your literary reputation, or to your peculiar theological view. I have looked into Petavius, Theol. Dogm., De Angelis, Lib. III. c. 8, § 5, in Vol. III. p. 113 of his Theol. Dogm. Antwerp, 1700, fol., and there find 'Clement of Rome, cited by Damascenus in his Selections, declaring the eternity of the punishments of the lost, says thus:' which is followed by a Latin translation of Mr. Landis's motto. This is given in Greek in a note with the following reference:—'Clemens apud Damasc. litera X. Tit. 1.'

"Joannes Damascenus, who is thus referred to, wrote, as you know, in the eighth century. His 'Eclogæ' or 'Sacra Parallela' consist of a collection of extracts from Scripture and the writings of the various Fathers under various heads, which are arranged in alphabetical order. There are two of these collections in the best edition of Damascenus, that of Le Quien; one contained in a manuscript belonging to the Vatican Library, and another termed the 'Rupefucaldine Parallels,' being found in a manuscript which formerly belonged to the Cardinal François de la Rochefoucauld (*Lat.* Rupefucaldus). The latter are believed to be the work of a compiler older than Damascenus, one who lived probably in the seventh century. But neither of these as edited by Le Quien, contains the alleged extract from Clement! In the list of writers from which extracts are given in the Eclogæ or Parallels published from the Vatican MS., the name of Clement of Rome does not appear. In the Rupefucaldine Parallels, the spurious 2d Epistle to the Corinthians ascribed to him is cited several times. But the Landis motto is not found. Under the letter X. Tit. 1, 'Of the Soul and the Mind,' there is merely a citation from Irenæus. The edition of Le Quien was published at Paris in 1712, in 2 vols. fol.

"Probably Petavius found this citation either in some edition or some manuscript of Damascenus. But its absence from Le Quien's edition leads one to doubt whether it really belongs to his Eclogæ; it may have been added by some later and unknown hand, as a work of that kind was peculiarly liable to interpolations. If taken from any work ascribed to Clement of Rome, it seems not unlikely to have been derived from the spurious 2d Epistle to the Corinthians, which is several times quoted in the Rupefucaldine Parallels, the genuine Epistle never. So much for the motto!"

I have read the 2d Epistle just referred to, and it contains nothing like the passage. (See Debt and Grace, p. 290.)

Whether Mr. Landis gave the passage without a name because he could find no one responsible for it, he can tell, perhaps, better than any of his readers. But since he has become sponsor and god-father to it, it behoves him to trace it to its source, if that can be done. Whether he shall discover it to be from one of the later Fathers, or from some pseudo-Father, or from the Father of lies (Gen. 3: 4), he is welcome to make the most of it.

C. F. H.

For the Crisis.

The Scriptural Use of the Second Personal Pronoun.

Jesus said to the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64.

There is no proof here, that the high priest, to whom this language was spoken, will be alive when the Lord comes, or that he in person will ever see the Lord. This passage fails to show that there will ever be a resurrection from the dead of either good or bad. All through the Bible we find the second person used to designate a class. See the 27th, 28th, 29th, 30th chapters of Deut. "When *ye* shall pass over Jordan." Then Moses goes on to tell them what they should do after they should come into the land, using the words thee, thou, ye and you, extending them on for nearly two thousand years. Not you individuals who hear me speak to-day, but ye, or you—the Jews. So in the New Testament. Matt. 24: 33,—"So likewise *ye*, when *ye* shall see all these things, know that it is near." 44th verse,—"Therefore be *ye* also ready." Matt. 28: 20,—"Lo, I am with *you* alway, even unto the end of the world." Luke 21: 31,—"So likewise *ye*, when ye see these things come to pass, know *ye* that the kingdom of God is nigh at hand." 1 Thess. 5: 4,—"But *ye*, brethren, are not in darkness, that that day should overtake *you* as a thief." That is, ye, or you brethren who may be alive at that time. So Christ spoke to the high priest as a Jew,—"Hereafter shall *ye*—Jews—my persecutors, see the Son of man coming in the clouds of heaven." This passage will be strictly fulfilled though that priest should never have a resurrection.

Rev. 1: 7,—"Behold, he cometh with clouds, and every eye shall see him, and *they* also which pierced him." This also will be strictly fulfilled, though that *one* soldier who pierced Christ should never live again. The Jews as a people pierced Christ, and they as a people will be here, as they ever have been, when Christ comes, and of course will see him coming. For this generation is not to pass away till all these things are fulfilled.

J. S. W.

For the Crisis.

S. S. Books and Papers.

BRO. WENDELL:—I notice in the last Crisis an inquiry by Bro. Mansfield about Sunday school books, and am glad that some of the brethren are waking up to the importance of Sabbath school instruction. I wish to say, for the information of brethren and others, that the Mass. Sabbath School Society have a large assortment of books, from which I think there could be a library selected that would suit our Advent brethren. They also frequently have second-hand books, sent them from schools that have got new ones. These they give to destitute, or mission schools. They are some worn, but with good usage will last as long as they have been used. They also publish a Sunday school paper—the "Well Spring"—at 38cts. a year, weekly; three copies for $1.00; 20 copies and upwards, 25 cts. a year. There may be some errors in the doctrine they contain, but it is an easy task for our scrutinizing brethren to point them out, if the children themselves cannot detect them; and I think the lessons in Natural History, Geography, and other sciences, poetry and religious instruction they contain, more than counterbalance the defects. I have received from them, for ten years past, at least one thousand copies a year of back numbers for gratuitous distribution. There is also the "Child's Paper," "Child at Home," "Reaper," (Baptist,) "Sunday School Banner," "S. S. Advocate," (Methodist,) and others, all of which are furnished at a low rate.

And I will say, in conclusion, that any service I can render in furnishing books or papers I can get as donations, or in purchasing new books, I will cheerfully give. There is also a great variety of S. S. Hymn books, and music adapted to children, at all the S. S. depositories in this city. Some with thirty-two pages as low as one cent, each, and but few over twelve-and-a-half cts. I, however, like the suggestion that the brethren take hold of this subject themselves, and compose their own hymns and music, for there must be talent in the church for this as well as for all other exercises. Yours, &c., D. N. SMITH.

74 Franklin St., Boston.

For the Crisis.

"I don't want to love Jesus."

Such was the answer given at a prayer meeting, a few evenings ago, by a young lady whom I had asked if she loved Jesus. "I don't want to love Jesus." I was so astonished at such an answer, that for a moment I knew not what to reply. I could only remark that there may be a time when she would wish that she had loved Jesus. That is an interesting question; and an unanswerable one. Had Jesus not died for her? Had he refused to receive her graciously, and pardon her freely? Had he said that none of his many glorious promises were for her? There is no reason, no, nor the shadow of one, for not loving Jesus.

"Do not want to love Jesus!" How sad the condition of a soul who feels thus. Not love Jesus! He who is the "fairest among ten thousand, and the one altogether lovely." Is there anything in his character so repulsive that any one should not love him? I think—

"How sweet the name of Jesus sounds
In a believer's ears."

And how different the feelings of the christian as he exclaims—

"Jesus, lover of my soul,
Let me to thy bosom fly."

But what saith the word of God. If any man love *not* the Lord Jesus Christ, let him be Anathema—Maranatha (accursed at his appearing.) Fearful sentence—yet just.

The christian loves Jesus. He loves his precepts, his commands, his promises, his appearing. Jesus will not compel any one to love him. Man is a free agent, and an accountable being. God has offered every inducement to man to love him, and his Son Jesus Christ. But men will not—not that they can not, but do not want to love God and the Redeemer; like the Jews, to whom Jesus said, "Ye *will not* come unto me that ye might have life." Mankind will love the world, but not Jesus; they will yield to the flesh, but will not obey Jesus. Happy day when all who live on the earth will delight in loving and serving the Master. Happy day when our hearts will not be pained by such awful words as "I don't want to love Jesus."

It is painful to think there is any mortal man who does not love Jesus—much more so to think that there is any who do not *want to.* How sublime the answer of Peter to the Master's query, "Lovest thou me?" "Lord, thou knowest all things; thou *knowest* that I love thee." And we can all answer the same inquiry as it addresses us:—

"Yes, we love thee and adore,
Oh, for grace to love thee more."

Amen. T. W. S.

Philadelphia, Sept. 2nd, 1861.

For the Crisis.

Thin-edged Devil—A Dream.

Deacon M——, a very good man, long since fallen asleep, had the following dream, as near as I can remember.

He dreamed he saw a body of men marching in close phalanx, led by the singing of a beautiful dove; he noticed they all sang in concert with the dove. He observed behind them a thin-edged devil trying to squeeze in between them; but he could not succeed for some time, for they all kept such *perfect step,* and walked so close together, that it was impossible for him to find any place. At length one of the company stumbled, just enough to lose *one step,* which made a very small opening, into which the thin-edged devil instantly darted. His presence caused such consternation that those nearest immediately stopped singing, and fell out of the ranks; then others looked around to see what they were doing, when they too lost the step, and thus made place for the thin-edged devil, who lost no time in following up the advantage of their confusion, till he succeeded in breaking up the entire company,—for he observed that they were so disturbed by the presence of this intruder, that they could not, or did not, attend to the song of the dove, and when they stopped singing with him, they immediately left the ranks. He then turned to see what they were doing who first fell out and stopped by the way; and, to his astonishment, he saw them throwing dust and clubs at each other, each supposing the other most to blame for the accident that first disturbed their pleasant march. The rest of the company looked very sad and grieved, and appeared fearful lest the dove should leave them altogether, and they seemed to invite his stay; at this he stopped and hovered over them, so low as to gain the attention of those who were engaged in strife; whereupon he perched on a tree near by, and again struck up a beautiful tune, which made the sad ones look very happy, and they too began again to sing, and immediately to form into a column, so close that the thin-edged devil was completely excluded.

What seemed most remarkable was, their place in the ranks and all seemed to depend upon their singing in concert with the dove; for, as soon as the contending parties listened to the dove, they left off contention, began the tune, and then took their places in the ranks. The music was perfect, melodious, heavenly harmony; the words may be found in Gal. 5: 22.

Palmer, July 20th, 1861. S. J. H.

For the Crisis.

The Present State of Things.

The present is a year productive of surprising events. It is one prolific of revolution, and abounding in great and startling realities. Our own once united and prosperous country is distracted, and resounding with war's alarms, and half a million of Northern and Southern men are preparing to engage in a deadly conflict. Meanwhile all Europe is threatened with one tremendous revolution, growing out of our own, which will shake thrones to their foundation. Russia, China and Japan are ready for revolt, and all the kingdoms of the earth must partake of the wine cup; and old Babylon will come up in remembrance before God, to give unto her her portion of the wrath of God.

The signs of the times are portentous enough, if we remember the words of the Saviour concerning those events which are to come to pass before the end of all things; and also, "be ye also ready, for in such an hour as ye think not the Son of man cometh." We are at least entering upon an important epoch in the history of the world. But thanks be to God, we are not in darkness concerning these things. Prophecy is as a light to the church of God, and we know from the fulfillment of the word the kingdom of God is nigh at hand. Lift up your heads, and be glad, ye weary pilgrims. Soon the rightful heir to David's throne will take possession of the earth and reign king of kings forever.

J. E. CLARK.

A Living Faith.

The key to Paul's ministry, upon the human side, is given in these four words, We believe, and therefore speak. His earnestness, boldness, self-denial, his patience, perseverance, enterprise, his fervor in preaching the gospel, are at once accounted for by the fact that he believed it,—believed it as the revelation of God in Christ to save men from their sins; believed it as attested by miracles, by its internal evidences, and by its own moral effects; believed it as commending itself to his conscience; believed it as in harmony with the highest, best judgments of his intellectual nature, and as adapted to the deepest and most urgent wants of his spiritual being; believed it as a system of truth accordant with the character of God, and worthy of his infinite wisdom and love; believed its facts, though lying so much without the sphere of common earthly experience; believed that truths so momentous were worthy to be accompanied by supernatural signs; believed its doctrines, though transcending or contradicting all the wisdom of men—for what man knoweth the things of God? believed its promises reaching forth into the invisible and the infinite, whither Christ hath entered for us within the vail.

When the genuineness of Paul's apostleship was assailed by false teachers in the church at Corinth, he threw himself upon the testimony of his ministry. Why should he everywhere encounter the hostility of the Jew, the contempt of the world? Why face mobs and governors and kings? Why endure scourging and stoning and imprisonment for the testimony of Jesus? He sought neither to found a sect, nor to propagate a system of his own. He is even grieved that certain weak and [illegible] said "I am of Paul." He [illegible] no followers. "We preach not ourselves, but Christ Jesus the Lord." We believe, and therefore speak,—believe in the dying of the Lord Jesus for our sins, believe in the resurrection of Jesus for our justification [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Christ is all the World to Me.

TUNE.—*Annie Laurie.*

My soul is now united
To Christ the living Vine;
His mercy long I slighted,
But now I feel him mine.
CHORUS.
Christ is all the world to me,
And his glory I shall see,
And for Jesus Christ my Saviour
I would lay me down and die.

I feel no condemnation,
My sins He washed away,
And blessed with His salvation,
I'm glad from day to day.
CHORUS.

With Jesus as my treasure,
What can I want beside?
His smile is all my pleasure,
In Him I'm satisfied.
CHORUS.

His hand my cares shall lighten,
Till I can care no more;
His joy my path shall brighten,
Till all my grief is o'er.
CHORUS.

And O! to live forever
In the Paradise of God,—
My friendship cease—no, never,
In the midst of that abode!
CHORUS.
Christ is all the world to me,
And his glory I shall see,
And for Jesus Christ my Saviour
I would lay me down and die.

For the Crisis.

The Message of Elijah.

MAL. 4: 5, 6.—"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

The short history of Elijah is one of great importance. It shadows forth a two-fold message, to be fulfilled before the first and second advents of our Lord. When John the Baptist was asked if he were that prophet, he denied and said he was not; but when our Lord spake of John, he said, "if ye will receive it, this is Elijah that was to come." The only way to reconcile the testimonies of our Lord and John the Baptist is, that John speaks of the fulfillment of Elijah's mission in its primary sense, before the coming of the great and dreadful day of the Lord, while our Lord speaks of it in its secondary sense, as the messenger going before his first advent.

Before John was born, an angel appeared unto his father, Zacharias, and told him that John should go before the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just. Notwithstanding this plain application of the fulfillment of Elijah's mission to John the Baptist, the great burden of his typical history has its fulfillment from the rise of popery to the end of the gospel dispensation. The first we hear of him, he makes a prayer at a time when Israel is given over to idolatry; this prayer was, that it should not rain for the space of three years and six months. Ahab, king of Israel, contrary to the law of God, married Jezebel, a heathen woman, who brought into the church a flood of idolatry, and caused the true prophets of God to be put to death. It is easy to see the antitype of this first movement of Elijah, both of the period and the circumstances. The woman that John saw sit upon a scarlet-colored beast, contrary to the law of God, married the kings of the earth, which marriage brought a flood of idolatry into the christian church, and caused the true prophets of God, wherever they could be found, to suffer death. For fear we should misunderstand who this woman is, John has given her name in plain language, addressed to the church of Thyatira, which church we apply to the persecuting reign of popery. Rev. 2: 20. "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols." John not only refers to mystical Jezebel as the cause of the millions being slaughtered under her bloody reign, but al[illegible] (in Rev. 11: 3) to the period of 1260 days, during which time the church was clothed in sackcloth, he speaks (in the 6th verse) of the witnesses having power to shut heaven, that it rain not in the days of their prophecy, which is undoubtedly the antitype of Elijah's prayer. During three years and a half prophetic, which is 1260 years mystical, Jezebel had the victory over the true prophets of God; they were either hidden in caves, as in the type, or if found, put to the sword and literally slaughtered. Here we have a part of Elijah's mission fulfilled under the gospel, which is too plain to be misunderstood. When the children of Israel were about to leave Egypt, they were commanded to have their loins girt about, ready at a moment's warning to start on their journey. Elijah was a hairy man, and girt with a girdle of leather about his loins, (2 Ki. 1. 8.) and the same John had his raiment of camel's hair, and a leather girdle about his loins. (Matt. 3: 4.) "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he shall return from the wedding." (Luke 12: 35.) "Stand therefore, having your loins girt about with truth." (Eph. 6: 14.) "Wherefore gird up the loins of your mind; be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." The two last quotations plainly prove to us what the girdle is which we require. In the first place, it is "this all-important truth of the Lord's immediate coming," and the concentration of our minds upon this truth, so that nothing can move us.

The office of Elijah was "to turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The fathers will acknowledge all to be their children who have the spirit of Elijah, that inspired their hearts to write unto us, and *our* hearts to sit at their feet and learn the sacred truth. Peter said, "all the prophets, as many as have spoken, foretold of these days; ye are the children of the prophets." The prophecies which were fulfilled at the first advent are few in comparison with those that encircle the second; and if our hearts and ears are circumcised to hear (like those in Peter's day) the voice of the prophets, we shall be their legitimate children. They seem to be very strange children who have no interest at all in the all-important letters sent to them from their fathers. There is one thing very certain; they have never been to Elijah's school, or he would have turned their hearts to the study of the message sent to them by their venerable seers. Malachi says, "Behold, I will send my messenger, and he shall prepare the way before me; but who may abide the day of his coming, and who shall stand when he appeareth?" When John the Baptist raised his voice in the wilderness, all Jerusalem and Judea, and all the region round about Jordan flocked to his baptism; but how few out of that vast multitude could bear the sharp edge of truth brought out by John and his Master, "Who shall abide the day of his coming?" So also in our day, when this message was first proclaimed, vast multitudes flocked to hear it, and were captivated with the first lessons of Elijah; but we have lived to see that mighty army fall, like men in battle, until there is hardly enough left to tell the dismal tale. "But who may abide the day of his coming?"

In the short history of Elijah, we have a clear type of the changes through which the church has passed during this movement. At one time he seemed clothed with omnipotent power, and at another time he showed the weakness of a man; so also has it been with those who delivered this message. At one time they seemed more than men (when clothed with the spirit and power of Elijah); but at other times (when brought into a trial of their faith) they were found either slumbering or sleeping, or seen on the streets of this great city, without the signs of spiritual life. When the time came for Elijah's translation, it seemed the matter was no secret, but well understood by all the sons of the prophets; and, more than probable, a great many more understood all about it from the fact that even the little children had learned the taunt, "Go up thou bald head." It would seem also that the event was very unpopular, as no one followed to witness the grand scene but Elisha; and while he and his master moved from place to place, expecting translation at every call, the great mass stood gazing at a distance, unwilling to be identified with his several movements. So in this movement, which has also been unpopular, the great mass have been alarmed, and stood trembling and gazing on, at a distance, unwilling to be identified with the last message of Elijah. Elijah ended his short history in this world by translation; this part of his typical mission is peculiar to those who shall be changed in a moment, in the twinkling of an eye, at the last trump.

Why has the prophet Malachi called the attention of the church to Elijah the prophet, before the great and dreadful day of the Lord, if his mission affords her no light, finished as it was (like the living church when Christ comes) with translation? The three places to which the Lord sent Elijah, before his translation, I have no doubt, typified the three movements through which we have passed. The church has been divinely called, by the spirit and power of Elijah, to deliver these three messages in order to fulfill the law and the prophets. Why did the Lord call the prophet to travel such a strange route, before his translation, if he did not design it for a type? He called Elijah to Bethel, which is fifteen miles from Jordan; the place from which he called him was only three miles distant from Jordan. In this fifteen miles the prophet had three distinct calls; the first to Bethel, the second to Jericho, and the third to Jordan, which was the end of the fifteen miles. At this place all those who were standing at a distance and looking on, were left in darkness. In fifteen years (in place of fifteen miles) the church has made three distinct movements; one in 1844, another in 1854, and the last in 1859, at which time, like Elijah, she passed out of sight until the third day, when she, like Jesus, will rise again in immortal beauty and glory that will never fade away. This third day is shadowed forth by the church, coming out of Egypt, upon the same day the Lamb was slain, and also the 430 years ended. At the same time they marched from Rameses to Succoth, and from Succoth to Etham, where they encamped for the first time. Their second encampment was at Pihahiroth, which was near the Red sea. On the third night, about the morning watch, the church of God received a shadow of the resurrection from the Red sea, when her enemies that pursued her were all drowned. This is the first example of deliverance on the third day.

When the seventy years of Babylonish captivity had ended, in the first year of Darius the Mede, Daniel understood by books that the Lord would accomplish seventy years in the desolation of Jerusalem. If the seventy years did not end at the fall of Babylon, why did Daniel set his face unto the Lord, to seek by prayer and fasting, in sackcloth and ashes, that the desolation should be removed without delay from Jerusalem? It is very evident that Daniel knew the time had expired when he prayed that the Lord would defer not, but hearken and do. The *burden* of his prayer was to remove the desolations from Jerusalem. This evidence of the seventy years ending in the first year of Darius the Mede, is also supported by the testimony of Jer. 25: 11, 12,—"And these nations shall serve the king of Babylon seventy years; and it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon." All the prophecy points to the fall of Babylon, but the church was not delivered till the third year after. Darius reigned two years, and in the first year of Cyrus they were released from their captivity.

We have one more prophetic period which has a third day at the end of it; that is the sixty-nine weeks of Dan. 9: 25. Peter says this period reached to the "sufferings of Christ," and was followed by a resurrection from the dead the third day after. The analogy of the church, coming out of Egypt, sustains this point as well as the testimony of Peter. There, the very day the Lamb was slain, the prophetic period of 430 years terminated, and was followed by the shadow of a resurrection from the Red sea on the third day following. See 1 Cor. 10: 1, 2. On the same day the Lamb of God hung upon the cross, the prophetic period of 483 years ended, and was followed by a literal resurrection from the dead the third day after.

We shall close our evidence on the third day by simply stating our position without giving the proof. We believe the seven times, the second woe, the 2300 days and the 1335 days, all ended at the passover in 1859, and in the third year after, at the feast of tabernacles, we come, according to the type, to the resurrection of the dead. We believe also that the short history of Elijah is typical of the church, from the rise of popery to the time of her translation, and that the three places to which he was called before his translation are typical of the three movements through which we have passed in fifteen years. The third message in 1859 agrees with Elijah's crossing Jordan, the shadow of death, which brought the church into an hour of temptation and darkness, shadowed forth by the three days coming out of Egypt, the three years coming out of Babylon, and the three days at the resurrection of Christ. That there were many more times appointed during this movement, besides the three referred to, for the coming of Christ, we do not dispute; but we are fully satisfied that there are only three marked out in prophecy, and that the spirit and power of Elijah accompanied only those three messages on time. Some suppose that it is limiting the fulfillment of prophecy too much to confine it to this country, but we think this nation was wisely selected by Providence for this very purpose. Here we have all people represented, with the freedom of speech and of the press, so that *all* nations have heard the sound from this land, shadowing with wings. The second message of Elijah is not the voice of one crying in the wilderness of Judea, but the voices of thousands in this western wilderness proclaiming the advent of our coming King. But if we doubt this country's being the place from which the last message was to go forth, we may doubt also the darkening of the sun as being a sign, and we may doubt the whole movement, and then doubt our own doubts. The message of Elijah, with all the other portions of the law and the prophets which refer to these movements of the church behind us, conspire to prove the vast importance of our experience in this dispensational truth. It is designed as the last great light to the church, which none of the wicked will understand.

ABRAHAM FLAVELL.

Newark, N. J.

For the Crisis.

Mr. Landis's Motto.

In my "Reviewers Reviewed," pp. 21, 22, I remark upon Mr. Landis's book as follows:

"A passage in his title page is very suggestive. We translate it thus: 'All souls are immortal, even those of the ungodly, for which it were better not to be imperishable. For, punished in unquenchable fire with limitless punishment, and dying not, they can find no end to their misery.'

"We have looked for this morsel paraded thus without a name, but do not find it. It may have been written in the darkening ages; we are confident it is not from the earlier Fathers. So apt a motto, supported by a great and good name, would weigh something. And if, of its four unequivocal expressions of the immortality or of the eternal misery of the wicked, a single one had been found in the Scriptures, there might be an end of controversy. But, though our author speaks of 'a few of the texts' 'in which the soul is declared to be immortal' (p. 179), he offers no similar expression from the blessed volume." Etc.

Four weeks ago I found some clue to the passage in question. Conversing with a Catholic priest, he appealed, in support of the doctrine of eternal suffering, to Perrone, on The Future Life of Man, c. 6; Works, Vol. I. p. 831. Here Perrone gives the passage as from Clement of Rome, without naming the place, but with a general reference to Petavius, De Angelis, l. 2, c. 8.

This gave me no fear that I had been hasty, for I knew that the passage could be found in no genuine work of Clement. Indeed, we have only one short epistle that he wrote; and if the passage were found there, all Christendom would know it.

But the reference to Petavius (the ablest of the Jesuits, and who lived about 200 years ago) enabled me to inquire about the passage, and from a competent scholar I have just received the following note, which may be of literary interest to the readers of the Crisis. I translate a few expressions, as in one instance above, from the Latin.

"An examination of the matter which you wished me to look up does not lead to any conclusions which will be very damaging to your literary reputation, or to your peculiar theological view. I have looked into Petavius, Theol. Dogm., De Angelis, Lib. III. c. 8, § 5, in Vol. III. p. 113 of his Theol. Dogm. Antwerp, 1700, fol., and there find 'Clement of Rome, cited by Damascenus in his Selections, declaring the eternity of the punishments of the lost, says thus:' which is followed by a Latin translation of Mr. Landis's motto. This is given in Greek in a note with the following reference:—'Clemens apud Damasc. litera X. Tit. 1.'

"Joannes Damascenus, who is thus referred to, wrote, as you know, in the eighth century. His 'Eclogæ' or 'Sacra Parallela' consist of a collection of extracts from Scripture and the writings of the various Fathers under various heads, which are arranged in alphabetical order. There are two of these collections in the best edition of Damascenus, that of Le Quien; one contained in a manuscript belonging to the Vatican Library, and another termed the 'Rupefucaldine Parallels,' being found in a manuscript which formerly belonged to the Cardinal François de la Rochefoucauld (*Lat.* Rupefucaldus). The latter are believed to be the work of a compiler older than Damascenus, one who lived probably in the seventh century. But neither of these as edited by Le Quien, contains the alleged extract from Clement! In the list of writers from which extracts are given in the Eclogæ or Parallela published from the Vatican MS., the name of Clement of Rome does not appear. In the Rupefucaldine Parallels, the spurious 2d Epistle to the Corinthians ascribed to him is cited several times. But the Landis motto is not found. Under the letter X. Tit. 1, 'Of the Soul and the Mind,' there is merely a citation from Irenæus. The edition of Le Quien was published at Paris in 1712, in 2 vols. fol.

"Probably Petavius found this citation either in some edition or some manuscript of Damascenus. But its absence from Le Quien's edition leads one to doubt whether it really belongs to his Eclogæ; it may have been added by some later and unknown hand, as a work of that kind was peculiarly liable to interpolations. If taken from any work ascribed to Clement of Rome, it seems not unlikely to have been derived from the spurious 2d Epistle to the Corinthians, which is several times quoted in the Rupefucaldine Parallels, the genuine Epistle never. So much for the motto!"

I have read the 2d Epistle just referred to, and it contains nothing like the passage. (See Debt and Grace, p. 290.)

Whether Mr. Landis gave the passage without a name because he could find no one responsible for it, he can tell, perhaps, better than any of his readers. But since he has become sponsor and god-father to it, it behoves him to trace it to its source, if that can be done. Whether he shall discover it to be from one of the later Fathers, or from some pseudo-Father, or from the Father of lies (Gen. 3: 4), he is welcome to make the most of it.

C. F. H.

For the Crisis.

The Scriptural Use of the Second Personal Pronoun.

Jesus said to the high priest, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64.

There is no proof here, that the high priest, to whom this language was spoken, will be alive when the Lord comes, or that he in person will ever see the Lord. This passage fails to show that there will ever be a resurrection from the dead of either good or bad. All through the Bible we find the second person used to designate a class. See the 27th, 28th, 29th, 30th chapters of Deut. "When *ye* shall pass over Jordan." Then Moses goes on to tell them what they should do after they should come into the land, using the words thee, thou, ye and you, extending them on for nearly two thousand years. Not you individuals who hear me speak to-day, but ye, or you—the Jews. So in the New Testament. Matt. 24: 33,—"So likewise *ye*, when *ye* shall see all these things, know that it is near." 44th verse,—"Therefore be *ye* also ready." Matt. 28: 20,—"Lo, I am with *you* alway, even unto the end of the world." Luke 21: 31,—"So likewise *ye*, when ye see these things come to pass, know *ye* that the kingdom of God is nigh at hand." 1 Thess. 5: 4,—"But *ye*, brethren, are not in darkness, that that day should overtake *you* as a thief." That is, ye, or you brethren who may be alive at that time. So Christ spoke to the high priest as a Jew,—"Hereafter shall *ye*—Jews—my persecutors, see the Son of man coming in the clouds of heaven." This passage will be strictly fulfilled though that priest should never have a resurrection.

Rev. 1: 7,—"Behold, he cometh with clouds; and every eye shall see him, and *they* also which pierced him." This also will be strictly fulfilled, though that *one* soldier who pierced Christ should never live again. The Jews as a people pierced Christ, and they as a people will be here, as they ever have been, when Christ comes, and of course will see him coming. For this generation is not to pass away till all these things are fulfilled.

J. S. W.

For the Crisis.

S. S. Books and Papers.

BRO. WENDELL:—I notice in the last Crisis an inquiry by Bro. Mansfield about Sunday school books, and am glad that some of the brethren are waking up to the importance of Sabbath school instruction. I wish to say, for the information of brethren and others, that the Mass. Sabbath School Society have a large assortment of books, from which I think there could be a library selected that would suit our Advent brethren. They also frequently have second-hand books, sent them from schools that have got new ones. These they give to destitute, or mission schools. They are some worn, but with good usage will last as long as they have been used. They also publish a Sunday school paper—the "Well Spring"—at 38cts. a year, weekly; three copies for $1.00; 20 copies and upwards, 25 cts. a year. There may be some errors in the doctrine they contain, but it is an easy task for our scrutinizing brethren to point them out, if the children themselves cannot detect them; and I think the lessons in Natural History, Geography, and other sciences, poetry and religious instruction they contain, more than counterbalance the defects. I have received from them, for ten years past, at least one thousand copies a year of back numbers for gratuitous distribution. There is also the "Child's Paper," "Child at Home," "Reaper," (Baptist,) "Sunday School Banner," "S. S. Advocate," (Methodist,) and others, all of which are furnished at a low rate.

And I will say, in conclusion, that any service I can render in furnishing books or papers I can get as donations, or in purchasing new books, I will cheerfully give. There is also a great variety of S. S. Hymn books, and music adapted to children, at all the S. S. depositories in this city. Some with thirty-two pages as low as one cent, each, and but few over twelve-and-a-half cts. I, however, like the suggestion that the brethren take hold of this subject themselves, and compose their own hymns and music, for there must be talent in the church for this as well as for all other exercises. Yours, &c., D. N. SMITH.

74 Franklin St., Boston.

For the Crisis.

"I don't want to love Jesus."

Such was the answer given at a prayer meeting, a few evenings ago, by a young lady whom I had asked if she loved Jesus. "I don't want to love Jesus." I was so astonished at such an answer, that for a moment I knew not what to reply. I could only remark that there may be a time when she would wish that she had loved Jesus. That is an interesting question; and an unanswerable one. Had Jesus not died for her? Had he refused to receive her graciously, and pardon her freely? Had he said that none of his many glorious promises were for her? There is no reason, no, nor the shadow of one, for not loving Jesus.

"Do not want to love Jesus!" How sad the condition of a soul who feels thus. Not love Jesus! He who is the "fairest among ten thousand, and the one altogether lovely." Is there anything in his character so repulsive that any one should not love him? I think—

"How sweet the name of Jesus sounds
In a believer's ears."

And how different the feelings of the christian as he exclaims—

"Jesus, lover of my soul,
Let me to thy bosom fly."

But what saith the word of God. If any man love *not* the Lord Jesus Christ, let him be Anathema—Maranatha (accursed at his appearing.) Fearful sentence—yet just.

The christian loves Jesus. He loves his precepts, his commands, his promises, his appearing. Jesus will not compel any one to love him. Man is a free agent, and an accountable being. God has offered every inducement to man to love him, and his Son Jesus Christ. But men will not—not that they can not, but do not want to love God and the Redeemer; like the Jews, to whom Jesus said, "Ye *will not* come unto me that ye might have life." Mankind will love the world, but not Jesus; they will yield to the flesh, but will not obey Jesus. Happy day when all who live on the earth will delight in loving and serving the Master. Happy day when our hearts will not be pained by such awful words as "I don't want to love Jesus."

It is painful to think there is any mortal man who does not love Jesus—much more so to think that there is any who do not *want to*. How sublime the answer of Peter to the Master's query, "Lovest thou me?" "Lord, thou knowest all things; thou *knowest* that I love thee." And we can all answer the same inquiry as it addresses us:—

"Yes, we love thee and adore,
Oh, for grace to love thee more."

Amen. T. W. S.

Philadelphia, Sept. 2nd, 1861.

For the Crisis.

Thin-edged Devil—A Dream.

Deacon M——, a very good man, long since fallen asleep, had the following dream, as near as I can remember.

He dreamed he saw a body of men marching in close phalanx, led by the singing of a beautiful dove; he noticed they all sang in concert with the dove. He observed behind them a thin-edged devil trying to squeeze in between them; but he could not succeed for some time, for they all kept such *perfect step*, and walked so close together, that it was impossible for him to find any place. At length one of the company stumbled, just enough to lose *one step*, which made a very small opening into which the thin-edged devil instantly darted. His presence caused such consternation that those nearest immediately stopped singing, and fell out of the ranks; then others looked around to see what they were doing, when they too lost the step, and thus made place for the thin-edged devil, who lost no time in following up the advantage of their confusion, till he succeeded in breaking up the entire company,—for he observed that they were so disturbed by the presence of this intruder, that they could not, or did not, attend to the song of the dove, and when they stopped singing with him, they immediately left the ranks. He then turned to see what they were doing who first fell out and stopped by the way; and, to his astonishment, he saw them throwing dust and clubs at each other, each supposing the other most to blame for the accident that first disturbed their pleasant march. The rest of the company looked very sad and grieved, and appeared fearful lest the dove should leave them altogether, and they seemed to invite his stay; at this he stopped and hovered over them, so low as to gain the attention of those who were engaged in strife; whereupon he perched on a tree near by, and again struck up a beautiful tune, which made the sad ones look very happy, and they too began again to sing, and immediately to form into a column, so close that the thin-edged devil was completely excluded.

What seemed most remarkable was, their place in the ranks and all seemed to depend upon their singing in concert with the dove; for, as soon as the contending parties listened to the dove, they left off contention, began the tune, and then took their places in the ranks. The music was perfect, melodious, heavenly harmony; the words may be found in Gal. 5: 22.

Palmer, July 20th, 1861. S. F. H.

For the Crisis.

The Present State of Things.

The present is a year productive of surprising events. It is one prolific of revolution, and abounding in great and startling realities. Our own once united and prosperous country is distracted, and resounding with war's alarms, and half a million of Northern and Southern men are preparing to engage in a deadly conflict. Meanwhile all Europe is threatened with one tremendous revolution, growing out of our own, which will shake thrones to their foundation. Russia, China and Japan are ready for revolt, and all the kingdoms of the earth must partake of the wine cup; and old Babylon will come up in remembrance before God, to give unto her her portion of the wrath of God.

The signs of the times are portentous enough, if we remember the words of the Saviour concerning those events which are to come to pass before the end of all things; and also, "be ye also ready, for in such an hour as ye think not the Son of man cometh." We are at least entering upon an important epoch in the history of the world. But thanks be to God, we are not in darkness concerning these things. Prophecy is as a light to the church of God, and we know from the fulfillment of the word the kingdom of God is nigh at hand. Lift up your heads, and be glad, ye weary pilgrims. Soon the rightful heir to David's throne will take possession of the earth and reign king of kings forever.

J. E. CLARK.

A Living Faith.

The key to Paul's ministry, upon the human side, is given in these few words, We believe, and therefore speak. His earnestness, boldness, self-denial, his patience, perseverance, enterprise, his fervor in preaching the gospel, are at once accounted for by the fact that he believed it;—believed it as the revelation of God in Christ to save men from their sins; believed it as attested by miracles, by its internal evidences, and by its own moral effects; believed it as commending itself to his conscience; believed it as in harmony with the highest, best judgments of his intellectual nature, and as adapted to the deepest and most urgent wants of his spiritual being; believed it as a system of truth accordant with the character of God, and worthy of his infinite wisdom and love; believed its facts, though lying so much without the sphere of common earthly experience; believed that truths so momentous were worthy to be accompanied by supernatural signs; believed its doctrines, though transcending or contradicting all the wisdom of men—for what man knoweth the things of God? believed its promises, reaching forth into the invisible and the infinite, whither Christ hath entered for us within the vail.

When the genuineness of Paul's apostleship was mooted by false teachers in the church at Corinth, he threw himself upon the testimony of his ministry. Why should he everywhere encounter the hostility of the Jew, the contempt of the world? [illegible]

tion; believe in things not seen and eternal." This "spirit of faith," as the apostle styles it, moved and sustained him; this gave him courage and victory. This is the faith that every missionary needs; that every minister needs; that every christian needs; a faith that clothes Christ's words with reality, and makes them as it were a tangible basis of action. With such a faith in Christ and his truth manifested by all professors, how many would be won by it to believe the gospel; how soon would the gospel be a living, conquering power in all the earth!

For the Crisis.

From Illinois.

Bro. Wendell:—With a full heart I would say to those of like precious faith, the Crisis is a great comfort to us, situated as we are, with scarce any to sympathize with us in our views of Bible truths. Through it we learned that Bro. and Sr. Henry (whom we had never seen) were within twenty miles of us; we wept, we rejoiced, resolved on searching them out the first opportunity, and have had the privilege. Like cold water to a thirsty soul, thank God, we found them not only laboring for the needful things of life, but letting their light shine, and proclaiming the soon coming of Jesus, to give life and immortality to the Israel of God. Within six miles of them we found several other families, and saw several numbers of the "Millenial Harbinger."

Sunday we had the privilege of hearing Sr. H. (as she had an appointment) speak on the blessed hope of the christian, contrasted with the hope of the hypocrite which doth perish. In the forenoon attended the Methodist meeting. The minister very faithfully warned his congregation against listening to, or in any way getting contaminated with, the strange doctrines, as he termed them, that were being promulgated. He labored with all his energy to show that we all have immortality, and we, by patient continuance in well doing, are to seek for it, that we may obtain eternal life. He says Jesus comes at death and rewards his people, and the least of the disembodied spirits know more than all our fraternity. Strange doctrines sure, but to the word and the testimony. Psalms 115: 17, "The dead praise not the Lord, neither any that go down into silence." 46: 4, "His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Blessed be God for the hope of the resurrection. In consequence of his course, and some of the leading members, their house was closed against this last message to a lost and guilty world. "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." We were forcibly reminded of these words of the Master, "None of those that were bidden shall taste of my supper, neither go in themselves, nor suffer those that would enter to go in." We occupied the school-house opposite the closed church, which was filled, and a goodly number found seats as best they could around the house, and listened with almost breathless silence. Another appointment was given out, by Sr. H. for Tuesday evening. A Baptist minister present kindly offered his house, and an appointment was given out for a meeting in two weeks. May the Lord bless him for this kind deed, and give him the word that will be meat in due season to the household, that he also may proclaim this last message.

We often think of the dear brethren in the eastern states with whom we have formerly often met, and taken sweet counsel together; should rejoice to be with you in your tent meetings. When we think of the distance that separates us, we sometimes weep, and pray God to bless you, and convert souls to go forth into his vineyard, for truly the harvest is great and the laborers few. The Presbyterian minister in our place preaches the soon coming of Jesus, the literal resurrection and the new earth, and the final abode of the saints; for his faithfulness many have turned away, and have another meeting. We feel that there are many honest souls in this region, who, if they should see the evidence, would love the coming of Jesus. We pray the Lord to send some of his faithful servants here, that are wise as serpents and harmless as doves, rightly dividing the word of truth. Your Sister, patiently waiting the return of Jesus to claim his waiting bride.

L. B. Braley.

Carlinville, Macoupin Co., Ill., Aug. 26.

For the Crisis.

Cancer Cure—an Inquiry.

Bro. Wendell:—In behalf of the afflicted will you make the following inquiry? Will some one please inform us who or where the brother is that sometime since advertised in the Crisis that he would cure a cancer? My husband has one on his under lip, and it is very painful and growing fast. We would be glad to get the remedy as soon as possible. If this should meet the eye of the brother that performs the cure, will he please to send us the remedy immediately, and we will send him the sum of money required as soon as we learn his address.

Hiram and L. Mekker[?].

Cleveland, Le Sueur[?] Co., Minn., Sept. 2.

The World's Crisis.

BOSTON, SEPTEMBER 18, 1861.

Mathematics and Theology.

With the exception of a single section, we have as yet had time to bestow but a cursory glance upon the new work of Bro. Hastings, entitled "Retribution; or, The Doom of the Ungodly, after the Resurrection of the Dead, Just and Unjust." It was the suggestion, we believe, of Dean Swift that it were better to review a book first and read it afterwards, on the ground that reading it first would "prejudice' the mind of the critic! We think there is "a more excellent way," and do not wish prematurely to give our opinion respecting the general character of the work in question. The subject discussed in its pages is one of solemn importance, and since it is, so far as we know, the first work that has appeared having for its specific object the demonstration of the doctrine that all the unholy dead, whose final and irrevocable doom will be literal destruction, are to live again that they may be judged and endure greater or less degrees or periods of suffering,—we bespeak for it the careful and candid attention of all into whose hands it may fall. Long since aware that Bro. H. had begun a work of this kind, and knowing that the views against which it was directed were spreading in every direction among the believers in no immortality out of Christ, we have not always disguised our suspicion that Bro. H.'s omission to put his work to press was to some extent to be accounted for by an unwillingness on his part to submit his arguments to such an investigation as their publication would invite. But the book is now before the public, and the delay in its appearance is explained to have resulted from causes other than the one we have named.

The only section of "Retribution" which we have examined carefully contains references of stinging disparagement to one whom we tenderly love, and who we believe shares largely in the esteem of multitudes of those whom we now address. Justice to an honored servant of God, is only one of the considerations impelling us to notice this matter; our other reasons are, first, a desire to remove what might otherwise prove a hindrance to an impartial investigation of the theme discussed in this new work, and, secondly, to bear our humble testimony against that style of argument which seeks to make capital in its own behalf by pouring contempt upon the advocates of adverse sentiments. In his Preface the author of "Retribution" says: "If I have written earnestly, it is because I am in earnest." So we say in regard to our strictures at this time: we *believe*, and therefore *speak*; and though we speak "earnestly," we would do it in christian kindness. We will now give, entire and "verbatim," the 13th section of "Part II" of "Retribution," leaving the emphatic portions as we find them; we quote from pp. 134–138:—

"XIII. It is asserted that if all men are to give account of themselves to God, for every idle word they speak, and every act that they do, 'Then the day of judgment will be a period of more than *ten thousand million of years*, if we allow only thirty minutes to each individual judged.' Hence it is argued that there can be no retribution to the ungodly, or resurrection and judgment on the unjust.

This quotation, which is made verbatim from the writings of the ablest defender of the doctrine that to the wicked 'death is an eternal sleep;' will show what shifts men are put to when they undertake to contradict the plain, simple statements of the Word of God. The gray hairs of such a man should shield him from contempt, but nothing but the largest charity can excuse or palliate such a statement as that.

Suppose it were true that it would take so long as this, '*if* we allow only thirty minutes to each individual judged.' Where does the Scripture say that it *will* take '*thirty minutes*' to judge each individual? Who ever supposed that to be the case? It would seem that the writer's idea of the judgment was formed from a civil tribunal, where juries are empannelled, indictments read, pleadings entered, witnesses examined, and lawyers' wrangling done. And yet many a case is tried there in *less* than thirty minutes. But who supposes that this time will be required for each individual. Men may be judged by *classes*, all of a class together. The saints too, shall judge the world, and though this *may* be understood in the sense of *ruling*, yet it would hardly agree with the expression that 'we shall judge *angels*,' and with the fact that Paul, in the connection, is speaking of judging in courts, and of 'going *to law* before the unjust.'

In God's judgment there will be no lies, no concealment, no hindrance, no false pleadings, no lawyers, arguments, and nothing to cause delay. All will plead guilty who are guilty. And as God can hear a million prayers at once, so he can condemn a million sinners at once. It has been stated by persons who were drowning, or falling from a precipice, that the acts of their whole lives would flash upon their minds in a moment of time; so that every sin they had committed would present itself instantly before them. And if such a review could be taken by finite man, how much more by the infinite God! His ways are not as our ways, nor his thoughts like our thoughts. It would take 'ten thousand million years' for all the men of this world to raise *one* dead saint to life; shall we then deny that the Lord will raise tens of thousands 'in a moment, in the twinkling of an eye.'

But to show the looseness of the statement that, allowing thirty minutes to each person, it would take 'more than ten thousand million of years' to judge each individual, let us look at the facts and figures. There are at present about *a thousand million*, i. e. a *billion* of inhabitants in the world. If there had been that number in the earth at the beginning, and if the number had continued undiminished to this day, there being three successive generations in a century for six thousand years, the number of men would have been ONE HUNDRED AND EIGHTY BILLION; and it would require that number of half hours, on this large supposition, to judge the race. There are SEVENTEEN THOUSAND FIVE HUNDRED and [illegible]-two half hours in a year. In one hundred and eighty billion half hours there are contained TEN MILLION, TWO HUNDRED AND SIXTY-SIX THOUSANDS, NINE HUNDRED AND FIFTY-EIGHT YEARS. The number of *leap year days*, i. e. *one day* each *four years*, in 'ten thousand million years' would give two-thirds enough half hours, for the judgment of the *race*, allowing the half an hour claimed to each person.

In the 'ten thousand million of years' there is time enough to give each of the race half an hour in which to be judged, and then there will be left a *few* odd half hours, namely, *one hundred and seventy-five trillions, nine hundred and thirty-seven billions, nine hundred and ninety-nine millions, eight hundred and eighty thousand and four* ODD HALF HOURS, *not needed* for the purpose of judging the race. A slight error of *time* amounting to NINE BILLION, NINE HUNDRED AND EIGHTY-NINE MILLION, SEVEN HUNDRED AND THIRTY THREE THOUSAND, AND FORTY-SEVEN YEARS!! This I believe, if I have reckoned right, (and an error of a million of years would be small in comparison with the whole amount,) is the slight mistake in *figures* committed by this religious teacher who publicly writes, and stereotypes prints with *emphasis* the statement that 'the day of judgment will a period of more than *ten thousand million of years*, if we allow only thirty minutes to each individual judged.'

It is said 'figures will not lie,' but that persons may not always tell the truth *about* figures, is quite evident.

This statement and argument reminds me of a similar one which is often presented by infidels to disprove a resurrection of the dead. A friend* was preaching a few years ago, in a village in Massachusetts upon the resurrection of the dead, when a sceptic, with characteristic impudence, interrupted him in his discourse, and told him that the resurrection of the dead was an impossibility, as there would not be room enough on the earth for the whole race to stand at one time!

It so happened that there was near the desk a blackboard, which had been used in teaching a singing school. The preacher requested them to raise it up, so that all could see it, and when they had done so, he told them he would soon show them how much the man knew about his subject. He then proceeded to say, in substance as follows: 'I will allow for arguments' sake that the world is thirteen thousand two hundred years old; that there have been *three* generations in *each* century; that there have consequently been four hundred generations on the earth; and that each generation has numbered as many as the present one, or about eight hundred millions.' He then commenced his figuring, and while the congregation sat, with eyes, and ears, and mouth open, he proceeded to show, first, that upon his very *large* supposition, there would be only about three hundred and twenty billion of people in all; and second, that every person could find a place in the one *State of New York*, and have more than four square feet of ground to stand upon. The sceptic looked unutterable things, and made no more speeches in that meeting. The calculation was needlessly large, as I believe all the persons who really have ever lived on the earth, could stand together upon the State of Vermont, and indeed, I think I once calculated that they all could stand within about seventy-five miles of a given point, or within a circle one hundred and fifty miles in diameter.

Such monstrous mathematical blunders are bad enough in *infidels*, but worse in men who profess to understand and *teach* Christianity. But the calculations and criticisms in both cases are equally correct and equally worthy of the causes they are used to sustain. Multitudes of people who neither calculate or think will perhaps receive both statements when presented to them, without a question or a doubt.

The sentence quoted in the first paragraph of the foregoing extract is from the writings of Bro. Geo. Storrs, and the history of the passage is as follows. In the Bible Examiner for Oct. 1, 1855, Bro. H. Grew published an article headed, "Will the wicked dead live again?" To this there was a response in the same number by the Editor (Bro. S.), one paragraph of whose article we here give:—

"If the literal construction of this text, and others of similar import, is the true one, then the day of judgment will be a period of more than *ten thousand million of years*, if we allow only thirty minutes to each individual judged. The sense of the text would seem to be, that none of the wickedness of men is so trifling as to be passed by with indiffrence by our righteous Judge; and that men should live under the influence of that fact."

About one year from this time Bro. S. "wrote, stereotyped and printed" his Essay, "Life from the Dead: or, the Righteous only will live again," in which, on p. 60, after citing "Mat. 12: 36, 37," he says: "If the literal construction of this text, and others of similar import, is the true one, then the day of judgment will be a period of more than *ten thousand million of years*, if we only allow thirty minutes to each individual judged." (Then follows the sentence contained in the fuller citation above.) Thus it will be seen that Bro. S. affirmed that the judgment "period of more than ten thousand million of years" would result, *not* from the fact that "all men are to give account of themselves to God," but from "the *literal* construction" of certain texts! We believe it is a settled principle in debate that we have no right to impute to an opponent sentiments which he disclaims, although we may deem them legitimate *inferences* from positions which he avows. Paul declares, Rom. 14: 12, "every one of us shall give account of himself to God." Bro. S. believes this scripture to be true, though he may believe Bro. H.'s interpretation of it to be false. It also appears from the citations given from Bro. S. that he is unjustly accused as having "argued that there can be *no retribution* to the ungodly." If *being dead* eternally is "*no retribution* to the ungodly," Bro. H.'s representation on this point would have an ample excuse; in which case, however, universal salvation or endless misery—both alike repudiated by him—would follow. In view of the actual fact, *viz.*, that S. and H. both maintain that "eternal death in the literal sense is eternal punishment," we are sorry that the latter "stereotypes" the injurious allegation which erroneously imputes to the former the position "that there can be *no* retribution to the ungodly." "I have not, I confess," says Bro. H. in his Preface, "that charity which is entirely indifferent to how men think or act; but rather the charity that 'rejoiceth not in iniquity, but rejoiceth in the TRUTH.'" We incline, however, to the opinion that if he does not promptly recall some things which his book contains, many of *our* readers, if not his own, will think him to some extent "indifferent" to "the TRUTH," since there is not a shadow of foundation for the remark which we are now criticizing. Bro. H.'s view of the *final* and *eternal extinction* of the wicked will not permit him, as a shelter from rebuke on this point, to assert that the denial of a *post*-resurrection "judgment on the unjust" involves their entire escape from "retribution." He very well knows that this is not the fact.

* Joseph D. Brown.

We are pained by the insinuation contained in the following remark of Bro. H., "It is said 'figures will not lie,' but that persons may not always tell the truth *about* figures is quite evident." The plain English of this is, that Bro. S. has done what "it is said figures will not" do! That we do not mistake the *animus* of this statement, is evident from the previous remark—"The gray hairs of such a man should shield him from contempt, but nothing but the largest charity can excuse or palliate such a statement as that." "*Contempt!*" Let Mr. Webster tell us what this word means:—"The act of despising; the act of viewing or considering and treating as mean, vile and worthless; disdain; hatred of what is mean or deemed vile. This word is one of the strongest expressions of a mean opinion which the language affords." And from all this "the *gray hairs*" of Bro. Storrs are to be his only "shield"! Can any one doubt longer that the charge of *willful untruth* against Bro. S. is intended by the sentence which we have ventured above to interpret? On any other supposition, what need of so *much* "charity" to "palliate" his "mathematical blunder"? or what propriety in giving him an unenviable pre-eminence over the "sceptic" whose "impudence" furnished Bro. H.'s "friend" an opportunity to show up error on the blackboard? It would be agreeable to our feelings to place in contrast with this estimate of Bro. S.'s character remarks concerning him that were recently made by the Editor of a religious paper in this city, who knows him well, but who differs from him more widely than even Bro. H. on the subject of "retribution." But we pass that to remark upon the error in figures which Bro. H. exposes. In the Examiner for July, 1853, Bro. S. published an article on "The Judgment," in which, calling the number of Adam's posterity, to the end of 6000 years, *one hundred and sixty thousand millions*, he estimates that the period required to judge the race, allowing *one hour* to each person, would be "*twenty-one millions six hundred thousand years.*" This article he republished, by request, in the Examiner for March, 1861. Now these facts alone suggest that the "monstrous mathematical blunder" which has now been "stereotyped" the second time, was simply the result of a treacherous memory at the time of replying to Bro. Grew. If this be the true explanation, the "blunder," large as it manifestly is, involves no moral obliquity and in no wise militates against the ability of its perpetrator "to understand and *teach* Christianity." Probably Bro. H.'s book or this article will give Bro. S. the first intimation of his erroneous reckoning. Why did not Bro. Grew set him right six years ago? Because he did not discover the mistake, we presume. Why did not the writer of this article do it? Because we accepted the statement as correct. Why did not Bro. Hastings himself cause the error to be corrected where it appeared, long before it was embalmed in a "stereotype" plate? Did he prefer to treasure it as a precious morsel, for six years, in order that he might employ it for the purpose which it is now made to serve in his book? Did he think, more recently, that *we* would be "forbidden by (our) position to speak fully upon" such proceedings in the Crisis? We would remind him that *he* told us at the late meeting of the "C. P. S." that "books were public property." It appears to us that the mistake in question should have been pointed out to Bro. S., long ago, by the author of "Retribution;" there would still have remained ample materials for as large a book as it can be desirable to print in these hard times. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." Gal. 6: 1. We do not suppose Bro. H.'s library contains a translation of this text which can be tortured into a justification of his course in the extended extract which we publish from his book.

But enough on this point. We have spoken in behalf of one who has not written us a line since "Retribution" has been published, and who knows nothing of our purpose to notice the book. We ask not his gratitude, for we have only done what seemed to be our duty in this matter, and for the same reason we have no apologies to offer for what we have written. The wise man says: "The hoary head is a crown of glory, if it be found in the way of righteousness;" and so long as we revere such instruction, we hope the "gray hairs" of George Storrs will protect him from even a thought on our part of doing anything to deprive him of the place he occupies in the hearts and confidence of thousands who, through his abundant labors, are rejoicing in the truth of "NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE."

"People who live in glass houses should throw no stones." This aphorism will force itself into our pen as we come to write of the sarcasm which the author of "Retribution" finds it to his purpose to employ in his own reckoning upon long periods. Here, surely, there should be, on his part, no "looseness of statement," and, considering the *purpose* of his undertaking, "an error of a million of years" may be justly accounted very large. Now we do not wish our readers to spend time in reviewing their knowledge of arithmetic which would be better employed in praying; but if a man possessing Bro. H.'s abilities "to understand and *teach* Christianity" has been guilty of "monstrous mathematical blunders," and the fact can be made to appear, it will help the readers of his book to think kindly of the error of "ten thousand million of years" in "calculation," even if it fail to establish anything *pro* or *con* concerning scripture "criticisms" emanating from the same source. A period of ten years spent in a calling having much to do with figures, has shown us that the most accurate (to which we do not claim to belong,) sometimes make egregious mistakes, and this liability is increased when the numbers embraced in calculations are so enormously large that a glance at the figures will not aid us in detecting errors. When we come to talk of "millions," "billions," and "trillions," the mind can grasp the import of the words only about as well as it can the *duration* of *eternity*. Bro. H. is welcome to the benefit of these mitigating circumstances—our regret is that he seems so wanting in leniency towards another whose claim to it is not a whit inferior to his own. But "let *us* look at the facts and figures":

Bro. Hastings says on p. 136, with an "*emphasis*" even more emphatic than that which Bro. Storrs employed, that—

"In one hundred and eighty billion half hours there are contained TEN MILLION, TWO HUNDRED and SIXTY-SIX THOUSANDS, NINE HUNDRED and FIFTY-EIGHT YEARS."

We give it as *our opinion* that this statement contains an error amounting to SEVENTEEN YEARS and that fraction of a year which has 9612 for a numerator and 17,532 for a denominator.

Again: Bro. Hastings says—

"In the 'ten thousand million of years' there is time enough to give each of the race half an hour in which to be judged, and then there will be left a *few* odd half hours, namely, *one hundred and seventy-five trillions, nine hundred and thirty-seven billions, nine hundred and ninety-nine millions, eight hundred and eighty thousand and four* ODD HALF HOURS, *not needed* for the purpose of judging the race."

We give it as *our opinion* that this statement contains "a slight error of *time* amounting to" SEVEN HUNDRED AND NINETY-SEVEN BILLIONS NINE HUNDRED AND NINETY-NINE MILLIONS EIGHT HUNDRED AND EIGHTY THOUSAND AND FOUR HALF HOURS.

Once more: Bro. Hastings says—

"A slight error of *time* amounting to NINE BILLION, NINE HUNDRED AND EIGHTY NINE MILLION, SEVEN HUNDRED AND THIRTY-THREE THOUSAND, AND FORTY SEVEN YEARS!!"

We give it as *our opinion* that this statement contains a "blunder" of precisely FORTY-FIVE MILLIONS FIVE HUNDRED AND SIXTEEN THOUSAND SEVEN HUNDRED AND SEVENTY-FIVE YEARS and that fraction of a year having 700 for a numerator and 17,532 for a denominator.

If Bro. Hastings be wrong in the particulars we have enumerated, nothing should "shield" him from this correction of his figures;—if we are wrong, we wish our mistakes pointed out to us that we may recall them without delay. Those who are competent to "*calculate*" as well as "think," will judge between us,—but since neither of us has "gray hairs" to protect him from odium, we may crave the forbearance of all who can appreciate the wide difference between an unchristian motive and a mere "mathematical blunder."

The Camp Meeting.—Bro. Munger informs us that a careful estimate made by himself showed that not less than seven thousand persons were on the ground at Wilbraham, at one time, within the sound of the preacher's voice, on Sunday P. M., 1st inst. It appears, therefore, that the figure we named last week (5000) was much too low: Bro. M.'s long experience in such matters renders his opinion reliable. He says the attendance was never before so large at W. He also communicates the gratifying fact that of the vast concourse of people not one person needed speaking to for disorderly conduct.

"Go thou and do likewise."—On the 13th inst. we received a letter from Eld. J. Hemenway, dated No. Searsport, Me., containing the names of *six new* subscribers. From this conduct of our dear brother we draw two inferences, *viz.*, 1. that he is himself a good friend to the paper, and 2. that he has a rare gift for making others feel as he does and give a *practical* form to their feelings. *Thank you, James;* we hope your example will provoke others to similar good works.

S. S. Papers.—Will Bro. D. N. Smith please send Bro. Phineas White, Jun., New Bedford, samples of newspapers for children. We will pay the postage. See Bro. W.'s letter in another column.

The Hymn—"Christ is all the world to me"—on our first page was sung at the Wilbraham Camp Meeting, and many will be glad to have it in print. It was procured for the Crisis from Bro. Curry by Bro. Ladd.

☞ We are sorry to learn by the last Crisis that our dear Bro. John Howell, of Poultney, Vt., was not expected to live. Bro. Howell has for many long years, labored hard to awaken a slumbering world to the awful fact that the coming of the Lord was drawing nigh, and never being of a robust constitution, we were fully persuaded that it would ere long give way; we were not however, prepared for so severe a blow. If it be the Lord's will we hope that he may live till the dividing heavens reveal Jesus.—*Harbinger.*

☞ Our latest intelligence concerning Bro. Howell came in a letter of the 11th inst. from Bro. C. S. Sherman, of Castleton, who said that he (Bro. H.) was "slowly improving" but was "very feeble."

The Snare.

"For as a snare shall it come on all them that dwell on the face of the whole earth."

The subject of the foregoing passage is the sudden and unexpected character of the coming of Jesus Christ. This event is spoken of as coming "as a thief," and as the lightning, which shows that it will not only come unexpectedly, but *suddenly*. The various representations of the coming of the "Day of God" show clearly that the masses of mankind will be unprepared—that it will come "as a snare." We should hardly expect this when we consider how much God has done to enlighten the world of the approach of the day of judgment. The various lines of prophecy are designed to set forth clearly this great fact, namely, the *time* of the "great day" of the Lord. So evident is this, that, unless we shut our eyes to all the developments of God's purpose, as seen in the fulfillment of prophecy, we shall see plainly that the end of time is approaching. What other view can we take of this matter? Consider, for one moment, the rise and fall of the kingdoms of earth, as brought to view in the prophecy of Daniel and John; and is it not plain that, inasmuch as the empires have risen and passed away, and the fourth and last has been divided and subdivided, and its crumbling form is ready to vanish away, that the kingdom of the Redeemer is about to be revealed, when it will smite the image—the kingdoms of earth—breaking them to pieces, thus putting an end to the dynasties of earth, preparatory to commencing his everlasting reign?

The coming of the Saviour is compared to the coming of the flood. And hence the Saviour says, "As it was in the days of Noah," or, "as the days of Noah were," so so shall also the coming of the Son of man be. By days of Noah, is meant the days preceding the flood, during which the world was being warned of the approaching deluge. Noah was a preacher of righteousness, and the presumption is, that the topic on which he dwelt was the destruction of the world of the ungodly. God had told him that man's days should be an "hundred and twenty years," by which he must have understood the length of time by which the existence of that generation was to be bounded. Now, "as it was, so shall it be." The Saviour says "the flood came, and they knew it not." They were taken in the snare. Those who knew not, were taken away, but those who *knew*, were not taken away. By this we discover that an exemption from the evil depended on the relation indicated by knowing or understanding the purpose of God.

Now, as this history of Noah is referred to, to show it will be in the days "wherein the Son of man cometh," we see the force of the declaration of Christ, "As a snare shall it come on all them that dwell on the face of the whole earth." The class upon whom it shall come as a snare, sustain the same relation to the truth that the antediluvians sustained to the preaching of Noah. And as the ungodly did not know—believe and understand—the truth declared by Noah, and not understanding were taken away, so shall it be with the world of mankind in the days of Christ; they will refuse to believe and obey the truth, and hence, like the antediluvians, shall be destroyed. They will continue to do as always, "eating and drinking"; and in consequence of being overcharged with "surfeiting, drunkenness, and the cares of this life, that day will come upon them unawares. It will be to them what the shower of fire was to the cities of the plain. Indeed, the Saviour says it shall be as in the days of Lot: "But the same day Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." All were lost but Lot and his two daughters. "Even thus shall it be." The comparison is not as to *numbers*, but to show that those who shall be found ignorant of the truth applicable to their time, or to the days just preceding the coming of the Son of man, will, as in the case of the antediluvians, be destroyed. The knowledge referred to is not simply theoretical, but practical. It is a faith that produces or developes moral character, in harmony with God's law—a faith that makes men, as in the case of Noah, righteous, and hence insures the blessing of God. The *ground* of the exemption from evil is, an adherence to the admonition, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." To watch is to escape; to fail in this duty is, or will be, fatal. If vigilant, we shall escape the "things"—the snare; hence, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

The church are not in "darkness, that that day should overtake them as a thief." They are "the children of the light, and the children of the day. Therefore, let us not sleep as do others, but let us watch and be sober." As a snare shall it come. Notwithstanding the proclamation of His coming is heard—the sound has gone forth that the day of vengeance is at hand—that the hour of "his judgment has come,"—yet it shall come as a snare. Notwithstanding the faithful servant will be found giving meat in due season, and the saints will lift up the head, knowing their redemption draweth nigh, yet, it will come as a snare. Notwithstanding the signs in the sun, moon and stars, the "distress of nations with perplexity," the consumption of the "man of sin," the abounding of iniquity, the love of many growing cold, yet these signs being disregarded, the day shall come as "a snare on all that dwell on the face of the whole earth." The farmer, at his market; the merchant, engaged in trade; the miser, counting his gold; the formalist, saying his prayers; the evil servant, smiting;—when suddenly the "voice of the archangel and the trump of God" shall arrest the millions of earth, while they shall "see the Son of man coming in the clouds, with power and great glory." The shouts of triumph of those who, like righteous Noah, stand justified in the sight of God, will welcome the descending Redeemer, while the "evil servant," and those who have been "led away with the error of the wicked," are taken in the snare.

P. H. B.

For the Crisis.

The National Fast.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5: 23, 24.

Such is the holy and imperative requisition of the Son of God, through whose mediation only our offerings of worship are acceptable to our Father in heaven. He who is welcomed to ascend the holy hill with his offering to the Arbiter of all the nations of the earth, is "he that walketh uprightly, and worketh righteousness," etc. Ps. 15: 1, 2. Here, then, in the Word which abideth forever, is the duty of the nation plainly announced, before it presumes to come before the Holy One with its offering of fasting and prayer. The nation must remember that four millions of the human brotherhood have somewhat against it. Somewhat! Alas! who can adequately portray the dark scenery of the nation's guilt of vile oppression, protracted in defiance to divine command and long-suffering, until Mercy herself consents that eternal Justice shall be avenged on such a nation as this!

Is it possible that we can be so morally blind and infatuated as to expect the Almighty to repent himself of the evil he has appointed, while we refuse to repent of the sins which require the infliction of the evil? Do we not hear his solemn declaration that "he that turneth away his ear from hearing the law, even his prayer shall be abomination"?—Prov. 28: 9. Do we not know that his law is to "proclaim liberty throughout all the land to all the inhabitants thereof"?—Lev. 25: 10. "Is not this the fast which I have chosen? (saith the Lord) to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke"?—Isa. 58: 6. "For the oppression of the poor, for the sighing of the needy, now will I arise saith the Lord;" etc.—Ps. 12: 5. "Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isa. 26: 21. Is not this now fulfilled in this guilty land? How then are we to obey the divine injunction to be reconciled to our brother, before we offer our gift of fasting and prayer, that our Father in heaven may turn away his anger from us?

It is most manifest that these commandments of righteousness demand the immediate deliverance from bondage of every slave in the District of Columbia, and in every State of the northern confederacy. The public announcement, also, that God's law shall be obeyed, that no slave shall be delivered unto his master which has escaped from his master unto us. Deut. 23: 15. This is the imperative duty of the people and their rulers. Thus ought we to be reconciled to our outraged brother, before our gift of fasting and prayer is offered to the just and righteous God, who has assured us that "to OBEY is better than sacrifice, and to HEARKEN, than the fat of rams." 1 Sam. 15: 22.

If we refuse, as is to be feared, then while our unholy prayers are presented to the Lord of Sabaoth, the cries of the victims of our oppression, and the clanking of their galling chains, will enter into his ears as a protest against a gracious answer. "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Gen. 42: 21. We may conquer armies; but if, by the grace of God, we do not conquer our sin of oppression, we shall not prosper; for "righteousness (only) exalteth a nation." "We lie down in our shame, and our confusion covereth

tion; believe in things not seen and eternal." This "spirit of faith," as the apostle styles it, moved and sustained him; this gave him courage and victory. This is the faith that every missionary needs; that every minister needs; that every christian needs; a faith that clothes Christ's words with reality, and makes them as it were a tangible basis of action. With such a faith in Christ and his truth manifested by all professors, how many would be won by it to believe the gospel; how soon would the gospel be a living, conquering power in all the earth!

For the Crisis.

From Illinois.

Bro. Wendell:—With a full heart I would say to those of like precious faith, the Crisis is a great comfort to us, situated as we are, with scarce any to sympathise with us in our views of Bible truths. Through it we learned that Bro. and Sr. Henry (whom we had never seen) were within twenty miles of us, we wept, we rejoiced, resolved on searching them out the first opportunity, and have had the privilege. Like cold water to a thirsty soul, thank God, we found them not only laboring for the needful things of life, but letting their light shine, and proclaiming the soon coming of Jesus, to give life and immortality to the Israel of God. Within six miles of them we found several other families, and saw several numbers of the "Millenial Harbinger."

Sunday we had the privilege of hearing Sr. H. (as she had an appointment) speak on the blessed hope of the christian, contrasted with the hope of the hypocrite which doth perish. In the forenoon attended the Methodist meeting. The minister very faithfully warned his congregation against listening to, or in any way getting contaminated with, the strange doctrines, as he termed them, that were being promulgated. He labored with all his energy to show that we all have immortality, and we, by patient continuance in well doing, are to seek for it, that we may obtain eternal life. He says Jesus comes at death and rewards his people, and the least of the disembodied spirits know more than all our fraternity. Strange doctrines sure, but to the word and the testimony. Psalms 115 17, "The dead praise not the Lord, neither any that go down into silence." 46 4. "His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Blessed be God for the hope of the resurrection. In consequence of his course, and some of the leading members, their house was closed against this last message to a lost and guilty world. "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be." We were forcibly reminded of these words of the Master, "None of those that were bidden shall taste of my supper, neither go in themselves, nor suffer those that would enter to go in." We occupied the school-house opposite the closed church, which was filled, and a goodly number found seats as best they could around the house, and listened with almost breathless silence. Another appointment was given out, by Sr. H. for Tuesday evening. A Baptist minister present kindly offered his house, and an appointment was given out for a meeting in two weeks. May the Lord bless him for this kind deed, and give him the word that will be meat in due season to the household, that he also may proclaim this last message.

We often think of the dear brethren in the eastern states with whom we have formerly often met, and taken sweet counsel together; should rejoice to be with you in your tent meetings. When we think of the distance that separates us, we sometimes weep, and pray God to bless you, and convert souls to go forth into his vineyard, for truly the harvest is great and the laborers few. The Presbyterian minister in our place preaches the soon coming of Jesus, the literal resurrection and the new earth, and the final abode of the saints; for his faithfulness many have turned away, and have another meeting. We feel that there are many honest souls in this region, who, if they should see the evidence, would love the coming of Jesus. We pray the Lord to send some of his faithful servants here, that are wise as serpents and harmless as doves, rightly dividing the word of truth. Your Sister, patiently waiting the return of Jesus to claim his waiting bride.

L. B. Braley.

Carlinville, Macoupin Co., Ill., Aug. 26.

For the Crisis.

Cancer Cure—an Inquiry.

Bro. Wendell:—In behalf of the afflicted will you make the following inquiry? Will some one please inform us who or where the brother is that sometime since advertised in the Crisis that he would cure a cancer? My husband has one on his under lip, and it is very painful and growing fast. We would be glad to get the remedy as soon as possible. If this should meet the eye of the brother that performs the cure, will he please to send us the remedy immediately, and we will send him the sum of money required as soon as we learn his address.

Hiram and L. Merken.

Cleveland, Le Sueur Co., Minn., Sept. 1.

The World's Crisis.

BOSTON, SEPTEMBER 18, 1861.

Mathematics and Theology.

With the exception of a single section, we have as yet had time to bestow but a cursory glance upon the new work of Bro. Hastings, entitled "Retribution; or, The Doom of the Ungodly, after the Resurrection of the Dead, Just and Unjust." It was the suggestion, we believe, of Dean Swift that it were better to review a book first and read it afterwards, on the ground that reading it first would "prejudice' the mind of the critic! We think there is "a more excellent way," and do not wish prematurely to give our opinion respecting the general character of the work in question. The subject discussed in its pages is one of solemn importance, and since it is, so far as we know, the first work that has appeared having for its specific object the demonstration of the doctrine that all the unholy dead, whose final and irrevocable doom will be literal destruction, are to live again that they may be judged and endure greater or less degrees or periods of suffering,—we bespeak for it the careful and candid attention of all into whose hands it may fall. Long since aware that Bro. H. had begun a work of this kind, and knowing that the views against which it was directed were spreading in every direction among the believers in no immortality out of Christ, we have not always disguised our suspicion that Bro H.'s omission to put his work to press was to some extent to be accounted for by an unwillingness on his part to submit his arguments to such an investigation as their publication would invite. But the book is now before the public, and the delay in its appearance is explained to have resulted from causes other than the one we have named.

The only section of "Retribution" which we have examined carefully contains references of stinging disparagement to one whom we tenderly love, and who we believe shares largely in the esteem of multitudes of those whom we now address. Justice to an honored servant of God, is only one of the considerations impelling us to notice this matter, our other reasons are, first, a desire to remove what might otherwise prove a hindrance to an impartial investigation of the theme discussed in this new work, and, secondly, to bear our humble testimony against that style of argument which seeks to make capital in its own behalf by pouring contempt upon the advocates of adverse sentiments. In his Preface the author of "Retribution" says: "If I have written earnestly, it is because I am in earnest." So we say in regard to our strictures at this time: we *believe*, and therefore *speak*, and though we speak "earnestly," we would do it in christian kindness. We will now give, entire and "verbatim," the 13th section of "Part II" of "Retribution," leaving the emphatic portions as we find them, we quote from pp 134–138:—

"XIII It is asserted that if all men are to give account of themselves to God, for every idle word they speak, and every act that they do, 'Then the day of judgment will be a period of more than *ten thousand million of years*, if we allow only thirty minutes to each individual judged.' Hence it is argued that there can be no retribution to the ungodly, or resurrection and judgment on the unjust.

This quotation, which is made verbatim from the writings of the ablest defender of the doctrine that to the wicked 'death is an eternal sleep,' will show what shifts men are put to when they undertake to contradict the plain, simple statements of the Word of God. The gray hairs of such a man should shield him from contempt, but nothing but the largest charity can excuse or palliate such a statement as that.

Suppose it were true that it would take so long as this, '*if* we allow only thirty minutes to each individual judged.' Where does the Scripture say that it *will* take '*thirty minutes*' to judge each individual? Who ever supposed that to be the case? It would seem that the writer's idea of the judgment was formed from a civil tribunal, where juries are empannelled, indictments read, pleadings entered, witnesses examined, and lawyers wrangling done. And yet many a case is tried there in *less* than thirty minutes. But who supposes that this time will be required for each individual. Men may be judged by *classes*, all of a class together. The saints too, shall judge the world, and though this *may* be understood in the sense of *ruling*, yet it would hardly agree with the expression that 'we shall judge *angels*,' and with the fact that Paul, in the connection, is speaking of judging in courts, and of 'going *to law* before the unjust.'

In God's judgment there will be no lies, no concealment, no hindrance, no false pleadings, no lawyers arguments, and nothing to cause delay. All will plead guilty who are guilty. And as God can hear a million prayers at once, so he can condemn a million sinners at once. It has been stated by persons who were drowning, or falling from a precipice, that the acts of their whole lives would flash upon their minds in a moment of time; so that every sin they had committed would present itself instantly before them. And if such a review could be taken by finite man, how much more by the infinite God! His ways are not as our ways, nor his thoughts like our thoughts. It would take 'ten thousand million years' for all the men of this world to raise *one* dead saint to life; shall we then deny that the Lord will raise tens of thousands 'in a moment, in the twinkling of an eye.'

But to show the looseness of the statement that, allowing thirty minutes to each person, it would take 'more than ten thousand million of years' to judge each individual, let us look at the facts and figures. There are at present about *a thousand million*, *i. e.* a *billion* of inhabitants in the world. If there had been that number in the earth at the beginning, and if the number had continued undiminished to this day, there being three successive generations in a century for six thousand years, the number of men would have been ONE HUNDRED AND EIGHTY BILLION; and it would require that number of half hours, on this large supposition, to judge the race. There are SEVENTEEN THOUSAND FIVE HUNDRED AND TWENTY-TWO half hours in a year. In one hundred and eighty billion half hours there are contained TEN MILLION, TWO HUNDRED SIXTY-SIX THOUSANDS, NINE HUNDRED AND FIFTY-EIGHT YEARS. The number of *leap year days*, *i. e. one day each four years*, in 'ten thousand million years' would give two-thirds enough half hours, for the judgment of the *race*, allowing the half an hour claimed to each person.

In the 'ten thousand million of years' there is time enough to give each of the race half an hour in which to be judged, and then there will be left a *few* odd half hours, namely, *one hundred and seventy-five trillions, nine hundred and thirty-seven billions, nine hundred and ninety-nine millions, eight hundred and eighty thousand and four* ODD HALF HOURS, *not needed* for the purpose of judging the race. A slight error of *time* amounting to NINE BILLION, NINE HUNDRED AND EIGHTY-NINE MILLION, SEVEN HUNDRED AND THIRTY THREE THOUSAND, AND FORTY-SEVEN YEARS!! This I believe, if I have reckoned right, (and an error of a million of years would be small in comparison with the whole amount,) is the slight mistake in *figures* committed by this religious teacher who publicly writes, and stereotypes prints with *emphasis* the statement that 'the day of judgment will a period of more than *ten thousand million of years*, if we allow only thirty minutes to each individual judged.'

It is said 'figures will not lie,' but that persons may not always tell the truth *about* figures, is quite evident.

This statement and argument reminds me of a similar one which is often presented by infidels to disprove a resurrection of the dead. A friend* was preaching a few years ago, in a village in Massachusetts upon the resurrection of the dead, when a sceptic, with characteristic impudence, interrupted him in his discourse, and told him that the resurrection of the dead was an impossibility, as there would not be room enough on the earth for the whole race to stand at one time!

It so happened that there was near the desk a blackboard, which had been used in teaching a singing school. The preacher requested them to raise it up, so that all could see it, and when they had done so, he told them he would soon show them how much the man knew about his subject. He then proceeded to say, in substance as follows: 'I will allow for arguments' sake that the world is thirteen thousand two hundred years old, that there have been *three* generations in *each century*, that there have consequently been four hundred generations on the earth, and that each generation has numbered as many as the present one, or about eight hundred millions.' He then commenced his figuring, and while the congregation sat, with eyes, and ears, and mouth open, he proceeded to show, first, that upon his very *large* supposition, there would be only about three hundred and twenty billion of people in all, and second, that every person could find a place in the one *State of New York*, and have more than four square feet of ground to stand upon. The sceptic looked unutterable things, and made no more speeches in that meeting. The calculation was needlessly large, as I believe all the persons who really have ever lived on the earth, could stand together upon the State of Vermont, and indeed, I think I once calculated that they all could stand within about seventy-five miles of a given point, or within a circle one hundred and fifty miles in diameter.

Such monstrous mathematical blunders are bad enough in *infidels*, but worse in men who profess to understand and *teach* Christianity. But the calculations and criticisms in both cases are equally correct and equally worthy of the causes they are used to sustain. Multitudes of people who neither calculate or think will perhaps receive both statements when presented to them, without a question or a doubt."

The sentence quoted in the first paragraph of the foregoing extract is from the writings of Bro. Geo. Storrs, and the history of the passage is as follows. In the Bible Examiner for Oct 1, 1855, Bro. H. Grew published an article headed, "Will the wicked dead live again?" To this there was a response in the same number by the Editor (Bro S.), one paragraph of whose article we here give:—

"If the literal construction of this text, and others of similar import, is the true one, then the day of judgment will be a period of more than *ten thousand million of years*, if we allow only thirty minutes to each individual judged. The sense of the text would seem to be, that none of the wickedness of men is so trifling as to be passed by with indifference by our righteous Judge, and that men should live under the influence of that fact."

About one year from this time Bro. S. "wrote, stereotyped and printed" his Essay, "Life from the Dead: or, the Righteous only will live again," in which, on p. 60, after citing "Mat. 12: 36, 37," he says: "If the literal construction of this text, and others of similar import, is the true one, then the day of judgment will be a period of more than *ten thousand million of years*, if we only allow thirty minutes to each individual judged." (Then follows the sentence contained in the fuller citation above.) Thus it will be seen that Bro. S. affirmed that the judgment "period of more than ten thousand million of years" would result, *not* from the fact that "all men are to give account of themselves to God," but from "the *literal* construction" of certain texts! We believe it is a settled principle in debate that we have no right to impute to an opponent sentiments which he disclaims, although we may deem them legitimate *inferences* from positions which he avows. Paul declares, Rom. 14: 12, "every one of us shall give account of himself to God." Bro. S. believes this scripture to be true, though he may believe Bro. H.'s interpretation of it to be false. It also appears from the citations given from Bro. S. that he is unjustly accused as having "argued that there can be *no retribution* to the ungodly." If *being dead* eternally is "*no retribution* to the ungodly," Bro. H.'s representation on this point would have an ample excuse; in which case, however, universal salvation or endless misery—both alike repudiated by him—would follow. In view of the actual fact, *viz.*, that S. and H. both maintain that "eternal death in the literal sense is eternal punishment," we are sorry that the latter "stereotypes" the injurious allegation which erroneously imputes to the former the position "that there can be *no* retribution to the ungodly." "I have not, I confess," says Bro. H. in his Preface, "that charity which is entirely indifferent to how men think or act; but rather the charity that 'rejoiceth not in iniquity, but rejoiceth in the TRUTH.'"

We incline, however, to the opinion that if he does not promptly recall some things which his book contains, many of *our* readers, if not his own, will think him to some extent "indifferent" to "the TRUTH," since there is not a shadow of foundation for the remark which we are now criticizing. Bro. H.'s view of the *final* and *eternal extinction* of the wicked will not permit him, as a shelter from rebuke on this point, to assert that the denial of a *post*-resurrection "judgment on the unjust" involves their entire escape from "retribution." He very well knows that this is not the fact.

We are pained by the insinuation contained in the following remark of Bro. H., "It is said 'figures will not lie,' but that persons may not always tell the truth *about* figures is quite evident." The plain English of this is, that Bro. S. has done what "it is said figures will not" do! That we do not mistake the *animus* of this statement, is evident from the previous remark—"The gray hairs of such a man should shield him from contempt, but nothing but the largest charity can excuse or palliate such a statement as that." "*Contempt!*" Let Mr. Webster tell us what this word means:—"The act of despising; the act of viewing or considering and treating as mean, vile and worthless, disdain; hatred of what is mean or deemed vile. This word is one of the strongest expressions of a mean opinion which the language affords." And from all this "the *gray hairs*" of Bro. Storrs are to be his only "shield"! Can any one doubt longer that the charge of *willful untruth* against Bro. S. is intended by the sentence which we have ventured above to interpret? On any other supposition, what need of so *much* "charity" to "palliate" his "mathematical blunder"? or what propriety in giving him an unenviable pre-eminence over the "sceptic" whose "impudence" furnished Bro. H.'s "friend" an opportunity to show up error on the blackboard? It would be agreeable to our feelings to place in contrast with this estimate of Bro. S.'s character remarks concerning him that were recently made by the Editor of a religious paper in this city, who knows him well, but who differs from him more widely than even Bro. H. on the subject of "retribution." But we pass that to remark upon the error in figures which Bro H. exposes. In the Examiner for July, 1853, Bro. S. published an article on "The Judgment," in which, calling the number of Adam's posterity, to the end of 6000 years, *one hundred and sixty thousand millions*, he estimates that the period required to judge the race, allowing *one hour* to each person, would be "*twenty-one millions six hundred thousand years.*" This article he republished, by request, in the Examiner for March, 1861. Now these facts alone suggest that the "monstrous mathematical blunder" which has now been "stereotyped" the second time, was simply the result of a treacherous memory at the time of replying to Bro. Grew. If this be the true explanation, the "blunder," large as it manifestly is, involves no moral obliquity and in no wise militates against the ability of its perpetrator "to understand and *teach* Christianity." Probably Bro. H.'s book or this article will give Bro. S. the first intimation of his erroneous reckoning. Why did not Bro. Grew set him right six years ago? Because he did not discover the mistake, we presume. Why did not the writer of this article do it? Because we accepted the statement as correct. Why did not Bro. Hastings himself cause the error to be corrected where it appeared, long before it was embalmed in a "stereotype" plate? Did he prefer to treasure it as a precious morsel, for six years, in order that he might employ it for the purpose which it is now made to serve in his book? Did he think, more recently, that *we* would be "forbidden by (our) position to speak fully upon" such proceedings in the Crisis? We would remind him that *he* told us at the late meeting of the "C. P. S." that "books were public property." It appears to us that the mistake in question should have been pointed out to Bro. S., long ago, by the author of "Retribution;" there would still have remained ample materials for as large a book as it can be desirable to print in these hard times. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." Gal. 6: 1. We do not suppose Bro. H.'s library contains a translation of this text which can be tortured into a justification of his course in the extended extract which we publish from his book.

But enough on this point. We have spoken in behalf of one who has not written us a line since "Retribution" has been published, and who knows nothing of our purpose to notice the book. We ask not his gratitude, for we have only done what seemed to be our duty in this matter, and for the same reason we have no apologies to offer for what we have written. The wise man says: "The hoary head is a crown of glory, if it be found in the way of righteousness;" and so long as we revere such instruction, we hope the "gray hairs" of George Storrs will protect him from even a thought on our part of doing anything to deprive him of the place he occupies in the hearts and confidence of thousands who, through his abundant labors, are rejoicing in the truth of "NO IMMORTALITY, NOR ENDLESS LIFE, EXCEPT THROUGH JESUS CHRIST ALONE."

"People who live in glass houses should throw no stones." This aphorism will force itself into our pen as we come to write of the sarcasm which the author of "Retribution" finds it to his purpose to employ in his own reckoning upon long periods. Here, surely, there should be, on his part, no "looseness of statement," and, considering the *purpose* of his undertaking, "an error of a million of years" may be justly accounted very large. Now we do not wish our readers to spend time in reviewing their knowledge of arithmetic which would be better employed in praying; but if a man possessing Bro. H.'s abilities "to understand and *teach* Christianity" has been guilty of "monstrous mathematical blunders," and the fact can be made to appear, it will help the readers of his book to think kindly of the error of "ten thousand million of years" in "calculation," even if it fail to establish anything *pro* or *con* concerning scripture "criticisms" emanating from the same source. A period of ten years spent in a calling having much to do with figures, has shown us that the most accurate (to which we do not claim to belong,) sometimes make egregious mistakes, and this liability is increased when the numbers embraced in calculations are so enormously large that a glance at the figures will not aid us in detecting errors. When we come to talk of "millions," "billions," and "trillions," the mind can grasp the import of the words only about as well as it can the *duration* of *eternity*. Bro. H. is welcome to the benefit of these mitigating circumstances—our regret is that he seems so wanting in leniency towards another whose claim to it is not a whit inferior to his own. But "let *us* look at the facts and figures":

Bro. Hastings says on p. 136, with an "*emphasis*" even more emphatic than that which Bro. Storrs employed, that—

"In one hundred and eighty billion half hours there are contained TEN MILLION, TWO HUNDRED and SIXTY SIX THOUSANDS, NINE HUNDRED and FIFTY-EIGHT YEARS."

We give it as *our opinion* that this statement contains an error amounting to SEVENTEEN YEARS and that fraction of a year which has 9612 for a numerator and 17,532 for a denominator.

Again: Bro. Hastings says—

"In the 'ten thousand million of years' there is time enough to give each of the race half an hour in which to be judged, and then there will be left a *few* odd half hours, namely, *one hundred and seventy-five trillions, nine hundred and thirty-seven billions, nine hundred and ninety-nine millions, eight hundred and eighty thousand and four* ODD HALF HOURS, *not needed* for the purpose of judging the race."

We give it as *our opinion* that this statement contains "a slight error of *time* amounting to" SEVEN HUNDRED AND NINETY-SEVEN BILLIONS NINE HUNDRED AND NINETY-NINE MILLIONS EIGHT HUNDRED AND EIGHTY THOUSAND AND FOUR HALF HOURS.

Once more: Bro. Hastings says—

"A slight error of *time* amounting to NINE BILLION, NINE HUNDRED AND EIGHTY NINE MILLION, SEVEN HUNDRED AND THIRTY-THREE THOUSAND, AND FORTY SEVEN YEARS!!!"

We give it as *our opinion* that this statement contains a "blunder" of precisely FORTY-FIVE MILLIONS FIVE HUNDRED AND SIXTEEN THOUSAND SEVEN HUNDRED AND SEVENTY-FIVE YEARS and that fraction of a year having 700 for a numerator and 17,532 for a denominator.

If Bro. Hastings be wrong in the particulars we have enumerated, nothing should "shield" him from this correction of his figures;—if we are wrong, we wish our mistakes pointed out to us that we may recall them without delay. Those who are competent to "*calculate*" as well as "think," will judge between us,—but since neither of us has "gray hairs" to protect him from odium, we may crave the forbearance of all who can appreciate the wide difference between an unchristian motive and a mere "mathematical blunder."

The Camp Meeting.—Bro. Munger informs us that a careful estimate made by himself showed that not less than seven thousand persons were on the ground at Wilbraham, at one time, within the sound of the preacher's voice, on Sunday P. M., 1st inst. It appears, therefore, that the figure we named last week (5000) was much too low: Bro. M.'s long experience in such matters renders his opinion reliable. He says the attendance was never before so large at W. He also communicates the gratifying fact that of the vast concourse of people not one person needed speaking to for disorderly conduct.

"Go thou and do likewise."—On the 13th inst. we received a letter from Eld. J. Hemenway, dated No. Searsport, Me., containing the names of *six new* subscribers. From this conduct of our dear brother we draw two inferences, *viz.*, 1. that he is himself a good friend to the paper, and 2. that he has a rare gift for making others feel as he does and give a *practical* form to their feelings. *Thank you, James;* we hope your example will provoke others to similar good works.

S. S. Papers.—Will Bro. D. N. Smith please send Bro. Phineas White, Jun., New Bedford, samples of newspapers for children. We will pay the postage. See Bro. W.'s letter in another column.

The Hymn—"Christ is all the world to me"—on our first page was sung at the Wilbraham Camp Meeting, and many will be glad to have it in print. It was procured for the Crisis from Bro. Curry by Bro. Ladd.

☞ We are sorry to learn by the last Crisis that our dear Bro. John Howell, of Poultney, Vt., was not expected to live. Bro. Howell has for many long years, labored hard to awaken a slumbering world to the awful fact that the coming of the Lord was drawing nigh, and never being of a robust constitution, we were fully persuaded that it would ere long give way; we were not however, prepared for so severe a blow. If it be the Lord's will we hope that he may live till the dividing heavens reveal Jesus.—*Harbinger.*

☞ Our latest intelligence concerning Bro. Howell came in a letter of the 11th inst. from Bro. C. S. Sherman, of Castleton, who said that he (Bro. H.) was "slowly improving" but was "very feeble."

The Snare.

"For as a snare shall it come on all them that dwell on the face of the whole earth."

The subject of the foregoing passage is the sudden and unexpected character of the coming of Jesus Christ. This event is spoken of as coming "as a thief," and as the lightning, which shows that it will not only come unexpectedly, but *suddenly*. The various representations of the coming of the "Day of God" show clearly that the masses of mankind will be unprepared—that it will come "as a snare." We should hardly expect this when we consider how much God has done to enlighten the world of the approach of the day of judgment. The various lines of prophecy are designed to set forth clearly this great fact, namely, the *time* of the "great day" of the Lord. So evident is this, that, unless we shut our eyes to all the developments of God's purpose, as seen in the fulfillment of prophecy, we shall see plainly that the end of time is approaching. What other view can we take of this matter? Consider, for one moment, the rise and fall of the kingdoms of earth, as brought to view in the prophecy of Daniel and John; and is it not plain that, inasmuch as the empires have risen and passed away, and the fourth and last has been divided and subdivided, and its crumbling form is ready to vanish away, that the kingdom of the Redeemer is about to be revealed, when it will smite the image—the kingdoms of earth—breaking them to pieces, thus putting an end to the dynasties of earth, preparatory to commencing his everlasting reign?

The coming of the Saviour is compared to the coming of the flood. And hence the Saviour says, "As it was in the days of Noah," or, "as the days of Noah were," so so shall also the coming of the Son of man be. By days of Noah, is meant the days preceding the flood, during which the world was being warned of the approaching deluge. Noah was a preacher of righteousness, and the presumption is, that the topic on which he dwelt was the destruction of the world of the ungodly. God had told him that man's days should be an "hundred and twenty years," by which he must have understood the length of time by which the existence of that generation was to be bounded. Now, "as it was, so shall it be." The Saviour says "the flood came, and they knew it not." They were taken in the snare. Those who knew not, were taken away, but those who *knew*, were not taken away. By this we discover that an exemption from the evil depended on the relation indicated by knowing or understanding the purpose of God.

Now, as this history of Noah is referred to, to show it will be in the days "wherein the Son of man cometh," we see the force of the declaration of Christ, "As a snare shall it come on all them that dwell on the face of the whole earth." The class upon whom it shall come as a snare, sustain the same relation to the truth that the antediluvians sustained to the preaching of Noah. And as the ungodly did not know—believe and understand—the truth declared by Noah, and not understanding were taken away, so shall it be with the world of mankind in the days of Christ; they will refuse to believe and obey the truth, and hence, like the antediluvians, shall be destroyed. They will continue to do as always, "eating and drinking"; and in consequence of being overcharged with "surfeiting, drunkenness, and the cares of this life, that day will come upon them unawares. It will be to them what the shower of fire was to the cities of the plain. Indeed, the Saviour says it shall be as in the days of Lot: "But the same day Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." All were lost but Lot and his two daughters. "Even thus shall it be." The comparison is not as to *numbers*, but to show that those who shall be found ignorant of the truth applicable to their time, or to the days just preceding the coming of the Son of man, will, as in the case of the antediluvians, be destroyed. The knowledge referred to is not simply theoretical, but practical. It is a faith that produces or developes moral character, in harmony with God's law—a faith that makes men, as in the case of Noah, righteous, and hence insures the blessing of God. The *ground* of the exemption from evil is, an adherence to the admonition, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." To watch is to escape; to fail in this duty is, or will be, fatal. If vigilant, we shall escape the "things"—the snare; hence, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame."

The church are not in "darkness, that that day should overtake them as a thief." They are "the children of the light, and the children of the day. Therefore, let us not sleep as do others, but let us watch and be sober." As a snare shall it come. Notwithstanding the proclamation of His coming is heard—the sound has gone forth that the day of vengeance is at hand—that the hour of "his judgment has come,"—yet it shall come as a snare. Notwithstanding the faithful servant will be found giving meat in due season, and the saints will lift up the head, knowing their redemption draweth nigh, yet, it will come as a snare. Notwithstanding the signs in the sun, moon and stars, the "distress of nations with perplexity," the consumption of the "man of sin," the abounding of iniquity, the love of many growing cold, yet these signs being disregarded, the day shall come as "a snare on all that dwell on the face of the whole earth." The farmer, at his market; the merchant, engaged in trade; the miser, counting his gold; the formalist, saying his prayers; the evil servant, smiting;—when suddenly the "voice of the archangel and the trump of God" shall arrest the millions of earth, while they shall "see the Son of man coming in the clouds, with power and great glory." The shouts of triumph of those who, like righteous Noah, stand justified in the sight of God, will welcome the descending Redeemer, while the "evil servant," and those who have been "led away with the error of the wicked," are taken in the snare.

F. H. B.

For the Crisis.

The National Fast.

"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5: 23, 24.

Such is the holy and imperative requisition of the Son of God, through whose mediation only our offerings of worship are acceptable to our Father in heaven. He who is welcomed to ascend the holy hill with his offering to the Arbiter of all the nations of the earth, is "he that walketh uprightly, and worketh righteousness," etc. Ps. 15: 1, 2. Here, then, in the Word which abideth forever, is the duty of the nation plainly announced, before it presumes to come before the Holy One with its offering of fasting and prayer. The nation must remember that four millions of the human brotherhood have somewhat against it. Somewhat! Alas! who can adequately portray the dark scenery of the nation's guilt of vile oppression, protracted in defiance to divine command and long-suffering, until Mercy herself consents that eternal Justice shall be avenged on such a nation as this!

Is it possible that we can be so morally blind and infatuated as to expect the Almighty to repent himself of the evil he has appointed, while we refuse to repent of the sins which require the infliction of the evil? Do we not hear his solemn declaration that "he that turneth away his ear from hearing the law, even his prayer shall be abomination"?—Prov. 28: 9. Do we not know that his law is to "proclaim liberty throughout all the land to all the inhabitants thereof"?—Lev. 25: 10. "Is not this the fast which I have chosen? (saith the Lord) to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke"?—Isa. 58: 6. "For the oppression of the poor, for the sighing of the needy now will I arise saith the Lord;" etc.—Ps. 12: 5. "Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isa. 26: 21. Is not this now fulfilled in this guilty land? How then are we to obey the divine injunction to be reconciled to our brother, before we offer our gift of fasting and prayer, that our Father in heaven may turn away his anger from us?

It is most manifest that these commandments of righteousness demand the immediate deliverance from bondage of every slave in the District of Columbia, and in every State of the northern confederacy. The public announcement, also, that God's law shall be obeyed, that no slave shall be delivered unto his master which has escaped from his master unto us. Deut. 23 15. This is the imperative duty of the people and their rulers. Thus ought we to be reconciled to our outraged brother, before our gift of fasting and prayer is offered to the just and righteous God, who has assured us that "to OBEY is better than sacrifice, and to HEARKEN than the fat of rams." 1 Sam. 15: 22.

If we refuse, as is to be feared, then while our unholy prayers are presented to the Lord of Sabaoth, the cries of the victims of our oppression, and the clanking of their galling chains, will enter into his ears as a protest against a gracious answer. "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Gen. 42: 21. We may conquer armies; but if, by the grace of God, we do not conquer our sin of oppression, we shall not prosper; for "righteousness (only) exalteth a nation." "We lie down in our shame, and our confusion covereth

* Joseph D. Brown.

us: for we have sinned against the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of our God." Jer. 3: 25.

HENRY GREW.

Philadelphia, Sept. 10, 1861.

For the Crisis.

That New Book, "Retribution,"

For which there were so many inquiries at Wilbraham, but which was unavoidably delayed, is now *ready*. It is a neat 12mo, of nearly 160 pages, stereotyped from new type, and bound in stiff enamelled paper covers. None are bound in cloth at present. Some may be by and by.

The book is in two parts; the first simply presents the Scripture doctrine of Retribution, or God's repayment for sin, without controversy, and in a form adapted to general circulation. The second part takes up the special mistakes and errors of the "no resurrection of the wicked" theory, and applies the sword of the spirit to them.

I have been driven to publish this by the constant efforts made to press the matter upon those who preferred peace to contention. The substance of the book was written in 1857, and has since lain in the drawer in the hope that there would be no need of going into the controversy. Advantage has been taken of this pacific disposition. It has been claimed that no one *could* answer the arguments, and they dare not try, and I have been told I *dare* not publish my argument. So when convinced that *duty* required it, I have published the book, praying for God's blessing on it. I do not do it for controversy's sake. I heard of one man who thought controversy was God's means of preserving *truth* in the world, and proved it by Paul's disputing in the school of one Tyrannus. Well, I don't believe it, but have it so, if you will, and if you please to turn Pharisees, heathens, or philosophers, like those in the school of Tyrannus, I will dispute with you as Paul did with them, and teach what he taught, "righteousness, temperance, and a judgment to come," and "the resurrection of the dead, just and unjust." But those who fought Paul did not claim to be his dear brethren, nor to be teachers of Christ's gospel. I prefer *Testimony* to controversy. I have here employed *both*. But the book will speak for itself. I have got the means to publish it partly by borrowing, partly by selling rare and valuable books from my own library, and partly I am in debt for it now. I have done this because I thought it duty. I wish to dispose of the whole edition speedily, hence I offer it at the following rates:—

To all deniers of the resurrection of the unjust who will send to *me* for it, pay postage on it, (about 10 cts) and *read it*, I will send it FREE. To God's *poor* and to *preachers* unable to buy it conveniently, I will send it FREE.

To those able to pay, single copies, post paid, will be 38 cts.

"	Three copies, post paid,	$1.00.
"	Four copies, by express.	1.00.
"	Thirteen copies, by express	3 00
"	Fifty " "	10.00
"	One hundred " "	18.00

Send orders, *with the cash*, to H. L. Hastings, Providence, R. I.

Sept. 7th, 1861.

For the Crisis.

Bro. Reimer and his Tracts.

DEAR BRO. WENDELL:—As I have moved to Manayunk lately, I wish you would let the readers of your "Crisis" know it, in case some of them should send in orders for my "German tract." They may address Mr. Chas. Sutton, Manayunk, as this Bro. lives next door to me but one.

I would be very glad if some readers of the Crisis could help me to publish my second Tract. I have four or five more ready for publication. Fifteen dollars would cover the expenses. I know times are very hard, but if any one who feels an interest in having spread the true gospel of Jesus Christ among the German population of this country, could send in a mite, a great deal of good might be done for the thousands of Germans in this country. Next week or so, I shall send the money which I owe for my Crisis, and some other brethren, which I send in as subscribers. I am very poor at present. Yours in Christ,

L. REIMER.

Philadelphia, Aug. 24, 1861.

For the Crisis.

Light Wanted.

BRO. WENDELL:—In a little work by our dear brother, Henry Grew, entitled, "An examination of the Divine Testimony on the Nature and Character of the Son of God," in a foot note, page 32, I find the following passage: "'The first born of every creature,' the 'first begotten' *was a spirit*, 'the image of the invisible God.' *This Spirit*, or Word, was made flesh, i. e., *united to the body 'prepared' for him*, and in connection therewith, humbled himself, *was 'made like unto his brethren.'*" Now I do not know that I clearly or correctly apprehend Bro. Grew. Please allow me to ask him, through the Crisis, am I to understand that it was this uniting of spirit and body that constituted his "being made like," etc.; or did his being "susceptible of our feelings and infirmities," and his being "tempted in all points as we are," constitute the likeness? If the latter, then all is clear, easy and harmonious with our views; but if the former, then, inasmuch as his spirit or HE was a conscious, acting, intelligent being, independent of that body, or before he was "united to it," how shall I deny what some affirm, that his brethren, (i. e., their spirits,) are not also conscious, acting, intelligent beings, after they are separated from the bodies to which they have been united? On the Sonship I should have no controversy with Bro G.; but on the above named point of "being made like," it strikes me there is a principle involved that we should look to. If true in the first sense, it would not, by parity of reason, prove immortality, because Paul says, "it was Christ that died;" therefore we (in spirit) might also die. But would it not be a very strong inferential argument of the condition of man's spirit between death and the judgment, and have a direct bearing on the case of the thief on the cross, Stephen, Paul's being "unclothed," "desire to depart," "be with Christ," etc.

Olena, Ohio. G. W. STETSON.

For the Crisis.

DEAR BRO. WENDELL:—I enclose an article which I cut from the *Boston Journal* called "a curious calculation." I do not think it very curious, because I have seen one very similar before, but I think it answers an argument which I have heard brought against the *beautiful* truth that the saints of God will ultimately dwell upon the "new earth." One man scoffingly said that he should "hate to be in the ground tier." I thought that perhaps you might think favorably of inserting the article in the Crisis, with some remarks of your own. I have not seen much upon this subject very lately. Yours respectfully,

C. E. SCRIBNER.

Topsham, Me., Aug. 24, 1861.

CURIOUS CALCULATION.—The vast number of inhabitants who do live, and have lived, upon the face of the earth, appear, at first sight, to defy the powers of calculation. But if we suppose the world to have existed six thousand years, that there now exist one thousand million; that a generation passes away in thirty years, that every past generation averages the present, and that four individuals may stand on one square yard, we find that the whole number will not occupy a compass so great as one-fourth the extent of England. Allowing six thousand years since the creation, and a generation to pass away in thirty years, we shall have two hundred generations, which, at one thousand millions each, will be two hundred thousand millions, which being divided by four persons to a square yard, will leave fifty thousand millions of square yards; there are in a square mile three millions, ninety-seven thousand, six hundred square yards, by which if the former sum be divided, it will give sixteen thousand one hundred and thirty-three square miles, the root of which, in whole numbers, is about one hundred and twenty-seven, so that one hundred and twenty-seven miles square will be found sufficient to contain the immense and almost inconceivable number of two hundred thousand millions of human beings.

Death of Eld. Wm. G. Proctor.

This estimable brother died at Cicero, Indiana, on the 15th of Aug., after a painful illness of several weeks, in the full possession of his mental faculties, and strong in the faith for which he had for many years been a distinguished advocate.

Bro. Proctor was one of the best of men, and his loss will be seriously felt by the brethren in Indiana. The writer of this obituary knew him long and intimately, and can bear testimony to his sterling integrity and moral worth. He was a kind, affectionate, and forgiving christian, modest and unostentatious in his manner, but firm and uncompromising in his principles. He would stand by the right, and do his duty regardless of consequences. No man ever possessed a larger amount of moral courage than Bro. Proctor. He was bold, frank and fearless in the avowal of his convictions; and though all might differ from him and oppose him, he would not yield his conscientious opinions to popular clamor. He took deep interest in the dissemination of the distinctive views we hold, and his labor in the ministry contributed greatly to consolidate and systematize our cause in Indiana. He was a fellow laborer in whom I could confide under all circumstances, who would make any sacrifice for the truth. Sincerely do I deplore his loss; but the will of the Lord be done.

—N. FIELD.—*Harbinger.*

Troubles Abroad.

The *Boston Journal* of the 17th inst. has an editorial on this subject which will be perused with interest by our readers. We give the article entire:—

"It is no relief from our own national troubles to turn to those of other countries, but it gives us juster views and a more patient spirit to reflect that ours is no exceptional case, but that apprehension and disturbance constitute the rule among the nations of the earth, rather than security and tranquility.

To the South of us, Mexico lies in her chronic condition of internal warfare. Her capital, lately invaded, has been freed from the immediate danger of attack by hard fighting on all sides; but success in the field seems only to lead to feuds among the victors, so that security is never to be reckoned among the fruits of triumph. Farther on, New Granada has just gone through with a revolution, somewhat bloody, but probably bootless. Among the States of South America there is hardly one but has its internal troubles, although they are of so little concern to the rest of the world as, in general, to pass unnoticed.

Looking upon Europe we behold the two great governments of England and France in a state of apparent peace and professed security—and yet the former is bristling with riflemen and steel-plated frigates, and the latter bears the tramp of more soldiers and army horses than this country does at this moment, having added within twelve months six millions of dollars to her warlike expenditures. Some nations had rather be plunged into actual fighting than to be subjected to such onerous preparations.

The great empire of Austria is drifting upon dissolution, or upon the bloody assertion of its despotic claims. Of its thirty five millions of subjects, sixteen millions refuse to accept the new constitution and to send members to the Imperial Council. Italy will wait no longer than spring for the release of Venetia, by sale or otherwise, from the grasp of the Hapsburgs; and if Hungary postpones open revolt to that period, it will only be from motives of policy. The estrangement seems to have gone beyond remedy, but the prospect of a combined attack on two sides of Austria is a great inducement to patience on the part of the Hungarian leaders.

In Italy, Cialdini is crushing out brigandage and reactionary demonstrations with a vigor which the friends of the union in this country may well emulate. The Pope's troubles continue, and may be immensely aggravated some morning by the withdrawal of that staff of the French military support, on which he has hitherto leaned for his existence as a sovereign. In the north of Europe, the Russian difficulties with Poland threaten momentarily to break out into conflict, and the commotions excited by the Emperor's emancipation scheme are unabated. The Holstein quarrel is so far from being composed, that it was noticeable that the last public declaration of the King of Denmark was the first implication of expected war that has passed his lips. In the eastern part of the continent, Omar Pasha is carrying on a vigorous warfare against the insurgents of Montenegro.

And so it is the world over—a world, if not "lying in wickedness," yet surely not exempt anywhere from troubles and all the dangers of bloodshed. Even the "gorgeous East" is passing through the ordeal of terrible revolution. Japan is the theatre of the conflict between the powers of light and friendly intercourse. China is prolific in mysterious disturbances, and our last advices tell us of a new insurrection near Pekin, and of the breaking up of commerce beneath the fitful blows of imperial and rebel successes. While, then, we behold the nations of the earth subject to the extremes of afflicting plagues—to the fire running along the ground, or the darkness that may be felt—why should we wonder that our long and unexampled prosperity has at last been interrupted for a season? It is only to try our manhood and to temper all the qualities which enter into the composition of a great and useful people—and let us see that we abide the test."

Correspondence.

From Sr. S. E. Daggett.

BRO. WENDELL:—I seat myself to drop a line to the readers of the Crisis. I am led to rejoice as I read of the dealings of God with friends in different parts of the land. I for one expect the speedy coming of our Lord to set up his kingdom on the earth, and I thank God that I ever heard this glad news. We need on the whole armor in these trying times. Are we doing all we can for the cause of God? Are we all ready to face a scoffing world? I pray God that you and I, dear reader, may not be ashamed to let the world know that we are for Christ. I am living where I never hear the soon coming of Christ preached. Here at Fisherville there are only two Adventists beside me, so all that we have to cheer us on beside the word of God is what we gather from the columns of the Crisis. Dear brethren and sisters, pray for me that we may all meet in the kingdom at last. I feel a sweet peace in my soul that the world cannot give. Let us prove faithful a little longer for we shall soon reach home and be at rest. Yours looking for Jesus' coming.

Fisherville, Ct.

From Sister H. E. Wright.

DEAR BRO. WENDELL:—We appreciate the Crisis very much. It has been our only preacher of the present truth, until Bro. Chandler came here last May. His coming greatly rejoiced our hearts, and comforted us. His preaching here has taken deep hold of the minds of many. Many eyes have been opened to see the truth, and some hearts to receive it. We hope and expect he will be with us again soon, to minister to our many wants. I feel that we are living in perilous times, but for one I can say, my hope and trust is still in God. His promise is sure, and I know if I am faithful he will take care of me, and at last take me home to rest. Pray for me, that my faith fail not. Your sister in hope.

Cascade, Iowa.

From Bro. T. W. Smith.

DEAR BRO. WENDELL:—Enclosed please find stamps for Bro. Hudson's tract. I wish I had ability to send for a hundred. I believe it would be my delight did I possess the means to puchase and scatter like "autumnal leaves" these precious little [illegible]. As soon as possible I will remit you some money for the Crisis. I like the Crisis; could not possibly do without it. I never appreciated a religious paper as I do it. I have read a large number of the different papers published in our land. But I can truly say, the Crisis is the best. I can scarcely wait until it comes. May the Lord grant you grace to discharge your arduous duties successfully; and may the Crisis live and grow until Jesus comes. Yours truly and fraternally.

Philadelphia.

From Bro. P. White, Jr.

BRO. WENDELL:—I would be glad to get some good Child's paper for our Sabbath School, and would like to see some of the best there are published. Will you be kind enough to collect a few specimens and send me for samples to examine? or send me what you think is the best one of all for our people, and oblige your brother.

P. S.—Sister Hazzard told me you contemplated making us a visit. We shall be extremely glad to see you, and hope you will find it convenient to come soon. P. W.

New Bedford, Sept. 12, 1861.

Selections by J. S. White.

TWO CHRISTIANS.—Two good men on some occasion had a warm dispute; and remembering the exhortation of the apostle, "Let not the sun go down upon your wrath," just before sunset, one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back in astonishment and surprise; the other at the same time, cried out, "The sun is almost down." This unexpected salutation softened the heart of his friend into affection, and he returned for answer, "Come in, brother, come in." What a happy method of conciliating matters, of redressing grievances, and of reconciling brethren!

ANECDOTE.—James I, of England, went out of his way to hear a noted preacher. The clergyman, seeing the king enter, left his text to declaim against swearing, for which the king was notorious. When done, James thanked him for his sermon; but asked him what connection swearing had with his text. He answered, "since your majesty came out of *your* way through curiosity to meet me, I could not, in complaisance, do less than go out of mine to meet you."

WRONG WAY OF FLYING.—There is a good moral in Lessing's short dialogue between the young eagle and the owl.

"I have something more to ask you," said a young eagle to a learned melancholy owl. "Men say there is a bird, by name Merops, who, when he rises in the air, flies with his tail upward, and his head towards the ground. Is that true?"

"Certainly not!" answered the owl; "it is only a foolish tradition of man; he is himself a Merops, for he would fly to heaven without for a moment losing sight of the earth."

Editorial Items.

Errata in Hudson's Tract.

On page 7, line 5, for "altitude" read "attitude", page 6, line 6 from bottom, read "dismal reward *of* infidelity", page 13, line 19, for "even" read "men", page 19, line 4 from bottom, read "Chrysostom." Those who take the Tract by the quantity are requested to correct as above before they distribute.

OLD POSTAGE STAMPS.—Don't send them to us; we cannot use them, but are obliged to return them to the sender. Will our friends please bear this in mind?

"THIN-EDGED DEVIL."—The "Dream" related by Sister Higgins has a most excellent *moral*, which we hope our readers will appreciate.

Obituary Notices.

Sweetly fell asleep in Jesus, in Rutland, Vt., Sept. 3d, Bro Simeon, son of Eld M. Batchelor, aged thirty-three years, leaving a father and mother, brothers and sisters to mourn, but not as those who have no hope.

The subject of this notice embraced religion when a lad of ten years, and from that time felt it his duty to become a preacher of the gospel. He afterwards, for some cause, lost his interest in a measure, but at the age of about fifteen, in the fall of 1842, was renewed in the spirit of his mind, and has ever since till the day of his death maintained a strictly christian deportment. In pursuance of his desire to prepare to preach the word of life, he went through his academic course, and was on his second year in Williams College, when his constitution failed under too severe application, and he was finally obliged to relinquish his long cherished scheme. This was to him a greater trial than all his physical sufferings. In his Diary at about this time occurs the remark, "I feel like a bird with its wings clipped." From the first he has borne his privations with great patience. The blessed hope of the Saviour's coming and a holy trust in Divine Providence was his constant theme.

The disease which at length wore him out was epilepsy, consequently his sufferings must have been great, but he "has fought a good fight, and finished his course, and kept the faith," and now awaits him the crown of righteousness which the Lord the righteous Judge shall give him at that day. May this event of Providence be sanctified to the good of the various members of the family, especially the mother, who is in a very feeble state of health.

Words of consolation on the funeral occasion were administered by the writer, from Ps. 17: 15,—"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, in thy likeness." A. ROSS.

Died, in Newbury, N. H., Aug. 26th, Sister MORSE, widow of Deacon Timothy Morse, in the ninety-second year of her age.

Sister Morse experienced religion in one of the first Freewill Baptist revivals in that part of the State, and was baptised by Eld. [illegible], the founder of that denomination. She was a faithful and exemplary christian from the time of her conversion to her death. Having her heart truly wedded to Christ, she was ready to receive joyfully the glad tidings that the day of grace was at hand; and, although disappointed in not seeing him as soon as she expected, yet she remained firm in the faith to the end of her trial that Christ's long looked for and glorious advent is near, even at the door.

Sister Morse was endowed by nature with a very amiable and pleasant disposition, which, refined and polished by grace, made her society desirable and profitable to all who associated with her. She left a numerous circle of friends, who mourn not as those who have no hope, for her death to them was as the setting of the sun, leaving a confident expectation of a glorious rising.

J. C.

Married.

In Union, Wakefield, N. H., Sept. 1st, 1861, by Eld. Joseph Spinney, Mr. J. FRANKLIN AYERS, of Portsmouth, to Miss HATTIE L. DOWNS, of Union.

Notices, &c.

Conference at No. Dana, Mass.

The Lord willing, there will be a Conference at North Dana, Mass. to commence on Wednesday, Oct. 9th, at 10 o'clock, A. M., and continue over Sunday. Brn. Champlin and Otis are expected to assist in preaching the word. Brethren and sisters from abroad are invited to attend. This is mostly a new field. No meeting of the kind has ever been held here. Board and horse keeping on reasonable terms for those who wish. Come, brethren and sisters, we will make you as comfortable as we can. Come in the name of the good Lord, with the expectation of seeing his power displayed in the conversion of sinners and the return of backsliders. Come one, come all. We expect to have a good meeting in the name of the Lord.

ELD GEO A STREETER.

N. B. The above does not exclude any of the preaching brethren who may a desire to come. Brethren, make this meeting a subject of prayer. G. A. S.

Conference at Tuftonborough.

The Lord will, there will be a Conference at Melvin Village, Tuftonborough, N. H., commencing Thursday, September 26th, at 10 o'clock, A. M., to continue over the Sabbath. Bro. J. Couch is expected, and others are invited to come and labor together with the Lord for the salvation of men. Brethren and sisters and all are invited to the feast. Come, brethren—not to contend about hobbies, but to contend for the faith once delivered to the saints. Come, to seek for holiness of heart, without which we shall not hail our returning Lord with joy. T. W. PIPER.

Meeting of the A. C. Association.

God willing, the second annual meeting of the A. C. Association will meet in the city of Worcester, Mass., Tuesday, 2 o'clock, P. M., the 15th of October next.

Business of special importance is to be transacted at this meeting, beside the usual appointments of the officers and Boards of the A. C. Association and C. P. Society, on which account a general attendance of preachers and delegates from the several Churches is much to be desired. Each Church co-operating with this Association is allowed to send one delegate, "and one additional delegate for every fifty members above the number of twenty-five members." All preachers co-operating with the Association are allowed a sitting as members in full.

It is specially requested that united prayer be offered up to Almighty God that the transactions of the Association may be such as the Church demands in these fearfully perilous times, and that whatever personal sacrifice may be required at our hand, that may be done which shall most effectually serve to the building up of Churches and the maintaining the "unity of the spirit in the bond of peace."

By order of the Board of Managers,

P. B. MORGAN, Chairman.

EXPLANATION.—"A. C. Association" means the ADVENT CHRISTIAN ASSOCIATION, and "C. P. Society" means CHRISTIAN PUBLICATION SOCIETY.

RUFUS WENDELL.

Notice.

The Iowa, Minnesota and Wisconsin Christian Conference will be held at Strawberry Point, Clayton Co., Iowa, to commence Thursday evening, Sept. 26th, and continue over Lord's day. The meeting is expected to be held in the New England Mission tent, after which there is partial arrangement made for a debate between Bro. Sheldon and a Universalist. We hope to see a general attendance of preachers, delegates and brethren. Those who cannot come are expected to send letters, that we may know how the cause moves on.

WM. SWEET,
WM. SHELDON,
PETER S. W. DAYO, } Evangelists.

Strawberry Point, Aug. 25th, '61.

Harbinger, please copy.

Conference.

Providence permitting, there will be a Conference at the Clark Meeting House in Barnstead, N. H., to commence Sept. 20th, at 10 o'clock, A. M., and hold over the following Sunday. Brethren J. Billings and P. B. Morgan are to attend, also Brethren Bishop, Brown and Britton are expected, *all* are invited. Come, brethren and sisters, praying that the Lord may bless the labors of the meeting.

J. G. SMITH.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line, but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
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Pearl, do. do. morocco, $1.62; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in earnest, and help scatter tracts, books and papers like autumnal leaves.

H. WENDELL, by order of Publishing Committee.

Notice.

The next Rhode Island Quarterly Conference will meet at Rocky Brook, R. I., the last Wednesday in September. An invitation has been extended to the Conference from Exeter, and Lafayette and Rocky Brook churches. According to my instructions from the Conference, I have located it at Rocky Brook. M. R. PHETTEPLACE, Clerk.

Notice.

It is expected there will be a meeting at Bro. Asahel Judd Mix's, in Bristol, commencing Oct. 2d, 1861, to continue five days. Bro. Levi R. Temple is expected to preach, as the Lord may direct. Whosoever will may come.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Lynn .... Sunday, Sept. 22

RUFUS WENDELL.

APPOINTMENT FOR BOSTON.

Eld. J. Couch .... Sunday, Sept. 22.

I propose to meet with the friends as follows:—

Portsmouth .... Sept. 25
Kennebunk Port .... Sept. 26.
Biddeford .... Sept. 27.
Portland .... Sunday, Sept. 29
Poland. .... Sept. 30 and Oct. 1.
Lewiston. .... Oct. 3.
Yarmouth. .... Sunday, Oct. 6.

J. S. WHITE.

South Farms, Ct .... Sept. 24.
Roxbury .... Sept. 25.
Newtown, at Bro. Kelly's .... Sept. 26.
North Salem, N. Y., Bro. Bailey's .... Sept. 29
Brooklyn, L. I .... Oct. 2.

J. K. BELLOWS.

Bangor, Me. .... Sunday, Sept. 29.

D. A. JONES.

Portsmouth .... Sept. 22d and 29th
Portland .... Oct. 6.
Yarmouth. .... Oct. 13.

If supplied, please notify me in season to comply with other requests. The two last weeks in Oct. not engaged. HIRAM MUNGER.

Bristol .... Sept. 29

C. GOODRICH.

Vernon, Vt. .... Sept. 22d.
West Brattleboro, (where Bro. Charles Miller may appoint) .... Sept. 23d and 24th

Williamsville, Vt., where Bro Davis may appoint, a protracted meeting commencing Sept. 25th and continuing over the Sabbath.

GEO. A. OTIS.

APPOINTMENTS FOR WORCESTER.

Geo. Champlain .... Sunday, Sept. 22
W. Pratt. .... Sunday, Sept. 29

R. CURTIS.

Hollowell. .... Sept. 20th.
Augusta .... Sunday, Sept. 22d.

O. R. FASSETT.

Amherst, Mass. .... Sept. 19th and 20th
Northfield .... Sept. 22.
Brattleboro, Vt., (where Bro. Miller may appoint) Sept. 24th
Newfane, Vt .... Sept. 25th and 26th.
Vernon, Vt .... Sept. 29
Erving, Mass .... Sept. 30.

GEO. A. STREETER.

Central Village, R. I., evening .... Sept. 20.
River Point .... Sunday, Sept. 22.
Arnold's Bridge (as Bro. Wilson may arrange,) evening, Sept. 23.
Lafayette, R. I .... Sept. 24.
Rocky Brook .... Sunday, Sept. 29.

H. F. CARPENTER.

New York City .... Sunday, Sept. 27.
Newark, evenings .... Sept. 24th and 25th.

H. PRATT.

South Windsor, Conn., (Pleasant Valley School House) Sabbath, Sept. 15th.

S. P. BABCOCK.

Barnstead, (Clark N. H.) .... Sept. 22.

T. W. PIPER.

Business Matters.

To Correspondents.

A. V. G. Smith, Poultney, Vt. All right.
J. M. Jenness, Alton, N. H.: paid to last No. 312.

Cash Receipts.

Hach. Bailey, six copies, 334, $5.40; J W Austin 338, $3.00, Wm. Fox 309, $160; J Underhind 304, $3.00; J P Saunders 312, $3.00.

Benj. Hitchcock 297, P A Bronson 338, G F Chapman 338, Mrs. S Robbins 342, L Storrs 312, C F Clough 338, Philo Clark 351, M Alderman 338, L W Pierce 325, Mrs. T E Clough 338, L D Merrill 338, L Shurtleff 338, Robert Allen 338, P Howard 338, N L Curtis 312, W J Cady 329, N Mather 338, Wm. Hale 322, D S King 312, Sarah Steele 338, L Morin 338, S Shaw 263, Mrs. L Howard 338, C H Hudson 338, Hannah Butler 312, Eld. F Burr, Wm. Lees 315, J McKee 312, E G Emmons 338, L Haskell 348, Jeff. Higgins 286, H B Winch 338, S Tucker 238, do. for the poor, J B Parris 338, Ruth Dickens 316, M E Gavit 314, Jed. Raymond 312, N Clark, Jr., 331, Jno. Chambers 331, Danl. Brewster 338, J P Barnes 312, Jas. Thorp 312, Jno. Thorp 332, Mrs. E Knox 316, Jas. Haresign 286, G H Waite 330, A Richardson 338, S P Goodsell 312, Morris Smith 298, E A Prescott 315, P Pfeil 338, W Vreeland 338, T B Weeks 338, Wm. Bassford 306, Miss A W Smith 340, A G Stockey 338, Wm. Collier 312, D. Bonnell 338, W B Rose 338, T W Haskins 329, I S Potter 338, J McLeod 316,—$1.00 each.

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Books and Tracts.

Dr. A M Higgins $4.35, Eld. F Burr $0.80, W W Taylor 75 cts, M L Nichols 17 cts, [illegible]

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of Immortality through Christ only. Price, single, 5 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

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The Great Error Exposed; or Endless Misery not a Bible Doctrine. [illegible] two hundred [illegible] quoted. By Eld. Jacob Blain. Price 3 [illegible]. Postage 1 cent.

Glad Tidings; or Bible proof [illegible]

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Bacon, No. 5 [illegible].

☞ The following [illegible] be had of J. B. Waite, [illegible]

us: for we have sinned against the Lord our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of our God." Jer. 3: 25.

HENRY GREW.

Philadelphia, Sept. 10, 1861.

For the Crisis.

That New Book, "Retribution,"

For which there were so many inquiries at Wilbraham, but which was unavoidably delayed, is now *ready*. It is a neat 12mo, of nearly 160 pages, stereotyped from new type, and bound in stiff enamelled paper covers. None are bound in cloth at present. Some may be by and by.

The book is in two parts; the first simply presents the Scripture doctrine of Retribution, or God's repayment for sin, without controversy, and in a form adapted to general circulation. The second part takes up the special mistakes and errors of the "no resurrection of the wicked" theory, and applies the sword of the spirit to them.

I have been driven to publish this by the constant efforts made to press the matter upon those who preferred peace to contention. The substance of the book was written in 1857, and has since lain in the drawer in the hope that there would be no need of going into the controversy. Advantage has been taken of this pacific disposition. It has been claimed that no one *could answer* the arguments, and they dare not try, and I have been told I *dare* not publish my argument. So when convinced that *duty* required it, I have published the book, praying for God's blessing on it. I do not do it for controversy's sake. I heard of one man who thought controversy was God's means of preserving *truth* in the world, and proved it by Paul's disputing in the school of one Tyrannus. Well, I don't believe it, but have it so, if you will, and if you please to turn Pharisees, heathens, or philosophers, like those in the school of Tyrannus, I will dispute with you as Paul did with them, and teach what he taught, "righteousness, temperance, and a judgment to come," and "the resurrection of the dead, just and unjust." But those who fought Paul did not claim to be his dear brethren, nor to be teachers of Christ's gospel. I prefer *Testimony* to controversy. I have here employed *both*. But the book will speak for itself. I have got the means to publish it partly by borrowing, partly by selling rare and valuable books from my own library, and partly I am in debt for it now. I have done this because I thought it duty. I wish to dispose of the whole edition speedily; hence I offer it at the following rates:—

To all deniers of the resurrection of the unjust who will send to *me* for it, pay postage on it, (about 10 cts.) and *read it*, I will send it FREE. To God's *poor* and to *preachers* unable to buy it conveniently, I will send it FREE.

To those able to pay, single copies, post paid, will be .... 38 cts.

"	"	Three copies, post paid,	$1.00.
"	"	Four copies, by express	1.00.
"	"	Thirteen copies, by express	3.00
"	"	Fifty " "	10.00
"	"	One hundred " "	18.00

Send orders, *with the cash*, to H. L. Hastings, Providence, R. I.

Sept. 7th, 1861.

For the Crisis.

Bro. Reimer and his Tracts.

DEAR BRO. WENDELL:—As I have moved to Manayunk lately, I wish you would let the readers of your "Crisis" know it, in case some of them should send in orders for my "German tract." They may address Mr. Chas. Sutton, Manayunk, as this Bro. lives next door to me but one.

I would be very glad if some readers of the Crisis could help me to publish my second Tract. I have four or five more ready for publication. Fifteen dollars would cover the expenses. I know times are very hard, but if any one who feels an interest in having spread the true gospel of Jesus Christ among the German population of this country, could send in a mite, a great deal of good might be done for the thousands of Germans in this country. Next week or so, I shall send the money which I owe for my Crisis, and some other brethren, which I send in as subscribers. I am very poor at present. Yours in Christ,

L. REIMER.

Philadelphia, Aug. 24, 1861.

For the Crisis.

Light Wanted.

BRO. WENDELL:—In a little work by our dear brother, Henry Grew, entitled, "An examination of the Divine Testimony on the Nature and Character of the Son of God," in a foot note, page 32, I find the following passage: "'The first born of every creature,' the 'first begotten' *was a spirit*, 'the image of the invisible God.' *This Spirit*, or Word, was made flesh, i. e., *united to the body 'prepared' for him*, and in connection therewith, humbled himself, *was 'made like unto his brethren.'*" Now I do not know that I clearly or correctly apprehend Bro. Grew. Please allow me to ask him, through the Crisis, am I to understand that it was this uniting of spirit and body that constituted his "being made like," etc.; or did his being "susceptible of our feelings and infirmities," and his being "tempted in all points as we are," constitute the likeness? If the latter, then all is clear, easy and harmonious with our views; but if the former, then, inasmuch as his spirit or HE was a conscious, acting, intelligent being, independent of that body, or before he was "united to it," how shall I deny what some affirm, that his brethren, (i. e., their spirits,) are not also conscious, acting, intelligent beings, after they are separated from the bodies to which they have been united? On the Sonship I should have no controversy with Bro G.; but on the above named point of "being made like," it strikes me there is a principle involved that we should look to. If true in the first sense, it would not, by parity of reason, prove immortality, because Paul says, "it was Christ that died;" therefore we (in spirit) might also die. But would it not be a very strong inferential argument of the condition of man's spirit between death and the judgment, and have a direct bearing on the case of the thief on the cross, Stephen, Paul's being "unclothed," "desire to depart," "be with Christ," etc.

Olena, Ohio. G. W. STETSON.

For the Crisis.

DEAR BRO. WENDELL:—I enclose an article which I cut from the *Boston Journal* called "a curious calculation." I do not think it very curious, because I have seen one very similar before, but I think it answers an argument which I have heard brought against the *beautiful* truth that the saints of God will ultimately dwell upon the "new earth." One man scoffingly said that he should "hate to be in the ground tier." I thought that perhaps you might think favorably of inserting the article in the Crisis, with some remarks of your own. I have not seen much upon this subject very lately. Yours respectfully,

C. E. SCRIBNER.

Topsham, Me., Aug. 24, 1861.

CURIOUS CALCULATION.—The vast number of inhabitants who do live, and have lived, upon the face of the earth, appear, at first sight, to defy the powers of calculation. But if we suppose the world to have existed six thousand years; that there now exist one thousand million; that a generation passes away in thirty years; that every past generation averages the present, and that four individuals may stand on one square yard, we find that the whole number will not occupy a compass so great as one-fourth the extent of England. Allowing six thousand years since the creation, and a generation to pass away in thirty years, we shall have two hundred generations, which, at one thousand millions each, will be two hundred thousand millions, which being divided by four persons to a square yard, will leave fifty thousand millions of square yards; there are in a square mile three millions, ninety-seven thousand, six hundred square yards, by which if the former sum be divided, it will give sixteen thousand one hundred and thirty-three square miles, the root of which, in whole numbers, is about one hundred and twenty-seven, so that one hundred and twenty-seven miles square will be found sufficient to contain the immense and almost inconceivable number of two hundred thousand millions of human beings.

Death of Eld. Wm. G. Proctor.

This estimable brother died at Cicero, Indiana, on the 15th of Aug., after a painful illness of several weeks, in the full possession of his mental faculties, and strong in the faith for which he had for many years been a distinguished advocate.

Bro. Proctor was one of the best of men, and his loss will be seriously felt by the brethren in Indiana. The writer of this obituary knew him long and intimately, and can bear testimony to his sterling integrity and moral worth. He was a kind, affectionate, and forgiving christian, modest and unostentatious in his manner, but firm and uncompromising in his principles. He would stand by the right, and do his duty regardless of consequences. No man ever possessed a larger amount of moral courage than Bro. Proctor. He was bold, frank and fearless in the avowal of his convictions; and though all might differ from him and oppose him, he would not yield his conscientious opinions to popular clamor. He took deep interest in the dissemination of the distinctive views we hold, and his labor in the ministry contributed greatly to consolidate and systematize our cause in Indiana. He was a fellow laborer in whom I could confide under all circumstances, who would make any sacrifice for the truth. Sincerely do I deplore his loss; but the will of the Lord be done.

—N. FIELD.—*Harbinger.*

Troubles Abroad.

The *Boston Journal* of the 17th inst. has an editorial on this subject which will be perused with interest by our readers. We give the article entire:—

"It is no relief from our own national troubles to turn to those of other countries, but it gives us juster views and a more patient spirit to reflect that ours is no exceptional case, but that apprehension and disturbance constitute the rule among the nations of the earth, rather than security and tranquility.

To the South of us, Mexico lies in her chronic condition of internal warfare. Her capital, lately invaded, has been freed from the immediate danger of attack by hard fighting on all sides; but success in the field seems only to lead to feuds among the victors, so that security is never to be reckoned among the fruits of triumph. Farther on, New Granada has just gone through with a revolution, somewhat bloody, but probably bootless. Among the States of South America there is hardly one but has its internal troubles, although they are of so little concern to the rest of the world as, in general, to pass unnoticed.

Looking upon Europe we behold the two great governments of England and France in a state of apparent peace and professed security—and yet the former is bristling with riflemen and steel-plated frigates, and the latter bears the tramp of more soldiers and army horses than this country does at this moment, having added within twelve months six millions of dollars to her warlike expenditures. Some nations had rather be plunged into actual fighting than to be subjected to such onerous preparations.

The great empire of Austria is drifting upon dissolution, or upon the bloody assertion of its despotic claims. Of its thirty-five millions of subjects, sixteen millions refuse to accept the new constitution and to send members to the Imperial Council. Italy will wait no longer than spring for the release of Venetia, by sale or otherwise, from the grasp of the Hapsburgs; and if Hungary postpones open revolt to that period, it will only be from motives of policy. The estrangement seems to have gone beyond remedy, but the prospect of a combined attack on two sides of Austria is a great inducement to patience on the part of the Hungarian leaders.

In Italy, Cialdini is crushing out brigandage and reactionary demonstrations with a vigor which the friends of the union in this country may well emulate. The Pope's troubles continue, and may be immensely aggravated some morning by the withdrawal of that staff of the French military support, on which he has hitherto leaned for his existence as a sovereign. In the north of Europe, the Russian difficulties with Poland threaten momentarily to break out into conflict, and the commotions excited by the Emperor's emancipation scheme are unabated. The Holstein quarrel is so far from being composed, that it was noticeable that the last public declaration of the King of Denmark was the first implication of expected war that has passed his lips. In the eastern part of the continent, Omar Pasha is carrying on a vigorous warfare against the insurgents of Montenegro.

And so it is the world over—a world, if not "lying in wickedness," yet surely not exempt anywhere from troubles and all the dangers of bloodshed. Even the "gorgeous East" is passing through the ordeal of terrible revolution. Japan is the theatre of the conflict between the powers of light and friendly intercourse. China is prolific in mysterious disturbances, and our last advices tell us of a new insurrection near Pekin, and of the breaking up of commerce beneath the fitful blows of imperial and rebel successes. While, then, we behold the nations of the earth subject to the extremes of afflicting plagues—to the fire running along the ground, or the darkness that may be felt—why should we wonder that our long and unexampled prosperity has at last been interrupted for a season? It is only to try our manhood and to temper all the qualities which enter into the composition of a great and useful people—and let us see that we abide the test."

Correspondence.

From Sr. S. E. Daggett.

BRO. WENDELL:—I seat myself to drop a line to the readers of the Crisis. I am led to rejoice as I read of the dealings of God with friends in different parts of the land. I for one expect the speedy coming of our Lord to set up his kingdom on the earth, and I thank God that I ever heard this glad news. We need on the whole armor in these trying times. Are we doing all we can for the cause of God? Are we all ready to face a scoffing world? I pray God that you and I, dear reader, may not be ashamed to let the world know that we are for Christ. I am living where I never hear the soon coming of Christ preached. Here at Fisherville there are only two Adventists beside me, so all that we have to cheer us on beside the word of God is what we gather from the columns of the Crisis. Dear brethren and sisters, pray for me that we may all meet in the kingdom at last. I feel a sweet peace in my soul that the world cannot give. Let us prove faithful a little longer for we shall soon reach home and be at rest. Yours looking for Jesus' coming.

Fisherville, Ct.

From Sister H. E. Wright.

DEAR BRO. WENDELL:—We appreciate the Crisis very much. It has been our only preacher of the present truth, until Bro. Chandler came here last May. His coming greatly rejoiced our hearts, and comforted us. His preaching here has taken deep hold of the minds of many. Many eyes have been opened to see the truth, and some hearts to receive it. We hope and expect he will be with us again soon, to minister to our many wants. I feel that we are living in perilous times, but for one I can say, my hope and trust is still in God. His promise is sure, and I know if I am faithful he will take care of me, and at last take me home to rest. Pray for me, that my faith fail not. Your sister in hope.

Cascade, Iowa.

From Bro. T. W. Smith.

DEAR BRO. WENDELL:—Enclosed please find stamps for Bro. Hudson's tract. I wish I had ability to send for a hundred. I believe it would be my delight did I possess the means to purchase and scatter like "autumnal leaves" these precious little messengers. As soon as possible I shall remit you some money for the Crisis. I like the Crisis; could not possibly do without it. I never appreciated a religious paper as I do it. I have read a large number of the different papers published in our land. But I can truly say, the Crisis is the best. I can scarcely wait until it comes. May the Lord grant you grace to discharge your arduous duties successfully; and may the Crisis live and grow until Jesus comes. Yours truly and fraternally.

Philadelphia.

From Bro. P. White, Jr.

BRO. WENDELL:—I would be glad to get some good Child's paper for our Sabbath School, and would like to see some of the best there are published. Will you be kind enough to collect a few specimens and send me for samples to examine? or send me what you think is the best one of all for our people, and oblige your brother.

P. S.—Sister Hazzard told me you contemplated making us a visit. We shall be extremely glad to see you, and hope you will find it convenient to come soon. P. W.

New Bedford, Sept. 12, 1861.

Selections by J. S. White.

TWO CHRISTIANS.—Two good men on some occasion had a warm dispute; and remembering the exhortation of the apostle, "Let not the sun go down upon your wrath," just before sunset, one of them went to the other, and knocking at the door, his offended friend came and opened it, and seeing who it was, started back in astonishment and surprise; the other at the same time, cried out, "The sun is almost down." This unexpected salutation softened the heart of his friend into affection, and he returned for answer, "Come in, brother, come in." What a happy method of conciliating matters, of redressing grievances, and of reconciling brethren!

ANECDOTE.—James I., of England, went out of his way to hear a noted preacher. The clergyman, seeing the king enter, left his text to declaim against swearing, for which the king was notorious. When done, James thanked him for his sermon; but asked him what connection swearing had with his text. He answered, "since your majesty came out of *your* way through curiosity to meet me, I could not, in complaisance, do less than go out of mine to meet you."

WRONG WAY OF FLYING.—There is a good moral in Lessing's short dialogue between the young eagle and the owl.

"I have something more to ask you," said a young eagle to a learned melancholy owl. "Men say there is a bird, by name Merops, who, when he rises in the air, flies with his tail upward, and his head towards the ground. Is that true?"

"Certainly not!" answered the owl; "it is only a foolish tradition of man; he is himself a Merops, for he would fly to heaven without for a moment losing sight of the earth."

Editorial Items.

Errata in Hudson's Tract.

On page 7, line 5, for "altitude" read "attitude", page 6, line 6 from bottom, read "dismal reward *of* infidelity"; page 13, line 19, for "even" read "men"; page 19, line 4 from bottom, read "Chrysostom." Those who take the Tract by the quantity are requested to correct as above before they distribute.

OLD POSTAGE STAMPS.—Don't send them to us; we cannot use them, but are obliged to return them to the sender. Will our friends please bear this in mind?

"THIN-EDGED DEVIL."—The "Dream" related by Sister Higgins has a most excellent *moral*, which we hope our readers will appreciate.

Obituary Notices.

Sweetly fell asleep in Jesus, in Rutland, Vt., Sept. 3d, Bro. Simeon, son of Eld. M. Batchelor, aged thirty-three years, leaving a father and mother, brothers and sisters to mourn, but not as those who have no hope.

The subject of this notice embraced religion when a lad of ten years, and from that time felt it his duty to become a preacher of the gospel. He afterwards, for some cause, lost his interest in a measure, but at the age of about fifteen, in the fall of 1842, was renewed in the spirit of his mind, and has ever since till the day of his death maintained a strictly christian deportment. In pursuance of his desire to prepare to preach the word of life, he went through his academic course, and was on his second year in Williams College, when his constitution failed under too severe application, and he was finally obliged to relinquish his long cherished scheme. This was to him a greater trial than all his physical sufferings. In his Diary at about this time occurs the remark, "I feel like a bird with its wings clipped." From the first he has borne his privations with great patience. The blessed hope of the Saviour's coming and a holy trust in Divine Providence was his constant theme.

The disease which at length wore him out was epilepsy, consequently his sufferings must have been great; but he "has fought a good fight, and finished his course, and kept the faith," and now awaits him the crown of righteousness which the Lord the righteous Judge shall give him at that day. May this event of Providence be sanctified to the good of the various members of the family, especially the mother, who is in a very feeble state of health.

Words of consolation on the funeral occasion were administered by the writer, from Ps. 17: 15,—"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, in thy likeness." A. ROSS.

Died, in Newbury, N. H., Aug. 26th, Sister MORSE, widow of Deacon Timothy Morse, in the ninety-second year of her age.

Sister Morse experienced religion in one of the first Freewill Baptist revivals in that part of the State, and was baptized by Eld. Randell, the founder of that denomination. She was a faithful and exemplary christian from the time of her conversion to her death. Having her heart truly wedded to Christ, she was ready to receive joyfully the glad tidings that the day of grace was at hand; and, although disappointed in not seeing him as soon as she expected, yet she remained firm in the faith to the end of her trial that Christ's long looked for and glorious advent is near, even at the door.

Sister Morse was endowed by nature with a very amiable and pleasant disposition, which, refined and polished by grace, made her society desirable and profitable to all who associated with her. She left a numerous circle of friends, who mourn not as those who have no hope, for her death to them was as the setting of the sun, leaving a confident expectation of a glorious rising.

J. C.

Married.

In Union, Wakefield, N. H., Sept. 1st, 1861, by Eld. Joseph Spinney, Mr. J. FRANKLIN AYERS, of Portsmouth, to Miss HATTIE I. DOWNS, of Union.

Notices, &c.

Conference at No. Dana, Mass.

The Lord willing, there will be a Conference at North Dana, Mass. to commence on Wednesday, Oct. 9th, at 10 o'clock, A. M., and continue over Sunday. Brn. Champlin and Otis are expected to assist in preaching the word. Brethren and sisters from abroad are invited to attend. This is mostly a new field. No meeting of the kind has ever been held here. Board and horse keeping on reasonable terms for those who wish. Come, brethren and sisters, we will make you as comfortable as we can. Come in the name of the good Lord, with the expectation of seeing his power displayed in the conversion of sinners and the return of backsliders. Come one, come all. We expect to have a good meeting in the name of the Lord.

Eld. GEO. A. STREETER.

N. B. The above does not exclude any of the preaching brethren who may a desire to come. Brethren, make this meeting a subject of prayer. G. A. S.

Conference at Tuftonborough.

The Lord will, there will be a Conference at Melvin Village, Tuftonborough, N. H., commencing Thursday, September 26th, at 10 o'clock, A. M., to continue over the Sabbath. Bro. J. Couch is expected, and others are invited to come and labor together with the Lord for the salvation of men. Brethren and sisters and all are invited to the feast. Come, brethren—not to contend about hobbies, but to contend for the faith once delivered to the saints. Come, to seek for holiness of heart, without which we shall not hail our returning Lord with joy. T. W. PIPER.

Meeting of the A. C. Association.

God willing, the second annual meeting of the A. C. Association will meet in the city of Worcester, Mass., Tuesday, 2 o'clock, P. M., the 15th of October next.

Business of special importance is to be transacted at this meeting, beside the usual appointments of the officers and Boards of the A. C. Association and C. P. Society, on which account a general attendance of preachers and delegates from the several Churches is much to be desired. Each Church co-operating with this Association is allowed to send one delegate, "and one additional delegate for every fifty members above the number of twenty-five members." All preachers co-operating with the Association are allowed a sitting as members in full.

It is specially requested that united prayer be offered up to Almighty God that the transactions of the Association may be such as the Church demands in these fearfully perilous times, and that whatever personal sacrifice may be required at our hand, that may be done which shall most effectually serve to the building up of Churches and the maintaining the "unity of the spirit in the bond of peace."

By order of the Board of Managers,

P. B. MORGAN, Chairman.

EXPLANATION.—"A. C. Association" means the ADVENT CHRISTIAN ASSOCIATION, and "C. P. Society" means CHRISTIAN PUBLICATION SOCIETY.

RUFUS WENDELL.

Notice.

The Iowa, Minnesota and Wisconsin Christian Conference will be held at Strawberry Point, Clayton Co., Iowa, to commence Thursday evening, Sept. 26th, and continue over Lord's day. The meeting is expected to be held in the New England Mission tent; after which there is partial arrangement made for a debate between Bro. Sheldon and a Universalist. We hope to see a general attendance of preachers, delegates and brethren. Those who cannot come are expected to send letters, that we may know how the cause moves on.

WM. SWEET,
WM. SHELDON,
PETER S. W. DEYO, } Evangelists.

Strawberry Point, Aug. 25th, '61.

Harbinger, please copy.

Conference.

Providence permitting, there will be a Conference at the Clark Meeting House in Barnstead, N. H., to commence Sept. 20th, at 10 o'clock, A. M., and hold over the following Sunday. Brethren J. Billings and P. B. Morgan are to attend, also Brethren Bishop, Brown and Britton are expected; *all* are invited. Come, brethren and sisters, praying that the Lord may bless the labors of the meeting.

J. G. SMITH.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.62; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in earnest, and help scatter tracts, books and papers like autumnal leaves.

R. WENDELL, per order of Publishing Committee.

Notice.

The next Rhode Island Quarterly Conference will meet at Rocky Brook, R. I., the last Wednesday in September. An invitation has been extended in the Conference from Exeter, and Lafayette and Rocky Brook churches. According to my instructions from the Conference, I have located it at Rocky Brook. M. R. PRESTERLACK, Clerk.

Notice.

It is expected there will be a meeting at Bro. Asahel Judd Mix's, in Bristol, commencing Oct. 2d, 1861, to continue five days. Bro. Levi R. Temple is expected to preach, as the Lord may direct. Whosoever will may come.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Lynn .... Sunday, Sept. 22.
RUFUS WENDELL.

APPOINTMENT FOR BOSTON.

Eld. J. Couch .... Sunday, Sept. 22.

I propose to meet with the friends as follows:—

Portsmouth .... Sept. 25
Kennebunk Port .... Sept. 26.
Biddeford .... Sept. 27.
Portland .... Sunday, Sept. 29.
Poland .... Sept. 30 and Oct. 1.
Lewiston .... Oct. 2.
Yarmouth .... Sunday, Oct. 6.
J. S. WHITE.

South Farms, Ct .... Sept. 24.
Roxbury .... Sept. 25.
Newtown, at Bro. Kelly's .... Sept. 26.
North Salem, N. Y., Bro. Bailey's .... Sept. 29.
Brooklyn, L. I. .... Oct. 2.
J. K. BELLOWS.

Bangor, Me. .... Sunday, Sept. 29.
D. A. JONES.

Portsmouth .... Sept. 22d and 29th.
Portland .... Oct. 6
Yarmouth .... Oct. 13.

If supplied, please notify me in season to comply with other requests. The two last weeks in Oct. not engaged. HIRAM MUNGER.

Bristol .... Sept. 29.
C. GOODRICH.

Vernon, Vt. .... Sept. 22d.
West Brattleboro, (where Bro. Charles Miller may appoint) .... Sept. 23d and 24th.

Williamsville, Vt., where Bro. Davis may appoint, a protracted meeting commencing Sept. 25th and continuing over the Sabbath.
GEO. A. OTIS.

APPOINTMENTS FOR WORCESTER.

Geo. Champlain .... Sunday, Sept. 22
W. Pratt .... Sunday, Sept. 29
R. CURTIS.

Hollowell .... Sept. 20th.
Augusta .... Sunday, Sept. 22d.
O. R. FASSETT.

Amherst, Mass. .... Sept. 19th and 20th
Northfield .... Sept. 22.
Brattleboro, Vt., (where Bro. Miller may appoint) Sept. 24th.
Newfane, Vt .... Sept. 25th and 26th.
Vernon, Vt .... Sept. 29.
Erving, Mass .... Sept. 30.
GEO. A. STREETER.

Central Village, R. I., evening .... Sept. 20.
River Point .... Sunday, Sept. 22.
Arnold's Bridge (as Bro. Wilson may arrange,) evening, Sept. 23.
Lafayette, R. I .... Sept. 24.
Rocky Brook .... Sunday, Sept. 29.
H. F. CARPENTER.

New York City .... Sunday, Sept. 27.
Newark, evenings .... Sept. 24th and 25th.
H. PRATT.

South Windsor, Conn., (Pleasant Valley School House) Sabbath, Sept. 15th.
S. P. BABCOCK.

Barnstead, (Clark N. H.) .... Sept. 22.
T. W. PIPER.

Business Matters.

To Correspondents.

A. V. G. Smith, Poultney, Vt.: All right.
J. M. Jenness, Alton, N. H.: paid to last No. 312.

Cash Receipts.

Hach. Bailey, six copies, 334, $5.40; J W Austin 338, $3.00; Wm. Fox 309, $160; J Underhind 304, $3.00; J P Saunders 312, $3.00.

Benj. Hitchcock 297, P A Bron on 338, G F Chapman 338, Mrs. S Robbins 342, L Storrs 312, C F Clough 338, Philo. Clark 351, M Alderman 338, L W Pierce 325, Mrs. T E Clough 338, L D Merrill 338, L Shurtleff 338, Robert Allen 338, P Howard 338, N L Curtis 312, W J Cady 329, N Mather 338, Wm. Hale 322, D S King 312, Sarah Steele 338, L Morin 338, S Shaw 263, Mrs. L Howard 338, C H Hudson 338, Hannah Butler 312, Eld. F Burr, Wm. Lees 315, J McKee 312, E G Emmons 338, L Haskell 338, Jeff. Higgins 286, H B Winch 338, S Tucker 338, do. for the poor, J B Pains 338, Ruth Dickens 316, M E Gavit 314, Jed. Raymond 312, N Clark, Jr., 331, Jno. Chambers 331, Danl. Brewster 338, J P Barnes 312, Jas. Thorp 312, Jno. Thorp 332, Mrs. E Knox 316, Jas. Haresign 286, G H Waite 330, A Richardson 338, S P Goodsell 312, Morris Smith 298, E A Prescott 315, P Pfeil 338, W Vreeland 338, T B Weeks 338, Wm. Bassford 306, Miss A W Smith 340, A G Slockey 338, Wm. Collier 312, Dl. Bonnell 338, W B Rose 338, T W Haskins 329, I S Potter 338, J McLeod 316,—$1.00 each.

Isaac Wight 334, E Pritchard 343, G H Rich 312, Em. Ayres 338, H Patten 312, H O Page 390, B Severy 331, Mrs. R S Robinson 370, J D Maranville 329, T Glover 380, G Wood 312, Edwin Phelps 323, Mrs. J A Smith 338, Mrs. S Orcutt 345, S Titus 286, J M Stone 364, E A Sherman 338, M W Benham 338, Mrs. L Osborne 314, Amasa Morse 364, Miss A Burr 298, L Hall 348, J C Safford 340, Chs. Perry 312, N Hoyt 312, Mrs. H E Wright 358, J Wiswell 345, T Parkhurst 349, Mrs. E Wood 338, Mrs. C Warner 386, W York 351, Abm. Libby 302, S Bliss, two copies, 338, N Allen 364, H Little 374, I M Chaffee 310, J S Heath 364, Eld. H Grew 400, El. Burnham 294, A B Reed 312, S B Colton 302, M Bogardus 318, R Pendleton 358, H C Benton 312, J A Stickney 322, R Avery 312, J H Hall 325, T H Knowles 306, L L Tuttle 347, J H Sutliff 333, Mrs. P C Chandler 369, S Warner 316, R Taylor 314, Dr. A G W Smith 338, E A Egleston 395, J C Burnham 299, R W Neal 371, O D Woodruff 312, D Ellinwood 338, M Pepper 394, C Newell 364, S H Nichols 186, G Gillet 265, L Tiffany 338, Ol. Loomis 360, L J Beach 325, C R Crossett 312, R E Ladd 316, C Benton 312, E B Boynton 364, A H Doolittle 371, L Newcomb 322, A Allen 333, Maria Drury 364, S Marsh 330, Abm. Flavel extra copies, Al. Tomlinson 319, J B Barker 312, H W Farmer 334, N Fenton 304, D S Cables 316, All Andrews 330, Benj. Young 338,—$2.00 each.

Books and Tracts.

Dr. A M Higgins $2.00, Eld. F Burr $3.40, W W Taylor 75 cts, M L Nichols 17 cts, Asa Bishop 25 cts, Eld. H Grew 6 cts, Eld. J B Fitch $4.00, A Allen 25 cts, M Drury $1.00, [illegible] 27 cts, T Wheeler 8 cts, T W Smith 8 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of immortality through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts.; postage 3 cts. Bound 40 cts.; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

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Foster's Letter and Tract on [illegible]

For the Crisis.

My Boyhood's Home.

(AT MANAYUNK, PA.)

I.

O pleasing Pennsylvania scene!
Where hills of strength and beauty rise,
Where Schuylkill's waters glide between,
And feast the wond'ring traveler's eyes.

II.

I seem beside my parents' door,
And listen to the murm'ring dam;
I hear the hill-side railroad's roar,
And view the rushing chariot's flame.

III.

Methinks I hear—as oft I've heard—
That plaintive, deep, mysterious strain,
Which once my youthful spirit stirred,—
"Oh, boatman, sound that horn again!"

IV.

I think of factory girls and boys,
'Mid spools and spin'les, wheels and looms;
Their hours of toil, their play-day joys—
Their frugal fare, their lowly homes.

V.

What quiet Sabbath hours were those
When Peace her mantle spread abroad,
And filled the weary with repose,
And led their thoughts to Nature's God!

VI.

Days of my youth, you've long since pass'd,
And given place to sadder years!
Life's cup hath not a changeless taste,
'Tis intermix'd with smiles and tears!

VII.

And now behold Columbia weeps,
Crush'd down by hordes of treach'rous men:
Perhaps her proud, majestic steps,
Shall never more be heard again!

VIII.

Weep not, my soul, thy anchor, Hope,
Rests not where mortal vessels sail;
'Tis firm on Christ,—look up, look up,
Where Jesus stands within the veil!

IX.

Soon shall the great Deliverer come
And chase earth's bitter curse away:
Then saints shall find a changeless home,—
Hail, happy day! hail, happy day!

Newark, N. J. J. L.

For the Crisis.

Ought Christians under any Circumstances to use Carnal Weapons?

BY S. W. BISHOP.

This question, at the present time, seems to be of deep practical importance to us as a people. And when we attempt to answer it, it will amount to nothing that we urge our opinions, or make an effort to frame our prejudices into arguments, or twist our notions into logical conclusions. Such efforts will only produce sophisms, and will avail nothing with such as have "the spirit of a sound mind." We come then to the question and remark: if it is right for christians under certain circumstances to bear arms, it must be duty for them thus to do. For example: if my life is in danger from the hand of the midnight assassin, it is clearly an atrocious wrong for him thus to put my life in jeopardy; and as God has in his system of divine jurisprudence enacted that all wrong shall receive its legitimate punishment, nothing is clearer than that, if God has appointed an agency in administering that punishment, we can only discharge our duty to him as christians by unflinchingly acting the part assigned us. None will question but I should, under the above named circumstances, be justified in the sight of God in taking any course not forbidden me to take in the law of Christ to save my life. If it be just for me thus to do, it certainly is duty, provided my life is worth anything to the cause of God or the good of my fellow-men. If, therefore, under extreme circumstances, like those named above, the exigency of the case makes fighting justifiable, and that too in the sight of a just and holy God, and in the light of the gospel of his dear Son, no opposite course can be just under the same class of circumstances. And as it is always duty in every system of action to choose the right, and turn our feet from the wrong course, whatever course is strictly just in the sight of God it is plainly our duty to follow that course; and if we would stand justified before him, that duty must be discharged with the utmost faithfulness.

To take any other view of this question is to say, virtually, that the system of ethics given us in the gospel of Christ is a mere chance plan or system of expediency, left wholly at the mercy or to the disposal of circumstances. If it is duty under *any* circumstances for christians to fight, we must expect the same will be stated in clear and unequivocal language. To suppose otherwise is to impeach the wisdom of the Infinite God. If obedience is required to any law, wisdom and justice would require that such law shall be given in the clearest language to those on whom its requirements are binding. God has always acted on this principle, both as respects positive and negative commandments. The requisitions of God's law not only read plainly "Thou shalt," etc., but they just as distinctly read "Thou shalt not." With respect to this, as every other matter where truth and duty are concerned, our only resort, if we would bring the question to a successful conclusion, is THE WORD OF THE LORD. And when we seek to the word of God for instruction, we are not to resort to an abrogated system, but to that perfect code of divine laws contained in the glorious gospel of the Son of God. No matter, so far as this question is concerned, what may have been the practices or personal experience of any one or more individuals under the old covenant dispensation. If we admit that that old dispensation has passed away [illegible] by being superseded by a "new and better covenant," and to them only, can we refer this question for a lawful and righteous decision. If it is duty for christians to fight under *some* circumstances, and under others to refrain, we shall find on the one hand not simply a permit, but distinctly stated as a command, this duty made known in the New Testament; and on the other hand a positive prohibition. That is, God must tell us plainly in the new covenant when to fight, and when not to; under what circumstances to use the sword, the musket, the cannon, the bludgeon, or our fists, as the case may require, and when to refrain. It does not become a God of infinite wisdom to ordain rules and regulations by which we are to be governed under particular circumstances, and then leave us in doubt concerning their practical application. Matters of duty are never given in the law of Christ by implication, but in the character of positive commandments. We call attention then to the gospel of Christ, and ask, Can there be pointed out in all that comprehensive system a single requirement enforcing the duty of fighting, under any circumstances whatever? The only answer that can in truth be given is, that no such commandment exists; consequently no such duty is binding on christians. But to carry the matter to its utmost limit, where is there in the law of Christ a command not to fight, qualified with a "provided nevertheless" etc.? I answer, none can be found. The matter is, therefore, put forever at rest, that no such duty is even *implied*.

But it is urged that the gospel plainly recognizes the fact that earthly governments will exist, and that God recognizes the fact of their existence, as an agency employed by himself in the accomplishment of definite purposes named. This we cheerfully admit. We are most fully aware of the fact that all events, to a certain extent, are under the supervision of the great "I AM." We have no particular faith in the doctrine of chance. God has designed that, up to a certain time, earthly governments shall exist. But surely none will contend that therefore every distinctive feature embodied in *all forms* of government that shall exist in our world's history are ordained of God! On that supposition the southern doctrine of the divinity of human slavery is the *true* doctrine. It is a peculiar fact that every nation under heaven that knows anything about God, supposes that God has a strong regard for their particular form of government. This accounts, in a measure at least, for the supposed "divine right of kings," attempted to be forced into King James' translation of the Bible. It is barely possible that certain inferences that are sometimes drawn from particular portions of Paul's writings concerning "divine appointment" with respect to earthly governments generally, would be materially modified provided the work of translating had been done by men wholly unbiassed on this subject. The idea, however, contained in the word of God is simply this: God knew, as he knows all things else, that earthly governments would exist, and he acted on the knowledge of that fact in such a manner as shall result in the accomplishment of his own purposes concerning this world, and shall be for the good of the church. God ordained that the despotic government of Turkey, and the dark and damnable system of Popery should exist, on the same principle that he ordained that other definite forms of government should exist. To say that God has ordained that a certain *form* of government should exist, is to establish "the divine right of kings." That doctrine being true, the American government is contrary to God's appointment.

It no more follows, because God has ordained that "the powers that be" shall subserve his purpose, that therefore we as christians are required to be identified with, and fight to sustain earthly governments, than it follows that because Christ was delivered by the "determinate counsel and foreknowledge of God," therefore the Jews obeyed a divine requirement, making it duty for them thus to do, when they crucified the Son of God. The same requirements that are in the New Testament today, were there in the 10th century. "The powers that be" were at that time, in that part of the world where the great body of the church lived, constituted principally by that form of government denominated by Paul "the Man of sin." The command to "be subject to the powers that be," was, in its true import, just as much binding on christians under that form of government as any other. Mark: Paul does not say that "the powers that be are ordained of God" provided they are constituted by the establishment of a republican form of government. He makes no discriminations or qualifications. The principle, therefore, laid down in Rom 13, applies indiscriminately to every form of government under which christians may live, at all times, and in every locality. If, therefore, Paul's doctrine in the 13th of Romans is that God requires that christians, in order to discharge their duties to earthly governments, must become fully identified with them, and fight to sustain them,—it follows, as a matter of course, that every revolt against *any form of government* has been in the past, is now in the present, and will be in the future, an open violation of a positive requisition of the gospel of Jesus Christ. Not only so, but all christians, in all ages, are bound by the most solemn obligations to take up arms, and not only assist in putting down such revolt, but do all in their power to establish the government under which they live, no matter what may be its character, on a firm basis. This principle would apply badly in the days of papal, bloody rule. On this principle the men of '76, who "fought the battles of the free," and succeeded in dissolving the union between the American colonies and the mother country, not only did an act of great injustice to the British government, but by persisting in that act, this government has, during all the years of its existence, stood out defiantly in open violation of the law of God. Disobedience long continued does not, on account of its age, change its character in such a manner as to make it an act of obedience to perpetuate the wrong. Therefore to fight to sustain a government established by successful revolution, is to attempt to make treason lawful—treason not only against "the powers that be," but treason against that God who "ordained" them.

The only reasonable position we can take is that, if God has ordained a particular form of government, and required christians to sustain it by fighting for it, etc., etc., to attempt to sustain any other form of government, though our inclinations or prejudices may be gratified by so doing, is an open violation of the law of God. No man can gather from the New Testament the first intimation that the inspired writers ever thought of a republic. The only form of government distinctly named is kingly. Consequently, if Paul refers to any particular form of government in Rom. 13, that government is a kingdom, and not a republic. To fight to sustain a republican form of government on this supposition is, therefore, to fight against God's ordination. But if, (which is the only reasonable conclusion,) Paul in this part of his writings lays down principles that apply equally and indiscriminately to every form of government that shall exist throughout the gospel dispensation, we must put such a construction upon his language as shall be in harmony with reason, righteousness and truth.

It cannot be true that christians are required by Paul to sustain principles of wrong by force of arms, or any other way, though those principles be incorporated into the organic laws of "the powers that be." A government whose foundation is laid in cruelty and injustice, no man can sustain without violating every principle of righteousness and equity contained in the law of Christ. As, therefore, whatever requisition contained in the law of Christ, as given by Paul in Rom. 13, is equally binding at all times, and under every form of government, whether good or bad, it cannot be so construed as to make it duty for christians to fight to sustain earthly governments without doing violence to gospel, common sense, and every man's inherent principle of right. It is true that it is for the good of christians even that government organizations should exist, and God has not only recognized this fact himself, but bid us do the same. But all men, even civil rulers, are free agents; the distinct form that earthly governments will assume is left, in a great measure, if not wholly, dependent upon the whims, caprices, prejudices, education, judgment, etc., etc., of the men who form these governments. To deny this is to make God responsible for every bad government that has cursed our world from its beginning to the present time.

When we manifest a spirit of haughty defiance, and speak in contempt of the blessings that are secured to us by the best government on earth, we are acting in open violation of the clear requirements of the gospel. If we possess the right frame of mind, we shall feel a deep sense of gratitude to God that his providence has placed us under a government in whose organic law are incorporated so many principles of justice and goodness. To all the bad features we are required to submit, provided that such submission does not involve a personal act on our part, which act shall violate some requirement of the gospel. Beyond this, no command of Paul, or any other inspired writer, requires the christian to go. On this principle is the exhortation of Paul in 1 Tim. 2: 1, 2, which reads: "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority." For what are we to pray? Paul tells distinctly. Not that all men should be saved, for God has told us plainly that this never can be. To suppose that in one part of the inspired book we are exhorted to pray for a work to be done, which in another part of the book we are positively assured never can be done, is simply absurd. It is not true, therefore, that we are exhorted to pray that kings and rulers may become christians, for we are exhorted to pray for *all men* in the sense and for the same purpose that we are exhorted to pray for kings, and all that are in authority. To what intent, then, are we to pray? Let Paul answer. He says we are to pray for these men, that we (christians) may lead a quiet and peaceable life, in all godliness and honesty. That is, we are to pray to God so to restrain these men in authority—yes, all men—that we may be permitted to lead quiet and peaceable lives, etc.

But what if the government under which we live is cruel and exacting, and in its laws prohibits the carrying out the principles named above? The only gospel answer must be, obey God and leave the consequences with him. But under these extreme circumstances are we not justified in taking up arms to defend ourselves? Listen: "If they persecute you in one city, *flee into another*." But it is cowardly to run! Well, let it be so; if the Master says run, our only safe course is to obey. Jesus does not say, if they persecute you *kill them*. No, no. Again—"Pray for them that despitefully use you and persecute you." This does not sound much like fighting, does it? Again, Rom. 12: 14—"Bless (not kill) them which persecute you; *bless*, and CURSE NOT." When we assist in waging war on our fellow men, we certainly curse them, for war is one of the greatest curses that ever visited this earth. Again, read verse 17th,—"*Recompense to no man evil for evil*." Suppose rebellion *is* an evil. We admit that it is; yea, more, we believe that the treason of Jeff. Davis and his associates is in open violation of every principle of right. But are we therefore to disobey God, and pay him back evil for evil? God says to us, "Recompense to no man (not even traitors) evil for evil." Verse 18th,—"*As much as lieth in you*, live peaceably with all men." I ask, does not the choice lie with you always whether to take up arms or refrain? Certainly. Then it lies with you to refrain from fighting if you choose thus to do. "If it be possible, as much as lieth in you, live peaceably with all men." It may not be possible for you to prevent others from manifesting a disposition to fight, even towards yourself; but, so far as yourself is concerned, you can do just as you please, and God commands you to be at peace with all men. To this end pray, as exhorted above. Verse 19,—"Beloved, *avenge not yourselves*." Why? Because it is written, "Vengeance is mine; I will repay, saith the Lord." Here we have an utter prohibition of all acts of resistance, in language so plain that none need misunderstand. It is best for us to bow in humble submission to the plain injunctions of the new covenant of God, though it be contrary to our feelings and inclinations. I must say that I have been greatly surprised that people who have been so thoroughly enlightened as we in the doctrines of the New Testament, should suppose that christians could be justified in using carnal weapons. "Our weapons," says Paul, "*are not carnal*." But he closes his instructions in Rom. 12, in the following language: "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink. . . . Be not overcome of evil, but overcome evil with good."

Is it to be supposed that, after Paul has laid down principles, rules, regulations, and laws by which gospel believers are to be governed at all times, and under every class of circumstances, that he will at the very next breath advocate a system of policy exactly the opposite? Can we suppose that, in that part of his teaching contained in the 12th chapter, he will inculcate the doctrine of peace, and entire practical non-resistance, and then in the 13th chapter turn a complete somersault, and advocate war and bloodshed? I trow not. The Son of God, in the most positive language, as also by every act of his life, enforces the doctrine of peace. See Matt. 5: 34, where, in contrasting the old and new dispensations, he says: "Ye have heard it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you that ye resist not evil." And then, to make the matter unmistakably plain, he adds, as a sort of explanatory comment, "But whosoever shall smite thee on thy right cheek, turn to him the other also." Go, now, to Gethsemane's garden, to Pilate's judgment hall, and the cross of Calvary, and see how in silent, perfect submission he lived—just as he taught. Then read, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise *with the same mind*.—1 Pet. 4: 1. If we do this, we shall have the "mind of Christ," (1 Cor. 2: 16,) and like as the mind of Christ dictated him, so shall we be dictated by an intuitive principle in all the ways of peace. Again read—"For *even hereunto were ye called*: because Christ also suffered for us, leaving us an example, that ye should follow his steps." . . . "*Who, when he was reviled*, REVILED NOT AGAIN; *when he suffered*, HE THREATENED NOT; but committed himself (margin—his cause) to him who judgeth righteously." We are here taught that Christ is our great example, and we are required to follow his steps. If we do follow his steps, we shall always walk in the path of peace.

Every thing in the gospel is on the principle of cause and effect. The doctrine is there clearly maintained that every act of our lives which involves a moral principle, is the legitimate result of a certain condition of mind. On the truthfulness of this proposition depends the doctrine of all experimental religion. Let us try the war question on this principle. This we shall do in a very brief manner. Read James 4: 1. "From whence come wars and fightings?" This question covers the whole ground. In the phrase "wars and fightings" is comprehended every conflict of man with his fellow man, from the vast battle field where millions are arrayed in deadly strife, and thrones and crowns are lost and won, down to the midnight broil where drunken frenzy buries the dagger deep in the heart of his rum-crazed companion. Whatever, therefore, the answer given to this question may be, the source from which every scene of strife has emanated, that has cursed the world during all its years of blood and carnage, is infallibly fixed. Hear the answer given by inspiration:—"Come they not from your own lusts, that war in your members?" Thus inspiration has unalterably fixed the conclusion, that all wars and fightings are the legitimate promptings of a lustful, carnal mind. The same idea is distinctly stated in Gal. 5: 20, where hatred, variance, wrath and strife are placed by Paul among the works of the flesh. Shall we be justified in following the conceivings of our lusts? Hearken: "Then when lust hath conceived, it bringeth sin; and sin, when it is finished, bringeth forth DEATH."—James 1: 15. Again, "If we live after the flesh, we SHALL DIE."—Rom. 8: 13. Jesus tells us plainly that every tree will bear its own natural fruit. The moral character of every man is known by the spontaneous gushings of his heart, manifested in words and deeds. "The fruit of righteousness," says James, "*is sown in peace* of them that make peace."—James 3: 18. Paul says, Gal. 5: 22, that the fruit of the Spirit is *love*, *joy*, *peace*, *long-suffering*, *gentleness*, etc. In 1 Cor. 14: 4, we are told that *charity* suffereth long and is KIND. The principles here laid down as the fruits of righteousness, charity and the Spirit of God, are opposed to war, and consequently the heart that is wholly under the influence of the Spirit of God, and a principle of divine love and righteousness, *cannot fight*. We appeal to every christian heart, whether in the hour when the blood of Jesus Christ first was made efficacious to the cleansing you from all sin, you could have engaged in slaughtering your fellow men? We venture the assertion that every regenerate soul was, when first converted, possessed of an intuitive principle that loathed all war and strife. To no point in our history, as christians, can we more appropriately refer to learn what were the intuitive beatings of a regenerate heart, than to that hour when, stainless and pure, it came forth from the fountain opened for all uncleanness, and begun the life of God. At that point we were "made partakers of the divine nature." Then we were possessed of "the mind of Christ"—were "filled with the Spirit." Then that covenant was written on our hearts, which is "peace on earth and good will towards men."

Dear brethren, fall not out by the way. "*As you have received Christ Jesus, so walk ye in him*." Then shall "the peace of God rule in your hearts." Then you will bear "the fruits of the Spirit"; and when the Prince of Zion shall establish his reign of perpetual peace, in righteousness and equity forevermore, you may walk in the light of the city of God, and "delight yourselves in the abundance of peace," so long as eternal ages roll. The last storm is gathering. O, then, dear brethren, "be diligent, that you may be found of Him *in peace*, without spot and blameless." While the nations are mustering to the last conflict, may God keep us in "the peace of the gospel," and bring us safe to the promised rest of his people. Amen.

Selections.

Secret Prayer.

There is no christian duty more important than secret prayer. And yet there is, perhaps, none more neglected. Every christian who would "grow in grace" must pray to God; and he must pray in secret. A person may gather his family around the family altar, morning and evening, and lead them in prayer. He may go to the social prayer meeting, and there take his part in leading the prayers of that meeting. He may go to the sanctuary, and even enter the sacred desk, and there conduct the prayers of the great congregation. He may do all this, and yet seldom be found alone, wrestling with God in secret prayer. We suppose there is no better test, by which a person may determine his standing with God. If one truly delights in being alone, and holding communion with his God, it is, we think, good evidence that he has some claim to the privileges of the children of God. On the other hand, if he has no delight in this part of devotional service, he has reason to doubt the genuineness of his piety.

The excitement of the services in the house of God may stimulate him. He may, with great apparent earnestness, take part in the duty of prayer, under such stimulus. At the family altar, also, there may be much to cause him to seem even to delight in prayer. But put him in a different position. Take away from him all those surroundings, and place him alone with his God, where there is nothing around him to excite, except the thought that God is there, and how does he relish religion? Does he delight, under such circumstances, to hold communion with God? The question is not, does he pray, or say prayers, in secret, but does he delight in such intercourse with God?

God certainly teaches the duty of secret prayer both by precept and example. "Enter thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." And Jesus retired alone to pray. Now we do not suppose it is an absolute necessity, that every one should have some secret room into which he could retire, in order that he may engage in secret prayer. This is often impossible. A person may engage in this duty, even when employed in the busy scenes of life. He may lift up the silent secret prayer to God. . . .

But while secret prayer may be acceptably offered to God, under such circumstances, still we think that under ordinary circumstances, each one should aim to be alone, and spend a portion of each day in prayer. And especially where parents are raising a family of children, does this seem important. And we think that while prayer is to be in secret, still they should not aim to keep the fact that they engage in it, a secret from their children. On the contrary, these devotions should be so managed, that the children may know that their parents spend a portion of each day in secret prayer. This is important for the benefit of their children. Example has a much greater influence upon their minds than precept. A little incident, which will illustrate our meaning, just occurs to mind. A little boy, of about four years, was once, in our hearing, repeating his evening prayer to his father. After finishing his prayer, he innocently looked up at his father, and said: "Pa, do you say your prayers in bed?" The little fellow had never noticed his father saying his prayers, and he supposed he must do it in bed.—*Christian Instructor*.

The Guillotine.

Louis Blanc, in the recently issued eleventh volume of his History of the French Revolution, tells the following interesting story of the invention of the guillotine:

Under the old regime it had been one of the privileges of the noblesse, when condemned to death, to have their heads cut off instead of being hung, as was the case with the commonalty. From a desire to render the punishments of all classes equal and similar, as well as from an inclination to abridge the sufferings of the patient, arose the guillotine. The problem submitted on the 10th of October, 1789, to the constituent assembly, by Dr. Guillotine, one of its members, was a problem which he flattered himself he had resolved, and was, "how to inflict capital punishment in a uniform manner by means of a simple machine." The discussion of the subject was adjourned until the 1st of December, when it was first of all objected by Abbe Maury that the act of decapitation might have the effect of depraving the people by familiarizing them with the sight of blood; upon which Guillotine exclaimed: "With my machine, I could cut off your head in the twinkling of an eye, and without giving you the least pain." A loud burst of laughter followed this remark—tragic laughter! when one reflects that the guillotine, that horrible machine, which, as yet, had neither shape nor name, was destined to destroy the greater number of those whom it caused to laugh! And what is not less tragic is, that the joke, spreading beyond the walls of the assembly, caused Dr. Guillotine's remark to become the source of innumerable pleasantries. The idea of taking off a man's head in the twinkling of an eye, out of pure philanthropy, was so irresistibly comic . . . Couplets were written on the doctor and his machine, which it was thought right to baptize with a feminine form of his own name, Guillotine; and the result was, that while the instrument owed its origin to a sentiment of humanity, it derived its name from a song!

In a novel of Dumas, M. Guillotine is made a luxurious amateur in the art of execution. M. Louis Blanc, setting aside the old romantic materials, shows that the popular notion of M. Guillotine perishing by the knife he was supposed to have brought into fashion arose from the circumstances of his having been imprisoned during the Reign of Terror, the fact being that he survived the Revolution, and died in his bed in 1814. He not only deprives M. Guillotine of his glory as a martyr to the new engine of death, but of the honor which appertains to an inventor. He did sketch a suggestion of such an instrument, but the first machine was actually fabricated by M. Louis, Secretary to the College of Surgeons; and the society in the midst of which arose this ghastly symbol was scarcely less light-hearted outside the prisons than inside of them.

Covetousness in the Church.

It is beyond question that the crying sin of Israel to-day is covetousness; stinginess, in the church, is the prevailing epidemic. We can hardly think of another evil so huge and monstrous as this, which exists in well nigh every congregation. It paralyzes faith, impairs charity, and nullifies hope. It is the real, hard, obstinate heresy with which God's ministry is obliged to contend. It hinders all evangelical efforts at home and abroad. It cripples the exertions of pastors in every attempt to do good. It renders the growth of personal piety impossible in its victim. A stingy church member will let his heart go after its covetousness, while listening to the most animating discourse, and his tight fist will choke his conscience, even while it is gasping for a breath of vital air. He may admire his minister, and feel an attachment for the church in which he is wont to worship; and yet the moment he is required to show his love for Christ by proper works of benevolence or charity, he straightway takes counsel of his stinginess, and is seized with a spasm of economy, which shuts up his heart as closely as a vault, from which the light of day is excluded.

Many professors are, perhaps, unconscious of their meanness in religious matters. If they were, no doubt they would repent, and do works meet for repentance. But until they can be shown, and made, by the grace of the Holy Spirit, to feel how great their sin in this regard truly is, there can be little hope of reformation. Let us, therefore, propose a few questions which professors may ponder, with a view of covetousness, and chargeable with inexcusable stinginess.

1. Do you believe that you and all you possess belong to Christ? Were you saved by the precious blood of redemption, only that you might the more indulge your own selfishness, or that you might no longer live for yourself, but for Him who died in your stead? A careful and honest answer to this inquiry will go far toward determining your duty with respect to religious efforts for the salvation of others.

2. Are your gifts for church purposes a single tithe of the amount of your expenditures for luxuries in your own home? If you have sufficient means to comply with the demands of fashion, or with the claims of an increasing business, can you give these as reasons for diminishing or withholding your contributions for religious purposes? It is an indisputable fact, that many professors expend so much upon [illegible] that they have little to bestow in charity. But are they blameless? Is this course consistent with the claims of an enlightened christian conscience?

3. Do you place yourself in debt in order to grow richer than you now are, and then plead that because you are in debt you have nothing to give? This is a subterfuge very commonly resorted to among farmers. They add farm to farm, and while the gains are all the while increasing, still they grow more and more reluctant to aid religious efforts. If there is a little debt on the church, they are unable to help in removing it; if the parsonage needs repairing, it must remain untouched until individual greed has done its perfect work; if missions want assistance, or charitable interests plead for aid, they must be sent empty away from him, who offers in excuse the existence of debt, which is, in fact, but a real advance toward increasing wealth. Every pastor knows very well how the subtle devil of covetousness entrenches himself in the human heart under the above named pretexts.

4. Have you made it a principle to live for others, as well as for yourself? If you have, then you will find little difficulty in so managing your affairs as to save a portion of your weekly gains for the service of God. If you have not, then beware lest you fall into the error and condemnation of Balaam, the son of Beor, who loved the wages of unrighteousness.—*Christian Intelligencer*.

Jewish Anecdote.

The following anecdote is translated from an interesting work published in Paris, written by G. Ben. Levi, for the use of the Israelitish youth of France:

David in the Wilderness—A Legend.—When King David was flying across the desert of Ziph, pursued by Saul, he grew impatient at the quantity of spiders' webs which he had to break, when he was pricked by a worm, and he cried out in a passion, "Great God! why hast thou created flies and spiders which are of no use, and only serve to hurt me?" "I will make you understand," cried a prophetic voice.

Some time afterwards he descended Mount Achild, and ventured by night into the camp of Saul, to deprive him, while asleep, of his arms and cap. After having succeeded in this project, he was about to retire, when his foot became entangled in the legs of the faithful Abner, who slept beside Saul. Great was the embarassment of David how he should disengage his foot from the hold of Abner, without awakening this valiant servant, and to find him surprised thus alone in the camp of the enemy.

David's anxiety was at its height, when a fly bit Abner on the leg, and the pain which the warrior felt made him make a movement, of which David availed himself to withdraw his foot. He fled quickly, thanking God for having made flies.

Saul, however, pursued him into the desert, and to escape him, David had slipped into a cavern, where God sent a spider, which wove its web across the entrance of the rock. Saul and Abner were quickly on the footsteps of the fugitive, and Abner having said, "he is doubtless concealed in the hollow of this rock, let us go and seek him there."

"It is useless," answered Saul, "do you not see that the entrance of the cavern is covered with a spider's web, and that no one could have entered without breaking that delicate tissue?"

"You are right," answered Abner, and they retired to continue their search in another part of the desert.

Then David cast himself upon the ground and cried, "Lord, pardon me for having doubted thy wisdom—henceforth my feeble understanding shall not cease to humble itself before the sublime harmonies of thy creation. Lord, the smallest of thy creatures is of use to man; the spiders and flies themselves have a part to perform in nature. Lord, what thou sayest is well, what thou doest is just."—*Selected by J. S. W.*

MANNERS.—Manners are the shadows of virtues—the momentary display of those qualities which our fellow creatures love and respect. If we strive to become, then, what we strive to appear, manners may often be rendered useful guides in the performance of our duties.

☞ There exists in human nature a disposition to murmur at the disappointments and calamities incident to it, rather than to acknowledge with gratitude the blessings by which they are more than counterbalanced.

☞ Envy, like cold poison, benumbs and stupefies, and thus, as if conscious of its own impotence, it folds its arms in despair, and sits cursing in a corner.

☞ Did universal Charity prevail, earth would be a heaven, hell a fable.

☞ One forgives everything to him who forgives himself nothing.

☞ Where a man's business is, there is the place for his religion to manifest itself.

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☞ [illegible]

For the Crisis.

My Boyhood's Home.

(AT MANAYUNK, PA.)

I.

O pleasing Pennsylvania scene!
Where hills of strength and beauty rise,
Where Schuylkill's waters glide between,
And feast the wand'ring traveler's eyes.

II.

I seem beside my parents' door,
And listen to the murm'ring dam;
I hear the hill-side railroad's roar,
And view the rushing chariot's flame.

III.

Methinks I hear—as oft I've heard—
That plaintive, deep, mysterious strain,
Which once my youthful spirit stirred,—
"Oh, boatmen, sound that horn again!"

IV.

I think of factory girls and boys,
'Mid spools and spin·les, wheels and looms;
Their hours of toil, their play-day joys—
Their frugal fare, their lowly homes.

V.

What quiet Sabbath hours were those
When Peace her mantle spread abroad,
And filled the weary with repose,
And led their thoughts to Nature's God!

VI.

Days of my youth, you've long since pass'd,
And given place to sadder years!
Life's cup hath not a changeless taste,
'Tis intermix'd with smiles and tears!

VII.

And now behold Columbia weeps,
Crush'd down by hordes of treach'rous men:
Perhaps her proud, majestic steps,
Shall never more be heard again!

VIII.

Weep not, my soul, thy anchor, Hope,
Rests not where mortal vessels sail;
'Tis firm on Christ,—look up, look up,
Where Jesus stands within the veil!

IX

Soon shall the great Deliverer come
And chase earth's bitter curse away:
Then saints shall find a changeless home,—
Hail, happy day! hail, happy day!

Newark, N. J. J. L.

For the Crisis.

Ought Christians under any Circumstances to use Carnal Weapons?

BY S. W. BISHOP.

This question, at the present time, seems to be of deep practical importance to us as a people. And when we attempt to answer it, it will amount to nothing that we urge our opinions, or make an effort to frame our prejudices into arguments, or twist our notions into logical conclusions. Such efforts will only produce sophisms, and will avail nothing with such as have "the spirit of a sound mind." We come then to the question and remark: if it is right for christians under certain circumstances to bear arms, it must be duty for them thus to do. For example: if my life is in danger from the hand of the midnight assassin, it is clearly an atrocious wrong for him thus to put my life in jeopardy; and as God has in his system of divine jurisprudence enacted that all wrong shall receive its legitimate punishment, nothing is clearer than that, if God has appointed an agency in administering that punishment, we can only discharge our duty to him as christians by unflinchingly acting the part assigned us. None will question but I should, under the above named circumstances, be justified in the sight of God in taking any course not forbidden me to take in the law of Christ to save my life. If it be just for me thus to do, it certainly is duty, provided my life is worth anything to the cause of God or the good of my fellow-men. If, therefore, under extreme circumstances, like those named above, the exigency of the case makes fighting justifiable, and that too in the sight of a just and holy God, and in the light of the gospel of his dear Son, no opposite course can be just under the same class of circumstances. And as it is always duty in every system of action to choose the right, and turn our feet from the wrong course, whatever course is strictly just in the sight of God it is plainly our duty to follow that course; and if we would stand justified before him, that duty must be discharged with the utmost faithfulness.

To take any other view of this question is to say, virtually, that the system of ethics given us in the gospel of Christ is a mere chance plan or system of expediency, left wholly at the mercy or to the disposal of circumstances. If it is duty under *any* circumstances for christians to fight, we must expect the same will be stated in clear and unequivocal language. To suppose otherwise is to impeach the wisdom of the infinite God. If obedience is required to any law, wisdom and justice would require that such law shall be given in the clearest language to those on whom its requirements are binding. God has always acted on this principle, both as respects positive and negative commandments. The requisitions of God's law not only read plainly "Thou shalt," etc., but they just as distinctly read "Thou shalt not." With respect to this, as every other matter where truth and duty are concerned, our only resort, if we would bring the question to a successful conclusion, is THE WORD OF THE LORD. And when we seek to the word of God for instruction, we are not to resort to an abrogated system, but to that perfect code of divine laws contained in the glorious gospel of the Son of God. No matter, so far as this question is concerned, what may have been the practices or personal experience of any one or more individuals under the old covenant dispensation. If we admit that that old dispensation has passed away by being superseded by a "new and better covenant," to the requisitions of that new covenant, and to them only, can we refer this question for a lawful and righteous decision. If it is duty for christians to fight under *some* circumstances, and under others to refrain, we shall find on the one hand not simply a permit, but distinctly stated as a command, this duty made known in the New Testament; and on the other hand a positive prohibition. That is, God must tell us plainly in the new covenant when to fight, and when not to; under what circumstances to use the sword, the musket, the cannon, the bludgeon, or our fists, as the case may require, and when to refrain. It does not become a God of infinite wisdom to ordain rules and regulations by which we are to be governed under particular circumstances, and then leave us in doubt concerning their practical application. Matters of duty are never given in the law of Christ by implication, but in the character of positive commandments. We call attention then to the gospel of Christ, and ask, Can there be pointed out in all that comprehensive system a single requirement enforcing the duty of fighting, under any circumstances whatever? The only answer that can in truth be given is, that no such commandment exists; consequently no such duty is binding on christians. But to carry the matter to its utmost limit, where is there in the law of Christ a command not to fight, qualified with a "provided nevertheless" etc.? I answer, none can be found. The matter is, therefore, put forever at rest, that no such duty is even *implied*.

But it is urged that the gospel plainly recognizes the fact that earthly governments will exist, and that God recognizes the fact of their existence, as an agency employed by himself in the accomplishment of definite purposes named. This we cheerfully admit. We are most fully aware of the fact that all events, to a certain extent, are under the supervision of the great "I AM." We have no particular faith in the doctrine of chance. God has designed that, up to a certain time, earthly governments shall exist. But surely none will contend that therefore every distinctive feature embodied in *all forms* of government that shall exist in our world's history are ordained of God! On that supposition the southern doctrine of the divinity of human slavery is the *true* doctrine. It is a peculiar fact that every nation under heaven that knows anything about God, supposes that God has a strong regard for their particular form of government. This accounts, in a measure at least, for the supposed "divine right of kings," attempted to be forced into King James' translation of the Bible. It is barely possible that certain inferences that are sometimes drawn from particular portions of Paul's writings concerning "divine appointment" with respect to earthly governments generally, would be materially modified provided the work of translating had been done by men wholly unbiassed on this subject. The idea, however, contained in the word of God is simply this: God knew, as he knows all things else, that earthly governments would exist, and he acted on the knowledge of that fact in such a manner as shall result in the accomplishment of his own purposes concerning this world, and shall be for the good of the church. God ordained that the despotic government of Turkey, and the dark and damnable system of Popery should exist, on the same principle that he ordained that other definite forms of government should exist. To say that God has ordained that a certain *form* of government should exist, is to establish "the divine right of kings." That doctrine being true, the American government is contrary to God's appointment.

It no more follows, because God has ordained that "the powers that be" shall subserve his purpose, that therefore we as christians are required to be identified with, and fight to sustain earthly governments, than it follows that because Christ was delivered by the "determinate counsel and foreknowledge of God," therefore the Jews obeyed a divine requirement, making it duty for them thus to do, when they crucified the Son of God. The same requirements that are in the New Testament to-day, were there in the 10th century. "The powers that be" were at that time, in that part of the world where the great body of the church lived, constituted principally by that form of government denominated by Paul "the Man of sin." The command to "be subject to the powers that be," was, in its true import, just as much binding on christians under that form of government as any other. Mark: Paul does not say that "the powers that be are ordained of God" provided they are constituted by the establishment of a republican form of government. He makes no discriminations or qualifications. The principle, therefore, laid down in Rom 13, applies indiscriminately to every form of government under which christians may live, at all times, and in every locality. If, therefore, Paul's doctrine in the 13th of Romans is that God requires that christians, in order to discharge their duties to earthly governments, must become fully identified with them, and fight to sustain them,—it follows, as a matter of course, that every revolt against *any form of government* has been in the past, is now in the present, and will be in the future, an open violation of a positive requisition of the gospel of Jesus Christ. Not only so, but all christians, in all ages, are bound by the most solemn obligations to take up arms, and not only assist in putting down such revolt, but do all in their power to establish the government under which they live, no matter what may be its character, on a firm basis. This principle would apply badly in the days of papal, bloody rule. On this principle the men of '76, who "fought the battles of the free," and succeeded in dissolving the union between the American colonies and the mother country, not only did an act of great injustice to the British government, but by persisting in that act, this government has, during all the years of its existence, stood out defiantly in open violation of the law of God. Disobedience long continued does not, on account of its age, change its character in such a manner as to make it an act of obedience to perpetuate the wrong. Therefore to fight to sustain a government established by successful revolution, is to attempt to make treason lawful—treason not only against "the powers that be," but treason against that God who "ordained" them.

The only reasonable position we can take is that, if God has ordained a particular form of government, and required christians to sustain it by fighting for it, etc., etc., to attempt to sustain any other form of government, though our inclinations or prejudices may be gratified by so doing, is an open violation of the law of God. No man can gather from the New Testament the first intimation that the inspired writers ever thought of a republic. The only form of government distinctly named is kingly. Consequently, if Paul refers to any particular form of government in Rom. 13, that government is a kingdom, and not a republic. To fight to sustain a republican form of government on this supposition is, therefore, to fight against God's ordination. But if, (which is the only reasonable conclusion,) Paul in this part of his writings lays down principles that apply equally and indiscriminately to every form of government that shall exist throughout the gospel dispensation, we must put such a construction upon his language as shall be in harmony with reason, righteousness and truth.

It cannot be true that christians are required by Paul to sustain principles of wrong by force of arms, or any other way, though those principles be incorporated into the organic laws of "the powers that be." A government whose foundation is laid in cruelty and injustice, no man can sustain without violating every principle of righteousness and equity contained in the law of Christ. As, therefore, whatever requisition contained in the law of Christ, as given by Paul in Rom. 13, is equally binding at all times, and under every form of government, whether good or bad, it cannot be so construed as to make it duty for christians to fight to sustain earthly governments without doing violence to gospel, common sense, and every man's inherent principle of right. It is true that it is for the good of christians even that government organizations should exist, and God has not only recognized this fact himself, but bid us do the same. But all men, even civil rulers, are free agents; the distinct form that earthly governments will assume is left, in a great measure, if not wholly, dependent upon the whims, caprices, prejudices, education, judgment, etc., etc., of the men who form these governments. To deny this is to make God responsible for every bad government that has cursed our world from its beginning to the present time.

When we manifest a spirit of haughty defiance, and speak in contempt of the blessings that are secured to us by the best government on earth, we are acting in open violation of the clear requirements of the gospel. If we possess the right frame of mind, we shall feel a deep sense of gratitude to God that his providence has placed us under a government in whose organic law are incorporated so many principles of justice and goodness. To all the bad features we are required to submit, provided that such submission does not involve a personal act on our part, which act shall violate some requirement of the gospel. Beyond this, no command of Paul, or any other inspired writer, requires the christian to go. On this principle is the exhortation of Paul in 1 Tim. 2: 1, 2, which reads: "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men: for kings, and for all that are in authority." For what are we to pray? Paul tells distinctly. Not that all men should be saved, for God has told us plainly that this never can be. To suppose that in one part of the inspired book we are exhorted to pray for a work to be done, which in another part of the book we are positively assured never can be done, is simply absurd. It is not true, therefore, that we are exhorted to pray that kings and rulers may become christians, for we are exhorted to pray for *all men* in the sense and for the same purpose that we are exhorted to pray for kings, and all that are in authority. To what intent, then, are we to pray? Let Paul answer. He says we are to pray for these men, that we (christians) may lead a quiet and peaceable life, in all godliness and honesty. That is, we are to pray to God so to restrain these men in authority—yea, all men—that we may be permitted to lead quiet and peaceable lives, etc.

But what if the government under which we live is cruel and exacting, and in its laws prohibits the carrying out the principles named above? The only gospel answer must be, obey God and leave the consequences with him. But under these extreme circumstances are we not justified in taking up arms to defend ourselves? Listen: "If they persecute you in one city, *flee into another.*" But it is cowardly to run! Well, let it be so; if the Master says run, our only safe course is to obey. Jesus does not say, if they persecute you *kill them.* No, no. Again—"Pray for them that despitefully use you and persecute you." This does not sound much like fighting, does it? Again, Rom. 12: 14—"Bless (not kill) them which persecute you; *bless*, and CURSE NOT." When we assist in waging war on our fellow men, we certainly curse them, for war is one of the greatest curses that ever visited this earth. Again, read verse 17th,—"*Recompense to no man evil for evil.*" Suppose rebellion *is* an evil. We admit that it is; yea, more, we believe that the treason of Jeff. Davis and his associates is in open violation of every principle of right. But are we therefore to disobey God, and pay him back evil for evil? God says to us, "Recompense to no man (not even traitors) evil for evil." Verse 18th,—"*As much as lieth in you*, live peaceably with all men." I ask, does not the choice lie with you always whether to take up arms or refrain? Certainly. Then it lies with you to refrain from fighting if you choose thus to do. "If it be possible, as much as lieth in you, live peaceably with all men." It may not be possible for you to prevent others from manifesting a disposition to fight, even towards yourself; but, so far as yourself is concerned, you can do just as you please, and God commands you to be at peace with all men. To this end pray, as exhorted above. Verse 19,—"Beloved, *avenge not yourselves.*" Why? Because it is written, "Vengeance is mine; I will repay, saith the Lord." Here we have an utter prohibition of all acts of resistance, in language so plain that none need misunderstand. It is best for us to bow in humble submission to the plain injunctions of the new covenant of God, though it be contrary to our feelings and inclinations. I must say that I have been greatly surprised that people who have been so thoroughly enlightened as we in the doctrines of the New Testament, should suppose that christians could be justified in using carnal weapons. "Our weapons," says Paul, "*are not carnal.*" But he closes his instructions in Rom. 12, in the following language: "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink. . . . Be not overcome of evil, but overcome evil with good."

Is it to be supposed that, after Paul has laid down principles, rules, regulations, and laws by which gospel believers are to be governed at all times, and under every class of circumstances, that he will at the very next breath advocate a system of policy exactly the opposite? Can we suppose that, in that part of his teaching contained in the 12th chapter, he will inculcate the doctrine of peace, and entire practical non-resistance, and then in the 13th chapter turn a complete somersault, and advocate war and bloodshed? I trow not. The Son of God, in the most positive language, as also by every act of his life, enforces the doctrine of peace. See Matt. 5: 34, where, in contrasting the old and new dispensations, he says: "Ye have heard it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you that ye resist not evil." And then, to make the matter unmistakably plain, he adds, as a sort of explanatory comment, "But whosoever shall smite thee on thy right cheek, turn to him the other also." Go, now, to Gethsemane's garden, to Pilate's judgment hall, and the cross of Calvary, and see how in silent, perfect submission he lived—just as he taught. Then read, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise *with the same mind.*—1 Pet. 4: 1. If we do this, we shall have the "mind of Christ," (1 Cor. 2: 16,) and like as the mind of Christ dictated him, so shall we be dictated by an intuitive principle in all the ways of peace. Again read—"For *even hereunto were ye called:* because Christ also suffered for us, leaving us an example, that ye should follow his steps." . . . "*Who, when he was reviled*, REVILED NOT AGAIN; *when he suffered*, HE THREATENED NOT; but committed himself (margin—his cause) to him who judgeth righteously." We are here taught that Christ is our great example, and we are required to follow his steps. If we do follow his steps, we shall always walk in the path of peace.

Every thing in the gospel is on the principle of cause and effect. The doctrine is there clearly maintained that every act of our lives which involves a moral principle, is the legitimate result of a certain condition of mind. On the truthfulness of this proposition depends the doctrine of all experimental religion. Let us try the war question on this principle. This we shall do in a very brief manner. Read James 4: 1. "From whence come wars and fightings?" This question covers the whole ground. In the phrase "wars and fightings" is comprehended every conflict of man with his fellow man, from the vast battle field where millions are arrayed in deadly strife, and thrones and crowns are lost and won, down to the midnight broil where drunken frenzy buries the dagger deep in the heart of his rum-crazed companion. Whatever, therefore, the answer given to this question may be, the source from which every scene of strife has emanated, that has cursed the world during all its years of blood and carnage, is infallibly fixed. Hear the answer given by inspiration:—"Come they not from your own lusts, that war in your members?" Thus inspiration has unalterably fixed the conclusion, that all wars and fightings are the legitimate promptings of a lustful, carnal mind. The same idea is distinctly stated in Gal. 5: 20, where hatred, variance, wrath and strife are placed by Paul among the works of the flesh. Shall we be justified in following the conceivings of our lusts? Hearken: "Then when lust hath conceived, it bringeth sin; and sin, when it is finished, bringeth forth DEATH."—James 1: 15. Again, "If we live after the flesh, we SHALL DIE."—Rom. 8: 13. Jesus tells us plainly that every tree will bear its own natural fruit. The moral character of every man is known by the spontaneous gushings of his heart, manifested in words and deeds. "The fruit of righteousness," says James, "*is sown in peace* of them that make peace."—James 3: 18. Paul says, Gal. 5: 22, that the fruit of the Spirit is *love*, joy, *peace*, *long-suffering*, *gentleness*, etc. In 1 Cor. 14: 4, we are told that *charity* suffereth long and is KIND. The principles here laid down as the fruits of righteousness, charity and the Spirit of God, are opposed to war, and consequently the heart that is wholly under the influence of the Spirit of God, and a principle of divine love and righteousness, *cannot fight*. We appeal to every christian heart, whether in the hour when the blood of Jesus Christ first was made efficacious to the cleansing you from all sin, you could have engaged in slaughtering your fellow men? We venture the assertion that every regenerate soul was, when first converted, possessed of an intuitive principle that loathed all war and strife. To no point in our history, as christians, can we more appropriately refer to learn what were the intuitive beatings of a regenerate heart, than to that hour when, stainless and pure, it came forth from the fountain opened for all uncleanness, and begun the life of God. At that point we were "made partakers of the divine nature." Then we were possessed of "the mind of Christ"—were "filled with the Spirit." Then that covenant was written on our hearts, which is "peace on earth and good will towards men."

Dear brethren, fall not out by the way. "*As you have received Christ Jesus, so walk ye in him.*" Then shall "the peace of God rule in your hearts." Then you will bear "the fruits of the Spirit"; and when the Prince of Zion shall establish his reign of perpetual peace, in righteousness and equity forevermore, you may walk in the light of the city of God, and "delight yourselves in the abundance of peace," so long as eternal ages roll. The last storm is gathering. O, then, dear brethren, "be diligent, that you may be found of Him *in peace*, without spot and blameless." While the nations are mustering to the last conflict, may God keep us in "the peace of the gospel," and bring us safe to the promised rest of his people. Amen.

Selections.

Secret Prayer.

There is no christian duty more important than secret prayer. And yet there is, perhaps, none more neglected. Every christian who would "grow in grace" must pray to God; and he must pray in secret. A person may gather his family around the family altar, morning and evening, and lead them in prayer. He may go to the social prayer meeting, and there take his part in leading the prayers of that meeting. He may go to the sanctuary, and even enter the sacred desk, and there conduct the prayers of the great congregation. He may do all this, and yet seldom be found alone, wrestling with God in secret prayer. We suppose there is no better test, by which a person may determine his standing with God. If one truly delights in being alone, and holding communion with his God, it is, we think, good evidence that he has some claim to the privileges of the children of God. On the other hand, if he has no delight in this part of devotional service, he has reason to doubt the genuineness of his piety.

The excitement of the services in the house of God may stimulate him. He may, with great apparent earnestness, take part in the duty of prayer, under such stimulus. At the family altar, also, there may be much to cause him to seem even to delight in prayer. But put him in a different position. Take away from him all those surroundings, and place him alone with his God, where there is nothing around him to excite, except the thought that God is there, and how does he relish religion? Does he delight, under such circumstances, to hold communion with God? The question is not, does he pray, or say prayers, in secret, but does he delight in such intercourse with God?

God certainly teaches the duty of secret prayer both by precept and example. "Enter thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." And Jesus retired alone to pray. Now we do not suppose it is an absolute necessity, that every one should have some secret room into which he could retire, in order that he may engage in secret prayer. This is often impossible. A person may engage in this duty, even when employed in the busy scenes of life. He may lift up the silent secret prayer to God. * * *

But while secret prayer may be acceptably offered to God, under such circumstances, still we think that under ordinary circumstances, each one should aim to be alone, and spend a portion of each day in prayer. And especially where parents are raising a family of children, does this seem important. And we think that while prayer is to be in secret, still they should not aim to keep the fact that they engage in it, a secret from their children. On the contrary, these devotions should be so managed, that the children may know that their parents spend a portion of each day in secret prayer. This is important for the benefit of their children. Example has a much greater influence upon their minds than precept. A little incident, which will illustrate our meaning, just occurs to mind. A little boy, of about four years, was once, in our hearing, repeating his evening prayer to his father. After finishing his prayer, he innocently looked up at his father, and said: "Pa, do you say your prayers in bed?" The little fellow had never noticed his father saying his prayers, and he supposed he must do it in bed.—*Christian Instructor.*

The Guillotine.

Louis Blanc, in the recently issued eleventh volume of his History of the French Revolution, tells the following interesting story of the invention of the guillotine:

Under the old regime it had been one of the privileges of the noblesse, when condemned to death, to have their heads cut off instead of being hung, as was the case with the commonalty. From a desire to render the punishments of all classes equal and similar, as well as from an inclination to abridge the sufferings of the patient, arose the guillotine. The problem submitted on the 10th of October, 1789, to the constituent assembly, by Dr. Guillotine, one of its members, was a problem which he flattered himself he had resolved, and was, "how to inflict capital punishment in a uniform manner by means of a simple machine." The discussion of the subject was adjourned until the 1st of December, when it was first of all objected by Abbe Maury that the act of decapitation might have the effect of depraving the people by familiarizing them with the sight of blood; upon which Guillotine exclaimed: "With my machine, I could cut off your head in the twinkling of an eye, and without giving you the the least pain." A loud burst of laughter followed this remark—tragic laughter! when one reflects that the guillotine, that horrible machine, which, as yet, had neither shape nor name, was destined to destroy the greater number of those whom it caused to laugh! And what is not less tragic is, that the joke, spreading beyond the walls of the assembly, caused Dr. Guillotine's remark to become the source of innumerable pleasantries. The idea of taking off a man's head in the twinkling of an eye, out of pure philanthropy, was so irresistibly comic . . . Couplets were written on the doctor and his machine, which it was thought right to baptize with a feminine form of his own name, Guillotine; and the result was, that while the instrument owed its origin to a sentiment of humanity, it derived its name from a song!

In a novel of Dumas, M. Guillotine is made a luxurious amateur in the art of execution. M. Louis Blanc, setting aside the old romantic materials, shows that the popular notion of M. Guillotine perishing by the knife he was supposed to have brought into fashion arose from the circumstances of his having been imprisoned during the Reign of Terror, the fact being that he survived the Revolution, and died in his bed in 1814. He not only deprives M. Guillotine of his glory as a martyr to the new engine of death, but of the honor which appertains to an inventor. He did sketch a suggestion of such an instrument, but the first machine was actually fabricated by M. Louis, Secretary to the College of Surgeons; and the society in the midst of which arose this ghastly symbol was scarcely less light-hearted outside the prisons than inside of them.

Covetousness in the Church.

It is beyond question that the crying sin of Israel to-day is covetousness; stinginess, in the church, is the prevailing epidemic. We can hardly think of another evil so huge and monstrous as this, which exists in well nigh every congregation. It paralyzes faith, impairs charity, and nullifies hope. It is the real, hard, obstinate heresy with which God's ministry is obliged to contend. It hinders all evangelical efforts at home and abroad. It cripples the exertions of pastors in every attempt to do good. It renders the growth of personal piety impossible in its victim. A stingy church member will let his heart go after its covetousness, while listening to the most animating discourse, and his tight fist will choke his conscience, even while it is gasping for a breath of vital air. He may admire his minister, and feel an attachment for the church in which he is wont to worship; and yet the moment he is required to show his love for Christ by proper works of benevolence or charity, he straightway takes counsel of his stinginess, and is seized with a spasm of economy, which shuts up his heart as closely as a vault, from which the light of day is excluded.

Many professors are, perhaps, unconscious of their meanness in religious matters. If they were, no doubt they would repent, and do works meet for repentance. But until they can be shown, and made, by the grace of the Holy Spirit, to feel how great their sin in this regard truly is, there can be little hope of reformation. Let us, therefore, propose a few questions which professors may ponder, with a view of covetousness, and chargeable with inexcusable stinginess.

1. Do you believe that you and all you possess belong to Christ? Were you saved by the precious blood of redemption, only that you might the more indulge your own selfishness, or that you might no longer live for yourself, but for Him who died in your stead? A careful and honest answer to this inquiry will go far toward determining your duty with respect to religious efforts for the salvation of others.

2. Are your gifts for church purposes a single tithe of the amount of your expenditures for luxuries in your own home? If you have sufficient means to comply with the demands of fashion, or with the claims of an increasing business, can you give these as reasons for diminishing or withholding your contributions for religious purposes? It is an indisputable fact, that many professors expend so much upon dress, and furniture, and other luxuries, that they have little to bestow in charity. But are they blameless? Is this course consistent with the claims of an enlightened christian conscience?

3. Do you place yourself in debt in order to grow richer than you now are, and then plead that because you are in debt you have nothing to give? This is a subterfuge very commonly resorted to among farmers. They add farm to farm, and while the gains are all the while increasing, still they grow more and more reluctant to aid religious efforts. If there is a little debt on the church, they are unable to help in removing it; if the parsonage needs repairing, it must remain untouched until individual greed has done its perfect work; if missions want assistance, or charitable interests plead for aid, they must be sent empty away from him, who offers in excuse the existence of debt, which is, in fact, but a real advance toward increasing wealth. Every pastor knows very well how the subtle devil of covetousness entrenches himself in the human heart under the above named pretexts.

4. Have you made it a principle to live for others, as well as for yourself? If you have, then you will find little difficulty in so managing your affairs as to save a portion of your weekly gains for the service of God. If you have not, then beware lest you fall into the error and condemnation of Balaam, the son of Beor, who loved the wages of unrighteousness.—*Christian Intelligencer.*

Jewish Anecdote.

The following anecdote is translated from an interesting work published in Paris, written by G. Ben. Levi, for the use of the Israelitish youth of France:

David in the Wilderness—A Legend.—When King David was flying across the desert of Ziph, pursued by Saul, he grew impatient at the quantity of spiders' webs which he had to break, when he was pricked by a worm, and he cried out in a passion, "Great God! why hast thou created flies and spiders which are of no use, and only serve to hurt me?" "I will make you understand," cried a prophetic voice.

Some time afterwards he descended Mount Achild, and ventured by night into the camp of Saul, to deprive him, while asleep, of his arms and cap. After having succeeded in this project, he was about to retire, when his foot became entangled in the legs of the faithful Abner, who slept beside Saul. Great was the embarassment of David how he should disengage his foot from the hold of Abner, without awakening this valiant servant, and to find him surprised thus alone in the camp of the enemy.

David's anxiety was at its height, when a fly bit Abner on the leg, and the pain which the warrior felt made him make a movement, of which David availed himself to withdraw his foot. He fled quickly, thanking God for having made flies.

Saul, however, pursued him into the desert, and to escape him, David had slipped into a cavern, where God sent a spider, which wove its web across the entrance of the rock. Saul and Abner were quickly on the footsteps of the fugitive, and Abner having said, "he is doubtless concealed in the hollow of this rock, let us go and seek him there."

"It is useless," answered Saul, "do you not see that the entrance of the cavern is covered with a spider's web, and that no one could have entered without breaking that delicate tissue?"

"You are right," answered Abner, and they retired to continue their search in another part of the desert.

Then David cast himself upon the ground and cried, "Lord, pardon me for having doubted thy wisdom—henceforth my feeble understanding shall not cease to humble itself before the sublime harmonies of thy creation. Lord, the smallest of thy creatures is of use to man; the spiders and flies themselves have a part to perform in nature. Lord, what thou sayest is well, what thou doest is just."—*Selected by J. S. W.*

MANNERS.—Manners are the shadows of virtues—the momentary display of those qualities which our fellow creatures love and respect. If we strive to become, then, what we strive to appear, manners may often be rendered useful guides in the performance of our duties.

☞ There exists in human nature a disposition to murmur at the disappointments and calamities incident to it, rather than to acknowledge with gratitude the blessings by which they are more than counterbalanced.

☞ Envy, like cold poison, benumbs and stupefies, and thus, as if conscious of its own impotence, it folds its arms in despair, and sits cursing in a corner.

☞ Did universal Charity prevail, earth would be a heaven, hell a fable.

☞ One forgives everything to him who forgives himself nothing.

☞ Where a man's business is, there is the place for his religion to manifest itself.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Pilgrim, Arouse!

Awake! ye drowsy souls, awake!
Your life, your hope, your all's at stake;
Gird on your armor, watch and pray,
Be ready for that glorious day.

The last day perils thicken fast,
The day of grace will soon be past;
The enemy in wrath is here,
Knowing the day of God is near.

The world is arming for the fight,
With carnal weapons, sharp and bright;
The nations, angry, now appear,
The day of God's great wrath is near.

Arouse! ye soldiers of the cross,
Stand up for Jesus, scorn the loss
Of friends or reputation dear,—
The Lord's thy friend, O do not fear.

There's foes without and foes within,—
The world, the flesh, the fruits of sin;
But with the Saviour on our side,
We'll conquer foes and storms outride.

Then fight for Jesus with thy might,
Put all these enemies to flight;
The victory's thine, the crown is sure
For all that to the end endure.

Then when the last great struggle's o'er,
And we have reached that blissful shore,
With shouts of vict'ry through our King,
We'll make the heavenly arches ring.

Springfield, Mass. G. L. RICE.

For the Crisis.

"To the Churches" awaiting the Reign of "the Prince of the Kings of the Earth."

BY E. S. WILLARD.

"All the way in which the Lord our God hath led us."

The following communication is written, not that "we should appear approved," but that God's name may be honored, and his dear children assisted to take and keep the right position in this, "the last time," "though we be as reprobates."

In our experience here, it has been demonstrated to us that sectarianism, as personified in the various denominations in Christendom, with Spiritualism to bring up the rear, (but soon to take the van,) is set in deadly array against a coming Christ and his chosen instruments, "to gather out a people for His name,"—yea, as deadly as was that of the Jews at the first advent. They would sooner distrust their own senses, (as in the case of the blind man healed,) than to believe that Jesus of Nazareth, God's *then* chosen instrument of blessing to them, had been favored of God to do a miracle. So also in the case of the lame man healed by the apostles—God's then appointed agents to the world. Though "they could say nothing against it," yet, because it came not through *them*, they would not believe, but "cast him out," thus branding the whole as spurious, notwithstanding five thousand were converted on the occasion. Even so has it been here, as it may appear from the following Reminiscence, at the close of the years 1860 and '61.

"What shall we render to our God for all his benefits to us" during *this* past year! "Surely goodness and mercy hath followed us," and we have the hope that "we shall dwell in the house of the Lord forever." Blessed be the name of the Lord forever, who, in this year, 1860, directed our steps from our western home, where we resided nineteen years, to again make a home in our native East. We arrived May 23d. Found the place new, but fast settling, and prosperous. Our language on coming was, "Lord, what wilt thou have us do?" During the first few months our way spiritually seemed shut up to every thing but "strong crying and tears," and the unflinching worship of God in our family, and on Lord's days gathering in a circle to read the holy Scriptures in the morning, and in the afternoon to "brake bread." We scattered the good seed in the form of tracts, as we had opportunity. By and by the way was opened for us to [illegible] Baptists. As we found our [illegible] with much feeling how solicitous he had been, ever since hearing of our arrival, to know *what we were*—fearing we were Spiritualists. We now thanked God "and took courage."

We soon found that *mysticism* was the bane of the place,—that all hearts quailed before it. They had even made their boasts that Hammonton should be to them what Salt Lake is to the Mormons. As ancient Israel quailed before the giant of Gath, so did modern Israel here quail before this modern Goliath, in his defiance of everything that came in his way. Thus we found things—"all hands hung down, and all knees feeble"; but we "encouraged ourselves in the Lord our God." We contemplated no direct attack upon him, but thought to "fetch a compass behind" him, and then *wait* until we "heard the sound of a going in the tops of the mulberry trees." He had the ground in a Sunday School, and was making sad havoc in the one long established by the Methodists. It was understood that he only used the Bible as a bow to public opinion—that another book was his *choice*, and would soon be used. We, seeing this, fetched our compass by throwing open our doors, and inviting *all* who wished to come in, and join with us in the study of God's word. We commenced with Genesis, and studied the Bible by subjects. The "Creation," the "Fall," the "Penalties," the merciful intimation of a Saviour, the "Call of Abraham," the "Gospel" or "good news of the kingdom" preached to him in the promise of the land of Canaan, the nucleus of the future kingdom of God, soon to be established upon the earth under his seed—the future "Son of David," as so beautifully set forth by Daniel and all the prophets, and the "Revelator." Here we dwelt long and largely, for this is the "field" wherein is hid the treasure "which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth" it. By and by, some began to *discover* this treasure, and gave signs of a desire to purchase it. We encouraged them by telling them how *we* obtained it, and of what inestimable value it had been to us, from youth to gray hairs. They besought us with tears to intercede for them, which we did with a "hearty good will."

We now began to "hear the sound of a going," to "bestir ourselves" by sending for help, and preparing for the combat. Like Gideon, we had hidden ourselves, and went to threshing wheat; and with him we felt poor, and the least in our Father's house; yet He seemed to say to us, "Go in this thy might, and I will be with thee." We went, and we cried, not, "the sword of the Lord and of Gideon,'" but the sword of the Lord, his "Holy Word," which is more "quick and powerful" than any sword of Gideon, yea, "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart." All fell before it. Shouting and weeping were mingled. Those who had made up their minds before to obtain the "pearl of great price," at the loss of all things, now arose and testified to it with gushing tears; while a number of others, who would have been at a ball that night had it not been for this meeting, sobbed aloud and entreated prayers; while others still, who had been searching the "field" with us, besought our aid in obtaining its "treasure." It was on this occasion that we received a favorable response to our call for help, which we hailed with joy.

The "sound of the gong" still urged us on to another combat. Here we met "the men of Israel," and some of them said, "Why hast thou served us thus, that thou calledst us not when thou wentest out to fight?" We congratulated them upon their readiness to come up "to the help of the Lord against the mighty," and that the bitter curse of Meroz could not fall upon them, etc. Thus they were appeased. We further told them, on this occasion, that we were expecting a reinforcement. This we did with great trembling, fearing their displeasure. They made no response, and there we left it with the great "Captain of our salvation." We found, on this occasion, they had taken the whole into their own hands, and had appointed a general rendezvous a mile distant, in the form of a union prayer-meeting, and invited all to come. We, with our little company, who, even in this meeting, voluntarily distinguished themselves by all joining in concert in the Lord's prayer, (thus shewing their respect for the pearl they had found, by making it their first petition,) not knowing what else to do, followed on, and met with them. Here were [illegible] leanings in the fiery ordeal through which we were called to pass. For a time we seemed lost in the numbers that were about us, but our little train was the life of the meeting. Their new-born hopes and aspirations, so freely expressed in every meeting, were "like apples of gold in pictures of silver."

Thus things passed on for ten successive nights, and then our already advertised reenforcement came, in the person of an experienced under-officer, whose locks had whitened in the service. We modestly submitted it to them, asking if they would accept his services. By vote, the answer came to us, 16 to 17, No! We reported accordingly; but our brother had gone through too many wars to be daunted at this rebuff. "O!" said he, "I will lay aside my officials, and go in as one of you, and take part with the rest." To this they could not object. When *his* three minutes came they *told*, every one. "The weapons of our warfare" were used with such skill, that all could but see that he was "a workman that needeth not to be ashamed, rightly dividing the word of truth." The house was crowded night after night, expecting to hear him preach, but in vain. At last a lady, who made no profession, went to the "rulers of the synagogue," and asked if he might not preach, saying *all* were desirous to hear him. After much going to and fro, and whispering, they gave out that the motion of the three minutes should be rescinded, so far as *he* was concerned, and that he should be allowed thirty, and be invited to take the stand. We felt now, for the first time, like taking a long breath since coming among them. "The sword of the spirit"—the word of God—was now wielded with power, saints were comforted and sinners warned.

The next evening he took the same privilege, (no man forbidding him,) and for the time prejudice seemed to melt away as snow before the fire. Two or three rose at once, as he closed, to let their brimming vessels run over, and truly delectable were some of these streams. One of the rulers of the synagogue knelt by his side, and thanked God that, "Apostle-like, he had come among us to help us in this our time of need," and closed up with the Lord's prayer—the first time that it had been offered in all these meetings, except by the speaker and our little train. O bless God! we were in the third heaven, but soon to be cast down to hades, if that be dark!

The next night, the 14th, and last of this union, was a perfect antipode to the foregoing—as if every light had been stricken out, and every voice hushed; and a crowded house, left to sit two long hours in "durance vile," was this, our closing night. One of the rulers (who was absent the two previous nights) took the chair, and announced that *this* evening must be spent *wholly* in prayer, to make up for what we had lost the two past evenings! The whole assembly was amazed, and looked one on the other to divine the cause. Not a word of Scripture was read—only "languishing hosannahs" and forced prayers drove the *wheelless* chariot. Near its close a few "sparks" were emitted, in one or two formally rising for prayers; thus, it may be, they recovered what they had lost.

As they thus "opposed themselves," we announced at the close that we would be obliged to accept the kind offer of one of the *aliens* of his Hall, and meet there at ten in the morning, (Lord's day) and invited all to attend who wished to hear *preaching*. They went on and gave out their prayer meetings as usual, for the entire day and evening, there being no preacher in the place. We met, and had a full house. Subject, "What is truth?" God's holy word was held up as the *embodiment of truth*. The hideous mask that had so long covered it here was torn off, and its beautiful face shone out upon the gazing audience, until with one voice they seemed ready to cry out, "Long live the Word of God!" Men unaccustomed to weep, now seemed to feel it a luxury, and *we* felt glad to be counted worthy to be believers and honorers of such a book. At the close a Mystic arose and eulogized the speaker, but utterly opposed his *literality*.

Again in the evening we were regaled. Subject, "Why do we believe?" The answer was, because the blessed God, in his loving condescension, *challenges our every sense* to faith. This was impressively illustrated by Scripture examples. On this occasion his fidelity and valor were challenged to testify against the crying sin of this place—Mysticism. He did it with such care and consummate skill that every arrow stuck, yet without apparently aiming once in that direction; at the close, however, [illegible] sorted to. We began now to see where "the sound of a going" had led us—even to *face* the enemy upon his own ground—yea, *in his own temple!* The spirit of the giant was chafed, and he was arming for the combat. We looked to our "Great Captain," and met *boldly* in His name. *His great plan of siege for the recovery of a revolted world from the "powers of darkness"* was spread before us in a masterly manner, as it had been made "plain upon tables," and the "hour of its accomplishment come!" Oh! glory. The champion of Mysticism was on hand, with his "tongue whet like a sword," and his bow bent to shoot his "arrows, even bitter words." His "suit" was also about him, and *marked* was their impatience; yet our "Captain" commanded peace, and *peace there was;* not only until our brother was through, but until *we* could arise and testify before them all that these meetings in this place, at this time, were the result of the *honor* which *God had shown* to the exaltation and study of his literal word—the holy Bible! We then invited all to join us in this who would. Privilege was then given for any to arise who wished to honor Christ in baptism, when two of our little company had the boldness, in these trying circumstances, to arise, bless God! Several times was our adversary *commanded* to his seat before the meeting could be closed, after which the winds were let loose. For the space of three hours they staid, contradicting and blaspheming—saying, among other things too dark for these pages, that "it was a good thing Jesus Christ learned the carpenter's trade while on earth; he can have the New Jerusalem all built by the time he comes back;" "Jesus Christ will be our next president." O how it grieves us to write such things! May He soon be avenged. Thus closed the labors of our brother, having been with us six days and nights, and only having had the privilege of preaching three times!

(Concluded next week.)

For the Crisis.

Compensation—Justice.

The "hard times" are upon us; in a greater or lesser degree we all feel it. We have only to witness the general suspension of business in our manufactories, and the wanderings of the unemployed in our large cities, and the observance of the little home in the town, to be well satisfied of the fact. Now it is that a general question *must* arise in the minds of those who have, for a long period of years, been in possession of full employment, and during which time they have not been subjected to any *material* loss, i. e., no calamity beyond the incidental events of life have overtaken them—they can reflect, and say that they have been well remunerated for the time and labor they have expended; perfect satisfaction was ever afforded them from their employers, and altogether the years passed pleasingly; but by these persons there has been too little regard paid to the future; they seem as though the present was all they cared for, and every dollar they earned they thought it their privilege to spend.

Improvidence is a ruling feature of our times, to say nothing of extravagance; and to hear persons use that scripture "Sufficient unto the day is the evil thereof," and to see the manner in which they appropriate it to their own lusts, you could but be thoroughly satisfied that they are honest in the appropriation. Now I have little to say to those of *the world* who use this scripture, for it is evident they live unto themselves, in that they sow to the flesh, for which sowing they will have the pleasurable satisfaction of reaping corruption; but I have a word or two with those who professedly call upon the name of the Lord, and style themselves Christians.

Compensation is a recompense, and all who labor are justly entitled thereto. No man labors with other thoughts than that, when the labor is performed, the payment will follow; this is correct; and, seeing I have earned *so much*, the question should arise, *how* shall I spend it so as to do so providently? Now this, I fear, is a question that too little intrudes itself upon the reflection of those who are only stewards of another's wealth. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." All we have and enjoy comes from God. "Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning"; therefore, "as the stewards of the manifold grace of God," Christians should be very careful how they spend that which is simply given for good use.

I have heard the inquiry made, "Why are we here, and what good is there in our being here?" [illegible] there is a day in the future that shall declare even this. That day, it hasteth greatly!

Christians, I ask your attention. Can you reflect on the good times you have enjoyed, of uninterrupted success in your pursuits after the bread that perishes, of the long continued health of yourselves and family, of the pleasure you have enjoyed in thinking and talking on the name of the Lord, with all other mercies, too many and too great to mention,—can you reflect on these things and say you have *used* them—not abused them? There are none among us who can say I am wholly clean and free from censure! The very nature we possess is so treacherous that, when we would do good, evil is present with us; it therefore is incumbent upon us to bring into subjection this law of the flesh, and make it subservient to the law of God. To provide things honestly in the sight of all men is as great a duty as "thou shalt not steal," and He who blesses us with ALL and *more* than we need, will compensate us with eternal life and glory if we *use* the mercies dispensed so liberally.

All that God does by way of compensation is done in justice. He proposes to reward those who seek for glory, honor and immortality, with eternal life; he proposes to call us his children if we will be adopted into his family; he proposes as a compensation that, if we suffer for Christ, we shall also reign with him; he proposes if we do his will we shall inherit the promises. Behind all these, and many more proposals beside, there is such an evident exhibition of justice that I am quite in love with all God proposes, for I am well assured that the proposer *will* be the disposer. Justice is that essential perfection in God whereby he is infinitely righteous and just in his nature and works; the character he bears is so opposed to that which man manifests, that the contrast is the more apparent. In justice to God's own character he *must* perform all he proposes to. Contrasted with justice as viewed by man, (judging from what we see and experience,) how truly great the contrast! To-day man engages to perform some duty or obligation, and to-morrow fails, either wantonly or of necessity; man is mortal and cannot be depended upon. To do justly is what God requires of us. We can do it if we will, for he has never required that from man he cannot perform. Therefore let us be slow to promise, lest, failing to perform, we are found exactors and unrighteous. That man who intends to do justly, must promise little and perform that little. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute *judgment* and *justice* in the earth." G. W. Y.

New York.

For the Crisis.

Will the wicked Dead live again?

In our last, we referred to Psa. 9: 17 and Dan. 12: 2, in proof that the wicked dead will live again; not, however, to live eternally, but to die a second death.

We will now proceed to notice a few passages in the New Testament to prove the wicked will live again. The first passage to claim attention is John 5: 28, 29. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Now, what is said in this passage in regard to the *resurrection* of the *good*, is said also of the *resurrection* of the *bad;* the original being the same in both cases, viz., "*eis anastasin*" of life, and "*eis anastasin*" of damnation, or judgment. If, therefore, the good or righteous come forth "unto the resurrection of life," the same is declared of the bad, or wicked; for it is said they will come forth "unto the resurrection of damnation." Both classes *live again;* but what is the difference in the life they live? Why, the righteous come forth unto *eternal life*, and the wicked to *die again*, or to be turned back again into sheol or hades, as in Psa. 9: 17, as shown in our last. In order to make this plain, we will first notice the fact that there are several different words in the Greek, which are rendered "life," "shall live," "quickeneth," and "live again," etc. Two of these words deserve particular attention. 1. The word rendered *life* is from *zoee*. The meaning, according to Greenfield, is—"life, i. e., animated existence, state of being alive, eternal life, immortality." 2. The word rendered "*live again*" is from *anazao*, and is defined by Greenfield to mean—"to live again, recover life," etc., and occurs five times in the New Testament. Examples: Luke 15: 24, 32, Rom. 14: 9, and Rev. 20: [illegible] "the rest of the dead *lived* (anazao) not *again* until the thousand years were finished." This is a strong point, for the same word rendered *lived* (not) *again*, here in Rev. 20: 5, is found in Rom. 14: 9, where it is said of our Saviour: "Christ both died, and rose and *revived*," etc. Now, if Christ died and *revived*, or lived again, then will the wicked be *revived*, or live again! But what is the difference? Plainly this: Christ declares, "I am he that liveth, and was dead; and behold I am *alive forevermore!* (Rev. 1: 18); but of the wicked he says, they live again, (anazao) yet they will die a second death—they will not be "alive forevermore!" Therefore, as in John 5: 29, the righteous will come forth unto the *resurrection of life*—life eternal—(zoee), but the wicked will come forth unto the *resurrection of damnation*, or live again (anazao) to die a second death!

T. M. PREBLE.

Concord, N. H., Sept. 3d, '61.

Your Mission.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet—
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
When they launch their boats away.

If you are too weak to journey
Up the mountains steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measures
As they slowly pass along;
Though they might forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready at command;
If you cannot, toward the needy,
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Saviour's feet.

If you cannot, in the conflict,
Prove yourself a soldier true;
If, where the fire and smoke are thickest,
There's no work for you to do;
When the battle-field is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

For the Crisis.

Truth Evolved.

The proclamation of the Messiah, which has been sounding through the world for years, has caused such an investigation of the Scriptures as was seldom, if ever, known in the history of the world. A light burst upon the human mind from the word of God, which has been received independent of former creeds and views, and all must acknowledge that many most important truths have been evolved, which have for years been buried beneath the rubbish of doctrine and traditions of men, to which, in many instances, Popery itself gave birth. Among the truths brought to the surface may be mentioned, as of vital importance, the sleep of the dead until the resurrection, and the utter destruction of the wicked in the great and notable day of the Lord. These truths, unpopular and heretical as they may be in the estimation of the nominal church and the world, are nevertheless plainly taught in the word of God' so plainly that we are astonished that error, subtle as she is, has ever been able to obscure them. We are surely living at an important epoch—a time when truth should speak, and its influence be made to bear upon the hearts and consciences of men.

When we are convinced of truth ourselves, we should be fearless and decided in its proclamation. Here we are in the closing scenes of earth's eventful story, and the direful effects of Adam's fall Can the true watchman hold his peace? Never. With the old theory (or present belief of the church) that the soul at death goes to its reward, does it not do away with the need of a resurrection? How can men anxiously desire and long for it with such views? They should rather desire death, for that leads to the mansions of bliss, and in that they receive the consummation of their hope. But how contrary is this to the preaching of Christ and his apostles, and, in fact to the whole Bible. The Savior taught that well doing should be recompensed at the resurrection of the just. The apostles placed their hope in the resurrection from the dead. And so do we. All [illegible]

For the Crisis.

To the Discontented.

As few or none have their outward circumstances always to their minds, so they are more or less tempted to murmur, and many are actually guilty of sin. It is therefore a subject of some importance to know the remedy. Resignation to the will of God is the only radical cure; but yet there are proper means to be used, to effect an end so desirable. Be resolved then, through grace, to attend to the following advice.

Consider, whatever be your outward circumstances, they are far better than you deserve. You have rather deserved to be cut off from the enjoyment and hope of all mercy; and yet how many mercies surround you! No cup of affliction is so bitter, but has some mixture of mercy. Can you not see many who are more afflicted than yourselves? You may be denied of some of the smaller favors which God bestows upon others; yet he grants the gospel and its blessings, which are far greater. He thereby puts it in your power to have a well-founded hope that this life shall be your only state of suffering, and that the next will be a state of perfect enjoyment.

God administers to all with wise and benevolent hand; consequently, you have every possible reason to rest satisfied with his administration. Other circumstances might expose you to peculiar and almost resistless temptations; but all these are escaped by being placed as you are. Were you in any other circumstance, without a suitable frame of mind, it would not lessen your misery or increase your happiness. But with a right temper, you may be happy where you are, as far as happiness can consist with a state of trial.

Fervent prayer should be used under trials and on all occasions. It will be found eminently useful in every kind of trial, God has appointed it as a means of grace. The use of all other means of grace will prove ineffectual, if this be neglected. God has declared he will be sought unto, to do all these things. The more you are tempted not to pray so much, the more go to God in prayer. If tempted you cannot pray, be resolved to try, and ask that you may pray aright; if tempted it will be presumption to pray, tell Satan it is better to rely on the mercy of God in prayer, according to his command, than to rely simply on his justice. Whatever may be your temptations, do not neglect to pray. Check the first approach of evil by prayer. By so doing you will prevent evil from getting a place in the heart, as it would do if the duty were neglected. Much is often lost by allowing the mind to become so distressed with temptations, before going to God in prayer, that it is thereby unfitted for the duty, and it makes the victory much more difficult to be obtained. Therefore give the enemy no advantage, but pray without ceasing. He cannot withstand the prayer of faith. C. D.

Bangor, Me.

For the Crisis.

Down East.

I've been "away down East." I have been disappointed in the people there—as much so as some New Englanders have been with the Canadian people. I went to the Conference, expecting to see a dozen or so,—about five or six preachers; but there! the preachers made quite a congregation of themselves. They can preach too. They can give you the reasons of their hope just as quick as your Southern folks can.

The cause is in a good state there. It is a time now when people can hear. I thought the war had stopped all religious interest. It has not. The world is still the world, but the truth is rising. The church is rising. Those who are not in the *war* spirit, are getting filled with the Spirit of God.

Brethren, don't forget the churches in Maine. They have engaged a missionary there, an efficient one, I think—Bro. O. R. Fassett. I hope the friends in Mass. who are in the habit of spending the Lord's money foolishly, will send them some tracts. You can do them good, no mistake, these silent messengers are blessed of God to the good of souls. Let them be scattered far and near. Let them be paid for by some rich one in Israel, and then scattered *free* among the poor. MAINE.

☞ One of our greatest statesmen, when asked what was his wish, said, "I have no wish but peace, peace." I appeal to all who are absorbed in business—to all who are mixed up with various social, political and national relationships, [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Pilgrim, Arouse!

Awake! ye drowsy souls, awake!
Your life, your hope, your all's at stake;
Gird on your armor, watch and pray,
Be ready for that glorious day.

The last day perils thicken fast,
The day of grace will soon be past;
The enemy in wrath is here,
Knowing the day of God is near.

The world is arming for the fight,
With carnal weapons, sharp and bright;
The nations, angry, now appear,
The day of God's great wrath is near.

Arouse! ye soldiers of the cross,
Stand up for Jesus, scorn the loss
Of friends or reputation dear,—
The Lord's thy friend, O do not fear.

There's foes without and foes within,—
The world, the flesh, the fruits of sin;
But with the Saviour on our side,
We'll conquer foes and storms outride.

Then fight for Jesus with thy might,
Put all these enemies to flight;
The victory's thine, the crown is sure
For all that to the end endure.

Then when the last great struggle's o'er,
And we have reached that blissful shore,
With shouts of vict'ry through our King,
We'll make the heavenly arches ring.

Springfield, Mass. G. L. RICE.

For the Crisis.

"To the Churches" awaiting the Reign of "the Prince of the Kings of the Earth."

BY E. S. WILLARD.

"All the way in which the Lord our God hath led us."

The following communication is written, not that "we should appear approved," but that God's name may be honored, and his dear children assisted to take and keep the right position in this, "the last time," "though we be as reprobates."

In our experience here, it has been demonstrated to us that sectarianism, as personified in the various denominations in Christendom, with Spiritualism to bring up the rear, (but soon to take the van,) is set in deadly array against a coming Christ and his chosen instruments, "to gather out a people for His name,"—yea, as deadly as was that of the Jews at the first advent. They would sooner distrust their own senses, (as in the case of the blind man healed,) than to believe that Jesus of Nazareth, God's *then* chosen instrument of blessing to them, had been favored of God to do a miracle. So also in the case of the lame man healed by the apostles—God's then appointed agents to the world. Though "they could say nothing against it," yet, because it came not through *them*, they would not believe, but "cast him out," thus branding the whole as spurious, notwithstanding five thousand were converted on the occasion. Even so has it been here, as it may appear from the following Reminiscence, at the close of the years 1860 and '61.

"What shall we render to our God for all his benefits to us" during *this* past year! "Surely goodness and mercy hath followed us," and we have the hope that "we shall dwell in the house of the Lord forever." Blessed be the name of the Lord forever, who, in this year, 1860, directed our steps from our western home, where we resided nineteen years, to again make a home in our native East. We arrived May 23d. Found the place new, but fast settling, and prosperous. Our language on coming was, "Lord, what wilt thou have us do?" During the first few months our way spiritually seemed shut up to every thing but "strong crying and tears," and the unflinching worship of God in our family, and on Lord's days gathering in a circle to read the holy Scriptures in the morning, and in the afternoon to "brake bread." We scattered the good seed in the form of tracts, as we had opportunity. By and by the way was opened for us to meet in the prayer circle with a few calling themselves Baptists. As we found ourselves thus favored, the long pent-up waters gushed forth, and we were baptized afresh with a heavenly influence. They responded cordially, and their minister expressed with much feeling how solicitous he had been, ever since hearing of our arrival, to know *what we were*—fearing we were Spiritualists. We now thanked God "and took courage."

We soon found that *mysticism* was the bane of the place,—that all hearts quailed before it. They had even made their boasts that Hammonton should be to them what Salt Lake is to the Mormons. As ancient Israel quailed before the giant of Gath, so did modern Israel here quail before this modern Goliath, in his defiance of everything that came in his way. Thus we found things—"all hands hung down, and all knees feeble"; but we "encouraged ourselves in the Lord our God." We contemplated no direct attack upon him, but thought to "fetch a compass behind" him, and then *wait* until we "heard the sound of a going in the tops of the mulberry trees." He had the ground in a Sunday School, and was making sad havoc in the one long established by the Methodists. It was understood that he only used the Bible as a bow to public opinion—that another book was his *choice*, and would soon be used. We, seeing this, fetched our compass by throwing open our doors, and inviting *all* who wished to come in, and join with us in the study of God's word. We commenced with Genesis, and studied the Bible by subjects. The "Creation," the "Fall," the "Penalties," the merciful intimation of a Saviour, the "Call of Abraham," the "Gospel" or "good news of the kingdom" preached to him in the promise of the land of Canaan, the nucleus of the future kingdom of God, soon to be established upon the earth under his seed—the future "Son of David," as so beautifully set forth by Daniel and all the prophets, and the "Revelator." Here we dwelt long and largely, for this is the "field" wherein is hid the treasure "which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth" it. By and by, some began to *discover* this treasure, and gave signs of a desire to purchase it. We encouraged them by telling them how *we* obtained it, and of what inestimable value it had been to us, from youth to gray hairs. They besought us with tears to intercede for them, which we did with a "hearty good will."

We now began to "hear the sound of a going," to "bestir ourselves" by sending for help, and preparing for the combat. Like Gideon, we had hidden ourselves, and went to threshing wheat; and with him we felt poor, and the least in our Father's house; yet He seemed to say to us, "Go in this thy might, and I will be with thee." We went, and we cried, not, "the sword of the Lord and of Gideon,'" but the sword of the Lord, his "Holy Word," which is more "quick and powerful" than any sword of Gideon, yea, "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart." All fell before it. Shouting and weeping were mingled. Those who had made up their minds before to obtain the "pearl of great price," at the loss of all things, now arose and testified to it with gushing tears; while a number of others, who would have been at a ball that night had it not been for this meeting, sobbed aloud and entreated prayers; while others still, who had been searching the "field" with us, besought our aid in obtaining its "treasure." It was on this occasion that we received a favorable response to our call for help, which we hailed with joy.

The "sound of the gong" still urged us on to another combat. Here we met "the men of Israel," and some of them said, "Why hast thou served us thus, that thou calledst us not when thou wentest out to fight?" We congratulated them upon their readiness to come up "to the help of the Lord against the mighty," and that the bitter curse of Meroz could not fall upon them, etc. Thus they were appeased. We further told them, on this occasion, that we were expecting a reinforcement. This we did with great trembling, fearing their displeasure. They made no response, and there we left it with the great "Captain of our salvation." We found, on this occasion, they had taken the whole into their own hands, and had appointed a general rendezvous a mile distant, in the form of a union prayer-meeting, and invited all to come. We, with our little company, who, even in this meeting, voluntarily distinguished themselves by all joining in concert in the Lord's prayer, (thus shewing their respect for the pearl they had found, by making it their first petition,) not knowing what else to do, followed on, and met with them. Here were represented the principal names in modern Israel, with two or three classes of aliens. We now renewedly implored the aid of the divine Spirit, that we might still simply follow its lowly leanings in the fiery ordeal through which we were called to pass. For a time we seemed lost in the numbers that were about us, but our little train was the life of the meeting. Their new-born hopes and aspirations, so freely expressed in every meeting, were "like apples of gold in pictures of silver."

Thus things passed on for ten successive nights, and then our already advertised reenforcement came, in the person of an experienced under-officer, whose looks had whitened in the service. We modestly submitted it to them, asking if they would accept his services. By vote, the answer came to us, 16 to 17, No! We reported accordingly; but our brother had gone through too many wars to be daunted at this rebuff. "O!" said he, "I will lay aside my officials, and go in as one of you, and take part with the rest." To this they could not object. When *his* three minutes came they *told*, every one. "The weapons of our warfare" were used with such skill, that all could but see that he was "a workman that needeth not to be ashamed, rightly dividing the word of truth." The house was crowded night after night, expecting to hear him preach, but in vain. At last a lady, who made no profession, went to the "rulers of the synagogue," and asked if he might not preach, saying *all* were desirous to hear him. After much going to and fro, and whispering, they gave out that the motion of the three minutes should be rescinded, so far as *he* was concerned, and that he should be allowed thirty, and be invited to take the stand. We felt now, for the first time, like taking a long breath since coming among them. "The sword of the spirit"—the word of God—was now wielded with power, saints were comforted and sinners warned.

The next evening he took the same privilege, (no man forbidding him,) and for the time prejudice seemed to melt away as snow before the fire. Two or three rose at once, as he closed, to let their brimming vessels run over, and truly delectable were some of these streams. One of the rulers of the synagogue knelt by his side, and thanked God that, "Apostle-like, he had come among us to help us in this our time of need," and closed up with the Lord's prayer—the first time that it had been offered in all these meetings, except by the speaker and our little train. O bless God! we were in the third heaven, but soon to be cast down to hades, if that be dark!

The next night, the 14th, and last of this union, was a perfect antipode to the foregoing—as if every light had been stricken out, and every voice hushed; and a crowded house, left to sit two long hours in "durance vile," was this, our closing night. One of the rulers (who was absent the two previous nights) took the chair, and announced that *this* evening must be spent *wholly* in prayer, to make up for what we had lost the two past evenings! The whole assembly was amazed, and looked one on the other to divine the cause. Not a word of Scripture was read—only "languishing hosannahs" and forced prayers drove the *wheelless* chariot. Near its close a few "sparks" were emitted, in one or two formally rising for prayers; thus, it may be, they recovered what they had lost.

As they thus "opposed themselves," we announced at the close that we would be obliged to accept the kind offer of one of the *aliens* of his Hall, and meet there at ten in the morning, (Lord's day) and invited all to attend who wished to hear *preaching*. They went on and gave out their prayer meetings as usual, for the entire day and evening, there being no preacher in the place. We met, and had a full house. Subject, "What is truth?" God's holy word was held up as the *embodiment of truth*. The hideous mask that had so long covered it here was torn off, and its beautiful face shone out upon the gazing audience, until with one voice they seemed ready to cry out, "Long live the Word of God!" Men unaccustomed to weep, now seemed to feel it a luxury, and *we* felt glad to be counted worthy to be believers and honorers of such a book. At the close a Mystic arose and eulogized the speaker, but utterly opposed his *literality*.

Again in the evening we were regaled. Subject, "Why do we believe?" The answer was, because the blessed God, in his loving condescension, *challenges our every sense* to faith. This was impressively illustrated by Scripture examples. On this occasion his fidelity and valor were challenged to testify against the crying sin of this place—Mysticism. He did it with such care and consummate skill that every arrow stuck, yet without apparently aiming once in that direction; at the close, however, he was accosted in a very different tone from the morning. In return, he kindly attempted to reason from Scripture; but both were hurled to the dust and [illegible] them under foot, and the lowest [illegible] sorted to. We began now to see where "the sound of a going" had led us—even to *face* the enemy upon his own ground—yea, *in his own temple!* The spirit of the giant was chafed, and he was arming for the combat. We looked to our "Great Captain," and met *boldly* in His name. *His great plan of siege for the recovery of a revolted world from the "powers of darkness"* was spread before us in a masterly manner, as it had been made "plain upon tables," and the "hour of its accomplishment come!" Oh! glory. The champion of Mysticism was on hand, with his "tongue whet like a sword," and his bow bent to shoot his "arrows, even bitter words." His "suit" was also about him, and *marked* was their impatience; yet our "Captain" commanded peace, and *peace there was;* not only until our brother was through, but until *we* could arise and testify before them all that these meetings in this place, at this time, were the result of the *honor* which *God had shown* to the exaltation and study of his literal word—the holy Bible! We then invited all to join us in this who would. Privilege was then given for any to arise who wished to honor Christ in baptism, when two of our little company had the boldness, in these trying circumstances, to arise, bless God! Several times was our adversary *commanded* to his seat before the meeting could be closed, after which the winds were let loose. For the space of three hours they staid, contradicting and blaspheming—saying, among other things too dark for these pages, that "it was a good thing Jesus Christ learned the carpenter's trade while on earth; he can have the New Jerusalem all built by the time he comes back;" "Jesus Christ will be our next president." O how it grieves us to write such things! May He soon be avenged. Thus closed the labors of our brother, having been with us six days and nights, and only having had the privilege of preaching three times!

(Concluded next week.)

For the Crisis.

Compensation—Justice.

The "hard times" are upon us; in a greater or lesser degree we all feel it. We have only to witness the general suspension of business in our manufactories, and the wanderings of the unemployed in our large cities, and the observance of the little home in the town, to be well satisfied of the fact. Now it is that a general question *must* arise in the minds of those who have, for a long period of years, been in possession of full employment, and during which time they have not been subjected to any *material* loss, i. e., no calamity beyond the incidental events of life have overtaken them—they can reflect, and say that they have been well remunerated for the time and labor they have expended; perfect satisfaction was ever afforded them from their employers, and altogether the years passed pleasingly; but by these persons there has been too little regard paid to the future; they seem as though the present was all they cared for, and every dollar they earned they thought it their privilege to spend.

Improvidence is a ruling feature of our times, to say nothing of extravagance; and to hear persons use that scripture "Sufficient unto the day is the evil thereof," and to see the manner in which they appropriate it to their own lusts, you could but be thoroughly satisfied that they are honest in the appropriation. Now I have little to say to those of *the world* who use this scripture, for it is evident they live unto themselves, in that they sow to the flesh, for which sowing they will have the pleasurable satisfaction of reaping corruption; but I have a word or two with those who professedly call upon the name of the Lord, and style themselves Christians.

Compensation is a recompense, and all who labor are justly entitled thereto. No man labors with other thoughts than that, when the labor is performed, the payment will follow; this is correct; and, seeing I have earned *so much*, the question should arise, *how* shall I spend it so as to do so providently? Now this, I fear, is a question that too little intrudes itself upon the reflection of those who are only stewards of another's wealth. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." All we have and enjoy comes from God. "Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning"; therefore, "as the stewards of the manifold grace of God," Christians should be very careful how they spend that which is simply given for good use.

I have heard the inquiry made, "Why are we here, and what good is there in our being here?" The answer presents itself thus:—You are here as a probationer for a life beyond the grave,—not in the theological sense. The good you do will show the good you are here for, or vice versa; there is a day in the future that shall declare even this. That day, it hasteth greatly!

Christians, I ask your attention. Can you reflect on the good times you have enjoyed, of uninterrupted success in your pursuits after the bread that perishes, of the long continued health of yourselves and family, of the pleasure you have enjoyed in thinking and talking on the name of the Lord, with all other mercies, too many and too great to mention,—can you reflect on these things and say you have *used* them—not abused them? There are none among us who can say I am wholly clean and free from censure! The very nature we possess is so treacherous that, when we would do good, evil is present with us; it therefore is incumbent upon us to bring into subjection this law of the flesh, and make it subservient to the law of God. To provide things honestly in the sight of all men is as great a duty as "thou shalt not steal," and He who blesses us with ALL and *more* than we need, will compensate us with eternal life and glory if we *use* the mercies dispensed so liberally.

All that God does by way of compensation is done in justice. He proposes to reward those who seek for glory, honor and immortality, with eternal life; he proposes to call us his children if we will be adopted into his family; he proposes as a compensation that, if we suffer for Christ, we shall also reign with him; he proposes if we do his will we shall inherit the promises. Behind all these, and many more proposals beside, there is such an evident exhibition of justice that I am quite in love with all God proposes, for I am well assured that the proposer *will* be the disposer. Justice is that essential perfection in God whereby he is infinitely righteous and just in his nature and works; the charter he bears is so opposed to that which man manifests, that the contrast is the more apparent. In justice to God's own character he *must* perform all he proposes to. Contrasted with justice as viewed by man, (judging from what we see and experience,) how truly great the contrast! To-day man engages to perform some duty or obligation, and to-morrow fails, either wantonly or of necessity; man is mortal and cannot be depended upon. To do justly is what God requires of us. We can do it if we will, for he has never required that from man he cannot perform. Therefore let us be slow to promise, lest, failing to perform, we are found exactors and unrighteous. That man who intends to do justly, must promise little and perform that little. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute *judgment* and *justice* in the earth." G. W. Y.

New York.

For the Crisis.

Will the wicked Dead live again?

In our last, we referred to Psa. 9: 17 and Dan. 12: 2, in proof that the wicked dead will live again; not, however, to live eternally, but to die a second death.

We will now proceed to notice a few passages in the New Testament to prove the wicked will live again. The first passage to claim attention is John 5: 28, 29. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Now, what is said in this passage in regard to the *resurrection* of the *good*, is said also of the *resurrection* of the *bad;* the original being the same in both cases, viz., "*eis anastasin*" of life, and "*eis anastasin*" of damnation, or judgment. If, therefore, the good or righteous come forth "unto the resurrection of life," the same is declared of the bad, or wicked; for it is said they will come forth "unto the resurrection of damnation." Both classes *live again;* but what is the difference in the life they live? Why, the righteous come forth unto *eternal life*, and the wicked to *die again*, or to be turned back again into sheol or hades, as in Psa. 9: 17, as shown in our last. In order to make this plain, we will first notice the fact that there are several different words in the Greek, which are rendered "life," "shall live," "quickeneth," and "live again," etc. Two of these words deserve particular attention. 1. The word rendered *life* is from *zoe*. The meaning, according to Greenfield, is—"life, i. e., animated existence, state of being alive, eternal life, immortality." 2. The word rendered "*live again*" is from *anazao*, and is defined by Greenfield to mean—"to live again, recover life," etc., and occurs five times in the New Testament. Examples: Luke 15: 24, 32, Rom. 14: 9, and Rev. 20: 5. In the 4th verse of Rev. 20, it is said of the saints, they *lived* (zoe) and reigned, etc. In the 5th verse it is said, "the rest of the dead *lived* (anazao) not *again* until the thousand years were finished." This is a strong point, for the same word rendered *lived* (not) *again*, here in Rev. 20: 5, is found in Rom. 14: 9, where it is said of our Saviour: "Christ both died, and rose and *revived*," etc. Now, if Christ died and *revived*, or lived again, then will the wicked be *revived*, or live again! But what is the difference? Plainly this: Christ declares, "I am he that liveth, and was dead; and behold I am *alive forevermore!* (Rev. 1: 18); but of the wicked he says, they live again, (anazao) yet they will die a second death—they will not be "alive forevermore!" Therefore, as in John 5: 29, the righteous will come forth unto the *resurrection of life*—life eternal—(zoce), but the wicked will come forth unto the *resurrection of damnation*, or live again (anazao) to die a second death!

T. M. PREBLE.

Concord, N. H., Sept. 3d, '61.

Your Mission.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet—
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them,
When they launch their boats away.

If you are too weak to journey
Up the mountains steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measures
As they slowly pass along;
Though they might forget the singer,
They will not forget the song.

If you have not gold and silver
Ever ready at command;
If you cannot, toward the needy,
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Saviour's feet.

If you cannot, in the conflict,
Prove yourself a soldier true;
If, where the fire and smoke are thickest,
There's no work for you to do;
When the battle-field is silent,
You can go with careful tread,
You can bear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

For the Crisis.

Truth Evolved.

The proclamation of the Messiah, which has been sounding through the world for years, has caused such an investigation of the Scriptures as was seldom, if ever, known in the history of the world. A light burst upon the human mind from the word of God, which has been received independent of former creeds and views, and all must acknowledge that many most important truths have been evolved, which have for years been buried beneath the rubbish of doctrine and traditions of men, to which, in many instances, Popery itself gave birth. Among the truths brought to the surface may be mentioned, as of vital importance, the sleep of the dead until the resurrection, and the utter destruction of the wicked in the great and notable day of the Lord. These truths, unpopular and heretical as they may be in the estimation of the nominal church and the world, are nevertheless plainly taught in the word of God' so plainly that we are astonished that error, subtle as she is, has ever been able to obscure them. We are surely living at an important epoch—a time when truth should speak, and its influence be made to bear upon the hearts and consciences of men.

When we are convinced of truth ourselves, we should be fearless and decided in its proclamation. Here we are in the closing scenes of earth's eventful story, and the direful effects of Adam's fall. Can the true watchman hold his peace? Never. With the old theory (or present belief of the church) that the soul at death goes to its reward, does it not do away with the need of a resurrection? How can men anxiously desire and long for it with such views? They should rather desire death, for that leads to the mansions of bliss, and in that they receive the consummation of their hope. But how contrary is this to the preaching of Christ and his apostles, and, in fact to the whole Bible. The Savior taught that well doing should be recompensed at the resurrection of the just. The apostles placed their hope in the resurrection from the dead. And so do we. All will enter upon their reward. They that have done evil will share the second death, according to God's word. Then how important that mankind have this great truth presented in a bold, fearless manner.

Tuftonboro. J. L. M.

For the Crisis.

To the Discontented.

As few or none have their outward circumstances always to their minds, so they are more or less tempted to murmur, and many are actually guilty of sin. It is therefore a subject of some importance to know the remedy. Resignation to the will of God is the only radical cure; but yet there are proper means to be used, to effect an end so desirable. Be resolved then, through grace, to attend to the following advice.

Consider, whatever be your outward circumstances, they are far better than you deserve. You have rather deserved to be cut off from the enjoyment and hope of all mercy; and yet how many mercies surround you! No cup of affliction is so bitter, but has some mixture of mercy. Can you not see many who are more afflicted than yourselves? You may be denied of some of the smaller favors which God bestows upon others; yet he grants the gospel and its blessings, which are far greater. He thereby puts it in your power to have a well-founded hope that this life shall be your only state of suffering, and that the next will be a state of perfect enjoyment.

God administers to all with wise and benevolent hand; consequently, you have every possible reason to rest satisfied with his administration. Other circumstances might expose you to peculiar and almost resistless temptations; but all these are escaped by being placed as you are. Were you in any other circumstance, without a suitable frame of mind, it would not lessen your misery or increase your happiness. But with a right temper, you may be happy where you are, as far as happiness can consist with a state of trial.

Fervent prayer should be used under trials and on all occasions. It will be found eminently useful in every kind of trial, God has appointed it as a means of grace. The use of all other means of grace will prove ineffectual, if this be neglected. God has declared he will be sought unto, to do all these things. The more you are tempted not to pray so much, the more go to God in prayer. If tempted you cannot pray, be resolved to try, and ask that you may pray aright; if tempted it will be presumption to pray, tell Satan it is better to rely on the mercy of God in prayer, according to his command, than to rely simply on his justice. Whatever may be your temptations, do not neglect to pray. Check the first approach of evil by prayer. By so doing you will prevent evil from getting a place in the heart, as it would do if the duty were neglected. Much is often lost by allowing the mind to become so distressed with temptations, before going to God in prayer, that it is thereby unfitted for the duty, and it makes the victory much more difficult to be obtained. Therefore give the enemy no advantage, but pray without ceasing. He cannot withstand the prayer of faith. C. D.

Bangor, Me.

For the Crisis.

Down East.

I've been "away down East." I have been disappointed in the people there—as much so as some New Englanders have been with the Canadian people. I went to the Conference, expecting to see a dozen or so,—about five or six preachers; but there! the preachers made quite a congregation of themselves. They can preach too. They can give you the reasons of their hope just as quick as your Southern folks can.

The cause is in a good state there. It is a time now when people can hear. I thought the war had stopped all religious interest. It has not. The world is still the world, but the truth is rising. The church is rising. Those who are not in the war spirit, are getting filled with the Spirit of God.

Brethren, don't forget the churches in Maine. They have engaged a missionary there, an efficient one, I think—Bro. O. R. Fassett. I hope the friends in Mass., who are in the habit of spending the Lord's money foolishly, will send them some tracts. You can do them good, no mistake, these silent messengers are blessed of God to the good of souls. Let them be scattered far and near. Let them be paid for by some rich one in Israel, and then scattered *free* among the poor. MARIA.

☞ One of our greatest statesmen, when asked what was his wish, said, "I have no wish but peace, peace." I appeal to all who are absorbed in business—to all who are mixed up with various social, political and national relationships, is not peace your desire and rest your hope—rest to you, and nothing to disturb or annoy? In that blessed rest to which we all aspire, its atmosphere shall be peace; God shall wave his hand, and all [illegible] will be stilled.

☞ Fear God and keep his commandments, for this is the whole [illegible]

For the Crisis.

A Letter.

Dear Brn. and Srs. in Christ:—I take my pen for the first time to address a few lines to you through the medium of the Crisis, believing that christians should "speak often one to another," to strengthen and encourage each other while on our journey home, and so much the more as we see the last beacon lights appearing just ahead, which show plainly that we are entering the port which the lone pilgrim has long been sighing for. He has looked with trembling anxiety at the gathering clouds that have been looming up in the moral heavens, betokening the coming storm, which is about to burst with all its fury upon the deluded inhabitants of earth. It is these things that stimulate me to be more active in the service of my Master, although I have been long striving to do his will, and especially since 1842, I have believed in the near approach of our coming King.

For the last five years I have been afflicted by sickness, and have had more time to study the word of God, and trace out the fulfillment of prophecy. I have read over and over again the signs that were to precede the second coming of Christ. I have seen the situation of the nations, the confusion, the wars and rumors of wars, and the darkness and stupidity of the professed church of God on earth—its union with the world, with its pride, popularity—its lack of gospel faith, and, finally, its infidelity. I have often been led to exhort all within my reach to prepare for the judgment, remembering that Jesus said, When these things come to pass, "know ye that the kingdom of God is nigh at hand." But, O! how my heart is made to feel while I look around and see the carelessness of professed christians. Truly a deep sleep has fallen upon them, and I fear that many will not awake until the mighty thunders begin to roll through the heavens—when the Archangel's trumpet breaks forth in thunder tones that shall reverberate throughout the world, while the earth is shaken to its very centre, awakening the dead and calling them forth to judgment. O, the terrors of that judgment to a sleeping church and an ungodly world! To stand naked, with all their sins exposed before the piercing eye of Jehovah, from whose presence they cannot hide! O, what lamentation and wo, what disappointment and anguish, while the bitter cry shall resound throughout the enemy's ranks, "Lost, lost, eternally lost!" Alas! this is no fiction—no picture of the fancy, but a solemn scene soon to be realized.

O, my brethren and sisters, you that are looking for these things, are you ready for them? While you see the signs fulfilling, can you look up and rejoice that your redemption draweth nigh? Have you got on the whole armor of God, contending earnestly for the faith? O for a close examination of hearts throughout the advent ranks, that we may know whether we are the saved of the Lord or not. These are perilous times. Many are deceiving and being deceived. A form of godliness is passed off here for the reality. If we stand on the earth when the last trump shall sound—if we have the power as well as the form—if our lives are hid with Christ in God, what a thrill of joy will run through our hearts as the loud-toned trumpet sounds through the air, and a voice is heard saying, "Behold! he cometh; go ye out to meet him." Will not our longing eyes be upturned to catch a glimpse of Him who is our "Life"? for with him shall we appear in glory. O for a renewed exertion on the part of Christ's followers, that souls may be warned and saved. We have a work to do, and what is done must be done quickly. Let us make an entire consecration of ourselves to God, for without holiness no man shall see the Lord.

The world has suffered enough from what is called religion. We want that religion that involves the principle of love implanted in the heart, and carried out in all the walks of life; and a living, active faith, that takes hold upon the arm that moves the world. Thank God we have the same Lord that Elijah and Daniel had to pray to; then why not exercise the same faith, that the same power may be displayed? If we had the faith that we should have, we should see the salvation of God in many places where now all is darkness. Well might the Saviour say, should he now visit the earth, "O ye of little faith!" Let us look back but a little while, and we see men who had such faith in God that their prayers would move a nation. Look at John Knox, whose prayers made the Queen of Scots to tremble on her throne, and which she said she feared more than an army of ten thousand men. Many others I might mention, who talked with God almost as a man with his brother; and when they preached, it was with a holy unction, and the power of God was displayed among the people. This was because they held constant communion with God; they walked with him and talked with him; he was in all their sermons, exhortations and prayers. But is not the same God over us? Is it not our duty to have some of that same power? Notwithstanding the devil seems to have more power [illegible] than ever before, yet in the Lord Jesus [illegible] O, my brethren, if we lack faith, if our hearts are cold, and we are indifferent as to the situation of others, we have reason to tremble before God; the coming of Christ will bring no joy to us; and if, in examining our hearts, we find ourselves in this situation, let us go to the "fountain open for uncleanness," and make an entire consecration of ourselves to God. Let us plunge in that fountain, and wash all our sins away. Blessed promises are held out to us if we hunger and thirst after righteousness. Those promises are to us, for we do hunger and thirst, and we will claim the promises as ours.

Brethren, methinks I hear you say, We will awake; we will, in the strength of Israel's God, go forward. Holiness shall be our motto, and with Elijah's faith we will draw water from the well of salvation, and we will go up unitedly and possess the goodly land. Forward, then, brethren, in the name of the Lord, and victory is yours. Have faith in God, get acquainted with him, commune with him daily, yea, hourly; walk and talk with him. In this way we may feel that he is as a "wall of fire round about us, and a glory in our midst." Our union with him will be sweet; his words will abide in us, and we shall abide in him; then may we believe that whatsoever we ask for we receive; and when we get this power to prevail with God, we can prevail with men. O, for a united, all-prevailing faith in God! for more earnest, ardent, wrestling prayer in behalf of dying souls around us! Let every child of God exclaim with Isaiah, "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof goes forth as brightness, and the salvation thereof as a lamp that burneth." "Cry aloud, spare not, lift up thy voice as a trumpet, and show my people their transgressions, and the house of Israel their sins." O, let us be faithful in these things; exhort, rebuke and entreat sinners to come to Christ, and in a little while we shall cease laboring—our work will be done, and Jesus will say, "Children, your Father calls, come home." S. C. Wellcome.

Garden City, Minn., Aug. 2, '61.

For the Crisis.

The Power of Religion.

"If any man be in Christ, he is a new creature."

"O, the transforming power of the religion of Jesus!" This thought has often come to my mind since hearing it uttered from the full heart of one who marvelled at the change wrought in a subject of divine grace. How often we notice what love has done for the sinful and erring. How it has reached into deep places, and drawn one after another upward to see and walk in the light of peace, joy and holiness. We who have sought peace and pardon, and have been trying to make progress in loving and serving our Redeemer, remember the pit from which we were taken, and with humble rejoicings believe in the "amazing grace" of our Savior. Before me now, comes a vision of a spot which a wretched family called home. It was a miserable dwelling, for its inmates were poor—poor in this world's goods, in knowledge, in respectability, in love and in faith. The parents lived unholy lives, and the children were not taught to shun evil. We who had not learned our Master's ways of reaching the perishing, almost shunned them,—doubting if there was any avenue to their hearts.

There was one who entered the lowly dwelling, and spoke words of kindness and cared for temporal wants, and talked in winning, earnest tones of a better life—a Savior's love—a home that had been purchased for them. And then there came a change. The mother's better feelings were touched; she loved the house of prayer, which had so long been neglected. She felt the importance of training her children in ways of usefulness and purity—of making life seem more valuable and true. Her home was no longer the disorderly, filthy place it had been. Her heart was filled with rejoicing, her eyes, that had looked so cold and stupid, now moistened with tears as she told us of the blessed new life she had found. And, though she sometimes said, "You do not know how hard it is for one who has lived so long in indolence and wrong to overcome and do right." Yet we felt that it was her joy to keep trying. It was now a pleasure to visit her. A sunbeam seemed to have lighted the dark walls. Her husband, not quite ready to yield all to Christ, yet acknowledged the power of religion, and seemed to have an appreciation of its value; and our hearts were affected when he said, "Some kind of religion reaches to the poor; it is good." We find that the pure principles of Jesus *are* good when carried into practice.

O, may the object of the gospel not be defeated, but may we be made better. A glorious light shines around us; should it not permeate our whole being? A kind, loving, tender Savior has gone before us; shall we not follow in his footsteps? Surely, what he requires of us shall be performed. What he wishes us to be we will be. We will be "new creatures in Christ Jesus." We will remember that we are called with an "holy calling." We will heed the apostle's sweet exhortation, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." "And be ye kind [illegible] one to another, even as God for Christ's sake hath forgiven you." Thus shall those who have known us long, and have seen the evil workings of our hearts, manifested in our lives, be constrained to say, "O, the transforming power of the religion of Jesus!" Julia E. Lloyd.

Hartford, Ct., Sept., 1861.

The World's Crisis.

BOSTON, SEPTEMBER 25, 1861.

Absent.

Last Tuesday evening, we received a telegram, stating that our presence was needed at the Crisis Office. On going to Boston, we learned that Bro. Wendell had been called to attend a funeral in Vermont, and desired that we should take charge of the paper in his absence. F. H. B.

The Error of the Wicked.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."—2 Pet. 3 : 17.

The foregoing is another of the many admonitions given to us in the Bible, to put us on our guard against deception. To understand the importance of the matter, we should fully comprehend the nature of the "error of the wicked," referred to by the apostle. That we are to guard against error in all its forms is, no doubt, our duty,—a duty we owe to God, ourselves and community. But the admonition in the present case refers, not to error in general, but to the "error of the wicked" in particular, as if it were some specific thing. Perhaps if we consider the subject of the chapter, we may receive some light on this subject.

In the commencement of the chapter, the apostle has called our particular attention to a class of persons, who, in the "last days," shall scoffingly inquire, "Where is the promise of his (the Saviour's) coming?" thereby meaning to imply that the promise of his coming had "utterly failed," that it had not and would not be fulfilled. They affirmed that since the "fathers fell asleep" all things remained unchanged. The "error of the wicked," therefore, has to do with a mistaken view as to Christ, *denying* his second coming. "They evidently meant," says Dr. Barnes, "to imply that the promise had utterly failed; that there was not the slightest evidence that it would be accomplished; that they who had believed this were entirely deluded." The reference here to the fathers is evidently not to the prophets, but to the apostles and their immediate successors. "These old men," says the scoffing objector, "have died like others, and, notwithstanding their confident predictions, things now move on as they have from the beginning."

The time when these scoffers were to show themselves, is said to be the "last days." This phrase, by itself, does not give the *exact* time when this class of mockers should come, but the fact of their saying, "Since the fathers fell asleep all things continue," shows that considerable time had elapsed between the announcement of his coming by the fathers, and the time when these scoffers were manifested. This view is considerably strengthened by the reference to the "long-suffering of God, which certainly indicates a great length of time, otherwise there would be no pertinency in the declaration that "one day is with the Lord as a thousand years, and a thousand years as one day"; and, "The Lord is not slack concerning his promise," etc. This whole passage shows that many ages had passed between the death of the fathers and the rise of these scoffers; and the facts outside of the passage fully warrant us in believing that the passage has its fulfillment at this present time. Our time is marked above all others by scoffers, or mockers at Christ's second advent. If this truth could be torn from the Bible—could be blotted out of the Scriptures—could be effaced from the memory, or driven from the heart, then the devil would rejoice, and *hades* would have a jubilee. But no, it stands there; it is written, "I will come again," and the arguments used to show that he came at the destruction of Jerusalem, or that he comes at death, or that his coming is of a spiritual character, are unsound and untrue. On this truth hinges the resurrection of the dead, the judgment of the world, the establishment of God's everlasting kingdom, and the salvation of his people. If he does not come "our preaching is vain," "our faith is vain," "and they also who have fallen asleep in are perished." There is no compromise of this truth. Either Jesus Christ comes, or Christianity is a failure. It is equally true that we are living in the "last days," and that his coming is NIGH, "even at the doors." Indeed, the presumption is, that that which calls forth the scoffs of these mockers, is the *proclamation* of the Saviour's *immediate* coming. The coming of these scoffers is identical (in time) with the "evil servant's" saying "in his heart, "My Lord delayeth his coming." The apostle, without doubt, had his eye on this very time, when the hatred to the doctrine of the Saviour's coming would be more particularly manifested. Dr. Barnes remarks, "The eye of the apostle is evidently on a particular class of men, the special [illegible] a day of judgment; that the world would be consumed by fire."

The doctrine of the Saviour's coming assumes more and more importance as we proximate the end; and perhaps it is not assuming too much to say that, before the end, the Christian world will be either on one side of this great question or the other—not merely theoretically, but practically. A disbelief of the Saviour's coming will so influence and determine the actions of individuals, that they will, "involuntarily," be found "smiting" their fellows, and eating and drinking with the drunken; while those who believe will, from the very nature of the case, be drawn nearer to each other. The dangers of the hour are great. The whole outside influence is drawing from Christ. It is deceptive and blinding to the moral sense, and hence the force of this admonition, "Beware, lest ye, being led away with the error of the wicked, fall from your own steadfastness." We may rest assured that this error is pre-eminently connected with false views as to Christ's coming. It consists in a denial of his coming on one hand, and of its *proximity* on the other. This truth will test this generation as much as the preaching of Noah did that of the antediluvians, or the preaching of Christ that of the Jews at the first advent.

The ignorance that lowers, like a thick cloud, upon the mind as to the coming of the "Just One," is not of a passive character. The *will* has more to do with it than the judgment. The phrase, "willingly ignorant," indicates *obstinacy* and *perverseness*. It shows itself, or its real character, in the audacity with which it endeavors to *wrest* the words of truth. With daring effrontery it seeks to undermine the foundations of truth. It delights itself in explaining *away* the sacred word. It seeks to know what there is in the Bible which, when taken by itself, can be made to appear contradictory. It *chuckles* when, by its impudent recklessness, it has succeeded in staggering the faith of some professed Christian. Its contempt of the Scriptures as the standard of moral conduct, shows itself in word and deed. It ignores the fact that "the heavens and the earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men." With what force the words of Christ come to us at this time, "Hold that fast which thou hast, that no man take thy crown"! How important the admonition, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Who will heed this admonition? "Who shall stand when he appeareth?" "Watch ye, therefore, that ye may escape all these things that shall come to pass, and stand before the Son of Man." F. H. B.

Keep it constantly before the People.

There is no subject so worthy of our particular attention as the *speedy* return of Christ to judge the quick and the dead. It should be kept before the mind at all times. It is the *great truth* of the age, and it demands our constant attention. There are many other truths which are important, but none so important as this. This truth has a power which always tells for good. It is comforting to the saint, and awfully impressive to the sinner. While it promises salvation to the people of God, it is equally certain to minister wrath to the ungodly. Nothing can make up for its lack. We may talk and preach every thing else, but if this be left out, there is something wanting. When this truth is *vivid* in the mind, the heart is light; but if it be omitted, our "preaching is vain." To be blessed with success, we must keep it before community. Let the cry, "The hour of his judgment has come," be heard at all times. Trials may afflict, poverty stare us in the face, friends forsake us, and scoffers mock; but for us there is no excuse. We must hold and preach this if we preach anything; to do otherwise, would be to seal our own destruction. There is no other course for us to pursue. We may shrink, dodge or evade the conclusion, but we can only do so; we cannot change the *truth*. To doubt our proximity to the "manifestation" of the "Son of God," is what we cannot do. We are urged on by the fulfillment of prophecy, and crowded, by the development of events, to the very verge of time. Then let the declaration, "Behold I come quickly," be ever ringing in our ears, while the cry is sounded, Behold, "the hour of his judgment is come." F. H. B.

The New Work.

"Retribution; or, the Doom of the Ungodly."—We have read about two-thirds of this work, and wish to say—This is a work just published, the main object of which is to show, from the Scriptures, that there is to be a *future* judgment, when all, both righteous and wicked, who have lived since Adam, shall receive their reward. I discover one fault, which, by the way, is a very common one, that of burdening, and perhaps sometimes weakening the position sought to be established, by adducing testimony which, to many minds, would be regarded as wholly irrelevant. But excepting this, which, by the majority, would not [illegible] ly, with an honest purpose to know and understand the truth. While we should give a large margin to those who differ from us, we should at the same time examine carefully for ourselves, and *tenaciously* hold and *jealously guard* what we believe to be the truth. As the doctrine of the *non*-resurrection of the wicked is believed by many persons associated with us, this work, one design of which is to controvert that theory, will be read with considerable interest. Let us "prove all things and hold fast that which is good." F. H. B.

☞ Will the Bro. who wrote from East Brimfield give us his name?

☞ Eld. P. B. Morgan will resume his labors with the Church at Chapman Hall, Boston, Sunday, Sept. 29th, D. V.

For the Crisis.

Retribution—The New Book.

I will endeavor to make all needful corrections, regarding figures or typographical errors, in "Retribution," and will try to insert the corrections in all copies, so far as practicable, or will send them, to those who order the book of me, free of charge.

H. L. Hastings.

Providence, R. I.

For the Crisis.

The State of Maine.

Brethren of the State of Maine looking for the second advent of our Lord at hand:—By the action of the State Conference just closed, I have been chosen the "State Missionary" for the ensuing year, and have accepted and already entered upon my work. I wish therefore to say to all the brethren abroad throughout the State, that the object of this mission is to publish "the gospel of the kingdom of God at hand" in all parts of our State, by the preaching of the Word, and the circulation of books and tracts treating upon all the distinguishing doctrines of our faith. While we shall endeavor to encourage and aid our cause where it is already established, and where churches exist in a measure of prosperity; yet our principle purpose is "to strengthen the things which remain that are ready to die"; and especially to "go into the highways and hedges, and compel," if possible, men to come in, that the Lord's house may be filled with guests;—to preach the gospel of the Kingdom where it has not been proclaimed, that they that have not heard may understand.

Now in this all-important work every *living Adventist* in our State is interested; and I therefore make an appeal to every such brother and sister, to come forward at once and aid us in our mission; that our fellow men may be warned to "flee from the wrath to come," now impending, and prepare to meet God in peace. Let the rich give of their abundance into the treasury of the Lord, and the poor according as they have ability; even the "widow's mite" will be most acceptable to God. By this united and combined effort, a large sum may be raised and contributed to the spread of the truth in all sections of our State, and we reap a rich harvest as a reward, and thousands of perishing souls be prepared for the coming of our Lord. If the brethren and sisters would come up to their duty in this our mission work, within the course of six months we might have two or more missionaries added and in the field, who would co-operate in this specific work.

"The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Who will not only pray for this, but give of their substance to aid in this our blessed work? Who? Those who are ready heartily to respond, let them give their names and the amount of their pledge, and forward to some one of the Committee, consisting of Brethren I. C. Wellcome, Richmond, Me.; Geo. Humphrey, Yarmouth; R. Harley, and E. M. Haggett, (whose places of residence I have not,) or forward to my address. Let not an Adventist in the State excuse themselves from doing something in this cause. Many of you have nobly adhered to the faith for years; generously consecrated and contributed of your means to the support of the truth; but who of us have done what we should, and what the Lord requires? Brethren, the Lord is at the door—the Kingdom of God at hand. Let us be ready to every good work, and when our Lord appears we shall "not be ashamed before him at his coming," but hail him with exceeding joy.

O. R. Fassett, State Missionary.

For the Crisis.

"Where is then the Blessedness ye spake of?"

This is a question that has rested with weight upon my mind, as I have thought over the past, connected with the Advent move. Father Miller, and others, held their meeting at Chicopee, in the fall of forty-two; there was then a feeling, deep and earnest, that took possession of all that embraced the doctrine of the soon coming of the Lord. They spake as though they had authority, which carried conviction to all that heard of the truthfulness of a second advent of the Lord Jesus Christ, and of a day of judgment near. Terror seized [illegible] awhile did prevail. I verily believe God was glorified in the conversion of many from sin to obey the gospel. The truth then was glorious; and with what zeal was the message proclaimed by old and young, high and low, rich and poor. In the churches, halls, school-houses, and private dwellings—yea, in the grove, and by the roadside, it was heard. New truths have since come to the understanding of our once dark minds; we now see through the Saviour's advent, the resurrection, and all that appertains thereto. We behold, at his appearing, the "graves open"; the loved ones that sleep in Jesus Christ come forth to receive immortality and eternal life.

O, glorious hope! How perfect should be our love to our heavenly Father, and to one another. As we have beheld and received new truths, should not our zeal increase with the light? If the truth, made known to us, of the Saviour's coming, filled the recipient with so much love, joy and peace, should not additional truths make our vessels to run over with love and benevolence? Are we trying to save all we can from destruction, that they may be jewels for our Master in the day of his appearing and kingdom?

Brethren and sisters, is it not high time to awake? As we profess to know about the time—that the "night is far spent and the day is at hand," let us walk in the light, laying aside strife and envying; and, as John was "the voice of one crying in the wilderness," to prepare a people for the first advent, let us, one and all, proclaim the Lord is near, by our words and lives. Let us be watching, yea, waiting, for soon our Lord will come.

Brethren in the ministry, let love dwell richly in all our hearts, and we, more than ever, be found giving "meat in due season." While the people say, "Watchman, what of the night?" may we all be in position to tell them, truly and emphatically, the "morning cometh." Glory to God, we are almost home. C. W. Baker.

Hazardville, Ct., Sept. 11, '61.

For the Crisis.

A Letter.

Dear Brn. and Srs. in the Lord:—As I fervently desire evidence that those who formerly witnessed for God are holding fast the profession of their faith, so I feel it duty to testify to others that, through grace, I am not moved away from the hope of the gospel, and that still

"I love the holy Son of God,
Who once this vale of sorrow trod,
And bore my sins, a heavy load,
Up Calvary's gloomy mountain."

And I desire to be like him—to be fully conformed to, and reflect his holy image, in my daily walk and conversation. I long to see a pure church—all its members "walking in all the commandments and ordinances of the Lord, blameless." Then would their light shine before men, and they seeing their good works, would glorify our Father which is in heaven.

Did all who profess the holy religion of Jesus, walk worthy of the vocation wherewith they are called, I doubt not that multitudes would be convinced of the reality of religion, and choose the way of life and salvation, who are now halting between two opinions. The kingdom is not promised to the multitude of professors, but to the "little flock," the true, whole-hearted, humble children of God, who maintain both the outward and inward life of holiness, seeking that honor which cometh from God only. They are ever waiting upon God, and their repeated inquiry is, Lord, what wilt thou have me to do? Their fellowship is with the Father and the Son; and the Spirit takes of the deep things of God, and shows unto them, and they eat of the *hidden manna*, the meat that the world knows not of. They walk with God, have the testimony that they please him, and are prepared to be translated at the coming and kingdom of Jesus. Thank God, even the inactive and secluded invalid is not deprived of these, the sweetest of all privileges; and to such the noise and theory of religion—though essential in their place—are of minor importance than the silent communion of the soul with God, and the sweet breathings of the Spirit to the heart. Said Jesus, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me." With such a prospect before us, who cannot glory in the cross of Christ, and patiently endure the "little while" we have to stay in this vale of sin and suffering?

Dear brethren and sisters, are you maintaining this intimate and sacred communion with God? In prosperity can you rejoice, because your names are written in heaven? And in adversity can you go and "tell Jesus," leave your burden before the Mercy-seat, and "bear a song away?" Oh, let us not live beneath our precious "blood-bought privilege," nor be remiss in any duty. Let us have on the whole armor of God—"praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." And may we be overcomers, that our names be not blotted out of the book of life, at last,—and to God be all the glory. Your sister in the hope of the gospel. Irena Perkins.

South Woodstock, Vt., Aug. 11th.

☞ Many drops make a shower; light gains make a heavy purse. [illegible]

Correspondence.

From Sr. Olive D. Tenny.

Dear Bro. Wendell:—How thankful I am for a truth that does "thoroughly furnish" us with words that all our adversaries "cannot gainsay nor resist;" which guides us, and is a "light to our path" in these perilous times. I feel thankful to God that I have been led by his Spirit to see the present truth. I thank him that he has given me a willing heart to come out and separate myself from the world; and it is my prayer that I may have more strength to overcome every "besetting sin," and live with an "eye single to the glory of God."

Years in the past, I deeply felt the need of something more durable and precious than the vanities and pleasures of this sinful world; for I was not only conscious that, while living the life of a sinner, my ways were displeasing to God, and to his dear Son, who had groaned, bled and died upon the cross; but, I knew, as I looked forward to the awful solemn hour of the judgment, that I had no preparation for that trying and heart-searching day. But in rendering submission and obedience to the teachings of this blessed Spirit, I found, to the joy of my soul, "him of whom Moses in the law and the prophets did write." And I resolved, with the help of the Lord, to set forward in the good cause; and, though trials and temptations press sorely upon me, and though all the wicked men on the earth were to rise in opposition' yet how securely can we go forward while the strong arm of God bears us up.

We have had some very severe trials to pass through here, but the Lord has been with and sustained us to the present. There are but few in this place who believe in the "present truth," and we meet with the bitterest opposition on all sides. The most of the teachings we have had, have been from God's word and the Crisis. The Crisis comes to us a welcome messenger. It rejoices our hearts to hear from those of like precious faith. Dearly beloved, I can assure you, that we can sympathize with you in your trials; let me entreat you to be faithful a little longer, for deliverance is at hand. I often fear on account of the danger we are in, of being overtaken with our sins upon us when Jesus comes. Then he which is "filthy will be filthy still," and he that is "righteous will be righteous still." Then, if we are of the righteous, with what joy shall we hail his appearing, when he shall descend in all his grandeur and power, with all his holy angels, "taking vengeance on them that know not God, and obey not the gospel, who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." Oh, my friends, how I long for that time to come when "this corruptible," shall have "put on incorruption," and "this mortal, shall have put on immortality!" I am determined by the assistance of God's grace, to go through with the remnant. Let the battle be ever so hard to fight, yet I know that we shall triumph; for we shall overcome by "the blood of the Lamb and the word of our testimony." Oh! let us trust the promise, "I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell on the earth.

Colerain, Ag. 17, 1861.

From Bro. Geo. W. Smith.

Bro. Wendell:—I now take my pen to write a few lines for the Crisis, and as I write, may the Spirit direct my thoughts. I am now at Mr. Buckingham's in Middlebury, where I lived so long and enjoyed myself so well in the things of religion. I now feel a good degree of the love of God in my heart, and can give glory to his name. I travelled most of the time from April to July, with Advent books and tracts, as some of the brethren know. I then concluded to come back, and here I am, striving, through the grace of God, to preach by my daily walk and conversation. I hope to live a christian here, and live for the glory of God, and gain "eternal life."

To my dear brethren, whom I met with last spring, I would say that my health is much the same as when I was with you; I am here trying to use means for the recovery of my health, for I hope, by the blessing of God, to get better. Yours, hoping for eternal life through Christ.

Middlebury, Aug. 17, '61.

From Wm. Lucas.

Bro. Wendell:—You will find enclosed three dollars, one dollar for Bro. Hudson's new tract, and two dollars for the Crisis, for another year. I don't know when my last year's subscription runs out, but I want the Crisis for another year. I hear nothing here but "immortalsoulism," and I am lonely without something to cheer me. I am persecuted, and denied fellowship in what is called Christian churches. I stand almost alone here, but I try to live a christian life, while the only thing they can say of me is "He is an infidel."

Peekskill, Aug. 18.

From Bro. S. E. Bowman.

Bro. Wendell:—Enclosed is one dollar for the World's Crisis. I am able to pay for my paper, but money is very hard to get. I like the Crisis, and so long as I [illegible]

From Bro. Jno. McKee.

Bro. Wendell:—Thinking that some of the loved ones, who are on their pilgrimage to the better land, with whom I formed acquaintance in the East, would like to know how their pilgrim brother is getting along in the good old way that leads to Mount Zion, the city of the living God, I write, to say I am still striving to walk in the narrow way—sometimes through tribulations deep, and at other times sailing peacefully and joyfully along. The bright hope of soon seeing the King in his beauty is cheering. Occasionally I gather a cluster by the way, as I meet with those whose hopes and prospects are the same as my own. We have been made cheerful by the presence of some of the watchmen who are preaching the word, such as Brethren Eld. Moses Chandler and Eld. Wm. Sweet. We have been greatly encouraged by their labors. May God bless their labors, wherever they go proclaiming the good news of the coming kingdom, which will be one of peace, to those who love the Lord and keep themselves unspotted from the scenes of earth. I pray God to keep us humble and prayerful until he comes. There are a few in this part (though scattered) who are expecting deliverance soon. We hope that the saints of the Living God will remember us at the throne of grace.

Hesper, Iowa.

From Sr. Maria L. Orcott.

Bro. Wendell:—I send you a subscriber for your paper, the Crisis, and am in hopes to send a few more names soon. There are some fifteen or twenty here who want the Crisis, but they cannot send for it just yet, but will soon. There is a mighty waking up in this region on the doctrine of Jesus Christ.

Amherst, Me., Aug. 30, '61.

From Sr. Mary Norton.

Bro. Wendell:—I have received the Crisis a long time, which I take great delight in reading, being away from those of like precious faith. I have paid a little for it when I could, and will still, if you continue to send it.

Prospect, Sept. 17th, 1861.

From Bro. G. Wright.

Bro. Wendell:—Sir, enclosed I send one dollar for the Crisis. I would have it continued. It is all the preaching we have that seems anything like the present truth. My husband and I are all the Second Adventists that I know of in the town of Oxford. We are "pilgrims and strangers;" but, in view of the signs of the times, we are enabled to lift up our heads and rejoice, knowing that our "redemption draweth nigh." We would be glad to hear preaching that accorded with our views of the Bible, but our means are so limited, that I sometimes fear we never shall. May the blessing of God attend you in your labors as editor of the Crisis. Yours in hope of eternal life.

Oxford, Mass., Aug. 27.

From Bro. John B. Paine.

Bro. Wendell:—I believe the Crisis should be sustained in these "perilous times," when "men's hearts are failing them for fear" of what is "coming on the earth." All of God's children that take the paper should, if possible, *pay for it promptly*. I believe it contains "meat in due season." I therefore send you one dollar to pay for my paper, six months in advance, praying that God will give you, and all connected with the paper, wisdom from above, which is profitable to direct. We don't want our minds so much on the word, as on the coming of Jesus Christ and his kingdom in the new earth. "When the wicked are cut off thou shalt see it."

Suncook, N. H., Sept. 2d, '61.

From Sr. L. M. Plummer.

Bro. Wendell:—Feeling that I cannot do without the weekly visits of the Crisis, which come, laden with food, for those that are looking for the return of our dear Saviour, I enclose one dollar to pay for the Crisis for the next six months.

Windham, Aug. 17th, '61.

From Bro. D. D. Haines.

Bro. Wendell:—Enclosed I send you one dollar to pay for the Crisis. Money is hard to get, business is so dull here, but it gives me great pleasure to aid in supporting the "World's Crisis," for it contains more truth in harmony with the Bible than any other paper I know of. In Haverhill, there is much of the "war spirit" among professed christians, but, seemingly, very little of the Spirit of Christ. How important it is that we be humble followers of Jesus. That we should constantly have an unwavering confidence in God and his promises, that "when Christ who is our life shall appear, we may also appear with him in glory." May the Lord bless you in your labors of love to the salvation of many souls.

Haverhill, Mass., Aug. 19.

From Sr. A. P. Morrill.

Bro. Wendell:—I would say to my dear brethren and sisters scattered abroad, that I am still striving to live a life of faith. You have not heard from me through the Crisis, I think, for about two years, nevertheless, I have not forsaken the Lord. I have the evidence within my own soul that I am blessed. When I call to mind the experience of God's people in 1843, I often ask myself, where, O where are the people that are looking for their Lord? O, brethren and sisters, I do believe the signs of the times proclaim, in thunder tones, that the Lord is near, that the judgment will soon sit, and the books will be opened, and that every one whose name is written in the book of life, will be delivered. The inspired apostle says, "Ye have need of patience after ye have done the will of God, that ye might receive the promise." God forbid that we should slumber and sleep on the very verge of the judgment, for the "coming of our God draweth near." O let us be awake and in earnest, for God is in earnest with his people. He hath a controversy with them. His judgments, also, are already abroad in the land; "the sword is unsheathed, and the nations are angry." O may the Lord help us to be humble, watchful and prayerful, that we may be accounted worthy to escape those things that are coming on the earth, and stand before him acquitted, rejoicing that this is our God, that we have waited for him, and he will save us.

Wolcott, 1861.

Obituary Notices.

Bro. Wendell:—I received the following statement of the death of Sister Brown, from our venerable Bro. Abram Brown, of Grafton, Jersey Co., Illinois, with a request for me to write an obituary. W. Pratt.

"My dear wife died Aug. 25th, 1861. She was born in June, 1800. She embraced religion and joined the 'Regular Baptist' in 1824, and walked in good fellowship with that church until 1858, when her mind became more enlightened, by reading the Bible and other works. She then embraced the Second Advent doctrine, and her faith in that remained unshaken until the day of her death."

My dear Bro B., feeling that I am well acquainted with you and your late beloved wife, I cheerfully pen a few thoughts in behalf of that devoted mother in Israel, hoping by God's blessing it may, to some extent, assuage your grief.

From a letter, from a Brother in that vicinity, I make the following extract, as it will give all an idea of the character and moral worth of the deceased. "Through all her religious life, no person ever had aught to say but in her praise. Truly she has been a 'mother in Israel,' and will be greatly missed by all who knew her. I conversed with the good old mother in her last hours, and found her faith strong and her hope bright to the very last. Never did I before see such a heavenly smile on her countenance. Glory to God, she sleeps in Jesus, and will soon awake to die no more."

My dear Bro. Brown, my heart is sad. The painful news causes deep emotions. I feel for you. I can, to some extent, imagine your great loss. I would like to pen words of comfort, but words on the present occasion seem like bubbles on the water. I can, to some extent, realize how you feel, but who can pen words that can reach the depths of a wounded, broken, lacerated heart?

Your home, my dear Brother, was one of the best I have yet found in my pilgrimage. And the christian sympathy showed to me by yourself and your late beloved wife, while traveling in the west, I trust I shall not soon forget. I think I know your circumstances, your age and your feebleness. I can imagine how much you need a "helpmeet." O that it might have been in the providence of God to have spared your companion. Your pleasant home I have not forgotten. The heavenly seasons around the family altar still are lively in my memory. In the reminiscences connected with my short pilgrimage in different States, I have often thought if there ever was a second Zachariah and Elizabeth, they could be found in the small cottage under the bluff near Grafton, Ill., on the banks of the "Father of Waters." Do I say too much? I think not. Your place was one of the retired and sacred spots of earth, where a heavenly influence was always felt, and where you and your companion had for a long time kept the fires burning on the sacred altar. If you had not the blessed hope to sustain you, I should expect you to despair, for you have no one of like precious faith near to sympathize with you. Like Lot, alone you are left. But O the glorious hope! It embraces all we can desire, and its consummation being very near, you can anticipate a meeting with her who was the choice of your youth, who now sleeps in the dust, in care of Jesus, but who, with all of the resurrected and translated saints, will enter the kingdom of God. May the Lord overrule this great loss to the good of all.

W. Pratt.

Died, in Eria, Buchanan Co., Iowa, Aug. 29th, 1861, Bro. Hiram Bond, aged forty-five years, seven months and twenty days.

After a sickness of five months, Bro. Bond fell asleep, to rest a little while till Jesus comes. He formerly lived in Wales, Mass., and for years belonged to the "Methodist Episcopal Church;" and after he heard the glorious news of the coming Saviour, continued to look for his return. He united with the church at "Strawberry Point" one year ago last July. It was a source of comfort to find himself associated with those of like precious faith, from whom he had been somewhat separated, for he had lived in the west six years, a "pilgrim and stranger," "looking for a city, whose maker and builder is God." He leaves a wife and eight children, and a number of friends to mourn his loss.

Sermon was preached by the writer, from 1 Peter 1: 3–5; from which I tried to comfort the friends, by the "hope of the resurrection" and the inheritance that is to be revealed. This was the faith of our brother, as he was a firm believer in life and immortality through Christ at the resurrection of the dead. Peter S. W. Dero.

☞ God is waiting to be gracious to us, as individuals, as families, as a people, as a nation—will we confess our sins, humble ourselves in the dust? "He that covereth his sin shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Confess your faults one to another, that ye may be healed; James 5: 15.

Summary of News.

FOREIGN.

PER STEAMSHIP SAXONIA.

St. John's, N. F., Sept. 21. Steamship Saxonia, From Hamburg, via. Southampton, at 4 P. M. of the 11th, was intercepted by the news yacht of the Associated Press off Cape Race, at 6 o'clock this morning. She has 300 passengers and £26,000 in specie for New York.

The Saxonia experienced strong head winds most of the passage. Passed steamship Bremen on the evening of the 11th.

Steamship Persia, from New York, arrived at Liverpool on the 8th, and steamship Bohemian, from Quebec, at Londonderry, the 10th.

ENGLAND.

The policy of sending reinforcements to Canada is questioned, and the arrangements for doing so are suspended for the present.

The *Times* city article says it is expected that a combined Anglo-French naval and military expedition will be organized to obtain redress for indignities inflicted on British and French interests in Mexico. Spain is earnestly desirous of an adjustment that may end the prevailing horrors, and foreign intervention is prayed for by the whole Mexican population. It is assumed that the Federal Cabinet at Washington will cordially co-operate.

London Money Market. The settlement of the Consols account on the 10th was attended with much confusion. Eight operators were compelled to suspend—in one case for 225,000 pounds.

Applications at the Bank for discount were moderate. Gold to the amount of £556,000 was sent into the Bank since the last return.

FRANCE.

The Paris *Pays* announces that an increase in the artillery and marine will shortly take place.

The *Patrie* says that all the powers without exception acknowledges the truth of the allegations made by the Roman government in protesting against Ricasoli's assertions.

The *Constitutionnel* says the mission of the French authorities in the Papal States is to make the integrity of the Holy See respected, and to maintain neutrality by barring the frontiers to the passage of an armed band.

SPAIN.

The Spanish government, in conjunction with England and France, will intervene in Mexican affairs by sending troops to Mexico from Cuba.

ITALY.

The National fete at Naples passed off splendidly. The King and Garibaldi were cheered.

The *Journal of Rome* officially declares that the passage relative to Rome in Ricasoli's note is calumnious, and that it is unworthy the dignity of the Holy See to make a reply, demonstrating the falsity of the assertions contained therein.

Gen. Guyon has ordered that any invasion by the Piedmontese of localities occupied by the French troops shall be repulsed by force.

At a meeting of the Olegians at Palermo, a resolution was adopted declaring that the temporal power of the Pope is incompatible with, and contrary to, the mission of the Catholic church.

It is rumored that the Minister of the United States at Brussels has addressed a proposal to Garibaldi to take an important command in the Federal army, and that Garabaldi accepted of the offer under certain reservations.

The Emperor of Brazil has recognized the Kingdom of Italy.

AUSTRIA.

The Emperor received the deputation of the lower House of the Reichrath, bearing the address, and thanked them for the loyal manifestations of their sentiments.

The elections to the Diet in the Orlea district resulted in favor of the government.

TURKEY.

The Montenegrins evacuated Farina, accompanied by fifty Christian families.

Fresh detachments of Turkish troops had arrived at Lentari. Dervish and Mehemid Pasha, with troops, has marched against Realis and Nebogue in Herzovinia. The Montenegrins are forwarding guns to Grabrowo. The Turkish troops had crossed the Montenegrin frontier.

WEST COAST OF AFRICA.

The territory of Lagor was ceded to the British crown Aug 5th. The King signed the treaty.

A commercial treaty in favor of England and France had been negotiated with the King at Badaloo.

Trade on the Gold Coast was dull.

POLAND.

Disturbances took place at Okalesch on the Emperor's anniversary fete, and the military used much violence against the populace, many of whom were arrested. A deputation had left for Warsaw.

DOMESTIC.

Jefferson City, Mo., Sept. 20.—A report received here this morning states that McCulloch with probably 2000 men was on the Osage, seventy miles from here, date not given, marching on Jefferson City. The commanding officer here is inclined to credit the report.

Col. Richardson took a position with a regiment of the Home Guards at Osage Bridge, where the first attack will no doubt be made. He says he will not desert the post until the last man falls.

Lieut, Montgomery, of Gen. Fremont's cavalry, has just arrived from Georgetown, and says heavy firing was heard at Boonville all day Wednesday and late into the night from Lexington, disproving the story that that place surrendered on Tuesday.

Claib Jackson has, it is said, but 9500 men, and is surrounded on every side. He cannot escape if defeated, nor hold Lexington if he takes it.

In Pettis county all the rebels have gone off in squads to join Jackson. Nearly all the Unionists have also left in fear, and the country is perfectly desolate. Fine crops are standing everywhere ungathered.

St. Louis, Sept. 20. A gentleman named King, who left a point on the Missouri river opposite Lexington on Wednesday nigth, arrived here this morning and reports that a severe fight took place on Thursday for the possesion of three ferry boats which lay at the Levee. Gen. Price's force advanced on the boats in two bodies, one from above and the other from below the town.

After a sharp engagement they were repulsed. The boats were not in fair range of Col. Mulligan's guns, his fortifications being so situated as to prevent him from commanding them completely, and his force was two small to admit of his making a sortie against Price's overwhelming numbers; but Mr. King says he saw twelve wagon loads of killed and wounded rebels taken off after the fight. He also says that Price assaulted Col. Mulligan's fortifications four or five times on Wednesday, but was repulsed each time with a loss of from 300 to 400.

Ironton, Mo., Sept. 18. A skirmish occurred on Thursday at Black River, fifteen miles southwest of here, between three companies of Indiana volunteers, under Major Garvitt, and a body of rebel cavalry, under the notorious Ben. Talbot. Five rebels were killed, four prisoners taken, thirty horses and a quantity of arms captured. The balance scattered in all directions.

Kansas City, Mo., Sept. 19. Fifteen hundred men, under Col. Smith, overtook 600 rebels as they were crossing the river at Blue Mills' landing, on the 17th, and completely routed them, killing from 120 to 200, and took 12 prisoners. The Federal loss was 50 killed and 25 wounded.

A private letter from Lexington to-day says Price attacked the Federals at 10 o'clock yesterday morning with a force of 30,000. The Federals are estimated at three or four thousand.

The Federals fought them two hours, when the rebels drove them back into the intrenchments, carrying every thing before them. The Irish Brigade then came out and charged them at the point of the bayonet, scattering the rebels everywhere. Price was to attack them again this morning with 17 pieces of artillery. No statement of the loss is given.

It is feared that the reinforcements sent from Jefferson City have not yet reached Lexington.

Heavy batteries are placed at Glasgow by the rebels, and our troops will have to disembark below the town and attack them in the rear.

Washington, Sept. 20. Gen. Fremont telegraphs to the headquarters of the army, under date of yesterday, that Major Gavitt of the First Indiana Regiment of cavalry who was sent out on a reconnoissance toward Gen. Hardee's poistion at Greenville, met the enemy's pickets and drove them in, killing two and taking three of them prisoners. He also captured sixty muskets and twenty-five horses.

St. Louis, Sept. 20. The following additional particulars in relation to affairs at Lexington have been ascertained. The first attack on the fortifications is said to havbeen made on Thursday of last week, but this is certainly a mistake, as Gen. Price did not leave Warrenburg—40 miles south of Lexington—until Wednesday night. The attack was probably made on Monday, as stated by previous advices, with about 800 men. The engagement lasted two hours, when the rebels were repulsed with a loss of 100 killed and between 200 and 300 wounded.

The attack on Wednesday was a determined affair and lasted nearly all day.

The reinforcements from the North, under Gen. Sturgis, probably number 3000, but should they be unable to cross the river, which is quite likely, the only aid they can give will be to sweep with their artillery the points occupied by the rebels. It is confidently hoped, however, that the 6000 troops that left Jefferson City on Wednesday, will be able to land at or near Lexington, and cut their way through the enemy's forces and join Col. Mulligan.

It is said that Col. Mulligan expressed confidence in being able to hold his position against any force not more than ten times greater than his.

Jefferson City, Mo., Sept. 20. It is supposed at headquarters that Mulligan's force at Lexington is 3500 men, consisting of an Irish Brigade under Col. Mulligan, 900; Col. Marshall's Illinois cavalry, 600; a Kansas regiment—500 mounted and 500 infantry; and the Home Guards; three six-pounders, one howitzer, and two mortars.

Some Federal scouts just in report that the firing was still going on Wednesday evening. The rebels, it is said, have no shells, schrapnel or cannister, nothing but round shot and slugs. Nearly 3000 government horses and mules are within Mulligan's intrenchments, requiring much care to prevent a stampede.

A special dispatch to the St. Louis Democrat says that J. C. Davis, commanding here, received the appointment as Brigadier General to-day.

General Lane is reported to have formed a junction with the force at Lexington, with four thousand men. Reinforcements from St. Joseph are also reported to have reached that place, and Lexington in now considered safe.

St. Louis, Sept. 21. In order to correct confusion and many contradictory statements relative to the position of Lexington and the opposing forces under Col. Mulligan and Gen. Price, it is deemed necessary to make the following explanation:

The general direction of the Missouri at Lexington is from the West to East—the city lying on the South bank. The early settlement, now called Oldtown, is situated back on a hill and has been superseded by New Lexington, which is further up the river where there is a steamboat landing. This is the main city.

Mulligan's fortifications are on a ridge running at right angles between the two towns. They surround the Masonic College buildings, standing about a quarter of a mile from the river, which has been used as quarters for the troops and strengthened to resist an artillery attack.

The line of fortifications runs down to the river bluff. This is the point where the conflict took place Tuesday for the possession of the ferry boats.

The main body of Price's army is situated at the old town, but the fortifications have been assailed from all sides but the river. On Thursday of last week an attack was made by a strong party of roving rebels, who were repulsed with considerable loss, and the old town shelled and burnt to prevent its being used as shelter.

St. Louis, Sept. 23. Gen. Prentiss' dispatch announcing the surrender of Col. Mulligan, at Lexington, says the Federal loss was 37 killed and 140 wounded. The rebel loss is supposed to be about 800 killed and wounded.

The reported fight between the rebels and Gen. Lane's brigade is discredited here, Lane being some distance east of that point, at last accounts, marching on Lexington.

The account of the battle of Blue Mills forwarded last night was gathered from official dispatches, and therefore can be relied upon. Col. Smith's command was to leave Blue Mills for St. Joseph the day after the battle.

A special dispatch to the Republican from Jefferson City, dated the 22d, says nothing has been received corroborative of the report of the surrender of Lexington, and many there disbelieve it totally.

It is supposed if Lexington has surrendered, Price and his men will move down the river, and, unless checked or defeated, attack Boonville and then Jefferson City.

Judge Field, who arrived here yesterday, having been a prisoner in Lexington and released, says Col. Mulligan told him last Tuesday evening that he could hold out, under any circumstances, five or six days.

Chicago, Sept. 23. A special dispatch from Quincy to the Journal says: Col. Mulligan has been released on parole and will be here this evening. He will remain until Gen. Fremont's orders are received. Gen. Prentiss has telegraphed from Brookfield to the Assistant Quartermaster to provide subsistence for 2000 men, and to have it ready on their arrival. The commissioned officers are retained as prisoners by the rebels.

St. Louis, Sept. 23. Charles G. Ramsey, the proprietor of the Evening News, was arrested this afternoon by order of the Provost Marshal, and taken to Headquarters for examination. His offence was publishing an editorial article to-day, entitled "Fall of Lexington," reflecting in bitter terms upon the campaign and the military authorities of the Department of the West. His paper was suppressed, and all the manuscript found in the office seized, and the building is now in possession of the Provost Guard. The name of the author of the article was divulged, and it is thought the publication of the paper will be allowed to continue.

New York, Sept. 23. An attempt was discovered last night to destroy the train due from Albany on the Hudson River road, between 102d and 118th streets. Heavy rocks were piled up on the inside track extending a long distance. The Police removed the stones. The train was said to be a special one conveying a regiment from the interior. It came through safely. There is no clue as yet to the fiends.

Notices, &c.

Meeting of the A. C. Association.

God willing, the second annual meeting of the A. C. Association will meet in the city of Worcester, Mass., Tuesday, 2 o'clock, P. M., the 15th of October next.

Business of special importance is to be transacted at this meeting, beside the usual appointments of the officers and Boards of the A. C. Association and C. P. Society, on which account a general attendance of preachers and delegates from the several Churches is much to be desired. Each Church co-operating with this Association is allowed to send one delegate, "and one additional delegate for every fifty members above the number of twenty-five members." All preachers co-operating with the Association are allowed a sitting as members in full.

It is specially requested that united prayer be offered up to Almighty God that the transactions of the Association may be such as the Church demands in these fearfully perilous times; and that whatever personal sacrifice may be required at our hand, that may be done which shall most effectually serve to the building up of Churches and the maintaining the "unity of the spirit in the bond of peace."

By order of the Board of Managers,

P. B. Morgan, Chairman.

Explanation.—"A. C. Association" means the Advent Christian Association, and "C. P. Society" means Christian Publication Society.

Rufus Wendell.

Notice.

Geo. Storrs, of New York, owing to the extreme pressure of present circumstances, offers the herein after named works at fifty per cent discount to any person, or persons, sending him ten dollars or upwards, if applied for soon. The works are—

Six Sermons, revised and enlarged edition: bound, 50 cts.; in paper covers, 30 cts.
The Watch Tower: or, Man in Death, in paper covers. .... 20 cents.
Life from the Dead: or, the Righteous only will live again—in paper covers .... 20 cts.
Life only in Christ: a bound volume, including each of the above works, and a discourse on the Atonement $1.00
The Discussion with Prof. Mattison—in paper covers. .... 30 cts.
Bible vs. Tradition—bound, 75 cts.; paper covers, 40 cents.
Man's Destiny: A Review of Prof. Post—in paper covers .... 30 cts.
Future Punishment, By H. H. Dobney: Part II.—in paper covers .... 30 cts.
Our Israelitish Origin—paper covers. .... 50 cts.
Man's Nature and Destiny: A Sermon, by Geo. Storrs—paper covers .... 5 cts.
Bible Examiner for 1861, bound $1.50

Of this last work there are but some thirty copies left.

All remittances and orders, sent by mail, must be addressed—Geo. Storrs, Box 4658, New York. Sent by private hands, they may be left with Geo. W. Young, (up stairs) 35 Ann Street, (corner of Nassau.)

Notice.

Providence permitting, there will be a Conference, or meeting of days, at Nottingham, (Dames Hall) commencing Sunday, September 29th—the object of which is the salvation of souls. The meeting will continue as long as thought advisable. Brethren coming, will be prepared to labor for that object.

C. C. Stevens.

Exeter, N. H., Sept. 23, '61.

Notice.

The next session of the Western Central Quarterly Conference will meet in Wayne, Thursday, 2 o'clock, P. M., Oct. 17th, and continue over the following Sunday. The meeting will be held in a school-house, about one mile west of Wayne village, near Bro. Cyrus Bartlett's. Brethren will call on him for direction. We hope the Lord's laborers will be there. I. C. Wellcome, Sec.

Conference.

The next Western Quarterly Conference in the State of Maine will be held in Kennebunk, Oct. 10th, 1861. A good representative of the brethren within the bounds of this Conference is desired. The ministering brethren, especially, will be present. Brethren and sisters, we need to be awake to the times in which we live, and the duties of these times. Therefore, come up to this quarterly meeting in the name and spirit of the Lord.

By order of Conference, O. R. Fassett.

Conference at No. Dana, Mass.

The Lord willing, there will be a Conference at North Dana, Mass. to commence on Wednesday, Oct. 9th, at 10 o'clock, A. M., and continue over Sunday. Bro. Champlin and Otis are expected to assist in preaching the word. Brethren and sisters from abroad are invited to attend. This is mostly a new field. No meeting of the kind has ever been held here. Board and horse keeping on reasonable terms for those who wish. Come, brethren and sisters, we will make you as comfortable as we can. Come in the name of the good Lord, with the expectation of seeing his power displayed in the conversion of sinners and the return of backsliders. Come one, come all. We expect to have a good meeting in the name of the Lord.

Eld. Geo. A. Streeter.

N. B. The above does not exclude any of the preaching brethren who may a desire to come. Brethren, make this meeting a subject of prayer. G. A. S.

Notice.

Has any subscriber the Crisis for Jan. 9th, 1861, who would mail it to the address of R. Willard, Hammonton, N. J., and thus cheer the bereaved heart of our Bro. A. Fike?

Notice.

The next Rhode Island Quarterly Conference will meet at Rocky Brook, R. I., the last Wednesday in September. An invitation has been extended to the Conference from Exeter, and Lafayette and Rocky Brook churches. According to my instructions from the Conference, I have located it at Rocky Brook. M. R. Phetteplace, Clerk.

Notice.

It is expected there will be a meeting at Bro. Asahel Judd Mix's, in Bristol, commencing Oct. 2d, 1861, to continue five days. Bro. Levi R. Teeple is expected to preach, as the Lord may direct. Whosoever will may come.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.62; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Joseph T. Curry will preach at Springfield Sunday, Sept. 29th, and has arranged to remain with the Church there and supply the desk until further notice.

New York	Friday evening, Sept. 27th.
Albany	Sunday, Sept. 29th.
Goshen	Tuesday, Oct. 1st.
Boodsville	Wednesday, Oct. 2d.
	H. PRATT.
Lake Village, N. H	Sunday, Oct. 6th.
Kennebunkport, Me.	Sunday, Oct. 13th.
Portsmouth, N. H	Sunday, Oct. 20th.
	J. COUCH.
Morris, Ct.	Oct. 8th.
Plymouth Hollow	Oct. 9th.
Bristol	Oct. 10th.
Southbridge, Mass	Oct. 13th.
	S. B. MUNN.
Athol	Oct. 6th.
	D. M. BEACH.

I will preach in Pownal, Vt., where brethren may appoint, commencing Oct. 1st and continuing over the Sabbath.

North Adams, Mass., commencing Oct. 7th and continuing over the Sabbath.

South Adams, meetings commencing Oct. 17th and continuing over the Sabbath.

GEO. A. OTIS.

I propose to meet with the friends as follows:—

Biddeford	Sept. 27.
Portland	Sunday, Sept. 29.
Poland	Sept. 30 and Oct. 1.
Lewiston	Oct. 2.
Yarmouth	Sunday, Oct. 6.
	J. S. WHITE.
North Salem, N. Y., Bro. Bailey's	Sept. 29.
Brooklyn, L. I.	Oct. 2.
	J. K. BELLOWS.
Bangor, Me.	Sunday, Sept. 29.
Stark	Oct. 16th.
	D. A. JONES.
Portsmouth	Sept. 29th.
Portland	Oct. 6.
Yarmouth	Oct. 13.

If supplied, please notify me in season to comply with other requests. The two last weeks in Oct. not engaged. HIRAM MUNGER.

Bristol	Sept. 29.
	C. GOODRICH.

APPOINTMENT FOR WORCESTER.

W. Pratt	Sunday, Sept. 29
	R. CURTIS.
Vernon, Vt	Sept. 29.
Erving, Mass	Sept. 30.
	GEO. A. STREETER.
Rocky Brook	Sunday, Sept, 29.
	H. F. CARPENTER.

Business Matters.

To Correspondents.

J. McKee, Hesper, Ill.—All right. You must write to Bro. Morgan for the tract, as we have none in our office.

Eld. J. Porter, Dansville, C. E.—Wm. Adkinson 23 cts.; Geo. Mathews $1.44. Jos. Wilson pays two numbers ahead.

Eld. A. N. Seymour—We have credited M. P. Rogers $1.60, and charged the same to you, which balances your account.

Cash Receipts.

Dr. R Willard 261, $2.20; M P Rogers 353, $1.60; W. Dunn 346, $1 15; S M Fowler 312, $3; W L Wheeler 282, 80 cts; J Lyle 325, 51 cts; S W Foss 286, $2.16; Aaron Yard 313, $1.50; G W Hard 315, $1.50.

Mrs. D Baker 320, Mrs. E Canfield 325, Mary Webber 325,—50 cts. each.

Hy. Daton 338, Joel Allen 364, S K Fenton 338, S A Kamerling 332, Mrs. N Knapp 356, P Blanchard 300, J S Moulton 286, Mary Sheldon 338, Jon. Chapman 294, N Shumway 312, M F Champlin 340, S Rhyner 302, J Sampson 306, S J Black 312, Rufus Hill 338, Lucy Gowell 338, Almira Cottle 338, Jacob Grim 338, H Littlefield 325, A C Jenkins 364, Carp. Clark 319, W A Cotting 260, Asr. Barnett 338, W P Wentworth 340, Henry Barnard 363, Jno. Daniels 300, Wm. Adkinson 336, T T Farrell 306, Wm. Richardson 314, F D Field 314, P W Higgins 320, M E Green 338, Wm. Howarth 338, Jos. Taylor 338, J Nudd 330, W R Wilson 312, Mrs. P Green 307, G R Baker 338, M J Maginnis 338, E C Field 312, Mrs. R E Cole 338, Mrs. Curtis 338, J Marshal 324, Betsey Herrick 325, Gil. West 325, Thos. Chambers 338, M A Belding 338, J Meggnier 338, Soph. Gay 303, J G Knowlton 329, J P Ellis 296, Saml. Freeman 338, Wm. Keith 338, Mrs. T Harrington 332, Danl. Jones 338,—$1.00 each.

T W [illegible] 338, J H Turner 316, J M [illegible] 312, Wm. Brown 375, J H Sleeper 312, Mrs. O Young 296, E Loomis 338, C S Whitney 312, A M S Bement 364, T P Hodgdon 338, [illegible] 364, Mrs. S Dow 318, S P Hubbard 338, Martha Cole 364, S S Rogers 364,—$2.00 each.

Books and Tracts.

J Pinkham 3 cts., I Dimmick $1.00, W L Wheeler [illegible], A B White 50 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of immortality through Christ only. Price, single, 3 cts; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—*what is it?* or a careful examination of all the uses of the words ruah and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $2 00 per hundred.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

Reviewers Reviewed. Brief Replies to various Criticisms and other Arguments. 28 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

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For the Crisis.

"He that gathereth not with me scattereth abroad."—Matt. 12: 30.

None can idly look on in the vineyard of God,
All are toiling for good or for ill;
Each act of our lives doth an influence cast—
The sequel the judgment will tell.
Each day that we live we are busy at work
To gather or scatter abroad,
Encouraging some one more firmly to trust,
Or driving him further from God.

We are idly deceiving ourselves if we say,
If no good, 'tis no ill we have done:
Ah! yes, if we've failed to work in his cause,
Our example has hindered some one.
There is always one heart over which we possess
An influence, though it is small;
Yes, none are so weak, so humble, or poor,
As to cast here no shadow at all.

Each kind, loving word, each smile we bestow,
Helps to soften the tone of one heart—
To open its portals to mercy and grace,
Which Jesus still waits to impart;
While a look of unkindness or angry reproach
Serves to harden the nature to sin—
To deafen the ear to the low, gentle voice,
Of the spirit's that pleading within.

The pride we display causes envy and strife—
Leads the lambs of the pasture astray;
While a meek, lowly spirit strews blossoms of love—
Sheds fragrance of peace o'er the way.
Thus from morning till night we are still toiling on,
We gather or scatter abroad,
Our hands ever busy still for or against
The cause of Jehovah our Lord.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

"The Memory of the Just is Blessed."

The above text was brought forcibly to mind while thoughts of by-gone days were the subject of my recent meditation. I had before me sweet and vivid recollections of the worthy labors of our beloved Bro. K. S. Hastings, who, like the ancient pilgrims, hath "fallen on sleep," and rests with his fathers in the dark, deep grave. Yet, "he being dead, yet speaketh." Yea, his faithfulness in teaching the "commandments of God and the faith of Jesus," is not forgotten. His holy walk and upright example yet lives. Like Apollos of old, he was truly "an eloquent man, and mighty in the Scriptures." With the same spirit that the prophets possessed, he told us things that "should come hereafter;" giving "line upon line, precept upon precept, here a little and there a little." Many times, while hearing and wondering "at the gracious words which proceeded out his mouth," have I been led to say, like Hezekiah, "Good is the word of the Lord which thou hast spoken..' There seemed to be such "power, by the Spirit of the Lord," in his speech, that I could but exclaim, like the woman of Zarephath, "Now I *know* that thou art a man of God, and that the word of the Lord in thy mouth is truth." His labors in this vicinity were blessed of God; and the people, "whether they will hear or forbear, yet "*know* that a prophet of the Lord hath been among them." Ezek. 2: 5. Some were pricked in the heart and cried out, "what shall we do?" Several were also baptized by him, confessing their sins, and walked in newness of life.

Bro. K. S. Hastings was one of the first of that "sect everywhere spoken against," who preached the speedy advent of Messiah in this place about 1850. His first visit to this place was blest in a peculiar manner. When drawing near the house where he intended to call, one of its inmates, (a young lady of very respectable character) looking out of the window and seeing him approach, said to her mother. "The *old Millerite* is coming." "Sure enough!" said the mother, "and what do you think the old Millerite will have to say?" Although they never had seen him before, they guessed rightly when they said "it *is* he." He entered—their jolly talk was hushed to a deathly silence. He held a pleasant conversation with the man of the house, who had embraced the same "precious faith," but walked alone, as none of his family held the same views, or even enjoyed the favor of God. But dark clouds soon fell back from the old man's brow as each family voice was raised in prayer to "ask mercies of the God of heaven." Bro. H., before leaving, proposed having a season of prayer; and accordingly called on the mother to pray. She was daunted, and knew not what to do; for, although she had brought up a large family of children; and had been a church member "lo these many years," yet not one of her family circle had ever heard her voice in prayer. And now what *could* she do? A few moments before, and she stood vainly mocking that "old disciple," who now so earnestly begged her to supplicate the Lord. She deeply hesitated, and said, "I choose to *join* the others." Bro. H. replied he knew of no way to join the others, only by praying herself vocally. And, feeling her sins had well-nigh reached up to heaven like a mountain before her, she broke out in fervent petitions to that God who "pardoneth our iniquities," and a new song was put into her mouth; her guilt fled away, and peace, free and full, ruled in her heart, next, vehemently broke out in cries for mercy that *daughter*, who had spoken vainly of the messenger of God. The Father of mercies and God of all comfort" heard while she was yet speaking, and her soul was filled with "joy unspeakable and full of glory." That house became the house of many prayers. Each member of the family joined the army of God, and commenced fighting for that King who "only hath immortality." And to-day three of those sons are preachers of the glorious gospel of Jesus Christ, one of which is yet among us, fighting "through *evil* as well as through *good* report." Two of them have left father, mother, brothers and sisters, home and friends, taken their little families and gone far west, to preach Jesus and the resurrection.

At another house where Bro. H. called, the Lord blest his labors with more than ordinary favor. At that dwelling there was a christian lady, who had resolved to walk "in *all* the commandments and ordinances of the Lord blameless," and requested Bro. H. to baptize her; but, on informing her husband of her intention, he seemed bitterly opposed to it, spoke angrily to her, and would not be present when she followed her Savior into the liquid stream, but retired in a sullen mood from her presence. But that praying minister asked God to follow that impenitent man; his petition was granted, love took the place of anger in that opposing husband's breast. He asked his wife's forgiveness, obtained the grace of God, felt his sins were forgiven, and finally was baptized by Bro. H. before he left the place.

Thus we see that, while our brother sleeps unconscious in the tomb, his *works* yet praise him, while the wicked die, and "their memorial is perished with them;' "who had come and gone from the place of the holy, and they are forgotten in the city where they have so done," (Eccl. 8: 10; showing us that "the memory of the just is blessed, but the name of the wicked shall rot." Prov. 10: 7. Precious indeed were those opportunities we had of hearing the law from the lips of our "father in Israel;" and many hearts exclaimed, "*all* the words which the Lord hath spoken will we do, and be obedient." Ex. 23: 3–7.

One of his last visits to this place was truly solemn. In his discourse he mentioned Paul's farewell visit to the saints at Miletus, who "sorrowed most of all for the words which he spake, that they should see his face no more." Acts 20. During this affecting sermon of our beloved pastor, many wept aloud, as though *he* too, like Paul, was about to leave us to return no more; his own voice meanwhile was choked with sobs and violent weeping, as he fervently plead with the little church here to be steadfast in the work of the Lord. His heart began to be burdened greatly for the ungodly in this place. He raised his voice, asking God to arouse the wicked to a sense of their condition; as he prayed, it seemed as though the heavens must come down; such petitions could not go unheard. At the hour of nine, some of the ring-leaders in wickedness approached the house, and, as one of us stepped to the door, they asked if there was a meeting here. We told them we were having only a family prayer meeting, and asked them to walk in; they entered quietly, were seated, and Bro. H. arose, opened his Bible, took his text, and preached near an hour from words something like these: "*I have called, but ye refused.*" They seemed thunder-struck at his authority and power, and when he closed, they left in a gentleman-like manner, without the stamping of feet and loud yells, as they heretofore had practiced. But the final result of that exercise I leave the day of God to unfold.

L. A. MIRICK.

Savoy, Mass., Aug., 1861.

P. S. I write the above at the request of H. L. Hastings, who wished me to write some of my recollections of his father's labors here; but I refrained for awhile, and tried to enlist others in the work who were better qualified to speak. But he says, "make no excuses;" so I forward this, hoping others will "gather up the fragments, that nothing be lost." Who will say "I *can't?* O complain not of talents, nor withhold your pen. Make use of the gifts God has given to men.

L. A. M.

For the Crisis.

A Letter.

DEAR BRETHREN:—Feeling it a duty and privilege to be praising the Lord in these perilous times—the last period of the world's history—I take my pen to write a few lines for the Crisis. In the dark catalogue of this world's history, revolution has succeeded revolution, notwithstanding the peace and safety doctrine has been sounding in our ears. Yet the Lord says, there is no peace, saith my God, to the wicked." Now our own beloved country is engaged in the bloody strife. How appalling! But says the Saviour, "Fear not, little flock, it is your heavenly Father's good pleasure to give you the kingdom. When we take a retrospective view of the past, we may well ask, what will be the final consequence of the awful conflict now pending between the North and South,—one party probably holding at least four millions of slaves as property, in a similar manner as a merchant does his goods, to be bought and sold. The consequences that must necessarily follow will be a large amount of cruelty inflicted upon them, lest they should escape during the war. Let us cast a glance over the old countries, and consider the millions of poverty-stricken poor, unprotected and uncared for by the rich and popular.

Our Saviour divides mankind into two classes, the good and evil, and simply informs us they may be known by their fruits. He says, "every tree is known by its fruit." In my humble experience I can truly say I have received the blessing of the Lord as the fruits of the spirit of love. All my family have been sick this present year, five in number, myself excepted. Though poor and dependent, like the sparrow that falls to the ground, not one of them was forgotten before God. Our beloved Dr. Buxton, rendered his most attentive and constant services, in his profession, during the whole reign of sickness. For all this may the Lord reward him a hundred fold in this life, and in the world to come life everlasting. Thus I could say with regard to many other kind friends in this neighborly city, who sat up and watched with my family many long and wearisome nights, when two and three of them were sick at a time. The fruit of all this goodness, I humbly trust, will have a happy influence upon my heart and life. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

Brethren and sisters, let us be watching for that glorious event that many of us are so soon expecting to see. Let us discard all the fables of these last days, and build our foundation upon the rock where nought will shake us, and look for the speedy advent of our Lord, who is coming in all the glory of his Father, his own glory, and the glory of the holy angels. May the blessing of love and peace rest upon you and comfort you at all times, is the desire of your unprofitable servant,

C. H. SAWIN.

For the Crisis.

Camp Meeting Notice.

DEAR BRO. WENDELL:—Agreeable to appointment we met on the Camp ground, where we enjoyed the counsel, prayers and fellowship of about fifty of God's chosen pilgrims, bound for the land of promise; and the best of all was, the Lord was in our midst, and we had a thrilling shout in the Camp of Israel; and all praise is due to the King of Zion for his unspeakable goodness on that occasion.

The meeting was called to order by the appointment of Bro. A. N. Seymour, President, and Bro. R. Phinney, Vice President. Bro. L. Roberts was chosen Secretary, and Bro. H. Austin, Treasurer. A Committee of Arrangements was also chosen to confer with one another and keep order on the ground during the meeting. A second Committee was also chosen to circulate subscription papers and collect means for the support of an Evangelist for the ensuing year, or, in other words, the Camp meeting year. At 2 o'clock, P. M., religious services were opened by singing and prayer, and a discourse by Bro. T. G. Newman from 1 Pet. 1: 19, showing the efficacy of the precious blood of Christ. At 6 P. M., prayer and conference; preaching at 7 by Bro. Drummond from Jonah 1: 6.—"What meanest thou, O sleeper," etc. The discourse was a feeling one, and the power of truth was sensibly felt by the speaker, the congregation sharing the same blessing. We retired to our tents, and by ten o'clock all was quiet.

Second day. Soon after daybreak our ears were all saluted by the melodious voice of Bro. A. F. Servis singing, as he walked around the Camp ground, one of the Songs of Zion. As we had no bell or hour, we proposed that he should announce to us the *time* for rising each morning by singing, which he did; and the notes of that clear, sweet voice, which fell on our ears and awoke us to consciousness, were truly refreshing and joyful. Prayer in the tents one half hour after rising. Prayer and conference at 6 A. M. All seemed to enjoy it with much satisfaction. At 10 1-2, Bro. George Moyer, from Indiana, preached from 2 Pet. 1: 16–19 an instructive discourse, unfolding to the church the prophecies and the faithfulness of God in establishing and making honorable his ever faithful word, in which the believer can always confide and rest secure amidst the surging billows of the perils of these last days. At 2 P. M., Bro. Phinney preached from Heb. 11: 13, 14. A good discourse, showing the good news of precious promises made to the fathers, as yet not consummated, but will soon be by the coming of the seed, to whom the promises were made. At 6 prayer and conference, as usual, and increasing interest felt among the flock. At 7 we had the pleasure of preaching about Christ's coming, the descent of the new Jerusalem, resurrection and translation of the saints to the city of God to enjoy eternal blessedness. Our spirit was refreshed in discoursing about heavenly things. I will not detail minutely, but suffice it to say that all our social as well as sermonizing gatherings increased in interest from first to last; our number, though small at first, continually increased.

On Saturday afternoon we retired a short distance from the camp ground to a beautiful lake, where we planted six dear souls in the likeness of Christ's death. It was a most precious season; tears flowed as the children received the right hand of fellowship. Never did we enjoy a baptismal scene any better; the influence upon the congregation was impressive. Saturday evening Bro. Moyer preached on the prophecies a stirring discourse, after which we had two exhortations, which seemed to go where they were directed with power.

Sunday morning social meeting commenced at 8 o'clock, in which nearly all the friends of Jesus spoke, to edification and comfort. At 10 Bro. Newman preached upon the Signs of the Times; a well directed discourse, producing conviction, I think, on many minds. He occupied one hour and ten minutes, then we sang, after which Bro. Drummond preached a strong discourse on the present state of man. At 2 P. M., we discoursed upon the subject of eternal life through Jesus Christ. In the evening Bro. Moyer preached on the final destiny of the wicked, which will tell in time to come on those who heard. There were a good many rowdies on the ground, but no disturbance; they were all held in check by the power of kindness. A number entered one of the tents in time of service, and went to stealing provision, but the owner caught them at it, and freely gave them all he had, counselling them not to steal any more.

Monday we met at 9 A. M., for business, and to hear the last sermon from Bro. Phinney on Charity, which was excellent. We circulated a subscription, and in a short time got $100 subscribed for an Evangelist. I presented Bro. J. A. Sober to the church as a good and proper man for an Evangelist. Bro. Phinney, Newman and Moyer spoke in his favor. It was then moved and seconded that Bro. Sober should be their servant; the vote was unanimous. The camp meeting then adjourned to meet again the 27th of August, 1862, in the town of Grand Blanc, Genesee Co., Mich., on the farm of Bro. John Anable, in a delightful and thickly settled community.

A vote of thanks was tendered to Bro. Hiram Austin for his hospitality and kindness during the meeting, when we took the parting hand, all feeling loth to leave the place where we had enjoyed such a sweet communion season, partaking of those emblems which point us on to the time of rest in the kingdom of God.

We would not forget to say that we for the first time met with Brn. Newman and Moyer, and formed a very happy acquaintance; they are kindred spirits, loving God and laboring ardently for the promotion of truth and righteousness. May God bless and prosper them in the way of well doing.

A. N. SEYMOUR.

For the Crisis.

We must have a Paper.

We always have had one. The truths of God must always be sounded out from pulpit and *press*. The inhabitants in the desolate places of our world—those who have not opportunities of hearing the word *spoken*, must not be left without a paper,—their preacher. The devil has *his* presses, issuing lies and abominations. Spiritualists have their papers, politicians have them in abundance, and it is not in me to believe God will not give his children this means of advancing truth and building up his cause. No, no, we shall not be left without a weekly comforter. Just as soon as one periodical goes down, another will come up. Soon as one editor becomes *blind*, another is made to *see*.

God will give us a paper; but, brethren, *we* must *support it*. Some folks are shouting happy when their paper comes to them; but when a dun-letter or a collecting agent comes in, it changes the tune amazingly. Now let us shout just as loud when we are *paying* for our Crisis as when we are reading it. These days are the days when christians, especially Adventists, ought to be *honest*. Let those who are so pleased and ready to praise their minister, be as joyful over him when he wants a loaf of bread, or a new coat.

Let us trust in God, and use his money for his cause. Time is short. We must *work*. The Lord is coming, and so is the judgment. I want to be found blameless, through the righteousness of Christ Jesus. O let us be good. Let us be kind. Let us be faithful. None but holy ones can enter that holy city.

M. MATHEWS.

Yarmouth, Me.

For the Crisis.

The People Wondered at.

We think the people most wondered at are those who are looking for their Master, "the Lord from heaven." In view of his coming, is it possible that their hearts can be so much on the present as to lose sight of their glorious eternal home? Truly, what manner of persons ought we to be, in all holy conversation and godliness, ever having before our minds the great purpose of the gospel.

For whom is this honor reserved? the prophets, apostles and fathers inquire, who longed to see this hour, but saw it not. And what are we, that we should be counted worthy to wait for the King of Kings?" What humility our position inspires! what deep searchings of heart, and what sacrifice of self! Is this position for us, to wait and watch for the Son of Man? May *we* also claim that promise, "Blessed is that servant, whom the Lord when he cometh shall find watching"? What zeal should this inspire—yea, what carefulness in all things, without spot and blameless!

If, when the Lord descended on Mount Sinai to give laws to the people, they were commanded to wash themselves, to cleanse and sanctify themselves, lest his anger should break out upon them,—how much more when he is coming to make his dwelling among men, "fashioning us like unto his glorious body," should we sanctify ourselves and "keep ourselves in the love of God"—his Spirit have the ruling power of our hearts. It is a question of serious import, "Who shall stand when he appeareth?" or, "Who shall abide the day of his coming?" which shall "try every man's work, of what sort it is." Let us be diligent: "let us not sleep," lest, when he comes, our raiment should be found stained with the shades of worldliness and sin. But let us realize the glorious position of waiting for Jesus, the glorious Life-giver. Come, Lord Jesus, come quickly. Amen.

New Glasgow, C. E.

M. H. M.

Selections.

"Feed my Lambs."

It is one of the cheering signs of the times that an increased interest is felt in the conversion of children. Many prayers are now offered in their behalf. It has come at length to be admitted that children may be converted. Ministers, therefore, have a special duty in respect to this large and interesting class. The command of Christ comes to them with emphasis, "Feed my lambs."

Much has been done, and is now being done, for the conversion of children. They are gathered into Sabbath schools. Sermons are preached to them. Something more, however, is necessary. Ministers should cultivate and keep up an acquaintance with the children. They should know them as the good Shepherd is represented as knowing the sheep and lambs of his fold. "He calleth his own sheep *by name*, and leadeth them out." One cannot but smile in reading the memoir of the venerable Dr. Hopkins, to come across such a passage as the following—(the testimony of one who knew and remembered him well:) "Whenever he met me in my childhood, as I passed his house to my school, he inquired for my name, and the name of my father; but never seemed to notice my answers so as to recollect them, but appeared to be *lost in divinity*." No wonder he had so weak a hold on the affections of his people. He was "lost in divinity."

How different was it in this respect with the seraphic Summerfield, who always manifested a particular interest in the children of his charge, and of whom it is said, that having once been introduced to a family, he never forgot the name of any of its members, not even of the children and servants. A pleasing incident is related of him. Coming down from the pulpit one day, he noticed a little boy who seemed desirous of speaking with him.

"Do you want anything of me, my little boy?" said Summerfield.

The boy seemed overcome, and could only say, "Mr. Summerfield."

"Well, my son, what do you want of Mr. Summerfield?"

The boy, encouraged, said he wished Mr. Summerfield would call at his mother's. On inquiring where his mother lived, the name of the street and the number of the house were given.

"What is your name?"

"John Brown," replied the boy.

Well, John Brown, to-morrow at eleven o'clock I shall pay you a visit." Accordingly, at the time appointed, Mr. Summerfield called. He found John busily employed sweeping, fixing the fire, and preparing for his visitor. "Well, John, here I am, according to my appointment." John requested him to take a seat until he had found his mother. She was a pious woman, and said that her son had heard Mr. Summerfield preach whenever he spoke to the children, and that his mind had been much impressed in consequence. Summerfield knelt down and prayed with them; and before he went away, encouraged John, and gave him some good advice; entered his name on the list of those for whom he felt a peculiar interest, and told him that he should keep his eye on him, requesting him to come and speak to him whenever he had an opportunity, that he might ascertain what progress his little friend John Brown was making. This is a simple story, but does it not give us an insight into the wonderful success of this remarkable man in winning souls, not of children simply, but of adults also, to Christ?

Wesley's interest in children, and his affectionate notice of the little boy whom he found on the pulpit stairs, as he was making his way through the crowd to preach, will be remembered in this connection.

"When I was a little boy in Bristol," says the poet Southey, "I was running down a flight of steps with my sister, a beautiful girl with flowing ringlets. John Wesley took her up in his arms and kissed her and blessed her, and then laid his hand on my head and blessed me." The poet's eyes filled with tears as he related this, and he added, "I feel as if I had the blessing of that man upon me yet."

Robert Hall also was "exceedingly fond of children," would "enter into all their amusements," and not unfrequently take them up in his arms, put his hands on them and bless them.

In the memoir of the good Dr. Alexander of Princeton, it is suggested that there should be a class of preachers for children alone. "If I were a young man," he says, "I would, God willing, choose that field." And one is interested in finding in the correspondence of his son, the Rev. James W. Alexander, of New York, the expression of a similar sentiment. "I have made up my mind to go for the nursery practice. Let others take the fathers and grandfathers, if I can only make an impression on the children."

The *nursery* practice! that is what is wanted. The hope of the church is in the children of the church. If these can be saved, the world may be evangelized. If not, then all is lost. When Washington returned from Hartford, after his interview with Count de Rochambeau, just previous to the discovery of Arnold's treachery, the citizens of the towns through which he passed, turned out to greet him, and among them, at one place, children bearing torches. "We may be beaten by the English," said Washington to the officers of his staff, "it is the chance of war; but *there*," pointing as he spoke to the children, "is an army they will never conquer." And so we, who stand in the fore front of the battle, may be borne down by the hosts of error and sin with which we are called to contend; but we can say, pointing to the hosts of children, rising up on every side, redeemed by Christ's blood, and already made savingly acquainted with him, "There is an army they will never conquer."—*Tract Journal.*

Two Cords of Wood.

Just at dusk one November evening three children occupied a large kitchen connected with the establishment of farmer Grant. A bright wood fire blazed cheerfully in the wide chimney, while from the crane the suspended tea-kettle was announcing, as loudly as possible, that the hour for supper was approaching. By the bright, but fitful light, one young girl sat reading; another sat at the window watching the cows as they walked demurely from the yard to the stable, while a boy of eleven summers was seated on a cricket in front of the fire, gazing steadily at the flames as they shot upward, but with an appearance of abstraction, indicating that his mind was elsewhere.

Softly Ellen advanced from the window, and touching her sister Ruth to call her attention, just whispered, "Just look at Thomas! He's in a brown study, as the teacher said this afternoon, I do wonder what he's thinking of?"

"Ask him," responded Ruth, glancing at her brother, and then turning to her book again.

Thomas," called Ellen, "What makes you look so sober to night? Did you miss at school?"

The boy heaved a deep sigh, and then turned to his sister with a smile, saying, "O, Ellen, you can help me, if you will, only you first promise not to tell any one."

Ellen promised, and Thomas led her to the farther corner of the room, as his mother had come in, where he made known to her his plan.

"Last night," said he, "after you and Ruth had gone to bed, I heard father and mother talking. It made me feel so bad I could not go to sleep. She had been bringing in the clothes and kept coughing, as she always does when she works hard. Father told her that she must go to taking that doctor's stuff that done her so much stood last winter. At first she did not answer; but pretty soon I saw her put up her hand and brush away a tear."

"There are so many things to be bought for the children," she said, after a while, "that I don't like to spend money for medicine. I don't often cough so much."

"I know that too," replied father, "but you must attend to your health. What should we all do without you?"

"I sometimes think," said mother, "that my work is almost done, and if it is God's will to call me away, he will provide for our dear children."

"I couldn't stay to hear any more, for I had to run into the entry to keep from sobbing aloud—Oh! Ellen, what could we do without mother?"

The young girl turned around and gave her mother a piercing glance, as if to satisfy herself that her brother had cause for his solicitude, and then asked, "but what can you or both of us do to help her?"

"I mean somehow to buy her a bottle of that medicine," exclaimed Thomas, impressively, "but how to do it is the question. Dr. Jones had a load of wood carted to-day, and he wants a man to come and saw it, I would go to-morrow afternoon and ask him to give me the job, for the medicine, only father wants his wood piled up to-morrow, before the snow comes."

Ellen stood for a moment returning her brother's gaze; then said, eagerly, "Ruth and I will pile it for you. We'll get up very early, and do our stint before breakfast, and then we shall have the whole of the afternoon."

Thomas joyfully accepted this offer, and readily obtained the job from the kind physician. Before night he had piled the two cords in the shed and sawed nearly a quarter of it.

"Well, my little man, said the doctor, driving into the yard as Thomas was hanging up the saw preparatory to leaving. "How much have you earned this afternoon?"

A bright thought flashed through the boy's mind, and in true Yankee style he answered the question by asking, "Doctor, how much a bottle was the cough medicine you gave mother last winter?"

"Half a dollar, I think. Is she sick again?"

The boy then communicated his wishes, and with a flushed face inquired of the doctor, if he would be satisfied to let him have a bottle to carry home with him.

The good man was evidently moved by this unexpected proposal. He made no reply except to invite the boy to his office. When there he talked more freely, and ended by giving him a small powder for her, in addition to the cough medicine, and promised to call himself the next day.

An hour later Thomas sat with his sister by the fire, and communicated to them the joyful tidings of his afternoon labor. They then proceeded to give the medicine to their mother as a token of affection from her three children, "for," said Thomas, "I could not have it if you had not helped me."

To say that Mrs. Grant was satisfied, would be but fully expressing her emotion when the love token was placed in her hands.

With moistened eye she gave each of them a kiss, and then added in a subdued voice, "God will reward you, my dear ones. The blessing affixed in the fifth commandment will be yours, for you have indeed honored your mother."

God did bless them in rendering the medicine effectual in restoring the health of their mother whose life was prolonged for years. She saw her children growing up useful, happy, and respected by all who knew them.—*Youth's Companion.*

OVER BATHING.—If a fish is deprived of its scales, it will be chilled to death; and reasoning analogically, and knowing, too, that human skin-scales are destroyed by the alkali of the soap, a man may wash the scales off his body, leaving the pores so unprotected against the heat and cold and obstructions, that death will inevitably ensue; indeed, physiological research proves, that if a third of the skin is removed from the body by scrubbing or otherwise, a fatal termination is unavoidable. Observant persons know how soon the skin becomes pale, shrivelled and tender, even on the harder hands, if kept a great deal in cold water. These are suggestive considerations for those who believe that continual water sloshings are indispensable to health and longevity.—*Hall's Journal of Health.*

Importance of Energy.

A man who has been unsuccessful in several departments of life, on account of his want of energy, was recently recommended to apply for assistance to a friend of rare executive ability and force of character. He replied, "it will be of no avail, for like the rest of active business men, he worships energy,—a quality I do not possess." The sluggish man was right—for in our bustling times, energy is highly prized, and men possessing it to a prominent degree are wanted everywhere. Fraser's Magazine has an excellent essay "On the importance of Energy in Life," which selects Lord Brougham and John Bright to illustrate the effect of energy on the public men of Great Britain.

It is stated that no Englishman, except Peel or Wellington, has produced such changes in the world of opinion and practice as Brougham. Look, adds the essayist, at the state, both in fact and in opinion, of law and education in the United Kingdom, now compared with what it was some half century ago, and render that honor which is due to the wonderful energy of Lord Brougham, without which quality he could not have succeeded, had his knowledge, his reasoning powers, and his abilities been greater than they even are.

John Bright is another living example of the power of energy. Had his intellectual powers been greatly multiplied, he would not now occupy such a prominent place among the men of the time as he does, had it not been for his earnestness of purpose and energy of character.

A Prayer.

Guide me, Father! God of mercy!
On the way:
Never from thy holy guidance
Let me stray!
Give that meet of joy and sorrow
Pleaseth thee,
Whatso'er thy will ordaineth
Best for me.

In the shadow and the darkness
Be my star;
In the light, lest radiance dazzle,
Go not far!
Make me patient, kind and gentle,
Day by day:
Teach me how to live more nearly
As I pray.

NEVER LONELY.—The child of God need never be lonely. He need never be sick at heart for want of friends. He may be far from home,—away from loved ones,—sick and suffering,—with few comforts and no human sympathy. But God is with him. Let him open his heart, and he will hear the Almighty saying, "*I am with thee*; I will strengthen thee; I will help thee; I will uphold thee." Is he tempted to despond? With David let him say, "I am poor and needy; yet the Lord thinketh upon me. Thou art my help and my deliverer: make no tarrying, O my God." Jesus, who hath borne your griefs and carried your sorrows, will not forget you. He is near you now. Be not lonely; for you are not alone. He is with you. Hear him saying, "Fear thou not, for I am with thee; be not dismayed, for I am thy God."

THE DEAF HEAR.—In the Church of Columbus, O., of which Rev. E. D. Morris is pastor, there is an admirable arrangement for the accommodation of the pupils of the Deaf and Dumb Asylum, who attend regularly. There is a gallery the whole length of the church, on either side, and a gallery for the choir over the entrance to the church and directly in front of the pulpit. Dr Stone, the Superintendent of the Asylum, takes his seat in the gallery with the choir, and the pupils take theirs in the side galleries. As soon as the minister commences the services, every eye in the side galleries,—for these are occupied exclusively by the deaf and dumb—is turned upon Dr. Stone, who by signs translates every word into their language as it falls from the preacher's lips.

KINDNESS.—A kind man will probably find kindness all about him. The merciful man, as a general thing, will obtain mercy. He who has always had a kind excuse for others, who has looked at the brightest side of the case—he who has given his pardon and his help whenever he could, who has never brought his fellow man into any strait by reason of not helping him—will find that the mercy he has bestowed flows back upon him in a full and spontaneous spring. He will make a merciful world by the mercy he himself shows.

THE DAY OF TROUBLE COMES TO ALL.—The sun does not always shine. The skies are not always bright. If so, when trouble comes, what shall we do? "Call upon me," says God. And shall we surely be heard? Is there no danger of a repulse? None at all. "I will deliver thee." Not always just in the way that we expect or prefer, but in the way that God sees to be best for us.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Mariner, Haste!

BY VESTA N. CUDWORTH.

AIR.—"Bury me not in the deep, deep sea."

Mariner, haste! there's a threat'ning gale—
In the darkness list! there's a faint, sad wail;
Keep out the life-boat till day is o'er,
Anchor thy boat on the other shore.

Mariner, haste! for the tide waits not,
Tear from its mooring thy fragile barque;
Hoist every sail! for the breakers roar,
Anchor thy boat on the other shore.

Mariner, haste! for a 'witching song
Has reached thy ear from the giddy throng;
Fame leaves a sting when her song is o'er—
Anchor thy boat on the other shore.

Mariner, haste! from the shades of pride
Gomorrah and Sodom sleep side by side,
And earth's probation is almost o'er,—
Anchor thy boat on the other shore.

Mariner, haste! from the love of gain,
Its vot'ries writhe in its golden chain,
And earth is mad with the shining ore,—
Anchor thy boat on the other shore.

Mariner, haste! thou art weary now,
Shadows of suff'ring are on thy brow;
Fainting and weak, grasp the dipping oar—
Anchor thy boat on the other shore.

Seek'st thou peace where the storm comes not—
Home, where sorrows are all forgot—
Friends, that will love thee and change no more—
Anchor thy boat on the other shore.

Mariner, haste! there's no time to sleep,
Push out thy barque where the dark waters leap;
Toil bravely on, though the wild breakers roar—
Anchor thy boat on the other shore.

For the Crisis.

"To the Churches" awaiting the Reign of "the Prince of the Kings of the Earth."

BY E. S. WILLARD.

(Concluded.)

"All the way in which the Lord our God hath led us."

But, as if this were not enough for the loving heart of our Great Father to do for this people, "again he sent another servant" from afar, at his *own charges*. We, stimulated by his zeal, hired the Baptist hall, while he put up posters. Then he went one way and we another, from house to house, through mud and rain, and gave out that a "stranger" would preach at the hall in the evening. The rain held up, and they were all out. But, because he announced that he came "*not* in his own name," but in the name of Christ *only*, 'they did not receive him," but, the next evening, with one consent, threw open the Methodist hall, a mile distant, and all that met were very indignant, because, forsooth, they suspected somebody's loyalty, in that the stars and stripes were not floating to the breeze at the very moment somebody thought they ought to be. They came down *en masse* before our meeting closed, and "made the welkin ring again," not with "Great is Diana of the Ephesians," but "The Flag of our Union forever!" "Bow the knee! bow the knee!"

Our brother's first discourse might be termed *a vindication of the Divine character*; well calculated to disabuse the public mind of many erroneous views of his character, in the light of such passages as the following: "[illegible] is angry with the wicked every day," etc.; harmonizing them with his paternal manifestations, as in the case of the returning prodigal; shewing, at the same time, by apt illustration, the crying necessity that we be brought to love holiness here, and practice it from choice, ere we can be fitted for Paradise Restored.

The scenes accompanying the sounding of the seventh trumpet were ably dwelt upon in his second and last discourse. Rev. 11. The organ was touched with a master hand, and it made sweet music to the ear of faith. Never were prophecy and fulfillment so entirely panoramic to our eye as at this view; and bless God! it has been brightening and deepening ever since. First, "The nations were angry"—a prophecy uttered, and its fulfillment before our eyes. O, who would be any more than a simple "minister of Christ," if he can have such weapons to wield upon the battle-field as these! Let all their fainting hearts AWAKE! The car is moving forward, and our God is at the helm! All glory to his name! Second, "Thy wrath is come." Here, said he, there will be an Indignation meeting on a grand scale! and one to which *all* will be summoned who have not fled for refuge to the hope set before us in the gospel. Third, "The time of the dead that they should be judged." Fourth, "The rewards." Fifth, "The destruction."

Thus closed the public labors of this servant also; and, like his predecessor, in a sense, he was "beaten, and sent empty away." And here, as a tribute to faithfulness, we love to linger awhile. They did *not* leave without fruit. No, bless the Lord! We are even now using the strength gained from their example. They were as faithful to their brethren *out* of the stand, as they were to the world *in* it. And fruit has redounded to the glory of God, which will appear, we think, in the great "reckoning" day.

O ye ministers of His! do ye remember that it is written, "Like priest, like people"? Do ye realize that in every thing—conversation, apparel, eating and drinking, ye are examples to the flock, and they follow you, as naturally as the sheep follow the shepherd? Come up, then, to the standard of your great Exemplar, while here on earth; so that saint or sinner cannot put his finger upon a "spot" that the grace of God can cleanse away from you. Thus cleansed, you will form a nucleus, about which the saints of God will rally, and *together* we shall constitute a *body*, "cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." *Then* will be manifested a body, such as was manifested to the world on the day of Pentecost, which our "God will delight to honor," by adding to it *the "gifts" of his Holy Spirit as in the beginning*. *Then* will be manifested a body, walking "in all lowliness and meekness, with long-suffering, forbearing one another in love"—filled by one Spirit—animated by one hope—governed by one Lord—strengthened by one faith—submitting to one baptism, and acknowledging one God and Father of all, until every scattered member, in all the ramparts of Christendom, will be attracted or driven to it. *Then* will the "perfect man" be formed, "speaking the truth in love, and growing up into Him in all things which is the head—Christ." *Then*, and not till then, will "the body of Christ" be fitted for its translation, and eternal union with its glorified Head. But here we must close this already too long article, with a few reflections.

First. We say, with *Sectarianism* and ourselves, (be it found where it may,) with the help of God, there is an *eternal separation*. And, David-like, we have written upon the great smooth rock that separates us from this blood-thirsty Saul, in large letters, in Hebrew, Greek and Latin, "SELA-HAMMA-LEKOTH"—that is, The rock of Division. We stand out free and bold upon God's literal word, to believe and do all that is written therein, despite all *human* authority. A *whole* Bible is Christian. A half, fourth, or sixteenth, is sectarian. Give us the *whole*, or none.

Second. If ancient Israel were cut off because they rejected Christ in his *first* advent, will modern Israel be saved in rejecting Christ in his *second* advent? If the "natural branches" were broken off because of "unbelief," will the grafted branches stand without faith? If none were saved at the first advent but those who heard "that prophet," will any be crowned at his second advent who do not love His appearing?

Third. "With all lowliness and meekness" we will say to our brethren, (all those in every nation who fear God and keep his commandments,) let us beware! Let us reject no precept of God's word, (however simple it may appear in the sight of men,) in heart, or in our mediums of communication; for in so doing we become sectarian. *A whole Bible* be our motto, with all its reproach! Neither let us "add unto his words, lest he reprove us, and we be found liars," remembering that it is written, "There is no respect of persons with God." Thus ended the campaign, with the following *results*:

The Sunday School alluded to, soon went down, while the injured one greatly revived. They called and settled a minister, etc., while another now sustains semi-monthly preaching; still another sent several hundred miles for a servant of theirs to come and immerse four of their sons; organized a Sunday School; bought a lot, and are preparing to build; while all are entirely relieved of any fear from their hitherto threatening neighbors, saying, "O, they will soon die out!" while we, the least of all, are still "threshing wheat" in our own house, and also obeying the last mandate, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Our hall is lit every first day evening for a union prayer meeting; and the God of peace is with us. Bless his name! O, "all ye that fear God," let us entreat your prayers for our mission work, for *sad* indeed are the cases we find, and great is the strength needed to bring them "in." So pray the least in all our Father's house."

Hammonton, N. J., Sept. 11, '61.

For the Crisis.

The Types.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—MATT. 5: 17, 18.

We have been taught from our early childhood, that the types of the old law were all done away at the cross, and since then have been a dead letter entirely. And so they have been, so far as relates to their former observance; but Christ assures us, in the language quoted, that not till the passing away of this mundane system will all be fulfilled. Paul, in his letter to the Hebrews, 10th chapter, says that the law had a *shadow* of good things to come, and not the very image. Now we well know that, where there is a shadow, there must of necessity be a substance; and we also know that a "shadow" is not so perfect as that which produces it. The "image" is the substantial form—the picture filled up.

We will now proceed to examine the types somewhat briefly, and ascertain, if possible, how many have been fulfilled, and what yet remains to be fulfilled.

I. *The Passover*. Ex. 12. This was the first type divinely instituted for national observance. The paschal lamb must be without blemish. It must be separated from the rest of the flock four days before being offered. It was to be slain between the two evenings. Not a bone of it must be broken. Its blood was to be sprinkled upon the door-posts of the dwellings of the children of Israel. The flesh was to be eaten with unleavened bread and bitter herbs. This type was observed on the fourteenth day of the first month. Has this been fulfilled? We answer, it has; and for proof refer to Paul's testimony on this point. I Cor. 5: 7, 8.—"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." As Christ is declared by the apostle to be our Passover, the victim bearing the name of the institution, we will see if he fulfilled it in its main features.

1. Was he without blemish? Answer: "For such an High Priest became us, who is holy, harmless, undefiled, and separate from sinners." Not only in the purity, but also in the separation, he fulfilled the type. When offering his last prayer, just prior to his being offered up for the sins of the world, Jesus uses this language: "And now I am no more in the world"; he had separated himself for sacrifice.

2. Was he slain at evening, or, as the the margin reads, "between the two evenings"? The Jews reckoned the one evening after the sun had passed the meridian, and the other after sunset till twilight ended. From twelve at noon until three o'clock in the afternoon, there was darkness over all the land. At the ninth hour, answering to our third, *the time when the priests immolated the paschal lamb*, "Jesus cried with a loud voice and gave up the ghost."—Matt. 27: 45, 46, 50.

3. Was a bone of Christ broken? "But when they came to Jesus and saw that he was dead already, they brake not his legs; that the scripture might be fulfilled, 'A bone of him shall not be broken.'" This refers to the direction respecting the paschal lamb, "Neither shall ye break a bone thereof."

4. Was the Lamb of God slain at the passover? He was. See Matt. 26: 17. Was he offered on the fourteenth day? He was. See Mark 14: 12. We will linger here a few moments, as there is a difficulty in the minds of some touching this point. The record teaches that Christ ate of the passover with his disciples the evening prior to his betrayal and death; how then could he have been sacrificed at the hour when the priests slew the paschal lamb? It was the custom of the Jews to partake of the passover at the *end* of the fourteenth day, while Christ ate his evidently at the *beginning*, as the Jews commenced their day at *sun-setting*. And the same day, according to their reckoning, *between the two* evenings, Christ yielded up his life, exclaiming, *It is finished*. By reference to John 18: 28, we find that the Jews would not enter the judgment hall, lest they be defiled, and thereby prevented from eating the passover. This makes it evident that the Saviour partook thereof with his disciples at an earlier hour than the Jews.

5. The paschal lamb was to be slain without the gates of the city. Deut. 16: 5. Did Christ suffer without the gates of Jerusalem? He did. "Wherefore Jesus also, that he might sanctify the people with his own blood, *suffered without the gate*."—Heb. 13: 12. In all these things we trace a correspondence between the type and the fulfillment—the shadow and the substance.

II. *The wave sheaf*. This was the second type to be observed. This was the first fruit of the wheat harvest, to be offered *the morrow after the Sabbath*.—Lev. 23: 10–14. Did Christ fulfill this type? He did. Turn to 1 Cor. 15: 20.—"But now is Christ risen from the dead, and become the *first fruits* of them that slept." 23d verse,—"*Christ the first fruits*." The apostle in his argument carries out the figure of the grain, "It is *sown* in corruption," etc. Christ was resurrected as the first fruit of the wheat harvest, on the morrow after the Jewish Sabbath. Thus in order of time the type was fulfilled.

III. *Pentecost*. From the morrow after the Sabbath—from the day that the sheaf of first fruits was offered unto the Lord, fifty days were to be numbered, bringing them to Pentecost, when a new meat offering was to be presented. It was instituted in commemoration of the giving of the law at Sinai; but it was also typical of the giving of a *new law*, accompanied not by thunderings and lightnings, but by the tongues of flame and gifts of the holy Spirit. In an upper room at Jerusalem the disciples were gathered together, waiting for the promise of the Father—the gifts of the Holy Ghost—whereby they were to be qualified for the opening dispensation. "*And when the day of Pentecost was fully come*," then the baptism of the Spirit came upon them, filling the room and their hearts with its divine influence. Then they all spoke with divers tongues, as the Spirit gave them utterance. This we believe to be the antetype of the "new meat offering." These gifts and miracles were God's testimony, to be given in connection with that of the disciples, for the confirmation of the new covenant.

It may not be out of place here to express our views respecting the introduction of this new covenant. We know that many teach that the week of confirmation began with Christ's public minority, and that the Jewish sacrifice and oblation ceased in the "midst of the week" by his death on the cross. To this view we shall state our objections.

1. A covenant must first be *dedicated with blood*. This is argued clearly and conclusively by Paul, Heb. 9. 2. *A covenant was of no force at all while the testator liveth*. See Heb. 9: 16, 17. And here I will quote a translation, found in Clark's notes on these passages:—"For where there is a covenant, it is necessary that the death of the appointed *victim* should be exhibited, because a covenant is confirmed over *dead* victims; since it is not at all valid while the appointed victim is alive. There is no word signifying *testator* or *men* in the original. *Diathemenos* is not a substantive, but a participle, or participle adjective, derived from the same root as *diatheekee*, and must have a substantive understood. I therefore render it the *disposed* or *appointed* victim; alluding to the manner of *disposing* or *setting apart* the pieces of the victim when they were going to ratify a covenant; and you know well the old custom of ratifying a covenant, to which the apostle alludes.

Mr. Wakefield thus renders the passage: "For where a covenant *is*, there must be necessarily introduced *the* death of that which establisheth the covenant; because a covenant is established over dead things, and is of no force at all whilst that which establisheth the covenant is alive." Says Dr. Clarke, "We should endeavor to forget that *testament* and *testator* were ever introduced, as they totally change the apostle's meaning." Dr. Macknight also agrees with many other learned men in this view of the subject, and in his note on the 15th verse he thus remarks:—*Mediator of the new covenant*. See Heb. 8: 6, 7. The word *diatheekee*, here translated *covenant*, answers to the Hebrew word *berith*, which all the translators of the Jewish Scriptures have understood to signify *a covenant*."

Omitting a few sentences for brevity, we quote again: "On this supposition it may be asked,—1. In what sense can the *Sinaitic covenant*, or *law of Moses*, which required perfect obedience to all its precepts, under penalty of death, and allowed no mercy to the sinner, however penitent, be called a *testament*, which is a deed conferring something valuable on a person, who may accept or refuse it, as he thinks fit? 2. If the law of Moses be a testament, and if, to render that testament valid, the death of the testator is necessary, as the English translators have taught us, (verse 16,) I ask, who was it that made the testament of the law? Was it God, or Moses? And did either of them die to render it valid? 3. The things affirmed in the common translation of verse 15, concerning the *New Testament*, viz., that it has a Mediator; that that Mediator is the Testator himself; that there were transgressions of a former testament, for the redemption of which the Mediator of the New Testament died; and, verse 19, that the first testament was made by sprinkling the people, in whose favor it was made, with blood, are all things quite foreign to a testament. For was it ever known in any nation that a testament needed a mediator? or that the testator was the mediator of his own testament? or that it was necessary the testator of a new testament should die to redeem the transgressions of a former testament? or that any testament was ever made by sprinkling the legatees with blood? These things, however, were usual in covenants. They had mediators who assisted at the making of them, and had sureties for the performance of them. They were commonly satisfied by sacrifices, the blood of which was sprinkled on the parties; withal, if any former covenant was infringed by the parties, satisfaction was given at the making of a second covenant." He enlarges on this point, and clearly establishes, we think, the position taken in respect to the proper rendering of the word *covenant*, instead of *testament*. There are many passages which evidently show that the words are used interchangeably, referring to the same thing.

It is very clear that covenants were usually made by *sacrifice*. Verse 17. The word "*men*" is supplied. Learned translators say that it refers to the appointed victim, or sacrifice. *A covenant is firm over dead sacrifices*. Our translators have supplied the word *men*, and have translated *after men are dead*, contrary to the propriety of the phrase." The necessity of the death of the appointed sacrifice, in order for the surety of the covenant, is most emphatically taught in the argument of the apostle, though the analogy will not agree in every respect when applied to Christ, he being both the *victim* and the *Mediator*.

3. Our third objection is derived from the prophecy of Daniel 9: 26, 27.—"After threescore and two weeks shall Messiah be cut off." Although the seven weeks named in the preceding verse are not repeated in this, yet we think they must be included in the period. *After* the sixty-nine weeks are expired, Messiah is cut off, or put to death. The covenant is established by the death of the appointed victim. It is dedicated by the blood of the Son of God. This, we believe, marks the introduction of the week of confimation, respecting which we wish to speak more fully. M. D. W.

(To be continued.)

For the Crisis.

Jottings by the Way.

BY P. B. M.

How natural the desire to communicate what interests you! But how little that occurs in a common life can be made of interest to another! The world talks about "live thoughts," "apples of gold in pictures of silver"—words fitly spoken—yet who of all the living writers of the age excel, or answer such demands! Who knows the harp of a thousand strings, and can touch it skilfully with words! Who can be comprehensive and at the same time graphic—sententious; imaginative, and yet keep his feet in the world of matter-of-fact; versatile, and not superficial; scrupulously faithful, and yet not too punctilious? Who can be all things to all men! Who does not exhibit faults at every step of their lives! Among writers, I notice some write with pens that are like the pencil of an artist; others, with pens that prick like porcupine quills; and others write as if their pens had been dipped in vinegar or gall. But where is perfection? Surely, out of Christ there is none.

But to my narrative. At Springfield had a pleasant season, notwithstanding the rain. Found a small but interesting church, notwithstanding recent ministerial rascalities. Bro. Ladd and his brethren have fought valiantly for a good cause, and their reward is insured them. At Warehouse Point found a church with a comfortable chapel. Eld. Babcock, a veteran in the cause, resides here. They greatly need a good revival. At Cheshire preached to a full and attentive congregation, in the chapel where my father, Eld. I. Morgan, statedly preaches. Am glad they are looking up. At Hartford found the church, as I thought, in a better state, spiritually, than when I visited them a year since; although they have not so good a place of worship, and have to lament the death of one of their most faithful and godly members—Deacon A. Clapp—the like of whom are seldom found among the Deacons of our land. But sanctified trials purify. Doubtless they have been sanctified to this church. Hartford [illegible] citadels. God grant it may so continue while the world stands. Eld. Wendell, notwithstanding the onerous duties of editorship, has had the care of this church, and must be gratified with the healthful state it is in. He that goeth forth weeping, bearing precious seed, shall doubtless return with rejoicing, bringing his sheaves with him! In Bristol, there are some who are deeply acquainted with the things of God, but the cause is low. In Plainfield there is a prospect of a healthful interest. Collinsville, I was told, had nearly gone by the board. The Terryville Church has ceased to be. In Plymouth Hollow is a small flock. In the Housatonic valley things are thought to compare generally with the other portions of the State. Worldly-mindedness, a few afflicting cases of interference, and a general want of wholesome discipline, has done much to put back the cause in this State. Whether so educated or trained, it does not matter, these churches must learn by sad experience that it is best "ALL *things should be done decently and in order*."

Wednesday, Sept. 11th, went in the midst of a heavy rain to the Sandisfield camp meeting, being hindered by Providence from going to Pauling, as at first intended; traveled the last eleven miles by stage, most of the way being up hill, and requiring upwards of three hours, with no one but myself and driver on board, with two good stout horses! What think you of that, ye dwellers on land prairies? The weather afterward was all that could be desired. Found double the tents I expected. Eld. Fenn, who had the more special charge of the meeting, conducted it with much credit to himself and acceptance to those present. The best of order prevailed, and the congregations were deeply attentive. The preachers spoke with great freedom and with evident effect. Some were converted, I believe, and others restored from backsliding. The brethren seemed prayerful and happy—the grove often echoing with the high praises of God. I was thankful to see the spirituality exhibited among our brethren, and yet with no signs of fanaticism. There were present Elders Fenn, Goodrich, I. Morgan, Brown, Rodman, Burr and Hastings. Had to leave Saturday, but believe the meeting must have been a success.

Found the Worcester church in a tried, but hopeful state. God grant that, with the large-heartedness of apostolic christians, and with the fidelity of martyrs, they may hold on and hold out to the end!

For the Crisis.

More Errors.

In a late copy of a paper called "The Missionary," published at Pittsburg, I observed an article on "The Christian Office of Sponsors." The writer first states a "truth." He says:—"There are in the Christian church, not a few regulations for which we have no *special* command in the word of God. . . . To these belong the Christian office of god-parents or sponsors." In defending this relic of Popery, among other things, the writer remarks that, "God-parents" become sureties also for children, who are to be baptized. As all are conceived and born in sin, every surety must pray, that a gracious God would regard the child in mercy, and, by the Holy Spirit, *through* the holy sacrament, (baptism,) *change* this child of *wrath* into a child of his grace." Now Christ said, "Except ye be converted and become as a little child, ye cannot enter into the kingdom of heaven." Those who have arrived at the age of accountability, are no more sinners, except in degree, (being sinners to the same extent *naturally*,) than a child—according to the dogma of total depravity. How ridiculous then to speak of little children as children of wrath in order to be saved! But in calling poor innocent infants children of wrath—totally depraved sinners—reflects on the character of God. It implies that God, who is the author of our being, made us so bad, that should we die without being "*rantized*," we have no hope of mercy!

The question is then asked, "Do *you* renounce the devil, and all his works and ways?" And what the child cannot promise, its surety promises, and thus, the second time appears in its *stead*." How absurd! A baby asked if it renounces the devil, and all his works and ways, and some one else, who ought to do so for himself, promises to do so for the baby! Again: Then the great banner of the Christian Church is unfurled,—the Apostolic creed is confessed. And as the child, by its own strength, cannot come under this banner, nor swear fidelity to the "Triune" God itself, the surety brings it under this banner of the church, and becomes its mouthpiece and guardian." And thus is the helpless infant bound soul and body to the church, before it can exercise that liberty [illegible] rational beings possess. And after awhile, when that child begins to read and understand, and perhaps discovers that the creed which he has been made to accept, is not all "truth"; and that the church does not agree with his view of church organization, etc., he dare not reject them, because his parents and "*god-parents*," bound him solemnly to said creed and church in infancy, in order to save his soul! Again: The "god-parents" are also *witnesses of the baptism*. Baptism is a pledge of the highest blessings—it is the 'washing of regeneration, and the renewing of the Holy Ghost.' It not only *opens* the door of the kingdom of heaven unto the *child*, but also, introduces it into this kingdom of God." Of course, then, a child is not fit for the kingdom of heaven without baptism, or rather sprinkling. The Master says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Where is there a command of Christ, that authorizes the baptism of a baby, and that by sprinkling? I thought the old Calvinistic dogma of "children going to hell unless baptized," had been exploded long ago, and was considered by all sensible people as an absurdity, and derogatory to the character of God,—a theory repulsive, disgusting and false. Lord, give us the truth.

T. W. SMITH.

For the Crisis.

A Letter.

BRO. WENDELL:—I have long desired to communicate with you in my experience, but my health has been very poor the last spring and summer. I was sensible that my strength was failing me, and it was a source of anxiety to me. It has so unfitted me for study of the good word of God, that I should have certainly given up in despair, had I not found in my heavenly Father's *Will*, instructions, clear and positive, to "cast all my care upon the Lord, who careth for me." It is when we thus look unto him, that we receive wisdom from him to direct our steps. He has been my stay and my staff—my guide and my support. I can but rejoice in Him who has ever been my faithful friend—who has so richly showered down upon me his blessings. He has heard and answered prayer. I think I can realize, in my past and present experience, by living faith, (for the life I now live I live by faith on the Son of God,) that God is not the God of the dead, but of the living, and that Christ is Lord both of the dead and of the living.

My brother, I feel as though the cause of truth in which we have engaged is a glorious one, and is worthy of the candid and prayerful consideration of every christian heart. My motto is onward—pressing onward towards the mark for the prize. It is worthy of a sacrifice to attain it, and, by the grace of God, I am determined to hold fast the confidence and rejoicing of my hope firm unto the end. I pray God to give you, my christian brother, wisdom, knowledge and understanding, that you may be able, by health and strength, and by that living faith that invigorates the faculties of the mind, to carry on the good work. I have often felt that you needed the prayers of God's people to sustain, and uphold, and encourage you in your arduous work and labor of love for the salvation of your fellow men. The word of God is more and more precious to me day by day, and I feel that it is because I earnestly seek to know more of him "whom to know aright is life and peace." I think I can see in the word of God, and in the signs of the times, that the time for our Savior to appear, and awake the sleeping saints, and change the living saints, and clothe them in incorruption and immortality, is near at hand. The opening heavens will soon reveal to our eyes the King in his glory, accompanied by the angelic host, who will be sent forth to gather the wheat into the garner of the Lord. I look for the establishment of the everlasting kingdom, when they that are asleep shall awake, and the living shall be changed, "whose names are written in the book of life." When the heavens shall be dissolved by fervent heat and a new heaven and a new earth shall spring forth, purified and cleansed. This is the inheritance that is to be, incorruptible, undefiled, and that fadeth not away. Let us all be faithful a little longer, and the glory shall be ours.

Faithfully yours, S. H[illegible]

Troy, N. Y., Sept. 23, 1861.

☞ God is willing to take the lead of our minds, hearts, thoughts, words, actions; choose all our changes, make the path of duty plain—guide us into all truth. "Ask and it shall be given—seek and ye shall find." He knoweth our down sitting, our uprising—he understandeth our thoughts afar off,—he compasseth our path, our lying down, our rising up—and is acquainted with all our ways.

☞ A firm [illegible]

For the Crisis.

Restitution.

Dear Bro. Wendell:—Restitution, what is it? It is the simple act of restoring. What is it to restore? It is to give back what has been lost, or taken away. But, says the objector, "I believe in the restitution of all things, and of course the wicked will all be saved." Yes, but the Bible does not read thus. Acts. 3: 20–21. "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." None of the prophets say a word about restoring the wicked. They say the earth shall be restored to its Eden glory; that the dead saints, from their graves, and all the living ones, He will change "from mortal to immortality" in the "twinkling of an eye;" then the saints, all of them, will inherit the restored earth. That then, but not till then, the "meek shall inherit the earth." That then, but not till then, will the "glory of the Lord cover the earth, as the waters cover the sea." Then will the "kingdoms of this world become the kingdom of our Lord and his Christ; and he shall "reign forever and ever, world without end." Also in this restitution. "he shall send Jesus Christ." 1 Thess. 4: 16, 17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The earth, according to the holy prophets is to be restored. Num. 14: 21. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Now the question may be asked, how is the earth to be restored? The answer is found in 2 Pet. 3, where he declares the earth, which now is, "is reserved unto fire," as the old one was unto water. But nevertheless we, according to his promise (Isa. 65,) look for a new heaven and a new earth, wherein dwelleth righteousness."

I find none of the prophets declare that the finally impenitent will be restored;—but, on the contrary, Malachi 4: 1–3 says, "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But, says one, "I prefer doctrines from the New Testament." But it said, Matt. 3: 20, "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." It appears to me that this language imports, clearly, an utter extinction of being, and nothing short. 12th verse, "He will burn up the chaff with unquenchable fire;" the fire being unquenchable, it will burn them up, as Malachi says, "root and branch."

H. H. Dobney, a Baptist minister of England, when speaking on this subject says: "The eternal torture folks must show that, when the God of truth threatens the sinner with destruction, in many mutually consistent passages, the terms employed cannot be understood literally, but must be understood metaphorically; which must be either because man is necessarily indestructible, or because the Judge will not exert the power he possesses to destroy, or will exert his power to prevent the sinner naturally dying out of existence; and so will, by an act of Omnipotence, keep him alive forever and ever, in order to torment him." In reference to this last idea, the remark may be suffered, that the sinner is either necessarily immortal, (which will scarcely be affirmed,) or else he is immortal only by the will and conservation of God; so that the above awful inference is just that God will, of his own free act, uphold in life forever and ever the unhappy sinner, for no other purpose than to punish him. Verily, the evidence for this had need be strong, and mighty masses of obvious truth must be piled upon a mountain base, to raise this everlasting pyramid of infinitely more than sepulchral gloom, which is forever and forever more to throw its dark and appaling shadow across the universe of God. We say that a theory like this, which presents the righteous God under such a terrific aspect, had need to be sustained by evidence proportionally strong; yes, if the doctrine of never ending torment for innumerable myriads of God's creatures be indeed contained in Scripture, beyond a doubt it will be found repeated over and over again, with every variety of phrase, and diligently sought illustration. It will be indissolubly entwined in numerous arguments; will be the only fair result to which various lines of apostolic reasoning conduct. Concede text after text, it will remain. We ask, then, for the massive arguments to be produced; we want the truth."

Now some one may ask, "how long to the above named Restitution?" This I cannot tell. But I firmly believe that it will come before the generation or race of people that witnessed the darkening of the sun, in 1780, have all passed away. For in Matt. 24: 3, the disciples inquired, "What shall be the sign of thy coming." Blessed Jesus condescends to tell them, 7th verse, "For nation shall rise against nation," which did not take place till about three hundred years after the destruction of Jerusalem. 15th verse, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet;" which is undoubtedly the Papacy, which did not get into full operation till some five hundred years after the destruction of Jerusalem. Then, as I understand, this last named power was to last 1260 years, which would bring us down the stream of time over 1700 years this side of Jerusalem's destruction. Surely, according to the Savior's prediction, "immediately after the tribulation of those days, the sun was darkened," May 19th, 1780, or, as Luke 21st chap. records it, "signs in the sun," just as the disciples inquired what should be the sign of his coming. It was supernaturally darkened, no eclipse, for the moon was near its full. Also the moon "refused to give its light," fulfilled the night following. "And the stars shall fall from heaven," which was fulfilled, I believe, in 1833, by the meteoric shower. The next sign spoken of is "distress of nations with perplexity," which, I think, is just upon us. Then, says Jesus, "shall they see the Son of man coming in the clouds." They who? I think some of the same that was alive eighty-one years ago, "this generation shall not pass away till all these things be fulfilled." Now, dear brethren and sisters, if the race that is eighty-one shall not pass away before the judgment, let us be ready, is my prayer. Amen.

Ira Fancher.

Sandy Hill, Sept. 10th, 1861.

For the Crisis.

Inquiries Answered.

Bro. Wendell:—In the Crisis, dated Sept 11th, a few questions are asked upon Rev. 22: 9. The first is, as to "Who the angel was that talked with John, on the Isle of Patmos." I think it was the angel Gabriel. In Rev. 1: 1, we read, "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass, and he sent and signified it by *his angel*, unto his servant John." Again, in Rev. 22: 16, we read, "I, Jesus, have sent mine *angel*", and 6th verse, "And the Lord God of the holy prophets sent his angel." In Rev. 13: 15, we have the description of a personage; and in Dan. 10: 5, 6, we have a description of the same person. Again, in Rev. 2: 18, we read, "These things saith the *Son of God*, who hath his eyes like unto a flame of fire, and his feet are like fine brass." We have the same description in these three places, while the last one names the person described. In Dan. 8: 13, we find two personages spoken of, who, I think, are Christ and Gabriel. In Dan. 10: 13, we read, "But lo, Michael, one of the chief princes, came to help me"; verse 21, "But I will shew thee that which is noted in the Scriptures of truth, and there is none that holdeth with me in these things, but Michael your prince." In chap. 12: 1. "And at that time shall Michael stand up, the *great prince*, which standeth for the children of thy people." Jude, 9th verse, "Yet Michael, the archangel, when contending with the devil he disputed about the body of Moses"; and Rev. 12: 7, "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels." From these texts it is evident that Michael has angels, and that none knew of these things but Gabriel, and that he is that "great prince," or, as the Revelator has it, "the prince of the kings of the earth." He is interested about the bodies of the dead, and has disputed with the devil, and overcome the dragon.

The next question is as follows: "Does a fellow servant imply anything more than a messenger—a mortal being, sent to instruct God's people?" The inference in this case is, that it is. John was the disciple that Jesus loved, and would have been chosen in preference to any other mortal. The angel Gabriel appears to have been an important servant to Daniel; he said unto him, "Stand upright, for unto thee am I now sent." "Then said he unto me, Fear not, Daniel; thy words were heard, and I am come for thy words." He is commanded to make him "understand the vision"; and the same Gabriel whom he saw in the vision at the beginning, touched him "about the time of the evening oblation." Again, Gabriel announces the birth of John, and afterward the birth of Jesus. These texts show that Gabriel was a faithful servant. He was serving the same God that they were, and as none but Michael "held with him" in these things, he was a fellow servant with John.

The next question is, "Does it not imply by the keeping of the sayings of this book, that he is one who is subject to the rule or government of the dispensation under which we live—though, perhaps, a being more noted and worthy than it has been our privilege to see?" There is positive proof that he is subject to the rule that we live under; for Jesus said, "All power is given unto me, in heaven and in *earth*." Again, the Apostle Paul says of Christ, "He sits far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Again, right hand of God; angels, and authorities, and powers being made subject unto him."

The last question reads thus: "May not this 'fellow-servant' be one of those spoken of in Rev. 6: 11, who are represented as martyred by the beast from the bottomless pit, who is to slay the witnesses?" I would like to ask one question. Is there a sentence in the book of God's word that tells of an angel "slain for the word of God, and for the testimony which they held"?

Susannah H. Akers.

Thorndike, Mass.

The World's Crisis.

BOSTON, OCTOBER 2, 1861.

Home Again.

Summoned by telegraph, on the 17th ult., to attend the funeral of a beloved sister in Christ, in Hinesburgh, Vt., we left Boston that evening, and reached our destination a little before noon the next day; passed several hours on the 21st with Bro. Batchelor in Rutland; spent Sunday the 22d in Castleton, where we heard two excellent discourses from Bro. A. Ross, and preached once; had a moment's chat with Bro. Beals as we came through Poultney on Monday morning, 23d, and learned that Bro. Howell was improving; visited in Albany and in Montgomery Co., N. Y., from Monday, 23d, to last Saturday morning; attended a Fast Day meeting in the Hudson St. M. E. Church, in Albany, and heard an appropriate discourse from the pastor, in which were fearlessly set forth in a clear and strong light some of the sins of this wicked nation, now groaning beneath the desolating scourge of civil war; reached home on the afternoon of the 28th ult., greatly refreshed by exemption from office duties, and glad to find our companion and daughter well—the former considerably *improved* in health. The editing of this number as well as the last has fallen almost wholly upon our esteemed co-laborer, Bro. Berick. If any matters of business have been waiting our return, they shall receive early attention.

The Man of Sin.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2: 7, 8.

The power brought to view in the foregoing passage is, without doubt, the Catholic power. In this, all Protestant writers are agreed. It does not refer to the "Catholic Church," as such, but to the Papacy, that "politico-ecclesiastical" power, established in Rome. This despotism has not a parallel in the history of the world. Its government was peculiar, acquired by unlawful means, and its power wielded in an unholy cause. It is truly astonishing, how such a power could grow to such importance—how men could ever be brought to regard it with favor, and exert themselves to sustain it. But if we look closely to the facts connected with its rise and development, we shall, perhaps, have less cause to wonder.

This power did not grow up in a moment; it required centuries to give it the character of the "Man of Sin," and the "Son of perdition." It was while the church was inactive and men were asleep, that the evil, which finally resulted in the rise of the "Man of Sin," that "Wicked" power, was developed. The Saviour, in the parable of the "tares and wheat," shows plainly, that the sowing of the tares took place while "men slept"; the evil, which resulted in the rise of the "Son of perdition," was sown when the servants were careless and inactive. The very principle discovered by the disciples when they wished to "call down fire from heaven" upon those who refused to follow with them, was indicative of the working of the "mystery of iniquity"—a preparatory work to the development of the "Man of Sin."

The usurpation of the Bishop of Rome was founded on the *pretence* that Peter was constituted head of the christian church. That Christ, in the declaration "Thou art Peter, and on this rock I will build my church," etc, authorized Peter to be the head of the church. But the passage probably means nothing more than that Peter should be foremost in preaching the truth, and publishing the good news of the kingdom of God; and the declaration, "Whatsoever ye shall bind on earth," etc., was addressed, not to Peter, but to the twelve apostles. Thank heaven, we are not built on Peter, but on Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." He is the beginning and the end, the first and the last, and without him we perish.

But to return. The city of Rome was a favorable location for these Bishops to manifest their growing ambition. Rome was the capitol of the empire,—why should it not be the centre of the church's operations? This was a plausible argument, especially to those who wanted it so. And while the church at Rome enjoyed quiet and prosperity, the Bishops made use of all circumstances to advance their interests. Little by little, they freed themselves from all dependence on the civil power; indeed, they claimed to be above all earthly laws. In the reign of Henry III, upwards of "one hundred murders" were committed by the clergy, whom the civil power could not bring to justice. They succeeded in bringing, within ecclesiastical courts, all cases relating to marriage, alimony, wills, etc. They procured from the reigning kings and emperors the enactment of laws by which they were declared to be "head over all the churches." And as if this was not enough, in order to bind the clergy to their interests, they forbade marriage. By the sale of indulgencies, they increased the revenue, thus robbing the poor, to procure means to carry out their hellish purposes. They set up the claim of infallibility, and denied the people the liberty of thinking for themselves in matters of religion. They claimed that the traditions and acts of the general councils were as binding on the conscience as the Scriptures of truth, thus giving to the acts and declarations of the worst men that ever lived, equal validity with the sayings of those who "spake as they were moved by the Holy Ghost." Where persons refused to listen to their teachings, they were excommunicated without hope of mercy; hence, not only individuals and churches, but, sometimes, whole provinces and kingdoms were cut off from the fellowship of the church. And to cap the climax, that engine of cruelty, the "Inquisition," was established, in order to enforce obedience to their claims. Of all the works of the devil, or the inventions of hell, this was the most awful. Persons who were suspected of being unsound in the faith, were arrested and incarcerated in loathsome dungeons, deprived of the society of their friends, and often subjected to the most exquisite tortures. They were tormented, until they confessed their errors, and then subjected to the greatest anguish, because of their errors.

Thus this power—this "Man of Sin"—this "Wicked," has reigned with a strong and cruel hand, fulfilling the prediction of the apostle, "Then shall that Wicked be revealed," ever "sitting in the temple (church) of God, showing himself to be God." In our next, we shall endeavor to set forth the importance of this subject as connected with the coming of Christ. We shall see how clearly the prediction of the apostle has been fulfilled, and that this prophecy shows that the end is approaching.

F. H. B.

For the Crisis.

Wilbraham Camp Meeting.

TO THE MINISTERS.

That our annual feast in camp at W. this year was a glorious one,—that the weather was superb, the prayer meetings of deep interest, the preaching generally excellent, the singing soul-stirring and never to be forgotten, the juvenile instructions of new and rare value to the children and parents also, the harmony all that could be desired, the order never better, and the general influence of the meeting healthy and awakening, will be conceded by all that were present. But I am sorry to hear that the meeting did not sustain itself financially, but has left the committee considerably in debt, partly because of the lightness of the collections, partly by underestimating the expenses of the ground, and partly by the misfortune of smashing up a wagon in the Committee's employ. This indebtedness amounts to $63,60. Besides this, there is about $30 still due on the last year's debt contracted for the purchase of crockery, fixtures, etc., which should have been paid long ago, but the cash is still held back.

Now I protest earnestly against pushing the payment of these obligations over into another year, and I here make the following proposals to the ministry who were at the meeting, of a way to at once liquidate the same. *Forty-eight* of us sat at the well loaded tables and had our board from three to seven days *free*, and if we add the poor who were not charged, the number of free boarders amounted to nearly one hundred. Brn. Grant, Berick and Adams have this $93,60 on their shoulders; I don't think it is right for them to carry it; and I suggest, as a proper way to relieve them of their burden, that we forty-eight ministers send them without delay *one dollar* apiece; (I think my Graham mush and cakes cheap at that; don't you, Hiram?) and having done this, resolve ourselves into a committee of finance on the whole, and raise the remainder for them in some way between this and the first of November. And if any others who had their board free can aid in the matter, let them do so as a fair matter of conscience. Brethren, what do you say? Shall this be done, and done promptly? Here goes my dollar to Bro. Grant. Who that was at the meeting, (I ask without blushing,) and enjoyed it hugely, but forgot to put but a quarter into the collection, will help raise the next one? Let us have this debt out of existence soon.

My P. O. address during this fall will be Rouse's Point, Clinton Co., N. Y.

Daniel T. Taylor.

Dansville, N. Y., Sept. 26, 1861.

For the Crisis.

Ordination in Windsor, Me.

Bro. John R. Hall, of South China, Me., was set apart for the work of the ministry in Windsor, Sunday, Sept. 15th. Sermon and charge by Eld. N. P. Nason. Prayer and fellowship by Eld. S. K. Partridge. We hope the Church will sustain Bro. Hall.

S. K. Partridge.
N. P. Nason.

[In a private letter accompanying the following communication, the writer informs us that our recent notice of "Retribution" revealed to him for the first time the fact of his having perpetuated the mistake which he now explains and corrects.—Editor.]

Explanation and Correction.

BY GEO. STORRS, NEW YORK.

The Judgment.—Some time about ten years since, I had occasion to preach on this subject. My original memorandum is now before me, and I find it corresponds with my printed *discourse* on the subject, first published in the *Bible Examiner*, July 1853. This discourse was republished, by request, in the *Examiner*, March 1861. These three documents all agree in the expression 10,000,000 [*ten millions*] of years, as the period of the day of judgment, allowing *one hour* to each individual, if they were to be passed in *succession*, so as *literally* to give account for every word, act and thought. In 1855, in a reply to H. Grew, on life from the dead, I quoted from recollection, trusting too much to memory, or else miswrote the idea by inserting "*thousand*" after "ten." Whether such was the fact, or whether it crept in in going through the compositor's hands and escaped detection in proof reading, is impossible for me to tell. Certain it is, it was not in my "mathematical" calculation, and was no error of mine in that respect. Unfortunately, however, in preparing my Pamphlet on "Life from the Dead," the copy was used in the reply to H. Grew, instead of my published discourse. In that reply, also, *thirty* minutes had been introduced, in place of *one hour*, making a double error.

What I now wish is, that all persons into whose hands my Pamphlet on "Life from the Dead" has fallen, would do me the favor to correct page 60, ninth line from bottom, by striking out the word "*thousand*," and the line below alter so as to ready *sixty* minutes instead of "thirty:" then they will have the truth of my mathematical calculation; which, however, was not originally designed to be exact, but only to approximate the period.

The following is my statement as first made, and includes all I said on the *Time*.

The Time *necessary to an examination of each individual case, in the formal manner expressed or implied in the common theory, is an insuperable objection to it.*

As to the number of the human family, it is impossible to arrive at any thing like certainty; yet we are not of those who suppose the number has been so great that they could not all stand upon the globe at one time, as some have affirmed. For a basis of calculation, we will suppose that one generation of the world lasts thirty years. This would give 200 generations in 6000 years. We will now take the present number of the inhabitants of the globe (eight or nine hundred millions) as the number to represent each generation; though it will be seen that this most likely gives us too many. Eight hundred millions multiplied by 200, (the number of generations from Adam to the end of 6000 years,) will give us *one hundred and sixty thousand millions* (160,000,000,000!) as the sum total of the human family to be judged, provided the judgment is to occur at the close of the 6000 years. Now, let us allot some specific time to the examination and decision of each individual case, on the supposition they are to be judged in succession—that is, one after another.

1. Allow *one second* to each individual, and *six thousand years* must be taken up in the process.

2. Allow *one minute* to each case, and *three hundred and sixty thousand years* are necessary.

3. Give *one hour* to each, and *twenty-one millions six hundred thousand years* are required. (21,600,000 years!)

4. Let *one day* be the time for each case, and near *eight thousand millions of years* will be necessary to complete the judgment. (8,000,000,000 of years!)

We do not affirm such a period will not be occupied in the judgment, but it certainly looks doubtful when the Scriptures seem every where to speak of the speedy *execution* of the sentence on the *return* of Christ. There seems only one way to avoid this protraction of the judgment, and that is to suppose the examination of all, or of large numbers, is proceeding at one and the same time. This indeed is possible, but then it breaks in upon the notion that each individual case is to be examined before all and exposed to all the race of men.

If we reduce the number to be examined and judged to one-half our estimate, as likely we may in truth, and then allow only *one hour* to each case, at least *ten millions of years* would be necessary to complete the judgment, and before sentence could be executed; or a period about *sixteen hundred times* as long as it has been since Adam was created.

Notwithstanding this seemingly insurmountable difficulty to the common theory, if the Scripture positively affirmed such to be the process of judgment, we would bow to its testimony; but we may find it does not, and we are therefore at liberty to search to see if some other view of the judgment is not the true one.

For the Crisis.

An Inquiry.

Bro. Wendell:—I am much pleased with Bro. J. S. White's article in the Crisis of Sept. 18th, on "The Scriptural use of the Second Personal Pronoun." It appears to me to be unanswerable, and it is in harmony with the doctrine of *no* life out of Christ, which doctrine I have for years cherished with increasing favor. With your permission, I wish to propose to Bro. White the following questions:—

1. Does the word "tribulation," in 2 Thess. 1: 6, relate to *torment* in a life beyond the present? 2. Does the true import of 2 Thess. 1: 6, demand that those among the wicked dead who troubled the Thessalonian Church shall *live again*?

An early answer will oblige your Sister,

Vermont, Sept. 21, 1861. [illegible]

For the Crisis.

The Gloom of Earth.

"We spend our years as a tale that is told."—David.

Well, dear reader, here I am, a pilgrim and stranger out in Central New York. Pensively have I gazed, for some time, from the window where I stood a few moments since. Out to the west, some six miles distant, are seen the Lake Ontario. In the interval, is seen the spires of the different meeting-houses. Not far distant, on an eminence, I can view, glistening in the morning sun, numerous white marble slabs, in the place of graves. There sleep, in their narrow dwellings, the victims of the indiscriminate ravages of death. A short distance beyond a beautiful undulating landscape that intervenes, is a large forest, the foliage of which presents a diversity of colors. The harvest is past; the summer is ended; the fields look mournful and gray. The sweet warbling of the feathered choir has given way to the mournful sighing of the autumnal winds; and, with measured and unerring pace, stern, cold, gloomy, frigid winter hastens to crush to earth, like an angel of death, the last relic of summer beauty that remains. Alas! alas! what an ever changing state is this, and what an alternating creature is puny man! Forty years in the spring time of life seemed a long, tedious, weary pilgrimage to tread. In retrospect, it seems but a span; and, as we wake to memory the peculiar instances that have dotted the pathway, 'tis strewn with numerous hopes, once bright and blooming, soon shrouded in gloom. Ties that have entwined and united fond hearts have been riven. Loved ones, dear as the core of our hearts, sacred as the apple of the eye, have passed away. Their memories are sweet and precious. Their virtues are embalmed in the sweetest anticipations of the future life. The green, grassy mounds, where they sleep sweetly in Jesus, we cannot forget. And, although doomed to wander a pilgrim and stranger, yet, often in spirit will we linger round their precious dust, until we sleep on the bosom of our mother, or the fiat of Jehovah wakes them to immortality, and we greet in the embrace of eternal youth, where sorrow never lives and pleasure never dies.

Let us, then, learn wisdom by the past; and in view of the many sunshines, so often obscured by the clouds of adversity, learn, with chastened hearts and obedient feet to tread with patience and resignation the pathway of duty and obedience; pressing forward, amid the shadows of the evening, as signals gleam portentously, both of the fiery doom of earth's destiny, and the morn of eternal joy to those found waiting, having been washed and made white in the blood of the "precious," all-atoning Lamb of God. Dearly beloved! O how blessed, how vast the anticipation of the unending, undying, perpetual now—of the immortal, glorified, future state. How beautiful the following extract:—

"Eternity.—Eternity has no gray hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages, but time writes no wrinkles on eternity. Eternity! stupendous thought! The ever-present, unborn, undecaying and undying, the endless chain, compassing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors are but a sunshine of an hour; its palaces, they are but gilded sepulchres; its pleasures, they are bursting bubbles."

Not so in the Kingdom. In the dwelling place of God can come no decay. No groans can ever mingle with the songs that warble from immortal tongues. Eternal splendor, light, life, beauty, glory and blessedness, shall be the inheritance of the "blood besprinkled ones." Rejoice, rejoice, for such a prospect as now opens to the eye of faith.! Earth is now shrouded in gloom, "distress and perplexity." "O come, Lord Jesus, come quickly." Amen. Even so come.

S. S. Brewer.

Mansville, N. Y.

For the Crisis.

New Hampshire Letter.

Dear Brn. and Srs:—Though I feel at this time unworthy to address you, yet, thinking that a word fitly spoken sometimes proves as effectual for good as lengthy arguments, I thought that I would pen a few lines. I hope we shall, instead of looking at "things which are seen," at this trying time, and partaking of the same spirit, and being moulded into the same image, "lift up our heads," and with an eye of faith look beyond, to things which are eternal; having our conversation, our affections, our treasure in heaven, from whence we look for the Son of God, who will deliver his people from all evil—from sin, and all the maladies that follow in its train. When he comes, he will bring about a better state of things. Praise God! But I think, before that happy day shall dawn, we shall be brought into still more trying times. Deliverance will be sweet when it comes. God's people will be "purified, made white, and tried." They will be like silver purified. For nothing that is filthy, or "worketh abomination," will ever be permitted to enter those pearly gates. Are we ready for the process? Are we willing, like good old Abraham, to give up our Isaacs? Or will we, like Esau, for the lusts of our flesh—from want of self-denial, sell our birthright? Will we, like Achan, partake of the forbidden things; though it proves our destruction? Or will we "lay aside every weight, and the sin that doth so easily beset us," and "endure hardness like good soldiers," that we may obtain an incorruptible crown? May we be "wise as serpents, and harmless as doves." Be filled with his (God's) Spirit, and be so interested in the things of God, that we shall be moulded into the image of his Son, and clearly reflect his likeness.

Then, brethren and sisters, prove faithful to your heavenly Father; he will not cause you to be tempted above what we are able to bear, but will provide a way for our escape.

J. W. H.

Sandwich, N. H., Sept. 22, 1861.

FINANCIAL REPORT of Wilbraham Campmeeting, 1861.

EXPENSES.

For lumber, straw, team hire, lamps, lighting ground, and sundry other items, as reported to meeting Aug. 31st,	$106.17
Advertising the meeting,	1.25
Mr. Collin's charge for passing over lot,	2.00
Groceries, provisions, bread, etc., for Boarding Tent and refreshment stands,	395.32
Services of Messrs. Pease, King, Kinsman, Arnold, W. Munger, Spoor, A. Cooley, W. Cooley, Bless. J. Baker, Goodrich Chaffee, H. Munger, Mrs. Smith, Mrs. Hitchcock, Mrs. Cooley, Miss Hancock and Miss Cole,	132.10
Crockery, tin ware, cotton cloth, table covers, etc.,	28.87
Teaming water, storing and drawing crockery, and fire wood,	31.00
Use of tents more than received for same	5.75
Damages to Mr. Butterfield's team while under hire to those preparing for the meeting, caused by the horse taking fright and running through the woods,	25.00
	$727.46

RECEIPTS.

For sale of boards and straw,	$41.73
Contributions,	69.92
Amount received for board and sales at the Boarding Tent, and Cake and Fruit Stands,	464.65
Rent of horse, oyster and hulled corn stands and barber's shop,	72.56
Amount received for use of crockery, loaned for the Methodist Campmeeting,	15.00
Excess of expenses over receipts,	63 60
	$727.46

The large number of free boarders, (about ninety) the expense of procuring additions to the crockery and cooking department, together with the accident above mentioned, have thus run the committee in arrears sixty-three dollars and sixty cents. Any who are disposed to help make up this deficiency, can forward whatever they have to give to the undersigned.

GEO. T. ADAMS, Treasurer,
Boston, Mass.

For the Crisis.

A Letter.

Bro. Wendell:—Thinking a few lines upon the state of religion in this part of the Lord's vineyard might not be without interest to the readers of the Crisis, I take pleasure in informing them that the cause of truth is gaining ground in this vicinity. The labors of Bro. G. W. Turner, by the blessing of God, have been crowned with success, and many, who a few months since were groping their way in sin and darkness, have, through his efforts, been brought into the marvellous light of the gospel, and are now "looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ." The little flock in this place, who have united under the name of Christians, are humbly and prayerfully striving to do the Master's will, notwithstanding the many difficulties we have to encounter in this new woody country. Bless God, we may still look forward, with joyful anticipations, to that glorious time, only a little in the future, when we shall join the blood-washed company, whose anthems of praise shall re-echo o'er the blooming plains of the new earth—when the trials and sorrows of this world will be forgotten, for God himself will wipe away all tears from our eyes. The signs of the times indicate the speedy return of our long absent Lord.

Dear brethren, let us be pure in heart. Let us be faithful. Our prayers and tears here will soon be over, and our work will soon be done; and then, glory to God, if we have on the wedding garment, we may join the "Church triumphant," who shall sit down to the marriage of the Lamb in the kingdom of God. Amen.

H. E. Palmer.

Ironton, Wis., Sept. 8th.

For the Crisis.

Mr. Baxter and the Prophecies.

Bro. Wendell:—I notice in the "Boston Daily Journal" of Monday evening, Sept. 23d, on third page, a synopsis of the views of the Rev. Mr. Baxter, in a lecture on Prophecy, and the great tribulation accompanying the return of Christ about 1864–68, delivered in St. Paul's Episcopal Church of late. In which Mr. B. speaks of the times, and the end of this dispensation, and the beginning of the millenium; the drying up of the mystic Euphrates, or Turkish empire; the outgoing of the three unclean spirits of anarchy; Spiritualism and superstition under the sixth vial. I think it would be very interesting to the readers of the Crisis, especially in these

For the Crisis.

Restitution.

Dear Bro. Wendell:—Restitution, what is it? It is the simple act of restoring. What is it to restore? It is to give back what has been lost, or taken away. But, says the objector, "I believe in the restitution of all things, and of course the wicked will all be saved." Yes, but the Bible does not read thus. Acts. 3: 20–21. "And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." None of the prophets say a word about restoring the wicked. They say the earth shall be restored to its Eden glory; that the dead saints, from their graves, and all the living ones, He will change "from mortal to immortality" in the "twinkling of an eye;" then the saints, all of them, will inherit the restored earth. That then, but not till then, the "meek shall inherit the earth." That then, but not till then, will the "glory of the Lord cover the earth, as the waters cover the sea." Then will the "kingdoms of this world become the kingdom of our Lord and his Christ; and he shall "reign forever and ever, world without end." Also in this restitution. "he shall send Jesus Christ." 1 Thess. 4: 16, 17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The earth, according to the holy prophets is to be restored. Num. 14: 21. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Now the question may be asked, how is the earth to be restored? The answer is found in 2 Pet. 3, where he declares the earth, which now is, "is reserved unto fire," as the old one was unto water. But nevertheless we, according to his promise (Isa. 65,) look for a new heaven and a new earth, wherein dwelleth righteousness."

I find none of the prophets declare that the finally impenitent will be restored;—but, on the contrary, Malachi 4: 1–3 says, "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But, says one, "I prefer doctrines from the New Testament." But it said, Matt. 3: 20, "Every tree that bringeth not forth good fruit, is hewn down and cast into the fire." It appears to me that this language imports, clearly, an utter extinction of being, and nothing short. 12th verse, "He will burn up the chaff with unquenchable fire;" the fire being unquenchable, it will burn them up, as Malachi says, "root and branch."

H. H. Dobney, a Baptist minister of England, when speaking on this subject says: "The eternal torture folks must show that, when the God of truth threatens the sinner with destruction, in many mutually consistent passages, the terms employed cannot be understood literally, but must be understood metaphorically; which must be either because man is necessarily indestructible, or because the Judge will not exert the power he possesses to destroy, or will exert his power to prevent the sinner naturally dying out of existence; and so will, by an act of Omnipotence, keep him alive forever and ever, in order to torment him." In reference to this last idea, the remark may be suffered, that the sinner is either necessarily immortal, (which will scarcely be affirmed,) or else he is immortal only by the will and conservation of God; so that the above awful inference is just that God will, of his own free act, uphold in life forever and ever the unhappy sinner, for no other purpose than to punish him. Verily, the evidence for this had need be strong, and mighty masses of obvious truth must be piled upon a mountain base, to raise this everlasting pyramid of infinitely more than sepulchral gloom, which is forever and forever more to throw its dark and appaling shadow across the universe of God. We say that a theory like this, which presents the righteous God under such a terrific aspect, had need to be sustained by evidence proportionally strong; yes, if the doctrine of never ending torment for innumerable myriads of God's creatures be indeed contained in Scripture, beyond a doubt it will be found repeated over and over again, with every variety of phrase, and diligently sought illustration. It will be indissolubly entwined in numerous arguments; will be the only fair result to which various lines of apostolic reasoning conduct. Concede text after text, it will remain. We ask, then, for the massive arguments to be produced; we want the truth."

Now, some one may ask, "how long to the above named Restitution?" This I cannot tell. But I firmly believe that it will come before the generation or race of people that witnessed the darkening of the sun, in 1780, have all passed away. For in Matt. 24: 3, the disciples inquired, "What shall be the sign of thy coming, [illegible] blessed Jesus condescends to tell them, 7th verse, "For nation shall rise against nation," which did not take place till about three hundred years after the destruction of Jerusalem. 15th verse, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet;" which is undoubtedly the Papacy, which did not get into full operation till some five hundred years after the destruction of Jerusalem. Then, as I understand, this last named power was to last 1260 years, which would bring us down the stream of time over 1700 years this side of Jerusalem's destruction. Surely, according to the Savior's prediction, "immediately after the tribulation of those days, the sun was darkened," May 19th, 1780, or, as Luke 21st chap. records it, "signs in the sun," just as the disciples inquired what should be the sign of his coming. It was supernaturally darkened, no eclipse, for the moon was near its full. Also the moon "refused to give its light," fulfilled the night following. "And the stars shall fall from heaven," which was fulfilled, I believe, in 1833, by the meteoric shower. The next sign spoken of is "distress of nations with perplexity," which, I think, is just upon us. Then, says Jesus, "shall they see the Son of man coming in the clouds." They who? I think some of the same that was alive eighty-one years ago, "this generation shall not pass away till all these things be fulfilled." Now, dear brethren and sisters, if the race that is eighty-one shall not pass away before the judgment, let us be ready, is my prayer. Amen.

Ira Fancher.

Sandy Hill, Sept. 10th, 1861.

For the Crisis.

Inquiries Answered.

Bro. Wendell:—In the Crisis, dated Sept 11th, a few questions are asked upon Rev. 22: 9. The first is, as to "Who the angel was that talked with John, on the Isle of Patmos." I think it was the angel Gabriel. In Rev. 1: 1, we read, "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by *his angel*, unto his servant John." Again, in Rev. 22: 16, we read, "I, Jesus, have sent mine *angel*"; and 6th verse, "And the Lord God of the holy prophets sent his angel." In Rev. 13: 15, we have the description of a personage; and in Dan. 10: 5, 6, we have a description of the same person. Again, in Rev. 2: 18, we read, "These things saith the *Son of God*, who hath his eyes like unto a flame of fire, and his feet are like fine brass." We have the same description in these three places, while the last one names the person described. In Dan. 8: 13, we find two personages spoken of, who, I think, are Christ and Gabriel. In Dan. 10: 13, we read, "But lo, Michael, one of the chief princes, came to help me"; verse 21, "But I will shew thee that which is noted in the Scriptures of truth, and there is none that holdeth with me in these things, but Michael your prince." In chap. 12: 1. "And at that time shall Michael stand up, the *great prince*, which standeth for the children of thy people." Jude, 9th verse, "Yet Michael, the archangel, when contending with the devil he disputed about the body of Moses"; and Rev. 12: 7, "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels." From these texts it is evident that Michael has angels, and that none knew of these things but Gabriel, and that he is that "great prince," or, as the Revelator has it, "the prince of the kings of the earth." He is interested about the bodies of the dead, and has disputed with the devil, and overcome the dragon.

The next question is as follows: "Does a fellow servant imply anything more than a messenger—a mortal being, sent to instruct God's people?" The inference in this case is, that it is. John was the disciple that Jesus loved, and would have been chosen in preference to any other mortal. The angel Gabriel appears to have been an important servant to Daniel; he said unto him, "Stand upright, for unto thee am I now sent." "Then said he unto me, Fear not, Daniel; thy words were heard, and I am come for thy words." He is commanded to make him "understand the vision"; and the same Gabriel whom he saw in the vision at the beginning, touched him "about the time of the evening oblation." Again, Gabriel announces the birth of John, and afterward the birth of Jesus. These texts show that Gabriel was a faithful servant. He was serving the same God that they were, and as none but Michael "held with him" in these things, he was a fellow servant with John.

The next question is, "Does it not imply by the keeping of the sayings of this book, that he is one who is subject to the rule or government of the dispensation under which we live—though, perhaps, a being more noted and worthy than it has been our privilege to see?" There is positive proof that he is subject to the rule that we live under; for Jesus said, "All power is given unto me, in heaven and in *earth*." Again, the Apostle Paul says of Christ, "He sits far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Again, [illegible] right hand of God; angels, and authorities, and powers being made subject unto him."

The last question reads thus: "May not this 'fellow-servant' be one of those spoken of in Rev. 6: 11, who are represented as martyred by the beast from the bottomless pit, who is to slay the witnesses?" I would like to ask one question. Is there a sentence in the book of God's word that tells of an angel "slain for the word of God, and for the testimony which they held"?

Susannah H. Akers.

Thorndike, Mass.

The World's Crisis.

BOSTON, OCTOBER 2, 1861.

Home Again.

Summoned by telegraph, on the 17th ult., to attend the funeral of a beloved sister in Christ, in Hinesburgh, Vt., we left Boston that evening, and reached our destination a little before noon the next day; passed several hours on the 21st with Bro. Batchelor in Rutland; spent Sunday the 22d in Castleton, where we heard two excellent discourses from Bro. A. Ross, and preached once; had a moment's chat with Bro. Beals as we came through Poultney on Monday morning, 23d, and learned that Bro. Howell was improving; visited in Albany and in Montgomery Co., N. Y., from Monday, 23d, to last Saturday morning; attended a Fast Day meeting in the Hudson St. M. E. Church, in Albany, and heard an appropriate discourse from the pastor, in which were fearlessly set forth in a clear and strong light some of the sins of this wicked nation, now groaning beneath the desolating scourge of civil war; reached home on the afternoon of the 28th ult., greatly refreshed by exemption from office duties, and glad to find our companion and daughter well—the former considerably *improved* in health. The editing of this number as well as the last has fallen almost wholly upon our esteemed co-laborer, Bro. Berick. If any matters of business have been waiting our return, they shall receive early attention.

The Man of Sin.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2: 7, 8.

The power brought to view in the foregoing passage is, without doubt, the Catholic power. In this, all Protestant writers are agreed. It does not refer to the "Catholic Church," as such, but to the Papacy, that "politico-ecclesiastical" power, established in Rome. This despotism has not a parallel in the history of the world. Its government was peculiar, acquired by unlawful means, and its power wielded in an unholy cause. It is truly astonishing, how such a power could grow to such importance—how men could ever be brought to regard it with favor, and exert themselves to sustain it. But if we look closely to the facts connected with its rise and development, we shall, perhaps, have less cause to wonder.

This power did not grow up in a moment; it required centuries to give it the character of the "Man of Sin," and the "Son of perdition." It was while the church was inactive and men were asleep, that the evil, which finally resulted in the rise of the "Man of Sin," that "Wicked" power, was developed. The Saviour, in the parable of the "tares and wheat," shows plainly, that the sowing of the tares took place while "men slept"; the evil, which resulted in the rise of the "Son of perdition," was sown when the servants were careless and inactive. The very principle discovered by the disciples when they wished to "call down fire from heaven" upon those who refused to follow with them, was indicative of the working of the "mystery of iniquity"—a preparatory work to the development of the "Man of Sin."

The usurpation of the Bishop of Rome was founded on the *pretence* that Peter was constituted head of the christian church. That Christ, in the declaration "Thou art Peter, and on this rock I will build my church," etc, authorized Peter to be the head of the church. But the passage probably means nothing more than that Peter should be foremost in preaching the truth, and publishing the good news of the kingdom of God; and the declaration, "Whatsoever ye shall bind on earth," etc., was addressed, not to Peter, but to the twelve apostles. Thank heaven, we are not built on Peter, but on Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ." He is the beginning and the end, the first and the last, and without him we perish.

But to return. The city of Rome was a favorable location for these Bishops to manifest their growing ambition. Rome was the capitol of the empire,—why should it not be the centre of the church's operations? This was a plausible argument, especially to those who wanted it so. And while the church at Rome enjoyed quiet and prosperity, the Bishops made use of all circumstances to advance their interests. Little by little, they freed themselves from all dependence on the civil power; indeed, they claimed to be above all earthly laws. In the reign of Henry III., upwards of "one hundred murders" were committed by the clergy, whom the civil power could not bring to justice. They succeeded in bringing within ecclesiastical courts all cases relating to marriage, alimony, wills, etc. They procured from the reigning kings and emperors the enactment of laws by which they were declared to be "head over all the churches." And as if this was not enough, in order to bind the clergy to their interests, they forbade marriage. By the sale of indulgencies, they increased the revenue, thus robbing the poor, to procure means to carry out their hellish purposes. They set up the claim of infallibility, and denied the people the liberty of thinking for themselves in matters of religion. They claimed that the traditions and acts of the general councils were as binding on the conscience as the Scriptures of truth, thus giving to the acts and declarations of the worst men that ever lived, equal validity with the sayings of those who "spake as they were moved by the Holy Ghost." Where persons refused to listen to their teachings, they were excommunicated without hope of mercy; hence, not only individuals and churches, but, sometimes, whole provinces and kingdoms were cut off from the fellowship of the church. And to cap the climax, that engine of cruelty, the "Inquisition," was established, in order to enforce obedience to their claims. Of all the works of the devil, or the inventions of hell, this was the most awful. Persons who were suspected of being unsound in the faith, were arrested and incarcerated in loathsome dungeons, deprived of the society of their friends, and often subjected to the most exquisite tortures. They were tormented, until they confessed their errors, and then subjected to the greatest anguish, because of their errors.

Thus this power—this "Man of Sin"—this "Wicked," has reigned with a strong and cruel hand, fulfilling the prediction of the apostle, "Then shall that Wicked be revealed," ever "sitting in the temple (church) of God, showing himself to be God." In our next, we shall endeavor to set forth the importance of this subject as connected with the coming of Christ. We shall see how clearly the prediction of the apostle has been fulfilled, and that this prophecy shows that the end is approaching.

F. H. B.

For the Crisis.

Wilbraham Camp Meeting.

TO THE MINISTERS.

That our annual feast in camp at W. this year was a glorious one,—that the weather was superb, the prayer meetings of deep interest, the preaching generally excellent, the singing soul-stirring and never to be forgotten, the juvenile instructions of new and rare value to the children and parents also, the harmony all that could be desired, the order never better, and the general influence of the meeting healthy and awakening, will be conceded by all that were present. But I am sorry to hear that the meeting did not sustain itself financially, but has left the committee considerably in debt, partly because of the lightness of the collections, partly by underestimating the expenses of the ground, and partly by the misfortune of smashing up a wagon in the Committee's employ. This indebtedness amounts to $63,60. Besides this, there is about $30 still due on the last year's debt contracted for the purchase of crockery, fixtures, etc., which should have been paid long ago, but the cash is still held back.

Now I protest earnestly against pushing the payment of these obligations over into another year, and I here make the following proposals to the ministry who were at the meeting, of a way to at once liquidate the same. *Forty-eight* of us sat at the well loaded tables and had our board from three to seven days *free*, and if we add the poor who were not charged, the number of free boarders amounted to nearly one hundred. Brn. Grant, Berick and Adams have this $93,60 on their shoulders; I don't think it is right for them to carry it; and I suggest, as a proper way to relieve them of their burden, that we forty-eight ministers send them without delay *one dollar* apiece; (I think my Graham mush and cakes cheap at that; don't you, Hiram?) and having done this, resolve ourselves into a committee of finance on the whole, and raise the remainder for them in some way between this and the first of November. And if any others who had their board free can aid in the matter, let them do so as a fair matter of conscience. Brethren, what do you say? Shall this be done, and done promptly? Here goes my dollar to Bro. Grant. Who that was at the meeting, (I ask without blushing,) and enjoyed it hugely, but forgot to put but a quarter into the collection, will help raise the next one? Let us have this debt out of existence soon.

My P. O. address during this fall will be Rouse's Point, Clinton Co., N. Y.

Daniel T. Taylor.

Dansville, N. Y., Sept. 26, 1861.

For the Crisis.

Ordination in Windsor, Me.

Bro. John R. Hall, of South China, Me., was set apart for the work of the ministry in Windsor, Sunday, Sept. 15th. Sermon and charge by Eld. N. F. Nason. Prayer and fellowship by Eld. S. K. Partridge. We hope the Church will sustain Bro. Hall.

S. K. Partridge.
N. F. Nason.

[In a private letter accompanying the following communication the writer informs us that our recent notice of "Retribution" revealed to him for the first time the fact of his having perpetuated the mistake which he now explains and corrects.—Editor.]

Explanation and Correction.

BY GEO. STORRS, NEW YORK.

The Judgment.—Some time about ten years since, I had occasion to preach on this subject. My original memorandum is now before me, and I find it corresponds with my printed *discourse* on the subject, first published in the *Bible Examiner*, July 1853. This discourse was republished, by request, in the *Examiner*, March 1861. These three documents all agree in the expression 10,000,000 [*ten millions*] of years, as the period of the day of judgment, allowing *one hour* to each individual, if they were to be passed in *succession*, so as *literally* to give account for every word, act and thought. In 1855, in a reply to H. Grew, on life from the dead, I quoted from recollection, trusting too much to memory, or else miswrote the idea by inserting "*thousand*" after "ten." Whether such was the fact, or whether it crept in in going through the compositor's hands and escaped detection in proof reading, is impossible for me to tell. Certain it is, it was not in my "mathematical" calculation, and was no error of mine in that respect. Unfortunately, however, in preparing my Pamphlet on "Life from the Dead," the copy was used in the reply to H. Grew, instead of my published discourse. In that reply, also, *thirty* minutes had been introduced, in place of *one hour*, making a double error.

What I now wish is, that all persons into whose hands my Pamphlet on "Life from the Dead" has fallen, would do me the favor to correct page 60, ninth line from bottom, by striking out the word "*thousand*;" and the line below alter so as to ready *sixty* minutes instead of "thirty:" then they will have the truth of my mathematical calculation; which, however, was not originally designed to be exact, but only to approximate the period.

The following is my statement as first made, and includes all I said on the *Time*.

The Time *necessary to an examination of each individual case, in the formal manner expressed or implied in the common theory, is an insuperable objection to it.*

As to the number of the human family, it is impossible to arrive at any thing like certainty; yet we are not of those who suppose the number has been so great that they could not all stand upon the globe at one time, as some have affirmed. For a basis of calculation, we will suppose that one generation of the world lasts thirty years. This would give 200 generations in 6000 years. We will now take the present number of the inhabitants of the globe (eight or nine hundred millions) as the number to represent each generation; though it will be seen that this most likely gives us too many. Eight hundred millions multiplied by 200, (the number of generations from Adam to the end of 6000 years,) will give us *one hundred and sixty thousand millions* (160,000,000,000!) as the sum total of the human family to be judged, provided the judgment is to occur at the close of the 6000 years. Now, let us allot some specific time to the examination and decision of each individual case, on the supposition they are to be judged in succession—that is, one after another.

1. Allow *one second* to each individual, and *six thousand years* must be taken up in the process.

2. Allow *one minute* to each case, and *three hundred and sixty thousand years* are necessary.

3. Give *one hour* to each, and *twenty-one millions six hundred thousand years* are required. (21,600,000 years!)

4. Let *one day* be the time for each case, and near *eight thousand millions of years* will be necessary to complete the judgment. (8,000,000,000 of years!)

We do not affirm such a period will not be occupied in the judgment, but it certainly looks doubtful when the Scriptures seem every where to speak of the speedy *execution* of the sentence on the *return* of Christ. There seems only one way to avoid this protraction of the judgment, and that is to suppose the examination of all, or of large numbers, is proceeding at one and the same time. This indeed is possible, but then it breaks in upon the notion that each individual case is to be examined before all and exposed to all the race of men.

If we reduce the number to be examined and judged to one-half our estimate, as likely we may in truth, and then allow only *one hour* to each case, at least *ten millions of years* would be necessary to complete the judgment, and before sentence could be executed; or a period about *sixteen hundred times* as long as it has been since Adam was created.

Notwithstanding this seemingly insurmountable difficulty to the common theory, if the Scripture positively affirmed such to be the process of judgment, we would bow to its testimony; but we may find it does not, and we are therefore at liberty to search to see if some other view of the judgment is not the true one.

For the Crisis.

An Inquiry.

Bro. Wendell:—I am much pleased with Bro. J. S. White's article in the Crisis of Sept. 18th, on "The Scriptural use of the Second Personal Pronoun." It appears to me to be unanswerable, and it is in harmony with the doctrine of *no* life out of Christ, which doctrine I have for years cherished with increasing favor. With your permission, I wish to propose to Bro. White the following questions:—

1. Does the word "tribulation," in 2 Thess. 1: 6, relate to *torment* in a life beyond the present? 2. Does the true import of 2 Thess. 1: 6, demand that those among the wicked dead who troubled the Thessalonian Church shall *live again*?

An early answer will oblige your Sister,

Vermont, Sept. 21, 1861. [illegible]

For the Crisis.

The Gloom of Earth.

"We spend our years as a tale that is told."—David.

Well, dear reader, here I am, a pilgrim and stranger out in Central New York. Pensively have I gazed, for some time, from the window where I stood a few moments since. Out to the west, some six miles distant, are seen the Lake Ontario. In the interval, is seen the spires of the different meeting-houses. Not far distant, on an eminence, I can view, glistening in the morning sun, numerous white marble slabs, in the place of graves. There sleep, in their narrow dwellings, the victims of the indiscriminate ravages of death. A short distance beyond a beautiful undulating landscape that intervenes, is a large forest, the foliage of which presents a diversity of colors. The harvest is past; the summer is ended; the fields look mournful and gray. The sweet warbling of the feathered choir has given way to the mournful sighing of the autumnal winds; and, with measured and unerring pace, stern, cold, gloomy, frigid winter hastens to crush to earth, like an angel of death, the last relic of summer beauty that remains. Alas! alas! what an ever changing state is this, and what an alternating creature is puny man! Forty years in the spring time of life seemed a long, tedious, weary pilgrimage to tread. In retrospect, it seems but a span; and, as we wake to memory the peculiar instances that have dotted the pathway, 'tis strewn with numerous hopes, once bright and blooming, soon shrouded in gloom. Ties that have entwined and united fond hearts have been riven. Loved ones, dear as the core of our hearts, sacred as the apple of the eye, have passed away. Their memories are sweet and precious. Their virtues are embalmed in the sweetest anticipations of the future life. The green, grassy mounds, where they sleep sweetly in Jesus, we cannot forget. And, although doomed to wander a pilgrim and stranger, yet, often in spirit will we linger round their precious dust, until we sleep on the bosom of our mother, or the fiat of Jehovah wakes them to immortality, and we greet in the embrace of eternal youth, where sorrow never lives and pleasure never dies.

Let us, then, learn wisdom by the past; and in view of the many sunshines, so often obscured by the clouds of adversity, learn, with chastened hearts and obedient feet to tread with patience and resignation the pathway of duty and obedience; pressing forward, amid the shadows of the evening, as signals gleam portentously, both of the fiery doom of earth's destiny, and the morn of eternal joy to those found waiting, having been washed and made white in the blood of the "precious," all-atoning Lamb of God. Dearly beloved! O how blessed, how vast the anticipation of the unending, undying, perpetual now—of the immortal, glorified, future state. How beautiful the following extract:—

"Eternity.—Eternity has no gray hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulchre of ages, but time writes no wrinkles on eternity. Eternity! stupendous thought! The ever-present, unborn, undecaying and undying, the endless chain, compassing the life of God—the golden thread, entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors are but a sunshine of an hour; its palaces, they are but gilded sepulchres; its pleasures, they are bursting bubbles."

Not so in the Kingdom. In the dwelling place of God can come no decay. No groans can ever mingle with the songs that warble from immortal tongues. Eternal splendor, light, life, beauty, glory and blessedness, shall be the inheritance of the "blood besprinkled ones." Rejoice, rejoice, for such a prospect as now opens to the eye of faith.! Earth is now shrouded in gloom, "distress and perplexity." "O come, Lord Jesus, come quickly." Amen. Even so come.

S. S. Brewer.

Mansville, N. Y.

For the Crisis.

New Hampshire Letter.

Dear Brn. and Srs:—Though I feel at this time unworthy to address you, yet, thinking that a word fitly spoken sometimes proves as effectual for good as lengthy arguments, I thought that I would pen a few lines. I hope we shall, instead of looking at "things which are seen," at this trying time, and partaking of the same spirit, and being moulded into the same image, "lift up our heads," and with an eye of faith look beyond, to things which are eternal; having our conversation, our affections, our treasure in heaven, from whence we look for the Son of God, who will deliver his people from all evil—from sin, and all the maladies that follow in its train. When he comes, he will bring about a better state of things. Praise God! But I think, before that happy day shall dawn, we shall be brought into still more trying times. Deliverance will be sweet when it comes. God's people will be "purified, made white, and tried." They will be like silver purified. For nothing that is filthy, or "worketh abomination," will ever be permitted to enter those pearly gates. Are we ready for the process? Are we willing, like good old Abraham, to give up our Isaacs? Or will we, like Esau, for the lusts of our flesh—from want of self-denial, sell our birthright? Will we, like Achan, partake of the forbidden things; though it proves our destruction? Or will we "lay aside every weight, and the sin that doth so easily beset us," and "endure hardness like good soldiers," that we may obtain an incorruptible crown? May we be "wise as serpents, and harmless as doves." Be filled with his (God's) Spirit, and be so interested in the things of God, that we shall be moulded into the image of his Son, and clearly reflect his likeness.

Then, brethren and sisters, prove faithful to your heavenly Father; he will not cause you to be tempted above what we are able to bear, but will provide a way for our escape. [illegible]

Sandwich, N. H., Sept. 22, 1861.

FINANCIAL REPORT of Wilbraham Campmeeting, 1861.

EXPENSES.

For lumber, straw, team hire, lamps, lighting ground, and sundry other items, as reported to meeting Aug. 31st,	$106.17
Advertising the meeting,	1.25
Mr. Collin's charge for passing over lot,	2.00
Groceries, provisions, bread, etc., for Boarding Tent and refreshment stands,	395.32
Services of Messrs. Pease, King, Kinsman, Arnold, W. Munger, Spoor, A. Cooley, W. Cooley, Bless. J. Baker, Goodrich Chaffee, H. Munger, Mrs. Smith, Mrs. Hitchcock, Mrs. Cooley, Miss Hancock and Miss Cole,	132.10
Crockery, tin ware, cotton cloth, table covers, etc.,	28.87
Teaming water, storing and drawing crockery, and fire wood,	31.00
Use of tents more than received for same	5.75
Damages to Mr. Butterfield's team while under hire to those preparing for the meeting, caused by the horse taking fright and running through the woods,	25.00
	$727.46

RECEIPTS.

For sale of boards and straw,	$41.73
Contributions,	69.92
Amount received for board and sales at the Boarding Tent, and Cake and Fruit Stands,	464.65
Rent of horse, oyster and hulled corn stands and barber's shop,	72.56
Amount received for use of crockery, loaned for the Methodist Campmeeting,	15.00
Excess of expenses over receipts,	63.60
	$727.46

The large number of free boarders, (about ninety) the expense of procuring additions to the crockery and cooking department, together with the accident above mentioned, have thus run the committee in arrears sixty-three dollars and sixty cents. Any who are disposed to help make up this deficiency, can forward whatever they have to give to the undersigned.

GEO. T. ADAMS, Treasurer,
Boston, Mass.

For the Crisis.

A Letter.

Bro. Wendell:—Thinking a few lines upon the state of religion in this part of the Lord's vineyard might not be without interest to the readers of the Crisis, I take pleasure in informing them that the cause of truth is gaining ground in this vicinity. The labors of Bro. G. W. Turner, by the blessing of God, have been crowned with success, and many, who a few months since were groping their way in sin and darkness, have, through his efforts, been brought into the marvellous light of the gospel, and are now "looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ." The little flock in this place, who have united under the name of Christians, are humbly and prayerfully striving to do the Master's will, notwithstanding the many difficulties we have to encounter in this new woody country. Bless God, we may still look forward, with joyful anticipations, to that glorious time, only a little in the future, when we shall join the blood-washed company, whose anthems of praise shall re-echo o'er the blooming plains of the new earth—when the trials and sorrows of this world will be forgotten, for God himself will wipe away all tears from our eyes. The signs of the times indicate the speedy return of our long absent Lord.

Dear brethren, let us be pure in heart. Let us be faithful. Our prayers and tears here will soon be over, and our work will soon be done; and then, glory to God, if we have on the wedding garment, we may join the "Church triumphant," who shall sit down to the marriage of the Lamb in the kingdom of God. Amen.

H. E. Palmer.

Ironton, Wis., Sept. 8th.

For the Crisis.

Mr. Baxter and the Prophecies.

Bro. Wendell:—I notice in the "Boston Daily Journal" of Monday evening, Sept. 23d, on third page, a synopsis of the views of the Rev. Mr. Baxter, in a lecture on Prophecy, and the great tribulation accompanying the return of Christ about 1864–68, delivered in St. Paul's Episcopal Church of late. In which Mr. B. speaks of the times, and the end of the millennium, and the beginning of the millennium; the drying up of the mystic Euphrates or Turkish empire, [illegible]

troublesome times. It shows that we, as Second Adventists, are not the only people that are looking for the Saviour to come soon and deliver all his people from all these troubles. But others are waking up to the same glorious truths, and proclaiming them. I hope you will procure that paper, and publish it in the Crisis, for the benefit of its readers. It may be the means of waking up a great many who are now almost asleep, as it were, on the great and glorious subject of the speedy coming of Christ. OTIS IRISH.

New Bedford, Sept. 25th, '61.

For the Crisis.

Note from Elder Himes.

NOTICE.—To all who may wish conferences and protracted meetings with a view to build up and extend the Advent cause.

Brethren, by the blessing of God, my health is restored, and I am able to preach and labor as in former times, for the building up of the churches, and the salvation of souls. I am ready to "go out quickly into the highways and hedges, and compel them to come in," in obedience to the command of the divine Master. The supper is ready. Luke 14: 15–24. The Master is coming very soon, and what we do for the church and the world must be done quickly. So soon as the church in Boston can get a supply, I shall devote myself wholly to the missionary work. In the meantime, if my labors are wanted in any part of the vineyard, where I can work without embarassment, I shall be glad to hear. Address Eld. J. V. HIMES.

Boston, Sept. 30, 1861.

For the Crisis.

Notice.

BRO. WENDELL:—Please insert the following:—

"DROWNED.—Mr. Joseph Kennedy, son of Elder John Kennedy, of Sommerville, Me., a private in Company H., Capt. J. F. Milliken, Eighth Maine regiment, left Augusta Sept. 10th, and was drowned the 12th, while bathing, in New York. Those in charge obtained a coffin, sent the body to Augusta, and on the 14th a squad of soldiers conveyed it to his father's residence in Sommerville. On the 15th, a discourse was preached by Eld. N. F. Nason, of North Searsport, to a large number, who met to drop a tear of sympathy over the grave of one that was respected. Eld. K. is very grateful to Government for its kindness. May the afflicted family and acquaintances of the deceased (who was about thirty years old) be led to see the importance of entire trust in that God who notices even so small an event as the fall of a sparrow. J. S. RICHARDS.

Belmont, Me., Sept. 17, 1861."

Eld. Kennedy has lately had heavy trials. His barn was burned, with seven tons of hay, wagon, sleigh and harness. He has one son in the army, if living. He feels like Jacob. Joseph is not, Simeon is not. May God bless Bro. and Sr. Kennedy in their old age. N. F. N.

For the Crisis.

Reply to G. W. Stetson.

DEAR BRO. WENDELL:—In reply to the question of Bro. G. W. Stetson, I remark, that I understand that the union of the pre-existent Spirit, (denominated the Son of God, Rom. 1: 4,) with the body prepared him, qualified or capacitated him for that actual participation of "our feelings and infirmities," which constituted him a faithful High Priest, whose offering and mediation were acceptable to God.

The fact that the divine Spirit of the Son of God existed anterior and independently of the body prepared him, involves no proof that mere human spirits can exist independently of the body. The Son of God was a peculiar being. Although, in his incarnate state of humiliation, he "was made like unto his brethren"; in his original "begotten" divine nature, he was made "much better than the angels," Heb. 1: 4, whose nature is superior to ours. Heb. 2: 7.

As the Son of God, in his divine nature, was "begotten of the Father," John 1: 14, his declaration, "I live by the Father," John 6: 58, must be understood as referring to his highest nature, and consequently, the words, "thou shalt make his soul (life) an offering for sin," Isa. 53: 10, may be referred to the same nature. I understand that it was the voluntary offering of the highest and entire life of the Son of God, in conformity with the will of the Father, in connection with his general obedience, which constituted an adequate "propitiation for the sins of the whole world"; so that God might be just and the justifier of him which believeth in Jesus." 1 John 2: 2; Rom. 3: 26. It appears to me, that both the Trinitarian and simple Humanitarian theories are open to the serious charge of diminishing the efficacy of the great sacrifice, by limiting the actual death of the Son of God to simple humanity. I understand that my brother S. is not an advocate of either of these theories. HENRY GREW.

Correspondence.

From Sister M. A. Belding.

BRO. WENDELL:—Feeling encouraged from week to week, while reading the letters in the Crisis from the dear children scattered abroad, I felt that I wanted to bring in my testimony with them, thinking perhaps it might cheer some lone pilgrim on his way to the kingdom. Truly we have everything to encourage us; to suffer if need be; for the race is almost run—redemption is nigh. The signs proclaim that Jesus is near. Then let us lift up our heads and rejoice. I am glad that I have to suffer, for the rest will be the more glorious; it makes Jesus more precious; and all I ask is, that I may have grace given me to endure it. I believe the perils of the last days are around us, and if we do not watch and be sober, we shall be overcome by them. Iniquity abounds, and the love of many waxes cold; but the promise is to them that *endure* to the *end*. O, how cheering the thought, that if faithful a little while longer, Jesus will come and take us to himself, that where he is we may be also. Then sorrow's tear will no more flow, and the days of parting will be gone forever. Here we meet with those we love, but the parting time comes, and we have to bid them adieu, perhaps some of them never to meet again in this life; but *there* there will be no more parting, no more sorrow, for the former things will be passed away. My prayer is, that we may *all* be ready when Jesus comes, to hear him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." M. A. B.

South Windsor, Sept. 17, '61.

From Bro. W. Sweet.

BRO. WENDELL:—I hold meetings on Sundays, and sometimes week days, and intend soon to commence evening meetings. I am willing to do all I can for my Master's cause. I love God and the glorious appearing of his Son. I love the Holy Spirit of God, which is sent into the world to "reprove the world of sin," and to guide the saints into all truth, by inspiring the holy apostles to understand how to teach the word, and write God's truths plain, so as to be understood by all who love the truth. It is this alone that can purify our souls—that can sanctify, seal and save us in the day of the Lord Jesus. "My words," says Jesus, "they are spirit, and they are life." We are commanded to try all things by the word of God. "Preach the word in season and out of season," "for the time will come they (ungodly, proud professors and sinners) will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers" of "smooth things," to please the ear and gain the applause of wicked men.

My brethren in the ministry, we must stand on the sure rock—Christ, and contend earnestly for the "faith once delivered to the saints." We must hold out and endure to the end.

From Sr. Susan F. Mudgett.

BRO. WENDELL:—Enclosed I send you two dollars, towards paying what I owe for the Crisis. Please inform me through the paper the amount that is still your due, for my prayer is that God will give me the means to pay all I owe. The Crisis must be had, especially since we have arrived at the time which we have so long been expecting, when all the "kingdoms of the earth are being broken" to pieces, to give place to the peaceful reign of "Prince Emmanuel." We need no further evidence to assure our hearts of the fact that that kingdom is about to be set up, for every thing tells us plainly it is even so. O for a preparation to hail with joy the descending King! Yours, believing fully that Jesus is just about taking to himself his great power to reign King over all the earth.

Kenduskeag, Me., Aug. 26.

From Bro. O. D. Woodruff.

BRO. WENDELL:—Enclosed I send 13 cts. in stamps, and wish you would send me a copy of F. H. Berick's "Disquisition on the Prophecies" for the same. We are trying to hold on till Jesus comes, and it requires a constant watching and praying, and trust in God, to live soberly, righteously and godly at this time. But those who take heed to the sure word of prophecy, know that their redemption draweth nigh; and we can truly lift up our heads and rejoice. But a little while and deliverance will come. Yes, He whose right it is will take the kingdom, and sit on the throne of His glory. Then will the faithful receive a crown of glory that fadeth not away. Bro. Wendell, pray for us, that we may hold on till Jesus comes, and be numbered with the saints of the Most High. We are well, and hope your family are. Our love to you and yours.

From Bro. W. Sheldon.

BRO. WENDELL:—Permit me to inform my friends in the West concerning my present whereabouts in the field of battle. For, the present, my head quarters will be Merrimack, Sauk Co., Wis. Merrimack is a pleasant village, on the banks of the Wisconsin river, twenty-five miles from Madison City. On moving away from Springville, I had the pleasure of knowing that I had lost no friends during my stay there, excepting those whom death had dragged to the tomb. If there are scattered friends near this place whom I have not yet found out, please write me where you are.

Merrimack, Sauk Co., Wis., Sept. 20.

From Bro. N. F. Nason.

BRO. WENDELL:—My health is not good. I cannot do what I would be glad to, but do all I can. The last three Sundays I spent in China, Whitefield and Windsor. I attended at Sommerville the funeral of Bro. Kennedy's son. Evening at Week's Mills, China. God speed the truth. Love to all the saints still loving and longing for the appearing of Jesus Christ.

North Searsport, Me., Sept. 23d.

From Bro. Charles Atherton.

BRO. WENDELL:—You will find enclosed two dollars for the Crisis—one for the past and one for the present number. As for the Crisis, I prize it next to the Bible. It sets forth the truths of the Bible as I understand them. I have talked with several about these truths, and they say that I have not got the Spirit of Christ; but I know that I have. Thanks be to God, my hope grows brighter and brighter, and may it continue to do so till Christ comes.

Milton, Ulster Co., N. Y.

From Bro. J. W. N.

BRO. WENDELL:—In these hard times, at this late hour, I have made out to get a dollar to renew my subscription for the Crisis. I like the Crisis much. Think it is one of the best religious papers in the land. May God grant that it may afford meat to the household, which may serve to build them up in the most holy faith. And may its editor, while he may labor to water the reader, be watered also himself.

Sandwich, N. H., Sept. 22d, '61.

Summary of News.

DOMESTIC.

Important from Washington.

Washington, Sept. 29. During last week it was so frequently reported from day to day that our troops had taken possesion of Munson's Hill, that when, last night, this long predicted event took place, it found few believers among those least excited by sensation reports. A personal visit, however, puts the fact beyond doubt. The American flag now floats there in place of that of the rebels. Detachments from Generals Richardson, Keyes, and Wadsworth's brigades, and also from Gen. Franklin's division, now occupy Munson's Hill under command of Col. Ferry, of the Michigan 5th Regiment.

Early this morning, the pickets from Gen. Smith's division advanced to, and now occupy Falls Church. Neither this nor the foregoing movement met with any opposition whatever, as the rebel army had on Friday night retired from the whole line of their positions on the line of Washington. Upton's Hill, this side of Falls Church, is necessarily included among the points now held by the Federal forces.

The works of the enemy at the places they have abandoned were, in a military point of view, almost worthless, being nothing more than rifle pits of very common construction. The positions on Murray's and Munson's Hill afforded the rebels an unobstructed view of all our fortificatians and other defenses. The appearance of the ground deserted by them indicated that they were deficient in those arrangements which serve to make camp life comfortable, having no tents, but merely shelters rudely constructed. There were no signs to show that they had ever mounted any guns. Our troops are now so employed as to show that they do not merely intend temporarily to occupy their present position.

The advance of Gen. Smith on Falls Church from the Chain Bridge was accompanied by events of the most deplorable character. Having passed Vanderwerken's and Vanderberg's houses on their way to the former place, and when about half a mile from it, by some unaccountable blunder, Col. Owen's Irish Philadelphia Regiment, in the darkness of the night, mistaking for rebels Capt. Mott's battery, which was in advance, sustained by Gen. Baker's California Regiment, Baxter's Philadelphia Zouaves, and Col. Friedman's cavalry, fired a full volley into the troops last mentioned, killing and wounding a large number. The California regiment, not knowing whence the firing came, returned it with marked effect. The horses attached to Mott's battery became unmanageable, and the tongues of the caissons were broken, owing to the narrowness of the road. Lieut. Bryant having command of the first section, ordered the guns to be loaded with grape and cannister and soon had them in range to rake the supposed enemy, when word was sent to him that he was in the company of friends. All was excitement, and a long time elapsed before the actual condition of affairs was ascertained and confidence re-established.

Many conflicting stories prevail as to the parties on whom the blame should rest, but Gen. Smith immediately ordered Col. Owen's regiment to fall back to camp.

The killed were all buried to-day, near their encampments, with military honors, while the wounded were removed to the hospitals, in Georgetown, principally, where they are receiving the best attentions.

There are reports of others having been killed, but no positive information has so far been obtained concerning them.

The conduct of the Federal troops to-day while occupying the grounds recently vacated by the enemy, resulted in the burning of property to the amount of from $30.000 to $40.000, including houses with their contents, but which were untenanted. No distinction was made as to the political character of their owners. These wanton acts will doubtless undergo investigation by the military authorities, as they were strongly condemned by General McClellan, who went over to the Virginia side at an early hour to-day, visiting the various localities recently vacated by the rebels.

A private was summarily shot to-day by his superior officer, for insubordination, in refusing to perform duty.

A foraging expedition started this morning from Gen. Franklin's division, consisting of infantry, cavalry and artillery in strong force. They proceeded to Edsell's Hill, on the Orange and Alexandria railroad, eight miles from Alexandria. As they advanced beyond our picket lines the rebels retired to Springfield Station, a mile and a half beyond Edsell's Hill. From this hill, which our forces temporarily occupied, detachments went in various directions for forage. A fine view of the surrounding country was afforded, but no breastworks or new constructions of the enemy could be seen. The object of the expedition was successful, and large quantities of hay, corn and oats were transported to the camp. Not a gun was fired on either side during these proceedings. The party did not return till late this afternoon.

A company to-day visited the Mount Vernon estate of the late John A. Washington, recently killed in Western Virginia, and brought away about 800 bushels of wheat, nearly 500 bushels of oats, and 75 barrels of fish, all of which has been stored in the Commissary's Department at Alexandria.

New York, Sept. 29. John Clark, of Boston, Captain in the Commisary Department, has been sent to Hatteras for duty by Gen. Wool.

New York, Sept. 29. The gun boats Rhode Island and Connecticut arrived from Fort Pickens last night. The pirate Judith, mounting four 42-pounders and a long pivot gun, was captured and burned on the 14th inst. by an expedition from the frigate Colorado, under Lieut. Russell. The Judith was anchored near the Pensacola Navy Yard, and after a sharp engagement she was set on fire and destroyed.

FROM KENTUCKY.

Louisville, Ky., Sept. 28. Hon. Horace Mayuard of Tennessee is at Frankfort.

Agents are now stationed along the Ohio river, to prevent the smuggling of arms into Kentucky.

The Bulletin says 500 soldiers from Terra Haute, Indiana, have gone up Green river, Kentucky, and taken possession of locks Nos. 1 and 3. One shot was fired at them, which was returned, killing their assailant. Many Union families have fled to Evansville from the Green river country.

It is reported that some of Gen. Buckner's men attacked the Union camp on Mud river, forty miles from Bowling Green, under Col. Hawkins. The rebels were badly whipped. The Union men are flocking to Col. Hawkins from all directions with shot guns and rifles.

FROM GEN. BANKS' DIVISION.

It is believed that Gen. Peck of New York, a West-Pointer, will take command of the First Brigade of Gen. Bank's division. Col. Donnelly, of the New York 28th, is acting commander at present.

Col. Biddles' regiment and the Kane rifles left this morning to join Gen. McCall's division near Washington.

Strong rebel pickets frequently make their appearance near the Point of Rocks opposite Col. Geary's command. Last Saturday morning fifteen were seen to leave the island below the ruins of the bridge, just before daylight.

This island comprises several acres of dense foliage. It is separated from Virginia by a narrow channel. Col. Geary thinks they are in the habit of coming over there every night.

On Friday night the rebels made a demonstration as if they would cross at the Point of Rocks. Col. Geary set a trap to catch them if they carried out their supposed plan. While awaiting their movements he discovered that signals were making at a farmer's house on the Maryland shore, the inmates of which were secured and held. The rebel force did not attempt to cross.

Last week Capt. Pardee, of Company A, Geary's regiment, made an excursion over the river opposite Berlin, securing three prisoners, eight horses and ten head of cattle.

FROM MISSOURI.

St. Louis, Sept. 28th. To our knowledge Gen. Price has not started any portion of his forces toward this direction. Capt. Foster was informed, on the morning after the surrender of Lexington, by a rebel Quartermaster, that he had issued that day 34,000 rations, and he thinks the force has since that been increased to additions from the country to about 42,000. Capt. Foster represents that men were flocking in from all quarters to join the force of Gen. Price. He had heard nothing definite in regard to the whereabouts of Ben. McCulloch. The rebels told him that McCulloch's force was from 10 to 15,000 men. The officers think that Ben. McCulloch is moving on towards Jefferson City.

The troops of Price had devasted the country for a circuit of over twenty miles. Every barn, field and mill had been cleared of their contents. The fields that were a few days ago covered with ripe grain, are now as bare as a desert. The dwellings that were filled with the comforts and necessaries of life, have been stripped of everything contained in them. Money, silver ware, clothing, bedding, in fact every thing has been seized and the owners insulted.

Threats have been made against the lives of all Union men, as well as against all those who have remonstrated against these lawless proceedings.

A few members of Jackson's legislature had assembled in the town and passed an ordinance of secession, and when our informant left, they were discussing an act providing for the confiscation of the property of all persons opposed to the Southern Confederacy. Other acts of a very severe character were also under consideration.

All the Federal officers taken prisoners have now left Lexington except Col. Mulligan, who remains there to settle up some business affairs. He is not wounded as reported.

FROM KANSAS.

Leavenworth, Sept. 28. Reports from a reliable source from Gen. Lane's command, say that after his successful engagement with the rebels at Papinsville, he made a forced march on Osceola and succeeded in capturing a large supply train left by Generals Rains and Price, together with $100,000 in money. The command of Gen. Lane is now supposed to be on its way north to join Gen. Sturgis.

The Kansas city reports of Ben. McCulloch's being in the vicinity of Fort Scott with a large force are still adhered to. Nothing definite, however, is given in regard to his movements.

Gen. Sturgis, with parts of the 27th and 29th Ohio Regiments, arrived here last night on the steamer Masons from Liberty.

FROM CALIFORNIA.

The enlistment of troops for the five regiments last called for, goes on moderately well. The pay of soldiers being so much below the California wages, it seems to discourage volunteering at this time, when the State is prospering, and the people well employed, still the number of volunteers now called for will be obtained.

Chicago, Ill., Sept. 30. A special dispatch from Cairo says the rebels attempted to burn the bridge a mile from Norfolk this morning, but were repulsed by Capt. Noleman's cavalry. Three rebels were killed at the first volley, and others were killed and wounded afterwards. Only one of our men was wounded.

An avowed rebel says he saw Pillow in Kentucky on Saturday, marching on Paducah, with 27,000 men, that Jeff. Thompson's movements are feints to draw attention from that quarter.

It was reported at Paducah yesterday that Pillow had left Columbus to join the troops marching on Paducha from Tennessee, their united force being 40,000.

A special dispatch to the Tribune, from Quincy, says that while there is much speculation concerning the strength of the two armies about to meet at Lexington, it may be interesting to state that a letter was received to-day from Huntsville, Mo., dated the 27th, which expresses the confident opinion, that Fremont will be defeated unless he can bring 50,000 men against Price. It says: "This county is filled with armed men, marching day and night to reinforce Price." The writer is satisfied that Mulligan's surrender added 25,000 men to Price's strength.

St. Joseph, Mo., Sept. 30. Col. Smith commanding this point, has advices that 10,000 rebels would encamp at Agency Ford, fourteen miles below this city to-night. Scouts have been sent in that direction, and are expected to-night. The available Federal force there does not exceed 700 men.

Philadelphia, Sept. 30. The *Bulletin's* special Washington's dispatch says the rebels appeared in force on the Potomac, opposite Great Falls, and opened a battery of six pieces on Gen. McCall's division. Our batteries replied and the rebels dispersed. None were hurt on our side. The Federal troops took possession of Lewinsville this morning, the rebels retiring after a slight skirmish.

Toronto, Canada, Sept. 30. A number of volunteers left Hamilton to-day to join Col. Rankin's regiment of Lancers at Detroit. It is reported that a bounty is paid and a free passage to Detroit given the men.

Married.

At Pine Avenue, Sept. 5th, by Eld. J. Parry, Eld. JUDSON AUSTIN to LOTTIE, daughter of the officiating Elder.

Notices, &c.

Meeting of the A. C. Association.

God willing, the second annual meeting of the A. C. Association will meet in the city of Worcester, Mass., Tuesday, 2 o'clock, P. M., the 15th of October next.

Business of special importance is to be transacted at this meeting, beside the usual appointments of the officers and Boards of the A. C. Association and C. P. Society, on which account a general attendance of preachers and delegates from the several Churches is much to be desired. Each Church co-operating with this Association is allowed to send one delegate, "and one additional delegate for every fifty members above the number of twenty-five members." All preachers co-operating with the Association are allowed a sitting as members in full.

It is specially requested that united prayer be offered up to Almighty God that the transactions of the Association may be such as the Church demands in these fearfully perilous times, and that whatever personal sacrifice may be required at our hand, that may be done which shall most effectually serve to the building up of Churches and the maintaining the "unity of the spirit in the bond of peace." By order of the Board of Managers,

P. B. MORGAN, Chairman.

EXPLANATION.—"A. C. Association" means the ADVENT CHRISTIAN ASSOCIATION, and "C. P. Society" means CHRISTIAN PUBLICATION SOCIETY.

RUFUS WENDELL.

Notice.

There will be a General Conference in Orrington, commencing Oct. 10th, and continuing over the following Sabbath, and as much longer as the Lord will. Brethren G. W. Brown and John Billings will be present. Other preaching brethren are expected. Provision will be made for all who are pleased to come to the meeting. There appears to be quite an interest at Orrington—as much so as there has been since '43.

In behalf of the brethren,

F. H. SMITH.

Advent Christian Association.

Pursuant to adjournment, the Board of Managers of the A. C. Association will meet in the city of Worcester Tuesday, Oct. 15th, at 9 o'clock, A. M.

P. B. MORGAN, Chairman.

Notice.

Wm. J. Ripley will hold a meeting at Wrightville, Ct., Sunday, Oct 13th. Will some Bro. meet him at the depot on the down train from Winsted Saturday?

C. GOODRICH.

Notice.

GEO. STORRS, of New York, owing to the extreme pressure of present circumstances, offers the herein after named works at fifty per cent. discount to any person, or persons, sending him TEN DOLLARS or upwards, if applied for soon. The works are—

Six Sermons, revised and enlarged edition: bound, 50 cts.; in paper covers, 30 cts.

The Watch Tower: or, Man in Death, in paper covers........20 cents.

Life from the Dead: or, the Righteous only will live again—in paper covers..........20 cts.

Life only in Christ: a bound volume, including each of the above works, and a discourse on the Atonement..........$1.00

The Discussion with Prof. Mattison—in paper covers..........30 cts.

Bible vs. Tradition—bound, 75 cts.; paper covers, 40 cents.

Man's Destiny: A Review of Prof. Post—in paper covers..........30 cts.

Future Punishment, By H. H. Dobney: Part II.—in paper covers..........30 cts.

Our Israelitish Origin—paper covers..........50 cts.

Man's Nature and Destiny: A Sermon, by Geo. Storrs—paper covers..........5 cts.

Bible Examiner for 1860, bound..........$1.50

Of this last work there are but some thirty copies left.

All remittances and orders, sent by mail, must be addressed—GEO. STORRS, Box 4658, New York. Sent by private hands, they may be left with Geo. W. Young, (up stairs) 35 Ann Street, (corner of Nassau.)

Conference at No. Dana, Mass.

The Lord willing, there will be a Conference at North Dana, Mass. to commence on Wednesday, Oct. 9th, at 10 o'clock, A. M., and continue over Sunday. Brn. Champlin and Otis are expected to assist in preaching the word. Brethren and sisters from abroad are invited to attend. This is mostly a new field. No meeting of the kind has ever been held here. Board and horse keeping on reasonable terms for those who wish. Come, brethren and sisters, we will make you as comfortable as we can. Come in the name of the good Lord, with the expectation of seeing his power displayed in the conversion of sinners and the return of backsliders. Come one, come all. We expect to have a good meeting in the name of the Lord.

Eld. GEO. A. SPENCER.

N. B. The above does not exclude any of the preaching brethren who may desire to come. Brethren, make this meeting a subject of prayer. G. A. S.

Conference.

The next Western Quarterly Conference in the State of Maine will be held in Kenduskeag, Oct. 10th, 1861. A good representative of the brethren within the bounds of this Conference is desired. The ministering brethren, especially, will be present. Brethren and sisters, we need to be awake to the times in which we live, and the duties of these times. Therefore, come up to this quarterly meeting in the name and spirit of the Lord.

By order of Conference, O. R. FASSETT.

Notice.

The next session of the Western Central Quarterly Conference will meet in Wayne, Thursday, 2 o'clock, P. M., Oct. 17th, and continue over the following Sunday. The meeting will be held in a school-house, about one mile west of Wayne village, near Bro. Cyrus Bartlett's. Brethren will call on him for direction. We hope the Lord's laborers will be there. I. C. WELLCOME, Sec.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. WENDELL, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.
English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.63; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I shall preach at Whitefield Meeting House, North Whitefield, Me., Saturday, Oct. 5th and Sabbath, Oct. 6th. Commence Saturday, at 10 o'clock, A. M., as arranged by Eld. S. K. Partridge.

J. V. HIMES.

Milo, Me., (where the brethren may appoint,) Oct. 13th. THOMAS SMITH.

South Sebec, where Joshua Livermore may appoint..........Sunday, Oct. 13th.

[The foregoing appointment was received with no name appended.—ED.]

Morris, Ct..........Oct. 6th.
South Windsor, Ct..........Oct. 13th.
Concord, N. H..........Oct. 27th.

C. GOODRICH.

If the Lord will, Bro. Renselier Fenn will preach at the Pine Tree School House, at 10 1-2 A. M. and 2 o'clock, P. M., on Sunday, Oct. 13th.

Lynn..........Sunday, Oct. 6th.

RUFUS WENDELL.

Portland, Me..........Sundays Oct. 13th and 20th.

L. BOUTELL.

Lake Village, N. H..........Sunday, Oct. 6th.
Kennebunkport, Me..........Sunday, Oct. 13th.
Portsmouth, N. H..........Sunday, Oct. 20th.

J. COUCH.

Morris, Ct..........Oct. 8th.
Plymouth Hollow..........Oct. 9th.
Bristol..........Oct. 10th.
Southbridge, Mass..........Oct. 13th.

S. B. MUNN.

Athol..........Oct. 6th.

D. M. BEACH.

North Adams, Mass., commencing Oct. 7th and continuing over the Sabbath.

South Adams, meetings commencing Oct. 17th and continuing over the Sabbath.

GEO. A. OTIS.

Yarmouth..........Sunday, Oct. 6.

J. S. WHITE.

Stark..........Oct. 6th.

D. A. JONES.

Portland..........Oct. 6.
Yarmouth..........Oct. 13.

If supplied, please notify me in season to comply with other requests. The two last weeks in Oct. not engaged. HIRAM MUNGER.

Business Matters.

To Correspondents.

Thomas Smith's P. O. address will, in future, be Bangor, Me.

W. Sheldon's P. O. address is now changed from Springville, Wis., to Merrimack, Sauk Co., Wis.

Mrs. L. M. Plummer: All right—money received 27th August.

J. B. Mooney: We understand that the next No. of Voice of the Prophets will be ready in two weeks from now.

Cash Receipts.

W F Smith 314, 16 cts.; G H Fisher 325, 50 cts.; Sab. Scott 339, $1.76.

S Mason 247, Hy. Hill 327, I T Neal 338, A M Humphreville 325, D L Chase 338, J B Richardson 312, G W Wiggin 338, W H Simmons 334, C M Smith 336, C Stratton 286, Jno. Brackett 312, C B Hall 323, D Rowell 322, S G Kimball 315, P Rockwood 334, Mrs. L Bills 338, Sol. Hale 330, J E Hyde 294, B Herrick 351, Jacob Baker 312, Abba White 338, E M Hogan 338, D Newton 338, J B Mooney 338, Jon. Morrell, Jr., 338, And. Vanderipe 325, Mrs. Fabeau 338, J. Conrad 338, Edwin Miller 338, J D Stone 336, O Clapp 338, Dr. M B Richardson 286, J H Langley 338, S N Langley 338,—$1.00 each.

C C Dow 286, Chs. Piper 325, E D Hutchinson 334, J W Piper 312, Amos Rowe 338, D Devereux 364, H H Hemenway (old acct.) 158, C C Wist 346, C Atherton 338, S F Mudgett 319, Wm. Beatty 338, Wm. McSherry 338, Ph. White, 2 copies, 310, L Reimer 338, A S Kelly 338,—$2.00 each.

Books and Tracts.

Eld. J. Hemenway $14.11, C Atherton 5 cts, Eld. L Scott $3.34, O D Woodruff 13 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of Immortality through Christ only. Price, single, 3 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words ruakh and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $1 00 per hundred.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 35 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

Reviewers Reviewed. Brief Replies to various Criticisms and other Arguments. 36 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 188 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 259 pp. 12mo. Price 50 cts. Postage 16 cts.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 60 cts; postage 10 cts.

The Excellency of the Lord's Anointed or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $6.00 per hundred,—8 cts. single. Postage 1 cent.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent single; 75 cts. per hundred. Postage 1 ct.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cents. Postage 1 cent. $3.00 per 100.

Words of Warning. 3 cents single; postage 1 ct.; $1.50 per hundred.

The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 3 cts. Postage 1 cent. $2.00 per 100.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the readers. Price 40 cents; postage 7 cents.

The Three Kingdoms; or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $6.00 per hundred, 90 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts.; postage 9 cts.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1., postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed: or Endless Misery not a Bible Doctrine. In this tract all texts relied on to prove endless misery are explained, and two hundred for destruction quoted. By Eld. Jacob Blain. Price 2 cents single; $2.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that [illegible] and sin are to end in the universe by a literal destruction of wicked men and devils, at the Judgment. All texts on Future Punishment collected and arranged. By J. Blain. Price 8 cts.—postage 1 cent.

☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. [illegible], No. 8 Summer street.

☞ The following books and tracts can be had of J. B. White, Warwick, R. I.:— [illegible]

[illegible]

troublesome times. It shows that we, as Second Adventists, are not the only people that are looking for the Saviour to come soon and deliver all his people from all them troubles. But others are waking up to the same glorious truths, and proclaiming them. I hope you will procure that paper, and publish it in the Crisis, for the benefit of its readers. It may be the means of waking up a great many who are now almost asleep, as it were, on the great and glorious subject of the speedy coming of Christ. OTIS IRISH.

New Bedford, Sept. 25th, '61.

For the Crisis.

Note from Elder Himes.

NOTICE.—To all who may wish conferences and protracted meetings with a view to build up and extend the Advent cause.

Brethren, by the blessing of God, my health is restored, and I am able to preach and labor as in former times, for the building up of the churches, and the salvation of souls. I am ready to "go out quickly into the highways and hedges, and compel them to come in," in obedience to the command of the divine Master. The supper is ready. Luke 14: 15–24. The Master is coming very soon, and what we do for the church and the world must be done quickly. So soon as the church in Boston can get a supply, I shall devote myself wholly to the missionary work. In the meantime, if my labors are wanted in any part of the vineyard, where I can work without embarassment, I shall be glad to hear. Address Eld. J. V. HIMES.

Boston, Sept. 30, 1861.

For the Crisis.

Notice.

BRO. WENDELL:—Please insert the following:—

"DROWNED.—Mr. Joseph Kennedy, son of Elder John Kennedy, of Sommerville, Me., a private in Company H., Capt. J. F. Milliken, Eighth Maine regiment, left Augusta Sept. 10th, and was drowned the 12th, while bathing, in New York. Those in charge obtained a coffin, sent the body to Augusta, and on the 14th a squad of soldiers conveyed it to his father's residence in Sommerville. On the 15th, a discourse was preached by Eld. N. F. Nason, of North Searsport, to a large number, who met to drop a tear of sympathy over the grave of one that was respected. Eld. K. is very grateful to Government for its kindness. May the afflicted family and acquaintances of the deceased (who was about thirty years old) be led to see the importance of entire trust in that God who notices even so small an event as the fall of a sparrow. J. S. RICHARDS.

Belmont, Me., Sept. 17, 1861."

Eld. Kennedy has lately had heavy trials. His barn was burned, with seven tons of hay, wagon, sleigh and harness. He has one son in the army, if living. He feels like Jacob. Joseph is not, Simeon is not. May God bless Bro. and Sr. Kennedy in their old age. N. F. N.

For the Crisis.

Reply to G. W. Stetson.

DEAR BRO. WENDELL:—In reply to the question of Bro. G. W. Stetson, I remark, that I understand that the union of the pre-existent Spirit, (denominated the Son of God, Rom. 1: 4,) with the body prepared him, qualified or capacitated him for that actual participation of "our feelings and infirmities," which constituted him a faithful High Priest, whose offering and mediation were acceptable to God.

The fact that the divine Spirit of the Son of God existed anterior and independently of the body prepared him, involves no proof that mere human spirits can exist independently of the body. The Son of God was a peculiar being. Although, in his incarnate state of humiliation, he "was made like unto his brethren"; in his original "begotten" divine nature, he was made "much better than the angels," Heb. 1: 4, whose nature is superior to ours. Heb. 2: 7.

As the Son of God, in his divine nature, was "begotten of the Father," John 1: 14, his declaration, "I live by the Father," John 6: 58, must be understood as referring to his highest nature, and consequently, the words, "thou shalt make his soul (life) an offering for sin," Isa. 53: 10, may be referred to the same nature. I understand that it was the voluntary offering of the highest and entire life of the Son of God, in conformity with the will of the Father, in connection with his general obedience, which constituted an adequate "propitiation for the sins of the whole world"; so that God might be just and the justifier of him which believeth in Jesus." 1 John 2: 2; Rom. 3: 26. It appears to me, that both the Trinitarian and simple Humanitarian theories are open to the serious charge of diminishing the efficacy of the great sacrifice, by limiting the actual death of the Son of God to simple humanity. I understand that my brother S. is not an advocate of either of these theories. HENRY GREW.

Correspondence.

From Sister M. A. Belding.

BRO. WENDELL:—Feeling encouraged from week to week, while reading the letters in the Crisis from the dear children scattered abroad, I felt that I wanted to bring in my testimony with them, thinking perhaps it might cheer some lone pilgrim on his way to the kingdom. Truly we have everything to encourage us; to suffer if need be; for the race is almost run—redemption is nigh. The signs proclaim that Jesus is near. Then let us lift up our heads and rejoice. I am glad that I have to suffer, for the rest will be the more glorious; it makes Jesus more precious; and all I ask is, that I may have grace given me to endure it. I believe the perils of the last days are around us, and if we do not watch and be sober, we shall be overcome by them. Iniquity abounds, and the love of many waxes cold; but the promise is to them that *endure* to the *end*. O, how cheering the thought, that if faithful a little while longer, Jesus will come and take us to himself, that where he is we may be also. Then sorrow's tear will no more flow, and the days of parting will be gone forever. Here we meet with those we love, but the parting time comes, and we have to bid them adieu, perhaps some of them never to meet again in this life; but *there* there will be no more parting, no more sorrow, for the former things will be passed away. My prayer is, that we may *all* be ready when Jesus comes, to hear him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." M. A. B.

South Windsor, Sept. 17, '61.

From Bro. W. Sweet.

BRO. WENDELL:—I hold meetings on Sundays, and sometimes week days, and intend soon to commence evening meetings. I am willing to do all I can for my Master's cause. I love God and the glorious appearing of his Son. I love the Holy Spirit of God, which is sent into the world to "reprove the world of sin," and to guide the saints into all truth, by inspiring the holy apostles to understand how to teach the word, and write God's truths plain, so as to be understood by all who love the truth. It is this alone that can purify our souls—that can sanctify, seal and save us in the day of the Lord Jesus. "My words," says Jesus, "they are spirit, and they are life." We are commanded to try all things by the word of God. "Preach the word in season and out of season," "for the time will come they (ungodly, proud professors and sinners) will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers" of "smooth things," to please the ear and gain the applause of wicked men.

My brethren in the ministry, we must stand on the sure rock—Christ, and contend earnestly for the "faith once delivered to the saints." We must hold out and endure to the end.

From Sr. Susan F. Mudgett.

BRO. WENDELL:—Enclosed I send you two dollars, towards paying what I owe for the Crisis. Please inform me through the paper the amount that is still your due, for my prayer is that God will give me the means to pay all I owe. The Crisis must be had, especially since we have arrived at the time which we have so long been expecting, when all the "kingdoms of the earth are being broken" to pieces, to give place to the peaceful reign of "Prince Emmanuel." We need no further evidence to assure our hearts of the fact that that kingdom is about to be set up, for every thing tells us plainly it is even so. O for a preparation to hail with joy the descending King! Yours, believing fully that Jesus is just about taking to himself his great power to reign King over all the earth.

Kenduskeag, Me., Aug. 26.

From Bro. O. D. Woodruff.

BRO. WENDELL:—Enclosed I send 13 cts. in stamps, and wish you would send me a copy of F. H. Berick's "Disquisition on the Prophecies" for the same. We are trying to hold on till Jesus comes, and it requires a constant watching and praying, and trust in God, to live soberly, righteously and godly at this time. But those who take heed to the sure word of prophecy, know that their redemption draweth nigh; and we can truly lift up our heads and rejoice. But a little while and deliverance will come. Yes, He whose right it is will take the kingdom, and sit on the throne of His glory. Then will the faithful receive a crown of glory that fadeth not away. Bro. Wendell, pray for us, that we may hold on till Jesus comes, and be numbered with the saints of the Most High. We are well, and hope your family are. Our love to you and yours.

From Bro. W. Sheldon.

BRO. WENDELL:—Permit me to inform my friends in the West concerning my present whereabouts in the field of battle. For the present, my head quarters will be Merrimack, Sauk Co., Wis. Merrimack is a pleasant village, on the banks of the Wisconsin river, twenty-five miles from Madison City. On moving away from Springville, I had the pleasure of knowing that I had lost no friends during my stay there, excepting those whom death had dragged to the tomb. If there are scattered friends near this place whom I have not yet found out, please write me where you are.

Merrimack, Sauk Co., Wis., Sept. 20.

From Bro. N. F. Nason.

BRO. WENDELL:—My health is not good. I cannot do what I would be glad to, but do all I can. The last three Sundays I spent in China, Whitefield and Windsor. I attended at Sommerville the funeral of Bro. Kennedy's son. Evening at Week' Mills, China. God speed the truth. Love to all the saints still loving and longing for the appearing of Jesus Christ.

North Searsport, Me., Sept. 22d.

From Bro. Charles Atherton.

BRO. WENDELL:—You will find enclosed two dollars for the Crisis—one for the past and one for the present number. As for the Crisis, I prize it next to the Bible. It sets forth the truths of the Bible as I understand them. I have talked with several about these truths, and they say that I have not got the Spirit of Christ; but I know that I have. Thanks be to God, my hope grows brighter and brighter, and may it continue to do so till Christ comes.

Milton, Ulster Co., N. Y.

From Bro. J. W. N.

BRO. WENDELL:—In these hard times, at this late hour, I have made out to get a dollar to renew my subscription for the Crisis. I like the Crisis much. Think it is one of the best religious papers in the land. May God grant that it may afford meat to the household, which may serve to build them up in the most holy faith. And may its editor, while he may labor to water the reader, be watered also himself.

Sandwich, N. H., Sept. 22d, '61.

Summary of News.

DOMESTIC.

Important from Washington.

Washington, Sept. 29 During last week it was so frequently reported from day to day that our troops had taken possesion of Munson's Hill, that when, last night, this long predicted event took place, it found few believers among those least excited by sensation reports. A personal visit, however, puts the fact beyond doubt. The American flag now floats there in place of that of the rebels. Detachments from Generals Richardson, Keyes, and Wadsworth's brigades, and also from Gen. Franklin's division, now occupy Munson's Hill under command of Col. Ferry, of the Michigan 5th Regiment.

Early this morning, the pickets from Gen. Smith's division advanced to, and now occupy Falls Church. Neither this nor the foregoing movement met with any opposition whatever, as the rebel army had on Friday night retired from the whole line of their positions on the line of Washington. Upton's Hill, this side of Falls Church, is necessarily included among the points now held by the Federal forces.

The works of the enemy at the places they have abandoned were, in a military point of view, almost worthless, being nothing more than rifle pits of very common construction. The positions on Murray's and Munson's Hill afforded the rebels an unobstructed view of all our fortifications and other defenses. The appearance of the ground deserted by them indicated that they were deficient in those arrangements which serve to make camp life comfortable, having no tents, but merely shelters rudely constructed. There were no signs to show that they had ever mounted any guns. Our troops are now so employed as to show that they do not merely intend temporarily to occupy their present position.

The advance of Gen. Smith on Falls Church from the Chain Bridge was accompanied by events of the most deplorable character. Having passed Vanderwerken's and Vanderberg's houses on their way to the former place, and when about half a mile from it, by some unaccountable blunder, Col. Owen's Irish Philadelphia Regiment, in the darkness of the night, mistaking for rebels Capt. Mott's battery, which was in advance, sustained by Gen. Baker's California Regiment, Baxter's Philadelphia Zouaves, and Col. Friedman's cavalry, fired a full volley into the troops last mentioned, killing and wounding a large number. The California regiment, not knowing whence the firing came, returned it with marked effect. The horses attached to Mott's battery became unmanageable, and the tongues of the caissons were broken, owing to the narrowness of the road. Lieut. Bryant having command of the first section, ordered the guns to be loaded with grape and cannister and soon had them in range to rake the supposed enemy, when word was sent to him that he was in the company of friends. All was excitement, and a long time elapsed before the actual condition of affairs was ascertained and confidence re-established.

Many conflicting stories prevail as to the parties on whom the blame should rest, but Gen. Smith immediately ordered Col. Owen's regiment to fall back to camp.

The killed were all buried to-day, near their encampments, with military honors, while the wounded were removed to the hospitals, in Georgetown, principally, where they are receiving the best attentions.

There are reports of others having been killed, but no positive information has so far been obtained concerning them.

The conduct of the Federal troops to-day while occupying the grounds recently vacated by the enemy, resulted in the burning of property to the amount of from $30.000 to $40.000, including houses with their contents, but which were untenanted. No distinction was made as to the political character of their owners. These wanton acts will doubtless undergo investigation by the military authorities, as they were strongly condemned by General McClellan, who went over to the Virginia side at an early hour to-day, visiting the various localities recently vacated by the rebels.

A private was summarily shot to-day by his superior officer, for insubordination, in refusing to perform duty.

A foraging expedition started this morning from Gen. Franklin's division, consisting of infantry, cavalry and artillery in strong force. They proceeded to Edsell's Hill, on the Orange and Alexandria railroad, eight miles from Alexandria. As they advanced beyond our picket lines the rebels retired to Springfield Station, a mile and a half beyond Edsell's Hill. From this hill, which our forces temporarily occupied, detachments went in various directions for forage. A fine view of the surrounding country was afforded, but no breastworks or new constructions of the enemy could be seen. The object of the expedition was successful, and large quantities of hay, corn and oats were transported to the camp. Not a gun was fired on either side during these proceeding. The party did not return till late this afternoon.

A company to-day visited the Mount Vernon estate of the late John A. Washington, recently killed in Western Virginia, and brought away about 800 bushels of wheat, nearly 500 bushels of oats, and 75 barrels of fish, all of which has been stored in the Commissary's Department at Alexandria.

New York, Sept. 29. John Clark, of Boston, Captain in the Commissary Department, has been sent to Hatteras for duty by Gen. Wool.

New York, Sept. 29. The gun boats Rhode Island and Connecticut arrived from Fort Pickens last night. The pirate Judith, mounting four 42-pounders and a long pivot gun, was capturned and burned on the 14th inst. by an expedition from the frigate Colorado, under Lieut. Russell. The Judith was anchored near the Pensacolo Navy Yard, and after a sharp engagement she was set on fire and destroyed.

FROM KENTUCKY.

Louisville, Ky., Sept. 28. Hon. Horace Mayuard of Tennessee is at Frankfort.

Agents are now stationed along the Ohio river, to prevent the smuggling of arms into Kentucky.

The Bulletin says 500 soldiers from Terra Haute, Indiana, have gone up Green river, Kentucky, and taken possession of locks Nos. 1 and 3. One shot was fired at them, which was returned, killing their assailant. Many Union families have fled to Evansville from the Green river country.

It is reported that some of Gen. Buckner's men attacked the Union camp on Mud river, forty miles from Bowling Green, under Col. Hawkins. The rebels were badly whipped. The Union men are flocking to Col. Hawkins from all directions with shot guns and rifles.

FROM GEN. BANKS' DIVISION.

It is believed that Gen. Peck of New York, a West-Pointer, will take command of the First Brigade of Gen. Bank's division. Col. Donnelly, of the New York 28th, is acting commander at present.

Col. Biddles' regiment and the Kane rifles left this morning to join Gen. McCall's division near Washington.

Strong rebel pickets frequently make their appearance near the Point of Rocks opposite Col. Geary's command. Last Saturday morning fifteen were seen to leave the island below the ruins of the bridge, just before daylight.

This island comprises several acres of dense foliage. It is separated from Virginia by a narrow channel. Col. Geary thinks they are in the habit of coming over there every night.

On Friday night the rebels made a demonstration as if they would cross at the Point of Rocks. Col. Geary set a trap to catch them if they carried out their supposed plan. While awaiting their movements he discovered that signals were making at a farmer's house on the Maryland shore, the inmates of which were secured and held. The rebel force did not attempt to cross.

Last week Capt. Pardee, of Company A, Geary's regiment, made an excursion over the river opposite Berlin, securing three prisoners, eight horses and ten head of cattle.

FROM MISSOURI.

St. Louis, Sept. 28th. To our knowledge Gen. Price has not started any portion of his forces toward this direction. Capt. Foster was informed, on the morning after the surrender of Lexington, by a rebel Quartermaster, that he had issued that day 34,000 rations, and he thinks the force has since that been increased to additions from the country to about 42,000. Capt. Foster represents that men were flocking in from all quarters to join the force of Gen. Price. He had heard nothing definite in regard to the whereabouts of Ben. McCulloch. The rebels told him that McCulloch's force was from 10 to 15,000 men. The officers think that Ben. McCulloch is moving on towards Jefferson City.

The troops of Price had devasted the country for a circuit of over twenty miles. Every barn, field and mill had been cleared of their contents. The fields that were a few days ago covered with ripe grain, are now as bare as a desert. The dwellings that were filled with the comforts and necessaries of life, have been stripped of everything contained in them. Money, silver ware, clothing, bedding, in fact every thing has been seized and the owners insulted.

Threats have been made against the lives of all Union men, as well as against all those who have remonstrated against these lawless proceedings.

A few members of Jackson's legislature had assembled in the town and passed an ordinance of secession, and when our informant left, they were discussing an act providing for the confiscation of the property of all persons opposed to the Southern Confederacy. Other acts of a very severe character were also under consideration.

All the Federal officers taken prisoners have now left Lexington except Col. Mulligan, who remains there to settle up some business affairs. He is not wounded as reported.

FROM KANSAS.

Leavenworth, Sept. 28. Reports from a reliable source from Gen. Lane's command, say that after his successful engagement with the rebels at Papinsville, he made a forced march on Osceola and succeeded in capturing a large supply train left by Generals Rains and Price, together with $100,000 in money. The command of Gen. Lane is now supposed to be on its way north to join Gen. Sturgis.

The Kansas city reports of Ben. McCulloch's being in the vicinity of Fort Scott with a large force are still adhered to. Nothing definite, however, is given in regard to his movements.

Gen. Sturgis, with parts of the 27th and 29th Ohio Regiments, arrived here last night on the steamer Masora from Liberty.

FROM CALIFORNIA.

The enlistment of troops for the five regiments last called for, goes on moderately well. The pay of soldiers being so much below the California wages, it seems to discourage volunteering at this time, when the State is prospering, and the people well employed, still the number of volunteers now called for will be obtained.

Chicago, Ill., Sept. 30. A special dispatch from Cairo says the rebels attempted to burn the bridge a mile from Norfolk this morning, but were repulsed by Capt. Noleman's cavalry. Three rebels were killed at the first volley, and others were killed and wounded afterwards. Only one of our men was wounded.

An avowed rebel says he saw Pillow in Kentucky on Saturday, marching on Paducah, with 27,000 men, that Jeff. Thompson's movements are feints to draw attention from that quarter.

It was reported at Paducah yesterday that Pillow had left Columbus to join the troops marching on Paducha from Tennessee, their united force being 40,000.

A special dispatch to the Tribune, from Quincy, says that while there is much speculation concerning the strength of the two armies about to meet at Lexington, it may be interesting to state that a letter was received to-day from Huntsville, Mo., dated the 27th, which expresses the confident opinion, that Fremont will be defeated unless he can bring 50,000 men against Price. It says: "This county is filled with armed men, marching day and night to reinforce Price." The writer is satisfied that Mulligan's surrender added 25,000 men to Price's strength.

St. Joseph, Mo., Sept. 30. Col. Smith commanding this point, has advices that 10,000 rebels would encamp at Agency Ford, fourteen miles below this city tonight. Scouts have been sent in that direction, and are expected to-night. The available Federal force there does not exceed 700 men.

Philadelphia, Sept. 30. The *Bulletin's* special Washington's dispatch says the rebels appeared in force on the Potomac, opposite Great Falls, and opened a battery of six pieces on Gen. McCall's division. Our batteries replied and the rebels dispersed. None were hurt on our side. The Federal troops took possession of Lewinsville this morning, the rebels retiring after a slight skirmish.

Toronto, Canada, Sept. 30. A number of volunteers left Hamilton to-day to join Col. Rankin's regiment of Lancers at Detroit. It is reported that a bounty is paid and a free passage to Detroit given the men.

Married.

At Pine Avenue, Sept. 5th, by Eld. J. Parry, Eld. JUDSON AUSTIN to LOTTIE, daughter of the officiating Elder.

Notices, &c.

Meeting of the A. C. Association.

God willing, the second annual meeting of the A. C. Association will meet in the city of Worcester, Mass., Tuesday, 2 o'clock, P. M., the 15th of October next.

Business of special importance is to be transacted at this meeting, beside the usual appointments of the officers and Boards of the A. C. Association and C. P. Society, on which account a general attendance of preachers and delegates from the several Churches is much to be desired. Each Church co-operating with this Association is allowed to send one delegate, "and one additional delegate for every fifty members above the number of twenty-five members." All preachers co-operating with the Association are allowed a sitting as members in full.

It is specially requested that united prayer be offered up to Almighty God that the transactions of the Association may be such as the Church demands in these fearfully perilous times, and that whatever personal sacrifice may be required at our hand, that may be done which shall most effectually serve to the building up of Churches and the maintaining the "unity of the spirit in the bond of peace." By order of the Board of Managers,

P. B. MORGAN, Chairman.

EXPLANATION.—"A. C. Association" means the ADVENT CHRISTIAN ASSOCIATION, and "C. P. Society" means CHRISTIAN PUBLICATION SOCIETY. RUFUS WENDELL.

Notice.

There will be a General Conference in Orrington, commencing Oct. 10th, and continuing over the following Sabbath, and as much longer as the Lord will. Brethren G. W. Brown and John Billings will be present. Other preaching brethren are expected. Provision will be made for all who are pleased to come to the meeting. There appears to be quite an interest at Orrington—as much so as there has been since '43.

In behalf of the brethren,

F. H. SMITH.

Advent Christian Association.

Pursuant to adjournment, the Board of Managers of the A. C. Association will meet in the city of Worcester Tuesday, Oct. 15th, at 9 o'clock, A. M.

P. B. MORGAN, Chairman.

Notice.

Wm. J. Ripley will hold a meeting at Wrightville, Ct., Sunday, Oct. 13th. Will some Bro. meet him at the depot on the down train from Winsted Saturday?

C. GOODRICH.

Notice.

GEO STORRS, of New York, owing to the extreme pressure of present circumstances, offers the hereinafter named works at fifty per cent. discount to any person, or persons, sending him TEN DOLLARS or upwards, if applied for soon. The works are—

Six Sermons, revised and enlarged edition: bound, 50 cts., in paper covers, 30 cts.

The Watch Tower: or, Man in Death, in paper covers. .... 20 cents.

Life from the Dead: or, the Righteous only will live again—in paper covers. .... 20 cts.

Life only in Christ: a bound volume, including each of the above works, and a discourse on the Atonement $1.00

The Discussion with Prof. Mattison—in paper covers. .... 30 cts.

Bible vs. Tradition—bound, 75 cts.; paper covers, 40 cents.

Man's Destiny: A Review of Prof. Post—in paper covers. .... 30 cts.

Future Punishment, By H. H. Dobney: Part II.—in paper covers .... 30 cts.

Our Israelitish Origin—paper covers. .... 50 cts.

Man's Nature and Destiny: A Sermon, by Geo. Storrs—paper covers .... 5 cts.

Bible Examiner for 1860, bound. $1.50

Of this last work there are but some thirty copies left.

All remittances and orders, sent by mail, must be addressed—GEO. STORRS, Box 4658, New York. Sent by private hands, they may be left with Geo. W. Young, (up stairs) 35 Ann Street, (corner of Nassau.)

Conference at No. Dana, Mass.

The Lord willing, there will be a Conference at North Dana, Mass., to commence on Wednesday, Oct. 9th, at 10 o'clock, A. M., and continue over Sunday. Bro. Champlin and Otis are expected to assist in preaching the word. Brethren and sisters from abroad are invited to attend. This is mostly a new field. No meeting of the kind has ever been held here. Board and horse keeping on reasonable terms for those who wish. Come, brethren and sisters, we will make you as comfortable as we can. Come in the name of the good Lord, with the expectation of seeing his power displayed in the conversion of sinners and the return of blacksliders. Come one, come all. We expect to have a good meeting in the name of the Lord.

Eld. GEO. A. STARRETT.

N. B. The above does not exclude any of the preaching brethren who may a desire to come. Brethren, make this meeting a subject of prayer. G. A. S.

Conference.

The next Western Quarterly Conference in the State of Maine will be held in Kennebunk, Oct. 10th, 1861. A good representative of the brethren within the bounds of this Conference is desired. The ministering brethren, especially, will be present. Brethren and sisters, we need to be awake to the times in which we live, and the duties of these times. Therefore, come up to this quarterly meeting in the name and spirit of the Lord.

By order of Conference, O. R. FASSETT.

Notice.

The next session of the Western Central Quarterly Conference will meet in Wayne, Tuesday, 2 o'clock, P. M., Oct. 17th, and continue over the following Sunday. The meeting will be held in a school-house, about one mile west of Wayne village, near Bro. Cyrus Bartlett's. Brethren will call on him for direction. We hope the Lord's laborers will be there. I. C. WELLCOME, Sec.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. WENDELL, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1 50; postage 15 cts.
Pearl, do. do. morocco, $1.61; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50, postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

I shall preach at Whitefield Meeting House, North Whitefield, Me., Saturday, Oct. 5th and Sabbath, Oct. 6th. Commence Saturday, at 10 o'clock, A. M., as arranged by Eld. S. K. Partridge.

J. V. HIMES.

Milo, Me., (where the brethren may appoint,) Oct. 13th. THOMAS SMITH.

South Sebec, where Joshua Livermore may appoint .... Sunday, Oct. 13th.

[The foregoing appointment was received with no name appended.—ED.]

Morris, Ct. .... Oct. 6th.
South Windsor, Ct. .... Oct. 13th.
Concord, N. H. .... Oct. 27th.

C. GOODRICH.

If the Lord will, Bro. Renselier Fenn will preach at the Pine Tree School House, at 10 1-2 A. M. and 2 o'clock, P. M., on Sunday, Oct. 13th.

Lynn .... Sunday, Oct. 6th.

RUFUS WENDELL.

Portland, Me. .... Sundays Oct. 13th and 20th.

L. BOUTELL.

Lake Village, N. H. .... Sunday, Oct. 6th.
Kennebunkport, Me. .... Sunday, Oct. 13th.
Portsmouth, N. H. .... Sunday, Oct. 20th.

J. COUCH.

Morris, Ct. .... Oct. 8th.
Plymouth Hollow .... Oct. 9th.
Bristol .... Oct. 10th.
Southbridge, Mass .... Oct. 13th.

S. B. MUNN.

Athol .... Oct. 6th.

D. M. BEACH.

North Adams, Mass., commencing Oct. 7th and continuing over the Sabbath.

South Adams, meetings commencing Oct. 17th and continuing over the Sabbath.

GEO. A. OTIS.

Yarmouth. .... Sunday, Oct. 6.

J. S. WHITE.

Stark .... Oct. 6th.

D. A. JONES.

Portland. .... Oct. 6.
Yarmouth. .... Oct. 13.

If supplied, please notify me in season to comply with other requests. The two last weeks in Oct. not engaged. HIRAM MUNGER.

Business Matters.

To Correspondents.

Thomas Smith's P. O. address will, in future, be Bangor, Me.

W. Sheldon's P. O. address is now changed from Springville, Wis., to Merrimack, Sauk Co., Wis.

Mrs. L. M. Plummer: All right—money received 27th August.

J. R. Mooney: We understand that the next No. of Voice of the Prophets will be ready in two weeks from now.

Cash Receipts.

W F Smith 314, 16 cts.; G H Fisher 325, 50 cts.; Sab. Scott 329, $1.76.

S Mason 247, Hy. Hill 327, I T Neal 338, A M Humphreville 325, Dl. Chase 338, J B Richardson 312, G W Wiggin 338, W H Simmons 324, O M Smith 336, C Stratton 286, Jno. Brackett 312, C B Hall 333, D Rowell 322, S G Kimball 318, P Rockwood 334, Mrs. L Bills 338, Sol. Hale 330, J R Hyde 294, B Herrick 351, Jacob Baker 312, Abba White 338, E M Hogan 338, D Newton 338, J B Mooney 338, Jon. Morrell, Jr., 338, And. Vanderipe 325, Mrs. Fabean 335, J Conrad 288, Edwin Miller 325, J D Stone 326, O Clapp 338, Dr. M B Richardson 286, J H Langley 326, S M Langley 338,—$1.00 each.

C C Dow 286, Chs. Piper 325, E D Hutchinson 334, J W Piper 312, Amos Rowe 338, D Devereaux 364, H H Hemenway (old acct.) 156, C C Wist 346, C Atherton 338, S F Mudgett 319, Wm. Beatty 338, Wm. McSherry 338, Ph. White, 2 copies, 319, L Reimer 338, A S Kelly 286,—$2.00 each.

Books and Tracts.

Eld. J. Hemenway $14.11, C Atherton 5 cts. Eld. L Scott $3.24, O D Woodruff 13 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to prepay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

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Foster's Letter and Tract on Hell, $2.00 per hundred; 3 cents single; postage 1 cent.

Selected for the Crisis.

"The Nobleman's Return."

Luke 19: 12.

Return, O Nobleman, return,
Thou hast been long away;
Thine absence, dearest Lord, we mourn—
For thy return we pray.

We long to have "thy kingdom come,"
That sin and death may cease;
Then shall "thy will on earth be done,"
And all be love and peace.

Then "war's bloodshed," with their train,
No more shall pain our eyes;
Earth shall be filled with joy again,
And songs of triumph rise.

How long shall wicked men bear rule?
Oft have the scoffers said,
"The promise will not be fulfilled
Which God to Abraham made.

'For since the Fathers fell asleep,
All things remain the same;'
The promised King of which you speak,
Will never come to reign."

For this, they will not understand
"Scoffers were once destroyed,"
When water covered all the land,
By the command of God.

Then, wicked men of every class
Were swept from off the earth;
But eight from out the wicked mass
Escaped the dreadful death.

Again thy judgments will descend
Upon the sinful race,
Who choose not Jesus for their friend,
Or seek his promised grace.

O Lord, we tremble at thy word,
For pardon, Lord, we pray;
We would escape thy judgments, Lord,
In that most fearful day."

We do believe thy coming near—
Come, Lord, we pray again;
Earth groans to see her King appear,
In righteousness to reign.

While "Israel" lift their longing eyes,
And pray, "Messiah come!"
This prayer with theirs shall ever rise,
"Blessed Nobleman, return!"

Abby A. Perry.

Scotland, Windham Co., Ct.

For the Crisis.

Our Pilgrimage.

Bro. Wendell:—We came to Williamsburg the 3d. inst.; held meetings in the Town Hall. The interest and numbers increased during the week The Methodist preacher came in on Sabbath evening, after which both preachers attended. They treated the subjects presented with candor, asking questions at the close of the meetings. We hope to meet them again. Sunday, the 9th, we spent with the brethren in Goshen; planted two, husband and wife, in the likeness of the Savior's death, with the approbation of our heavenly Father. The rebels to God's government have not been able to steal the lenses from God's light-house in Goshen.

We commenced our camp at South Hawley Thursday, the 12th, and success attended our efforts. We found the sword of the Spirit mighty to prevail against the strongholds of the enemy, and God's picket guard an ample police for our safety, and quite a saving in our finance in these hard times Our meetings in that vicinity are gaining a wide influence and a candid audience. One Baptist minister, from Charlemont, said he saw no way to escape our conclusions with regard to the near coming of Jesus. But the time came to part, and again we had to say good bye to those we love, hoping to meet again.

We left for Albany Monday. On arriving, found a pilgrim's home with Bro. Nichols. Gave the church, what seemed to be, "meat in due season," and so they constrained us to return to them again. I started down the river Tuesday morn, and, had I nothing better, I would tell you about the scenery of North river, or a boat ride down the river. I leave it for those who have lost sight of that which is much better—the river of God, seen not unfrequently by the pilgrims—eclipsing every earthly scene. But I have something better. After starting, we soon had an excellent little singer, with his accordion, to divert such as needed diverting. And then came the fiddler, and another accordion, and a harp played by a blind German, which, together, made quite attractive entertainment for the crowd. Then came on board a few Methodist, from camp meeting, so they huddled together and commenced singing their camp songs. This seemed to be an improvement on the former, still the entertainment did not stop here. When their energies, were somewhat exhausted an old Methodist preacher commenced exhorting; so I drew near the old man, while he talked of the persecutions of the Methodist when he joined them, some forty years ago. No one appeared in their behalf, and it was dangerous to attend a campmeeting then; but now it is all quiet; you can take your wife your children, or sweetheart, and be much safer on the camp ground than in Broadway, etc; and finally wound up by singing something of his own composition, prefacing its peculiar sentiment with the uncertainty of life, the certainty of death, and the importance of getting ready to die. So he brought out his hymn at length under four different heads: To the young—to the old—to the saint and sinner, the lines ending with the words;—

"Be in time, be in time."

This opened up the way, so I commenced with the same Scripture (sentiment,) and [illegible] I told them if the old man [illegible] ture—for sin made men *"in time"* to DIE, and obedience prepared them to *live*, "For his servants we were to whom we yield ourselves to obey, whether of obedience unto *life*, or of sin unto *death*." This, having produced the desired effect, I then proceeded to inquire the cause of persecution among the Methodist, to which the old man had alluded, and the great peace which that people now enjoy, even at their camp meetings. 1. They were a God-fearing people, and made no compromise with the world or the Devil. *They came out from the world, did not conform to the world, but trusted in* GOD, and therefore the world hated them; hence the persecution. Then you could tell a Methodist *any* where and *every* where, but who can now tell them, even in this boat's company? The old veteran, soldier like, backed up the right, and so I continued. Then the devil and the world hated them, because they would not go on the same boat, and he set his agents to persecute them. But now they go, all in the same boat, all on good terms. They employ his agents for engineers, for singers and pilots, and, instead of trusting in God, they get a wicked police, and thus rejoice in their quietude at camp meetings. The preacher's eye began to light up while he cried out emphatically, *"it is so!"* Here the cry came—*"Passengers for Haverstraw,"* so I left the old pilgrim contending for the faith, and soon found myself amid the rain and mud, under the covering of a brick-kiln, waiting for a boat that had already past, to go to Sing Sing. H. Pratt.

P. S. I heard the preacher say, as I passed off the boat, that when God raised up preachers in his day, nine out of ten could sing; therefore they had no need of organs, fiddles, and the like, in their churches. But how changed it is now. H. P.

Pleasantville, N. Y., Sept. 19th.

For the Crisis.

Maine Conference Report.

The eighth session of the annual "Advent Conference" of Maine, convened at Yarmouth Sept. 11th, according to appointment, at 2 o'clock, P. M. The President not being present, Eld. O. R. Fassett was nominated and chosen President of the Conference. Eld. I. C. Wellcome was chosen Secretary. The ninth Psalm was then read, and the old and expressive hymn, page 264 of the Lyre,

"On Jordan's stormy banks I stand,"

was sung. At this stage of the meeting Eld. J. V. Himes arrived, and by invitation offered prayer; then preached a sermon from Rom. 13: 11–14, which was instructive and reviving to all our hearts. It was truly cheering to see so good a gathering of faithful christians, to do battle for Christ and his truth, in these days of armies of angry men, with carnal weapons, to slay their fellows. The brethren and sisters came together ready to work for God, strong in faith, rejoicing in hope of soon "seeing the King in his beauty." Bro. Himes has so far recovered his health as to seem to have renewed his age. His preaching was vigorous, and his courage and zeal never better. All seemed heartily glad to see him and hear him. Bro. N. Smith, who has been disabled, by disease, for a few years, was able, though in feeble health, to be with us to enjoy the blessings of such a meeting. We could thank God for the privilege.

Evening, 7 o'clock, Bro. F. H. Berick, who was also with us, preached an earnest discourse. We were all glad to see and hear him too. It will be interesting to all who love the Lord, to learn that Bro. B. is making a renewed effort to preach this all-important message to a fast sinking world. Amen. Blessed be God.

Thursday, 8 o'clock, A. M., met for business. Meeting called to order by the President, and prayer offered by Eld. T. Smith. Business being called for, the Secretary read letters from churches, and a request to the Conference to investigate the character of one of its members. It was voted to choose a council of five for that purpose. The parties mutually agreed upon Eld. J. V. Himes, Eld. F. H. Berick, Eld. T. Smith, Isaac Wight and R. Herley, for the council. The Conference accepted the nomination, and they proceeded to their business.

At 9 o'clock commenced a prayer and conference meeting, which continued with much interest until noon. At 2 P. M., Eld. Himes preached on the Signs of the Times, from Matt. 16: 2, 3. This was not only instructive, but truly awakening and refreshing to the way-worn pilgrim, causing us to see that we are upon the very threshold of the kingdom of God.

Evening, 7 o'clock, Bro. Berick preached. It sounded to us, who have been many years of this faith, like old times. It was a thorough Bible argument on "knowing the time," and "manner of time," of the first and second advents of Christ, with their attendant events. It was very impressive, and was listened to with marked attention.

Friday, 9 o'clock, A. M., met and enjoyed a blessed season in prayer and conference until 11 o'clock, when Bro. L. Boutell, who had arrived, preached a vigorous and stirring practical sermon from 1 Cor. 15: 58, causing us to feel that [illegible] finished its work, adjourned to meet again Oct. 1st—Brn. Berick and Himes being obliged to leave for home in time to fill Sunday appointments.

2 o'clock, P. M., Eld. T. Smith preached from Eph. 1: 13, 14, showing, in a clear and forcible manner, that God's word was the great instrumentality He has ordained to convert men, and the "Holy Spirit" the sanctifying and sealing agent, unto the coming redemption of the earth. Bro. Himes then remarked that one believer desired baptism, and he made an earnest appeal to believers to attend faithfully to this ordinance. We then repaired to the river side, when one joyful believer was baptized by Bro. Himes.

Evening, 7 o'clock, Eld. Himes, having been entreated to remain until Saturday, and preach once more, gave a discourse from Luke 14: 16–24. This was a timely and convincing application of this parable to our times, and the work in which we are engaged, in giving proclamation that the "marriage supper of the Lamb" is soon to be enjoyed.

Saturday, 8 o'clock, A. M., met for business. I should have mentioned that at our first business meeting Bro. I. Wight, J. H. Meader, Jeremiah Carr, and H. D. Read, were presented, recommended and received, by a unanimous vote, as members of this Conference, and all brethren from out of the State, present, were invited to take part with us in our deliberations. Elders O. R. Fassett and J. A Libbey, were now proposed, and, by a unanimous vote, received as members of this Conference. It was then voted that all brethren and sisters of good christian character, within the State, who meet with us to participate in our Conferences, shall be considered members of it.

The report of the Committee on Missions was called for, when the following was submitted:

Report.

Your Committee beg leave to report that at the close of the last year's Conference, Eld. E. M. Haggett engaged to enter upon the work as missionary so soon as he could close his other engagements. This he was unable to do until Feb., 1861, when he entered upon the work, though with ill health. He continued in the field, preaching in Hartford, Sumner, Franklin, Belgrade, Stoneham, Lovell, Greenwood and Livermore, until June, when his health became too much impaired to preach. We have allowed him $50 for his expenses. We have also circulated one dollar's worth of tracts, making fifty-one dlolars expended.

We have collected on the subscriptions	$43.00
Otherwise donated	5.83
Total	$48.83
Paid out for the Mission	$51.00
Due the Treasury	$2.17
There is due on subscriptions, which we expect to collect	$22.00
This would leave in the Treasury	$19.83

Respectfully submitted. Conference accepted the report.

I. C. Wellcome, Treasurer.

(To be continued.)

For the Crisis.

Sandisfield Camp Meeting.

Dear Bro. Wendell:—By request of the committee, I present to the readers of the Crisis a brief sketch of the Sandisfield Camp Meeting, which commenced Monday evening, Sept. 9th. A few brethren only had arrived, who thought best to dedicate the ground by a prayer and conference meeting. All were of one mind, which, I am happy to say, was characteristic of the meetings during the week. Not a discordant note was publicly heard between the brethren during the whole meeting.

Tuesday morning and afternoon Bro. C. Goodrich laid a good foundation for the meetings to rest upon, which was faith in God. At five o'clock the camp was cheered by the arrival of H. L. Hastings, accompanied by Brn. P. C. Rodman and J. D. Brown, and we thought, before the next night, Bro. H. had most an excellent body guard for a sick and lame man. Wednesday we had a very hard rain, which kept the brethren in the tents, where they were strengthened and edified by Brn. Brown and Rodman, and others. By the way, Bro. F. Burr preached a good discourse Tuesday evening on the christian graces, as brought to view in 2 Peter, 1st chapter.

Thursday, the brethren's hearts were made glad by the return of clear weather, and the arrival of Bro. P. B. Morgan, who addressed a large and attentive audience in the afternoon, from these words: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Bro. M., after pointing out the marks of God's hand in the rise and fall of kingdoms, made a special application of the text to the errors which have come into the church like a flood. In bringing testimony from the word of God and the christian fathers, and contrasting it with the teachings of the day, caused the eyes of the congregation to show signs of astonishment. But Bro. M.'s smooth and eloquent style made the truth quite palatable to the Baptists and Congregationalists, of which a good part of the audience was composed.

Friday morning, Bro. Ira Morgan preached from the words of the thief, "Lord, remember me when thou comest into thy kingdom." [illegible] thief's request was promised on that day, but not fulfilled. Bro. Hastings followed, with some very appropriate remarks, showing what paradise was, and where it is to be, which drove the nail in a sure place. In the afternoon Bro. P. B. Morgan preached on the rise and fall of the four universal monarchies, showing the kingdom of God to be the fifth, and that under the whole heavens. We noticed a Baptist preacher present, who, a few months ago, acknowledged to us the same position. On being asked if he preached it, he replied that it was objectionable to most of his people. We hope Bro. M.'s discourse may incite new zeal in him, that cannot be bought with meat that perisheth. Bro. M. preached again Saturday morning, and then bade us farewell and left for Worcester. His services were timely, and took well with the Congregationalists. We hope the brethren in Boston will not be selfish, but permit Bro. M. to go over to the regions beyond occasionally.

Bro. Hastings preached in the afternoon, from these words: "And so shall we ever be with the Lord." He showed that the state of being with the Lord did not consist in turning over pine tables and chairs, and then dying and going through seven spheres, which caused some Spiritualists to squirm; and the way Bro. H. poured the facts on them, *must* have caused them to have felt uncomfortable, to say the least. However, they came out the next day, with reinforcements, and got another touch on another point from the same source. Bro. H. seemed to have no sympathy for their faith.

Sunday came, with a clear and invigorating air, which made the grove very lovely. At nine o'clock, the brethren met in front of the stand for a love feast, where about one hundred testified for Jesus and the truth, and then a large number arose, manifesting to be on the Lord's side, who did not have time to testify. At half-past ten, Bro. Hastings gave us a thrilling and comforting discourse, on the birth, life, death and ascension of Christ. In the afternoon he gave us another, on the coming of Christ. The congregation was estimated to be upwards of two thousand. Some of the prayer and conference meetings were very interesting. In the prayer meeting Friday evening, a young lady, who has frequently been convicted, said she felt that it was the last call of mercy to her. She resolved to consecrate herself to God. Others were moved to tears, but could not be persuaded to forsake all for Christ.

In the Conference meeting Saturday, a Baptist Deacon was moved to acknowledge us as christians, and spoke at some length, in a very appropriate manner; he never could be persuaded to attend an Adventist meeting before. Some, who had been neglecting duty, were aroused, and five were buried in baptism. Sunday noon, others acknowledged duty to be baptized, but chose to defer it till some future time.

We feel confident that great good will result from this meeting; it is already manifest that prejudice is greatly removed from the minds of many who come out to hear, who could not be prevailed to attend an ordinary meeting. The meeting moved just as though God stood at the helm, and we give him the glory, and pray him to fasten the truth on the hearts of the people. We tested the congregation with regard to having another meeting next year, and several hundred manifested a desire to have one. Many who have been accustomed to camp meetings, observed that they never saw better order at a meeting of so many people. The boarding stand gave general satisfaction; and, although the times are hard, the expenses of the meeting was met without trouble, which encouraged us to attempt another, should it be the will of the Lord to keep us on the ocean of time another year. Wm. A. Fenn.

For the Crisis.

Camp Meeting.

My Dear Bro. Wendell:—I seat myself to sketch an account of the late Camp Meeting at Exeter, Me.

Monday, Sept. 2d, I took the cars at South New Market, for Portland. Calling at Bro. Brooks', I found some going to the meeting, which added much to the pleasant ride. At ten, we took the boat for Bangor, and found more of the brethren on board, moving in the same direction. The night was pleasant, and we soon took our berth, in order to get all the sleep we could amid the pounding and jerking of the paddle wheels. About four o'clock in the morning, the monotony was broken by the stern cry, "Passengers for Rockland, select your baggage." This brought out the sleepers, to look up their baggage and be ready to leave. The same cry was heard all the way up the river, at the various landings.

At 10 o'clock, P. M., after a safe and pleasant ride, we landed at Bangor, and soon found Bro. Ireland, with his camp meeting wagon, ready to convey us to the grove. Speedily we were on the way, in good cheer, stopping only to dine and refresh ourselves at the pilgrim house of Bro. Ireland. Afternoon found us on our way over the hills, meditating upon the good things of the kingdom. We reached the camp ground before dark, when we were greeted [illegible] and the meeting progressing. Brn. Billings, Dammon and Jones, with their accustomed zeal, were there, giving direction to the meeting. Fourteen tents were up and well arranged. The old Advent believers from all the region had come together, and there was a large gathering, which kept increasing till the last. The order of exercise was prayer and conference, from eight till ten; preaching at ten, two and seven. Tent meetings directly after dinner and supper, so that the time was all profitably taken up. It was soon evident, that the Lord in a special manner was present by the influence of the "Holy Spirit," and our social meetings were excellent, prayers fervent, exhortations cheering, and the Spirit of the Lord reached the heart, which brought out confessions, such as was calculated to restore the old "waste places" with the healing *balm*. Love to God and one another was soon manifest, and "Glory, Hallelujah!" was soon heard in the camp. Many caught the fire, and our honest-hearted, *whole souled* brethren, shouted aloud for joy, and it was blessed to enjoy the feast with them.

The preachers present, who took part in the meeting, were Brn. Billings, Dammon, Jones, Berick, Read, Hemenway, Brown, Stratten, Bragg and others, and all went on in harmony, making it pleasant and profitable to be there. The preaching was practical and timely, and although no previous arrangement was made, yet the great Head of the church took the lead. That the right truth was spoken, at the right time, and in the right place, there is no question. The signs of the times, with the *deceptions* which are calculated to destroy us, were clearly set forth and urged upon us with zeal and faithfulness, commendable in one doing up his last work. Leo Miller, the able defender of Spiritualism, was present, and taking exceptions to a remark Bro. Berick made in a discourse, which was, that "Spiritualists denied the inspiration of the Scriptures, as held by the Protestant world," he requested the privilege of stating what Spiritualists do believe. Permission being given, he occupied one hour. In his remarks, he admitted all that was charged upon them. Bro. Berick, in about ten minutes, showed, very successfully, the difference between the inspiration of the Bible, as written by holy men who were moved upon by the Holy Ghost, and Spirit manifestations, so that all could see that the foundation of our blessed hope was on a firm basis, and that it was all important to hold on, and hold fast the Bible, amid the deceptions of this "hour of temptation." The word of God did run, and was glorified at this meeting. Many were reclaimed, and some led to inquire, "what shall I do to be saved?" Some of the brethren, that for years have been swamped by certain errors, confessed their mistakes, and stepped once more on the old gospel track. We all shouted Amen, "because the lost was found," the dead was alive. This gave a new impulse to our social meetings, which were of the best kind—spiritual, free and solemn. And although the crowd, that came to the meeting, increased till Sunday, when it was estimated there was five thousand people, yet all was so orderly, that we had no need of physical restraint; some noise was heard in the distance, but all went off pleasantly on the ground. The singing from the stand was the very best—the brothers, Lougee, added much to its melody. All seemed delighted with the music, which was in the Spirit and with the understanding also.

The brethren and neighbors in the immediate vicinity did what they could for the comfort of those who attended the meeting, and I think one uttered the truth when he said it was the best *"Second Advent"* camp meeting ever held in Maine. It can but exert a salutary influence through the whole State. God grant a revival of the Advent faith, with good religion among us all. Our whereabouts is not to be mistaken; we are on the right track, doing the right work, and soon, if good and faithful, shall find the *right home*. The preaching brethren were welcomed to the late home of Pitman Chamberlin, where we were abundantly cared for by the widow and her son. Great blessing attend them, even life eternal. *Amen.*

L. Boutell.

Selections.

How are we Justified?

An important question considering the scriptural representations of the ungodly. How can mortal man be just with God? How, when every attribute of an unchangeble God—his justice, his veracity, his holiness—all stand pledged to punish the transgression of his law, how may condemnation be removed, old sinners be brought back to the innocence of childhood, and not one of these attributes compromised—sin pardoned, and yet justice giving its joyful assent? This is a mystery undestood only by the initiated. Matt. 13: 11. It is that into which angels desire to look. Herein the wisdom of the adversary, who supposed that sin would introduce eternal anarchy between God and man, has been overmatched; he has been outwitted! The great problem is solved in the doctrine of atonement.

One of the benefits of the atonement of Jesus is justification—a deliverance from condemnation. Rom. 8: 1. It is obtained by faith—Rom. 5: 1. How many [illegible] godliness, in promises of future obedience, and have failed because they sought it not by *faith*, but as it were by the deeds of the law; while at the same time Christ has stooped in sympathy over them, yearning to impart it freely "without money and without price." Being justified freely by his grace through the redemption that is in Christ Jesus. How many poor, bleeding souls are ignorantly going about to establish their own righteousness when the righteousness of God—a righteousness that an angel might be proud of—is unto all and upon all them that simply believe, accompanied by that peace which passeth understanding. Go, mourning souls, and tell the Lord at once, that your efforts at self-justification are a failure; that you have lost all confidence in the flesh; that as far as your obedience is concerned you have made miserable work of it, and tell him also that your future obedience will be of the very same kind, unless he helps you; and no doubt he will teach you how to live by faith on the Son of God.—*Christian Messenger.*

I do not like to hear him Pray.

I do not like to hear him pray
Who loans at twenty-five per cent.,
For that I think the borrower may
Be pressed to pay for food and rent.
And in that Book we all should heed,
Which says the lender shall be blest,
As sure as I have eyes to read,
It does not say "take interest."

I do not like to hear him pray,
On bended knees about an hour,
For grace to spend aright the day,
Who knows his neighbor has no flour.
I'd rather see him go to mill
And buy his luckless brother bread,
And see his children eat their fill,
And laugh beneath their humble shed.

I do not like to hear him pray,
"Let blessings on the widow be!"
Who never seeks her home to say,
"If want o'ertake you come to me."
I hate the prayer, so loud and long,
That's uttered for the "orphan's weal,"
By him who sees him crushed by wrong,
And only with the lips doth feel.

I do not like to hear her pray,
With jeweled ears and silken dress,
Whose washer-woman toils all day,
And then is asked "to work for less."
Such pious shavers I despise;
With folded hands and air demure,
They lift to Heaven their "angel" eyes,
Then steal the earnings of the poor!

Light is Sown for the Righteous.

What a consolatory promise this is for the believer. When the soul is swept over with storms, and hopes are blasted, friends are lost, and the whole world seems desolate, then "light is sown;" it appeareth not, but as the seed lies hidden and then springeth up, and in due time yields the rich sheafs, so light will come out of darkness, and the event that seemed the destruction of the heart's dearest treasures, will be regarded as the evidence of the tender care of a heavenly Father! "He who doeth all things well," will bring good things out of those seeming evil. No children of affliction, if they are true believers, need ever despair. No clouds of sorrow are ever so dark but they have some bright spots on them; let the eyes be fixed on them, and they will grow brighter till the perfect day.

Who is there that has suffered yet feels not that his sufferings have increased his happiness? Who can realize the intense bliss of ease, but those who are suddenly released from sharp pains? The blessings of life are not so unequally distributed as appears at a superficial glance. Those who experience the severest reverses and misfortunes, find a rest and enjoyment in the comforts that are left them, that those who bask in continual prosperity have no idea of. The light that is sown for them, shines with increased splendor, even when it has dark surroundings. * * * *

Those in the furnace of affliction may for a time be covered with ashes and smoke, but ere long these will be cleared away, and the result of the refining fire will be gloriously manifested. Oh, ye who are poor and bereaved, and defrauded, let not the dark mantle of grief be closed round you; what appears now so dark, is but the hour before daybreak. In a little while, ye will see the light springing up that is sown for the righteous, even the light of hope and joy and peace.—*Evangelist.*

The Heart in the Face.

It is truly remarkable that so much of the heart may be read in the face, so that it is quite easy to tell whether a man is joyous or sad, pleasant or angry. It is not always necessary for him to say exactly how he feels, since his true feelings are expressed in his countenance, which usually tells the truth. His words may be false, and he may say what is untrue, but the index of the heart in the face tells no lies. This was all the evidence that Jacob had of his uncle Laban's ill-will towards him. His uncle had not uttered a word of censure or animosity, but he looked as if he felt unkindly. "I see," said Jacob to Rachel and Leah, "your father's countenance, that it is not towards me as before." Looks, not words, convinced him that Laban cherished hard feelings toward him. He wanted no better proof than this—it was enough.

It is a fact that we judge more of men's dispositions by their looks, than we do by their words. If we meet a stranger, we look into his face, and make some inference very soon about his character. It is said that "actions speak louder than words;" and is just as true that looks speak louder than words. The language of looks is so explicit that even the little child can read it. The babe in his mother's arms knows the difference between a smile and a frown. The former awakens a smile on his little face, while the latter extorts a cry of fear. He cannot understand the language that he hears—it is all an unknown tongue to him; but the looks he is enabled to interpret. The first book that a babe studies is his mother's face. Each smile is a lesson, and so is each shade that passes over her brow. Every day is a new leaf turned, with old lessons reviewed and new ones learned; and finally, the child so well understands the maternal heart which is carried in the face [illegible] the morning, by a glance at his countenance? How invariably a happy heart sparkles out through the eye, and beams in every lineament of the face! But that scowl on the brow! what is the import of that? Every parent knows full well its meaning, and he must tread softly or he will inflame passions that are surging the heart. That cloud is a signal which the heart hangs out, a sort of palmetto flag that a rebellious spirit flings to the breeze in defiant recklessness.

The christian graces, too, often leave lines of light in the countenance. Meekness, humility, who has not traced these and kindred virtues in the face of the devoted saint? Eminent spirituality seldom fails to reveal itself in this way. He who is frequently in communion with heaven, and sincerely so, carries another countenance than he would to hold intercourse with the opposite realm. How true, then, that the "countenance is a tell-tale!" It tells what the heart is.—*Congregationalist.*

Short but Sweet.

There is really more good, sound sense in the following pastoral charge, from the *Religious Herald*, than in many a wordy, windy charge, which has consumed the time of speaker and hearers for a half hour. If pastors will heed it, many of them will be more able and useful men:

I charge you—my young brother, to take care of your body. Eat nothing which does not agree with your digestive apparatus—masticate it well—take regular and sufficient exercise daily—go to bed at ten o'clock, P. M., and rise at six o'clock, A. M.,—and maintain "a prudent, cautious self-control" over your animal passions.

I charge you to take care of your mind. Discipline and furnish it it daily. "Let the word of God dwell in you richly with all wisdom." Make continual and choice additions to your stores of knowledge—otherwise constantly pouring out as you will be called to do, "your barrel will soon run emptyings."

I charge you—to take care of your heart. Keep it with all diligence. Be watchful and prayerful. Unless the principle of grace implanted within you is kept vigorous and thriving, you will not be happy in your sacred calling, nor successful in it, nor be a fit example to christians, in charity, in faith, and purity.

I charge you—to take care of your doctrine. Let it be that which was once delivered unto the saints—preserve it uncorrupt—faithfully preach it, in season—contend earnestly for it—and see that your flock be rooted and grounded in it.

Taking this course—keeping your body under subjection, stocking your mind with precious furniture, keeping your heart right in the sight of God, and your doctrine according to divine revelation; and having it drop in public and private, in the sanctuary and from house to house, "as the rain upon the grass, and as the dew upon the tender herb"—you will make full proof of your ministry, and when the Chief Shepherd appears, will receive a crown of glory that fadeth not away.—*Religious Herald.*

True.—"One well considered sermon, well delivered," says the Republican, "is all that any congregation can remember and carry off. It is an absolute damage to the impression of this sermon to rush at once into a Sabbath school, and subject the mind to a new series of impressions; but when we come to follow both sermon and school with another sermon, all the impressions of the morning are wiped out, and all the impressions of the day are blurred.

It is notorious that the mind of Christendom has become indurated and obtunded by being constantly hammered with truth. There is no field of effort in which so much labor is worse than thrown away, as in the field of Sabbath religious instruction in well organized christian communities. The work is overdone in the matter of preaching, beyond all question; and we may say, also, that it is underdone in other departments. Two-thirds of the Christian Church of America are doing nothing, except going to church and cramming on Sunday. They are simply passive and receptive. We do not see them in the mission school, we do not see them in any active christian labor whatever. They pay their slip-rent, swallow the preaching, and then run to their farms and their merchandise. In short, the ministers are expected to do all the work, and the people none of it."—*Banner of Light* July 20th, 1861.

Medical Whispers.

"Tea, Coffee, Cocoa and Chocolate."—T. M.C., Rochester.—Coffee, or tea, or chocolate, when very strong and very hot, are injurious. It is not the tea, nor the coffee, that is injurious to the constitution, but it is their strength, their too great heat, and their excessive use. Cold coffee is sometimes a pleasant and highly valuable tonic. Tea is not very injurious, and weak cocoa and chocolate are both important beverages in some lingering and nervous complaints.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Where is She?

Where is the voice so oft did cheer
The lonely pilgrim through life's gloom?
Why still the gentle, kindly tones,
That warned the sinner of his doom?
Where is the hand was wont to wield
A mighty pen, both firm and true?
Why is it that no more we hear
From "Fannie" of "Pine Avenue?"

Is it because her "deathless soul"
Has flown above "without a wing"—
Now flits around Jehovah's throne,
"A nameless and eternal thing?"
Is it because her "spirit voice"
Now chants on high the "angel song
We seem to hear at dewy eve,
Borne on the gentle breeze" along?
Was she released from cares of earth,
Celestial joys in heaven to prove?
Is "death the servant Jesus sends
To call us to his arms" above?

No! death is not the friend of man,
When clasped within his cold embrace,
There's no remembrance of our Lord—
We cannot celebrate his praise.
But low within the darksome tomb
Our sister's voice is hushed and still,
Death touched her soul with chilling power—
She bowed beneath his iron will.

She sleeps—a dreamless, silent sleep—
Unconscious, waits our coming King—
Our Jesus, who has promised life
And immortality to bring.
'Tis then we'll hear her gladsome voice,
Her victory over death proclaim;
She'll sound aloud our Saviour's praise
In songs of triumph to his name.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

The Types.—No. 2.

"And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease." Daniel 9: 27.

"*He* shall confirm," etc. This is thought by many positive proof that the confirmation of the covenant began with Christ's ministry; but we deem the objections presented sufficient to show that a covenant could not be confirmed three years before its ratification and dedication by blood, being until then "of no force at all." Christ was the appointed Mediator, and he did not enter upon this office until after his ascension to heaven. Christ was born under the law; he belonged to the Jewish dispensation—the Old Covenant; and his ministrations were under that law until he *nailed it to his cross*, and then commenced the initiatory rites pertaining to the introduction of the New Covenant, with its "better promises" and excelling glory.

"But do we not read that *He* shall confirm the covenant with many for *one week*, and surely Christ was not with his apostles seven years?" We will refer you in reply to the language of Paul, Heb. 2: 3, 4. Here we see that the "great salvation" which he has contrasted with the former dispensation, *began to be spoken by the Lord*, and was *confirmed unto us by them that heard him*." When did it begin to be spoken by the Lord? Evidently after his resurrection. It was first *confirmed* unto the disciples "by many infallible proofs," during the forty days in which he was seen of them, and instructed "in the things pertaining to the kingdom of God." Paul tells us that he manifested himself to the twelve apostles, and on one occasion was seen by five hundred of the brethren. That he did not cease the confirmation of the covenant after his glorification to the office of Mediator, or Priesthood, is evident from the testimony of Paul. After the disciples had been confirmed in respect to the new covenant, and entered upon the work of confirming it to others—"God also gave witness, both with signs and wonders, and gifts of the Holy Ghost." Here is a combined testimony, the one from heaven uniting with the one on earth, all for the establishing of the covenant, how long? "For one week," or seven years. How clear the evidence on this point. "Confirmed unto us," by whom? "Them that heard him." "He shall confirm," etc. "God also bearing them witness." "With many." Thousands were convinced of these truths pertaining to the new covenant among the Jews, during the seven years following its introduction.

"In the midst of the week he shall cause the sacrifice and the oblation to cease." This, many declare, was at the cross; that when Christ the Lamb, shadowed forth by the type, was offered, then all the Jewish sacrifices ceased to be efficacious. To this we shall present our objections. We do not believe the Jewish worshipper was required to accept the new covenant, and conform to its laws, until all things pertaining thereto was fully established. The blood of sprinkling was shed at the cross, but the covenant was not ordained in the hands of its Mediator until *seven weeks afterward*. Were the Jews without a sacrifice, without an oblation, without an high priest, during this time? We are informed by John that the Holy Spirit could not be given until Jesus was glorified. He was forty days on earth after his resurrection, and ten days after his ascension, the Holy Spirit was poured out; hence we infer that he was then glorified to be an High Priest of the new covenant.

But the proofs of all this were yet to be given to the Jewish people. To Peter was committed the keys of the kingdom of of heaven. A key is that which unlocks that which has been shut; opens that which has been hidden from view. The unfolding of the mysteries of the kingdom of God, which for ages had been kept secret, was assigned to Peter; and on the day of Pentecost, after the glorification of the Mediator—after the giving of the Holy Spirit with all its attendant signs, and gifts, and miracles—he stands up with boldness, and, to astonished thousands gathered at Jerusalem to keep the feast, he begins to use one of the keys intrusted to him, and reveals the glorious salvation now offered through the despised, rejected and crucified Nazarene, and multitudes are convinced, and receive the initiatory ordinance of baptism. They began at Jerusalem to confirm the covenant, and for *seven years*, according to the chronology of our Bibles, they preached to the Jews only.

"The midst of the week" may not mean just half, but whether it do or not, it is evident that when sufficient time had been given for the proofs to be brought fully before the Jewish nation, their sacrifices were no longer recognised by God. The cutting off of Messiah, and the causing the sacrifice and oblation to cease, are evidently two points of time; they are so at least in our humble judgment. According to our Bible chronology we find, in A. D. 41, Peter preaching the gospel to Gentiles at the house of Cornelius. He turns the other key, (for to him were given the *keys*, plural,) and unlocks to them the mysteries of the kingdom, and thus opens the door for Paul, God's chosen vessel, and great apostle to the Gentiles; and, by his deep reasonings from the Scriptures, accompanied by the Spirit's power, he wins thousands to the truth.

We have followed the shadow of three of the types, and two general feasts, viz., the feast of the passover, and the feast of weeks, or harvest, until we have arrived at the substance; and one yet remains to be noticed.

IV. *The feast of tabernacles.* This feast was commenced on the fifteenth day of the seventh month, and continued seven days. It was called "the feast of ingathering, which is in the end of the year." It was a feast of rejoicing after the vintage and harvest were all gathered in. Christ, by his resurrection, fulfilled the type of the first fruits of wheat harvest; and the feast of tabernacles will probably succeed the great harvest at the end of the world, and be a season of rejoicing to the saints after their final deliverance.

Having now examined the prominent feasts, we will briefly notice a few of the intervening and connecting links. We have found the Antitype of the paschal lamb, and the high priest, fulfilled in Christ. The common priests were typical of the Jewish worshippers. "Ye also as lively stones are built up a spiritual house, an *holy priesthood*, to offer up *spiritual sacrifices*"; "But ye are a chosen generation, a *royal priesthood*."—1 Pet. 2: 5, 9. The priests under the old covenant were anointed with oil, and the priests under the new have also an anointing. Says John, "Now he which hath *anointed us* is God." "Ye have an *unction* from the Holy One." "But the anointing which ye have received of him abideth in you." This doubtless refers to the Holy Spirit. The priests were sprinkled with the blood of beasts, and their bodies washed with pure water. Under the new covenant, the priesthood are sprinkled with the blood of Christ, and their bodies washed by baptism. Heb. 10: 22. The Levitical priests were required to offer a daily sacrifice to God. The christian priest is commanded to present his body a living sacrifice, and to offer a sacrifice of praise continually. The tabernacle had two parts, the inner and the outer sanctuary, separated from each other by a blue veil. In the first went the priests daily to offer sacrifice; in the other, the High Priest alone entered once every year, bearing on his breastplate the names of the twelve tribes of Israel, and there made an atonement for the whole nation. The first represents this earth, separated from the Most Holy, or heaven, by the blue veil which is spread out over it, and they who are in *this tabernacle* groan, being burdened.

On the great day of atonement, when the names of the tribes were borne in before the Mercy Seat, and their sins confessed before the Lord, an atonement was made for the Holy of Holies, because of the iniquities of the children of Israel, and the Mercy Seat, and the golden altar, by the sprinkling of blood. The whole congregation were, in the meantime, without the tabernacle, waiting for the return of the High Priest, whose coming could be announced by the tinkling bells upon the hem of his robe. When he came out, the scape goat was brought forward, and upon him were laid the sins of the people, and then he was sent into the wilderness, a land not inhabited. Then came the soul-refreshing blessing in this form: 1. "May Jehovah bless thee and preserve thee! 2. May Jehovah cause his face to shine upon thee, and be gracious unto thee! 3. May Jehovah lift up his face upon thee, and may he put prosperity unto thee."

By keeping these ordinances in memory, many portions of Scripture present to us very interesting illusions. One is found in Acts 3: 19—"Repent ye, therefore, and be converted, that your sins may be *blotted out* when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ," etc. Reference is probably had to the return of the High Priest from the Holy place, and the bearing away of the sins of the people on the head of the scape goat. The Saviour seems to have had his mind on the same event, when after enumerating the signs of his coming, he tells them thereby to know that he is *at the door*, about to come forth to bless his waiting people. And unto those who "wait at the door of the tabernacle, looking for his coming, he will appear without a sin offering, having obtained eternal redemption for them." On the first day of the seventh month, there was a memorial of blowing of trumpets, and is supposed to have been in commemoration of the finishing of creation, when all the sons of God shouted for joy. This was observed on the first day of the civil year. Every fiftieth year, on the tenth day of the seventh month of the ecclesiastical year, the great trumpet of Jubilee was blown. "The word Jubilee is thought to be derived from a word signifying to bring back, restore, return, because at this time men were returned to their liberty, estates and families."—*Cobbin.* It was a time of *restitution*, or restoring back to a previous condition; and was not this a type of the "*times of restitution*" referred to by Peter in the 3d chap. of Acts? Ever since Paradise was lost, all the holy prophets have spoken of such "times," and the return of Jesus Christ marks their introduction. Earth is to be restored back to primeval beauty—"there shall be no more curse." The kingdom is to be restored again to man—"Come ye blessed of my Father, inherit the kingdom *prepared for you from the foundation of the world.*" The beasts are to be restored to their former peaceable condition. See Isa. 11: 6-9.

In the year of Jubilee, every family of the Jewish nation were restored to their inheritance. Their possessions were redeemed when they had passed into other hands. Does not the Saviour refer to this type and its fulfillment, when he bids his disciples lift up their heads, as the tokens of his coming appear, for their *redemption* draweth nigh? And again; is not allusion had to this by the apostle, when he says, "Grieve not the Holy Spirit, whereby ye are sealed unto the *day of redemption*"? Also in another place: "Sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." The symbolic trumpets, and the "great trumpet" spoken of as sounding when Christ shall appear, seem to have been shadowed forth by the blowing of trumpets under the Mosaic economy. What has not been fulfilled must be, for Christ says, "Not one jot or tittle shall pass from the law till all be fulfilled."

M. D. W.

☞ The most holy and useful men in all ages have spent much time in secret devotion—"lifting up holy hands to God without wrath and doubting." Whole hours often—some two, three and four, were spent on the bended knee before the Lord, in earnest, fervent, soul-melting supplications—in humble, holy adoration. Thus their faces shone God-like, brilliantly, like the face of Moses when he descended from the mount of God.

☞ Everywhere endeavor to be useful, and everywhere you will be at home.

For the Crisis.

Comfortable Doctrine.

BY P. B. MORGAN.

It is not among the least noticeable facts in favor of Christianity, that it is eminently suited to all the absolute wants of the higher or moral nature of man. In this is pre-eminently exhibited its intrinsic excellence; a good that no man can afford to be without. Hence that is no mean view of Christianity that affirms for it comfort unsurpassed and unequalled, by any or all things beside. It is with this view the Scriptures talk of "good words" and "comfortable words"; "patience and comfort of the Scriptures"; and of the Holy Ghost as a "Comforter" that shall abide with the Church always; "comfort of love"; "comfort one another," etc. Hence the Church has affirmed of man's justification by faith, that it is "a most wholesome doctrine, and very full of comfort."

The same doctrine we claim for the belief that Life and Immortality are attainable only through Christ at his second advent, and that the dead are unconscious until that time. Of the first proposition we have only space to say, at this time, that men have never been able to devise a rational theodicy, in which the ends of mercy and justice were fully realized, with any other view. For example: In the doctrine of eternal suffering, is seen the triumph of a stern judicial justice over mercy. In the notions of Universalism we have mercy, but not justice. It is an axiomatic fact in the theological world, that revealed and natural religion must agree.

With this view we have the following facts: (1.) We have, in the doctrine of Life through Christ, the ends of both mercy and justice perfectly realized. (2.) A doctrine clearly and persistently affirmed in the Scriptures. (3.) Therefore another proof of the divine authenticity of the Scriptures. But who does not know that the all-prevalent and all-sufficient argument against the unconscious state of man in death, is, that "it is such an uncomfortable doctrine." Now to such we have only to say, let them be consistent and bear in mind the following suggestions, and we believe we shall hear no more of this:

It is contended that man enters immediately at death into infinite felicity, or into unutterable anguish and woe. But in what proportion do their friends go into the felicity contemplated? Perhaps one to five; and may be not one in twenty. Where are the others? In inconceivable torment—in the flames of hell! And yet it is said, the doctrine that affirms of believers departed, that they "SLEEP IN JESUS," and of the unbelievers, that they are "reserved unto the day of judgment, TO BE punished," (2 Pet. 2: 10,) is not a comfortable doctrine. We think it is "a most wholesome doctrine, and full of comfort;"—wholesome, because among other things it makes indescribably glorious the doctrines of Christ's second advent, the resurrection of the dead, etc., of which the Christian world has become so insensible, and it is to be feared morally indifferent;—and full of comfort, because it is relieved of the tormenting reflections and vagaries of the opposite system, and stands connected with a system that has, with an infinite spirituality, also tangibility; and, best of all, perfect consistency, because in strict harmony with the facts in nature and the infallible word of God.

For the Crisis.

Perilous Times.

The apostle has truly said of these days, the days in which we are now living, that they are "perilous times." (2 Tim. 3: 1.) Daniel, also, has spoken somewhat upon this matter, when he declares, "There shall be a time of trouble, such as never was since there was a nation to that same time." Now there are some peculiarities about these "times" and "time" of peril and trouble which demand our most careful consideration. Through the whole history of the kingdoms of this world, from the commencement of the Babylonian dynasty, down through Medo-Persia, Grecia, and the Roman empires, there were to be, and were, wars and fightings, "nation rising against nation," famines, and pestilences. The world was filled with distress and anguish. Pen cannot describe the misery, nor do I care to dwell on the sad picture, for everywhere 'tis mingled with scenes of human woe. Daniel says of it, a "time of trouble, *such as never was*"; the apostle says, "perilous." It would seem then that the nature of this "time of trouble" was different from all preceding times of trouble.

Let us inquire, in the first place, Who are those to whom the prophet and apostle refer as being likely to be affected by these perilous times? Daniel tells us, "*At that time thy people shall be delivered; every one that shall be found written in the book*;" and Paul says, [illegible] their own selves," and disobeying God in every particular in moral conduct, yet were to "have the form of godliness, (all the outward show of Christianity,) but denying the power thereof: from such (to God's people) turn away." It will be well for us to hear our Lord a little at this point. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, (showing plainly that this would be a characteristic of this time,) and cares of this life, (and which of us does not feel the force of this expression of our Lord at this time?) and so that day come upon you unawares."—Luke 21: 34. It seems, then, that it is the children of God that are in, or surrounded, and liable to be affected by these seductive influences. Satan would, if it were possible, deceive the very elect.

It is no new thing for the nations of earth to be at war with each other. Such has been, and such the prophets declare will be the case, till Christ and his saints shall receive the greatness of the kingdom under the whole heaven—"till He come whose right it is to reign." The christian could stem with boldness the open persecutions of the man of sin; they could yield up their lives a sacrifice on the cross, at the guillotine, or on the rack, and not flinch from martyrdom in any manner. Stimulated by the glorious promises of God, they endured a great fight of afflictions, while they looked not at things seen, but to the eternal, incorruptible inheritance in the better resurrection. Such open persecution only operated as a stimulus, driving the child of God to the most perfect reliance on the promises of our heavenly Father. Satan, not accomplishing the end he had in view by such harsh procedure, transforms himself into an "angel of light," and now, by stilling the conscience "with a *form* of godliness," bids fair to destroy more thousands than in the time he openly persecuted the church.

Our Saviour saw beforehand the seductive influences that would surround his church in these last times, and, knowing the only antidote, bids us "take heed"—to "watch and pray," that we "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." And if we but obey his injunction, what strength, what comfort, will he impart to us. "I will never leave thee, nor forsake thee," and, "My grace is sufficient for thee." Again, "Draw nigh to God, and He will draw nigh to you."

Another characteristic of this time is this. "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap (there will be many of them) to themselves teachers (instructors) having itching ears; and they shall turn away—(my friends, did you ever think of it? how few will listen to the glorious truth of the near coming of the Master! and other kindred doctrines of God's word)—their ears from the truth, and shall be turned unto fables." How wonderfully precise has God made known unto us the character of the people of this age! The pen of the historian could not more accurately describe the present condition of the people of this world and of the professed church! Well did Daniel say, "A time of trouble, such as never was," and the apostle, "perilous times"! Child of God, dost thou realize that seductive influences are being thrown around thee, to cheat thee out of eternal life? Bestir thyself. Awake! arise! "for soon he that shall come, will come, and will not tarry."

The sum of the evidence derived from the foregoing remarks plainly shows that we are living in the last times—the fulfillment of the prophetic word—"the time of trouble"; that we are in "the time of the time of the end"—the filling up of our Saviour's words, that "the Kingdom of God is nigh at hand"—yea, "even at the door." We ask, are the landmarks all passed by? My lamp reveals nothing to come but the indignation of the Lord, to be poured on the wicked nations of earth. Lo, the evil has commenced, and will not cease till it be fully accomplished. But the blessed promise is, "Thy people shall be delivered, *every one* that shall be found written in the book." If we but "watch and pray," then shall we "be accounted worthy to escape all these things that shall come to pass, (on the wicked nations of earth,) and stand before the Son of man." What a volume of thought is embraced in that little word "*stand*"! While the wicked will flee from the face of Him that sitteth on the throne, calling on the rocks to fall on them and hide them, the righteous "will have *confidence*, and not be ashamed before Him at his coming." They will "*stand*." In that day it shall be said, "Lo, this is our God; we have waited for him; we will be glad and rejoice in his salvation."

Brethren, we are "looking for that blessed [illegible] great God and our Saviour Jesus Christ."

His word attests the moment near,
And that can never fail.

God "has magnified his *word* above all his name." With what avidity, then, should we grasp its precious promises! with what zeal should we promulgate its glorious truths! till the Master shall say, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen.

Yours truly, P. B. HOTT.

North Fairfield, Huron Co., Ohio.

For the Crisis.

Everlasting Punishment.—What is it?

Will Bro. Hastings please to harmonize with his views, through the Crisis, the passage found in Matt. 25: 46, "And these shall go away into everlasting punishment; but the righteous into life eternal." In Bro. H. L. H.'s new work he advocates the view, that the penalty to be executed upon the wicked is pain, anguish, and torment. And this pain, anguish, and torment is to *result* in their death; which death will be the utter extinction of their being. The word here rendered "punishment" is *kolasin*, and is the same used in 1 John 4: 18, and is there rendered "torment"—"because fear hath *torment*," (*kolasin*.) If the view of the punishment for sin Bro. Hastings advocates is true, then it follows that the pain, anguish, tribulation, and torment, will be eternal; and, consequently, *cannot* end in death, or any other way: for the passage would then read, (if the translation in 1 John 4: 18 is correct,) "And these shall go away into everlasting *torment*; but the righteous into life eternal," just as properly as "punishment," and would *also* prove that *torment* to be *eternal*; and if so, does not the doctrine of the eternal torment of the wicked become established as a *result* of such theory?

Yours, in hope of eternal life,

H. B. MARTIN.

[In connection with the foregoing, we invite the attention of Bro. Martin and our readers to the following excellent *critique* on Matt. 25: 46. We extract it from the work by Bro. Hastings, entitled "Pauline Theology, or the Christian Doctrine of Future Punishment as taught in the Epistles of Paul," pp. 58-61.—EDITOR.]

"Another passage which is thought by many to contain irrefragable evidence that wicked men are to be eternally tormented in hell, occurs in the same discourse, Matt. 25: 46; '*And these shall go away into everlasting punishment, but the righteous into life eternal.*' It must be recollected here that in this passage the two words '*everlasting*' and '*eternal*' are both translated from the same Greek word *aionion*. Now as the life of the saints is eternal, it is alleged that the punishment of the wicked must be eternal also. To this we most readily agree.

But first in the exposition of this passage we are led to inquire into the meaning of the term *punishment*. This by many has been assumed to be synonomous with *torment*. This is a grand mistake. Punishment *may be torment*, or it may not be—'imprisonment, fine, confiscation, exile and death,' all may be punishments, and yet the person punished may not endure *torment* at all. *Torment* on the other hand is 'extreme pain; anguish, the utmost degree of misery either of body or mind.' A man may suffer all this accidentally, or by disease—in that case it cannot be properly called punishment, though it *is torment*. Now the punishment is not always in proportion to the pain endured. Death can be produced by the administration of certain poisons almost without pain—the cutting off of a hand, or the extraction of a tooth might occasion more anguish than the infliction of death in such a manner; yet who would suppose from that fact, that that which caused the greatest suffering was the greatest punishment? Now the term *kolasin*, here translated *punishment*, does not signify torture or torment. It is derived from *kolazo* which signifies 'to curtail, dock, prune the trees, to keep within bounds, hold in check, bridle, then to chastise, correct, punish.' Hence the word *kolasin* signifies a 'checking, punishing, chastisement, correction, punishment.' These are the proper definitions of the term. It does not signify torment. So our Saviour does not say they shall go into *eternal torture*, but rather into eternal or everlasting *punishment*, or cutting off. What this punishment is, will appear from the language of Paul. 2 Thess. 1: 9, where he expressly declares that they '*shall be* PUNISHED *with* EVERLASTING DESTRUCTION *from the presence of the Lord, and from the glory of his power.*' That this destruction is not to be *eternally going on*, and *never accomplished*, is evident from those declarations that teach us that the wicked 'shall SUDDENLY *be destroyed, and that without remedy*;' and that 'SUDDEN DESTRUCTION *cometh upon them*' while they are saying peace and safety, and thus put far off the impending day of judgment and of wrath.

In the language of Dr. Whitby, 'This fire may be called eternal, not that the bodies of the wicked shall be ever burning in it, and never be consumed by it, since this cannot be done without a constant miracle; but because it *shall so entirely consume their bodies as that they shall never subsist again*, but shall perish and be destroyed forever by it.' Again with reference to the word *eternal*, we know that it sometimes has the sense of *final*, or simply that sense. Because this destruction is eternal it does not follow that the act of destruction is to be always going on, but rather that the state of destruction is such that there is no recovery from it. Thus if a man were destroyed for a year and the [illegible] year; if for a hundred years, it would be a century of punishment; if for a thousand years, it would be a millennium of punishment—but if he was destroyed, never to be *restored* throughout *eternity*, it would be an ETERNAL punishment. That such is to be the case we learn from the word of God.

The apostle, Heb. 6: 2, speaks of '*eternal judgment*.' We are not to infer from this that the judgment day is never to expire—but simply this, that whereas earthly judgments are *temporal* in their character and results, here shall be a judgment where every thing wrong shall be made right, and the decisions of which shall not be subject to alteration or reversal—hence it is an eternal judgment, so also a punishment where there is neither reprieve or restoration may be fitly called an eternal punishment."

To this we add one more extract from "Pauline Theology." Speaking of the Apostle Paul's teachings on "future punishment," the author, on pp. 39, 40, speaks thus:—

"*Sixth*: He does not mention or make use of the word *torment at all* in the whole of his epistles. The idea of devils mocking, and tormenting their victims in the pit of woe, does not appear once in all his writings, *nor any where else* in the *word of God*. Indeed, with the exception of one passage in Revelations 14: 11, concerning which commentators are not agreed, but which, as it is spoken of worshippers of the beast, cannot be shown to refer to *all sinners*, and which, as it is spoken in the *present tense* and in connection with their *actual worship*, cannot be proved to refer to the future state *at all*, with this single exception, there is not one passage in the whole Book of God that represents the wicked as being *tormented*. Of course the *Parable* of the Rich Man and Lazarus is not reckoned as teaching the doctrine; for all laws of criticism forbid that parables be made use of to teach doctrines. The idea of a God that *torments* and *tortures* his enemies; and preserves them by his omnipotence, that he may *torment* them in his wrath, was unknown *to*, and untaught *by* those early teachers of the truth of God. It was reserved for the corruptions of vain philosophy, and the traditions of heathen teachers, to engraft such an idea upon the character of that God whose name is LOVE.

Paul did not teach the doctrine of *torment*. *Suffering* and *anguish* are *implied* in the *fire* which shall *devour* the ungodly, but *torment* as a distinct idea, as it is taught by modern religious teachers from Sabbath to Sabbath, *does not appear* in his epistles. If the idea that God would torment and torture wicked men in hell to all eternity had been true; Paul must have known it, and would have preached it. He did not preach it; therefore *it is not true*."

For the Crisis.

The Two Witnesses.

WHEN WILL THEY FINISH THEIR TESTIMONY?

There has been much said and written on the probable fulfillment of the prophecy of the two witnesses finishing their testimony, their being killed, and their rising again,—Rev. 11: 3-13; and, like all other prophecies which were to be fulfilled before the Lord's coming, this has been placed in the past, as a matter of necessity, by those who thought his coming immediately impending.

Some regard the two witnesses as the Old and New Testaments, others as Daniel and John, and others still as Moses and Elijah; while most of those among us who believe the prophecy has had its fulfillment, apply it to the denial of God, and burning of the Bible, by the authority of the government of France during the revolution of 1798.

It strikes me that the two witnesses may more properly be regarded as the Church and the Word of God, than anything else. For if God's word were destroyed, the church would still witness against the corruptions of the world; and if the church were destroyed, leaving the word, that would be a witness against them; but, if both were blotted out, God would be without a witness among men. Hence, if God's witnesses are to be reduced to two, as comprehending his usual means of manifesting his will to the world, I do not see why we may not more properly regard the two witnesses as the Church and the Word, than anything else.

With this view of the matter we refer to the past, and find both witnesses, as it were, clothed in sackcloth, according to the prophecy. [illegible]

career of Louis Napoleon. Yet this is the view held by many, I think, who urge a past fulfillment of the slaying of these witnesses. I think I can see, however, how it may have a fulfillment under the last phase of the apostasy—the beast and his image. Spiritualism, in all its blasphemy, is to be accepted by the christian world generally, and become nationalized by a union of Church and State, when all must acknowledge the divine origin of Spiritualism, and the same authority for their course, or be subject to oppression, persecution, and perhaps death, at the hands of the ruling power.

God in his mercy will not suffer the christian world to come up to the judgment occupying a middle ground. All Christendom must be fairly tested on their devotion to God and his truth. They must be compelled to choose between the gospel, pure and unadulterated, though unpopular, and bold Atheism popularized. This testing season, which, I verily believe, we are just entering, or have commenced, will be "the hour of temptation which shall come upon all the world to try them." This test is manifest in the account of the false Christ's of Matt., where we are assured that if it were possible they would deceive the very elect, which implies strongly that no others will have power to escape their deceptions. Also in the account of the strong delusion attending the Man of Sin, when all those who receive not the love of the truth shall become victims to this delusion, believe a lie, and be damned. And under the reign of the "beast and his image," "all, both free and bond, rich and poor, great and small," are divided into two classes,—those who receive the mark of the beast and those who refuse, at the hazard of their lives, to receive his mark, or worship him.

But in this apostasy of Christendom, God will not suffer them to depart without a faithful warning. Hence, during this hour of temptation, while men are making their choice of Spiritualism, God's witnesses will be reminding them of their departure from the faith. As the apostasy looms up, the witnesses vary their messages according to the stage of its development. Making *present* the most important truth, when she presents in her departure the phase of Atheism simply, or a corruption in doctrines. The present phase of Spiritualism—the message of the church directed against the apostasy, is against this feature. See Rev. 14: 6. When there is a considerable departure of the Christian world to the corruptions, message of the witnesses, warning them of their tendency, announces this. Rev. 14: 8 and 18: 2, 3. No longer able to restrain them from their headlong course by showing the falsity of their position in the sight of God, and the immorality of their lives, they now admonish them to come back for fear of greater "sins" and "plagues," sure to come upon them if they persist in their course with the mass, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18: 4.

When the apostasy has become so general as to take the lead in the world, they organize on the principles of their new religion, what they will announce as the fulfillment of the Scripture predictions of the "Millennium,"—"The New Jerusalem,"—the "Kingdom of Heaven on Earth," and, with the false Christ at its head, will proclaim that Christ has come, and will now take possession of the earth as his own, when all must submit, or they will take measures to exterminate them, as enemies to the reign of their Christ. This brings out the last message of the witnesses, usually called the third angel's message.—Rev. 14: 9, 10. In this they admonish them against receiving the mark of the beast and his image, assuring them that such shall drink of the wine of the wrath of God, in the plagues to be poured out on them. They do this at the hazard of their lives, but they shrink not from a faithful warning of the apostate world on the verge of ruin. This is their last message. It finishes their testimony. The apostates are hardened beyond recovery, and the further testimony of the witnesses would be unavailing.

The Bibles are now burned by public authority, and the church, which has been reproving these apostates to their annoyance, has now to suffer a sore persecution, when, it will be said, "Blessed are the dead which die in the Lord," "that they may rest from their labors." This will be the slaying of the witnesses, and in this state they will remain, or those who shall live through it, during three days and a half, (in years.) When these witnesses have finished their testimony, and have fled for safety to the dens and caves of earth, these apostates will make merry over their supposed annihilation of christianity, and their relief from the reproof of these witnesses. But their triumph will be short, for soon will the seven last plagues fall upon them and continue with them till the Lord comes. I. K. [illegible]

E. Stoneham, Me., Sept. 30th, 1861.

☞ There is not a word in our tongue but the Lord knoweth it altogether. "O who so wise to choose our lot and regulate our ways." The very hairs of our head are all numbered.—"In all thy ways acknowledge him and he shall direct thy paths."—[illegible]

The World's Crisis.

BOSTON, OCTOBER 9, 1861.

Inherent Immortality and the Blessed Hope of the Gospel.

By inherent immortality we mean the widely prevalent opinion that all men possess deathless spirits; and the particular aspect of the doctrine to which we now direct attention, is the sentiment that believers *in death* are personally present with the Redeemer, in paradise or in heaven. We name both these localities because a distinction between them is recognized in current religious thinking, and among those who maintain the distinction unanimity does not exist as to whether departed saints, in their disembodied state, are in paradise, merely, or in heaven itself—the former place (some might prefer to say *state*) being regarded, with respect to glory, as inferior to the latter, or as the ante-chamber leading to it. We remark, however, that whatever view is taken of this question, there is a very general agreement that the departed spirits of the good are with Christ.

By the blessed hope of the gospel, we mean, of course, the second "glorious appearing of the great God and our Saviour Jesus Christ." By it we refer to the consummation of the Master's promise—"I will come again, and receive you to myself." By it we designate the event which loomed up before the faith of a beloved Apostle when, seeking to pour comfort into the hearts of a sorrowing Church, he said—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

We present these two doctrines in connection for the purpose of remarking upon the obvious and irreconcilable conflict which exists between them as matters of Christian faith. Both views cannot exert their legitimate influence upon the same individual at the same time. This fact is matter of observation everywhere in christendom—the reason for it ought to be misunderstood by none. To believe practically that "death is the gate to endless joy," is necessarily to feel little or no interest in the coming of the Lord and "our gathering together unto him" at his advent. On the other hand, to be profoundly impressed with the truth of the Bridegroom's return, and with the scenes of grandeur and glory which wait upon the coming of the day of God, implies a recognition of the truth that death is a foe whose dreary domains can never be pierced by the light of life until he comes who holds the keys of hades.

The danger that the notion of disembodied felicity should usurp the place which Christ's coming ought to occupy in the faith of the Church, is more than hinted at in the following remarks from that able writer on the second advent, Rev. David Brown, of Scotland:—

"It is not enough that we believe the doctrines of Scripture numerically, so to speak. We must believe them as they are revealed—in their revealed collocations and bearings. Implicit submission to the authority of God's word obviously includes this. If, then, Christ's second appearing, instead of being full in the view of the Church, as we find it in the New Testament, is shifted into the back ground, while other anticipations are advanced into its room, which, though themselves Scriptural, do not occupy in Scripture the place which we assign to them, are we 'trembling' at the authority and the wisdom of God in his Word, or are we not rather 'leaning to our own understanding?'"

Several important items are stated in the foregoing. 1. The second appearing of Christ will be full in the view of any Church whose faith is conformed to the New Testament. 2. There is danger of shifting the doctrine of the advent into the background to make room for "other anticipations." 3. Mr. B. seems to concede that these "other anticipations" may be Scriptural!

Of course the reader will infer that Mr. Brown has in view the popular idea of going to glory at death when he speaks of "other anticipations." This is the fact, and in order to keep the advent in the foreground, and death in the back ground, he does not tell his readers that death is "but the voice that Jesus sends, to call us to his arms." No—consistency will not permit him to talk in such a strain, popular though it be. Another extract will show the reader how *death* is viewed by Mr. B. He says:—

"The death of believers, however changed in its character, in virtue of their union to Christ, is, intrinsically considered, not joyous, but grievous—not attractive, but repulsive. It is the disruption of a tie which the Creator formed for perpetuity—the unnatural and abhorrent divorce of parties made for sweet and uninterrupted fellowship. The bliss of the disembodied spirits of the just is not only incomplete, but, in some sense, private and fragmentary, if I may so express myself."

Upon this we observe, that to us, the thought of *sleeping* "in Jesus" has greater charms than a state which involves "the *unnatural* and *abhorrent* divorce of parties made for sweet and uninterrupted fellowship," and in which the "bliss" of the saved is "incomplete, private and fragmentary"! [illegible] the reunion of the *divorced* "parties" referred to by Mr. Brown? Theologians have a good deal to say about the immortal soul returning to reinhabit the body, at the resurrection—but where does the Word of God talk thus? Echo answers, where? Jesus does not say—"I will bring him *down* from the land of spirits in the last day," but, "I will RAISE HIM UP in the last day." Again we might inquire, Where does the Bible speak of "bliss" in a life beyond the present, except as it points us to "the far more exceeding and eternal weight of glory"—to the "fullness of joy" in God's "presence" and the "pleasures forevermore" at his "right hand"? These, blessed be God, are not "incomplete," but *perfect!* Neither are they "*private*," for they shall be shared, in all their infinitude of joy, by the whole redeemed host of God's elect.

We have seen how Mr. Brown views death. In contrast with that hear what he says concerning the coming of Jesus. We quote once more:—

"But at the Redeemer's appearing all the redeemed will be called together, and *perfectly*, publicly and simultaneously glorified. It is necessary to point out the inferiority, in practical power, of the one prospect to the other, or to indicate the superior class of ideas and feelings which the latter is fitted to generate."

How grateful should we be for Scriptural light concerning man's condition *in death*. *Every thing*, with us who see the *truth* in this direction, hangs upon the resurrection of the dead, and this in turn hangs upon the coming of Jesus. Let us, then, while we actively prepare to stand approved before the Son of Man, say with the poet—

"We'll wait till Jesus comes—we'll wait,
And then be gathered home."

"Retribution."

A Methodist preacher, who advocates the eternal misery of the wicked, and to whom during our recent absence we sold a copy of Bro. Hastings' new work, writes us as follows:—

"I have hastily read Hastings' book, and call it unanswerable in the main: hope you will read it carefully and prayerfully. I am surprised at one thing, and that is—he goes into no argument or proof of the final annihilation of the wicked. I think I understood you to say that was his view."

We *did* inform the writer of the above note that the author of "Retribution" held the doctrine of the literal destruction of the wicked, and if the former will read the work "carefully," as he wishes us to do, he will find that it is not a defense of *endless* torment. Were the fact otherwise, the author would be strangely inconsistent with himself, for in his work on "Pauline Theology," as quoted at some length in another part of this paper, he declares that—"the idea of a God that *torments* and *tortures* his enemies; and preserves them by his omnipotence, that he may *torment* them in his wrath, was unknown *to*, and untaught *by* those early teachers of the truth of God." Should it, however, turn out that the dominant "idea" in "Retribution" is this very one which "was unknown *to* and untaught *by*" the apostles, our surprise will find alleviation in the fact that "the corruptions of vain philosophy and the traditions of heathen teachers" have not entirely ceased to exert their baleful influence in the world. We do not now affirm that "Retribution" *is* obnoxious to the charge here suggested, but if it is *not*, it seems to us that even a *hasty* perusal of its pages should have sufficed to convince an intelligent Minister that its author repudiates the endless torture theory! However this may be, we are free to say that if *we* had published a book of one hundred and fifty-six pages on "the doom of the ungodly," we should esteem our effort rather dubiously complimented if an advocate of the common orthodox view should, having perused our work, pronounce it "*unanswerable* in the *main*," and have failed to discover any clear assertion by us of "the final annihilation of the wicked"!

We take occasion again to recommend to the careful perusal of our readers Bro. Hastings' work on "Retribution." It can be ordered from this office or from the author at Providence, R. I. In the Preface, Bro. Hastings says—"The point in dispute is not who *thinks* he is right, but who *is* right? In settling such questions we are not to rest upon assertions, but upon facts, and the question is not who *says* he is right, but who *proves* it." What Bro. H. has *said* and what he has *proved* in "Retribution," can only be known by those who read the book. So forward your orders. The price, we believe, is intended to be 38 cents, though it is printed "38 cents" on the first and "25 cts." on the fourth page of the cover. Will the author inform our readers definitely which is the correct price?

While upon this subject, it occurs to us to mention that Bro. R. E. Ladd has signified his willingness to pay for *twenty copies* of "Retribution," to be sent to as many persons believing that the wicked dead will be made alive and afterwards destroyed, provided such persons will *buy* and *read* the work entitled "Life from the Dead; or, The Righteous only will Live again." The offer is before our readers; let those avail themselves of it who wish to "prove all things" and "hold fast that [illegible]

Light Advancing.

We give below an extract from a private letter received by us a few days ago from a friend—an educated gentleman and a member of the legal profession—in Canada. Himself and wife recently paid us a visit, and carried with them, on their return, an ample assortment of works on the Immortality question. We are much gratified to learn that the publications are doing a missionary work, and shall not be surprised if they are made instrumental in opening the way for the proclamation of Life only through Christ in a locality where this blessed truth has not yet been heard. May the Lord hasten it in his time, and raise up men who are not ashamed of unpopular truth. We trust the "Church of England clergyman" referred to in the extract will now be ready to do all in his power to put other minds than his own "quite at rest" upon the momentous subject of human destiny. If endless misery is false, the magnitude of the error cannot be exaggerated. Multitudes are driven into Universalism because they *cannot* accept the orthodox view; and multitudes more are rushing into infidelity because they suppose the Bible teaches an immortality in suffering for all who fail to come to Christ. Love to God and love to our fellow men should alike impel us onward in the fearless assertion and defense of the life and death doctrine, as revealed in the word of God. If our friend will *leave* the "*onus probandi*" (burden of proof) with the advocates of the common theory,—and there is where it certainly belongs,—we have no fears whatever but that his own convictions, when matured, will demand the utter repudiation of the dogma of "the eternal suffering of the wicked." May heavenly wisdom guide him in his researches, and he be made a bold defender of the truth which has begun to enlist his earnest attention. "Reasonableness of Christianity" is the title of Locke's work to which our friend refers. He writes us as follows:—

"We are reading our Advent library diligently and faithfully. I put the sermons and Mr. Grant's pamphlets into the hands of a Church of England clergyman, who, after he had completed their perusal, told me that they had put his mind quite at rest upon subjects concerning which he had been a long time in doubt,—that he no longer believed in the immortality of the soul, (as commonly understood,) or that the eternal torment of the wicked was a Bible doctrine;—his eyes were first opened by "Locke's Reasonableness of the Scriptures," (I think that is the book he mentioned),—but that he was never clearly convinced until he read the books I gave him. He proposed that we should take the 'Bible Examiner' together. You may therefore order a copy to be sent to me, if you please.

After having read and thought a little more on the subjects we discussed, I will write you my views. At present I can only say, that the *onus probandi*, so far as the formation of my opinion is concerned, will rest with those who attempt to prove the eternal suffering of the wicked."

HYGIENE.—For the information of the sister who inquires why we have "left Hygiene out of the Crisis" and expresses a regret that we have done so, we would say that we deemed it undesirable to keep up that department as a *regular* feature of our paper. We have designed, however, to give from time to time articles on health among our selected miscellany, though we may have lost sight of it too much.

By the way, Bro. J. Paine Babcock sent us some time since an article on "Experiments with Food, made by celebrated chemists," which he copied from the New York Illustrated News, and which he thinks "may be a benefit to some poor saints that have not the things of this world in abundance." The article, which we give entire, is as follows:—

"We find that in bread every 100 pounds' weight is found to contain 80 pounds of nutritious matter; butcher meat, averaging the various sorts, contains only 31 pounds in 100 pounds; French beans, 80 pounds; peas, 23 pounds; greens and turnips, which are the most aqueous of all vegetables used for domestic purposes, furnish only 8 pounds of solid nutritious substance in 100 pounds; carrots, 14 pounds; and what is very remarkable, as being in opposition to the hitherto acknowledged theory, 100 pounds of potatoes yield only 25 pounds of substance valuable as nutritious. According to this estimate, one pound of good bread is equal to 2 1-2 or 3 pounds of potatoes; and 75 pounds of bread and 30 pounds of butcher meat are equal to 300 pounds of potatoes. Or again, 1 pound of rice or of broad beans, is equal to 4 pounds of cabbage and 3 pounds of turnips. This calculation is considered correct, and may be useful to families, where the best mode of supporting nature should be adopted at the least expense."

CREDENTIALS.—Lay delegates to the Worcester meeting next week should bring with them certificates of election from the Churches which they represent. An omission to attend to this might cause some embarrassment.

AN INQUIRY.—We are requested by a preaching brother to ask Prof. C. F. Hudson, in the Crisis, if the Hebrew word translated "turned" in Psa. 9: 17 "*always* denotes a return, or turning back, to a former place or state?"

Married Life.

Dr. Holland, in the closing number of a series of interesting "essays upon human life," published in The Springfield Republican, alludes incidentally to the subject of marriage, and says that "there is nothing more common in experience and observation than the partiality felt by young and unmarried men for the society of married women, and the love of unmarried young women for the society of married men. I suppose," continues the Doctor, "nearly every young man and young woman has a time of feeling that all the desirable matches in the world are disposed of, and that the marriageable young persons left are really insipid companions. This is entirely natural, but exceedingly unreasonable. To expect a man to be as much of a man without a wife as with one, is just as reasonable as to expect a half-finished house to be as beautiful as a finished one. It is impossible for an unmarried man, other things being equal, to be as agreeable a companion as a married man; and lest I be suspected of a jest in this statement, I wish to assure my reader that I am entirely in earnest. Intimate contact with the nature of a good woman, in the relation of marriage, is just as necessary to the completeness of manhood, as the details of an architectural design are to the homely conveniences around which they are made to cluster. Every man is a better man for having children, and the more he extends those relations which grow out of the family life, the more does he open up to culture and carry to completeness the very choicest portions of his manly nature. It is natural, therefore, that an unmarried woman should become possessed of the notion that all the desirable men are married; and that the unmarried men should be the subjects of a similar mistake with relation to the other sex. It must be remembered that men and women are made desirable by matrimony, and that half-finished work should not be subjected to any sweeping judgments."

"THE EARNEST EXPECTATION."—An excellent article with this title appears in the editorial columns of the Independent of the 3d inst. We shall give it to our readers entire in our next issue. It will help to deepen the conviction that we are right, as a people, in preferring the Coming of Jesus and the Resurrection of the Dead to the "expectation" of a kingdom for *ghosts*, located "beyond the bounds of time and space."

"OLD MOSES."—The thanks of our readers are due to Bro. M. H. Piper, of this city, for the principal selected articles on our fourth page this week. Read the story of "Old Moses," and then be thankful to God that his grace can cheer and comfort the bondman in his servitude and make him a blessing to his oppressor. We should "remember those in bonds as bound with them."

ERRATUM.—In Bro. John B. Paine's letter, Crisis of Sept. 25th, third line from bottom, read "war" instead of "word."

Advent Christian Association.

Preachers, delegates, or any others who may wish to attend the meeting of the Advent Christian Association at Worcester, are informed that tickets from Boston to Worcester, (good Oct. 14th to the 18th inclusive) to go and return, can be obtained at half price—$1.25 for both ways—of the undersigned, GEO. T. ADAMS,

167 Hanover Street.

The Holy Spirit in Conversion.

The New Testament distinctly teaches that the heart is renewed and sanctified by the positive and direct influence of the Holy Spirit. To deny this doctrine is to reject the authority of the Scriptures as a divine revelation, upon a subject confessedly beyond the sphere of human consciousness. But this is unphilosophical as well as unchristian. Viewing the Biblical doctrine of regeneration and sanctification by the Holy Spirit simply as a theory of conversion, can any better theory be supposed? Is it said that the mind or heart has power to change itself? Assuredly it has; and it is commanded to repent and turn from sin to holiness. And it never will turn, nor can it be turned, except by its own act. But this does not reach the question, How and Wherefore does it change? Is it said that the truth is adapted to induce the mind to turn from sin? Most certainly it is so adapted, and the preaching of the Gospel is designed for this very purpose. "Ye have purified your souls in obeying the truth." But this again does not explain how the truth comes to exert its transforming and purifying influence. Is it then said that the mind has certain susceptibilities or adaptations for the truth, but that the moral sentiments are overlaid by passional desires, and that hence the soul lies dead in trespasses and sins, until in some favored moment, it knows not how or why, its moral susceptibilities are awakened, and it accepts and obeys the truth? All this again may be true. Such susceptibilities to purifying and ennobling moral influences there are in every human soul. Such favored moments of moral quickening do come to every man. Happy is he who yields to such influences and comes to God in Christ.

But we have not yet reached a philosophical reason for the change. In almost every instance of sincere conversion to Christ, the subject, while he can define his own mental states and processes—the steps, few or many, that led to the change, the experiences that preceded, attended, followed it—still finds it impossible to state why he was moved and led, or why he thought and acted, thus and thus at this time rather than at any other period of his mental history. But when he reads in the Scriptures of the agency of the Holy Spirit in convincing of sin and in calling to repentance, he feels that this meets and explains his case—that there must have been upon him an influence from above. This influence of the Holy Spirit acts in harmony with the laws of mental thought and feeling, and is not properly a subject of consciousness. It is never coercive, but it is none the less persuasive and effectual. We submit, then, that the Biblical doctrine of the agency of the Holy Spirit in conversion and sanctification gives the most philosophical explanation of these phenomena. It introduces a power or influence back of the mind, which is adequate to produce these effects through the powers of the mind itself in their free and normal action. To deny this doctrine is to exclude God from all agency in the world of mind, while yet we concede his agency in the physical universe.

But this doctrine is taught in the New Testament avowedly upon divine authority. Christ declared that, on his return to heaven, the Father would send the Holy Spirit to convince the world of sin, and to guide the disciples into truth. He commanded his disciples to wait at Jerusalem for the visible token of the coming of the Holy Spirit. And from that day onward the apostles ascribe the effect of their preaching, in the conversion and sanctification of souls, to this special power of the Holy Spirit. Hence those ministers who, in describing the moral change of conversion and in exhorting men to this change, fail to recognize the agency of the Holy Spirit in the change, leave out of view the vital source of power. This doctrine of the Holy Spirit should be their own strength and encouragement in preaching. It should be the argument of christians in praying for the efficacy of the Word. It should also be a most potent argument upon the mind of the sinner; at once inciting hope in his struggles to break away from sin, and warning of the peril of resisting or rejecting the grace of God that would bring him salvation. That a minister of the gospel, intent upon the spiritual reformation and salvation of his fellow-men, should throw aside or even disuse this most efficient power in prayer and preaching, is to us a marvel. And yet, if there be not a positive lack of faith in the Spirit's influence, there is in the churches and the ministry a lamentable failure to honor the Holy Spirit in the work of human reform. We can have no philosophy of preaching that will improve upon that simple dependence on the Holy Spirit that Paul manifested, when he said, "My speech and my preaching was not with enticing (or persuasible) words of man's wisdom, but in demonstration of the Spirit, and of power." If, as some suppose, the pulpit has really lost power in these days, that power is to be regained, not by vacating the province of the pulpit and merging it in the rostrum, but by seeking with more earnestness and faith the gift of the Holy Ghost.—*Independent.*

The Man of Sin.

"But the judgment shall sit, and they shall take away his dominion, to consume and destroy unto the end."—DAN. 7: 26.

In the seventh chapter of Daniel, is found a prophecy of four kingdoms, that were to arise successively, covering a period of many centuries. The fourth and last of these universal monarchies was to be divided, and in this condition to continue until the judgment. The event noticed as the "sitting of the judgment" was to take place just before the end of the world.

In examining, briefly, this subject, we may remark that the fourth kingdom is, without doubt, the Roman empire. The description agrees best with this government. So obvious is this, that nearly all Protestant commentators take this ground, and we see no reason why it should be questioned for a moment. It will be found that the entire description finds its correspondencies in this empire.

1. This empire was to be the fourth in order. It is agreed by all that Babylon was the first; Medo-Persia the second; and Grecia the third. This last kingdom was conquered by the Romans, so that Rome became the fourth empire, according to the declaration of Daniel.

2. This empire was to be oppressive. The history of Rome fully confirms this. The nations conquered by the Romans were oppressed by taxation, and some of them enslaved. The Romans did more than all other nations toward subjecting the Jews, and finally in destroying them. It persecuted the church for nearly three hundred years, during which time it is computed that ten millions suffered martyrdom.

3. This empire was to be divided. Subsequent to the reign of Constantine, the western empire of Rome was divided into ten kingdoms, and that before A. D. 500; thus fulfilling the declaration, that "ten kingdoms shall arise." This fact is acceded to by both Protestant and Catholic writers; hence we may regard this as already fulfilled.

4. After this fourth kingdom was divided, another kingdom or government was to come up. Protestant writers are generally agreed that the power spoken of refers to the Papacy. And to confirm this view, we may remark that the description of the prophet fully agrees with this position. (1.) The Papacy came into existence after the division of the Roman empire. (2.) It was diverse from those ten kingdoms. (3.) It was a blasphemous power. (4.) The saints, or people of God, were given into the hands of this power. (5.) The church were persecuted by it throughout many ages.

Now as the church were to be persecuted for 1260 years, and as they are not persecuted at the present time, it follows that the 1260 years are ended; and if so, when did they end? I do not at the present time purpose to say at what point the days ended, but simply refer to one or two facts which bear upon the subject.

There is no doubt, it seems to me, that it is perfectly safe to say the Church has not been in the hands of the Catholic power since the French revolution; and if this be so, then sometime prior to the year 534, the saints must have been given into his hands. The work to "unite all men in one faith," commenced in 519, but was not perfected until sometime afterward. But between 519 and 534, this work of "giving the saints into his hand" took place. Between these two points, the 1260 years commenced. The accession to power, by Justinian, in 527, is a very interesting point, and especially so, when we consider the subsequent acts of this monarch. He was a rigid Catholic, and sought to unite all men in the Catholic faith; and even persecuted those who differed from him. To say nothing of his acts at an earlier date, we may remark that in 532 he published an edict, which looks very much like the giving of the saints into his hands. It is thus spoken of by the historian:—

"While the Arian king was striving, by the most just and equitable laws, to clear the Church from all simony in the west, the Catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the most cruel persecution any christian emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving any thing by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truths of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintainance; but they were plundered of the little they had, and many of them inhumanly massacred, by the Catholic peasants, or the soldiery, who guarded the passes."

Now when we take into the account the fact, that an event, corresponding to the taking away of the power of the Papacy, or, in the language of the prophet, the "sitting of the judgment" on this power, did actually take place during the French Revolution, it strengthens the position that the events which took place during the reign of Justinian, and especially the one before alluded to, was the very one which accomplished the prediction of giving "the saints into the hands" of this power. That the Catholic power did meet with reverses during the French Revolution of a character to justify a belief that the "judgment did sit" on this power, is evident from the following:—

"At the commencement of the French Revolution, the clergy in France were both numerous and wealthy. They amounted to no less than *eighteen Archbishops, one hundred and eleven Bishops, and one hundred and fifty thousand Priests*, having under their control a revenue of *five millions sterling, annually*, besides three thousand four hundred convents. The clergy and their wealth were now attacked by the infidel revolutionists, and fell an easy prey. The tithes and revenues of the clergy were taken away, by a decree of the Constituent Assembly; the possessions of the Church were now declared to be the property of the nation; the religious orders were abolished, the monks and nuns ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent, which was thus set in motion, destroyed law, government and religion in France; and laid waste the ROMAN CHURCH, both there and in neighboring countries. The Priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle. She had shed the blood of saints and prophets and God *now* gave her *blood to drink*." (Hist. of the Church, by Goodrich, pp. 183, 184.)

"A civil constitution was formed for the clergy, to which all were required to swear, on pain of death or banishment. The great body refused, and priest, and altar were overturned, and blood, once esteemed sacred, flowed to the horses' bridles. Such as could, escaped through a thousand dangers, and found an asylum in foreign countries. No tongue can tell the woes of the nation." (Marsh's Ec. His., p. 300.)

How evident it is that we are living near the coming of Christ. The event is to transpire immediately after the consump-

career of Louis Napoleon. Yet this is the view held by many, I think, who urge a past fulfillment of the slaying of these witnesses. I think I can see, however, how it may have a fulfillment under the last phase of the apostasy—the beast and his image. Spiritualism, in all its blasphemy, is to be accepted by the christian world generally, and become nationalized by a union of Church and State, when all must acknowledge the divine origin of Spiritualism, and the same authority for their course, or be subject to oppression, persecution, and perhaps death, at the hands of the ruling power.

God in his mercy will not suffer the christian world to come up to the judgment occupying a middle ground. All Christendom must be fairly tested on their devotion to God and his truth. They must be compelled to choose between the gospel, pure and unadulterated, though unpopular, and bold Atheism popularized. This testing season, which, I verily believe, we are just entering, or have commenced, will be "the hour of temptation which shall come upon all the world to try them." This test is manifest in the account of the false Christ's of Matt., where we are assured that if it were possible they would deceive the very elect, which implies strongly that no others will have power to escape their deceptions. Also in the account of the strong delusion attending the Man of Sin, when all those who receive not the love of the truth shall become victims to this delusion, believe a lie, and be damned. And under the reign of the "beast and his image," "all, both free and bond, rich and poor, great and small," are divided into two classes,—those who receive the mark of the beast and those who refuse, at the hazard of their lives, to receive his mark, or worship him.

But in this apostasy of Christendom, God will not suffer them to depart without a faithful warning. Hence, during this hour of temptation, while men are making their choice of Spiritualism, God's witnesses will be reminding them of their departure from the faith. As the apostasy looms up, the witnesses vary their messages according to the stage of its development. Making *present* the most important truth, when she presents in her departure the phase of Atheism simply, or a corruption in doctrines. The present phase of Spiritualism—the message of the church directed against the apostasy, is against this feature. See Rev. 14: 6. When there is a considerable departure of the Christian world to the corruptions, message of the witnesses, warning them of their tendency, announces this. Rev. 14: 8 and 18: 2, 3. No longer able to restrain them from their headlong course by showing the falsity of their position in the sight of God, and the immorality of their lives, they now admonish them to come back for fear of greater "sins" and "plagues," sure to come upon them if they persist in their course with the mass, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18: 4.

When the apostasy has become so general as to take the lead in the world, they organize on the principles of their new religion, what they will announce as the fulfillment of the Scripture predictions of the "Millennium,"—"The New Jerusalem,"—the "Kingdom of Heaven on Earth," and, with the false Christ at its head, will proclaim that Christ has come, and will now take possession of the earth as his own, when all must submit, or they will take measures to exterminate them, as enemies to the reign of their Christ. This brings out the last message of the witnesses, usually called the third angel's message.—Rev. 14: 9, 10. In this they admonish them against receiving the mark of the beast and his image, assuring them that such shall drink of the wine of the wrath of God, in the plagues to be poured out on them. They do this at the hazard of their lives, but they shrink not from a faithful warning of the apostate world on the verge of ruin. This is their last message. It finishes their testimony. The apostates are hardened beyond recovery, and the further testimony of the witnesses would be unavailing.

The Bibles are now burned by public authority, and the church, which has been reproving these apostates to their annoyance, has now to suffer a sore persecution, when it will be said, "Blessed are the dead which die in the Lord," "that they may rest from their labors." This will be the slaying of the witnesses, and in this state they will remain, or those who shall live through it, during three days and a half (in years.) When these witnesses have finished their testimony, and have fled for safety to the dens and caves of earth, these apostates will make merry over their supposed annihilation of christianity, and their relief from the reproof of these witnesses. But their triumph will be short, for soon will the seven last plagues fall upon them and continue with them till the Lord comes. L. K. LOMBARD.

E. Stoneham, Me., Sept. 30th, 1861.

There is not a word in our tongue but the Lord knoweth it altogether. "O [illegible] wise to choose out lot and regulate [illegible] The very hairs of our head are all numbered."—"In all thy ways acknowledge him and he shall direct thy paths."—

The World's Crisis.

BOSTON, OCTOBER 9, 1861.

Inherent Immortality and the Blessed Hope of the Gospel.

By inherent immortality we mean the widely prevalent opinion that all men possess deathless spirits; and the particular aspect of the doctrine to which we now direct attention, is the sentiment that believers *in death* are personally present with the Redeemer, in paradise or in heaven. We name both these localities because a distinction between them is recognized in current religious thinking, and among those who maintain the distinction unanimity does not exist as to whether departed saints, in their disembodied state, are in paradise, merely, or in heaven itself—the former place (some might prefer to say *state*) being regarded, with respect to glory, as inferior to the latter, or as the ante-chamber leading to it. We remark, however, that whatever view is taken of this question, there is a very general agreement that the departed spirits of the good are with Christ.

By the blessed hope of the gospel, we mean, of course, the second "glorious appearing of the great God and our Saviour Jesus Christ." By it we refer to the consummation of the Master's promise—"I will come again, and receive you to myself" By it we designate the event which loomed up before the faith of a beloved Apostle when, seeking to pour comfort into the hearts of a sorrowing Church, he said—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

We present these two doctrines in connection for the purpose of remarking upon the obvious and irreconcilable conflict which exists between them as matters of Christian faith. Both views cannot exert their legitimate influence upon the same individual at the same time. This fact is matter of observation everywhere in christendom—the reason for it ought to be misunderstood by none To believe practically that "death is the gate to endless joy," is necessarily to feel little or no interest in the coming of the Lord and "our gathering together unto him" at his advent. On the other hand, to be profoundly impressed with the truth of the Bridegroom's return, and with the scenes of grandeur and glory which wait upon the coming of the day of God, implies a recognition of the truth that death is a foe whose dreary domains can never be pierced by the light of life until he comes who holds the keys of hades.

The danger that the notion of disembodied felicity should usurp the place which Christ's coming ought to occupy in the faith of the Church, is more than hinted at in the following remarks from that able writer on the second advent, Rev. David Brown, of Scotland:—

"It is not enough that we believe the doctrines of Scripture numerically, so to speak. We must believe them as they are revealed—in their revealed collocations and bearings. Implicit submission to the authority of God's word obviously includes this. If, then, Christ's second appearing, instead of being full in the view of the Church, as we find it in the New Testament, is shifted into the back ground, while other anticipations are advanced into its room, which, though themselves Scriptural, do not occupy in Scripture the place which we assign to them, are we 'trembling' at the authority and the wisdom of God in his Word, or are we not rather 'leaning to our own understanding?'"

Several important items are stated in the foregoing. 1. The second appearing of Christ will be full in the view of any Church whose faith is conformed to the New Testament. 2. There is danger of shifting the doctrine of the advent into the background to make room for "other anticipations." 3. Mr. B. seems to concede that these "other anticipations" may be Scriptural!

Of course the reader will infer that Mr. Brown has in view the popular idea of going to glory at death when he speaks of "other anticipations." This is the fact, and in order to keep the advent in the foreground, and death in the back ground, he does not tell his readers that death is "but the voice that Jesus sends, to call us to his arms." No—consistency will not permit him to talk in such a strain, popular though it be. Another extract will show the reader how *death* is viewed by Mr. B. He says:—

"The death of believers, however changed in its character, in virtue of their union to Christ, is, intrinsically considered, not joyous, but grievous—not attractive, but repulsive. It is the disruption of a tie which the Creator formed for perpetuity—the unnatural and abhorrent divorce of parties made for sweet and uninterrupted fellowship. The bliss of the disembodied spirits of the just is not only incomplete, but, in some sense, private and fragmentary, if I may so express myself."

Upon this we observe, that to us the thought of *sleeping* in Jesus has greater charms than a state which involves "the *unnatural* and *abhorrent* divorce of parties made for sweet and uninterrupted fellowship," and in which the "bliss" of the saved is "incomplete, private and fragmentary"? [illegible] the reunion of the *divorced* "parties" referred to by Mr. Brown? Theologians have a good deal to say about the immortal soul returning to reinhabit the body, at the resurrection—but where does the Word of God talk thus? Echo answers, where? Jesus does not say—"I will bring him *down* from the land of spirits in the last day," but, "I will RAISE HIM UP in the last day." Again we might inquire, Where does the Bible speak of "bliss" in a life beyond the present, except as it points us to "the far more exceeding and eternal weight of glory"—to the "fullness of joy" in God's "presence" and the "pleasures forevermore" at his "right hand"? These, blessed be God, are not "incomplete," but *perfect!* Neither are they "*private*," for they shall be shared, in all their infinitude of joy, by the whole redeemed host of God's elect.

We have seen how Mr. Brown views death. In contrast with that hear what he says concerning the coming of Jesus. We quote once more:—

"But at the Redeemer's appearing all the redeemed will be called together, and *perfectly*, publicly and simultaneously glorified. It is necessary to point out the inferiority, in practical power, of the one prospect to the other, or to indicate the superior class of ideas and feelings which the latter is fitted to generate."

How grateful should we be for Scriptural light concerning man's condition *in death*. *Every thing*, with us who see the *truth* in this direction, hangs upon the resurrection of the dead, and this in turn hangs upon the coming of Jesus. Let us, then, while we actively prepare to stand approved before the Son of Man, say with the poet—

"We'll wait till Jesus comes—we'll wait,
And then be gathered home."

"Retribution."

A Methodist preacher, who advocates the eternal misery of the wicked, and to whom during our recent absence we sold a copy of Bro. Hastings' new work, writes us as follows:—

"I have hastily read Hastings' book, and call it unanswerable in the main: hope you will read it carefully and prayerfully. I am surprised at one thing, and that is—he goes into no argument or proof of the final annihilation of the wicked. I think I understood you to say that was his view."

We *did* inform the writer of the above note that the author of "Retribution" held the doctrine of the literal destruction of the wicked, and if the former will read the work "carefully," as he wishes us to do, he will find that it is not a defense of *endless* torment. Were the fact otherwise, the author would be strangely inconsistent with himself, for in his work on "Pauline Theology," as quoted at some length in another part of this paper, he declares that—"the idea of a God that *torments* and *tortures* his enemies; and preserves them by his omnipotence, that he may *torment* them in his wrath, was unknown *to*, and untaught *by* those early teachers of the truth of God." Should it, however, turn out that the dominant "idea" in "Retribution" is this very one which "was unknown *to* and untaught *by*" the apostles, our surprise will find alleviation in the fact that "the corruptions of vain philosophy and the traditions of heathen teachers" have not entirely ceased to exert their baleful influence in the world. We do not now affirm that "Retribution" *is* obnoxious to the charge here suggested, but if it is *not*, it seems to us that even a *hasty* perusal of its pages should have sufficed to convince an intelligent Minister that its author repudiates the endless torture theory! However this may be, we are free to say that if *we* had published a book of one hundred and fifty-six pages on "the doom of the ungodly," we should esteem our effort rather dubiously complimented if an advocate of the common orthodox view should, having perused our work, pronounce it "*unanswerable* in the *main*," and have failed to discover any clear assertion by us of "the final annihilation of the wicked"!

We take occasion again to recommend to the careful perusal of our readers Bro. Hastings' work on "Retribution." It can be ordered from this office or from the author at Providence, R. I. In the Preface, Bro. Hastings says—"The point in dispute is not who *thinks* he is right, but who *is* right? In settling such questions we are not to rest upon assertions, but upon facts, and the question is not who *says* he is right, but who *proves* it." What Bro. H. has *said* and what he has *proved* in "Retribution," can only be known by those who read the book. So forward your orders. The price, we believe, is intended to be 38 cents, though it is printed "38 cents" on the first and "25 cts." on the fourth page of the cover. Will the author inform our readers definitely which is the correct price?

While upon this subject, it occurs to us to mention that Bro. R. E. Ladd has signified his willingness to pay for *twenty copies* of "Retribution," to be sent to as many persons believing that the wicked dead will be made alive and afterwards destroyed, provided such persons will *buy* and *read* the work entitled "Life from the Dead; or, The Righteous only will Live again." The offer is before our readers; let those avail themselves of it who wish to "prove all things" and "hold fast that [illegible]

Light Advancing.

We give below an extract from a private letter received by us a few days ago from a friend—an educated gentleman and a member of the legal profession—in Canada. Himself and wife recently paid us a visit, and carried with them, on their return, an ample assortment of works on the Immortality question. We are much gratified to learn that the publications are doing a missionary work, and shall not be surprised if they are made instrumental in opening the way for the proclamation of Life only through Christ in a locality where this blessed truth has not yet been heard. May the Lord hasten it in his time, and raise up men who are not ashamed of unpopular truth. We trust the "Church of England clergyman" referred to in the extract will now be ready to do all in his power to put other minds than his own "quite at rest" upon the momentous subject of human destiny. If endless misery is false, the magnitude of the error cannot be exaggerated. Multitudes are driven into Universalism because they *cannot* accept the orthodox view; and multitudes more are rushing into infidelity because they suppose the Bible teaches an immortality in suffering for all who fail to come to Christ. Love to God and love to our fellow men should alike impel us onward in the fearless assertion and defense of the life and death doctrine, as revealed in the word of God. If our friend will *leave* the "*onus probandi*" (burden of proof) with the advocates of the common theory,—and there is where it certainly belongs,—we have no fears whatever but that his own convictions, when matured, will demand the utter repudiation of the dogma of "the eternal suffering of the wicked." May heavenly wisdom guide him in his researches, and he be made a bold defender of the truth which has begun to enlist his earnest attention. "Reasonableness of Christianity" is the title of Locke's work to which our friend refers. He writes us as follows:—

"We are reading our Advent library diligently and faithfully. I put the sermons and Mr. Grant's pamphlets into the hands of a Church of England clergyman, who, after he had completed their perusal, told me that they had put his mind quite at rest upon subjects concerning which he had been a long time in doubt,—that he no longer believed in the immortality of the soul, (as commonly understood,) or that the eternal torment of the wicked was a Bible doctrine;—his eyes were first opened by "Locke's Reasonableness of the Scriptures," (I think that is the book he mentioned),—but that he was never clearly convinced until he read the books I gave him. He proposed that we should take the 'Bible Examiner' together. You may therefore order a copy to be sent to me, if you please.

After having read and thought a little more on the subjects we discussed, I will write you my views. At present I can only say, that the *onus probandi*, so far as the formation of my opinion is concerned, will rest with those who attempt to prove the eternal suffering of the wicked."

HYGIENE.—For the information of the sister who inquires why we have "left Hygiene out of the Crisis" and expresses a regret that we have done so, we would say that we deemed it undesirable to keep up that department as a *regular* feature of our paper. We have designed, however, to give from time to time articles on health among our selected miscellany, though we may have lost sight of it too much.

By the way, Bro. J. Paine Babcock sent us some time since an article on "Experiments with Food, made by celebrated chemists," which he copied from the New York Illustrated News, and which he thinks "may be a benefit to some poor saints that have not the things of this world in abundance." The article, which we give entire, is as follows:—

"We find that in bread every 100 pounds' weight is found to contain 80 pounds of nutritious matter; butcher meat, averaging the various sorts, contains only 31 pounds in 100 pounds; French beans, 80 pounds; peas, 23 pounds; greens and turnips, which are the most aqueous of all vegetables used for domestic purposes, furnish only 8 pounds of solid nutritious substance in 100 pounds; carrots, 14 pounds; and what is very remarkable, as being in opposition to the hitherto acknowledged theory, 100 pounds of potatoes yield only 25 pounds of substance valuable as nutritious. According to this estimate, one pound of good bread is equal to 2 1-2 or 3 pounds of potatoes; and 75 pounds of bread and 30 pounds of butcher meat are equal to 300 pounds of potatoes. Or again, 1 pound of rice or of broad beans, is equal to 4 pounds of cabbage and 3 pounds of turnips. This calculation is considered correct, and may be useful to families, where the best mode of supporting nature should be adopted at the least expense."

CREDENTIALS.—Lay delegates to the Worcester meeting next week should bring with them certificates of election from the Churches which they represent. An omission to attend to this might cause some embarrassment.

AN INQUIRY.—We are requested by a preaching brother to ask Prof. C. F. Hudson, in the Crisis, if the Hebrew word translated "turned" in Psa. 9: 17 "always" denotes a return, or turning back, to a former place or state?

Married Life.

Dr. Holland, in the closing number of a series of interesting "essays upon human life," published in The Springfield Republican, alludes incidentally to the subject of marriage, and says that "there is nothing more common in experience and observation than the partiality felt by young and unmarried men for the society of married women, and the love of unmarried young women for the society of married men. I suppose," continues the Doctor, "nearly every young man and young woman has a time of feeling that all the desirable matches in the world are disposed of, and that the marriageable young persons left are really insipid companions. This is entirely natural, but exceedingly unreasonable. To expect a man to be as much of a man without a wife as with one, is just as reasonable as to expect a half-finished house to be as beautiful as a finished one. It is impossible for an unmarried man, other things being equal, to be as agreeable a companion as a married man; and lest I be suspected of a jest in this statement, I wish to assure my reader that I am entirely in earnest. Intimate contact with the nature of a good woman, in the relation of marriage, is just as necessary to the completeness of manhood, as the details of an architectural design are to the homely conveniences around which they are made to cluster. Every man is a better man for having children, and the more he extends those relations which grow out of the family life, the more does he open up to culture and carry to completeness the very choicest portions of his manly nature. It is natural, therefore, that an unmarried woman should become possessed of the notion that all the desirable men are married; and that the unmarried men should be the subjects of a similar mistake with relation to the other sex. It must be remembered that men and women are made desirable by matrimony, and that half-finished work should not be subjected to any sweeping judgments."

"THE EARNEST EXPECTATION."—An excellent article with this title appears in the editorial columns of the Independent of the 3d inst. We shall give it to our readers entire in our next issue. It will help to deepen the conviction that we are right, as a people, in preferring the Coming of Jesus and the Resurrection of the Dead to the "expectation" of a kingdom for *ghosts*, located "beyond the bounds of time and space."

"OLD MOSES."—The thanks of our readers are due to Bro. M. H. Piper, of this city, for the principal selected articles on our fourth page this week. Read the story of "Old Moses," and then be thankful to God that his grace can cheer and comfort the bondman in his servitude and make him a blessing to his oppressor. We should "remember those in bonds as bound with them."

ERRATUM.—In Bro. John B. Paine's letter, Crisis of Sept. 25th, third line from bottom, read "war" instead of "word."

Advent Christian Association.

Preachers, delegates, or any others who may wish to attend the meeting of the Advent Christian Association at Worcester, are informed that tickets from Boston to Worcester, (good Oct. 14th to the 18th inclusive) to go and return, can be obtained at half price—$1.25 for both ways—of the undersigned, GEO. T. ADAMS,
167 Hanover Street.

The Holy Spirit in Conversion.

The New Testament distinctly teaches that the heart is renewed and sanctified by the positive and direct influence of the Holy Spirit. To deny this doctrine is to reject the authority of the Scriptures as a divine revelation, upon a subject confessedly beyond the sphere of human consciousness. But this is unphilosophical as well as unchristian. Viewing the Biblical doctrine of regeneration and sanctification by the Holy Spirit simply as a theory of conversion, can any better theory be supposed? Is it said that the mind or heart has power to change itself? Assuredly it has; and it is commanded to repent and turn from sin to holiness. And it never will turn, nor can it be turned, except by its own act. But this does not reach the question, How and Wherefore does it change? Is it said that the truth is adapted to induce the mind to turn from sin? Most certainly it is so adapted, and the preaching of the Gospel is designed for this very purpose. "Ye have purified your souls in obeying the truth." But this again does not explain how the truth comes to exert its transforming and purifying influence. Is it then said that the mind has certain susceptibilities or adaptations for the truth, but that the moral sentiments are overlaid by passional desires, and that hence the soul lies dead in trespasses and sins, until in some favored moment, it knows not how or why, its moral susceptibilities are awakened, and it accepts and obeys the truth? All this again may be true. Such susceptibilities to purifying and ennobling moral influences there are in every human soul. Such favored moments of moral quickening do come to every man. Happy is he who yields to such influences and comes to God in Christ.

But we have not yet reached a philosophical reason for the change. In almost every instance of sincere conversion to Christ, the subject, while he can define his own mental states and processes—the steps, few or many, that led to the change, the experiences that preceded, attended, followed it—still finds it impossible to state why he was moved and led, or why he thought and acted, thus and thus at this time rather than at any other period of his mental history. But when he reads in the Scriptures of the agency of the Holy Spirit in convincing of sin and in calling to repentance, he feels that this meets and explains his case—that there must have been upon him an influence from above. This influence of the Holy Spirit acts in harmony with the laws of mental thought and feeling, and is not properly a subject of consciousness. It is never coercive, but it is none the less persuasive and effectual. We submit, then, that the Biblical doctrine of the agency of the Holy Spirit in conversion and sanctification gives the most philosophical explanation of these phenomena. It introduces a power or influence back of the mind, which is adequate to produce these effects through the powers of the mind itself in their free and normal action. To deny this doctrine is to exclude God from all agency in the world of mind, while yet we concede his agency in the physical universe.

But this doctrine is taught in the New Testament avowedly upon divine authority. Christ declared that, on his return to heaven, the Father would send the Holy Spirit to convince the world of sin, and to guide the disciples into truth. He commanded his disciples to wait at Jerusalem for the visible token of the coming of the Holy Spirit. And from that day onward the apostles ascribe the effect of their preaching, in the conversion and sanctification of souls, to this special power of the Holy Spirit. Hence those ministers who, in describing the moral change of conversion and in exhorting men to this change, fail to recognize the agency of the Holy Spirit in the change, leave out of view the vital source of power. This doctrine of the Holy Spirit should be their own strength and encouragement in preaching. It should be the argument of christians in praying for the efficacy of the Word. It should also be a most potent argument upon the mind of the sinner; at once inciting hope in his struggles to break away from sin, and warning of the peril of resisting or rejecting the grace of God that would bring him salvation. That a minister of the gospel, intent upon the spiritual reformation and salvation of his fellow-men, should throw aside or even disuse this most efficient power in prayer and preaching, is to us a marvel. And yet, if there be not a positive lack of faith in the Spirit's influence, there is in the churches and the ministry a lamentable failure to honor the Holy Spirit in the work of human reform. We can have no philosophy of preaching that will improve upon that simple dependence on the Holy Spirit that Paul manifested, when he said, "My speech and my preaching was not with enticing (or persuasible) words of man's wisdom, but in demonstration of the Spirit, and of power." If, as some suppose, the pulpit has really lost power in these days, that power is to be regained, not by vacating the province of the pulpit and merging it in the rostrum, but by seeking with more earnestness and faith the gift of the Holy Ghost.—*Independent.*

The Man of Sin.

"But the judgment shall sit, and they shall take away his dominion, to consume and destroy unto the end."—DAN. 7: 26.

In the seventh chapter of Daniel, is found a prophecy of four kingdoms, that were to arise successively, covering a period of many centuries. The fourth and last of these universal monarchies was to be divided, and in this condition to continue until the judgment. The event noticed as the "sitting of the judgment" was to take place just before the end of the world.

In examining, briefly, this subject, we may remark that the fourth kingdom is, without doubt, the Roman empire. The description agrees best with this government. So obvious is this, that nearly all Protestant commentators take this ground, and we see no reason why it should be questioned for a moment. It will be found that the entire description finds its correspondencies in this empire.

1. This empire was to be the fourth in order. It is agreed by all that Babylon was the first; Medo-Persia the second; and Grecia the third. This last kingdom was conquered by the Romans, so that Rome became the fourth empire, according to the declaration of Daniel.

2. This empire was to be oppressive. The history of Rome fully confirms this. The nations conquered by the Romans were oppressed by taxation, and some of them enslaved. The Romans did more than all other nations toward subjecting the Jews, and finally in destroying them. It persecuted the church for nearly three hundred years, during which time it is computed that ten millions suffered martyrdom.

3. This empire was to be divided. Subsequent to the reign of Constantine, the western empire of Rome was divided into ten kingdoms, and that before A. D. 500; thus fulfilling the declaration, that "ten kingdoms shall arise." This fact is acceded to by both Protestant and Catholic writers; hence we may regard this as already fulfilled.

4. After this fourth kingdom was divided, another kingdom or government was to come up. Protestant writers are generally agreed that the power spoken of refers to the Papacy. And to confirm this view, we may remark that the description of the prophet fully agrees with this position. (1.) The Papacy came into existence after the division of the Roman empire. (2.) It was diverse from those ten kingdoms. (3.) It was a blasphemous power. (4.) The saints, or people of God, were given into the hands of this power. (5.) The church were persecuted by it throughout many ages.

Now as the church were to be persecuted for 1260 years, and as they are not persecuted at the present time, it follows that the 1260 years are ended; and if so, when did they end? I do not at the present time purpose to say at what point the days ended, but simply refer to one or two facts which bear upon the subject.

There is no doubt, it seems to me, that it is perfectly safe to say the Church has not been in the hands of the Catholic power since the French revolution; and if this be so, then sometime prior to the year 534, the saints must have been given into his hands. The work to "unite all men in one faith," commenced in 519, but was not perfected until sometime afterward. But between 519 and 534, this work of "giving the saints into his hand" took place. Between these two points, the 1260 years commenced. The accession to power, by Justinian, in 527, is a very interesting point, and especially so, when we consider the subsequent acts of this monarch. He was a rigid Catholic, and sought to unite all men in the Catholic faith; and even persecuted those who differed from him. To say nothing of his acts at an earlier date, we may remark that in 532 he published an edict, which looks very much like the giving of the saints into his hands. It is thus spoken of by the historian:—

"While the Arian king was striving, by the most just and equitable laws, to clear the Church from all simony in the west, the Catholic emperor was employing the most unjust and unchristian means of clearing her from all heresies in the east, that of persecution, and the most cruel persecution any christian emperor had yet set on foot, or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving any thing by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truths of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintainance; but they were plundered of the little they had, and many of them inhumanly massacred, by the Catholic peasants, or the soldiery, who guarded the passes."

Now when we take into the account the fact, that an event, corresponding to the taking away of the power of the Papacy, or, in the language of the prophet, the "sitting of the judgment" on this power, did actually take place during the French Revolution, it strengthens the position that the events which took place during the reign of Justinian, and especially the one before alluded to, was the very one which accomplished the prediction of giving "the saints into the hands" of this power. That the Catholic power did meet with reverses during the French Revolution of a character to justify a belief that the "judgment did sit" on this power, is evident from the following:—

"At the commencement of the French Revolution, the clergy in France were both numerous and wealthy. They amounted to no less than *eighteen Archbishops, one hundred and eleven Bishops, and one hundred and fifty thousand Priests*, having under their control a revenue of *five millions sterling, annually*, besides three thousand four hundred convents. The clergy and their wealth were now attacked by the infidel revolutionists, and fell an easy prey. The tithes and revenues of the clergy were taken away, by a decree of the Constituent Assembly; the possessions of the Church were now declared to be the property of the nation; the religious orders were abolished, the monks and nuns ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent, which was thus set in motion, destroyed law, government and religion in France, and laid waste the ROMAN CHURCH, both there and in neighboring countries. The Priests were massacred, her silver shrines and saints were turned into money for the payment of the troops, her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle. She had shed the blood of saints and prophets and God *now* gave her *blood to drink*." (Hist. of the Church, by Goodrich, pp. 183, 184.)

"A civil constitution was formed for the clergy, to which all were required to swear, on pain of death or banishment. The great body refused, and priest and altar were overturned, and blood, once esteemed sacred, flowed to the horses' bridles. Such as could, escaped through a thousand dangers, and found an asylum in foreign countries. No tongue can tell the woes of the nation." (Marsh's Ec. His., p. 300.)

How evident it is that we are living near the coming of Christ. The event to transpire immediately after the consump-

tion of the power of the "man of sin," is the return of the Saviour to this world. The fulfillment of prophecy, the signs of the times, all indicate the fact that we are living near the end. It is the next great event. That is coming, and coming soon; we cannot doubt it. May we be ready to hail it with joy when it shall come.

F. H. B.

For the Crisis.

"To the Poor Indian."

I had the pleasure of spending an hour or two this evening in listening to an able and impressive lecture on the "Wrongs of the Indian, and the remedy for those wrongs," by Father Beeson, the friend of the red man, and of drinking into my soul the sweet and touching music as "Laroogua" alone can give birth to. It is truly astonishing to behold the power of enchantment she possesses; all eyes are riveted upon the singer, and all ears are open to catch each note as it falls so delightfully from the lips of this beautiful "child of the forest."

The lecture was well calculated to excite that interest in the well-being of the Indian which every Christian heart should feel. The lecturer painted in living colors the sufferings and misery of the red man. He told how they are *robbed*, *cheated* and *murdered* by men wearing the cloak of civilization, the Border-ruffian considering the poor Indian as proper food for his rifle. If there exists an idea worthy of Satan, it is that the "Indian is doomed to vanish before the march of civilization." *Civilization!* nay, barbarism rather. The noble Indian stands forth in the majesty of his manhood, and challenges mankind with his cry, "Am I not a man and a brother?" Can we say *no*?

The impression has gone forth that the Indians are all *savages*; and to the imagination of the emigrant rise visions of the reeking scalping knife and hideous war dance. That the red man can be civilized and christianized, the present position of the Creek, Chippewa, Cherokee and other tribes bear ample testimony. And because *all* the frontier Indians are not so, who is to blame? Had one-tenth of the means appropriated by Congress been employed to its legitimate use, and not been stolen by corrupt government officials and others, the same happy results might have flowed among other tribes. And the charge can be made fearlessly, that of the immense sums of money, etc., designed for the Indian, he has received not 5 per cent.

We have lately held a day of "fasting, humiliation and prayer," because God has, after long suffering, begun to pour out the vials of his wrath upon us for our sins. Now if I believe anything sincerely, it is this: that God is visiting this nation with judgment among other things for its treatment of the Indian. We behold the melancholy spectacle of some tribes arraying themselves under the black banner of secession—who should have remained neutral or else sided with the government, which they undoubtedly would have done if they had had sufficient evidence that the government was their *friend*! I believe they have been forced to this step by the system of fraud and corruption practiced by those entrusted with the Indian's interests, and who to them appeared as the representatives of the Government.

I love the Indian race. I say not this as a result of momentary enthusiasm, but a life-long feeling. I want to see them occupy the position that they *can* occupy, and *will yet* occupy. For as soon, and perhaps before this unhappy war is over, the case of the poor Indian will receive attention, and then many who are now gloating over their spoils and numberless victims, will be awakened from their fancied security, and a day of judgment will begin. I feel to thank the Lord that we have at last a *man* in the Presidential Chair—a man who dares to do right, and who *will* do right.

We have also an exhibition of the effect of Orthodoxy on the Indian. It is well known that the untutored Indian believes he is the child of the Great Spirit, and when he dies he goes to the happy hunting ground of his fathers. Now the teaching of such doctrines as total depravity, eternal misery, etc., are to the Indian abhorrent, and grate harshly upon his fine feelings. Tell him he is a child of wrath—totally depraved—*must* do wrong, etc., and for doing what his nature forces him to do he is to be eternally tormented, and tell him this is the truth of the Bible, and with disgust he turns away from such a book, and spurns such a religion. Is it not time a better theology were taught them? What fearful havoc these dogmas make! The Spiritualist is ready to sound in Indian ears the charge that this is christianity, and offer his new revelation in its stead.

If these thoughts arouse a better feeling in any breast for the poor Indian, I shall be content. Brethren, can we do any thing for this noble race? Can we not pray for them? Cannot tracts be sent among them, printed in their own language, teaching [illegible]

For the Crisis.

Will the Wicked Dead live again?

(Continued.)

The word *zoee*, rendered *life*, meaning "animated existence, state of being alive, eternal life, immortality," is used in the N. T., as applied directly to the righteous, about 90 times; the noun *life*, simply, without any qualifying term, about 40 times; *eternal* life, 36; and *everlasting* life, 14 times. But the term *life*, when from *zoee*, signifies *eternal or everlasting* life.

It may be well here to inquire, why the terms eternal, or everlasting, ever need be applied to the noun life, if it is not plainly to show that the word life—from *zoee*—is always to be understood as something different from *anazoo*, to *live again*, without any promise of eternal future existence. This is made plain by the passage in John 3: 36—"He that believeth on the Son, hath everlasting life: (zoee) and he that believeth not the Son shall not see life, (zoee)." Yet, still, such may *live again*, (anazoo), and the wrath of God may abide upon them, i. e., they may be "punished with everlasting destruction from the presence of the Lord."

It is difficult to conceive how any one can frame the idea that the wicked dead will not live again! We believe no one pretends that there is any positive testimony in the passages we have cited, to prove the wicked will not live again, but they *infer* that the passages so teach! But what testimony can be more positive or explicit than we have already adduced to prove the wicked dead will live again? If there was no other testimony than the passage in Rev. 20: 5, it seems it should be enough. For if Christ *lived*, or *revived*, (anazoo) Rom. 14: 3, then must the wicked dead live again, or be *revived*, (anazoo), as the primary meaning of the word *revive*, as given by Webster, is—"To return to life, to recover life"; and he refers to 1 Kings 17: 22, and Rom. 14: 9, as proof. Who can set aside such testimony as this?

T. M. PREBLE.

Concord, N. H., Sept. 24, 1861.

To the Brethren.

I am under the necessity of saying to the brethren in different parts of the country who are expecting me to come and labor with them this fall and the coming winter, that I am unable to fulfill my engagements on account of my health. While I have labored in new fields for the last year, I have seen so much interest manifested to hear the word of life, that it stimulated me to labor beyond what I could bear, consequently my voice has given out, so that it will be impossible for me to preach much for some time to come. It is a great trial for me to be obliged to stop now, when there is so much need of laborers in the field, but I must submit to the will of my heavenly Father. I have not preached but once since the 28th of August, and then but part of the day. How long I must refrain from preaching I cannot tell, but hope after a rest from public speaking for two or three months, to be able to buckle on the armor again, and fight until the war ends, and the saints take possession of the "Kingdom, under the whole heaven." Remember me in your prayers. My P. O. address, for the present, is Clinton, Mass.

J. HEMENWAY.

Camp Meeting Deficiency.

Bro. G. T. Adams, Treasurer, acknowledges the following responses to Bro Taylor's call in the last Crisis.

Joseph T. Curry	$1.00
Walter Pratt.	1.00
Rufus Wendell	1.00

Come, brethren in the ministry, don't let this thing drag. We were well fed at Wilbraham Boarding Tent, the trifle required of each of us to wipe out the debt which rests upon the Committee's shoulders should be contributed cheerfully and *promptly*. Bro. Walter, writing under date of 7th inst., accompanies his remittance with the following note:—

BRO. WENDELL:—On the arrival of the "Crisis" yesterday I see the expenses of the Wilbraham Camp meeting exceeded its receipts some $68, hence, I enclose one dollar to help make up the deficiency, and if more is wanted I will send another. Last year I boarded myself and family and one preacher. This year myself, wife and boy boarded at the boarding tent, hence I feel it a privilege to share the burden with my brethren in the ministry and relieve the committee.

W. PRATT.

Correspondence.

From Sr. O. S. Miner.

BRO. WENDELL:—I here enclose one dollar for the Crisis. I would be glad to send more if I had it. Myself and my son (an only child fifteen years of age) are the only Advent believers in the place, we have no meetings, and the Crisis seems to strengthen us in our lonely pilgrimage to God's peaceful Kingdom, where there will be no sickness or sorrow. It is on account of sickness I have not sent the money before. I had but just got up from the typhoid fever when my husband was taken with the typhoid and lung fever together; and my son was sick at the same time. [illegible] time of need. I feel to trust in him at all times; he is my stay and my staff. Oh for the privilege of hearing one good sermon. Why can't we have more good sermons in the Crisis? We are completely surrounded with Spiritualism, but I feel the Lord is able to keep us. Will you pray for us? Oh the temptations of the young. I do not want to be selfish, but I do desire to see my Savior come. Oh for patience to wait his time.

From Sr. Lydia Hill.

BRO. WENDELL:—I send you enclosed two dollars in advance, as my payment is about run out. I would be glad to say to the children of my Father, that my only hope is in God. He is my strength and shield, and I still hope in his mercy. I hear him saying, "I am he that blotteth out as a thick cloud thine iniquities, and will remember them no more forever." Blessed be the name of the Lord. O, may we all get sweet submission to His will. Then we can trust all in his hands, feeling that all is well; that our Father is at the helm; that he will safely guide the vessel into port, and save all that will obey the Captain's orders and be ruled by his laws. Then we shall be saved by his grace, and gathered home to be forever with him.

From Bro. William Sweet.

BRO. WENDELL:—Bro. Hastings speaks of hard times for bread in some portions of the east before spring. I say, although money is scarce here in the west, bread stuffs are plenty and cheap for cash or labor, and more laborers are wanted to work at various trades, and farming in particular. There is plenty of land to till in Illinois, Wisconsin, Iowa and Minnesota. So many of our laboring men have left to join the U. S. army, that help is scarce. Those who can find means, let them immediately come west this fall. We have brethren scattered more or less all over Winona, Goodhue, Filmore and Husten Counties, Minnesota. Let some good minister come to me, and I will show him a large field to work in for God, and warm hearts to feed him or his family, if he has one.

Summary of News.

FOREIGN.

Foreign files by the Niagara are to the 21st ult They contain little of interest beyond the following items

The Central Italian Committee at Genoa have telegraphed to London official news that Garibaldi, moved by the Neapolitan demonstration and sensible of the impending demands of Italy, has determined not to go to America.

Twenty thousand muskets, sold by Prussia to the United States of America, have been supplied from the depot of Stettin, and are now being removed to Hamburg for shipment.

A Madrid semi-official journal declares, in the most positive terms, that Spain will act on her own account against Mexico, and demand reparation of her long standing grievances. A Spanish squadron is on its way to Cuba, where several thousand troops are ready to embark This expedition has been long in preparation, and a steamer is about to start for Cuba with the final instructions of the government.

A letter from Florence says, in a free and semi-confidential conversation with the municipality of Florence, Victor Emmanuel said he hoped to solve the difficulties of the Neapolitan question by firmness and honesty. As to Rome, he said there are people who wish us to cut the gordian knot, but we prefer to untie it. Venice can only be obtained by war. The first thing to do is to organize a strong army. After that, and when we are ready, reasons for attacking Austria will not be wanting.

DOMESTIC.

New York, Oct. 5. Special Washington dispatches state that General Fremont will neither be suspended nor court martialed while his troops are in the face of the enemy, owing to the general outcry at the West against his removal.

Richmond papers say that the sick rebels have been removed from Manassas to Richmond, in anticipation of a battle, and that Jeff. Davis, in a speech to the troops on Wednesday, at Fairfax Court House, promised them they should soon be in Baltimore.

Acting Master Churchill, lately directed to take passage for the Pacific, not having been heard from, fears are entertained for his safety.

General McClellan has stopped the visits of Pennsylvania politicians to the camps.

General Wool left this city this morning, but it is not known which route he took.

The World's Washington dispatch says that General McClellan had formed a plan to capture the 6000 or 8000 rebels in the vicinity of Munson's Hill by a night attack with 25,000 men, and arranged certain signals, confiding his plan but to a few prominent officers. The rebels discovered his signals, and although he made great efforts to hasten the departure of his troops, the rebels had got beyond his reach when he arrived at their intrenchments. Gen. McClellan was highly indignant.

Later fom California.

Pacific Springs, 260 miles east of Salt Lake, Oct. 5. The Pony Express, with San Francisco dates of the 28th, passed here at 10 o'clock this morning.

Arrived at San Francisco 20th, steamer Uncle Sam, from Panama.

Sailed 27th, ship Richard 3d, for Callao.

In the southern counties there has been three day's heavy rain up to the night of the 24th, extending from the mountains to the sea. A dispatch from Yreka states that a heavy shower of rain fell in that place on the 25th.

The Rev. Dr. Scott and family have taken passage on the ship Franklin Haven for Liverpool. They expect to leave next week. [illegible] destroyed by fire on the 26th. The building cost about $100,000. There was no insurance.

The cavalry regiments called for from this state are full to overflowing, and yesterday one or two companies were refused. There is still room in the infantry regiments, although they are fast filling up.

The 26th was observed as a fast day in San Francisco, according to the President's message. Services were held during the day in all the churches, and several prayer meetings assembled together in the largest and most central churches in the evening. Business was generally suspended.

The Mexican residents of San Francisco are to-day celebrating the anniversary of their national Independence, something after the fashion of the 4th of July celebrations of Americans. This morning they fired guns, and to-night they will send up sky rockets from the neighboring hills, and participate in fandangoes and other characteristic amusements.

From North Carolina.

The New York Times of Friday gives the substance of a conversation with two gentlemen of intelligence and character who have recently left North Carolina, where they had resided for some time as agents of certain capitalists engaged in mining there. They had much difficulty in getting away, as their acquaintance with the physical features of North Carolina was such as might make the information they could give to the Federal government dangerous to Confederate interests. However, they were finally allowed to go. The Times says:

"These gentlemen have been residing at Rutherford, near the centre of the western portion of the State. In that vicinity, they say, the feeling is open and strong for the Union. Men do not hesitate to declare publicly their hostility to secession, and as a general thing their right to do so is respected even by the secessionists. The same feeling, in their opinion, pervades other sections of the State—strongest, of course, in the mountain districts, but still to be traced in nearly every county. At Chattanooga nearly all were Union men. They have as yet no public organization, but secret Union clubs exist in every part of the State, and will take public action whenever it can be done with any prospect of success.

These gentlemen confirm the report concerning the effect of the receipt at Raleigh of the news of the taking of Hatteras by the Union troops. Before they left home, letters had been received from Raleigh, stating that the Legislature was in session when the capture was announced, and that the Union members rose in their places, and cheered and swung their hats, and were so noisy in their rejoicings that all business was for the time suspended. The same feeling, to a considerable extent, pervaded the people of that city.

It was generally understood that very many more of the inhabitants would have flocked into the Union camp and taken the oath of allegiance, but that they were prevented by the secession troops who lined the coast. The main support of the rebellion is the belief, wide-spread and zealously encouraged by the leaders, that the Northern armies will break up their homes, destroy their property, and subject the whole country to a brutal and licentious soldiery The lower and more ignorant classes, who are made to believe these things, are extremely violent against the North, but the more intelligent, who know them to be false, are by a very large majority Union men.

From Virginia.

Richmond papers received at Cincinnati contain some interesting items.

The Dispatch of Sept. 21st says the strength of the Federal army in Western Virginia is believed to be between 40,000 and 50,000, of whom 25,000 are under Gen. Reynolds, in Randolph county, 6000 to 7000 under Gen. Cox in the Kanawha valley, and 15,000 under Gen. Rosecrans. Reinforcements were to be sent to the rebel Generals Lee, Wise and Floyd, who are said to be outnumbered. Gen. Lee had abandoned his forward movement and fallen back. Generals Floyd and Wise had removed from Sewall's mountain to Meadow Bluff, in the direction of Summerville, whence Gen. Rosecrans was approaching, with a view to offer him battle. The Dispatch says the Federal fortification on Cheat Mountain is almost impregnable. Col. Rust had approached it so nearly as to look over into it and see all that was going on in it, and also the exact nature of the fortification. The forest for several acres around has been cleared, and the trees arranged on the outer boundary with their tops trimmed and pointed outwards, so as to present a mass of sharp points raised to a considerable height, and strongly interlocked. Inside of this is a wall of logs and a deep ditch. Across the road are breastworks of great strength, mounted with pivot guns, while in the centre is a block-house pierced and armed also with cannon. The rebels think they can turn this position if they cannot capture it; while, if their forces march on beyond, it will be useless to the Federals.

The Examiner of Sept. 27th speaks of affairs in Western Virginia as "critical," in consequence of the manner in which Rosecrans was pressing Generals Floyd and Wise, who were "falling back" before him.

THE GREAT EASTERN'S ACCIDENT.—Our foreign papers contain many details of the disaster which befel the Great Eastern, in the breaking of her rudder pin, but the substance has already been given. A passenger on board, after giving an interesting narrative of the affair, and dwelling upon the wonderful strength of the ship and her engines, says:

"How, then, has a ship so constructed, succumbed? I suppose it is not possible to put materials together to insure perfect immunity from accident in such a trial. We were pushing ahead with the gale on our port bow, and when we tried to put her head to wind her huge broadside exposed to the gale was more than her vast power could control. She could not be brought head to wind, nor could she be turned to sail with the wind, and so she lay in the trough of the sea, until in the stupendous efforts to put her right her rudder head broke above; the rudder post, all of massive iron, yielded; then the wheels (these, perhaps, were not equal to their task) gave way one after another, and so this great, strong and powerful ship was at the mercy of [illegible] way which can never be described nor yet imagined by those who have not experienced it, and filling the hearts of all on board with views of things that might yet overtake her, which only an experience can enable any one to realize."

We take the following from the resolutions which were passed at a general meeting of the passengers:

"That we feel it to be our imperative duty to state that the Great Eastern was sent to sea thoroughly unprepared to face the storms which every one must expect to meet in crossing the Atlantic; and that, if it had not been for the extraordinary strength of the hull, and the skill which was manifested in the construction of the vessel and its engines, in all human probability every soul on board would have perished. We call particular attention to the ballasting of the Great Eastern, the state of her paddlewheels, the position of her boats, the insecure and most perilous character of her internal fittings, and the careless way in which she was stowed, owing to which carelessness, in fact, a large portion of our luggage has been most recklessly and utterly destroyed."—*Boston Jour.*

DEATH OF AN AGED MISSIONARY.—Mrs. Clarissa L. Richards, widow of Rev. William Richards, missionary to the Sandwich Islands, died in New Haven on Thursday, aged sixty-seven years. She accompanied her husband to his field of labor in 1822. After his death, in 1847, she returned to this country.

☞ Messages have lately been sent direct, by telegraph, to Taganrog, on the Sea of Azoff, from the city of London. The distance is 2500 miles. This is said to be the longest direct communication by telegraph ever achieved, unless we except the messages by the Atlantic cable.

Notices, &c.

Notice.

The Second Advent Church, formerly meeting in the Hall at the corner of Grand and Elizabeth Streets, New York, will for the future meet for worship at the Botanic Hall, East Broadway, near the corner of Market Street Preachers visiting New York can call on Elder Wm Roworth, 354 Pearl Street, N Y

Notice.

On my return home, I purpose to preach at the following places —Portsmouth, Tuesday eve, Oct 15th Exeter, Oct 16th Worcester, 17th Sunday, the 20th, not engaged Those brethren in Ct who wished my labors as soon as I was at liberty, please write me at the Worcester Conference, that I may make arrangements there

HIRAM MUNGER.

Hastings' Publications.

All Books and Tracts of H. L. Hastings are kept on hand and for sale at this office A List, with prices, will be given soon.

Meeting of the A. C. Association.

God willing, the second annual meeting of the A. C. Association will meet in the city of Worcester, Mass, Tuesday, 2 o'clock, P. M., the 15th of October next

Business of special importance is to be transacted at this meeting, beside the usual appointments of the officers and Boards of the A. C. Association and C P Society, on which account a general attendance of preachers and delegates from the several Churches is much to be desired Each Church co-operating with this Association is allowed to send one delegate, "and one additional delegate for every fifty members above the number of twenty-five members." All preachers co operating with the Association are allowed a sitting as members in full.

It is specially requested that united prayer be offered up to Almighty God that the transactions of the Association may be such as the Church demands in these fearfully perilous times, and that whatever personal sacrifice may be required at our hand, that may be done which shall most effectually serve to the building up of Churches and the maintaining the unity of the spirit in the bond of peace." By order of the Board of Managers,

P. B. MORGAN, Chairman.

EXPLANATION.—"A C Association" means the ADVENT CHRISTIAN ASSOCIATION, and "C. P. Society" means CHRISTIAN PUBLICATION SOCIETY.

RUFUS WENDELL.

Notice.

There will be a General Conference in Orrington, commencing Oct. 10th, and continuing over the following Sabbath, and as much longer as the Lord will. Brethren G W. Brown and John Billings will be present Other preaching brethren are expected Provision will be made for all who are pleased to come to the meeting. There appears to be quite an interest at Orrington—as much so as there has been since '43

In behalf of the brethren,

F. H. SMITH.

Advent Christian Association.

Pursuant to adjournment, the Board of Managers of the A. C. Association will meet in the city of Worcester Tuesday, Oct. 15th, at 9 o'clock, A. M.

P. B. MORGAN, Chairman.

Notice.

Wm. J. Ripley will hold a meeting at Wrightville, Ct., Sunday, Oct. 13th. Will some Bro meet him at the depot on the down train from Winsted Saturday?

C. GOODRICH.

Notice.

GEO. STORRS, of New York, owing to the extreme pressure of present circumstances, offers the herein after named works at fifty per cent. discount to any person, or persons, sending him TEN DOLLARS or upwards, if applied for soon. The works are—

Six Sermons, revised and enlarged edition: bound, 60 cts.; in paper covers, 30 cts.

The Watch Tower: or, Man in Death, in paper covers....20 cents.

Life from the Dead: or, the "Righteous only will live again—in paper covers....20 cts.

Life only in Christ: a bound volume, including each of the above works, and a discourse on the Atonement....$1.00

The Discussion with Prof. Mattison—in paper covers....30 cts.

Bible vs. Tradition—bound, 75 cts.; paper covers, 40 cents.

Man's Destiny: A Review of Prof. Post—in paper covers....20 cts.

Future Punishment, By H. H. Dobney: Part II.—in paper covers....30 cts.

Our Israelitish Origin—paper covers....50 cts.

Man's Nature and Destiny: A Sermon, by Geo. Storrs—paper covers....5 cts.

Bible Examiner for 1860, bound....$1.50

Of this last work there are but some thirty copies left.

All remittances and orders, sent by mail, must be addressed—Geo. Storrs, Box 4658, New York. [illegible]

Notice.

The next session of the Western Central Quarterly Conference will meet in Wayne, Thursday, 2 o'clock, P. M., Oct. 17th, and continue over the following Sunday. The meeting will be held in a school-house, about one mile west of Wayne village, near Bro. Cyrus Bartlett's. Brethren will call on him for direction. We hope the Lord's laborers will be there.

I. C. WELLCOME, Sec.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. WENDELL, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.62; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50, postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

George Storrs will preach at Botanic Hall, East Broadway, New York City, 10 o'clock, A. M. and 3 P. M. Sunday, Oct. 13th.

WM ROWORTH.

Hazel Plain, Ct. Oct. 13th.
Wrightville, Ct. Oct. 20th.
Plymouth Hollow, C. Oct. 27th.
Prospect, C. Nov. 3d.
Pine Swamp, Ct. Nov. 10th.
South Dover, N. Y., at Bro. Oliver's, or where he may appoint....Nov. 12th and 13th.

T. S. CANFIELD.

Melvin Village Oct. 13th.
Holderness (Tabernacle Oct. 20th.
Albany, (Bell School House) Nov. 27th.
Moultonborough Centre Nov. 3d.

T. W. PIPER.

Clinton, Mass Sunday, Oct. 20th.

GEO. A. STREETER.

East Grate Works, Monday evening Oct. 14th.
Holden Oct. 15th.
South Levant Oct. 16th.
Orrington (where the brethren may appoint) Oct. 17th.
North Searsport Oct. 18th.
Belmont (where the brethren may appoint) Oct. 20th.
Camden Oct. 21st.
Hope. Oct. 22d.
Will some Bro. from Hope meet me at Belmont or Camden?

L. WETHERBEE.

Northfield Farms, Mass....Sunday, Oct. 13th.
Athol Evening, Oct. 15th.
North Dana Evenings, Oct. 16th and 17th.
Clinton. Sunday, Oct. 20th.
Erving Wednesday evening, Oct. 23d and stay as long as duty may require.

S. W. BISHOP.

Pleasant Valley, Ct. Oct. 13th.
Ruthburn Oct. 15th and 16th.
Bro. Beach' Oct. 17th.
Wrightville Oct. 20th.
Plymouth Hollow Oct. 27th.
South Farms Nov. 3d.

J. K. BELLOWS.

Mills, Me., (where the brethren may appoint,) Oct. 13.

THOMAS SMITH.

South Windsor, Ct Oct. 13th.
Concord, N. H. Oct. 27th.

C. GOODRICH.

If the Lord will, Bro. Renselier Fenn will preach at the Pine Tree School House, at 10 1-2 A. M. and 2 o'clock, P. M., on Sunday, Oct. 13th.

Charlestown, (Hawkins' Hall, 79 Main Street) Thursday evening, Oct. 10th.
Lynn....Sunday, Oct. 13th.

RUFUS WENDELL.

Portland, Me. Sundays Oct. 13th and 20th.

L. BOUTELL.

Kennebunkport, Me. Sunday, Oct. 13th.
Portsmouth, N. H. Sunday, Oct. 20th.

J. COUCH.

Southbridge, Mass Oct. 13th.

S. B. MUNN.

South Adams, meetings commencing Oct. 17th and continuing over the Sabbath.

GEO. A. OTIS.

Yarmouth....Oct. 13.

HIRAM MUNGER.

Business Matters.

To Correspondents.

J. Blain—We received for you at Camp Meeting $2 from Dr. Mathewson of Sandy Hill, which we credit to you on account. This is all that has been paid us.

W. A. Fenn: Yes, we send the paper.

D. N. Kidder: A. Ash owes $2.12.

Mrs. Mary Holden: We have carried forward the credit as you desire.

D. F. Taylor's P. O. address is Rouse's Point, Clinton Co., N. Y.

Eld. Joseph T. Curry's P. O. address is Springfield, Mass.

O. R. Kassett's P. O. address is Yarmouth, Me.

W. Sheldon's P. O. address is now changed from Springville, Wis., to Merrimack, Sauk Co., Wis.

Cash Receipts.

J M Miner 271, $1.12; A Wood 337, 60 cts; J Ireland 344, $3.00; H W Morville 312, $3.00; Syl. Neal 315, 12 cts.

John Clark 331, Elizabeth Smith 336, S M Lum 312, A H Boone 312, H D Reed 335,—50 cts. each.

A S McKewen 343, Dr. H Tagert 364, N Irish 343, Mrs. J. Ray 329, Elisha Baker 340, Wm. Welch 276, W W Doughty 338, Mrs. E A W Lake 325, O T Clisby 333, C G Rodman 344, P C Rodman 340, J Clothey 331, M Poettleplace 338, D B Salter 312, Mrs. L T Marsh 338, G W Whiting 338, Jno. Young 338, O Rawson 331, Wm. Sweet 338, N Hoyt 334, Miss M S Gaslin 315, J Morrison, p. pd., 314, C F Bosenger 334, M Christenson 338, A B Chapman 314, Miss E Kelly 334, T Bonney 338, J Rogers 326, AL Cole 338, T Wilkins 338, L U Johnson 338, Dr. Tibbetts 336, Aug. Hamilton 340, M Moorehouse 338, Geo. Storer 338, T D Bailey 338, S S Dimon 321, Benj. Remington 343, George Verge 338,—$1.00 each.

John Whitcomb 338, H S Castle 340, [illegible] 333, Ira Hodgkins 344, J A Sullivan [illegible] Williamson 334, T [illegible] 365, B Little 338, D N Kidder 344, [illegible] 338, J S Douglas 338, [illegible] [illegible]

Books and Tracts.

[illegible] shall be pre-paid; [illegible] books or tracts, [illegible] postage. The postage on [illegible] half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent; 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price single, 10 cts., postage 1 ct. 12 copies, postpaid, $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of immortality through Christ only. Price, single, 5 cts.; 50 cts per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. First Question: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" Second: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 5 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 3: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp., 5 cts. single, 50 cts per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C F H. 24 pp. 12mo. Price 5 cts. $3.00 per hundred.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts.; in cloth, 44 cts. With the three following tracts, 60 cts.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 5 cts. $2.00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 5 cts. single. $2.00 per hundred.

Reviewers Reviewed. Brief Replies to various Criticisms and other Arguments. 36 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 3 cts single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, [illegible] per hundred; 25 cts. single; postage 3 cts. Bound, [illegible]; postage [illegible].

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1 25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 160 pp. 12mo. Price 60 cts. In paper covers, 30 cts.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 259 pp. 12mo. Price 50 cts. Postage 16 cts.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1 25.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them at lower rates than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 60 cts; postage 10 cts.

The Excellency of the Lord's Anointed or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price $5.00 per hundred,—5 cts. single. Postage 1 cent.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent single; 75 cts. per hundred. Postage 1 ct.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cents. Postage 1 cent. $3.00 per 100.

Words of Warning. 3 cents single; postage 1 ct.; $1.50 per hundred.

The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 5 cts. Postage 1 cent. $3.00 per 100.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to please children. Price 40 cents; postage 7 cents.

The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $5.00 per hundred, [illegible]; 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. [illegible]

The Saint's Inheritance; or, the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1, postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts. [illegible]

The Wicked not Immortal. [illegible]

The Great Error Exposed; [illegible]

Glad Tidings: [illegible]

tion of the power of the "man of sin," is the return of the Saviour to this world. The fulfillment of prophecy, the signs of the times, all indicate the fact that we are living near the end. It is the next great event. That is coming, and coming soon; we cannot doubt it. May we be ready to hail it with joy when it shall come.

F. H. B.

For the Crisis.

"To the Poor Indian."

I had the pleasure of spending an hour or two this evening in listening to an able and impressive lecture on the "Wrongs of the Indian, and the remedy for those wrongs," by Father Beeson, the friend of the red man, and of drinking into my soul the sweet and touching music as "Laroogua" alone can give birth to. It is truly astonishing to behold the power of enchantment she possesses; all eyes are riveted upon the singer, and all ears are open to catch each note as it falls so delightfully from the lips of this beautiful "child of the forest."

The lecture was well calculated to excite that interest in the well-being of the Indian which every Christian heart should feel. The lecturer painted in living colors the sufferings and misery of the red man. He told how they are *robbed*, *cheated* and *murdered* by men wearing the cloak of civilization, the Border-ruffian considering the poor Indian as proper food for his rifle. If there exists an idea worthy of Satan, it is that the "Indian is doomed to vanish before the march of civilization." *Civilization!* nay, barbarism rather. The noble Indian stands forth in the majesty of his manhood, and challenges mankind with his cry, "Am I not a man and a brother?" Can we say *no*?

The impression has gone forth that the Indians are all *savages*; and to the imagination of the emigrant rise visions of the reeking scalping knife and hideous war dance. That the red man can be civilized and christianized, the present position of the Creek, Chippewa, Cherokee and other tribes bear ample testimony. And because *all* the frontier Indians are not so, who is to blame? Had one-tenth of the means appropriated by Congress been employed to its legitimate use, and not been stolen by corrupt government officials and others, the same happy results might have flowed among other tribes. And the charge can be made fearlessly, that of the immense sums of money, etc., designed for the Indian, he has received not 5 per cent.

We have lately held a day of "fasting, humiliation and prayer," because God has, after long suffering, begun to pour out the vials of his wrath upon us for our sins. Now if I believe anything sincerely, it is this: that God is visiting this nation with judgment among other things for its treatment of the Indian. We behold the melancholy spectacle of some tribes arraying themselves under the black banner of secession—who should have remained neutral or else sided with the government, which they undoubtedly would have done if they had had sufficient evidence that the government was their *friend*! I believe they have been forced to this step by the system of fraud and corruption practiced by those entrusted with the Indian's interests, and who to them appeared as the representatives of the Government.

I love the Indian race. I say not this as a result of momentary enthusiasm, but a life-long feeling. I want to see them occupy the position that they *can* occupy, and *will yet* occupy. For as soon, and perhaps before this unhappy war is over, the case of the poor Indian will receive attention, and then many who are now gloating over their spoils and numberless victims, will be awakened from their fancied security, and a day of judgment will begin. I feel to thank the Lord that we have at last a *man* in the Presidential Chair—a man who dares to do right, and who *will* do right.

We have also an exhibition of the effect of Orthodoxy on the Indian. It is well known that the untutored Indian believes he is the child of the Great Spirit, and when he dies he goes to the happy hunting ground of his fathers. Now the teaching of such doctrines as total depravity, eternal misery, etc., are to the Indian abhorrent, and grate harshly upon his fine feelings. Tell him he is a child of wrath—totally depraved—*must* do wrong, etc., and for doing what his nature forces him to do he is to be eternally tormented, and tell him this is the truth of the Bible, and with disgust he turns away from such a book, and spurns such a religion. Is it not time a better theology were taught them? What fearful havoc these dogmas make! The Spiritualist is ready to sound in Indian ears the charge that this is christianity, and offer his new revelation in its stead.

If these thoughts arouse a better feeling in any breast for the poor Indian, I shall be content. Brethren, can we do any thing for this noble race? Can we not pray for them? Cannot tracts be sent among them, printed in their own language, teaching the truth? Shall the barbarous idea be carried out that the Indian must perish, or will we try to prevent it? T. W. S.

Philadelphia, Oct. 1st, 1861.

☞ It would be well if we had less medicine and more cures; less profession and more piety; less law and more justice.

For the Crisis.

Will the Wicked Dead live again?

(Continued.)

The word *zoee*, rendered *life*, meaning "animated existence, state of being alive, eternal life, immortality," is used in the N. T., as applied directly to the righteous, about 90 times; the noun *life*, simply, without any qualifying term, about 40 times; *eternal* life, 36; and *everlasting* life, 14 times. But the term *life*, when from *zoee*, signifies *eternal or everlasting* life.

It may be well here to inquire, why the terms eternal, or everlasting, ever need be applied to the noun life, if it is not plainly to show that the word life—from *zoee*—is always to be understood as something different from *anazoo*, to *live again*, without any promise of eternal future existence. This is made plain by the passage in John 3: 36—"He that believeth on the Son, hath everlasting life: (zoee) and he that believeth not the Son shall not see life, (zoee)." Yet, still, such may *live again*, (anazoo), and the wrath of God may abide upon them, i. e., they may be "punished with everlasting destruction from the presence of the Lord."

It is difficult to conceive how any one can frame the idea that the wicked dead will not live again! We believe no one pretends that there is any positive testimony in the passages we have cited, to prove the wicked will not live again, but they *infer* that the passages so teach! But what testimony can be more positive or explicit than we have already adduced to prove the wicked dead will live again? If there was no other testimony than the passage in Rev. 20: 5, it seems it should be enough. For if Christ *lived, or revived*, (anazoo) Rom. 14: 9, then must the wicked dead live again, or be *revived*, (anazoo), as the primary meaning of the word *revive*, as given by Webster, is—"To return to life, to recover life", and he refers to 1 Kings 17: 22, and Rom. 14: 9, as proof. Who can set aside such testimony as this?

T. M. PREBLE.

Concord, N. H., Sept. 24, 1861.

To the Brethren.

I am under the necessity of saying to the brethren in different parts of the country who are expecting me to come and labor with them this fall and the coming winter, that I am unable to fulfill my engagements on account of my health. While I have labored in new fields for the last year, I have seen so much interest manifested to hear the word of life, that it stimulated me to labor beyond what I could bear, consequently my voice has given out, so that it will be impossible for me to preach much for some time to come. It is a great trial for me to be obliged to stop now, when there is so much need of laborers in the field, but I must submit to the will of my heavenly Father. I have not preached but once since the 28th of August, and then but part of the day. How long I must refrain from preaching I cannot tell, but hope after a rest from public speaking for two or three months, to be able to buckle on the armor again, and fight until the war ends, and the saints take possession of the "Kingdom, under the whole heaven." Remember me in your prayers. My P. O. address, for the present, is Clinton, Mass.

J. HEMENWAY.

Camp Meeting Deficiency.

Bro. G. T. Adams, Treasurer, acknowledges the following responses to Bro. Taylor's call in the last Crisis.

Joseph T. Curry	$1 00
Walter Pratt.	1 00
Rufus Wendell	1 00

Come, brethren in the ministry, don't let this thing drag. We were well fed at Wilbraham Boarding Tent; the trifle required of each of us to wipe out the debt which rests upon the Committee's shoulders should be contributed cheerfully and *promptly*. Bro. Walter, writing under date of 7th inst., accompanies his remittance with the following note:—

BRO. WENDELL:—On the arrival of the "Crisis" yesterday I see the expenses of the Wilbraham Camp meeting exceeded its receipts some $63, hence, I enclose one dollar to help make up the deficiency, and if more is wanted I will send another. Last year I boarded myself and family and one preacher. This year myself, wife and boy boarded at the boarding tent, hence I feel it a privilege to share the burden with my brethren in the ministry and relieve the committee.

W. PRATT.

Correspondence.

From Sr. O. S. Miner.

BRO. WENDELL:—I here enclose one dollar for the Crisis. I would be glad to send more if I had it. Myself and my son (an only child fifteen years of age) are the only Advent believers in the place, we have no meetings, and the Crisis seems to strengthen us in our lonely pilgrimage to God's peaceful Kingdom, where there will be no sickness or sorrow. It is on account of sickness I have not sent the money before. I had but just got up from the typhoid fever when my husband was taken with the typhoid and lung fever together, and my son was sick at the same time. Amidst our afflictions the Lord in his mercy has spared our lives, and in our trouble I have found him a very present help in every time of need. I feel to trust in him at all times; he is my stay and my staff. Oh for the privilege of hearing one good sermon. Why can't we have more good sermons in the Crisis? We are completely surrounded with Spiritualism, but I feel the Lord is able to keep us. Will you pray for us? Oh the temptations of the young. I do not want to be selfish, but I do desire to see my Savior come. Oh for patience to wait his time.

From Sr. Lydia Hill.

BRO. WENDELL:—I send you enclosed two dollars in advance, as my payment is about run out. I would be glad to say to the children of my Father, that my only hope is in God. He is my strength and shield, and I still hope in his mercy. I hear him saying, "I am he that blotteth out as a thick cloud thine iniquities, and will remember them no more forever." Blessed be the name of the Lord. O, may we all get sweet submission to His will. Then we can trust all in his hands, feeling that all is well; that our Father is at the helm; that he will safely guide the vessel into port, and save all that will obey the Captain's orders and be ruled by his laws. Then we shall be saved by his grace, and gathered home to be forever with him.

From Bro. William Sweet.

BRO. WENDELL:—Bro. Hastings speaks of hard times for bread in some portions of the east before spring. I say, although money is scarce here in the west, bread stuffs are plenty and cheap for cash or labor, and more laborers are wanted to work at various trades, and farming in particular. There is plenty of land to till in Illinois, Wisconsin, Iowa and Minnesota. So many of our laboring men have left to join the U. S. army, that help is scarce. Those who can find means, let them immediately come west this fall. We have brethren scattered more or less all over Winona, Goodhue, Filmore and Husten Counties, Minnesota. Let some good minister come to me, and I will show him a large field to work in for God, and warm hearts to feed him or his family, if he has one.

Summary of News.

FOREIGN.

Foreign files by the Niagara are to the 21st ult. They contain little of interest beyond the following items.

The Central Italian Committee at Genoa have telegraphed to London official news that Garibaldi, moved by the Neapolitan demonstration and sensible of the impending demands of Italy, has determined not to go to America.

Twenty thousand muskets, sold by Prussia to the United States of America, have been supplied from the depot of Stettin, and are now being removed to Hamburg for shipment.

A Madrid semi-official journal declares, in the most positive terms, that Spain will act on her own account against Mexico, and demand reparation of her long standing grievances. A Spanish squadron is on its way to Cuba, where several thousand troops are ready to embark. This expedition has been long in preparation, and a steamer is about to start for Cuba with the final instructions of the government.

A letter from Florence says, in a free and semi-confidential conversation with the municipality of Florence, Victor Emmanuel said he hoped to solve the difficulties of the Neapolitan question by firmness and honesty. As to Rome, he said there are people who wish us to cut the gordian knot, but we prefer to untie it. Venice can only be obtained by war. The first thing to do is to organize a strong army. After that, and when we are ready, reasons for attacking Austria will not be wanting.

DOMESTIC.

New York, Oct. 5. Special Washington dispatches state that General Fremont will neither be suspended nor court martialed while his troops are in the face of the enemy, owing to the general outcry at the West against his removal.

Richmond papers say that the sick rebels have been removed from Manassas to Richmond, in anticipation of a battle, and that Jeff. Davis, in a speech to the troops on Wednesday, at Fairfax Court House, promised them they should soon be in Baltimore.

Acting Master Churchill, lately directed to take passage for the Pacific, not having been heard from, fears are entertained for his safety.

General McClellan has stopped the visits of Pennsylvania politicians to the camps.

General Wool left this city this morning, but it is not known which route he took.

The World's Washington dispatch says that General McClellan had formed a plan to capture the 6000 or 8000 rebels in the vicinity of Munson's Hill by a night attack with 25,000 men, and arranged certain signals, confiding his plan but to a few prominent officers. The rebels discovered his signals, and although he made great efforts to hasten the departure of his troops, the rebels had got beyond his reach when he arrived at their intrenchments. Gen. McClellan was highly indignant.

Later fom California.

Pacific Springs, 260 miles east of Salt Lake, Oct. 5. The Pony Express, with San Francisco dates of the 28th, passed here at 10 o'clock this morning.

Arrived at San Francisco 26th, steamer Uncle Sam, from Panama.

Sailed 27th, ship Richard 3d, for Callao.

In the southern counties there has been three day's heavy rain up to the night of the 24th, extending from the mountains to the sea. A dispatch from Yreka states that a heavy shower of rain fell in that place on the 25th.

The Rev. Dr. Scott and family have taken passage on the ship Franklin Haven for Liverpool. They expect to leave next week.

The Forrest Theatre at Sacramento was destroyed by fire on the 26th. The building cost about $100,000. There was no insurance.

The cavalry regiments called for from this state are full to overflowing, and yesterday one or two companies were refused. There is still room in the infantry regiments, although they are fast filling up.

The 26th was observed as a fast day in San Francisco, according to the President's message. Services were held during the day in all the churches, and several prayer meetings assembled together in the largest and most central churches in the evening. Business was generally suspended.

The Mexican residents of San Francisco are to-day celebrating the anniversary of their national Independence, something after the fashion of the 4th of July celebrations of Americans. This morning they fired guns, and to-night they will send up sky rockets from the neighboring hills, and participate in fandangoes and other characteristic amusements.

From North Carolina.

The New York Times of Friday gives the substance of a conversation with two gentlemen of intelligence and character who have recently left North Carolina, where they had resided for some time as agents of certain capitalists engaged in mining there. They had much difficulty in getting away, as their acquaintance with the physical features of North Carolina was such as might make the information they could give to the Federal government dangerous to Confederate interests. However, they were finally allowed to go. The Times says:

"These gentlemen have been residing at Rutherford, near the centre of the western portion of the State. In that vicinity, they say, the feeling is open and strong for the Union. Men do not hesitate to declare publicly their hostility to secession, and as a general thing their right to do so is respected even by the secessionists. The same feeling, in their opinion, pervades other sections of the State—strongest, of course, in the mountain districts, but still to be traced in nearly every county. At Chattanooga nearly all were Union men. They have as yet no public organization, but secret Union clubs exist in every part of the State, and will take public action whenever it can be done with any prospect of success.

These gentlemen confirm the report concerning the effect of the receipt at Raleigh of the news of the taking of Hatteras by the Union troops. Before they left home, letters had been received from Raleigh, stating that the Legislature was in session when the capture was announced, and that the Union members rose in their places, and cheered and swung their hats, and were so noisy in their rejoicings that all business was for the time suspended. The same feeling, to a considerable extent, pervaded the people of that city.

It was generally understood that very many more of the inhabitants would have flocked into the Union camp and taken the oath of allegiance, but that they were prevented by the secession troops who lined the coast. The main support of the rebellion is the belief, wide-spread and zealously encouraged by the leaders, that the Northern armies will break up their homes, destroy their property, and subject the whole country to a brutal and licentious soldiery. The lower and more ignorant classes, who are made to believe these things, are extremely violent against the North, but the more intelligent, who know them to be false, are by a very large majority Union men.

From Virginia.

Richmond papers received at Cincinnati contain some interesting items.

The Dispatch of Sept. 21st says the strength of the Federal army in Western Virginia is believed to be between 40,000 and 50,000, of whom 25,000 are under Gen. Reynolds, in Randolph county, 6000 to 7000 under Gen. Cox in the Kanawha valley, and 15,000 under Gen. Rosecrans. Reinforcements were to be sent to the rebel Generals Lee, Wise and Floyd, who are said to be outnumbered. Gen. Lee had abandoned his forward movement and fallen back. Generals Floyd and Wise had removed from Sewall's mountain to Meadow Bluff, in the direction of Summerville, whence Gen. Rosecrans was approaching, with a view to offer him battle. The Dispatch says the Federal fortification on Cheat Mountain is almost impregnable. Col. Rust had approached it so nearly as to look over into it and see all that was going on in it, and also the exact nature of the fortification. The forest for several acres around has been cleared, and the trees arranged on the outer boundary with their tops trimmed and pointed outwards, so as to present a mass of sharp points raised to a considerable height, and strongly interlocked. Inside of this is a wall of logs and a deep ditch. Across the road are breastworks of great strength, mounted with pivot guns, while in the centre is a block-house pierced and armed also with cannon. The rebels think they can turn this position if they cannot capture it; while, if their forces march on beyond, it will be useless to the Federals.

The Examiner of Sept. 27th speaks of affairs in Western Virginia as "critical," in consequence of the manner in which Rosecrans was pressing Generals Floyd and Wise, who were "falling back" before him.

THE GREAT EASTERN'S ACCIDENT.—Our foreign papers contain many details of the disaster which befel the Great Eastern, in the breaking of her rudder pin, but the substance has already been given. A passenger on board, after giving an interesting narrative of the affair, and dwelling upon the wonderful strength of the ship and her engines, says:

"How, then, has a ship so constructed, succumbed? I suppose it is not possible to put materials together to insure perfect immunity from accident in such a trial. We were pushing ahead with the gale on our port bow, and when we tried to put her head to wind her huge broadside exposed to the gale was more than her vast power could control. She could not be brought head to wind, nor could she be turned to sail with the wind, and so she lay in the trough of the sea, until in the stupendous efforts to put her right her rudder head broke above; the rudder post, all of massive iron, yielded; then the wheels (these, perhaps, were not equal to their task) gave way one after another; and so this great, strong and powerful ship was at the mercy of the waves, a log upon the billows, rolling in a way which can never be described nor yet imagined by those who have not experienced it, and filling the hearts of all on board with views of things that might yet overtake her, which only an experience can enable any one to realize."

We take the following from the resolutions which were passed at a general meeting of the passengers:

"That we feel it to be our imperative duty to state that the Great Eastern was sent to sea thoroughly unprepared to face the storms which every one must expect to meet in crossing the Atlantic; and that, if it had not been for the extraordinary strength of the hull, and the skill which was manifested in the construction of the vessel and its engines, in all human probability every soul on board would have perished. We call particular attention to the ballasting of the Great Eastern, the state of her paddlewheels, the position of her boats, the insecure and most perilous character of her internal fittings, and the careless way in which she was stowed, owing to which carelessness, in fact, a large portion of our luggage has been most recklessly and utterly destroyed."—*Boston Jour.*

DEATH OF AN AGED MISSIONARY.—Mrs. Clarissa L. Richards, widow of Rev. William Richards, missionary to the Sandwich Islands, died in New Haven on Thursday, aged sixty-seven years. She accompanied her husband to his field of labor in 1822. After his death, in 1847, she returned to this country.

☞ Messages have lately been sent direct, by telegraph, to Taganrog, on the Sea of Azoff, from the city of London. The distance is 2500 miles. This is said to be the longest direct communication by telegraph ever achieved, unless we except the messages by the Atlantic cable.

Notices, &c.

Notice.

The Second Advent Church, formerly meeting in the Hall at the corner of Grand and Elizabeth Streets, New York, will for the future meet for worship at the Botanic Hall, East Broadway, near the corner of Market Street. Preachers visiting New York can call on Elder Wm Roworth, 354 Pearl Street, N. Y.

Notice.

On my return home, I purpose to preach at the following places:—Portsmouth, Tuesday eve, Oct. 15th. Exeter, Oct. 16th. Worcester, 17th. Sunday, the 20th, not engaged. Those brethren in Ct. who wished my labors as soon as I was at liberty, please write me at the Worcester Conference, that I may make arrangements there.

HIRAM MUNGER.

Hastings' Publications.

All Books and Tracts of H. L. Hastings are kept on hand and for sale at this office. A List, with prices, will be given soon.

Meeting of the A. C. Association.

God willing, the second annual meeting of the A. C. Association will meet in the city of Worcester, Mass., Tuesday, 2 o'clock, P. M., the 15th of October next.

Business of special importance is to be transacted at this meeting, beside the usual appointments of the officers and Boards of the A. C. Association and C. P. Society, on which account a general attendance of preachers and delegates from the several Churches is much to be desired. Each Church co-operating with this Association is allowed to send one delegate, "and one additional delegate for every fifty members above the number of twenty-five members." All preachers co-operating with the Association are allowed a sitting as members in full.

It is specially requested that united prayer be offered up to Almighty God that the transactions of the Association may be such as the Church demands in these fearfully perilous times, and that whatever personal sacrifice may be required at our hand, that may be done which shall most effectually serve to the building up of Churches and the maintaining the unity of the spirit in the bond of peace. By order of the Board of Managers,

P. B. MORGAN, Chairman.

EXPLANATION.—"A. C. Association" means the ADVENT CHRISTIAN ASSOCIATION, and "C. P. Society" means CHRISTIAN PUBLICATION SOCIETY.

RUFUS WENDELL.

Notice.

There will be a General Conference in Orrington, commencing Oct. 10th, and continuing over the following Sabbath, and as much longer as the Lord will. Brethren G. W. Brown and John Billings will be present. Other preaching brethren are expected. Provision will be made for all who are pleased to come to the meeting. There appears to be quite an interest at Orrington—as much so as there has been since '43.

In behalf of the brethren,

F. H. SMITH.

Advent Christian Association.

Pursuant to adjournment, the Board of Managers of the A. C. Association will meet in the city of Worcester Tuesday, Oct. 15th, at 9 o'clock, A. M.

P. B. MORGAN, Chairman.

Notice.

Wm. J. Ripley will hold a meeting at Wrightville, Ct., Sunday, Oct. 13th. Will some Bro. meet him at the depot on the down train from Winsted Saturday?

C. GOODRICH.

Notice.

GEO. STORRS, of New York, owing to the extreme pressure of present circumstances, offers the herein after named works at fifty per cent. discount to any person, or persons, sending him TEN DOLLARS or upwards, if applied for soon. The works are—

Six Sermons, revised and enlarged edition: bound, 60 cts.; in paper covers, 30 cts.

The Watch Tower; or, Man in Death, in paper covers. ....20 cents.

Life from the Dead: or, the Righteous only will live again—in paper covers........20 cts.

Life only in Christ: a bound volume, including each of the above works, and a discourse on the Atonement........$1.00

The Discussion with Prof. Mattison—in paper covers........30 cts.

Bible vs. Tradition—bound, 75 cts.; paper covers, 40 cents.

Man's Destiny: A Review of Prof. Post—in paper covers........30 cts.

Future Punishment, By H. H. Dobney: Part II.—in paper covers........30 cts.

Our Israelitish Origin—paper covers........50 cts.

Man's Nature and Destiny: A Sermon, by Geo. Storrs—paper covers........5 cts.

Bible Examiner for 1860, bound........$1.50

Of this last work there are but some thirty copies left.

All remittances and orders, sent by mail, must be addressed—Geo. Storrs, Box 4658, New York. Sent by private hands, they may be left with Geo. W. Young, (up stairs) 35 Ann Street, (corner of Nassau.)

Notice.

The next session of the Western Central Quarterly Conference will meet in Wayne, Thursday, 2 o'clock, P. M., Oct. 17th, and continue over the following Sunday. The meeting will be held in a school-house, about one mile west of Wayne village, near Bro. Cyrus Bartlett's. Brethren will call on him for direction. We hope the Lord's laborers will be there.

I. C. WELLCOME, Sec.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. WENDELL, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line, but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.

Pearl, do. do. colored calf, $1.50; postage 15 cts.

Pearl, do. do. morocco, $1.62, postage 15 cts.

Nonpareil, do. do. roan, $1.50, postage 21 cts.

Do. do. do. morocco, $2.25; postage 21 cts.

Minion, do. do. roan, $1.75 postage 26 cts.

Do. do. do. morocco, $2.50, postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

George Storrs will preach at Botanic Hall, East Broadway, New York City, 10 o'clock, A. M. and 3 P. M. ....Sunday, Oct. 13th.

WM. ROWORTH.

Hazel Plain, Ct.	Oct. 13th.
Wrightville, Ct.	Oct. 20th.
Plymouth Hollow	Oct. 27th.
Prospect, Ct.	Nov. 3d.
Pine Swamp, Ct.	Nov. 10th.
South Dover, N. Y., at Bro. Oliver's, or where he may appoint	Nov. 12th and 13th.

I. S. CANFIELD.

Melvin Village	Oct. 13th.
Holderness (Tabernacle)	Oct. 20th.
Albany (Bell School House)	Nov. 27th.
Moultonborough Centre	Nov. 31st.

T. W. PIPER.

Clinton, Mass.	Sunday, Oct. 20th.

GEO. A. STREETER.

East Grate Works, Monday evening	Oct. 14th.
Holden	Oct. 15th.
South Levant	Oct. 16th.
Orrington (where the brethren may appoint)	Oct. 17th.
North Searsport	Oct. 18th.
Belmont (where the brethren may appoint)	Oct. 20th.
Camden	Oct. 21st.
Hope.	Oct. 22d.

Will some Bro. from Hope meet me at Belmont or Camden?

L. WETHERBEE.

Northfield Farms, Mass.	Sunday, Oct. 13th.
Athol	Evening, Oct. 15th.
North Dana	Evenings, Oct. 16th and 17th.
Clinton.	Sunday, Oct. 20th.
Erving	Wednesday evening, Oct. 23d

and stay as long as duty may require.

S. W. BISHOP.

Pleasant Valley, Ct.	Oct. 13th.
Ruthburn	Oct. 15th and 16th.
Bro. Beach's	Oct. 17th.
Wrightville	Oct. 20th.
Plymouth Hollow	Oct. 27th.
South Farms	Nov. 3d.

J. K. BELLOWS.

Mile, Me., (where the brethren may appoint,) Oct. 13.

THOMAS SMITH.

South Windsor, Ct.	Oct. 13th.
Concord, N. H.	Oct. 27th.

C. GOODRICH.

If the Lord will, Bro. Rinselier Fenn will preach at the Pine Tree School House, at 10 1-2 A. M. and 2 o'clock, P. M., on Sunday, Oct. 13th.

Charlestown, (Hawkins' Hall, 79 Main Street) Thursday evening, Oct. 10th.

Lynn ....Sunday, Oct. 13th.

RUFUS WENDELL.

Portland, Me. ....Sundays Oct. 13th and 20th.

L. BOUTELL.

Kennebunkport, Me.	Sunday, Oct. 13th.
Portsmouth, N. H.	Sunday, Oct. 20th.

J. COUCH.

Southbridge, Mass. ....Oct. 13th.

S. B. MUNN.

South Adams, meetings commencing Oct. 17th and continuing over the Sabbath.

GEO. A. OTIS.

Yarmouth. ....Oct. 12.

HIRAM MUNGER.

Business Matters.

To Correspondents.

J. Blain—We received for you at Camp Meeting $2 from Dr. Mathewson of Sandy Hill, which we credit to you on account. This is all that has been paid us.

W. A. Fenn. Yes, we send the paper.

D. N. Kidder: A. Ash owes $2.12.

Mrs. Mary Holden: We have carried forward the credit as you desire.

D. F. Taylor's P. O. address is Rouse's Point, Clinton Co., N. Y.

Eld. Joseph T. Curry's P. O. address is Springfield, Mass.

O. R. Kassett's P. O. address is Yarmouth, Me.

W. Sheldon's P. O. address is now changed from Springville, Wis., to Merrimack, Sauk Co., Wis.

Cash Receipts.

J M Miner 271, $1.12; A Wood 237, 60 cts; J Ireland 344, $2.00; H W Norville 312, $3.00; Syl. Neal 315, 12 cts.

John Clark 331; Elizabeth Smith 326, S M Lum 312, A H Boonel 312, H D Reed 325,—50 cts. each.

A S McEwen 343, Dr. H Tagert 364, N Irish 343, Mrs. J Ray 329, Elisha Baker 340, Wm. Webb 276, W W Doughty 333, Mrs. E A W Lake 325, O T Clisby 333, C G Rodman 344, P C Rodman 346, J Clothey 331, M Poettleplace 338, D B Salter 312, Mrs. L T Marsh 338, G W Whiting 330, Jno Young 325, O Rawson 331, Wm. Sweet 338, N Hoyt 334, Miss M S Gaslin 315, J Morrison, p. pd., 314, C F Bosenger 334, M Christenson 338, A B Chapman 314, Miss E Kelly 334, T Bonney 338, J Rogers 326, AL Cole 338, T Wilkins 338, L J Johnson 338, Dur. Tibbetts 334, Aug. Hamilton 340, M Moorehouse 318, Geo. Storer 338, T D Bailey 338, [illegible] 331, Benj. [illegible] 342, George Verge [illegible]—$1.00 each.

John Whitcomb [illegible], H S [illegible], [illegible] 333, Ira Hodgkins 364, J A [illegible], [illegible] Williamson [illegible], [illegible] 365, B Little [illegible], D N Kidder [illegible], J S Douglas [illegible] [illegible]—$2.00 each.

Books and Tracts.

A Wood 40 cts, J A [illegible], [illegible] W S Olmsted [illegible].

Books and Tracts.

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☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

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Glad Tidings; or Bible proof that the [illegible] destruction of the wicked [illegible]. By J. Blain. Price [illegible] 1 cent.

☞ The above tracts [illegible] for sale at our agent in Portland, Me. [illegible] Bacon, No. 8 Summer [illegible].

[illegible]

tion of the power of the "man of sin," is the return of the Saviour to this world. The fulfillment of prophecy, the signs of the times, all indicate the fact that we are living near the end. It is the next great event. That is coming, and coming soon; we cannot doubt it. May we be ready to hail it with joy when it shall come.

W. H. B.

For the Crisis.

"To the Poor Indian."

I had the pleasure of spending an hour or two this evening in listening to an able and impressive lecture on the "Wrongs of the Indian, and the remedy for those wrongs," by Father Beeson, the friend of the red man, and of drinking into my soul the sweet and touching music as "Laroo-gaa" alone can give birth to. It is truly astonishing to behold the power of enchantment she possesses; all eyes are riveted upon the singer, and all ears are open to catch each note as it falls so delightfully from the lips of this beautiful "child of the forest."

The lecture was well calculated to excite that interest in the well-being of the Indian which every Christian heart should feel. The lecturer painted in living colors the sufferings and misery of the red man. He told how they are *robbed, cheated* and *murdered* by men wearing the cloak of civilization, the Border-ruffian considering the poor Indian as proper food for his rifle. If there exists an idea worthy of Satan, it is that the "Indian is doomed to vanish before the march of civilization." *Civilization!* nay, barbarism rather. The noble Indian stands forth in the majesty of his manhood, and challenges mankind with his cry, "Am I not a man and a brother?" Can we say *no*?

The impression has gone forth that the Indians are all *savages*; and to the imagination of the emigrant rise visions of the reeking scalping knife and hideous war dance. That the red man can be civilized and christianized, the present position of the Creek, Chippewa, Cherokee and other tribes bear ample testimony. And because *all* the frontier Indians are not so, who is to blame? Had one-tenth of the means appropriated by Congress been employed to its legitimate use, and not been stolen by corrupt government officials and others, the same happy results might have flowed among other tribes. And the charge can be made fearlessly, that of the immense sums of money, etc., designed for the Indian, he has received not 5 per cent.

We have lately held a day of "fasting, humiliation and prayer," because God has, after long suffering, begun to pour out the vials of his wrath upon us for our sins. Now if I believe anything sincerely, it is this: that God is visiting this nation with judgment among other things for its treatment of the Indian. We behold the melancholy spectacle of some tribes arraying themselves under the black banner of secession—who should have remained neutral or else sided with the government, which they undoubtedly would have done if they had had sufficient evidence that the government was their *friend*! I believe they have been forced to this step by the system of fraud and corruption practiced by those entrusted with the Indian's interests, and who to them appeared as the representives of the Government.

I love the Indian race. I say not this as a result of momentary enthusiasm, but a life-long feeling. I want to see them occupy the position that they *can* occupy, and *will yet* occupy. For as soon, and perhaps before this unhappy war is over, the case of the poor Indian will receive attention, and then many who are now gloating over their spoils and numberless victims, will be awakened from their fancied security, and a day of judgment will begin. I feel to thank the Lord that we have at last a *man* in the Presidential Chair—a man who dares to do right, and who *will* do right.

We have also an exhibition of the effect of Orthodoxy on the Indian. It is well known that the untutored Indian believes he is the child of the Great Spirit, and when he dies he goes to the happy hunting ground of his fathers. Now the teaching of such doctrines as total depravity, eternal misery, etc., are to the Indian abhorrent, and grate harshly upon his fine feelings. Tell him he is a child of wrath—totally depraved—*must* do wrong, etc., and for doing what his nature forces him to do he is to be eternally tormented, and tell him this is the truth of the Bible, and with disgust he turns away from such a book, and spurns such a religion. Is it not time a better theology were taught them? What fearful havoc these dogmas make! The Spiritualist is ready to sound in Indian ears the charge that this is christianity, and offer his new revelation in its stead.

If these thoughts arouse a better feeling in any breast for the poor Indian, I shall be content. Brethren, can we do any thing for this noble race? Can we not pray for them? Cannot tracts be sent among them, printed in their own language, teaching the truth? Shall the barbarous idea be carried out that the Indian must perish, or will we try to prevent it?

W. W. S.

Philadelphia, Oct. 1st, 1861.

☞ It would be well if we had less [illegible] and more [illegible], less profession and more piety; less law and more justice.

For the Crisis.

Will the Wicked Dead live again?

(Concluded.)

The word *zoee*, rendered *life*, meaning "animated existence, state of being alive, eternal life, immortality," is used in the N. T., as applied directly to the righteous, about 90 times; the noun *life*, simply, without any qualifying term, about 40 times; *eternal* life, 36; and *everlasting* life, 14 times. But the term *life*, when from *zoee*, signifies *eternal or everlasting* life.

It may be well here to inquire, why the terms eternal, or everlasting, ever need be applied to the noun life, if it is not plainly to show that the word life—from *zoee*—is always to be understood as something different from *anazoo*, to *live again*, without any promise of eternal future existence. This is made plain by the passage in John 3: 36—"He that believeth on the Son, hath everlasting life: (zoee) and he that believeth not the Son shall not see life, (zoee)." Yet, still, such may *live again*, (anazoo), and the wrath of God may abide upon them, i. e., they may be "punished with everlasting destruction from the presence of the Lord."

It is difficult to conceive how any one can frame the idea that the wicked dead will not live again! We believe, no one pretends that there is any positive testimony in the passages we have cited, to prove the wicked will not live again; but they *infer* that the passages so teach! But what testimony can be more positive or explicit than we have already adduced to prove the wicked dead will live again? If there was no other testimony than the passage in Rev. 20: 5, it seems it should be enough. For if Christ *lived, or revived*, (anazoo) Rom. 14: 3, then must the wicked dead live again, or be *revived*, (anazoo), as the primary meaning of the word *revive*, as given by Webster, is—"To return to life; to recover life"; and he refers to 1 Kings 17: 22, and Rom. 14: 9, as proof. Who can set aside such testimony as this?

T. M. Preble.

Concord, N. H., Sept. 24, 1861.

To the Brethren.

I am under the necessity of saying to the brethren in different parts of the country who are expecting me to come and labor with them this fall and the coming winter, that I am unable to fulfill my engagements on account of my health. While I have labored in new fields for the last year, I have seen so much interest manifested to hear the word of life, that it stimulated me to labor beyond what I could bear; consequently my voice has given out, so that it will be impossible for me to preach much for some time to come. It is a great trial for me to be obliged to stop now, when there is so much need of laborers in the field, but I must submit to the will of my heavenly Father. I have not preached but once since the 28th of August, and then but part of the day. How long I must refrain from preaching I cannot tell, but hope after a rest from public speaking for two or three months, to be able to buckle on the armor again, and fight until the war ends, and the saints take possession of the "Kingdom, under the whole heaven." Remember me in your prayers. My P. O. address, for the present, is Clinton, Mass.

J. Hemenway.

Camp Meeting Deficiency.

Bro. G. T. Adams, Treasurer, acknowledges the following responses to Bro. Taylor's call in the last Crisis.

Joseph T. Curry	$1.00.
Walter Pratt	1.00.
Rufus Wendell	1.00.

Come, brethren in the ministry, don't let this thing drag. We were well fed at Wilbraham Boarding Tent; the trifle required of each of us to wipe out the debt which rests upon the Committee's shoulders should be contributed cheerfully and *promptly*. Bro. Walter, writing under date of 7th inst., accompanies his remittance with the following note:—

Bro. Wendell:—On the arrival of the "Crisis" yesterday I see the expenses of the Wilbraham Camp meeting exceeded its receipts some $63, hence, I enclose one dollar to help make up the deficiency, and if more is wanted I will send another. Last year I boarded myself and family and one preacher. This year myself, wife and boy boarded at the boarding tent, hence I feel it a privilege to share the burden with my brethren in the ministry and relieve the committee.

W. Pratt.

Correspondence.

From Sr. O. S. Miner.

Bro. Wendell:—I here enclose one dollar for the Crisis. I would be glad to send more if I had it. Myself and my son (an only child fifteen years of age) are the only Advent believers in the place, we have no meetings, and the Crisis seems to strengthen us in our lonely pilgrimage to God's peaceful Kingdom, where there will be no sickness or sorrow. It is on account of sickness I have not sent the money before. I had but just got up from the typhoid fever when my husband was taken with the typhoid and lung fever together, and my son was sick at the same time. Amidst our afflictions the Lord in his mercy has spared our lives, and in our trouble I have found him a very present help in every time of need. I feel to trust in him at all times; he is my stay and my staff. Oh for the privilege of hearing one good sermon. Why can't we have more good sermons in the Crisis? We are completely surrounded with Spiritualism, but I feel the Lord is able to keep us. Will you pray for us? Oh the temptations of the young. I do not want to be selfish, but I do desire to see my Savior come. Oh for patience to wait his time.

From Sr. Lydia Hill.

Bro. Wendell:—I send you enclosed two dollars in advance, as my payment is about run out. I would be glad to say to the children of my Father, that my only hope is in God. He is my strength and shield, and I still hope in his mercy. I hear him saying, "I am he that blotteth out as a thick cloud thine iniquities, and will remember them no more forever." Blessed be the name of the Lord. O, may we all get sweet submission to His will. Then we can trust all in his hands, feeling that all is well; that our Father is at the helm; that he will safely guide the vessel into port, and save all that will obey the Captain's orders and be ruled by his laws. Then we shall be saved by his grace, and gathered home to be forever with him.

From Bro. William Sweet.

Bro. Wendell:—Bro. Hastings speaks of hard times for bread in some portions of the east before spring. I say, although money is scarce here in the west, bread stuffs are plenty and cheap for cash, or labor, and more laborers are wanted to work at various trades, and farming in particular. There is plenty of land to till in Illinois, Wisconsin, Iowa and Minnesota. So many of our laboring men have left to join the U. S. army, that help is scarce. Those who can find means, let them immediately come west this fall. We have brethren scattered more or less all over Winona, Goodhue, Filmore and Huston Counties, Minnesota. Let some good minister come to me, and I will show him a large field to work in for God, and warm hearts to feed him or his family, if he has one.

Summary of News.

FOREIGN.

Foreign files by the Niagara are to the 21st ult. They contain little of interest beyond the following items:

The Central Italian Committee at Genoa have telegraphed to London official news that Garibaldi, moved by the Neapolitan demonstration and sensible of the impeding demands of Italy, has determined not to go to America.

Twenty thousand muskets, sold by Prussia to the United States of America, have been supplied from the depot of Stettin, and are now being removed to Hamburg for shipment.

A Madrid semi-official journal declares, in the most positive terms, that Spain will act on her own account against Mexico, and demand reparation of her long standing grievances. A Spanish squadron is on its way to Cuba, where several thousand troops are ready to embark. This expedition has been long in preparation, and a steamer is about to start for Cuba with the final instructions of the government.

A letter from Florence says, in a free and semi-confidential conversation with the municipality of Florence, Victor Emmanuel said he hoped to solve the difficulties of the Neapolitan question by firmness and honesty. As to Rome, he said there are people who wish us to cut the gordian knot, but we prefer to untie it. Venice can only be obtained by war. The first thing to do is to organize a strong army. After that, and when we are ready, reasons for attacking Austria will not be wanting.

DOMESTIC.

New York, Oct. 5. Special Washington dispatches state that General Fremont will neither be suspended nor court martialed while his troops are in the face of the enemy, owing to the general outcry at the West against his removal.

Richmond papers say that the sick rebels have been removed from Manassas to Richmond, in anticipation of a battle, and that Jeff. Davis, in a speech to the troops on Wednesday, at Fairfax Court House, promised them they should soon be in Baltimore.

Acting Master Churchill, lately directed to take passage for the Pacific, not having been heard from, fears are entertained for his safety.

General McClellan has stopped the visits of Pennsylvania politicians to the camps.

General Wool left this city this morning, but it is not known which route he took.

The World's Washington dispatch says that General McClellan had formed a plan to capture the 6000 or 8000 rebels in the vicinity of Munson's Hill by a night attack with 25,000 men, and arranged certain signals, confiding his plan but to a few prominent officers. The rebels discovered his signals, and although he made great efforts to hasten the departure of his troops, the rebels had got beyond his reach when he arrived at their intrenchments. Gen. McClellan was highly indignant.

Later from California.

Pacific Springs, 260 miles east of Salt Lake, Oct. 5. The Pony Express, with San Francisco dates of the 28th, passed here at 10 o'clock this morning.

Arrived at San Francisco 20th, steamer Uncle Sam, from Panama.

Sailed 27th, ship Richard 3d, for Callao.

In the southern counties there has been three day's heavy rain up to the night of the 24th, extending from the mountains to the sea. A dispatch from Yreka states that a heavy shower of rain fell in that place on the 25th.

The Rev. Dr. Scott and family have taken passage on the ship Franklin Haven for Liverpool. They expect to leave next week.

The Forrest Theatre at Sacramento was destroyed by fire on the 26th. The building cost about $100,000. There was no insurance.

The cavalry regiments called for from this state are full to overflowing, and yesterday one or two companies were refused. There is still room in the infantry regiments, although they are fast filling up.

The 26th was observed as a fast day in San Francisco, according to the President's message. Services were held during the day in all the churches, and several prayer meetings assembled together in the largest and most central churches in the evening. Business was generally suspended.

The Mexican residents of San Francisco are to-day celebrating the anniversary of their national Independence, something after the fashion of the 4th of July celebrations of Americans. This morning they fired guns, and to-night they will send up sky rockets from the neighboring hills, and participate in fandangoes and other characteristic amusements.

From North Carolina.

The New York Times of Friday gives the substance of a conversation with two gentlemen of intelligence and character who have recently left North Carolina, where they had resided for some time as agents of certain capitalists engaged in mining there. They had much difficulty in getting away, as their acquaintance with the physical features of North Carolina was such as might make the information they could give to the Federal government dangerous to Confederate interests. However, they were finally allowed to go. The Times says:

"These gentlemen have been residing at Rutherford, near the centre of the western portion of the State. In that vicinity, they say, the feeling is open and strong for the Union. Men do not hesitate to declare publicly their hostility to secession, and as a general thing their right to do so is respected even by the secessionists. The same feeling, in their opinion, pervades other sections of the State—strongest, of course, in the mountain districts, but still to be traced in nearly every county. At Chattanooga nearly all were Union men. They have as yet no public organization, but secret Union clubs exist in every part of the State, and will take public action whenever it can be done with any prospect of success.

These gentlemen confirm the report concerning the effect of the receipt at Raleigh of the news of the taking of Hatteras by the Union troops. Before they left home, letters had been received from Raleigh, stating that the Legislature was in session when the capture was announced, and that the Union members rose in their places, and cheered and swung their hats, and were so noisy in their rejoicings that all business was for the time suspended. The same feeling, to a considerable extent, pervaded the people of that city.

It was generally understood that very many more of the inhabitants would have flocked into the Union camp and taken the oath of allegiance, but that they were prevented by the secession troops who lined the coast. The main support of the rebellion is the belief, wide-spread and zealously encouraged by the leaders, that the Northern armies will break up their homes, destroy their property, and subject the whole country to a brutal and licentious soldiery. The lower and more ignorant classes, who are made to believe these things, are extremely violent against the North, but the more intelligent, who know them to be false, are by a very large majority Union men.

From Virginia.

Richmond papers received at Cincinnati contain some interesting items.

The Dispatch of Sept. 21st says the strength of the Federal army in Western Virginia is believed to be between 40,000 and 50,000, of whom 25,000 are under Gen. Reynolds, in Randolph county, 6000 to 7000 under Gen. Cox in the Kanawha valley, and 15,000 under Gen. Rosecrans. Reinforcements were to be sent to the rebel Generals Lee, Wise and Floyd, who are said to be outnumbered. Gen. Lee had abandoned his forward movement and fallen back. Generals Floyd and Wise had removed from Sewall's mountain to Meadow Bluff, in the direction of Summerville, whence Gen. Rosecrans was approaching, with a view to offer him battle. The Dispatch says the Federal fortification on Cheat Mountain is almost impregnable. Col. Rust had approached it so nearly as to look over into it and see all that was going on in it, and also the exact nature of the fortification. The forest for several acres around has been cleared, and the trees arranged on the outer boundary with their tops trimmed and pointed outwards, so as to present a mass of sharp points raised to a considerable height, and strongly interlocked. Inside of this is a wall of logs and a deep ditch. Across the road are breastworks of great strength, mounted with pivot guns, while in the centre is a block-house pierced and armed also with cannon. The rebels think they can turn this position if they cannot capture it; while, if their forces march on beyond, it will be useless to the Federals.

The Examiner of Sept. 27th speaks of affairs in Western Virginia as "critical," in consequence of the manner in which Rosecrans was pressing Generals Floyd and Wise, who were "falling back" before him.

The Great Eastern's Accident.—Our foreign papers contain many details of the disaster which befel the Great Eastern, in the breaking of her rudder pin, but the substance has already been given. A passenger on board, after giving an interesting narrative of the affair, and dwelling upon the wonderful strength of the ship and her engines, says:

"How, then, has a ship so constructed, succumbed? I suppose it is not possible to put materials together to insure perfect immunity from accident in such a trial. We were pushing ahead with the gale on our port bow, and when we tried to put her head to wind her huge broadside exposed to the gale was more than her vast power could control. She could not be brought head to wind, nor could she be turned to sail with the wind, and so she lay in the trough of the sea, until in the stupendous efforts to put her right her rudder head broke above the rudder post, all of massive iron, yielded; then the wheels (these, perhaps, were not equal to their task) gave way one after another; and so this great, strong and powerful ship was at the mercy of the waves, a log upon the billows, rolling in a [illegible] way which can never be described nor yet imagined by those who have not experienced it, and filling the hearts of all on board with views of things that might yet overtake her, which only an experience can enable any one to realize."

We take the following from the resolutions which were passed at a general meeting of the passengers:

"That we feel it to be our imperative duty to state that the Great Eastern was sent to sea thoroughly unprepared to face the storms which every one must expect to meet in crossing the Atlantic; and that, if it had not been for the extraordinary strength of the hull, and the skill which was manifested in the construction of the vessel and its engines, in all human probability every soul on board would have perished. We call particular attention to the ballasting of the Great Eastern, the state of her paddlewheels, the position of her boats, the insecure and most perilous character of her internal fittings, and the careless way in which she was stowed, owing to which carelessness, in fact, a large portion of our luggage has been most recklessly and utterly destroyed."—*Boston Jour.*

Death of an Aged Missionary.—Mrs. Clarissa L. Richards, widow of Rev. William Richards, missionary to the Sandwich Islands, died in New Haven on Thursday, aged sixty-seven years. She accompanied her husband to his field of labor in 1822. After his death, in 1847, she returned to this country.

☞ Messages have lately been sent direct, by telegraph, to Taganrog, on the Sea of Azoff, from the city of London. The distance is 2500 miles. This is said to be the longest direct communication by telegraph ever achieved, unless we except the messages by the Atlantic cable.

Notices, &c.

Notice.

The Second Advent Church, formerly meeting in the Hall at the corner of Grand and Elizabeth Streets, New York, will for the future meet for worship at the Botanic Hall, East Broadway, near the corner of Market Street. Preachers visiting New York can call on Elder Wm. Roworth, 354 Pearl Street, N. Y.

Notice.

On my return home, I purpose to preach at the following places:—Portsmouth, Tuesday eve, Oct. 15th. Exeter, Oct. 16th. Worcester, 17th. Sunday, the 20th, not engaged. Those brethren in Ct. who wished my labors as soon as I was at liberty, please write me at the Worcester Conference, that I may make arrangements there.

Hiram Munger.

Hastings' Publications.

All Books and Tracts of H. L. Hastings are kept on hand and for sale at this office. A List, with prices, will be given soon.

Meeting of the A. C. Association.

God willing, the second annual meeting of the A. C. Association will meet in the city of Worcester, Mass., Tuesday, 2 o'clock, P. M., the 15th of October next.

Business of special importance is to be transacted at this meeting, beside the usual appointments of the officers and Boards of the A. C. Association and C. P. Society, on which account a general attendance of preachers and delegates from the several Churches is much to be desired. Each Church co-operating with this Association is allowed to send one delegate, "and one additional delegate for every fifty members above the number of twenty-five members." All preachers co-operating with the Association are allowed a sitting as members in full.

It is specially requested that united prayer be offered up to Almighty God that the transactions of the Association may be such as the Church demands in these fearfully perilous times; and that whatever personal sacrifice may be required at our hand, that may be done which shall most effectually serve to the building up of Churches and the maintaining the "unity of the spirit in the bond of peace." By order of the Board of Managers,

P. B. Morgan, Chairman.

Explanation.—"A. C. Association" means the Advent Christian Association, and "C. P. Society" means Christian Publication Society.

Rufus Wendell.

Notice.

There will be a General Conference in Orrington, commencing Oct. 10th, and continuing over the following Sabbath, and as much longer as the Lord will. Brethren G. W. Brown and John Billings will be present. Other preaching brethren are expected. Provision will be made for all who are pleased to come to the meeting. There appears to be quite an interest at Orrington—as much so as there has been since '43.

In behalf of the brethren,

F. H. Smith.

Advent Christian Association.

Pursuant to adjournment, the Board of Managers of the A. C. Association will meet in the city of Worcester Tuesday, Oct. 15th, at 9 o'clock, A. M.

P. B. Morgan, Chairman.

Notice.

Wm. J. Ripley will hold a meeting at Wrightville, Ct., Sunday, Oct. 13th. Will some Bro. meet him at the depot on the down train from Winsted Saturday?

C. Goodrich.

Notice.

Geo. Storrs, of New York, owing to the extreme pressure of present circumstances, offers the herein after named works at fifty per cent. discount to any person, or persons, sending him ten dollars or upwards, if applied for soon. The works are—

Six Sermons, revised and enlarged edition: bound, 60 cts.; in paper covers, 30 cts.

The Watch Tower: or, Man in Death, in paper covers....20 cents.

Life from the Dead: or, the Righteous only will live again—in paper covers....20 cts.

Life only in Christ: a bound volume, including each of the above works, and a discourse on the Atonement....$1.00

The Discussion with Prof. Mattison—in paper covers....30 cts.

Bible vs. Tradition—bound, 75 cts.; paper covers, 40 cents.

Man's Destiny: A Review of Prof. Post—in paper covers....20 cts.

Future Punishment, By H. H. Dobney: Part II.—in paper covers....30 cts.

Our Israelitish Origin—paper covers....50 cts.

Man's Nature and Destiny: A Sermon, by Geo. Storrs—paper covers....5 cts.

Bible Examiner for 1860, bound....$1.50

Of this last work there are but some thirty copies left.

All remittances and orders, sent by mail, must be addressed—Geo. Storrs, Box 4638, New York. Sent by private hands, they may be left with Geo. W. Young, (up stairs) 33 Ann Street, (corner of Nassau.)

Notice.

The next session of the Western Central Quarterly Conference will meet in Wayne, Thursday, 2 o'clock, P. M., Oct. 17th, and continue over the following Sunday. The meeting will be held in a school-house, about one mile west of Wayne village, near Bro. Cyrus Bartlett's. Brethren will call on him for direction. We hope the Lord's laborers will be there.

I. C. Wellcome, Sec.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money *sent*. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. Wendell, per order of Publishing Committee.

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we got them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.63; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

George Storrs will preach at Botanic Hall, East Broadway, New York City, 10 o'clock, A. M. and 3 P. M....Sunday, Oct. 13th.

Wm. Roworth.

Hazel Plain, Ct.	Oct. 13th.
Wrightville, Ct.	Oct. 20th.
Plymouth Hollow, Ct.	Oct. 27th.
Prospect, C.	Nov. 3d.
Pine Swamp, Ct.	Nov. 10th.
South Dover, N. Y., at Bro. Olivir's, or where he may appoint	Nov. 12th and 13th.

T. S. Canfield.

Melvin Village	Oct. 13th.
Holderness, (Tabernacle	Oct. 20th.
Albany, (Bell School House)	Nov. 27th.
Moultonborough Centre	Nov. 3d.

T. W. Piper.

Clinton, Mass....Sunday, Oct. 20th.

Geo. A. Streeter.

East Grate Works, Monday evening	Oct. 14th.
Holden	Oct. 15th.
South Levant	Oct. 16th.
Orrington (where the brethren may appoint)	Oct. 17th.
North Searsport	Oct. 18th
Belmont (where the brethren may appoint)	Oct. 20th.
Camden	Oct. 21st.
Hope	Oct. 22d.

Will some Bro. from Hope meet me at Belmont or Camden?

L. Wetherbee.

Northfield Farms, Mass.	Sunday, Oct. 13th.
Athol	Evening, Oct. 15th.
North Dana	Evenings, Oct. 16th and 17th.
Clinton	Sunday, Oct. 20th.
Erving	Wednesday evening, Oct. 23d and stay as long as duty may require.

S. W. Bishop.

Pleasant Valley, Ct.	Oct. 13th
Ruthburn	Oct. 15th and 16th.
Bro Beach'	Oct. 17th.
Wrightville	Oct. 20th.
Plymouth Hollow	Oct. 27th.
South Farms	Nov. 3d.

J. K. Bellows.

Milo, Me., (where the brethren may appoint,) Oct. 13th.

Thomas Smith.

South Windsor, Ct.	Oct. 13th.
Concord, N. H.	Oct. 27th.

C. Goodrich.

If the Lord will, Bro. Rouselier Fenn will preach at the Pine Tree School House, at 10 1-2 A. M. and 2 o'clock, P. M., on Sunday, Oct. 13th.

Charlestown, (Hawkins' Hall, 79 Main Street) Thursday evening, Oct. 10th.
Lynn....Sunday, Oct. 13th.

Rufus Wendell.

Portland, Me....Sundays Oct. 13th and 20th.

L. Boutell.

Kennebunkport, Me.	Sunday, Oct. 13th.
Portsmouth, N. H.	Sunday, Oct. 20th.

J. Couch.

Southbridge, Mass....Oct. 13th.

S. B. Munn.

South Adams, meetings commencing Oct. 17th and continuing over the Sabbath.

Geo. A. Otis.

Yarmouth....Oct. 13.

Hiram Munger.

Business Matters.

To Correspondents.

J. Blain—We received for you at Camp Meeting $2 from Dr. Mathewson of Sandy Hill, which we credit to you on account. This is all that has been paid us.

W. A. Fenn: Yes, we send the paper.

D. N. Kidder: A. Ash owes $2.12.

Mrs. Mary Holden: We have carried forward the credit as you desire.

D. T. Taylor's P. O. address is Rouse's Point, Clinton Co., N. Y.

Eld. Joseph T. Curry's P. O. address is Springfield, Mass.

O. R. Fassett's P. O. address is Yarmouth, Me.

W. Sheldon's P. O. address is now changed from Springville, Wis., to Merrimack, Sauk Co., Wis.

Cash Receipts.

J M Miner 271, $1.12; A Wood 237, 60 cts; J Ireland 344, $2.00; H W Norville 312, $2.00; Syl. Neal 315, 12 cts.

John Clark 321; Elizabeth Smith 325, S M Lum 312, A H Bosnel 312, H D Reed 325,—50 cts. each.

A S McEwen 343, Dr. H Tagart 336, N Irish 343, Mrs. J. Ray 329, Elisha Baker 340, Wm. Welsh 276, W W Doughty 338, Mrs. E A W Lake 325, O T Claby 331, C G Bodwin 344, P C Bodman 340, J Clothey 331, M Prettiplace 325, D S Salter 312, Mrs. L T Marsh 339, G W Whiting 335, Jno. Young 338, O Rawson 331, Wm. Sweet 338, N Hoyt 331, Miss M S Gaslin 315, J Morrison, [illegible] 314, C F Bosenger 334, M Christenson 328, A B Chapman 314, Miss E Kelly 338, T Bonney 338, J Rogers 326, AL Cole 338, T Wilkins 338, L [illegible] Johnson 338, Dur. Tibbetts 334, Aug. Hamilton 340, M [illegible] 338, Geo. Storer 338, T D Bailey 338, [illegible] 331, Benj. Ransome 342, George Verge 325—$1.00 each.

John Whitcomb 338, H S Castle 340, [illegible] 338, Ira Hodgkins 344, J A Stillman [illegible] Williams [illegible] 325, S Little 338, D N Kidder 338, [illegible] 338, J B Douglas [illegible] Mayberry [illegible]—$2.00 each.

Books and Tracts.

A Wood 40 cts, J A Sealy [illegible] W S Olmsted [illegible]

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to prepay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of Immortality through Christ only. Price, single, 5 cts.; 25 cts. per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question*: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second*: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 6 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

The Soul—what is it? or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

The Spirit—what is it? or a careful examination of all the uses of the words ruach and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-2 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

The Doctrine of Endless Misery an occasion of Scepticism. From the Epilogue to Essays in Ecclesiastical Biography. By the late Sir James Stephen. With notes by C. F. H. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

Human Destiny. A Critique on Universalism. 136 pages. In paper, 25 cts: in cloth, 44 cts. With the three following tracts, 60 cts.

The Rights of Wrong; or, Is Evil Eternal? By C. F. Hudson. 24 pp. 12mo. Price 3 cts. $2.00 per hundred.

The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

Reviewers Reviewed. Brief Replies to various Criticisms and other Arguments. 36 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of the doctrine of election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, $14.00 per hundred; 25 cts. single; postage 3 cts. Bound, 40 cts.; postage 8 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

Christ our Life. The Scriptural Argument for Immortality through Christ alone. By C. F. Hudson. 160 pp. 12mo. Price 50 cts. In paper covers, 30 cts.

The Nature of Faith, and the Evils of Sect. By the late W. H. Starr. With a Memoir and Notes by C. F. Hudson. 252 pp. 12mo. Price 50 cts. Postage 16 cts.

Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By I. C. Wellcome.

Son of God, by H. Grew. 10 cts. single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portrait and appendix. Price 60 cts; postage 10 cts.

The Excellency of the Lord's Anointed or Christ the promised Messiah. By Mrs. Mary A. Seymour. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one, should have a copy. Price $5.00 per hundred,—8 cts. single. Postage 1 cent.

Anti-eternal Torment. By Edwin Burnham. Price 1 cent single; 75 cts. per hundred. Postage 1 ct.

The Two Adams, by T. M. Preble. An interesting tract. Price, single, 5 cents. Postage 1 cent. $3.00 per 100.

Words of Warning. 3 cents single; postage 1 ct.; $1.50 per hundred.

The Ten Virgins; or Wisdom and Folly Contrasted. By T. M. Preble. Price, single, 5 cts. Postage 1 cent. $3.00 per 100.

200 Stories for Children, compiled by T. M. Preble. An excellent collection of interesting incidents, well calculated to benefit the young. Price 40 cents; postage 7 cents.

The Three Kingdoms: or the kingdom of God the Father, the kingdom of Satan, the kingdom of the Lord Jesus Christ; or, a view of this world as it was, as it is, and as it is to be. By T. M. Preble. Price $4.00 per hundred, 60 cts. per dozen, 10 cts. single. Postage 1 cent.

Church Debts. By W. Ramsey, D. D. A rebuke of the pride and worldliness of the present day. Price 50 cts.; postage 5 cts.

The Saint's Inheritance; or the World to Come. By Henry F. Hill, Geneseo, N. Y. Price $1. postage paid.

An Appeal to Pious Trinitarians. By H. Grew. Price 2 cts., postage 1 ct.

The Wicked not Immortal. Two hundred texts quoted to prove the destruction of the wicked. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

The Great Error Exposed: or Endless Misery not a Bible Doctrine. In this tract all texts called on to prove endless misery are explained, and two hundred for the destruction quoted. By Eld. Jacob Blain. Price 2 cents single; $1.00 per hundred. Postage 1 cent.

Glad Tidings: or Bible proof that [illegible] are to end in the [illegible] by a literal destruction of wicked men and devils, at the judgment. All texts on Future Punishment quoted and arranged. By J. Blain. Price 3 cts.—postage 1 cent.

☞ The above tracts and books can be had of our agent in Portland, Me., J. R. [illegible], No. 8 Summer street.

☞ The following books and tracts can be had of J. R. Waite, Warwick, R. I.:— The Harp, by Elder Himes; [illegible]

[illegible]

Selected for the Crisis.

Christian Usefulness.

The low-built grass is not a stately tree,
Nor yet a lovely and all-fragrant rose;
It yields no nectar to the grateful bee,
Nor fashions, for their transit o'er the sea,
The hearts of oak revered by friends and foes.

But think of it as lightly as you will,
Passing it over in your careless tread,
It has its own peculiar place to fill;
And, humble as its work appeareth, still
Nor oak nor rose could do that work instead.

So, youthful Christian, through life's transient day,
There is a special work marked out for you;
It may be of the lowliest kind; it may
Be such as shall the loftiest powers display,
But none beside yourself your work can do.

Then bend in meekness at your Saviour's throne,
And seek to learn the purpose of his grace;
Ask him who has so oft your duty shown,
To point you out the work that is your own,
And tell you where to find your proper place.

"What wilt thou have me do?" With single eye
To your Redeemer's glory, work for him;
Illumined every moment from on high,
Strive in each action God to glorify,
Nor let one thought of self life's radiance dim.

Work, work, nor covet an ignoble rest;
Allow no sloth thy spirit to beguile,
Those love the Saviour most who serve him best;
And he who blesses others, shall be blessed
With the full sunshine of his Saviour's smile.

Gleanings from Letters.

Edwin Miller, West Martinsburgh, N. Y., sends $2, and writes—

We had the pleasure to hear Bro. S. S. Brewer preach last Sunday, at our place, as he was here with his wife and Bro. C. B. Turner. They arrived here on Saturday, and left us Sunday night; went five miles and preached Sunday evening. Monday morning Bro. Turner baptized four happy souls, and then we bade them good bye again. They went twelve miles and held a meeting in Jefferson Co. on Monday evening, and from there to Mannsville. Bro. Brewer was to give a course of lectures in the Baptist church by request of said church. We expect he will come and settle here with us, as there is a great field open, and people want to hear the gospel once more in Lewis and Jefferson Counties.

Eld. A. N. Seymour writes—

Dear Brother, I send you another new subscriber, Sr. M. J. Maginnis, Fentonville, Genesee Co., Mich. She encloses *one dollar* for the Crisis. She will probably be one of your permanent subscribers. Dear Bro., continue giving us meat in due season, and let one thought be most fervently impressed on every soul—holiness of heart—spotlessness of character, in view of the Saviour's coming. Theory, it matters not how perfect and glorious, will never save us unless all of our thoughts, conversation, spirit and desires are regulated by the standard of truth and righteousness. May God help us to be a very holy people, ready for the opening of the day of God.

Eld. I. K. Lombard, East Stoneham, Me., writes—

I wish you would request through the Crisis that some Brother or Sister (if any has it) would send to the Crisis the hymn, or all they may have of it, of which the two following stanzas form a part:—

"Mary came weeping,
Mary came weeping,
Mary came weeping
Just at the break of day.
He arose! he arose! Ah! yes,
He arose and went to heaven in a cloud.

What's the matter, Mary?
What's the matter, Mary?
What's the matter, Mary?
They have taken away my Lord.
He arose! he arose! Ah! yes,
He arose and went to heaven in a cloud.

L. Roberts, Grand Blanc, Mich., writes—

Enclosed please find one dollar, for which you will give me credit on my subscription for the Crisis. I would be glad to send you five times the amount, but it is all that I can get at present. Times here are very hard. It seems almost impossible to get money at the present time to pay the necessary expenses of our families; but when we get a dollar, we feel like sending it to you, from the fact that we value the paper so highly. It is, indeed, the next thing to our daily bread.

Sister P. Green, Berlin Falls, writes—

Enclosed you will find one dollar, in payment for the Crisis. I would be very glad if I could send more; but cannot at this time. Please continue to send the paper, and I will send more soon. I hope means will be provided for the support of the Crisis. How could I get along without it! Its weekly visits are truly a comfort and support to me; it is like food to the hungry and water to the thirsty soul. Be faithful, and may God bless and save you at last, is my prayer.

Mrs. L. Bills, Bangor, Me., sends $1, and writes—

I hardly know how to afford to send, but as long as I have my bread, I think I must have the Crisis, for it is a great comfort to me in these perilous times, as I cannot attend the meetings every Sabbath. Dear Bro., I feel glad that we are almost home. Our toils will soon be over; soon the rightful heir to David's throne will take possession of the earth and reign King of kings forever.

Andrew C. Jenkins, Springfield, Mass., writes— [illegible]

A. M. S. Bement, Taftsville, Vt., writes—

This has been deferred on account of sickness and death in the family. I feel we are amid the perils of the last days, and because iniquity abounds, the love of many waxes cold. My prayer is that the Lord may sustain you in your arduous labors, that you may be able to give the household meat in due season.

Gilman West, Oxford, N. H., writes—

Enclosed you will find one dollar for the continuance of the Crisis. There is no paper printed that we know of that we prize so highly as we do the Crisis. We hope the Lord will bless the paper, and those who print it till he comes. It advocates what we believe. We love it, and hope to get more money soon to send you.

James Wiswell, Hydeville, Vt., writes—

I should feel lost without the Crisis, for it advocates the doctrines that I love—the soon personal coming of Christ and the resurrection from the dead to immortality in the kingdom of God. Well might the apostle call it a "blessed hope;" it cheers me as I pass along through this wilderness world.

G. W. Hurd, Ionia, Ill., sends $6 for several subscribers, and writes—

Times are very hard, and it is almost impossible to get hold of any money that is good for any thing. May the Lord strengthen your hands, and enable you to give, through the Crisis, a portion to our Father's family that shall be "meat in season."

George R. Baker, East Woodstock, Ct., writes—

Enclosed you will find one dollar for the continuance of my paper. I shall continue to be a subscriber for the Crisis as long as I can command the means to pay for it. I prize the Crisis above all other papers, and my wife says she cannot keep house without it.

Mary Hodgdon, North Barnstead, sends $2 and writes—

The Crisis was a great comfort to my husband, and is to me. I love the truths it advocates because they are taught in the Bible. I want the paper continued, and what is due I will send when I know what it is.

Phebe Rockwood, Belgrade, Me., sends $3 and writes—

I hope the paper will be sustained. I have taken it, I think, some over two years. As we live where there is not much preaching on the coming of our Master, it is to me a welcome visitor. I will do all I can to sustain it.

Sarah A. Elmore, South Windsor, Ct., writes—

My earnest prayer is that our Father would grant you all needed wisdom and grace, to guide you aright amid your "abundant labors" as his servant. May his blessing attend you and yours.

Seth G. Kimball, Burlington, Vt., writes—

I cannot do without the Crisis, for it is all the preaching that I have on the second coming of Christ.

P. W. Higgins, Wellfleet, writes—

I have taken the Crisis for a short time and like it much. I therefore enclose one dollar for its continuance.

For the Crisis.

Maine Conference Report.

(Concluded.)

The importance of missionary labor was then discoursed upon by several, calling out many appropriate remarks; after which it was voted unanimously to continue our efforts in this direction. The committee recommended the propriety of engaging Eld. O. R. Fassett as an Evangelist for the coming year. Conference voted to do so, and opened subscription papers, when *one hundred and eighteen dollars* was subscribed towards supporting the mission. This looks very encouraging as a beginning, while we remember that the greater part of our brethren who should be interested in the mission were not there, and will doubtless subscribe liberally. So we may sustain two missionaries, or more. Bro. Fassett accepts this call, and will immediately enter upon the work. He will need a horse and carriage, as a saving of expenses can be made in getting about. We will here ask, if any brother has a team which he would like to devote to such a cause, and will donate its use, or let it, or sell it at a reasonable rate? If so, please communicate with us in regard to it.

On closing the subscriptions, reports of churches and localities were listened to for about an hour. The reports were generally very cheering and encouraging; the churches seem to be awake, and the brethren generally wide awake in these times of declension. A good number have been converted and baptized, and many others discipled to the blessed hope. The doors are wide open in all directions for the gospel of the kingdom to be preached. We desired a few hours more time, so that all could report, but we were obliged to enter upon other items of business. The Secretary then read the following

DECLARATION.

Whereas, in the providence of God, we [illegible] hearts of the faithful watchers, with sure tokens of the speedy and glorious personal advent of Christ our King from heaven,—we wish here to re-affirm our unlimited confidence in the truth of the proclamation that has been, and is still being made, that Christ is immediately to appear, to close the gospel age, and establish the everlasting kingdom of God. We wish also to say, that, while the times are so marked with events which give us unmistakable evidence of being immediately connected with the final overthrow of all earthly governments, as declared in the Scriptures; and while the evidence is conclusive that the prophetic periods which extend to the resurrection of the saints and the glorious restitution, must run out in a very few years, it is a matter of much surprise and regret to us that our Advent papers do not give a more distinct and "certain sound" to awaken the sleepers, and to more definitely and earnestly prosecute the "specific work" for which they were originated. We would therefore herein exhort the conductors of, and contributors to said papers, to the importance of turning their attention more fully to the signs of this time, and the evidences of the very speedy termination of the Gentile times, that the flock who patronize them, and call for information, may learn the time of night.

Secondly. We wish to admonish our christian brethren everywhere of the danger they are in who overlook the fact that christians are under Christ, and not under Moses, unless they are fallen from grace. Therefore they must obey Christ if they would live, who has commanded them not to fight, and who has called them out from the world, so they are not of it, and should not fight for it. Popery, Mahomedanism, and other apostate religious classes fight, as do the world, and the world hear them.

Again. We consider it dangerous in the extreme for those who look for God to dash in pieces the kingdoms and nations of the earth, (Ps. 2, Jer. 25, Ezek. 3, Rev. 16th and 19th chapters,) to prepare the way for the kingdom of his Son, to engage in warring with carnal weapons, to try to uphold them in virtually reiterating the cry made by the Jews, "We have no king but Cæsar," and thus reject the reign of Christ to uphold the seceders from God.

This was unanimously adopted by a rising vote.

Voted, to accept the decision of the council, now impending, in the case of one of its members, and request that it be delivered to the Secretary for record. A vote of thanks was tendered to the brethren and friends of Yarmouth and vicinity for their hospitality and kindness in entertaining this Conference.

Voted, to adjourn, when this Conference closes, to the call of the President and Secretary in A. D. 1862.

Voted, that the Secretary prepare a report of this Conference, and forward it to the "Advent Herald" and the "World's Crisis" for publication.

At 2 o'clock, P. M., Eld. J. A. Libbey preached from Jer. 9: 23, 24, drawing a clear line between worldly glorying and glorying in a knowledge of the true God, which brings eternal life. It was a sweet and affecting discourse, after which Eld. Peter Libbey made some appropriate remarks. We then repaired to the river side, when Bro. York baptized three faithful disciples, who have determined to follow the Lord. Evening, at 7 o'clock, Eld. D. M. Hanscomb preached from Rom. 1. 16, showing what the gospel has done for those who believed it, and urging the importance of believing it.

Sunday morning, at 5 o'clock, met for prayer, and continued one hour and a half in what a Sister denominated "an extra session." This was a precious season—one of the best we had. At 8 o'clock, the preachers met for council, and had a pleasant interview. At 9 o'clock, met for prayer and conference, which was a profitable season; time was fully occupied by the joyful saints, who were ready to declare what comfort they enjoyed in the service of God, and the hope they cherished. Two and sometimes three would rise at the same time. This service continued until half-past 10 o'clock. At this point, Bro. C. H. Leverton was ordained for the work of the ministry. He is a young man of promise, who comes to us well recommended, and we commend him to the brethren generally. Eld. L. L. Howard then preached a lengthy and convincing discourse from Matt. 24: 30, on the signs of Christ's soon coming. We then repaired to the water side again, and Eld. York baptized two happy Sisters, who had concluded that sprinkling would not take the place of baptism. At 2 o'clock, P. M., Eld. O. R. Fassett preached from John 16: 33, an important practical discourse on Peace in Christ, after which about ninety happy disciples partook of the Lord's Supper. This was one of the best seasons we ever enjoyed, and I trust that many of us were forcibly reminded of the promise of Christ to partake with us in the coming kingdom.

Before the evening service, a brother who had been reluctant to do all his duty, [illegible] At 7 o'clock in the evening, Eld. L. L. H[illegible] on the closing or finishing of the mystery of God. It was a labored and good discourse, but a large number of the brethren had left for home; the others were weary with the services of the day, which commenced a 5 o'clock, A. M., and occupied most of the day.

Several of our preachers were not able to be present. Eld. Sevey wrote that his health was too poor to come; but there were more present than at any previous Conference. Those in attendance were I. Smith, O. R. Fassett, R. R. York, N. Smith, I. C. Wellcome, L. L. Howard, E. M. Haggett, D. M. Hanscomb, J. A. Libbey, Peter Libbey, J. Partridge, H. D. Read, I. K. Lombard, L. Rhoades, I. Wight, of Maine; and J. V. Himes, F. H. Berick, L. Boutell, C. H. Leverton, of Mass.

Our Conference closed, and the brethren and sisters returned to their fields of influence and labor, joyous in hope, and much strengthened for renewed labor in God's vineyard. This was the largest gathering of brethren we have ever had at a yearly Conference. It was also the most harmonious, united and active Conference we have yet had. All seemed to have a mind to work, and work together. The most perfect union and love was manifested by all who attended. Many were obliged to leave on Friday and Saturday, but a large number staid to the close. All were treated with the greatest hospitality, and made welcome by the friends in the place. May the Lord make this meeting a blessing to very many. O. R. Fassett, President.
I. C. Wellcome, Secretary.
Richmond, Me., Sept. 18, 1861.

For the Crisis.

Song for the Children.

The Bible is a holy book,
It lightens earth's dark gloom;
It drives away the blackest clouds
That gather round the tomb.

It tells us of the sinner's Friend,
Who suffered for our sin;
It points us to a peaceful home
The faithful soul may win.

O, little children, Jesus came
To bless you with his grace,
Then come and give your hearts to him—
Come, seek your Father's face.

He's coming soon to earth again,
To give his people rest;
Come, little ones, and love the Lord,
And you shall then be blest.

Come to the paradise of God,
Come sing redemption's story;
Come dwell with Jesus and his saints,
Come rest for aye in glory.

Yarmouth, Me. Maria.

For the Crisis.

The State of Christendom.

Bro. Wendell:—The following is an extract from Dr. Wayland's new Tract, entitled "An Appeal to the Disciples of Christ of every denomination in reference to the approaching Day of Prayer." It is an interesting and graphic description of the present state of the professed christian world; and coming as it does from one of the most popular and influential clergymen of the present time, is a valuable witness to the fact that we are living in the time when men have "a form of godliness, but denying the power thereof," and consequently are in the last days. God grant that we, as Second Adventists, who profess to be looking for Christ's speedy return, may not be found in the same condition as the masses around us, but rather let the "present truth" have its purifying and sanctifying effect upon our hearts, so that we may be enabled to "deny all ungodliness and worldly lusts, and live soberly and righteously in this present evil world," on account of "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."
M. H. Piper.

Boston, Sept. 30th, 1861.

"The disciples of Jesus are intended to be the light of the world. Their moral conduct must show to other men, by contrast, the superiority of a heavenly to an earthly life. They are the exemplification of the nature and the power of the principles of the religion of Jesus. All this is very evident, and it is also evident that unless the character of the church be such as, by its practical exemplification of Christ's precepts, to condemn the world, it is a church only in name, and the light of the world is so far extinguished.

But what is the fact? By what, except outward forms, is the church in many cases to be distinguished from the world? Are there not in many of our churches some whose well-known character is a disgrace to their profession? Are not the places of amusement so frequented by professors of religion as to leave the impression that amusement is with them an end of living? Go to the assemblies, where now do congregate the utterly frivolous and gay, and there you will find the lowly, self-denying Jesus largely represented by his professed disciples. Observe the customs of business, the maxims of trade, the modes of accumulation, the carelessness about truth, and the eagerness to overreach, and who of the disciples of Christ are heard entering their protests against all or any of this iniquity? It is well if they are not borne along with the current, and do not adopt all these maxims and practices as their own.

Let us go into our houses of worship, and what do we see and hear? In buildings of immense expense, adorned with every superfluity of luxury, with a style [illegible] of religion was derived solely from the New Testament, suppose that these persons were disciples of Christ, or that this was intended for the worship of Jesus of Nazareth? Or if God became incarnate to redeem men from everlasting death, and if men have been set apart for the sole purpose of calling sinners to repentance, would any one suppose that the pulpit was occupied by a messenger whom God had sent to warn dying men of their danger, and lead them to him by whom alone they can be saved from eternal woe?

If all this is so, there is surely occasion for a day of humiliation. If we are chastised for our disobedience to God, there is reason why we should repent of our sin and turn to him from whom we have revolted."

For the Crisis.

Back Numbers of the World's Crisis.

Who wants them? This is a paper I never destroy, and have accumulated a year's issue; and any one who can benefit themselves or others with them, sending me their address, shall have three copies per week sent them gratis until the supply is exhausted. The truths, and sermons, and maxims, and counsels they contain, lose nothing by age, and may be profitable to those who have never seen them; and would it not be well for those who take the Crisis, and do not file them, to hunt up some one who cannot afford to pay for it, and send it to them? In the language of the poet:—

The conflict is raging—'t will be fearful and long,
Then gird on the armor and be marching along.

And, as we go scatter the light far and wide. Wake up, brethren and sisters. No time now for slumber. D. N. Smith.

Boston, Sept., 1861.

Selections.

Lost in the Catacombs.

A bold adventurer once undertook to explore the catacombs of Rome, those gloomy caverns of darkness and death into which the most daring enter with misgivings. In order to render his return perfectly safe, he fastened a thread at the entrance, and taking a torch in one hand, and this thread in the other, he set out alone on his explorations. Being led on by the objects of curiosity and interest that met him at every step, before he is aware of it, he is far in these deep caverns; while his mind is so taken up with the strange scene that surrounds him, that he forgets all else, when suddenly his foot slips, he stumbles, the torch falls from his hand, the string slips from his fingers. Now total darkness surrounds him, and in vain he feels for the lost thread. What can he do? If he attempts to make himself heard, his voice will not reach half way to the entrance; if he attempts to retrace his steps, there are a thousand ways to lead him off, and but one that will lead him out; every step may be taking him further away, while at any moment he may plunge into some deep chasm. It is said, that he was so overcome by the hopelessness of his condition, that he fell to the ground insensible.

After some time he comes to himself, when, to his great joy he feels something in his hand: it is the lost string he had grasped in his agonies. Hopefully he bounds up, and, slowly and cautiously threads his way, following wherever his little guide may lead. At length a faint light is seen in the distance; his guide has not misled him. Joyfully he presses onward, with quicker step and firmer tread as the light increases, until he is soon greeted by the "laughing sunbeams" of a bright day.

Kind reader, does not our pathway of life lead through "catacombs" of death, over which sin has thrown a darker pall than that which covers the catacombs of Rome? "What am I? whence? and whither go?" are questions that every thinking soul has propounded to itself. Reason can give me no answer; it dimly points out an eternity behind, an eternity before; but it can tell me nothing about that eternity, or what will be my condition there should I reach it. It is true there is a voice within that whispers "*immortality*;" but it whispers only to condemn. But all thanks to God, he has not left us without light on such important questions, but has given us a torch by whose light we may safely make our way through the tombs and darkness of earth to a brighter world. In his hand he also holds a thread which has followed us through all the shifting scenes of life; his Holy Spirit would ever draw us back to him. When first our childish feet tread the paths of vice, we felt it gently draw us heavenward, as if to say, "sinner, return, why will you die?" Have any of us been so taken up with the pleasures or cares of this world, with the many objects of apparent interest that meet us at every step in life, that we, too, have stumbled and dropped our torch in this dark world of sin? Has our Bible been neglected? Can we find no time to read and study it? no time to attend the house of worship?

Then darker by far, is our way, and a thousand times more dangerous every step we take, than would have been those of the torchless man in the catacombs. Are we losing our interest in matters of religion? Does the Spirit seldom warn us? Can we sin with less compunction of conscience than formerly? Oh, let us beware! these are fearful indications; that thread will finally run out; it may follow us to the end of life, it may not: "My Spirit will not always strive." If that Spirit leave us, and we have lost ourselves in God's Word, then there are no other guides that can lead us out of the darkness of sin into eternal day. Reader, if we travel without these, we must soon plunge into the darkness of eternal night. Sin has dug many deep chasms between earth and heaven, across which we can never make our way without these guides. Then let us turn and follow them while we may; they will not mislead us; and soon the light may dawn on a new-born soul, and we may be led to rejoice that we have escaped eternal death.

☞ How frequently [illegible]

Old Moses.

Mr. B. was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning as he was passing over the vessel that lay at the wharf with their several commodities for sale, he stepped upon the deck of one, at the stern of which he saw a negro man sitting, whose dejected countenance gave sure indication of distress; and he accosted him with—

Hey! my man, what is the matter with you this morning?

The old negro lifted up his eyes, and looking at Mr. B. replied—

Ah, massa, I'se in great trouble.

B. What about?

Negro. Case I'se fetch up here to be sold.

B. What for? what have you been doing? have you been stealing? or did you run away? or what?

Negro. No, no, massa, none o'dat, its bekase I didn't mine de anders.

B. What kind of orders?

Negro. Well, massa stranger, I tell you. Mass William werry strict man, and werry nice man too, and ebry man on de place got to him, and I break tew de rule, but I didn't tend to break de rule; I forgot myself, an I got too high.

B. It is for getting drunk, then, is it?

Negro. O no, not that nother.

B. You are the strangest negro that I have seen for a week. I can get no satisfaction from you. If you would not like to be pitched overboard you had better tell me what you did.

Negro. Please, massa, don't frow de poor flicted nigga in de wata.

B. Then tell me what you are to be sold for.

Negro. For praying, sah.

B. For praying! that's a strange tale indeed. Will your master not permit you to pray?

Negro. O yes, sah, he let me pray easy, but I hollows too loud.

B. And why do you halloo so in your prayer?

Negro. Kase de Sperit comes on me, an I gits happy fore I knows it; den I gone; kant trol myself den; den I knows nothing about Massa's rule; den I hollow if old Satan himself come wid all de rules of de question.

B. And do you suppose your master will really sell you for that?

Negro. Oh yes, no help for me now; all de men in de world couldn't help me now, kase when massa William say one thing he no do anoder.

B. What is your name?

Negro. Moses, sah.

B. What is your master's name?

Moses. Massa's name is Col. William C.——

B. Where does he live?

M. Down on the Esin Shoah.

B. Is he a good master, does he treat you well?

M. Oh yes, massa William good; no better massa in de world

B. Stand up and let me look at you. And Moses stood up and presented a robust frame, and as Mr. B. stripped up his sleeve, his arm gave evidence of unusual muscular strength.

B. Where is your master?

M. Yonder, he is jist coming to the warf.

As Mr. B. started far the shore he heard Moses give a heavy sigh, followed by a deep groan. Mr. B. reached the wharf just as Col. C. did. He introduced himself and said—I understand you wish to sell that negro man on board yonder boat.

Col. C. replied that he did.

B. What do you ask for him?

C. I expect to get $700.

B. How old is he?

C. About thirty years.

B. Is he healthy?

C. Very, he never had any sickness in his life, except one or two spells of the ague.

B. Is he hearty?

C. Yes sir; he will eat as much as a man ought, and it will do him as much good.

B. Is he a good hand?

C. Yes sir, he is the best man on my place. He has been my foreman for the last ten years, and a more trusty negro I never knew.

B. Why do you wish to sell him?

C. Because he disobeyed my orders. As I said, he is my foreman, and that he might be available at any moment I might want him, I built his quarters within a hundred yards of my own house, and I have never rung the bell at any time at night or in the morning, that his horn did not answer in five minutes after. But two years ago he got religion, and commenced what he calls family prayer—that is prayers in his quarters every night and morning; when he began his prayer it was impossible to tell when he would stop, especially if (as as termed it) he got happy. Then he would sing and pray, and halloa for an hour or two together, so that you might hear him a mile off. And he would pray for me and my wife and my children, and our whole family connection to the third generation; and sometimes when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company; the women would cry, and it would get me almost frantic; and even after I had retired, it would be sometimes nearly daylight before I could get to sleep; for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbid his praying so loud any more, and Moses promised obedience, but he soon transgressed; and my rule is never to whip, but when a negro proves incorrigible I sell him. This keeps them in better subjection, and is less trouble than whipping. And I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the farm would soon be perfectly regardless of all my orders.

B. You spoke of Moses' quarter; I suppose from that he has a family.

C. Yes, he has a woman and three children, or wife, I suppose he calls her now, for soon after he got religion he asked me if they might be married, and I presume they were.

B. What will you take for his wife and children?

C. [illegible] I will take $700; but I [illegible] $1400 [illegible] Mr. B. and Col. C. then went to [illegible] store, drew up the writings, and signed the sale; after which they returned to the vessel, and Mr. B. approached the negro, who sat with his face buried in his hands, seemingly in [illegible].

Well, Moses, I have bought you.

Moses made a very low bow, and every muscle of his face worked with emotion as he replied—

Is you massa? where is I gwine to, Georgy?

No, said Mr. B., I am a merchant here in this city; and yonder is my store, and I want you to attend on the store; and I have purchased your wife and children too, that you may not be separated.

M. Bless God for dat; and massa kin I go a meeting some times?

B. Yes, Moses, you can go to church three times on Sabbath and every night in the week, and you can pray as often as you choose, and as loud as you choose, and as long as you choose, and get as happy as you choose; and every time you pray, whether it be at home or in church, I want you to pray for me, my wife, and all my children, and single-handed, too; for if you are a good man your prayers will do us no harm, and if you wish you may pray for everybody of the name of B. in the state of Maryland. It will not injure them.

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his heart danced outright for gladness, exposing two rows of as clean ivories as any African can boast; and his heart's response was, bress God, bress God all the time, and bress you too massa; Moses neber tinks bout he gwine to have all dese commendations; dis make me tink boat Joseph in de Egypt. And after Moses had poured a few blessings on Col. C. and bidding him a warm adieu and requesting him to give his love and farewell to his mistress, the children, and all the servants, he followed B. to the store, to enter upon the functions of his new office.

The return of the steamer brought to Moses his wife and children.

Early the next spring, as Mr. B. was standing at the store door, he saw a man step upon the wharf from the deck of a vessel and walk hurriedly toward the store. He soon recognized him as Col. C. They exchanged salutations, and to the Colonel's inquiry after Moses, Mr. C. replied that he was up stairs measuring grain, and invited him to walk up and see him. Soon B.'s attention was arrested by a confused noise above. He listened and heard an unusual shuffling of feet, some one sobbing violently, and some one talking hurriedly, and when he reflected on Col. C.'s singular movements and the peculiar expression of his countenance, he became alarmed and determined to go up and see what was transpiring.

When he reached the head of the stairs he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arm around the Colonel's waist and talking most rapidly, while the Col. was weeping audibly. As soon as the Col. could sufficiently control his feelings, he told Mr. B. that he had never been able to free himself from the influence of Moses' prayers, and that during the past year, he, his wife and children, had been converted to God.

Moses responded; Bress God, massa C.; doe I way up hea, I neber forgit you in my prayers; I ollers pat de ole massa side de new one. Bress God, dis make Moses tink about Joseph in de Egypt agin.

The Col. then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B. assured him that was out of the question for he could not part with him; and he intended to manumit Moses and his wife at forty, and his children at thirty years of age.

Moses was not far wrong in referring to Joseph. For when Joseph was sold into Egypt, God overruled it to his good, and he obtained blessings that were far beyond his expectations; so with Moses. Joseph eventually proved the instrument of saving the lives of those who sold him. Moses proved the instrument in God's hands of saving the man who sold him.

Old Moses is still living and doing well. He has not long since obtained his freedom—at present he occupies a comfortable house of his own, and I suppose sings, and prays, and shouts to his heart's content.—*Methodist Protestant.*

An Effectual Cure for the Ear Ache.—Take a small piece of cotton batting, or cotton wool, making a depression in the centre with the end of a finger, and fill it with as much ground pepper as will rest on a five cent piece, gather it into a ball, and tie it up. Dip the ball into sweet oil, and insert it into the ear, covering the latter with cotton wool, and use a bandage or cap to retain it in place. Almost instant relief will be experienced, and the application is so gentle that an infant will not be injured by it, but will experience relief as well as adults.—*Cor. Boston Journal.*

THE CRISIS.

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By the above arrangement, a single copy will be sent for three months for 50 cts. [illegible]

The price of five or more copies is reduced in proportion to the number sent to one address; so that in places where there is a company of brethren, they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood. Our proposition is, that we will send the paper when sent [illegible] should [illegible] tions as they are willing to give for circulating the Crisis among the poor, which we will forward under obligation to [illegible]

Rates for Communications
Over all matters not intended for publication write [illegible]
[illegible]
All persons desiring to receive the Crisis, or any of the [illegible] always state distinctly the Post Office, County and State [illegible]

Selected for the Crisis.

Christian Usefulness.

The low-tuft grass is not a stately tree,
  Nor yet a lovely and all-fragrant rose;
It yields no nectar to the grateful bee,
  Nor fashions, for their transit o'er the sea,
    The hearts of oak revered by friends and foes.

But think of it as lightly as you will,
  Passing it over in your careless tread,
It has its own peculiar place to fill;
And, humble as its work appeareth, still
  Nor oak nor rose could do that work instead.

So, youthful Christian, through life's transient day,
  There is a special work marked out for you;
It may be of the lowliest kind; it may
Be such as shall the loftiest powers display,
  But none beside yourself your work can do.

Then bend in meekness at your Saviour's throne,
  And seek to learn the purpose of his grace;
Ask him who has so oft your duty shown,
To point you out the work that is your own,
  And tell you where to find your proper place.

"What wilt thou have me do?" With single eye
  To your Redeemer's glory, work for him;
Illumined every moment from on high,
Strive in each action God to glorify,
  Nor let one thought of self life's radiance dim.

Work, work, nor covet an ignoble rest;
  Allow no sloth thy spirit to beguile,
Those love the Saviour most who serve him best;
And he who blesses others, shall be blessed
  With the full sunshine of his Saviour's smile.

Gleanings from Letters.

Edwin Miller, West Martinsburgh, N. Y., sends $2, and writes—

We had the pleasure to hear Bro. S. S. Brewer preach last Sunday, at our place, as he was here with his wife and Bro. C. B. Turner. They arrived here on Saturday, and left us Sunday night; went five miles and preached Sunday evening. Monday morning Bro. Turner baptized four happy souls, and then we bade them good bye again. They went twelve miles and held a meeting in Jefferson Co. on Monday evening, and from there to Mannsville. Bro. Brewer was to give a course of lectures in the Baptist church by request of said church. We expect he will come and settle here with us, as there is a great field open, and people want to hear the gospel once more in Lewis and Jefferson Counties.

Eld. A. N. Seymour writes—

Dear Brother, I send you another new subscriber, Sr. M. J. Maginnis, Fentonville, Genesee Co., Mich. She encloses *one dollar*, for the Crisis. She will probably be one of your permanent subscribers. Dear Bro., continue giving us meat in due season, and let one thought be most fervently impressed on every soul—holiness of heart—spotlessness of character, in view of the Saviour's coming. Theory, it matters not how perfect and glorious, will never save us unless all of our thoughts, conversation, spirit and desires are regulated by the standard of truth and righteousness. May God help us to be a very holy people, ready for the opening of the day of God.

Eld. I. K. Lombard, East Stoneham, Me., writes—

I wish you would request through the Crisis that some Brother or Sister (if any has it) would send to the Crisis the hymn, or all they may have of it, of which the two following stanzas form a part:—

"Mary came weeping,
Mary came weeping,
Mary came weeping
Just at the break of day.
He arose! he arose! Ah! yes,
He arose and went to heaven in a cloud.

What's the matter, Mary?
What's the matter, Mary?
What's the matter, Mary?
They have taken away my Lord.
He arose! he arose! Ah! yes,
He arose and went to heaven in a cloud.

L. Roberts, Grand Blanc, Mich., writes—

Enclosed please find one dollar, for which you will give me credit on my subscription for the Crisis. I would be glad to send you five times the amount, but it is all that I can get at present. Times here are very hard. It seems almost impossible to get money at the present time to pay the necessary expenses of our families; but when we get a dollar, we feel like sending it to you, from the fact that we value the paper so highly. It is, indeed, the next thing to our daily bread.

Sister P. Green, Berlin Falls, writes—

Enclosed you will find one dollar, in payment for the Crisis. I would be very glad if I could send more; but cannot at this time. Please continue to send the paper, and I will send more soon. I hope means will be provided for the support of the Crisis. How could I get along without it! Its weekly visits are truly a comfort and support to me; it is like food to the hungry and water to the thirsty soul. Be faithful, and may God bless and save you at last, is my prayer.

Mrs. L. Bills, Bangor, Me., sends $1, and writes—

I hardly know how to afford to send, but as long as I have my bread, I think I must have the Crisis, for it is a great comfort to me in these perilous times, as I cannot attend the meetings every Sabbath. Dear Bro., I feel glad that we are almost home. Our toils will soon be over; soon the rightful heir to David's throne will take possession of the earth and reign King of kings forever.

Andrew O. Jenkins, Springfield, Mass. [illegible]

A. M. S. Bennett, Taftsville, Vt., writes—

This has been deferred on account of sickness and death in the family. I feel we are amid the perils of the last days, and because iniquity abounds, the love of many waxes cold. My prayer is that the Lord may sustain you in your arduous labors, that you may be able to give the household meat in due season.

Gilman West, Oxford, N. H., writes—

Enclosed you will find one dollar for the continuance of the Crisis. There is no paper printed that we know of that we prize so highly as we do the Crisis. We hope the Lord will bless the paper, and those who print it till he comes. It advocates what we believe. We love it, and hope to get more money soon to send you.

James Wiswell, Hydeville, Vt., writes—

I should feel lost without the Crisis, for it advocates the doctrines that I love—the soon personal coming of Christ and the resurrection from the dead to immortality in the kingdom of God. Well might the apostle call it a "blessed hope;" it cheers me as I pass along through this wilderness world.

G. W. Hurd, Ionia, Ill., sends $6 for several subscribers, and writes—

Times are very hard, and it is almost impossible to get hold of any money that is good for any thing. May the Lord strengthen your hands, and enable you to give, through the Crisis, a portion to our Father's family that shall be "meat in season."

George R. Baker, East Woodstock, Ct., writes—

Enclosed you will find one dollar for the continuance of my paper. I shall continue to be a subscriber for the Crisis as long as I can command the means to pay for it. I prize the Crisis above all other papers, and my wife says she cannot keep house without it.

Mary Hodgdon, North Barnstead, sends $2 and writes—

The Crisis was a great comfort to my husband, and is to me. I love the truths it advocates because they are taught in the Bible. I want the paper continued, and what is due I will send when I know what it is.

Phebe Rockwood, Belgrade, Me., sends $3 and writes—

I hope the paper will be sustained. I have taken it, I think, some over two years. As we live where there is not much preaching on the coming of our Master, it is to me a welcome visitor. I will do all I can to sustain it.

Sarah A. Elmore, South Windsor, Ct., writes—

My earnest prayer is that our Father would grant you all needed wisdom and grace, to guide you aright amid your "abundant labors" as his servant. May his blessing attend you and yours.

Seth G. Kimball, Burlington, Vt., writes—

I cannot do without the Crisis, for it is all the preaching that I have on the second coming of Christ.

P. W. Higgins, Wellfleet, writes—

I have taken the Crisis for a short time and like it much. I therefore enclose one dollar for its continuance.

For the Crisis.

Maine Conference Report.

(Concluded.)

The importance of missionary labor was then discoursed upon by several, calling out many appropriate remarks; after which it was voted unanimously to continue our efforts in this direction. The committee recommended the propriety of engaging Eld. O. R. Fassett as an Evangelist for the coming year. Conference voted to do so, and opened subscription papers, when *one hundred and eighteen dollars* was subscribed towards supporting the mission. This looks very encouraging as a beginning, while we remember that the greater part of our brethren who should be interested in the mission were not there, and will doubtless subscribe liberally. So we may sustain two missionaries, or more. Bro. Fassett accepts this call, and will immediately enter upon the work. He will need a horse and carriage, as a saving of expenses can be made in getting about. We will here ask, if any brother has a team which he would like to devote to such a cause, and will donate its use, or let it, or sell it at a reasonable rate? If so, please communicate with us in regard to it.

On closing the subscriptions, reports of churches and localities were listened to for about an hour. The reports were generally very cheering and encouraging; the churches seem to be awake, and the brethren generally wide awake in these times of declension. A good number have been converted and baptized, and many others discipled to the blessed hope. The doors are wide open in all directions for the gospel of the kingdom to be preached. We desired a few hours more time, so that all could report, but we were obliged to enter upon other items of business. The Secretary then read the following

DECLARATION.

Whereas, in the providence of God, we have been called out of darkness and doubt in regard to the future life and hope of the saints, and led to see the [illegible] hearts of the faithful watchers, with sure tokens of the speedy and glorious personal advent of Christ our King from heaven,—we wish here to re-affirm our unlimited confidence in the truth of the proclamation that has been, and is still being made, that Christ is immediately to appear, to close the gospel age, and establish the everlasting kingdom of God. We wish also to say, that, while the times are so marked with events which give us unmistakable evidence of being immediately connected with the final overthrow of all earthly governments, as declared in the Scriptures; and while the evidence is conclusive that the prophetic periods which extend to the resurrection of the saints and the glorious restitution, must run out in a very few years, it is a matter of much surprise and regret to us that our Advent papers do not give a more distinct and "certain sound" to awaken the sleepers, and to more definitely and earnestly prosecute the "specific work" for which they were originated. We would therefore herein exhort the conductors of, and contributors to said papers, to the importance of turning their attention more fully to the signs of this time, and the evidences of the very speedy termination of the Gentile times, that the flock who patronize them, and call for information, may learn the time of night.

Secondly. We wish to admonish our christian brethren everywhere of the danger they are in who overlook the fact that christians are under Christ, and not under Moses, unless they are fallen from grace. Therefore they must obey Christ if they would live, who has commanded them not to fight, and who has called them out from the world, so they are not of it, and should not fight for it. Popery, Mahomedanism, and other apostate religious classes fight, as do the world, and the world hear them.

Again. We consider it dangerous in the extreme for those who look for God to dash in pieces the kingdoms and nations of the earth, (Ps. 2, Jer. 25, Ezek. 3, Rev. 16th and 19th chapters,) to prepare the way for the kingdom of his Son, to engage in warring with carnal weapons, to try to uphold them in virtually reiterating the cry made by the Jews, "We have no king but Cæsar," and thus reject the reign of Christ to uphold the seceders from God.

This was unanimously adopted by a rising vote.

Voted, to accept the decision of the council, now impending, in the case of one of its members, and request that it be delivered to the Secretary for record. A vote of thanks was tendered to the brethren and friends of Yarmouth and vicinity for their hospitality and kindness in entertaining this Conference.

Voted, to adjourn, when this Conference closes, to the call of the President and Secretary in A. D. 1862.

Voted, that the Secretary prepare a report of this Conference, and forward it to the "Advent Herald" and the "World's Crisis" for publication.

At 2 o,clock, P. M., Eld. J. A. Libbey preached from Jer. 9: 23, 24, drawing a clear line between worldly glorying and glorying in a knowledge of the true God, which brings eternal life. It was a sweet and affecting discourse, after which Eld. Peter Libbey made some appropriate remarks. We then repaired to the river side, when Bro. York baptized three faithful disciples, who have determined to follow the Lord. Evening, at 7 o'clock, Eld. D. M. Hanscomb preached from Rom. 1. 16, showing what the gospel has done for those who believed it, and urging the importance of believing it.

Sunday morning, at 5 o'clock, met for prayer, and continued one hour and a half in what a Sister denominated "an extra session." This was a precious season—one of the best we had. At 8 o'clock, the preachers met for council, and had a pleasant interview. At 9 o'clock, met for prayer and conference, which was a profitable season; time was fully occupied by the joyful saints, who were ready to declare what comfort they enjoyed in the service of God, and the hope they cherished. Two and sometimes three would rise at the same time. This service continued until half-past 10 o'clock. At this point, Bro. C. H. Leverton was ordained for the work of the ministry. He is a young man of promise, who comes to us well recommended, and we commend him to the brethren generally. Eld. L. L. Howard then preached a lengthy and convincing discourse from Matt. 24: 30, on the signs of Christ's soon coming. We then repaired to the water side again, and Eld. York baptized two happy Sisters, who had concluded that sprinkling would not take the place of baptism. At 2 o'clock, P. M., Eld. O. R. Fassett preached from John 16: 33, an important practical discourse on Peace in Christ, after which about ninety happy disciples partook of the Lord's Supper. This was one of the best seasons we ever enjoyed, and I trust that many of us were forcibly reminded of the promise of Christ to partake with us in the coming kingdom.

Before the evening service, a brother who had been reluctant to do all his duty, and who felt his neglect when seeing the [illegible] baptized, [illegible] and Bro. Howard baptized him. [illegible] on the closing or finishing of the mystery of God. It was a labored and good discourse, but a large number of the brethren had left for home; the others were weary with the services of the day, which commenced a 5 o'clock, A. M., and occupied most of the day.

Several of our preachers were not able to be present. Eld. Sevey wrote that his health was too poor to come; but there were more present than at any previous Conference. Those in attendance were I. Smith, O. R. Fassett, R. R. York, N. Smith, I. C. Wellcome, L. L. Howard, E. M. Haggett, D. M. Hanscomb, J. A. Libbey, Peter Libbey, J. Partridge, H. D. Read, I. K. Lombard, L. Rhoades, I. Wight, of Maine; and J. V. Himes, F. H. Berick, L. Boutell, C. H. Leverton, of Mass.

Our Conference closed, and the brethren and sisters returned to their fields of influence and labor, joyous in hope, and much strengthened for renewed labor in God's vineyard. This was the largest gathering of brethren we have ever had at a yearly Conference. It was also the most harmonious, united and active Conference we have yet had. All seemed to have a mind to work, and work together. The most perfect union and love was manifested by all who attended. Many were obliged to leave on Friday and Saturday, but a large number staid to the close. All were treated with the greatest hospitality, and made welcome by the friends in the place. May the Lord make this meeting a blessing to very many. O. R. Fassett, President.

I. C. Wellcome, Secretary.

Richmond, Me., Sept. 18, 1861.

For the Crisis.

Song for the Children.

The Bible is a holy book,
  It lightens earth's dark gloom;
It drives away the blackest clouds
  That gather round the tomb.

It tells us of the sinner's Friend,
  Who suffered for our sin;
It points us to a peaceful home
  The faithful soul may win.

O, little children, Jesus came
  To bless you with his grace,
Then come and give your hearts to him—
  Come, seek your Father's face.

He's coming soon to earth again,
  To give his people rest;
Come, little ones, and love the Lord,
  And you shall then be blest.

Come to the paradise of God,
  Come sing redemption's story;
Come dwell with Jesus and his saints,
  Come rest for aye in glory.

Yarmouth, Me. Maria.

For the Crisis.

The State of Christendom.

Bro. Wendell:—The following is an extract from Dr. Wayland's new Tract, entitled "An Appeal to the Disciples of Christ of every denomination in reference to the approaching Day of Prayer." It is an interesting and graphic description of the present state of the professed christian world; and coming as it does from one of the most popular and influential clergymen of the present time, is a valuable witness to the fact that we are living in the time when men have "a form of godliness, but denying the power thereof," and consequently are in the last days. God grant that we, as Second Adventists, who profess to be looking for Christ's speedy return, may not be found in the same condition as the masses around us, but rather let the "present truth" have its purifying and sanctifying effect upon our hearts, so that we may be enabled to "deny all ungodliness and worldly lusts, and live soberly and righteously in this present evil world," on account of "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

M. H. Piper.

Boston, Sept. 30th, 1861.

"The disciples of Jesus are intended to be the light of the world. Their moral conduct must show to other men, by contrast, the superiority of a heavenly to an earthly life. They are the exemplification of the nature and the power of the principles of the religion of Jesus. All this is very evident, and it is also evident that unless the character of the church be such as, by its practical exemplification of Christ's precepts, to condemn the world, it is a church only in name, and the light of the world is so far extinguished.

But what is the fact? By what, except outward forms, is the church in many cases to be distinguished from the world? Are there not in many of our churches some whose well-known character is a disgrace to their profession? Are not the places of amusement so frequented by professors of religion as to leave the impression that amusement is with them an end of living? Go to the assemblies, where now do congregate the utterly frivolous and gay, and there you will find the lowly, self-denying Jesus largely represented by his professed disciples. Observe the customs of business, the maxims of trade, the modes of accumulation, the carelessness about truth, and the eagerness to overreach, and who of the disciples of Christ are heard entering their protests against all or any of this iniquity? It is well if they are not borne along with the current, and do not adopt all these maxims and practices as their own.

Let us go into our houses of worship, and what do we see and hear? In buildings of immense expense, adorned with every superfluity of luxury, with a style of music which the world recognizes as its own, fashion [illegible]

[illegible] of religion was derived solely from the New Testament, suppose that these persons were disciples of Christ, or that this was intended for the worship of Jesus of Nazareth? Or if God became incarnate to redeem men from everlasting death, and if men have been set apart for the sole purpose of calling sinners to repentance, would any one suppose that the pulpit was occupied by a messenger whom God had sent to warn dying men of their danger, and lead them to him by whom alone they can be saved from eternal woe?

If all this is so, there is surely occasion for a day of humiliation. If we are chastised for our disobedience to God, there is reason why we should repent of our sin and turn to him from whom we have revolted."

For the Crisis.

Back Numbers of the World's Crisis.

Who wants them? This is a paper I never destroy, and have accumulated a year's issue; and any one who can benefit themselves or others with them, sending me their address, shall have three copies per week sent them gratis until the supply is exhausted. The truths, and sermons, and maxims, and counsels they contain, lose nothing by age, and may be profitable to those who have never seen them; and would it not be well for those who take the Crisis, and do not file them, to hunt up some one who cannot afford to pay for it, and send it to them? In the language of the poet:—

The conflict is raging—'t will be fearful and long,
Then gird on the armor and be marching along.

And, as we go scatter the light far and wide. Wake up, brethren and sisters. No time now for slumber. D. N. Smith.

Boston., Sept., 1861.

Selections.

Lost in the Catacombs.

A bold adventurer once undertook to explore the catacombs of Rome, those gloomy caverns of darkness and death into which the most daring enter with misgivings. In order to render his return perfectly safe, he fastened a thread at the entrance, and taking a torch in one hand, and this thread in the other, he set out alone on his explorations. Being led on by the objects of curiosity and interest that met him at every step, before he is aware of it, he is far in these deep caverns; while his mind is so taken up with the strange scene that surrounds him, that he forgets all else, when suddenly his foot slips, he stumbles, the torch falls from his hand, the string slips from his fingers. Now total darkness surrounds him, and in vain he feels for the lost thread. What can he do? If he attempts to make himself heard, his voice will not reach half way to the entrance; if he attempts to retrace his steps, there are a thousand ways to lead him off, and but one that will lead him out; every step may be taking him further away, while at any moment he may plunge into some deep chasm. It is said, that he was so overcome by the hopelessness of his condition, that he fell to the ground insensible.

After some time he comes to himself, when, to his great joy he feels something in his hand: it is the lost string he had grasped in his agonies. Hopefully he bounds up, and, slowly and cautiously threads his way, following wherever his little guide may lead. At length a faint light is seen in the distance.; his guide has not misled him. Joyfully he presses onward, with quicker step and firmer tread as the light increases, until he is soon greeted by the "laughing sunbeams" of a bright day.

Kind reader, does not our pathway of life lead through "catacombs" of death, over which sin has thrown a darker pall than that which covers the catacombs of Rome? "What am I? whence? and whither go?" are questions that every thinking soul has propounded to itself. Reason can give me no answer; it dimly points out an eternity behind, an eternity before; but it can tell me nothing about that eternity, or what will be my condition there should I reach it. It is true there is a voice within that whispers "*immortality;*" but it whispers only to condemn. But all thanks to God, he has not left us without light on such important questions, but has given us a torch by whose light we may safely make our way through the tombs and darkness of earth to a brighter world. In his hand he also holds a thread which has followed us through all the shifting scenes of life; his Holy Spirit would ever draw us back to him. When first our childish feet tread the paths of vice, we felt it gently draw us heavenward, as if to say, "sinner, return, why will you die?" Have any of us been so taken up with the pleasures or cares of this world, with the many objects of apparent interest that meet us at every step in life, that we, too, have stumbled and dropped our torch in this dark world of sin? Has our Bible been neglected? Can we find no time to read and study it? no time to attend the house of worship?

Then darker by far, is our way, and a thousand times more dangerous every step we take, than would have been those of the torchless man in the catacombs. Are we losing our interest in matters of religion? Does the Spirit seldom warn us? Can we sin with less compunction of conscience than formerly? Oh, let us beware! these are fearful indications; that thread will finally run out; it may follow us to the end of life, it may not: "My Spirit will not always strive." If that Spirit leave us, and we have lost ourselves in God's Word, then there are no other guides that can lead us out of the darkness of sin into eternal day. Reader, if we travel without these, we must soon plunge into the darkness of eternal night. Sin has dug many deep chasms between earth and heaven, across which we can never make our way without these guides. Then let us turn and follow them while we may; they will not mislead us, but soon the light will dawn on a new-born soul, and we may be led to rejoice that we have escaped eternal death.

☞ How frequently do persons [illegible]

Old Moses.

Mr. B. was a merchant in Baltimore, and did a very heavy business, especially in grain. One morning as he was passing over the vessel that lay at the wharf with their several commodities for sale, he stepped upon the deck of one, at the stern of which he saw a negro man sitting, whose dejected countenance gave sure indication of distress; and he accosted him with—

Hey! my man, what is the matter with you this morning?

The old negro lifted up his eyes, and looking at Mr. B. replied—

Ah, massa, I'se in great trouble.

B. What about?

Negro. Case I'se fetch up here to be sold.

B. What for? what have you been doing? have you been stealing? or did you run away? or what?

Negro. No, no, massa, none o'dat, its bekase I didn't mine de anders.

B. What kind of orders?

Negro. Well, massa stranger, I tell you. Mass William werry strict man, and werry nice man too, and ebry man on de place got to him, and I break tew de rule, but I didn't tend to break de rule; I forgot myself, an I got too high.

B. It is for getting drunk, then, is it?

Negro. O no, not that nother.

B. You are the strangest negro that I have seen for a week. I can get no satisfaction from you. If you would not like to be pitched overboard you had better tell me what you did.

Negro. Please, massa, don't frow de poor flicted nigga in de wata.

B. Then tell me what you are to be sold for.

Negro. For praying, sah.

B. For praying! that's a strange tale indeed. Will your master not permit you to pray?

Negro. O yes, sah, he let me pray easy, but I hollows too loud.

B. And why do you halloo so in your prayer?

Negro. Kase de Sperit comes on me, an I gits happy fore I knows it; den I gone; kant trol myself den; den I knows nothing about Massa's rule; den I hollow if old Satan himself come wid all de rules of de question.

B. And do you suppose your master will really sell you for that?

Negro. Oh yes, no help for me now; all de men in de world couldn't help me now, kase when massa William say one thing he no do anoder.

B. What is your name?

Negro. Moses, sah.

B. What is your master's name?

Moses. Massa's name is Col. William C.——

B. Where does he live?

M. Down on the Esin Shoah.

B. Is he a good master, does he treat you well?

M. Oh yes, massa William good; no better massa in de world

B. Stand up and let me look at you. And Moses stood up and presented a robust frame, and as Mr. B. stripped up his sleeve, his arm gave evidence of unusual muscular strength.

B. Where is your master?

M. Yonder, he is jist coming to the warf.

As Mr. B. started far the shore he heard Moses give a heavy sigh, followed by a deep groan. Mr. B. reached the wharf just as Col. C. did. He introduced himself and said—I understand you wish to sell that negro man on board yonder boat.

Col. C. replied that he did.

B. What do you ask for him?

C. I expect to get $700.

B. How old is he?

C. About thirty years.

B. Is he healthy?

C. Very, he never had any sickness in his life, except one or two spells of the ague.

B. Is he hearty?

C. Yes sir; he will eat as much as a man ought, and it will do him as much good.

B. Is he a good hand?

C. Yes sir, he is the best man on my place. He has been my foreman for the last ten years, and a more trusty negro I never knew.

B. Why do you wish to sell him?

C. Because he disobeyed my orders. As I said, he is my foreman, and that he might be available at any moment I might want him, I built his quarters within a hundred yards of my own house, and I have never rung the bell at any time at night or in the morning, that his horn did not answer in five minutes after. But two years ago he got religion, and commenced what he calls family prayer—that is prayers in his quarters every night and morning; when he began his prayer it was impossible to tell when he would stop, especially if (as as termed it) he got happy. Then he would sing and pray, and halloa for an hour or two together, so that you might hear him a mile off. And he would pray for me and my wife and my children, and our whole family connection to the third generation; and sometimes when we would have visitors, Moses' prayers would interrupt the conversation and destroy the enjoyment of the whole company; the women would cry, and it would get me almost frantic; and even after I had retired, it would be sometimes nearly daylight before I could get to sleep; for it appeared to me that I could hear Moses pray for three hours after he had finished. I bore it as long as I could, and then forbid his praying so loud any more, and Moses promised obedience, but he soon transgressed; and my rule is never to whip, but when a negro proves incorrigible I sell him. This keeps them in better subjection, and is less trouble than whipping. And I pardoned Moses twice for disobedience in praying so loud, but the third time I knew I must sell him, or every negro on the farm would soon be perfectly regardless of all my orders.

B. You spoke of Moses' quarter; I suppose that he has a family.

C. Yes, he has a woman and three children; [illegible] if they might be married, and I promised they were.

B. What will you take for her and her children?

C. If you take $700, but I must [illegible] $1400. [illegible]

Mr. B. and Col. C. then went to B.'s store, drew up the writing and closed the sale; after which they returned to the vessel, and Mr. B. approaching the negro, who sat with his eyes fixed upon the deck, seemingly wrapped in meditation of the most awful forebodings, said—

Well, Moses, I have bought you.

Moses made a very low bow, and every muscle of his face worked with emotion as he replied—

Is you massa? where is I gwine to, Georgy?

No, said Mr. B., I am a merchant here in this city; and yonder is my store, and I want you to attend on the store; and I have purchased your wife and children too, that you may not be separated.

M. Bless God for dat; and massa kin I go a meeting some times?

B. Yes, Moses, you can go to church three times on Sabbath and every night in the week, and you can pray as often as choose, and as loud as you choose, and as long as you choose, and get as happy as you choose; and every time you pray, whether it be at home or in church, I want you to pray for me, my wife, and all my children, and single-handed, too; for if you are a good man your prayers will do us no harm, and if you wish you may pray for everybody of the name of B. in the state of Maryland. It will not injure them.

While Mr. B. was dealing out these privileges to Moses, the negro's eyes danced in their sockets, and his heart danced outright for gladness, exposing two rows of as clean ivories as any African can boast; and his heart's response was, bress God, bress God all the time, and bress you too massa; Moses neber tinks bout he gwine to have all dese commendations; dis make me tink bout Joseph in de Egypt. And after Moses had poured a few blessings on Col. C. and bidding him a warm adieu and requesting him to give his love and farewell to his mistress, the children, and all the servants, he followed B. to the store, to enter upon the functions of his new office.

The return of the steamer brought to Moses his wife and children.

Early the next spring, as Mr. B. was standing at the store door, he saw a man step upon the wharf from the deck of a vessel and walk hurriedly toward the store. He soon recognized him as Col. C. They exchanged salutations, and to the Colonel's inquiry after Moses, Mr. C. replied that he was up stairs measuring grain, and invited him to walk up and see him. Soon B.'s attention was arrested by a confused noise above. He listened and heard an unusual shuffling of feet, some one sobbing violently, and some one talking hurriedly, and when he reflected on Col. C.'s singular movements and the peculiar expression of his countenance, he became alarmed and determined to go up and see what was transpiring.

When he reached the head of the stairs he was startled by seeing Moses in the middle of the floor, down upon one knee, with his arm around the Colonel's waist and talking most rapidly, while the Col. was weeping audibly. As soon as the Col. could sufficiently control his feelings, he told Mr. B. that he had never been able to free himself from the influence of Moses' prayers, and that during the past year, he, his wife and children, had been converted to God.

Moses responded; Bress God, massa C.; doe I way up hea, I neber forgit you in my prayers; I ollers put de ole massa side de new one. Bress God, dis make Moses tink about Joseph in de Egypt agin.

The Col. then stated to Mr. B. that his object in coming to Baltimore was to buy Moses and his family back again. But Mr. B. assured him that was out of the question for he could not part with him; and he intended to manumit Moses and his wife at forty, and his children at thirty years of age.

Moses was not far wrong in referring to Joseph. For when Joseph was sold into Egypt, God overruled it to his good, and he obtained blessings that were far beyond his expectations; so with Moses. Joseph eventually proved the instrument of saving the lives of those who sold him. Moses proved the instrument in God's hands of saving the man who sold him.

Old Moses is still living and doing well. He has not long since obtained his freedom—at present he occupies a comfortable house of his own, and I suppose sings, and prays, and shouts to his heart's content.—*Methodist Protestant.*

An Effectual Cure for the Ear Ache.—Take a small piece of cotton batting, or cotton wool, making a depression in the centre with the end of a finger, and fill it with as much ground pepper as will rest on a five cent piece, gather it into a ball, and tie it up. Dip the ball into sweet oil, and insert it into the ear, covering the latter with cotton wool, and use a bandage or cap to retain it in place. Almost instant relief will be experienced, and the application is so gentle that an infant will not be injured by it, but will experience relief as well as adults.—*Cor. Boston Journal.*

THE CRISIS.

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The price of five or more copies is reduced in proportion to the number sent to one address; so that, in places where there is a company of brethren, they may, by combining together, receive a large number at a low price, which will enable them to supply the poor within their own neighborhood.

Our proposition is, that all who have friends, when sending in the amount of their subscriptions, should send as much in addition to their subscriptions as they are willing to give for circulating the Crisis among the poor, which we all ought to feel under obligations to do.

Rules for Correspondents.

Over all matters not intended for publication! [illegible]

The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ The Crisis is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Be Patient.

Cease! thou wayward heart of mine,
Cease to murmur or repine!
Though thy pathway's fraught with care,
Knowest thou not the haven's near?
Canst thou not brave the storm awhile,
To gain at last thy Saviour's smile?

What though thy trials are severe?
What though the night is dark and drear?
There's always one bright star in sight,
To guide thee till the morning light;
Then ne'er complain, but patient still,
Submit thee to thy Father's will.

Think of the bright, eternal day,
That soon will chase this gloom away;
God's saints will then bright glory share
With angels, free from grief or care:
Think of the sufferings Jesus bore—
O murmur and repine no more.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

Thoughts on the Times.

IN TWO ARTICLES.—NO. 1.

Being in possession of only one talent, (in common with all) and as I do not wish my talent to be buried up in a napkin, or grave cloth, subject to no resurrection, hence I send you the following thoughts on the times. If there ever was a time, since the light of heaven first dawned upon creation, more important than another in its momentous results, that time or period is now. And such impressions are fast becoming proverbial too in these last days; even within the past few months I find it so. Both political and religious papers are viewing the signs of the times, and describing them in the same way; if not in the light as Adventists, they are unanimous of a world's crisis at hand.

The New York Observer, after enumerating the signs of the times, says: "There are those who see in the signs of the times—the dark and portentous signs that appear in our own and other lands—the most convincing proofs that the day of the Lord is at hand. The great tribulation has come. Let us be ready. Watch and pray." We have indeed arrived at that time, called by the world a time from which there could be no history beyond—this time being called by the Scriptures of truth "the time of the end." What the church knows now by faith, will soon be known by the world by sight. They will have some idea of it when they see the commencing of hostilities, as mentioned in the latter part of Rev. 14th chapter, where armies have been manœuvreing for the past six months. Blood is represented to flow a certain distance, viz., one thousand six hundred furlongs. The Hon. Rufus Choate. and some others thought this prophecy was fulfilled in the memorable events of 1848–9, then afterwards at Sebastopol, but on examination we will find it confined to a particular locality in Italy. Eight furlongs to the mile makes the 1,600 furlongs, just 200 Italian miles, the exact distance from the river Poe to Rome, or St. Peter's patrimony, the river Poe dividing the States of the church from the other Italian States, her enemies. The Pope understands the matter as well as we, for in a circular to his Archbishops he said: "They (the Italians) have invaded our provinces like a conflagration; there is wrath gone out from the Lord; his plague is begun."

By reading the account of the last plagues in Rev. 15th chapter, we find one of the plagues is on the seat of the beast, and that the wrath and coming of the Lord is under the last plague. In the 17th chap. of Rev. we find Rome destroyed by those States of hers. The Pope understands it all quite plain; for when, some months ago, two French officers offered his Holiness their swords to defend him to the last, he replied, "Put up your swords, I have no need of them now." Why? He gives us his reason in these remarkable words: "Because God has decreed my downfall." Now where did the Pope find this out, except in the Scriptures of truth? Yes, he knows the hand writing on the wall, for God has most assuredly numbered his kingdom, and will soon finish it by his coming. "Mene, mene, tekel, upharsin," has been written on the brow of the whore. From the revolt of King Henry VIII. it has been falling, falling, and will soon be found no more at all. The Pope, in finishishing his discourse to the officers, said: "All I wish is a humble cottage built me, so that I can show forth to the world humility." How lamb-like he now appears, when he cannot help himself. There was a time, however, in his history when he could both speak and act with more than dragonic power. For instance, when one of the German Emperors (Segismond, I think,) was obliged to stand three days and nights, barefoot, in the cold, snowy and stormy days of dead winter, before the Pope would condescend to allow him entrance, in order to put his foot upon his neck. But how changed is the scene now. How scattered is the once proud fame and glory of Rome. 'Tis now like a world in its chaotic state—a sceptre of the mighty past. But Babylon is falling never to rise again. That was a time when Popery could place her feet on the necks of Emperors like cars of Juggernaut, but now the veriest slave that walks the streets of Rome (if it were not for French troops) could trample on the brow of Nio.

The 18th chapter of Rev. opens out with the fate of Rome. An angel or messenger from heaven, signifying his mission to be heavenly, declares Babylon fallen. Such is the glorious power and light thrown on the Scriptures by this event, that the whole earth is lightened with its glory—the whole world will understand it. Some may say, if the event is generally known, why is it requisite to have a messenger to inform us of the fact? God has always, in divers times and places, revealed his purposes to his servants, that through them the church and the world might know the things that are next to come on the world. For the Bible is a chart from the first advent, when Christ came into the world as the humble, despised and neglected Nazarene, to the time when he shall come the second time, as King of kings, Lord of lords, and "Monarch of all he surveys." The Bible is a chart from Paradise lost, by the first Adam (through the tempter, who declared "that man should not surely die; nay, instead of dying, you shall become as Gods;" thus giving the first text on natural immortality, and the foundation of heathen mythology,) to the time when Paradise shall be regained by Christ the second Adam, the Lord from heaven, when the tempter's head will be effectively crushed. There will not be then any guardian angel, with flaming sword, debarring us from the tree of life, for there we may all eat of the tree of life, being children of the resurrection. It is by God's revelation to man that the saints know when their redemption is at hand, next to come. The object of the angel is not only to declare to the world the fulfillment of the prophecy, but to give a warning for the future in connection with it, as it reads in the 4th verse, etc. How long this last warning may continue can only be conjectured. It is evidently of short duration, for the next event in the "world's crisis" is the coming of Salvation; and when God omnipotent reigneth, at about this time the foolish virgins may seek for oil from the wise virgins. This will be in reality the watching time. Let us therefore take heed and watch unto prayer, holding fast the sure word, so that no man may take our crowns.

It may be remarked again, that God will do nothing without first revealing his secrets, so that the people of God may know wherein lies their safety, and that the sinner may know that their retribution is at hand. This was so with respect to the cities of the plain, with the antediluvians in the time of Noah, and that too within a definite time. Definite time has, in reality, never been a question either in or out of the church, because all events have been definite in their time and character. The purpose of God was also made known to the Jews previous to the destruction of Jerusalem, in A. D. 70. But how has it been received by the world? It has verily been rejected. They will not have this man Christ to rule over them. They were so absorbed in the foibles of earth, that they had no faith in coming events.

That we are living at a culminating point in prophecy, was sufficiently proved at the Wilbraham Camp Meeting, by Brn. Grant, Himes, Morgan, Berick, Brewer, and others. Nay, we have only to open our eyes and ears, and see the jots and tittles of prophecy fulfilled to the very letter every day. We have indeed arrived at a time of which there appears to be a fullness, and a bound so that they cannot pass. This is a self-evident fact, according to the tenor of all Scripture, but especially the prophetical part. Every thing seems to make the present truth stand out in bold relief on the vista of time. The present truth is that the Lord Jesus is soon coming in a personal manner, to change the living saints, to raise the dead saints, those who have slept in Jesus—to give the crown of life, eternal life, (the crown of glory) to those only who, by a patient continuance in well doing, have sought for the same, when they will receive their kingdom, which lies under the whole heaven, Christ being their king. To the other class it will be for their destruction, for the wages of sin is death. Rom. 6: 23. And it reads in Ezekiel, "For the soul that sinneth it shall die." For they that have sown to the flesh, shall of the flesh reap corruption. It is only those who have sown to the Spirit, that shall of the Spirit reap everlasting life, when their mortality shall be changed to immortality at the resurrection. 1 Cor. 15th chap.

The doctrine of a second coming of Christ is fast becoming a common doctrine, not in a Scriptural sense, however. The second coming of Christ to the Spiritualists is in the "coming of man;" to the popular church a manifestation of the Holy Spirit. But when has the Holy Spirit left the world? Did Christ not tell them that they should have the Holy Spirit, the Comforter, even to the end of the world? When the Holy Spirit leaves the world, then farewell "the solemn temples, the gorgeous palaces," for the world and all that it contains will be destroyed—"like the baseless fabric of a vision, leaving not a wreck behind." JOHN TAYLOR.

New Sharon, Franklin Co., Me.

For the Crisis.

My Experience—No 12.

(Concluded.)

Under the withering influence of the cold and indifferent feelings manifested towards me by those once my warmest friends, I had absented myself from their meetings for some time. Near the close of the year, I felt a strong impression as if something had said, "Go work in my vineyard." I inquired how, and where? "In the prayer meeting." How can I, when they treat me so coldly and seem to have but little or no confidence in my piety, thinking me deluded and fanatical, etc.? "What is that to thee? follow thou me." What can I do? Shall I lay aside my views of truth, to agree with them? "No; keep those, but go work; why stand ye here idle?" After some reflection I resolved to go, submitting all to the Lord to direct. He gave me much freedom in prayer and exhortation, which was apparently received. After a few such privileges, winter set in, depriving me of the same.

When the spring opened, I attended the Sabbath meeting, in one of which I felt a strong impression to testify for Jesus, so strong that I hardly dared to refuse; but considering my position—the trial unsettled—I feared some would take advantage of the past and speak evil of the cause. How I wished the way had been clear. I suffered extremely in my feelings. After awhile the pastor called, and in the course of conversation allusion was made to my impressions and trials, when he very coolly remarked that probably my testimony would not be received till I returned to my former position in the church! Such were my feelings that I made no reply. Shortly after, in a discourse one Sabbath, he remarked that any persons absenting themselves from the church, and standing aloof from the church, were in his opinion no better than a Roman Catholic. With such like remarks often falling so heavily upon me, I hardly knew sometimes what to do, or which way to go. But a strong arm upheld me, while a good hand marked my pathway and guided my footsteps.

The summer passed away, in which I saw and experienced much of the goodness and mercy of God, especially in the conversion of one of our children. The pastor was present. We wept and prayed together at the family altar, and one, (being called upon) prayed, whom I had not heard for four long years. How solemn, sublime and sacred were those hours! All unpleasant things of the past seemed lost and forgotten in the sacredness of the moment. Angels hovered over the scene with delight. Jesus smiled, while we claimed the promise, believed, and received the blessing. I now enjoyed an overflowing fullness, entirely absorbed in the love and will of God. With delight will I go anywhere, do anything for thee, my precious Saviour, was the language of my heart. "Will you go and bear public testimony for me now?" For a moment I hesitated, but such a deep sense of the goodness of God opened to my view, as subdued all my will, and I said, "Yes, Lord, I'll go." Instantly the melting influence of the Spirit of God filled my whole soul, divesting me of everything but God, while I seemed lost in a vision of love.

In the congregation where I usually attended worship was an elderly lady, partially deranged, who invariably took liberty, whether it was given yea or nay, to talk, and to whom the minister and a part of the congregation were opposed, and with whom (in this employment) I had not heretofore been willing to have my name associated; but now it was all taken away; I had no will of my own in the matter. If by doing the will of God my name is cast out as evil, so let it be; if it be enrolled in the Lamb's book of life, it is enough. Through the week I felt an unusual flow of love divine, together with the assistance of the Holy Spirit in the duties and labors before me, especially family devotion, in which two of our children and one other young lady now joined by prayer. All was now consecrated to God; my interest was deep, and a spirit of prayer pervaded my whole soul, especially for the salvation of sinners.

Sabbath came, and found me in the house of God, resolved to obey the teachings of the Spirit. I felt a word of exhortation—a message for the poor sinner; but no liberty, as usual, was given, and the lady before referred to taking liberty, was sung down by the choir. I returned home with a burdened heart, yet still resolved to obey the Lord the first opportunity. The next Sabbath was still the same; the sermon hurried through, and the same person attempting to speak was silenced again by the choir—they being encouraged by smiles of approbation from leading members of the church. My heart was now too full for utterance. My body well nigh sunk under the weight and burden of my mind. All the week following I mourned and wept, still resolved to obey the Lord, hoping and praying that this contention might cease, and the opportunity be presented to discharge my duty. But the next Sabbath came, and with it brought the same state of affairs, and worse, if possible; no liberty given, nor a moment allowed. It seemed that I should lose my breath; and such were my feelings, such the burden and distress resting upon me, that I had not strength to arise from my seat till most of the congregation had left the house. Thus three successive Sabbaths did I go and return with an increasing burden upon my soul, and never before was I sensible of such suffering. For hours I could neither weep nor pray—only exclaim, as I walked the room, "O Lord, O Lord," adding at last, "Why is it so? Have I disobeyed thee?" I now gave it up as useless. How could I longer endure such sufferings, with the prospect so dark and discouraging before me? And to this day the event is shrouded in mystery. I cannot describe the sufferings endured for months. I could not weep, as usual; bondage, darkness and mystery enveloped me in their bewildering folds, the remembrance of which leaves a painful impression upon my mind.

I continued to go down, sinking lower and lower, and becoming like one in a famishing, dying condition, disheartened and discouraged, till a cordial or remedy was obtained by reading those "Letters illustrative of Christian Experience," written by M. D. W., and published in the Crisis some time since. These, under the blessing of God, brought light and hope. I now began to believe there was hope in my case—that it was possible for me, with others, to arise again, live, labor and do something somewhere for God and his cause.

During this time of trial and distress, the church had appointed a committee to visit me, with others, as delinquent members, to whom I gave a short account of my trials—their treatment and neglect—the light I had received—reasons for changing my views, knowing at the same time that it would subject me to their disapprobation, yet could not well resist such plain and reasonable truths; did not choose sufferings and trials, but if they come in consequence of choosing and walking in the right path, I could welcome and cheerfully endure them; that I no longer desired or considered myself a member of their church, requesting them to dismiss or exclude me, just as they thought best. I now felt greatly relieved, and especially when I learned that they had voted to consider me where I considered myself.

During the summer season my strength, hope and courage had increased, till I began to feel a strong inclination to be doing something for the Lord; and, thinking it possible the church might be willing that I, in common with others, might attend their prayer meeting, I ventured to go. After attending two or three, I felt an impression to take a part in the exercises, which I did by testifying to the goodness of God to me, but which was received with manifest coldness. This did not intimidate or trouble me much. I felt resolved still to go, and do what appeared to be duty—that they should not crowd or hinder me. With these feelings I went again. The minister appeared more than usually elated with joy, responding freely, while others improved; but when I arose, he closed his heart and lips, setting himself hard against me, not even uttering a sound when I sat down. The effect was visible in the meeting. I tried hard to keep above its influence, but soon began to sink down in my feelings, and a sense of the past and present sufferings and trials, occasioned by the combined influence of certain individuals, to whom I had shown only good will and respect, now appeared too much to be endured longer in silence. As I passed out, at the close of the meeting, no one cared to notice me. I now began to feel a dislike towards them, and, ere I had reached home, this feeling had increased and changed to envy, and this to hatred. Had one of those individuals been present, I should probably have given utterance to those feelings; but being alone, I passed on in silence.

On reaching home, somehow I dare not speak or give utterance to a single sound, through fear that some of those words or thoughts which were rankling in my tortured bosom, might escape. Soon the last one of the family retired, leaving me alone. I now began to seriously consider upon the event, and felt guilty and condemned before the Lord. I tried to find an excuse, but none would answer. I found myself unsafe, in danger, and dare not retire in this condition. I felt no inclination or spirit of prayer. I felt wicked, but knew there was no escape but by prayer—coming to God just as I was—that it would not avail to wait till I had got rid of this spirit; and prayer at this time, under this influence, seemed an impossibility; but there was no alternative, and I, with all my wickedness, resolved to try. I retired to the closet, and falling down, began to call upon the Lord; but all was closed up—cold, dark, and dismal. I repeated all the words of prayer, entreaty and pleading that I could command, but they only seemed like idle tales. I arose, thinking it useless to try to pray; it was only mockery. I tried to confess, to forgive, to think that I might be altogether in the wrong, but to no purpose. Something seemed to say, "the day of grace is over with you." It may be, thought I, after a moment's pause; but I will never leave this place till I know, nor till I am rescued and delivered, if there is mercy; and falling down upon my knees again, I besought the Lord more earnestly than ever for instruction and deliverance. Tears now began to flow in view of my danger—not tears of penitence for my sin, for as yet I had not discovered it. After a long time, thus pleading and feeling that it was possible that I was on the point of being lost, and none but Christ could save, I began to submit it all to him, when a voice seemed to say, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." I now began to break down before the Lord, and cry mightily unto him to show me my condition just as it was—what I had been doing, and help me to understand and obey. Presently the light shone upon my heart, while Jesus seemed to say, You have not been *willing* to suffer for my sake—to be despised, cast out, and trodden under foot, and bear it patiently. That which you have *endured* has been with *murmuring*. You must follow in my footsteps, and *suffer* with me if ye would also reign with me. Once I came unto my own, and they received me not, and once had not where to lay my head. You desire the good will and fellowship of all, but he that is not willing to deny himself, and take his cross and follow me, is not worthy of me. These words sunk deep in my heart; my eyes were opened, and the fountain of my soul was broken up. My heart melted under the power of God and the influence of the Spirit, and it seemed that I could have wept my life away. "O, my Saviour, my Redeemer," I cried, "forgive, forgive. O, how have I dishonored thee, and indulged in sin. How have I murmured, and thought it hard to be thus despised; but O, forgive me this time—forgive." For a long time I wept and sighed before the Lord, esteeming it a rich repast. Again I commenced pleading with God to show me all, and take everything from my heart that hindered the work of God from progressing there to perfection. Soon the question arose, "Can you forgive and pray for those who have thus dealt with you?" I hesitated a moment, to examine it well, and, being in full view of the garden and the cross, with the suffering dying Saviour thereon, I cried, "Yes, Father, yes, and plead with thee to forgive them, too. O forgive them, I pray thee, forgive."

Here I forbear; my tongue nor pen can never describe the scene. Here, before I left the place, which was near three hours, I learned and understood the import of that peculiar and important text, Matt. 5: 44, and felt the sweet, melting peace of God flowing through my soul like a gentle river; and from that time till now, which has been near two years, instead of a complaint or murmur arising, I have felt a rejoicing to be counted worthy to suffer for Christ's sake, if indeed I have, and with unwavering confidence believe that he is my sun and shield, and no *good thing* will be withheld from me if I walk uprightly. God has given me somehow a victory and power over this people, so that I now move amongst them without *feeling* an opposing influence, seeking and striving only, I trust, to do His will.

Here, as I close, let me say, if this imperfect account of my christian experience shall be the means of influencing and guiding one pilgrim nearer to Christ, it shall well repay. I submit it, praying God to still keep and guide me, with others, clear through to the Kingdom. Yours still in hope. D. N. K.

ERRATUM.—In the last No. of this series, near the commencement, for "national," *notional*. D. N. K.

"The Earnest Expectation."

In the language of the New Testament and in current religious usage, Christians are regarded as citizens of a divine kingdom of which their Lord is the head. Accordingly they seek its present advancement in this world, and have their most glorious prospect in its final triumph at his second coming. Their citizenship lies not merely in obligations to his service and necessary subjection to his sway, which may as well be affirmed of all mankind, and of infernal powers; but in loyalty to his person and reign, participation in his principles, fidelity to his measures, and confidence in his resources. Hence it enters into their desire and plan, as into his own, to extend his dominion and multiply its subjects in this world, to deepen and diffuse the blessings enjoyed under it, to make their friends and neighbors and all the families of mankind partakers of their own privileges and hopes. Theirs is not the ambition of Roman citizens, or of any modern aristocracy, to aggrandize their own exclusive caste while enlarging the territories and multiplying the vassals of their government. They would make their fellowship as wide as its conquests. Yet, while such is their desire, their earnest expectation "waiteth for the manifestation of the sons of God." As with the faithful subjects of any monarchy, their most glorious prospect is in the ultimate triumph of their Sovereign, not merely in gathering a vast number of willing and favored subjects, but in subduing all his incorrigible foes. This result they must look for, according to his announcement, in his second coming. The promised consummation of his kingdom among mankind is beyond the growth of his religion, or the spread of its influence: it is his personal presence and triumph. Hence it must be looked for in connection with the resurrection, and "the times of restitution of all things." It will be the inauguration of his reign in the "new earth wherein dwelleth righteousness." Thus the apostle Paul, after saying, "Our conversation [or our *citizenship*] is in heaven," adds, "from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."

Now many philanthropists have gone aside from this apostolic and scriptural idea in their conception of the results anticipated by Christianity. They have expected civil governments to be rectified and perfected, great moral reforms to be accomplished, and mankind to be advanced to a high social, intellectual, and moral condition, through existing agencies, leaving nothing further to be done or gained. Many Christians, too, seem to be content with expecting the world to be pervaded by the principles of Christianity, making little or no account of Christ's coming, and the resurrection and the new earth. Their "golden age" for the world is made such, at best, by the prevalence of moral and religious truth. They speak as if the kingdom of Christ were a mere figure for the moral influence of his religion, and not as literal an account as can be given of a state or commonwealth having Christ at its head, whose utmost prosperity must therefore be in his person and presence. And too often they speak of themselves individually as if the consummation of their prospects were in the rest and blessedness that immediately follow death, rather than in "the resurrection of the just," when "the meek shall inherit the earth." Adhering more closely to the Scriptures, they will remember that Christ is truly and properly a king, and they are his loyal and confiding subjects; that having come to this earth, a revolted province of his dominions, he will one day return to vindicate his servants and to punish his enemies; that he is now "expecting till his enemies be made his footstool," but will then complete his work for the righteous living and dead, and reign with them in the new earth, even in the New Jerusalem. Along with the promise so often cited, "Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession," there runs the threatening, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." To that time, both of reward and "vengeance," when "every eye shall see him," the prophets and apostles looked forward with exultation, beyond all improvements and reformations in society; beyond even the predicted proclamation of the Gospel to all nations; beyond even the rest of falling asleep in Jesus. Amidst al their trials and successes, they looked and longed for the final coming of that divine kingdom, of which they were citizens—not in the amelioration of existing institutions—not even in the prevalence of Christianity over idolatry and unbelief, but in the final coming of their King,—"looking for and hasting unto the coming of the day of God,"—in the meantime confessing "that they were strangers and pilgrims on the earth," and desiring "a better country, that is an heavenly." Let their chief hope be ours. We know not how better to set forth the expectation that befits Christians amidst whatever troubles and uncertaintie may surround them in the present life, than by turning to the apostle Paul when he would most cheer the Thessalonians under their "persecutions and tribulations," as in the first chapter of his second epistle, to which we solicit the attention of our readers. Sure we are, if only from the examples in the New Testament, that nothing can better qualify the people of God for "the sufferings" and the duties "of this present time," than "to wait for his Son from heaven."—*Independent*.

For the Crisis.

"It is I; Be not Afraid."

The above words came with comfort to my mind this morning, as I was feeling sad and afflicted, and almost in despair, and I thought how many of God's dear children were passing through similar trials—those of disappointments, cares and bereavements. This world is indeed a vale of tears. The stormy gales of trouble blow from every quarter. Bitter disappointments, perplexing cares, pinching poverty, painful disease, prostrated strength and heart-breaking bereavements, tearing from us those with whom our very life was bound together, leaving a blank nothing earthly can fill. I know from experience that there is nothing which can so allay the grief of afflicted believers as hearing Jesus say "It is I." O to recognize Christ more vividly in all our troubles! If he has bereaved me, and earth appears a blank in the absence of those so dear, though I cannot but mourn, shall I murmur? Would we be children and not be chastened—overcome and not contend—be gold and not be tried—be christians and not suffer? He has said, "In the world ye shall have tribulation, but in me ye shall have peace." Let us trust him and he will deliver. What could he say more for our comfort than he has? Hear him from the blessed book. "O thou afflicted, tossed with tempest and not comforted. I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. Fear not, for I have redeemed thee, I have called thee by thy name. Thou art mine; when thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; For I am the Lord thy God, the holy one of Israel, thy Saviour." He is faithful who hath promised; he cannot deny himself. Heaven and earth shall pass away, but his words shall not pass away; and he has said of all his people, I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. Let us believe these promises, and we shall be comforted. I fully believe that in a little while they will all be realized by the faithful children of God. Our Lord will come and establish his glorious kingdom, and then O how sweet the [illegible] given us. No more sin, no more sorrow, no more bitter partings. The dear father and tender mother, the faithful companion, the sweet child, all will meet never to part again.

Brethren and sisters, let us be stimulated by the blessed promises of God to keep his commandments, and walk humbly before him, that when he comes we may be able to say, "Lo, this is our God; we have done his will, and waited for him, and he will save us." H. A. D[illegible].

Newburyport, Mass.

☞ Receive [illegible]

For the Crisis.

Who are the Rest of the Dead?

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."—Rev. 20: 5.

I inquire, to what thousand years does the above language refer? Evidently, the thousand years of the third verse, which is the period of the dragon's bondage. It is apparent, from a careful reading of the first seven verses of this chapter, that there are two distinct periods of time brought to view, which are distinguished by the definite article *the*, and the indefinite article *a*. I therefore take the position that the "*the* thousand years," and the "*a* thousand years," as referred to in the 2–7th verses, are different periods,—one being the time of the dragon's bondage, and the other the time of Christ's reign with his saints on the earth. The thousand years of the third verse points to the one thousand years of the second verse, as a definite portion of time during which the dragon was to be bound; while the thousand years of the fourth verse refers to *a* period of time *not before spoken of*, but mentioned again in the sixth verse, as the time of blessedness, when the saints should reign with Christ on earth. Thus the careful reader will observe that the "*the* thousand years," and the "*a* thousand years" are not identical; and also, that the "*a* thousand years" must succeed the "*the* thousand years," from the order of events as narrated by the revelator.

Notice the order of the vision. John first saw the dragon bound—not with a literal iron chain, but by treaty, as one power binds another. He saw this treaty sealed (stamped) with the seal of the predominating power, by which treaty (or binding,) the dragon was forced to give up "his seat, and power, and great authority" to the beast. Rev. 13: 2–11. Secondly, he saw thrones, and *they* sat upon them. These were earthly thrones, and the ten kings that sat upon them were Roman kings, or emperors, who gave (also) their strength and power unto the beast. These had power to judge and to execute judgments; hence John said "power was given unto them." "And (i. e., in connection with the thrones and them that sat on them,) I saw the souls (or persons) that were beheaded for the witness of Jesus and the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived (i. e., had a resurrection) and reigned (prevailed) with Christ *a* thousand years."

QUESTION. When did John see these souls beheaded, and where were they when beheaded? Rev. 6: 9–10 tells us it was when the Lamb opened the fifth seal. Says John, "I saw under the altar, the souls that were beheaded." Under what altar did he see this beheading? Mark, it was under the opening of the fifth seal. Then what kingdom, or power, predominated when it was opened? I think all agree that it was the Papal power. Now observe carefully; the dragon was bound before the thrones appeared, and the thrones appeared before the beheading, and the fifth seal was opened before John saw the souls beheaded. This proves the binding of the dragon to have taken place prior to the great slaughter of God's people under that power, called by Daniel and Christ the abomination of desolation, which was to stand in the Holy Place. But John says the souls that were beheaded lived and reigned with Christ *a* (not *the*) thousand years; but does not in that place tell us particularly when they lived, but said they lived, i. e., they had a resurrection and reigned with Christ.

QUESTION. When will they live and reign? Answer.—When all the rest of them that sleep in Jesus shall rise and reign with them.

Those that were beheaded died, and are still dead; but they do not constitute all the dead in Christ. There is a *rest*, another class of dead saints who will not live again until *the* thousand years shall have expired, and then will follow the first resurrection. Hence it is that John says, "But the *rest* of the dead," (implying the two classes of dead ones,) "lived not again," implying that both had once lived, but were now dead "until *the* thousand years were finished. This is the first resurrection."

The question may here arise, do not the words "first resurrection" imply a second? Admitting this to be a fair inference, it proves nothing—it establishes no essential point of doctrine. Claim, if you please, that that this inference proves two resurrections, it does not prove that a thousand years will intervene between them. We do not deny the possibility of two resurrections; the resurrection of the just is not the resurrection of the unjust; and if a moment, the twinkling of an eye (see 1st Cor. 15: 51, 52,) is sufficient time to raise the righteous living, then the remainder of the hour would be time enough to raise the wicked dead, that they might all see Jesus coming in the clouds of heaven, as it is written, and thus do no violence to the plain, simple word of God. Though we are aware of the position some of our brethren take against the resurrection of the wicked, we cannot turn away from the law and the testimony, when it is so plain that the wayfaring man need not err therein.

The teaching of the Bible then is, that the rest of the dead who lived not again, are those who have fallen asleep in Jesus from the beginning of creation down to the time (at least) of the beheading of souls under the (Roman) altar, and *not* the wicked dead, as is the common belief. And also that the first resurrection, as spoken of in the sixth verse of 20th chap., succeeds the thousand years of Satan's bondage, instead of preceding it. A careful reading of the fifth verse settles this point beyond successful controversy. And again, that the saints that sleep in Jesus will be raised, when he appears the second time, is a certainty established by the language of Paul.—1 Cor. 15: 51, 52.

Then, my brethren, let us look for the Day of the Lord—the day of judgment and perdition of ungodly men, "in the which the heavens shall pass away with a great noise, the elements melt with fervent heat, the earth also; and the works that are therein shall be burned up," according to the order of events as given by the apostles. Therefore, when you see Jerusalem restored to her former privileges, and protected by the authorities of the Gentile nations, her treading down is at an end. Hence the "times of the Gentiles" is (about) fulfillled. The protection now extended to the Jews as a people is a strong indication that they are no longer to be trodden down of the Gentiles. Hence we look for Christ in his second advent soon, to take to himsels his great power and reign. The character of his reign is clearly developed in the simplest language of the Bible. We need not attempt to modify it in the least; he will rule the nations with a rod of iron. Ps. 2: 9. He will execute the judgments written; he will "take vengeance on them that know not God, (whether Jew or Gentile) and obey not the Gospel." 2 Thess. 1: 7–10.

E. R. SOUTHWICK.

Granville, Ohio.

ERRATUM.—In my former article quite an error appears. In No. 24, 2d column from the right, 9th line from the top, in answer to the question: "What kingdom exists, and who reigns during this thousand years?" should have been answered, "*Theory* says," and *not* "Daniel and John say."

E. R. S.

For the Crisis.

Questions Answered.

1. "Does the word *tribulation* in 2 Thess. 1: 6, relate to *torment* in a life beyond the present? 2. Does the true import of 2 Thess. 1: 6 demand that those among the wicked dead who troubled the Thessalonian church shall *live again?*"

SALOME.

It appears to me that the "tribulation" in this passage belongs to those who trouble the church in all time. The word "*you*" not only includes that part of the church who then lived, but the whole church,—you, the church, one and all. As this tribulation is to come on the wicked consequent upon the character they form while troubling the church, it seems evident that they must live again after they have died, or else they must receive tribulation as their recompense before they die. But the connection, as well as Romans 2: 9, shows that the tribulation is at a future and definite time—that is, at or in the day of judgment.

Verse 7–8. "And to you who are troubled, *rest* with us." That is, God will recompense *rest* to you and to us. This is the rest that remains to the people of God. It is to be given to *you* and to *us* "*when* the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel." "*When* he shall come to be glorified in his saints, and to be admired in all them that believe." Verse 10.

Those who will be found disobeying the gospel *when* the Lord comes, will "be punished with *everlasting destruction* from the presence of the Lord and from the glory of his power." Verse 9. Those who will be thus punished when the Lord comes, will there and then be judged for their sins in not obeying the gospel. This judgment will be final, and so these persons will have no resurrection. They, being alive when the Lord comes, will have finished their probation, and now must be dealt with according to their deeds. The natural death which they would have died, had not the Lord come, will be superseded by the death that will be inflicted on them as the result of their character. Hence they will be judged at the coming of Christ, without first dying and then being raised up to be judged. This class will die but once, and that will be final. Their case will be decided personally and understandingly, while they are alive, and then the decision is executed, which is *everlasting destruction.* They are not to have *two* everlasting destructions, hence they will not be raised up to be so destroyed again. There is an exception to the rule of the resurrection of the wicked. Some of them will not have a resurrection. The progress to the first death will be arrested to give place to that which will be equivalent to the second death. So it will be with the righteous; some of them will not die at all. When the Lord comes, those who will be alive will not die. The Lord will stop the course of mortality, and will do for them what will be equivalent to a resurrection to life—that is, he will change them as he did Enoch and Elijah, so that they will not die. So, as some of the righteous will no die once, some of the wicked will die but once.

J. S. WHITE.

The World's Crisis.

BOSTON, OCTOBER 16, 1861.

The Lord's Coming as a Motive Power.

"It is surprising to me that your people cannot profit by past disappointments, but must again make the near approach of Christ's advent the motive to christian effort and faithfulness. But so it is. There are a class of minds that can live only by excitement. Allowing that that important event is near, there are a thousand casualities by which you and I and a thousand others may pass probation before it takes place. And are there not, I pray you, other motives and other considerations to urge us to faithfulness and watchfulness as well as that one glorious event, yet future, "when Christ who is our life shall appear"? "One day is with the Lord as a thousand years and a thousand years as one day;" and why will you strive to raise an excitement on a mathematical calculation, in which there may be a thousand failures before you reach a definite result?

Why not labor to get people to see to it that their hearts and lives are right, and labor faithfully for the salvation of sinners, instead of all turning prophets and undertaking to proclaim the coming advent with all the confidence that you would the result of any problem in common arithmetic? I wish I had an article I saw in some New York paper alluding to the vagaries of the Adventists in New York. If people can only be kept in active religious service by such motives, I fear they will be found wanting when weighed in the balance. I will close, hoping you will profit by these hints. Understand, I cordially embrace the doctrine of Christ's second coming. But the constant effort of your people to fix the time is arrogant and presumptious."

W.

We feel grateful to "W." for the freedom with which he has given utterance to his views concerning the relation of the doctrine of the Advent near to fidelity in the Christian life; and just so far as his well intended "hints" are timely, and his rebuke deserved, we hope our readers will be ready to "profit by" them. The writer of the above note is a Minister of the Gospel, and, though he is not identified with *the* "people" who believe that the deliverance of the groaning creation is nigh at hand, we are greatly rejoiced to find him speaking of the return of "Christ who is our life" as a "glorious event," and at his declaration—"I cordially embrace the doctrine of Christ's second coming." Cordiality in this direction, though very refreshing to one who loves the "blessed hope," is an exceedingly rare manifestation, and we welcome its sincere expression from any and every quarter. To our own mind it is a deeply interesting thought that, before the actual revelation of the Son of Man, the true people of God will all see "eye to eye" on this glorious theme, and that the *speedy coming* of Jesus will, ere the parted heavens shall disclose him in majesty and glory, be the one grand expectation of the entire Church, so that "it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 25: 9. With our present light, we do not see how this prophecy is to have its accomplishment if, when the Saviour appears, his real followers are in any other than a waiting position. "And take heed to yourselves," says Jesus, "lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and *so* that day come upon you UNAWARES. For AS A SNARE shall it come on all them that dwell on the face of the whole earth." Luke 21: 34, 35. With this solemn admonition before us, the charge of "arrogance" and "presumption" seems not to be fairly invited by the "constant effort" of a large class of Christians to know all that is revealed concerning "the time." "Your redemption draweth nigh," are words which express one truth; but in immediate connection with them stands the precept: "So likewise ye, when ye see these things come to pass, KNOW YE that the kingdom of God is NIGH AT HAND." If our friend "W." *does* "cordially embrace the doctrine of Christ's second coming," can he see no warrant in the language of our Lord, just cited, for being profoundly interested in knowing "the time" of the event? We submit the suggestion for his candid consideration, and proceed to offer further remarks upon his "hints."

1. The Advent people have profited by "past disappointments." On account of these, many among them have learned the necessity of having their hearts directed more perfectly "into the love of God, and into the PATIENT waiting for Christ" (2 Thess. 3: 5)—not, be it observed, to *cease* "waiting," but to wait "*patiently.*" They have learned more fully than, perhaps, they could have learned otherwise, the import of the Apostle's words—"ye have need of PATIENCE, that, after ye have done the will of God, ye might receive the promise." Heb. 10: 36. Others have learned that they were unduly confident as to the correctness of their researches into the *data* which throw light upon "the time" of the second advent; and while they must continue to regard "the time" with the deepest interest, we are constrained to believe that it is only his limited acquaintance with the advent "people" which prevents our friend from seeing a vast improvement in the tone of their writings and preaching on the subject of "definite time." He must not, however, expect our co-operation in any efforts which look to creating *indifference* concerning "*the time*" of the "coming of the day of God." Alas! that this indifference should be as wide-spread as it is. We are not unmindful of the truth that "of that DAY and HOUR knoweth no man,"—our remarks having reference to the event as "*nigh at hand.*" May the good Lord arouse a careless world and a slumbering church.

2. If any "people" are "again" making "the near approach of Christ's advent the motive to christian effort and faithfulness," they are only doing what they should never have ceased to do. In the ablest work extant on the "Life and Epistles of St. Paul," we have the remark that "their overwhelming sense of the *nearness of the second advent*" was a "distinguishing characteristic of the first christians of Thessalonica." We suspect that those Thessalonian Christians, were they *now* alive, could hardly be restrained, by the charge of "arrogance" and "presumption," from giving their earnest attention to "the time." Let "W." once admit that there is ever to be a time when the Church is to lift up her head and look up because *redemption* is "*nigh*" in a sense that it was not "nigh" eighteen hundred years ago, and he will not find it hard, we think, to excuse those in the present day who, believing that we are verging upon the close of the Gospel dispensation, seek to know all that may be known from the word of truth touching the definite period of the Saviour's return.

Did we know precisely what "W." means by "excitement," we should have an opinion as to whether christians ought to "live by" it or not. In its proper sense, "excitement" is no where so appropriate as in the service of God. But waiving this, we remark that "the just shall live by FAITH." How does this truth bear upon the matter in hand—the Lord's coming? Let Paul inform us: "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith." If we may not "live by excitement," let us "live by *faith*," but in either case let us not be unmindful of the fact that in a "*little while*" Jesus "will come, and will not tarry." See Heb. 10th chap.

5. "W." asks us whether there are not "*other* motives and *other* considerations to urge us to faithfulness and watchfulness as well as that one glorious event." Our answer is no—*no*—NO. There is nothing to compare with it, or that can lawfully usurp its place as a motive. Says Dr. ADAM CLARKE concerning "the doctrine of the resurrection"—"The apostles were *continually* insisting upon it, and exciting the followers of God to diligence, obedience and cheerfulness through IT." Of course the same objection lies against the resurrection as a "motive" that can properly be urged against the Lord's coming. Dr. Lillie, of the Presbyterian church, in his *Lectures on Thessalonians*, affirms of the church at Thessalonica that "they felt it to be at once their duty, their interest, and their delight, to be ever *waiting for*" Christ's coming,' "and preparing for it." He further remarks: "My brethren, I speak not hastily when I affirm that the doctrine of the atonement is not capable of easier and more triumphant demonstration than is the fact, that this, and nothing else, was the common, the universal, faith and experience of apostolic Christendom." These are weighty words. Elsewhere in the volume the Doctor records the following important testimony: "Meanwhile, I must not withhold the expression of my conviction, that one reason, and the main one, of the Church's marked and general declension in love and power is this very darkening of the primitive hope of her Lord's return." A more recent testimony, involving though it does not affirm this conclusion, is that given by one of the editors of the Independent, who says, in an article found on our first page this week,—"nothing can better qualify the people of God for 'the sufferings' and the duties 'of this present time,' than 'to wait for his Son from heaven.'"

But we imagine W.'s reply to all this to be—our "probation" may close before Christ comes; therefore, urge *that* "consideration" as a ground of "faithfulness and watchfulness." This suggestion would have force if "death" were "the gate to endless joy," as W.'s theology represents it to be; but since it is a state of unconsciousness, it furnishes no motive to a holy life. True, "the dead *in Christ*" are a *favored class*, but this arises wholly from the blessed fact that "when Christ who is (their) life shall APPEAR, THEN shall (they) also appear with him in glory." So it comes to pass, after all, that the coming of Jesus and the resurrection of the dead are the right motives to urge upon the attention of mankind. "Too often," remarks the writer in the *Independent*, Christians "speak of themselves individually as if the consummation of their prospects were in the rest and blessedness that immediately follow death, rather than in 'the resurrection of the just,' when 'the meek shall inherit the earth.'" We value this testimony as being in the right direction, but remark that "the resurrection of the just" derives its entire importance from the fact, alike ignored by the theology of the *Independent* and repugnant to it, that the *rest* which immediately follows death is *in the grave*, where there can be not even a partial consummation of the believer's "prospects," for the scriptural reason that "the dead praise not the LORD, neither any that go down into silence." Ps. 115: 17. That "many Christians" are "making little or no account of Christ's coming," as affirmed by the *Independent*, is only a legitimate reaction from the prevailing belief thus epitomized by the poet—"There is no DEATH—what *seems* so is TRANSITION."

5. We would remind W. that there is a wide difference between "all turning prophets" and all *taking heed* unto the "sure word of prophecy, as unto a light that shineth in a dark place." We "do well," Peter informs us, to attend to the latter point; and if, in discharging this obligation, we discover that "the night is *far spent*," and "the day is *at hand*," we shall not be without a sufficient motive "to awake out of sleep" and to "cast off the works of darkness and put on the armor of light." (Romans 13th.) We have Paul's authority for believing that the great work of "denying ungodliness and worldly lusts, and living soberly, righteously and godly in this present world," is best stimulated by a perpetual "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 13. This attitude of loving trust and faith is not unlikely to be accounted by a scoffing world as belonging to the "vagaries" of fools, but if it shall be reckoned as highest wisdom on our part by Him that sitteth in the heavens, the redeemed Church will throughout eternity have cause to rejoice that, to the last assurance of the Holy Writ, "Surely I come QUICKLY," she ever rendered the glad response, "EVEN SO, COME, LORD JESUS."

EXPLANATION.—In our article, "Mathematics and Theology," Sept. 18th, in correcting the calculations found in "Retribution," we assumed that those calculations were made upon the basis that a year contains 17,532 half hours, and we assumed the same starting point—our object being to show that the author had erred in the use of what we presumed were the *data* from which his computations were made. We make this statement now to correct the impression some might entertain, either that we were ignorant of the fact that there are not quite 17,532 half hours in a year, or that, knowing the precise facts, we made blundering computations from them. The exact truth, we believe, is that a year contains 17,531 half-hours, 18 minutes, and 47 7-10 seconds.

We have had a friendly conversation with Bro. Hastings touching the notice taken of his new book in our issue of the 18th ult. We cheerfully state the points upon which Bro. H. feels himself wronged by our article. Want of time and space obliges us to be very brief.

1. In our article we wrote as follows:—

> We incline, however, to the opinion that if he does not promptly recall some things which his book contains, many of *our* readers, if not his own, will think him to some extent "indifferent" to "the TRUTH," since there is not a shadow of foundation for the remark which we are now criticizing. Bro. H.'s view of the *final* and *eternal extinction* of the wicked will not permit him, as a shelter from rebuke on this point, to assert that the denial of a *post* resurrection "judgment on the unjust" involves their entire escape from 'retribution." He very well knows that this is not the fact.

We now withdraw the above statements, for the reason that Bro. Hastings has plainly affirmed to us his belief that unless the wicked dead live again they will *wholly* escape "retribution" for their sins!

2. Bro. Hastings disclaims any intention of charging "willful untruth" upon Bro. Storrs in his remark—"that persons may not always tell the truth *about* figures is quite evident." This shows that we *did* "mistake the *animus* of" his "statement," and we are glad to know that our impression was incorrect.

3. Bro. Hastings says he has no recollection of seeing the mathematical mistake of Bro. Storrs in the Examiner for Oct. 1, 1855, where it first appeared. Could we have supposed this *possible*, when we wrote our article, there would have been less occasion for our inquiry, "Why did not Bro. Hastings himself cause the error to be corrected where it appeared, long before it was embalmed in a 'sterreotype' plate?"

4. Bro. Hastings says that he did not think, and that he does not now think, that the "*gray hairs*" of Bro. Storrs should be his "ONLY shield" from "contempt." We, therefore, admit that our inference from his language was erroneous. We care not to moot the question whether the language employed in "Retribution" fairly suggested our inference: Bro. H.'s statement convinces us that we did not understand him correctly.

Note from Eld. J. Howell.

DEAR BRO. WENDELL:—My health is still improving, for which I give the Lord thanks, and through the blessing of God I hope to gain my strength. Love to yourself and all the friends. Please say through the Crisis that my P. O. address is Harvard, McHenry Co., Ill.

Edwin Burnham's Labors.

Bro. Thos. W. Smith, Philadelphia, Oct. 1st, writes:—

"The cause is growing here. Eld. E. Burnham has succeeded in organizing a church at National Hall, with every prospect of success. The sectarian clergy don't like it."

☞ The obituary of Mrs. Durfee will appear next week.

From Bro. Joseph Myers.

BRO. WENDELL:—We should be glad to have some good Advent minister locate in these parts, either in Pownal, Adams, or Hoosic, as I think he could be well sustained.

Pownal, Vt., Oct. 12th, '61.

☞ The precious admonitions contained in the following excellent article from Bro. Grew are "meat in due season" to us, and we hope they will excite in many hearts the desire and effort to be more Christ-like in all things.

"Nearer to thee, my God,
Nearer to thee."

The best evidence of our being made "meet to be partakers of the inheritance of the saints in light," is an increasing desire to be partakers of our Father's holiness, and to enjoy nearer and more constant communion of spirit with him. Thus beats the life-pulse of the heaven-born soul, which pants after the living God "as the hart panteth after the water brook." This blessed fruit of the Spirit of our Father, is the seal and pledge that we shall soon enter through the gates into the city, where the Lord God Almighty and the Lamb are the everlasting light and glory.

No knowledge, dear reader, no faith, or zeal, or hope, or form of godliness, will find acceptance before the Searcher of hearts, as a substitute for "holiness, *without which no man shall see the Lord.*" Alas! how is the religion of the Cross belied by the dead formality of thousands of its professors? How many wolves are led by the Adversary to perdition in sheep's clothing! The true christian is prone to forget amid varied temptations, his high duty and privilege to seek increasing conformity in heart and life to his Father in heaven, and sweeter communion of spirit with him. Thus a loss is sustained, which nothing earthly can remunerate.

The holy warfare, brethren, is not urged by us with that decision of purpose, that intensity of holy desire, which our high vocation demands. In this respect we come short of the glory of God, both in respect to its manifestation in an ungodly world, and its enjoyment in our own souls. The past is gone forever. O that the future may witness our deeper sense of obligation to redeeming love, by a "closer walk with God," and more practical conformity to Him who went about doing good. One scriptural definition of our holy religion demands a more serious and constant regard. "Pure religion and undefiled before God and the Father is this, *To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*" James 1: 27.

Jesus lived to love. To "love, not in word (only) but in deed and in truth." "God is Love, and he that dwelleth in love, dwelleth in God and God in him." "Because he hath set his love upon me, therefore will I deliver him. I will set him on high, because he hath known my name." Ps. 91: 14. "A new commandment give I unto you, that ye love one another." "This is my commandment, that ye love one another as I have loved you." John 15: 12. *How* has he loved us? What self-denial, what forbearance and long-suffering towards his erring disciples! Where are his imitators? Dear Father, revive in our cold hearts the spirit of this blessed love!

H. G.

Philadelphia, Oct. 11, 1861.

☞ The following is the "conclusion" of Bro. WILLIAM SHEPHERD's little work, "The Bread of Life," on sale at this office:—

A Call to the Impenitent.

Come, then, ye who are yet strangers to this divine life; ye who have not yet been made partakers of the Holy Ghost, and have not yet tasted the good word of God, and the powers of the world to come. Come, ye who may be yet far off from God and from Christ, by impenitence and wicked works, "taste and see that the Lord is good," and know, from happy experience, that "blessed is the man that trusteth in him." Ho! every one that thirsteth, come ye to the waters, and he that hath no money: Come ye, buy and eat; yea, come, buy wine and milk, without money and without price. Wherefore do ye spend money for that which *is not bread*, and your labor for that which satisfieth not? Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me, hear and your *soul shall live:* and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the Lord while he may be found —Psa. 32: 6, Prov. 1: 23–33. Call ye upon him while he is near. Let the wicked forsake *his way* and the unrighteous man *his thoughts;* and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Come, then, hasten to Christ the living bread, that cometh down from heaven, and eat, and live. Come, before access to him is cut off forever.—Luke 13: 25.

Ho! every one that thirsts, draw nigh;
'Tis God invites the fallen race.
Mercy and free salvation buy—
Buy wine and milk and gospel grace.

The happy gates of gospel grace
Stand open night and day;
Come then to Christ and seek supplies
And drive your wants away.

For soon they will be closed, soon the harvest will be past and the summer ended; soon thy probationary state will have terminated, the judgment set, the books be opened, thy destiny sealed forever. The last sands of time are fast running out. The great day of the Lord is hastening on, and soon will be ushered in. The loud-pealing thunders of the trump of God will soon awaken a wicked world and sleeping church from its false security and sinful slumber, to a sensible consciousness of its true and deplorable condition. Soon the universal shaking shall suddenly rend the temple of the present civil and ecclesiastical economy in twain—Matt. 24: 29, 30, Heb. 12: 26–28, revealing in personal manifestations the Son of man coming in power and great glory with all his bright angelic myriads. O, awful, terrific, yet glorious and happy day to "all who love his appearing." O hasten then, be wise, delay not, tarry not in all the plain, until you obtain the bread of life.—Deut. 30: 15, Gen. 19: 17. So then, when Jesus, the *Life Giver*, who is our life shall appear, you may appear also with him in glory. "The Spirit and the Bride say, Come. And let him that is athirst come: and whosoever will let him take the water of life freely," with the "LIVING BREAD WHICH COMETH DOWN FROM HEAVEN." And lo! He that solemnly affirmeth "I AM THE BREAD OF LIFE," and testifieth these things, "SAITH, SURELY I COME QUICKLY." And in view of all this glory—this splendor and ineffable blessedness—which will be introduced at his sublime Epiphany. May our hearts, animated with the Spirit of the true Church, respond with the holy John—"AMEN, EVEN SO, COME LORD JESUS."

And now may the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all who revere and love the truth as it is in Jesus. Even so. Amen.

For the Crisis.

A REQUEST.—My brother, Judah Cooper, of Suffield, wishes to say through the Crisis to his many acquaintances—brethren and sisters who may read its columns, that he has been sick for the last seven months, and is now confined to his bed, which has deprived him of many privileges formerly enjoyed with them; especially the Wilbraham camp meeting and kindred gatherings much enjoyed in past years. He solicits an interest in their prayers, that if it can be for the glory of God and his good, he might be raised to health and former privileges; but if otherwise, that without a cloud he might fall "asleep in Jesus," and awake at his call in the morn of his resurrection, to share a glorious consummation of the hope of life only through Christ, by him long cherished. He also wishes to express a grateful remembrance of the kind regards of many of his brethren and sisters.

S. COOPER.

Windsor, Ct., Oct. 7, 1861.

Gleanings from Letters.

Sister D. N. Kidder, of Bristol, N. H., whose "Experience" is concluded in this number, writes:—

Enclosed you will find two dollars for the Crisis, which to me is better than gold; for did I use any of the article upon my person, I would sooner part with the last grain than think of doing without the light emitted from its pages.

Lydia L. Sandborn, East Newport, Me., writes:

I feel lost without the Crisis, and intend to take it as long as I live.

Sister C. E. Cole, Marshall, Mich., writes:—

I intend to pay for the World's Crisis as long as time continues. It is all the preaching I have, and is therefore rendered doubly dear.

Wm. Welch, Van Buren, N. Y., writes:—

I send you one dollar enclosed for the Crisis. We have no preaching here but the Crisis; therefore I cannot consent to do without it.

Sister E. A. Lake, Mechanicsville, Iowa, writes:

Enclosed you will find one dollar for the Crisis. If it was not such hard times here in the West, I would send a year's subscription, for the Crisis I must have. I value it more than my meat and drink. May God sustain you, dear brother, in all your trials and temptations, and at last bring you to rest in his peaceable kingdom.

Sister C. Holt, Lowell, Mass., writes—

Hard times make it necessary for me to say to you that I cannot pay for the Crisis any longer. I therefore wish it stopped, as the time is nearly expired for which I subscribed for it. I am thrown out of employment by the stopping of the factories here, but shall take it again as soon as circumstances will permit. It is truly to me a very great loss, for I do prize it very highly as a valuable, soul-cheering paper; but know it cannot live without some means to support it. Although a stranger to you, my brother, yet I pray that the blessing of God may indeed rest upon you, and encourage and strengthen you in your great and noble work.

Amasa Lucas, Canton Mills, Me., writes:

We are under the necessity of stopping our paper on account of the hard times, but we regret it very much. We shall miss its weekly visits.

Sister C. Taber, Rochester, Mass., writes:

I enclose one dollar for the Crisis. I wish it to be continued as long as time lasts, for I should scarcely know what to do without it, as I seldom have a chance to hear an Advent sermon preached. I have heard Bro. Brewer several times, and feel very grateful to him for what little light I have received concerning the truth.

For the Crisis.

The Time.

BRO. WENDELL:—As Bro. Berick tells us in the last number of the Crisis that, notwithstanding all the disappointments, "the wise shall understand" the time, I wish to make a statement, and propose one or two questions for him or Bro. Grant, and all others interested in the subject, which seem to me exceedingly interesting and important. We are told in Dan. 9th chapter, in connection with the seventy weeks,—"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall even in troubles times. And after threescore and two weeks shall Messiah be cut off," etc. We were led to believe, and, as I think, with the best of reason, that this restoring and building Jerusalem was done under Nehemiah, who, we are told, went up and commenced it in the 20th year of Artaxerxes. But the passing of the time, as we reckoned it, has left us in doubt and comparative darkness in respect to the matter. But I find that Josephus tells us, in his XI. B., 5th chap. 7th sec. (see also the 8th) that it was in the 25th year of Xerxes' reign, when Nehemiah went up to Jerusalem for the purpose stated, and that the work was finished in the 9th month of the 28th year. Now if Elder Miller's reckoning from Ezra's time in the 7th year was correct, to have brought the end in 1843–4, eighteen years added, viz., from the 7th to the 25th, would bring it in 1861–2. And now I wish to ask Bro. B., and all others who have facilities, and are acquainted with history and chronology, what reason there is, since the passing of time seems to unsettle the account for the 20th year, why we may not conclude that Josephus is correct, and that therefore we have THE TIME, and that the Lord is at the door. Come, brethren, trim your lamps, and let the household have the light—the "meat in due season."

Yours in hope, Z. WHITNEY.

Bridgeport, Sept. 1.

For the Crisis.

Michigan Correspondence.

BRO. WENDELL:—Long have I been contemplating to write a few lines for the Crisis, but, like one of old, have been waiting for a more convenient season. By the grace of God I will procrastinate no longer, but will try and tell some of the Lord's doings for us here. About the first of January last, Bro. and Sr. Mansfield came here and commenced a series of meetings, the result of which has been most gratifying. These meetings were continued about two weeks; the community seemed to be deeply interested, and the impressions were so good that in the spring they returned, and five willing converts followed Jesus in baptism, and subsequently five more have been buried with Christ. A church has been raised up here of twenty-two members, and we hope *living* ones who delight in the truth.

As usual, we have had to contend against the influence of the servant who says, "My Lord delayeth his coming"; and we have had to endure many things coming from the Orthodox churches, that must meet them in the day of judgment. Their houses have been too good for us to occupy in praising Him who is our Life-giver, but none too good for money-changers, etc. So, in Bro. and Sr. Mansfield's last visit here, we had to go into a grove. We have occupied the Universalist House, but that now is not at our command. We shall try and build a house here which shall be dedicated to the worship of God and the benefit of a fallen race. We are poor, but we will try and go forth in the strength of Israel's God, and I trust we shall be able to do valiant things. God's people have always been the poor of earth, but I thank his name that they are heirs of eternal life, and when they come in possession, they will be no longer poor. Praise God for our hope.

If any of our preaching brethren should be travelling this way, and are willing to call, they can find a welcome, and we trust will make an acquaintance that may result in good. If there should be any such, they may call on the subscriber, where they will find a home, such as it is.

A. V. BABCOCK.

Jonesville, Hillsdale Co., Mich.

Correspondence.

From Sister C. Barnes.

BRO. WENDELL:—While I believe in a soon coming Saviour, which I hope and trust to do until he come, (unless I die before he come; if I do, will die believing,) I want to know all the signs appertaining to his coming, while these perilous times hasten onward to that great and glorious day. I want to know what the Watchmen say of the night. For surely, darkness covers the earth, darkness and sorrow. I feel deep sorrow at the state the world is in, all astir, all in great commotion. Did I not know we are living on the verge of time, oh, I do not know but my heart would fail me quite. Not because of myself do I suffer, but for others, who do not know what things are coming on the earth. I pray God to keep his people from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Blest promise! "Behold I come quickly. Amen. Even so, come, Lord Jesus. May he help us to "hold fast that which we have until he come." Pray for us.

We have not, Bro. Wendell, forgotten your short visit to us, and are glad we have seen your face. If the Editor of our paper were an entire stranger to us, we think we should feel less interest to know what he may have to tell us each week than now; although we can almost feel ourselves acquainted with people we have never seen, by reading what they have written. We would like to hear your voice again, teaching us out of God's word. Hope the Lord will be pleased to send some one after his own heart to tell the people here their whereabouts in this world's history. You are the last preacher (of like faith) that has preached here.

Brookfield, Ct., Oct. 8, 1861.

From Bro. Silas P. Whitney.

DEAR BRETHREN IN THE LORD:—Being a pilgrim and a stranger on the earth, bound for a city which is out of sight, whose builder and maker is God, I thought it well to write unto you. I make no pretensions to wisdom, neither any to greatness, but am one of God's little ones, fighting the good fight of faith, and striving to lay hold on eternal life, if by any means I may attain unto the resurrection of the dead. I love the cause of God and his blessed truth, and although I stand alone in this place, a contender for the faith which was once delivered to the saints, I trust in God that I shall be able to come off more than conqueror through Him that has loved me and given himself to redeem me. Let us thank God and take courage, my dear brethren; although alone, we are not alone, for says Jesus, "I am with you always, even unto the end." Praise God and the Father of our Lord Jesus Christ for the blessed hope of the gospel. I am willing to count all things as loss for the blessedness of the knowledge of the Son of God. Yea, I feel that to know him, is life eternal. Pray for me, brethren, that my faith fail not, that no root of bitterness spring up and I be defiled thereby, for I wish to be kept by the power of God unto salvation, ready to be revealed in the last time. And that the love of God, the fellowship and communion of the Holy Ghost, may be with all the Israel of God, is the prayer of your brother in Christ.

Cohoes, Albany Co., N. Y., Oct. 9.

Obituary Notices.

Fell asleep in Jesus, in Merinell, Me., of diphtheria, FREDERICK W., a twin son of Thomas C. and Louisa Frost, aged six years and seven months.

Thus the enemy Death has made for the first time an inroad in this family, and little Freddie has been torn from their embrace; yet the parents believe that Jesus died and rose again; that he has got the keys of hell and of death; and that he will unlock that house that now holds their child. Then he will say, "O death where is thy sting! O grave, where is thy victory!" To the parents, brothers and sisters I would say, prepare to meet little Freddie on the other shore, where sickness and death are felt and feared no more. The mourning friends were comforted from these words—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall see God."

Also, in Amherst, Me., of diphtheria, GEORGE H. and CHARLES., sons of Lemuel and Betsey Keliba George, fell victims to the enemy death—George Sept. 22d, 1861, and Charley the next day, Sept. 23d. George was in his sixth year and little Charley was eighteen months and three days old.

These little sleepers were laid side by side in one coffin. Thus the cruel monster has entered this little family and torn from their embrace three lovely children, that sleep beneath the cold sod. But while the hearts of the parents feel sad and their dwelling looks gloomy, they believe that in a little time Charley, George and Sarah will come forth, clothed with immortality. I would say a few kind words to the bereaved friends. Have faith in God and his word, and look away from this dark, cold and sin-cursed earth to the one that is to come. Then you can say with the poet—

"God was their Father, Christ their Saviour;
Their hopes were bright, they are now at rest,
And though they died, they'll live forever,
And with the ransomed host be blest.

Cheer up, dear christian pilgrims,
For thy children are not lost;
Jesus died and rose triumphant—
Their lives his precious blood did cost.

When he ascended to his Father,
The keys of death and hell he took;
When he comes back he'll wake the sleepers,
Thus 'tis written in his book."

The mourning friends were comforted from these words by the writer—"Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven."

L. WETHERBEE.

Died, at Cambria, Hillsdale Co., Mich., Sept. 15th, Bro. SAMUEL ORR, for a long time a member of the Reading Church.

He was engaged some ten days previous in breaking a colt, in which operation the colt kicked him in the bowels, and seemed but little hurt at first, but began to grow worse for some seven or eight days, when he became composed and rational, and conversed of the future; and deliberately arranged the disposal of his large farm, and realised the benefit of his hope in the resurrection through Jesus. "Blessed are the dead that die in the Lord, yea, saith the Spirit, for they rest from their labors and their works do follow them."

[illegible]

Died, in Sandwich, N. H., Sept. 12th, 1861, FREDDIE N., youngest child of Stephen and Olive Dinsmore, aged two years, ten months and twenty-four days.

In this death, parents have been called suddenly to mourn the loss of a loved one; but while death has taken him away, they expect the Life Giver will bring him back again from the land of the enemy, and in the restitution share with Rachel's children and all the little ones in the kingdom of God; but now with aching hearts they can say—

"Farewell to thee, Freddie—
Thou hast gone from us now,
And the cold stamp of death
Has been placed on thy brow."

And can also say—

"A rose has fallen, and withered lies
Beneath the cold, cold ground;
But it will rise and bloom again
When the last trump shall sound."

May supporting grace and saving power be given to the afflicted parents, so that they may be enabled to share the kingdom with the dear one.

J. G. SMITH.

Summary of News.

FOREIGN.

The foreign news of the past week will be regarded with some interest by our readers. The cotton question continued still the all-absorbing question with the English press and people. Mr. Laing, Financial Secretary of India, had addressed the Manchester Cotton Association and Chamber of Commerce on the affairs of that country in general, and on its cotton-producing capabilities in particular. In his opinion an advance of capital to the cotton-growers of Hindostan is indispensable to their successful cultivation of that commodity. Meantime "coming events cast their shadows before." All the talk about the supplies to be derived from India, Australia, Africa and the Isles of the Sea cannot allay the apprehensions of the spinners. Several mills in the neighborhood of Rochdale, Blackburn, etc. are already working short time, and one very large establishment, which employed near 800 hands, has closed altogether, the unfortunate operatives being warned to seek work elsewhere, as there was no probability of the mills resuming business under existing circumstances. Yet strange to say, in despite of these ominous occurrences in England, some half-dozen cargoes of cotton have been recently shipped from Liverpool for America! The British merchants and miners connected with Mexico had presented an address to Earl Russell, enumerating their wrongs, and entreating the intervention of the British Government on their behalf. From an editorial in the Globe, Lord Palmerston's organ, and from our latest Cuban intelligence, touching intervention in Mexico, we conclude that this appeal of the Londoners will not be in vain. The Western Powers and Spain have already in fact determined to take the law into their own hands as regards Mexico.

The offer of a commission in the United States army to Garibaldi, had given rise to an immense amount of foolish writing on the part of the European press and Americans in Europe. Because our government has offered the Italian hero *a command* in our army, the Thunderer will forsooth have it that the President intends to supersede Gen. *Scott*, in order to make room for the Recluse of Caprera at the head of our forces! The French Government has issued another declaration expressive of its determination to respect the blockade, and observe an honest neutrality. This declaration is in the shape of a letter from M. Rouher, Minister of Agriculture and Commerce, to the merchants and ship-owners of France. The Kings of Denmark and Holland were to visit Napoleon at Compeigne at the same time as the King of Prussia. The Turkish war against the Montenegrins was becoming important. Omar Pasha was concentrating the Ottoman forces at Freoigne, in order to an attack on the insurgents, while the Vlarmar of Montenegro had called out all the contingents of his provinces, and was apparently resolved to await the onset of his antagonist. The fanatic who attempted the assassination of the Queen of Greece was a young student, named Davios. He has been arrested.

DOMESTIC.

Impending Events at Washington.

It is said that history never repeats itself, and we hope not, on one locality at least. If Bull Run is to become the scene of another engagement, as now seems probable, we believe it will be as different in result as in many of the conditions of the struggle. It is true, the rebel force is located about the same as before, and if any material changes are made in their defensive works, they are probably rather in the nature of additions than of alterations. On our side, however, the very ground is changed. Now, wherever our columns have advanced, intrenchments have been thrown up, till the whole semi-circular area of our occupation in front of Washington is notched with concentric lines of defenses. This is very different from the route over which McDowell hurried his undisciplined army, taking up four days in the march, and thus notifying the enemy of all his movements—although the return, for want of any good "holding ground," as the sailors would say, was accomplished at a terrific rate of speed. But now our army moves like a ratchet on its wheel, slowly and by starts; but every step is so much gained, and there is no going backward, short of crushing the whole machinery.

The process of renewing the fight will also be with different tactical objects, and under different conditions. We shall aim to turn the enemy's flank as before, but McDowell's plan was necessarily confined to the enemy's left, because he was desirous of cutting off Johnston's approach from Winchester. But now the enemy's left, under Smith, is probably as much a part of the main force as Banks' division is of ours. But if Banks should cross over the river with a view to sunder the enemy's line, that would be only one movement, and might be combined with a flanking advance on the enemy's right from the neighborhood of Alexandria. We know that Gen. Franklin is throwing up intrenchments and cutting down trees in that vicinity, at a rate which implies future transactions of no little importance.

Thus it will be seen that the Bull Run battle of July 21st cannot be repeated. The enemy may sit in the same place, waiting for attack, but the attack will be so different as to change the defense and the result. Gen. McClellan's assailing movements are not restricted to one direction, but are left open to choice and the dictates of the emergency. His plan of attack will not be divulged in advance, and his situation is such that his preliminary movements will not foreshadow his designs. The blow will go before the word. His system of intrenchments is so vast and complete that his reserves will be available, and a panic will be out of the question. In the worst event, he would merely fall back and maintain the ground now occupied. But he will not do that. His army is at least numerically equal to the foe, it is better organganized, and it is far better provided with heavy artillery and every species of equipment. It is the best volunteer army that the modern world has seen, and it is finely officered. It goes in to win. The spirit of the enemy is not what it was. They have discovered that the Northern men will fight. They have had to give up the idea of aggressive action. They are tortured with the apprehension of assaults in their rear and on the exposed flanks of their Southern Confederacy; and we predict that before or by the time the second battle of Bull run occurs, this apprehension will prove a terrible reality.—*Boston Journal of Saturday.*

A FRENCH MILITARY IMPROVEMENT.—The Paris correspondent of the London Morning Herald makes the following rather wonderful statements:

"The military preparations of the French Government are going on with great activity. Experiments are just now going on at Vincennes with a view to use common rifled howitzers as mortars, by fixing them as a very sharp angle, which enabled small shells to be thrown some 6000 metres. But these experiments excite but little attention in comparison with a new invention which has been tried with perfect success, and by which a foot soldier, in heavy marching order, is enabled to walk on the water without sinking. It consists of a pair of indiarubber boots and trousers, all of one piece, which are filled with air a little below the waist, and heavily weighted at the feet. With these trousers on, a detachment has frequently crossed the lake of Vincennes, where the water is about fifteen feet deep, firing their muskets, and loading as they went. The men sink about two feet, the water barely reaching the top of their thighs, and appear not to have any difficulty in keeping their balance, and moving alone. The experiment is to be repeated in the presence of the Emperor, and there is not the slightest doubt of its being adopted for the army. The consequence of the adoption of this system need hardly be pointed out. Fancy on a calm day at sea how easy it would be to land three or four thousand men, who would forthwith walk ashore and secure a landing for the rest of the force. For the crossing of rivers the advantage of this system is still more obvious, and the delays caused by the necessity for constructing bridges or discovering fords would be done away with. I may add, as it is not improbable that a plan for making soldiers amphibious may meet with some incredulity, that I can vouch for the accuracy of the particulars given above, which have reached me from a military friend who himself witnessed what what I have attempted to describe. I can readily believe, however, that you will require ample corroboration."

THE FINANCES OF THE WAR.—The Hon. James Dixon, in an eloquent and patriotic speech, delivered at the Union meeting in Hartford, dwelt with marked force upon the ability of the country to sustain the expenses of the war, and upon the security which the national loan offered as an investment. On this point he said:

"Look at England. You say our expenpenses are large; and so they are. Some estimate them at one million of dollars a day. But what were the expenses of England during her war with Napoleon? From 1803 to 1816, with less than eighteen millions of inhabitants, her expenses were one million three hundred thousand dollars a day for a period of thirteen years. For one hundred days previous to the battle of Waterloo, her expenses were five millions of dollars a day. Of this vast sum a large proportion was expended on the continent of Europe—while our entire expenditure is at home. If for thirteen years England could expend one million three hundred thousand dollars a day abroad, cannot we do it for one or two years, if necessary—every dollar meanwhile remaining at home. Interest, therefore, no less than patriotism, require us to subscribe for the loan."

POLAR EXPEDITIONS.—It may not be generally known that a Swedish expedition to Spitzbergen sailed during the month of June last, with the intention of endeavoring to reach the Pole by following Parry's track, to the westward of Greenland. If unsuccessful, it was their purpose to return and journey the following season. Mr. Hall sailed from New London on board of a whaler eighteen months ago, with the avowed intention of making search for additional relics, or for some surviving members of Franklin's expedition. His undertaking will possess novel interest, particularly from the fact that Mr. Hall will be unaccompanied by any European, as he intends to accustom himself to the Esquimaux mode of life, and employ them and journey with them only. Mr. Hall undertook this journey solely under a religious conviction of duty, and sacrificed everything to accomplish this great desire of his life.—*New York Times.*

ONE OF THE CITIES OF JAPAN.—Chinese papers of July 13th contain an interesting account of an expedition through a portion of Japan by the British minister and Netherlands consul general. The most interesting feature of the journey was their visit to the town of Osaka and its port of Heogo. Osaka is the London and Paris of Japan, the seat of trade and luxury, an enormous town intersected throughout with large canals, lined with magnificent warehouses, and spanned with innumerable bridges. Business and pleasure thrive there and flourish, and everything seems to be progressing.

☞ A North Carolina correspondent of the Tribune says that in Beaufort county, in a place called Long Acre, the Union men, to the number of 300, have refused to recognize the Southern Confederacy in any manner whatever, and that they were all armed and able to protect themselves.

☞ The Tribune's dispatch says that the mother of Jackson, who murdered Ellsworth, has been arrested for keeping a rendezvous for the rebel spies near Prospect Hill.

Married.

In Whitefield, Oct. 6th, by Eld. S. K. Partridge, JOSHUA T. HEMENWAY to SARAH M. CUNNINGHAM, both of Jefferson, Me.

Notices, &c.

Notice.

At the Camp Meeting, held at Dover, N. Y., Sept. 14th, it was proposed that a Conference be organized, composing the eastern part of New York and the western part of Mass. and Conn; and Elders Geo. L. Teeple and B St. John were appointed a committee to call a meeting for such purpose. Therefore we invite all interested in such a meeting to meet in Conference at Pawling, N. Y., Thursday, Nov. 14th, 1861, and hold over the following Sunday. Come, brethren, be on hand Thursday, filled with the Spirit of God. The cause of God demands our attention in this matter.

GEO. L. TEEPLE, B. ST. JOHN, } Committee.

Conference.

The Lord willing, there will be a Conference at North Hermon, commencing Friday, Oct. 25th, at one o'clock, P. M., and continue over the following Sabbath. Bro. Billings, Brown and Jones are expected. Come, brethren and sisters, in the name of the Lord, to labor for the salvation of sinners, the return of the wanderer, and a consecration of the church, that when the Bridegroom comes, we may meet him with gladness. In behalf of the brethren, D. E. IRELAND.

Notice.

There will be a meeting at Bro. Nelson Hart's house in West Avon, Lovely Street, one mile north of Unionville Depot, to commence Wednesday, Oct. 23d, and hold over Sunday. We extend a hearty and welcome invitation to all the brethren and sisters to come and worship God with us. We expect the Lord will send his own preachers to be with us to preach the word. Ample provision is made for man and beast.

NELSON HART.

Notice.

A protracted meeting will be held at Lincolnville, Me., at Young Town, Thursday evening, Nov. 7th, and continue over the Sabbath. Preachers who have the word we hope will attend. Strangers up the river will inquire for George L. McKenney, Edmon Blood and Ephraim Calderwood. Those from the West inquire for Moses Young, or John Porter. For the brethren,

N. F. NASON.

Notice.

The Second Advent Church, formerly meeting in the Hall at the corner of Grand and Elizabeth Streets, New York, will for the future meet for worship at the Botanic Hall, East Broadway, near the corner of Market Street. Preachers visiting New York can call on Elder Wm. Roworth, 354 Pearl Street, N. Y.

Hastings' Publications.

All Books and Tracts of H. L. Hastings are kept on hand and for sale at this office. A List, with prices, will be given soon.

Notice.

GEO. STORRS, of New York, owing to the extreme pressure of present circumstances, offers the herein after named works at fifty per cent. discount to any person, or persons, sending him TEN DOLLARS or upwards, if applied for soon. The works are—

Six Sermons, revised and enlarged edition: bound, 50 cts.; in paper covers, 30 cts.

The Watch Tower: or, Man in Death, in paper covers. . . . . 20 cents.

Life from the Dead: or, the Righteous only will live again—in paper covers. . . . . 20 cts.

Life only in Christ: a bound volume, including each of the above works, and a discourse on the Atonement $1.00

The Discussion with Prof. Mattison—in paper covers. . . . . 30 cts.

Bible vs. Tradition—bound, 75 cts.; paper covers, 40 cents.

Man's Destiny: A Review of Prof. Post—in paper covers. . . . . 30 cts.

Future Punishment, By H. H. Dobney: Part II.—in paper covers . . . . 30 cts.

Our Israelitish Origin—paper covers. . . . . 50 cts.

Man's Nature and Destiny: A Sermon, by Geo. Storrs—paper covers . . . . 5 cts.

Bible Examiner for 1860, bound. $1.50

Of this last work there are but some thirty copies left.

All remittances and orders, sent by mail, must be addressed—GEO. STORRS, Box 4658, New York. Sent by private hands, they may be left with Geo. W. Young, (up stairs) 35 Ann Street, (corner of Nassau.)

ESPECIAL BOOK NOTICE.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.62; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 24 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

R. WENDELL, per order of Publishing Committee.

Post Office Addresses.

The P. O. address of H. G. McCulloch is Amboy, Lee Co., Ill.

Geo. L. Teeple's P. O. address is Morris, Litchfield, Co., Conn.

Eld. John Howell's P. O. address is Harvard, McHenry Co., Illinois.

D. T. Taylor's P. O. address is Rouse's Point, Clinton Co., N. Y.

Eld. Joseph T. Curry's P. O. address is Springfield, Mass.

O. R. Fassett's P. O. address is Yarmouth, Me.

W. Sheldon's P. O. address is now changed from Springville, Wis., to Merrimack, Sauk Co., Wis.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Eld. Samuel Heath will preach in the Advent Chapel, Hudson Street, Sabbath Oct. 20th, and also Oct. 27th.

London Ridge. . . . . Sunday, Oct. 27th
West Alton Friday, Nov. 8th, at 10 o'clock, A. M. and continue over the Sabbath.

Will brethren remember this meeting, and all that can, take hold and labor, that we may see the work of the Lord again revived in West Alton "while it is called to-day"? T. M. PREBLE.

Waterbury, Vt. . . . . Sabbath, Oct. 20th
Cabot, Vt. . . . . Evenings of Oct. 22d and 23d
Champlain, N. Y. . . . . Oct. 25th and 26th
and over the Sabbath. J. V. HIMES.

Bangor. . . . . Oct. 24th
and continue over the following Sabbath.

Bro. O. R. Fassett can take steamer "Daniel Webster" at Portland, Me., Wednesday evening, and arrive at Bangor Thursday morning.

Ellenwood's Corner, Me. . . . . Oct. 28th
North Searsport, Me. . . . . Oct. 29th and 30th
Lincolnville Centre, or Young Town, as brethren think best . . . . Oct. 31st
and continue over the Sabbath.
Rockport, Me. . . . . Nov. 4th
and continue Tuesday and Wednesday evenings, where Dr. H. B. Eaton may appoint.
South Hope, Me. . . . . Nov. 7th
and continue over the Sabbath.

If the above named appointments interfere with any other, or are not satisfactory, will the brethren please inform me? THOMAS SMITH.

Bro. Stephen Munn will preach in Bristol Oct. 20th
H. L. BRADLEY.

Winsted, Ct. . . . . Oct. 28th
Pleasant Valley . . . . Oct. 29th
Wrightville . . . . Oct. 30th
Litchfield Station. . . . . Oct. 31st
Camps Mills . . . . Nov. 1st
Plymouth Hollow . . . . Nov. 3d
Cheshire Street . . . . Nov. 7th
Bristol. . . . . Nov. 10th
Roxbury . . . . Nov. 11th
where Bro. L. R. Teeple may appoint.
WM. A. FENN.

Fremont. . . . . Nov. 21st and 22d
where Bro. Elial Benson may appoint.
North Abington . . . . Nov. 23d and 24th
where Bro. Joseph Dammon may appoint.
Scituate. . . . . Nov. h
where Bro. Cottle may appoint.
WM. M. INGHAM.

Concord, N. H. . . . . Oct. 27th.
Northfield, Mass . . . . Oct. 30th and 31st
Griswoldville. . . . . Nov. 3d
Savoy . . . . Nov. 5th and 6th
Plainfield Pond . . . . Nov. 7th
Goshen . . . . Sunday, Nov. 10th
C. GOODRICH.

Plymouth Hollow, Ct. . . . . Oct. 20th
Pine Swamp . . . . Oct. 25th, 26th and 27th
Commence a meeting at Wrightville, Conn., Nov. 1st and hold over the following Sunday.
Bakerville, at Bro. Harris'. . . . . Nov. 8th
Sandisfield, Mass. . . . . Nov. 10th
Be at the Conference at Pawlings, N. Y., Nov. 14th to 17th.
Pine Tree School House, North Salem, N. Y., Sunday, Nov. 24th. GEO. L. TEEPLE.

Wrightville, Ct. . . . . Oct. 20th
Plymouth Hollow, Ct. . . . . Oct. 27th
Prospect, Ct. . . . . Nov 3d.
Pine Swamp, Ct. . . . . Nov. 10th
South Dover, N. Y., at Bro. Olivit's, or where he may appoint. . . . . Nov. 12th and 13th.
T. S. CANFIELD.

Holderness, (Tabernacle. . . . . Oct. 20th.
Moultonborough Centre. . . . . Nov. 3d.
Albany, (Bell School House) . . . . Nov. 27th
T. W. PIPER.

Clinton, Mass . . . . Sunday, Oct. 20th
GEO. A. STREETER.

Belmont (where the brethren may appoint) . . . Oct. 20th.
Camden . . . . Oct. 21st.
Hope. . . . . Oct. 22d.
Will some Bro. from Hope meet me at Belmont or Camden? L. WETHERBEE.

Clinton. . . . . Sunday, Oct. 20th.
Erving. . . . . Wednesday evening, Oct. 23d
and stay as long as duty may require.
S. W. BISHOP.

Wrightville. . . . . Oct. 20th.
Plymouth Hollow. . . . . Oct. 27th.
South Farms. . . . . Nov. 3d.
J. K. BELLOWS.

Portland, Me. . . . . Sunday, Oct. 20th
L. BOUTELL.

Portsmouth, N. H. . . . . Sunday, Oct. 20th.
J. COUCH.

Business Matters.

To Correspondents.

Zenas Whitney: Your $5 was received. $1 was applied to your subscription; $1 we will use in sending the Crisis 6 months to two poor persons in Albany—one an aged widowed sister and the other a colored maiden sister; $1.50 we will hand to Bro. Hastings, directing him to send you a copy of "Reasons for My Hope" and "Forever with the Lord," and to keep the balance for the "Tract distribution"; and the remaining $1.50 we will give to "one of the most worthy and needy ministers of Christ's gospel to help him forward in his work where (we) think it will do the most good," as soon as we are satisfied who that "one" ought to be. Press of business alone has prevented earlier attention to this matter; please excuse delay.

Cash Receipts.

Jas. Lord 321, 48 cts; R Taylor 316, $1.16; A W Taylor 317, 84 cts; Alfred Hubbard 312, $3.00; Ed. Wolcott for Portsmouth Bro. $15.00.

W C Hall 315, Fred. Chalenor for poor, Wm. Nutting 327, D H Fink 325, Stephen Fink 327, Mrs. Hoyt 338, Miss Eaty 338,—50 cts. each.

Mrs. K V Temple 316, B Perham 330, Judith Cooper 335, S D Daniels 332, Ezer. Barnes 338, J T Cornell 340, J C Buck 338, Wm. Colbath Jr., 340, Lewis Mills 338, A. H. Liswell 331, C K Bigelow 312, B E Wetherbee 353, B Manning 341, H Melon 260, E R Southwick 348, John Brown, Jr., 341, Ol. Raymond 331, David Norton 338, Wm. Kay 338, S P Whitney 338, Nelson Hart 340, Wm. Colbath 340,—$1.00 each.

Nath. Lewis 356, Fred. Chalenor 373, D Thayer 340, H T Miller 400, H O Hutson 336, A R Brooks 318, T P Perkins 332, Lyman Welch 338, Jas. Myers 335, Ez. Jewett 318,—$2.00 each.

Books and Tracts.

Jas. Lord 52 cts, J H Harding 84 cts, D H Fink $1.00, H H Arnold 67 cts, R Taylor 12 cts.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to prepay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

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The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price, single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Rich Man and Lazarus, by J. S. White. This Tract also contains The subject of immortality through Christ only. Price, single, 3 cts.; 25 cts per dozen; $1.50 per hundred. Postage 1 cent.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

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☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

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☞ The above tracts and books can be obtained of our agent in Portland, Me. J. S. [illegible], No. 3 [illegible] street.

☞ The following books and tracts can be had of J. B. Waite, Warwick, R. I. [illegible]

[illegible] $1.00 per hundred. [illegible]

For the Crisis.

Lines on the Death of a Sister.

The loved one sleeps in silent gloom,
She's left us in life's earliest bloom;
The lovely flowers of summer wave
In rich profusion o'er her grave.

She's left this vale of tears and woes,
Of transient friends, oppressive foes,
To join the number of the dead
Who sleep triumphant in their Head.

But soon she'll reach the realm of rest,
And roam the plains of the pure and blest,
And strike the harp and swell the song,
With all the glorious blood-washed throng.

When Spring comes forth with its flowers fair,
Its broad, green plains and balmy air,
I feel that her form was, like them, sweet—
I linger, admire, and disconsolate weep.

But I'll dry my tears, for the trump will sound
And bring the loved from out the ground;
Then she'll come forth to a glorious birth,
And stand on the new and sparkling earth.

M. R. PHETTEPLACE.

For the Crisis.

"Mine Opinion;" Yet "not mine;" but the Testimony of God.

It is the habit and fashion of this time to say, like one of Job's "miserable comforters," that "I will show mine opinion." However, my conclusion is, after much thought and examination as to this point, that no one ever did or can argue out divine truth. The attempt is always abortive. For illustration, take the first form of truth given by God to a fallen world, Gen. 3. It embraces ideas and words as "high above" Adam "as heaven is high above the earth." Isa. 55. There was naught in the whole range of creaturehood to suggest "redemption by blood"—much less by the priesthood altars and sacrifice of Christ as the means. Thus the Gospel age—the Gentile calling and the glory of the bride, the church—in association with Messiah's kingdom, was heaven high and aloof from all the faithful at the time of Jesus' birth and life. Neither John the Baptist, nor any of the disciples or apostles, ever dreamed of these things till after the day of Pentecost and Peter's vision of the great sheet, setting forth the call of God to the Gentiles by the gospel. Thus with Moses and the Messiah; their commission and their execution was divine!—divine in origin and character, and course—leaving no room for "poor and blind and miserable" mortality to come forward with a "mine opinion." These things premised, let me testify for God, and be his *echo* as to

"MICHAEL THE ARCHANGEL."

It is usual, in *arguing* out an answer to the question, Who is Michael? to make him our Lord and Saviour, Jesus the Messiah. But just note how one word of God annihilates all this argument—this much of "mine opinion" in matters pertaining to divine things.

I. "The Michael, THE Arch-angel" is *the* ruling angel; as the Arch-priest is the ruling or High Priest (Arch-Jereus.) Heb. 9: 7.

II. This Michael was associated with Gabriel in Dan. 10, and doubtless also in Dan. 8. He is joined with Gabriel, and they together are called by the Apostle Peter "the angels." 1 Pet. 1: 11–13. "Unto which (the) *angels* desire to look."

III. Thus we have a twofold and manifold testimony that Michael is an angel, or "the angel"—at least he is angelic in nature and office.

IV. But we see Jesus, who was made a little lower than the angels. He took not on him the nature of angels, (he took not on *angels'* nature, or station, or office,) but the seed of Abraham—in *all* things made like to his brethren (*men* redeemed.) "He took part" of our nature—"flesh and blood." Thus he was "the Son of man," "born of woman, under the law." But having been "begotten" by the Most High, he was "the Son of God." God was truly "his Father," as Jesus was "begotten" by him. Heb. 2: 9–17; Luke 1 and 2.

Note. It would offend against all intelligence (save that of the confounded and doubled up and great apostacy) to assign the begetting of "*Michael* the Arch-angel" to the process and time of *Jesus'* conception and birth, or resurrection.

No part of the wondrous story of Jesus, in type, in his having been "begotten" of God and born of the Virgin Mary, can apply to "the Arch-angel." Was "Michael the Arch-angel," who appeared with Gabriel, Dan. 10, ages in advance of the first advent of Jesus, *then "begotten,"* conceived, born, and after that said to be "growing in wisdom and *stature*, waxing strong in spirit!" Surely not, in any sense.

V. To crown all this testimony, God says, "when he bringeth again (second advent) his first begotten into the world, let all the angels worship him!" Here "Michael the Arch-angel," with all his host, seems to be included among "all the angels of God." This isolates him from the angels—all the angels.

"Angels praise the Lamb that's slain,
But we can add a higher strain;
Not only say he suffered thus!
But that he suffered all for us!!"

Therefore, I let the word of God stand as to "Michael the Arch-ANGEL," and also as to "Jesus the Son of *man*." Then redeemed humanity—the christian church—may occupy its special place as "the many sons brought to glory," or "THE BRIDE, the Lamb's wife," while "*angels*, principalities and powers are subject" to him.

If there are absurdities still on this plain subject, they lie in our minds and hearts, and perverted habits of "wresting the Scriptures," for all the nations have been drunken with the wine of the harlot's "golden cup." We ourselves all have it till we get quit of it by simple faith in God's word.

CHRIST A "PECULIAR PERSON."

To avoid the simple story of Christ in promise as "the seed of the woman—the seed of Abraham—the Son of David"—some resort to one shift and some to another; but note God's truth. The first man Adam was made in the image of God! That image having been lost by his death—his going back to dust—"the second man" restores this image. The saints are (to be) created anew in "the image of Him that created them." Thus the one only image of God is maintained.

Now why call Christ a "peculiar person?" Why isolate him from all to be "made *like* him?" I reply that I may err, but the only real reason that I can see is, to seem to be able to *argue* out some "mine opinion" on this mighty, overwhelming theme! But no—let us take the jug by the handle—get the right clue to man's first creation, and his *re*-creation in Christ, "*after* the image" of the Creator, and then all is plain. Then "*the* way is straight." Then "the end" appears "from the beginning," and all is harmony. But if "the Christ" was Michael, or some other angelic or super-angelic being from eternity, then all who shall be "conformed to the image of the Son, and bear the *image* of the heavenly," need a like or corresponding double nature! Then we have surely the primal element of transmigration of souls and "the whole dunghill of Roman decretals." "The image of God," lost in Adam by sin and death, is restored in Christ and his saints, to be "*like him*."

THE ANGEL to whom John bowed in adoration, Rev. 19 and 22, has been thought from some—"mine opinion"—to have been ——I need not specify what, not having room; but "the word of the Lord" reveals him an *angel*. This angel was a "fellow servant of the prophet, like Gabriel," or Michael. Dan. 8: 12–19; 10: 10, 21. He was also "a fellow servant of the apostles and saints of the gospel age." Luke 1 and 2; Acts 10; Rev. 1: 1; 17: 1–7; 19: 10; 22: 8–9. Here this angel is one of the seven angels—the one "who showed (the apostle) these things."

Is it not best to bow to God's testimony? Why add to and take from this, and make this angel a Swedenborgian, mystic, or imaginary disembodied saint—one of the old prophets, or Jesus in some strange way as "Michael the Arch-angel!" God's word commends itself by its simplicity, its propriety. "*The angel*" is angelic—not man, nor Messiah!

J. B. C.

For the Crisis.

"Secrets of God."

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."—Deut. 29: 29.

The great school of Bible students seems to be divided into three classes. 1. Those who are not afraid to investigate *all* the revelation God has given of his purposes, and of his will concerning man, believing that "those things which are revealed belong to us and to our children forever," that we may know and perform the will of God. 2. Those who ignore a great portion of revealed truth, raising over it the cry of "Secrets of God," as if divine revelation were shrouded in a vail of impenetrable mystery, which, an attempt to rend, would be to presumptuously step on ground infinitely too holy for mortal tread; for which reason they content themselves to live in almost total ignorance of the great plan of salvation, and of God's will concerning themselves. 3. Those who imagine that God has revealed all the minutia of his purposes, so, that, by searching, they can find answers to all questions which may arise in their minds relative to the works of God; not considering that wisdom dictates that man should stop learning where inspiration stops preaching.

In revealing to man the grand and sublime events which should transpire in the course of this world's history, God has, in but very few instances, given a revelation in regard to the circumstances under which those events should be brought about. For instance, God caused the fact to be predicted that the Messiah should be born in the town of Bethlehem. But the peculiar circumstances connected with that event were kept secret. Hence no one could have described them previous to their development. The circumstances which controlled the event of God's calling his Son out of Egypt were not revealed, and hence were among the secret things which belong to God; and had men attempted to have guessed out those circumstances, they might have guessed, but would assuredly have guessed wrong. The same is also true in regard to the prophetic events yet to transpire. The pen of inspiration has portrayed, in outline, the events for which we are now looking, so that we may understand what those events in themselves are; but the peculiar circumstances which shall control and regulate the development of those events are not described on the prophetic charts; and hence are among "the secret things" which "belong unto the Lord our God." And when men undertake to reveal the circumstances under which those prophecies will be fulfilled, they utter predictions only to see them fail. They overstep the limits of revelation, and it may well be said of them, "They are prying into the secret purposes of God. The circumstances which they attempt to describe are to be revealed only by development. Better then, to wait, patiently, relying upon the Holy Spirit for instruction, and as events transpire He will teach us what feature of the prophetic mould they fill, when we may safely say, as did one of old, "This is that which was spoken by the prophet."

All the revelation which God has given to man, belongs to man. It was given him for his instruction and profit, that by it he might become wise unto salvation; but he has no right to undertake to become wise above what is written. In investigating revelation man should keep himself within the limits of revelation. In connection with this subject, I propose a few remarks respecting some of the many questions which have been asked from time to time concerning the works and purposes of God.

1. "Who was the angel that talked with John on the Isle of Patmos?" If the name of that angel is given, it may be ascertained who he was; otherwise all attempts to identify him will prove unavailing. If it is important that the church should know who that angel was, his name is given; for the Author of the book of Revelation has concealed nothing which is necessary for his church to know. But the fact that revelation does not inform us who that angel was, plainly declares that such knowledge is not necessary for us. Some suppose that angel was Gabriel. This may be true; but it is mere supposition—destitute of any proof whatever. The fact that the angel Gabriel appeared to Daniel, and afterwards to Zecharias, and to the virgin Mary, is no evidence that he appeared to John on the Isle of Patmos. Neither do the expressions, "And he sent and signified by his angel"; "I Jesus have sent mine angel," imply, as some suppose, that Christ had but *one* angel at his command, and that that angel was Gabriel. If so, the same form of expression, i. e., "And the Lord God of the holy prophets sent his angel," proves that God the Father has but one angel at *His* command. Should an individual, having several servants in his employ, send one of them to perform a certain work, it would be strictly proper for him to say, "I sent my servant to do thus and so." If, after Christ arose from the dead and ascended to heaven, the *angels*, *all* of them were made subject to him, he had more than *one* angel under him, either of whom he might have sent with his revelation to the apostle.

2. "Does a fellow servant imply anything more than a messenger—a mortal being?" etc. It is evident that Christ received his revelation after he ascended to heaven; hence it is evident that he sent it from heaven to John; in which case he must have employed, as his messenger, an immortal being, as mortal beings do not inhabit heaven.

3. "Does it not imply by keeping the sayings of this book, that this angel is one who is subject to the rule or government of the dispensation under which we live?" The angels are *all* subject to the government of God, and, as his government is confined to this dispensation, during its existence, John's informant is, of course, "subject to the government of the dispensation under which we live."

4. The question, "Who is Michael?" has often been asked during the past few years, and has as often been answered, "Michael is Christ." But this I apprehend to be an erroneous answer. Jude affirms Michael to be the archangel. But Christ is no where, in Scripture, called an angel. The name of God, the highest title in the universe, is applied to Christ; but to neither of the angels. The apostle Paul, in contrasting the rank of Christ with that of the angels, says:—"Being made so much better than the angels, as he has by inheritance obtained a more excellent name than they. For unto *which* of the *angels* said he at any time, Thou art my Son, this day have I begotten thee? . . . And again, when he bringeth in the first begotten (first born) into the world, he saith, And let all the angels of God worship him. . . . But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool?"

"To *which* of the angels?" Evidently to neither of them were the things spoken to which the apostle here alludes, as prophetically spoken of Christ—"Michael the archangel" not excepted. Hence Michael is not Christ. Again, *all* the angels of God, Michael not excepted, are commanded to worship Christ. Therefore, Michael cannot be Christ. The angels are *all* ministering spirits, sent forth to minister to the heirs of salvation; but none of this work is assigned to Christ. He is our great High Priest—has occupied his Father's throne since he ascended to heaven—has never left his seat since that time, and will never leave it till he comes in the clouds of heaven to judge the world; and hence, Michael cannot be Christ. Michael is the archangel. This is all we know of him, as to who he is.

R. ROBBINS.

☞ Flowers are the alphabet of angels, wherewith they write on hills and plains mysterious truths.

☞ To be preserved in health, is as great a mercy as to be raised up from sickness; yet men are seldom thankful for it.

For the Crisis.

The Lake of Fire.

"This is the second death, (namely) this lake of fire."—*Syriac version.*

The lake of fire being the *second* death, supposes that there must have been a *first* death. What was the first death? The second death is the last and final executive judgment upon the wicked, ungodly world at the last day. As this is the SECOND general JUDGMENT upon the world, and is called the *second death*, it is easy to see that the first death was the first executive judgment upon the world, viz., 2 Pet. 3: 5–7. "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water PERISHED. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

The ungodly of the "world that then was" perished by water. The ungodly of this world who are living at the time will perish—"shall be punished with everlasting destruction" by fire. The first death then was by water—the second will be by fire—both final and everlasting. No intimation that the wicked dead will come to life, to die a second death The wicked at the flood PERISHED—that was the end of them. The wicked who live to the final judgment will PERISH. No everlasting misery—no dying twice. The second death is the lake of fire. Not that any body is to die twice. If that were true, then death, hell and the devil are to have two deaths, for they are to be "cast into the lake of fire, which is the second death."

Hartford, Aug. 14, 1861. W. S. O.

For the Crisis.

Be Sober.

1 Pet. 1: 13. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ.

1 Pet. 5: 8. Be sober, be vigilant, because your adversary, the devil, walketh about seeking whom he may devour.

Titus 2. 11: 12. The grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Be sober, with watchfulness. 1 Thess. 5: 6. Therefore let us not sleep, as do others, but let us watch and be sober, and watch unto prayer.

Classes particularly exhorted to sobriety.

1. Ministers of Christ must be sober. 1 Tim. 3: 23.

2. Likewise their wives must be sober, 11th verse.

3. Aged men. Titus 2: 2—"That the aged men be sober."

4. The young men are exhorted to be sober-minded, 6th verse.

5. The young women are called to this duty, 4th verse.

Finally, all the saints are admonished of the importance of strict attention to the characteristics of our great pattern—Christ; and also in view of our high and holy profession. 1 Thess. 5: 6–8

But let us who are of the day be sober. The great motive—the end of all things is at hand. The Judgment is rushing on us with the speed of lightning. If found in a state of mirth, levity, drunkenness, and surfeiting, we must be cast as a cursed thing out of the earth. O God, save us and all thy people from this sin, and from every evil work until that day. J. M.

New Glasgow, C. E.

For the Crisis.

Interesting Admission.

BRO. WENDELL:—It is encouraging to the lovers of truth, in this late hour of the world's history, to see it beginning to emerge out of the fog banks of superstition in which it has been immersed for well nigh two thousand years. But "the dayspring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death; and to guide our feet in the way of peace."

The following extract from a letter written by the Rev. C. Stovel, (England,) and adopted by the annual session of the Baptist Union, and addressed to the pastors, officers, and members of the Baptist churches in the United States of America, will no doubt be interesting to the readers of the Crisis, as many of them have formerly been Baptists, as well as myself, and will be glad to see truth springing forth in that direction:—

"What may be the end of those events which are taking place at the present, or looming out of the future, appear connected with some vast result, we cannot see. Europe trembles before the possibilities of coming time; Asia is agonized with events which the wisest are unable to explain; Africa is not explored for nothing; and America cannot escape some further change. All these moving elements are subject to our Lord, and the lines of these diverse movements meet only in his predicted universal reign. Whether that prevalence of his reign be consummated through the operation of principles generated and sustained by his grace, or whether the result awaits his personal appearance, we pause not to discuss. Preparation for the event is everything. He girds his sword upon his thigh, because of truth, meekness and righteousness. His robe was dyed in blood because of zeal for those who had no deliverer but himself. His anointing is received from his Father, that he may heal the broken-hearted and set the captives free. His reign on earth, however it may differ from our limited conjectures, is realized in no sentimental imagination. It is a practical reality, substantial as the eternal throne. We even now listen to the Creation as it groaneth in travail under the dominion of vanity. His reign shall bring upon it the glorious liberty of the sons of God."

What stronger language could we use, who believe in the personal coming and reign of our Lord Jesus Christ upon this earth, who will change it from its present sinful, polluted state, into that glorious, sinless state that it was in before sinful man ever trod its soil? I answer, we could use none.

Though the writer at one time seems to be in doubt, yet he says:—"It is no sentimental imagination, but a practical reality, substantial as the eternal throne." Brethren, it is our imperative duty to encourage such sentiments as the above, and pray to Almighty God, that he would condescend to lift the veil of superstition that has hitherto beclouded the intellects of millions of the human race, and enable them to behold "the knowledge of the glory of God, in the face of Jesus Christ." E. EVANS.

Walsingham, C. W.

Selected for the Crisis.

Sighing for Redemption.

Lord of mercy! ever willing,
Ever willing as thou art
And hast been to hear the prayer
Of the humble, contrite heart—
O look down! look down upon us,
Groaning creatures made of clay;
Here we suffer, here we travail,
Longing for redemption's day.

Earth her soul-ensnaring pleasures
O'er our pilgrim's path hath spread;
While delusive folly's banner
Gaily flutters overhead.
God of our salvation, hearken,
Hear, O hear our fervent prayer;
For thy sacred name and glory,
Save us from the tempting snare.

Man with fables vain and logic
False as earth and hell can frame,
Laughs to scorn the sacred promise,
Christ shall come and come to reign.
On thy holy word relying,
Though no resting place we see,
Grant us grace and faith unfailing
Still to watch and wait for thee.

Pain and sorrow daily round us,
Close their galling fetters weave;
Many a sore and searching trial
Doth our mortal bosoms grieve;
Fear and doubt, with cloudy sadness,
Round about our paths extend,
And relentless death is snatching
Some beloved or kindred friend.

O, thou God of tender mercy,
Ever kind, compassionate,
Let not faith, through faltering, fail us,
May we still with patience wait.
What though every link be riven,
Earthly hope and earthly stay;
Christ our refuge, Christ our anchor,
Keep us till Redemption's Day.

Newburyport. H. D.

Selections.

Sketch of George Muller.

Rev. Dr. Sawtell has written a letter to the Editor of the *Life of Trust*, containing some information concerning that remarkable man, George Muller. Our readers will be interested in the following extracts:

MR. MULLER'S PERSONAL APPEARANCE.

He is tall, rather slender, stands six feet in his boots, and of a remarkably fine figure, with a grave German face, and dark brownish eyes that kindle into a pleasing benevolent expression in conversation. His dress is the very same in cut and color that he wore in the German University (his coat a long-tail frock,) all in black except the snow-white neck-tie, fastened with a common plain pin in front, the ends hid beneath a waiscoat buttoned up so high as to hide everything but the cravat; making his whole general appearance, whether in the pulpit or in the street, a perfect model of neatness and order. His hair is rather coarse, and black as jet.

HIS SCHOLARSHIP.

He is master of six languages—Latin, Greek, Hebrew, German, French, and English—and reads and understands the Dutch, and two or three Oriental languages, but does not profess to be master of them. His attainments in Biblical literature are the most thorough, and I may say the most extraordinary.

HIS LIBRARY.

It consists of a Hebrew Bible, three Greek Testaments, a Greek Concordance and Lexicon, and with some half dozen different versions of the Holy Scriptures, and copies of the best translations into those several languages of which he is master. These constitute his entire library.

HIS HABITS AND MANNER OF STUDY AND PREACHING.

He rises early, enters his closet, shuts the door, opens his Bible, offers a short prayer, especially to invoke the guidance of God's Spirit upon the reading and meditation of his holy word, then reads and meditates verse by verse, chapter by chapter, till his whole soul becomes impressed with God's presence and impregnated with God's teaching; then he bows himself, and like Sampson, holding the middle pillars he wrestles with God, till, like Israel, he prevails. His habit of reading the Scriptures is to go straight and regularly through them, both the Old and New Testaments at the same time: that is, to read in the Old one part of the day and in the New the other. He has strong objections to that skip and jump method that some practice in reading the Bible, or the habit of opening at random. When asked how often he had gone through the Bible in this way, his answer was, "I cannot tell, but probably more than a hundred times." His preaching is altogether expository, reading a whole chapter, or part of one, or parts of two chapters, according to the connection, and then drawing out of the passage such rich treasures, so many things new and old, that I felt it to be worth crossing the Atlantic to hear them. For three Sabbaths I sat under his teachings, and heard him twice each day. Though he invited me to preach for him, I declined, for the very reason that I could not afford to lose the precious opportunity of hearing him. The happy results of this method of preaching are seen in the number of men and women connected with his churches who have become mighty in the Scriptures, and are better qualified to expound them, and to guide inquiring souls to Christ, than many a young minister who has spent his three years in a theological seminary. Let no one imagine that this kind of preaching becomes dry and heavy. Never have I listened to more burning words and touching eloquence than occasionally bursts from this man of God, and especially when he turns to the young, and with the tenderness and pathos of a loving father, pleads with them "to seek now the Lord while he may found, and call upon him while he is near."

SELLING JEWELRY SENT IN FOR THE BENEFIT OF THE ORPHANS—IS IT SINFUL?

His answer to me was in substance the following: "If I believed it to be sinful, I would smash it all up, though it took ten thousand pounds per annum from the orphans' support. I have searched the Scriptures and made it a subject of prayer. I do not find a command in the Bible against it. I find enough to guide myself in its use; so with my dear wife and daughter. We think a meek, quiet and humble spirit the best of all ornaments, and the only ornament a christian needs. But if we lay down a rule and adopt it as a principle to regulate others, consistency would require us not to stop at mere jewelry; other rich and costly articles of dress, etc., must be discarded: and who is wise enough to draw the right line, unless God has spoken explicity on the subject? No; these things must be regulated from within. The conscience must be kept quickened, and the love of Christ must constrain one in the regulation of these things." Mr. Muller's consistent, prayerful, and godly life, connected with his wonderful study and knowledge of the Bible, gives weight to his opinion on matters of this kind.

GENERAL READING.

"I have no time," said he, "for that." From his assistants (to whom I am indebted for many facts of a personal nature, which Mr. Muller himself would never have disclosed,) I learned that the way he kept himself at all posted up, with regard to stirring events of the day, was by conversation at the table with his associates, teachers, matrons, etc., who were expected to have a little more time for general reading. His morning hours, after his closet duties are over, are spent in his family, opening his letters, packages, etc., marking with the pencil and separating them into such divisions or classes that his three clerks or assistants can understand their respective duties. He reaches the Orphan Houses between ten and eleven o'clock; there he remains till six or seven in the evening, attending to and overseeing a great variety of things. The amount of labor he performs is amazing, and the almost endless variety would render insane, one would think, most other men. Yet he is never ruffled, never looks anxious or out of temper—always calm and placid, and in a prayerful frame of mind, casting all his cares upon the Lord, who careth for him. I doubt whether I shall see his like again this side of heaven. If I am not a better man in future, possessing more of the Spirit of Christ, more faith, more of the spirit of prayer, and of holy living, for having spent three weeks at his feet, surely my case is a very sad one indeed.

What is in the Bed-room?

If two persons are to occupy a bed-room during a night, let them step upon weighing scales as they retire, and then again in the morning, and they will find their actual weight is at least a pound less in the morning. Frequently there will be a loss of two or more pounds, and the average loss throughout the year will be more than a pound. That is, during the night there is a loss of a pound of matter which has gone off from their bodies, partly from the lungs, and partly through the pores of the skin. This is diffused through the air in part, and in part absorbed by the bed-clothes. If a single ounce of wood or cotton be burned in a room, it will so completely saturate the air with smoke that no one can hardly breathe, though there can only be one ounce of foreign matter in the air. If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke unless there be an open door or window for it to escape. Now the sixteen ounces of smoke thus formed is far less poisonous than the sixteen ounces of exhalations from the lungs and bodies of the two persons who have lost a pound in weight during the eight hours of sleeping, for while the dry smoke is mainly taken into the lungs, the damp odors from the body are absorbed both into the lungs and into the pores of the whole body.

Need more be said to show the importance of having bed-rooms well ventilated, and of thoroughly airing the sheets, coverlids and mattresses, in the morning, before packing them up in the form of a neatly made bed?

"Playing in the Dirt."—Bathing.

"Oh let them play in the dirt, it's wholesome," we heard a mother say, when informed that her children were making mud pies by the road side. Play is wholesome, particularly in the open air, but filth is not; yet many persons have strangely imbibed the notion that unwashed, neglected children thrive best. They say, "look at the hardiness of the little street vagabonds that throng our cities, and compare their toughness with the pale faces and puny limbs of the mothers' darlings that are never permitted to enjoy themselves for fear of soiling their clothing." But they take no account of the thousands of "nobodys' children" that every year die of diseases contracted or aggravated by want of cleanliness. Those who survive, do so because of natural strength of constitution which carries them safely through danger. As stated above, out-door exposure is indispensable to high health, and it is want of this, not clean clothing, which injures the "mothers' darlings."

A coating of dust upon the skin interferes with its proper function. If this covering of the body be examined with a magnifier of high power, there will be discovered myriads of little orifices called pores which are outlets for a large part of the waste matter or dead particles of the body. If this poisonous matter be kept in the system, it will overload and derange other organs, and if it occur to any great extent, will cause active disease. A person varnished over completely, so as to stop all the pores, would die after a time.

Few things tend to the promotion of sound health more than frequent ablution of the whole person. If laborers would take a morning bath twice or three times a week, and thus keep the skin well cleansed, they would be amply repaid in the comfort and vigor which the process would impart.

Family Worship.

Why not have family prayers early, before your children retire, or become drowsy or sleepy? Never pack your little ones off to bed before reading God's word, singing his praise, and bowing the knee; *never*. Let your children, your servants, your boarders, all, see, feel, and know you honor God, and walk before him in newness of life. Call around the domestic altar your offspring, your domestics, every member of your household, morning and evening. Govern your own house in the fear of God, rule it, keep the holy fire burning. Children, by all means, should be taught early, to feel that family devotion is a solemn, important, indispensable thing, momentously so; and if possible, on no occasion should they be absent. Where family worship is conducted regularly, truly, orderly, solemnly, and spiritually; the happy, salutary effects are seen and felt in every department.

Even the soul's salvation is often dated from heaven's gate. But where family altars are broken down, or the duty of morning and evening devotion is performed irregularly, loosely, or formally—there you see looseness, disorder, family discords, confusion, and every evil work. Satan creeps in! "A little leaven leaveneth the whole heap."

Hold on, Boys.

Hold on to your tongue when you are just ready to swear, lie, or speak harshly, or to say an improper word.

Hold on to your hand when you are about to strike, pinch, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking, or running away from study, or pursuing the path of error, shame, or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others are about you.

Hold on to your heart when evil associates seek your company, and invite you to join in their games of mirth and revelry.

Hold on to your good name at all times, for it is more valuable to you than gold, high places, or fashionable attire.

"If all the sins which men have done,
In thought or will, in word or deed,
Since worlds were made or time begun,
Were laid on one poor sinner's head,
The stream of Jesus' precious blood
Could wash away the dreadful load."

Influence of Family Worship.

The daily, regular, and solemn reading of God's holy word, by a parent before his children, is one of the most powerful agencies of a christian life. We are prone to undervalue this cause. It it is a constant dropping, but it wears its mark into the rock. A family thus trained cannot be ignorant of the Word. The whole Scriptures come repeatedly before the mind. The most heedless child must observe and retain some portion of the sacred oracles: the forgetful must treasure up some passage of life. No one part of juvenile education is more important. Between families thus instructed, and those where the Bible is not read, the contrast is striking. To deny such a source of influence to the youthful mind is an injustice, at the thought of which a professor of christianity may well tremble.

CONFESSION.—Confession opens the flood-gates of mercy—increases our confidence in God, and confidence in us is increased in the minds of others. Confession is a blessing in every way. No matter how great our departures from God, our deviations from the path of duty—of strict rectitude,—if we humble ourselves—confess our sins, privately and publicly, with a whole heart, the flood of mercy is extended, the cleansing fountain is opened wider. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

☞ Anger is the most impotent passion that influences the mind of man; it effects nothing it undertakes, and hurts the man who is possessed by it more than the object against which it is directed.

☞ As there is nothing superior to a knowledge of the truth, so nothing is lower in the scale of intellect than to be attached to error and mistake it for truth.

☞ When a cunning man seems humble and submissive, he is often the most dangerous. Look out for the crouching tiger.

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truths; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

"Come, Saviour, take us Home."

BY GEORGE W. GREEN.

A lonely, weary pilgrim band,
Oppress'd my sorrows deep we roam;
And as we look to that blest land,
We pray, "Come, Saviour, take us home."
CHORUS.
Happy day, happy day,
When Christ the Lord again shall come,
To take his weary children home,
Forevermore in bliss to roam;
Happy day, happy day,
When Jesus takes his children home.

In this dark vale of sin and tears,
On every hand afflictions come;
But, marching on through doubts and fears,
We pray, "Come, Saviour, take us home."

As yet death reigns—for friends we mourn—
Affliction's waves around us foam;
And lonely, weary, sad and worn,
We pray, "Come, Saviour, take us home."

We long, dear Lord, for thy return—
Believe that thou wilt quickly come;
And, as our hearts for that day yearn,
We pray, "Come, Saviour, take us home."

Forever then shall we be free,
No more in sorrow shall we roam;
But dwell, dear Lord, for aye with thee,
When thou shalt come and take us home.

Memphis, Ind.

Lecture by Dr. Lillie.

1 THESS. 1: 8-10.—"For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

The writer had said that the new converts at Thessalonica were become patterns of the Christian character to all their brethren in Macedonia and Achaia; and in confirmation of this statement he adds the words that have just been read.

"For from you sounded out"—or *hath been sounded forth*; not once for all, in the impulsive fervor of a first love, but by a steady and continuous proclamation not yet exhausted—"*the word of the Lord not only in Macedonia and Achaia,*" the regions already mentioned, "*but also in every place,*" throughout the empire, or throughout Christendom, *your faith to God-ward is spread abroad; so that,*" go where we will, "*we*" find ourselves anticipated, and on that subject "*have no need to speak anything.*"

The slight irregularity, which you perhaps notice in the construction of this eighth verse, has been explained, or got rid of, in various ways; sometimes by a mere change in the punctuation, thus:—"From you hath been sounded forth the word of the Lord. Not only in Macedonia and Achaia, but also in every place your faith toward God is spread abroad;" or thus; "From you hath been sounded forth the word of the Lord, not only in Macedonia and Achaia, but also in every place. Your faith toward God is spread abroad." But, on the whole, I prefer to take the sentence as it stands in our English Bible. The apostle was not apt to be troubled with a mere grammatical scrupulosity; and so, in the present instance, having begun with a phrase—"*from you hath been sounded forth the word of the Lord*"—that seemed to imply on the part of the Thessalonians more of evangelical influence, if not missionary activity, than could properly be asserted of them in reference to countries beyond their own Greek provinces, he may very well be supposed under this feeling to have exchanged it in the next clause for a weaker form of expression—"*your faith is spread abroad,*" or literally, "*hath gone forth.*" And then the whole might be paraphrased thus: "From you hath been sounded forth the word of the Lord, and not only is that true, as I have just intimated, in relation to Macedonia and Achaia, but everywhere, throughout all the household of faith, the fact and the circumstances and the thoroughness of your conversion are familiarly known."

Let us here observe, before going farther, the fine exemplification furnished in the case of Thessalonica, of what may be called the Divine policy in the first planting of the Christian Church. You must have noticed that the book of the Acts of the Apostles is in no sense a history, minute or general, either of the Apostles or of their official labor; but rather an account of the rapid occupation, in Christ's name and the gospel's, of the great centres of influence, whether religious or political, commercial or social, from Jerusalem to Rome. Now of those centres one of the most important, as we have already seen, was Thessalonica. No sooner, therefore, was a company of disciples gathered there under the hand of Paul, and taught by grace to adorn their profession by a holy, loving, patient life, than the news ran east and west along the Egnatian Way, and southward over the Ægean sea to the ends of the Mediterranean; calling forth, wherever it reached, the mutual congratulations, the devout thanksgivings, and joyful emulation, of all the scattered children of God. And not only so, but doubtless the words of Christ also received a striking fulfillment: "Ye are the salt of the earth. . . . Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Or, availing ourselves of the figure suggested by the text itself, we might say, that the peals of the gospel trumpet, ringing out so loud and clear at the head of the Thermaic Gulf, resounded thence far and wide into the realms of darkness.

It also well deserves mention, that this christian eminence of Thessalonica *was maintained by her through many subsequent generations.* Her "heroic age," we are told, "was the third century. It was the bulwark of Constantinople in the shock of the barbarians; and it held up the torch of the truth to the successive tribes who overspread the country between the Danube and the Ægean. . . . Thus, in the medieval chroniclers, it has deserved the name of the "Orthodox City."

No wonder, then, brethren, on the one hand, that our Apostle felt himself every where prompted to speak of this new miracle of the Divine truth and grace; or, on the other hand, that every where he found the fame of it to have already preceded him, so that he "*needed not to speak anything.*"

"*For,*" says he, "*they themselves show of us*"—*declare concerning us*—"*what manner of entering in*"—*what sort of entrance*—"*we had unto you.*" It is, we find, on the tongues of all men, how great a door and effectual was opened unto us, and with what a zealous promptitude, and daring, and patience, and with what energies of the Holy Spirit, we were enabled to make good our entrance. And then they are equally well informed of all that followed; "*how ye turned to God from idols, to serve the living and true God; and to wait for his Son from heaven, whom He raised from the dead,* even *Jesus, which delivered us from the wrath to come.*"

In these words we have a simple and very instructive description of primitive, apostolical Christianity. Let us carefully consider it.

The whole description, you perceive, may be said to consist of just two strokes. The Thessalonians *turned to God from idols*; and they *waited for God's Son from heaven.*

I. From time immemorial the great majority of the members of this church with their forefathers had been idolaters, "walking as other Gentiles walked, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that was in them, because of the blindness of their heart," "having no hope, and without God in the world." And all this while they were "joined to idols." Idols filled the land. Their own streets and houses were full of them—"idols of silver and gold, the work of men's hands"—dead gods, that were no God, and could not save—false gods, that "had mouths, but they spake not: eyes had they, but they saw not: they had ears, but they heard not: noses had they, but they smelled not: they had hands, but they handled not: feet had they, but they walked not: neither spake they through their throat"—the amazing delusion and snare of our fallen race—that most monstrous of lies, which yet all kindreds of men, savage or civilized, are alike prone to believe, when once they have forsaken the truth of "the incorruptible God."

To "*turn from the idols,*" therefore, was really to burst asunder one of the strongest ties, hereditary and patriotic, civil and domestic, that hold human society together. But, in the preaching of the everlasting gospel, the spell of a far mightier—an irresistible—attraction had fallen on them. It was as if the meridian sun had blazed forth on the darkness and tapers of midnight. With horror at their own past blindness and wickedness, and with indignant scorn of what till then they had most dreaded, they "*turned from the idols*"—from the whole base multitude of them—"*to God,*"—the one God, whom Paul preached as the "God that made the world and all things therein," and as the "Lord of heaven and earth"—the "*living*" God, "having life in Himself," and "giving to all life, and breath, and all things"—the "*true*" God, very God, all that the great name imports, alone able to fulfill every function of Deity, and faithful to His every word and promise. They "*turned*" to Him, and that with no sidelong glance—no timid or crafty thought of compromising between His paramount, exclusive claims and their own present ease and safety—but with the entire force, the full, direct gaze, of their emancipated nature;—"*turned,*" indeed, as they thought of the past, with shame and confusion of face, with lowly confessions and many tears; but with none the less of filial confidence and hope, and with all the more earnest purpose of, and endeavor after, new obedience.

Thessalonica is known to have been no exception to the rule of moral degradation, that has always and everywhere illustrated the fantastic creeds and superstitions of the heathen. And now, in coming under the dominion of a purer faith, the feeling of many hearts must have been that expressed in another Epistle: "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." They turned to God, saying: "O Lord our God, other lords besides Thee have had dominion over us: but by Thee only will we make mention of Thy name."

For you will note the design and intent of this turning, as here recorded: "*ye turned to God from the idols,*" not merely as having found a more rational and respectable creed, and as wishing now to be known by it—nor in any vain spirit of philosophical disquisition and disputation about the heavenly light—and least of all with any airs of contemptuous superiority over your poor, blinded countrymen;—"*ye turned to God from the idols to serve the living and true God*"—to serve Him in all His ordinances and commandments blameless, and especially in furthering His work of mercy in our ruined world—to serve Him in the face of all opposing influences—with every faculty of soul, and body, and estate—in life, and in death.

This, then, is the *first* of the two grand features that characterized the Thessalonian, and every other apostolic church. Her members were visibly, avowedly, the servants of the living and true God.

And what, brethren, was the *other* sign and evidence of their conversion?

II. "*And to wait for His Son from heaven,*" or rather, *from the heavens*; just as the writer to the Hebrews speaks of Him again and again as the "great High Priest that is passed *into the heavens*"—yea, "made higher than *the heavens.*"

Now in the Church of God it is not a more certain thing, that "He that descended is the same also that ascended up far above all heavens, that He might fill all things," than it is, that He that ascended is the same also that shall yet again descend in power and great glory to the scene of His former sufferings. So Paul had taught the Thessalonians, and so they believed, and the Holy Catholic Church evermore repeats the testimony in all her creeds and confessions, in all lands, and throughout all time.

But more than this is asserted of the Thessalonians. Not only did they believe that the Son of God would come again from the heavens; they also "*waited*" for Him; language which does unquestionably imply that, for aught they knew to the contrary, the advent might occur during their own lifetime. It was not a subject, therefore, that might be safely dismissed to the quiet seclusion and oblivion of an unread, however carefully guarded, parchment, as something with which, though it would no doubt come true in the end, they for their part had no immediate, personal, practical concern. On the contrary, there was not an article in their creed, that excited livelier emotions of joyful interest—not one that awakened and sustained such vigilance and intentness of expectation.

And yet eighteen centuries have since run their weary course, and still the heaven receives the Lord. Were not these converts, then, deceived in their expectation? And was not their "*waiting*" a very fruitless expenditure of desire and patience?

My answer is this:—In so far as they, or any of them, held it as a matter of faith, or even of opinion, that the Lord would certainly return in that age, to that extent, of course, they were mistaken. But if they simply believed that His coming was, in general terms, a thing near at hand, and if, not knowing precisely how near it was, they felt it to be at once their duty, their interest, and their delight, to be ever "*waiting for*" it and preparing for it, then they were not mistaken, but just did what their inspired teachers and the Lord himself required of them. My brethren, I speak not hastily when I affirm, that the doctrine of the atonement is not capable of easier and more triumphant demonstration than is the fact, that this, and nothing else, was the common, the universal, faith and experience of apostolic Christendom.

Observe that there was nothing in this attitude of the model church of Macedonia, that Paul thought it necessary to reprove or correct. So far from that, he mentions it as the legitimate and immediate fruit of conversion—as something that the brethren were everywhere talking of with joy, and to the honor of Thessalonica. On the other hand, had the Thessalonians, when they "*turned to God from the idols,*" not been seen at the same time to fasten their eager and expectant gaze on Him who stands at the right hand of God, and so to be "*waiting for God's Son from the heavens,*" there was not a church in Christendom that would not have mourned over what it must have regarded as a strange and unaccountable defect in their Christian character. Wherever the grace of God then appeared, it taught men, as one grand motive to all sober, and righteous, and godly living, to "look for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ";—yea, to look for it as near—as a thing to be loved, and hastened, and waited for at all seasons, whether of sorrow or of joy.

The proof of these statements, as I think, covers the surface of the New Testament, and pervades its entire spirit and texture. As a very small sample merely, take the following texts with not a word of comment: Rom. 13: 11, 12, "Now is our salvation nearer than when we believed. The night is far spent, the day is at hand." 1 Cor. 1: 7, "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." Phil. 4: 5, "The Lord is at hand." Heb. 10: 25, 37, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. . . . . For yet a little while, and He that shall come will come, and will not tarry." James 5: 8, "The coming of the Lord draweth nigh." 1 Pet. 4: 7, "The end of all things is at hand." 1 John 2: 18, "Little children, it is the last time." In fact, "they that look for Christ," "they that love His appearing," are New Testament definitions of Christians.

I shall only add here, that all this is in strict accordance with the teaching, the most solemn warnings and injunctions, of our blessed Lord himself: "Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh. . . . And what I say unto you I say unto all, Watch." Such, dear brethren, were His words, while He was yet with us. And, oh, it is the same voice that, from His place of ministry in the heavenly sanctuary, still speaks to the heart of His widowed and mourning Church: "Surely I come quickly." At Thessalonica that voice was heard: and the instant, ardent response of all the disciples was: "Amen. Come Lord Jesus."

The rest of the 10th verse well exemplifies the Apostle's habit of dwelling, wherever he has a chance, on the name, and history, and work of his Master. It also furnishes abundant explanation and justification of the Thessalonians' "waiting for the Son of God from the heavens."

"*Whom He,*" that is, God, "*raised from the dead,*" when even to their estate of humiliation He had for your sakes descended. You trust in—you wait for—no dead Saviour; but One who, by His resurrection from the dead, was powerfully declared to be indeed the Son of God;—"even *Jesus,*" that name so dear to you and to me, and for such good reason dear—"*Jesus, which delivered us from the wrath to come,*" or more literally, *who delivereth us*—or simply, *our Deliverer*—"*from the coming wrath.*" The deliverance of believers, though not accomplished, is already in sure and steady progress. Virtually, indeed, it was secured for us on the cross. But it is confirmed to our consciousness by daily, fresh supplies of grace—by the inward witness and operations of the Spirit—and by the assured hope of glory.

The verses we have thus reviewed are very full of the most important practical instruction.

1. Let the bright example of Thessalonica stimulate us as a young church of Christ to undertake great things for our Lord, and, first of all, by our holy life to "adorn the doctrine of God our Saviour in all things."

2. Secondly, from the joy of all the other churches over Thessalonica, you may learn the lesson of a quick and lively sympathy with the various members, however remote, of the body of Christ. But,

3. In the third place, my professing brethren, has this profession of yours been truly a "*turning to God from idols to serve the living and true God?*" Or has it in any case been a bare, empty, miserable assumption of the form of godliness, as an opiate to your conscience while persistently denying the power? Or, at any rate, did you not reserve, and have you ever since been carrying hidden in your bosom, some one little favorite idol of your own?

4. In the fourth place, ask yourselves how it comes that of not one church, I suppose, in Kingston, and scarcely of one in all the land, could it with any tolerable degree of plausibility even be reported, that she is "*waiting for the Son of God from the heavens.*" Perhaps I could give you some explanation of what must be allowed to be a most remarkable fact. But for the present I prefer to present it as a problem for your own solution. Meanwhile, I must not withhold the expression of my conviction, that one reason, and the main one, of the Church's marked and general declension in love and power is this very darkening of the primitive hope of her Lord's return. She is waiting for very many things, dear brethren, but not for Christ;—for the multiplication of railroads and telegraphs, and Tracts and Bibles, and churches, and ministers, and missionaries; for the opening of all lands to these and other means and instrumentalities of a Christian civilization; and for the descent from heaven, to render these agencies universally effectual, of Christ's Spirit; but *not*, mark you, *for Christ Himself.* In a word, she is waiting for the Millennium; but still it must be a Millennium without Christ—a Millennium of merely spiritual influence, not of Christ's own personal presence and power to restore all things—to make all things new. And yet says Calvin: "Whosoever would persevere in the course of a holy life, let him apply his whole mind to the hope of Christ's coming." And in all Calvin's writings I know not of a truer or wiser word than that.

5. In the fifth place, let us not forget, even amid the noise of national and international jubilee, that God has his own unsettled controversy with this world, and that for the ungodly nations, for degenerate Christendom, for unfruitful professors, for all who amid gospel privileges and opportunities still "know not God, and obey not the gospel of our Lord Jesus Christ," there is "*wrath*" in store; yea, that this wrath is "*coming*" even now—is even now on the road—the Divine justice being never for a moment weary or asleep, but, at however slow a pace, and by whatever secret and circuitous paths, advancing continually, with no single step backward, nearer and still nearer to its prey. And

6. Finally, remember, dear hearers, that He for whom we are to wait is the "same Jesus" who now, by His death and resurrection from the dead, delivers His people both from sin and from wrath. Only, therefore, as we share in the *present deliverance* by dying with Christ, and rising again with Him "after the power of an endless life," can we safely indulge the hope of sharing in the blessedness and glory of the final reunion of His friends.—*Lillie on Thessalonians.*

For the Crisis.

The Second Death.

In our former article we intimated our belief that the expression "second death" is figurative. The fact that it appears in the Apocalypse alone goes to confirm that belief. As the phrase was in use among the Jews, we will notice their ideas. We extract from Prof. Hudson's "Debt and Grace" several examples which show how they understood it.

"We learn from this place (Num. 14: 37) that they *died* the second death."

"They shall die the second death, and *shall not live* in the world *to come.*"

"They shall die the second death, so as *not to enter* into the world *to come.*"

"Every idolater, who says that there is another God besides me, I will slay with the second death, from which no man can come to life again."

Hudson also gives the "statement of Julius Africanus (A. D. 221) that 'Adam being one hundred and thirty years old begat Seth; and living thereafter eight hundred years he died, to wit, the SECOND DEATH.'"

Hudson says that the Jews "understood by this death, *exclusion* from life." He quotes Hammond's remark on the phrase. "It seems to be taken from the Jews, who use it *proverbially* for final, utter, *irreversible* destruction. * * It seems to denote such a death *from which there is no release.*"

And yet Adam "DIED" this death. The sinners spoken of, Num. 14: 37, "DIED" this death. And those who die this death "*shall not enter* the world to come." Methinks if they live *one minute* after the establishment of Christ's kingdom they will have *entered* the world to come. How much more if they live a *thousand years* after? Jesus said, "Except a man be begotten from above, *he cannot see the kingdom of God.*"

The difference of circumstance between the righteous and the wicked alone warrants the observance of a distinction with regard to their death. The righteous do *not die* as the wicked die. Jesus expressly recognizes this fact. In His great Life Discourse (John 6) He says, "Your fathers did eat manna in the wilderness and *are dead.* This is the bread which cometh down from heaven, that a man may eat thereof, and *not die.*" Did He mean by this last assertion, that the believer would not die in any sense? Certainly not. Did He mean that those who believed would not die a natural death? Certainly not. He meant that they should not die as the fathers in the wilderness did. Dr. Clarke says on this passage "It was an opinion of the Jews themselves, that their fathers who perished in the wilderness should never have a resurrection." And on verse 39: "The Jews believed that the wicked should have no resurrection; and that the principle that led to the resurrection of the body in the righteous, was the indwelling Spirit of God." Can any candid person fail to observe the force of this argument? Jesus, talking to the Jews of a class of persons, who they did not believe would have *any future life*, says, "Your fathers * * ARE DEAD." But if you eat of this bread you shall "NOT DIE."

Again, 53d verse. "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have *no life* in you." Did He mean that they were not alive as they stood before Him? Certainly not. He meant, they had no future life in them. They had no life-principle within them by which they could be quickened from the dead. His succeeding remarks strengthen this view. "Whoso eateth my flesh and drinketh my blood *hath* eternal life;" hath the life-principle, "the Spirit that quickeneth"; and the next words nail the conclusion; "*and I will raise him up at the last day.*" "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, *even he shall live by me. This* is that bread which came down from heaven: not as your fathers did eat manna, and ARE DEAD: he that eateth of *this* bread shall live for ever." Says Paul, Rom. 8: 10, 11: "If Christ be in you, the body (the animal nature) is dead (your present life is mortal and will soon be gone past recovery) because of sin; (Christ has "condemned sin in the flesh.") But the Spirit is life because of righteousness. But *if* the Spirit of Him that raised up Jesus from the dead dwell *in you,* He that raised up Christ from the dead shall also quicken your mortal bodies *by* (or because of—see margin) His Spirit that dwelleth *in you.*" "For if ye live after the flesh ye shall *die*: (as the fathers did. 'He that soweth to his flesh shall *of the flesh* reap corruption.') But if ye through the Spirit do mortify the deeds of the body ye shall *live.*" "I will raise him up at the last day." "He that soweth to the Spirit shall *of the Spirit* reap life everlasting."

Is it any wonder, then, that Jesus says, (John 8: 51) "Verily, verily, I say unto you, If a man keep my saying he shall never see death." Those whom God will raise from the dead are not accounted as *dead,* "For He is not a God of the dead, *but of the living.*" Hence when He calls Himself "the God of Abraham, and the God of Isaac, and the God of Jacob," those very expressions prove that they are not accounted as *dead,* inasmuch as He "will raise them up at the last day." And this was the great argument of Jesus against the Sadducees. Observe, Jesus only upheld the resurrection of the righteous in that argument. (See Luke 20.) Hence, the righteous, in the New Testament, are said to be "asleep *in Christ*;" ("*in Christ* shall all be made alive;") but the wicked "as natural brute beasts, made to be taken and destroyed" are said to "*utterly perish* IN THEIR OWN CORRUPTION." The righteous are "*sown* in corruption," to be "raised in incorruption;" but the wicked "*utterly perish*" in corruption. They "of the flesh *reap* corruption." That is all they can get from the flesh. Life is obtained from the Spirit. "It is the *spirit* that *quickeneth,* the flesh profiteth *nothing.*"

Understanding the phrase "second death" to imply a death to utter destruction, (in which we are fully borne out by the Jewish examples already referred to,) we see the propriety of applying it to the case of those who die out of Christ. To conclude in the words of another,* "The phrase is fairly interpreted, to say that a death with a resurrection is the *first death*: a death without a resurrection is the *second death*: not a dying *twice.* But as one dies with a certainty to live again, and the other without hope of life again, so one may fitly be called the *first,* and the other the *second* death. Not because the subject dies *twice*; but because there is such a difference between the death of the two classes that the first does not die in the sense that the other does. Thus there are *two deaths* in fact—one for the righteous, and *another* for the wicked. * * The wicked are utterly destroyed by their death; while the righteous, by theirs, only '*sleep in Jesus*' to wake again at his voice, when he shall return from heaven." JOSEPH T. CURRY.

* George Storrs' "Life from the Dead," p. [illegible]

For the Crisis.

Searching the Scriptures.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

These are the words of Christ as he spake them to the Jews. The importance of searching the Scriptures, to find out what they said about Christ, was set home to my heart after hearing Bro. Ladd preach from the text, "What think ye of Christ?" Every time I have searched with a prayerful and believing heart, the testimony has looked clearer. Here is some of the testimony that I have found. Isa. 22: 22, to the end of the chapter,—"And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of Hosts, shall the nail that is fastened in a sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it." Rev. 3: 7, "These things, saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Mal. 3: 1—"And the Lord, whom ye (Jews) seek, shall suddenly come to his temple, even the messenger of the (New) covenant." Mark 11: 3—"And if any man say unto you, Why do ye this? say ye that the Lord hath need of him." 9th verse—"And they that went before, and they that followed, cried saying, Hosanna: Blessed is he that cometh in the name of the Lord." 10th verse—"Blessed be the kingdom of our father David, that cometh in the name of the Lord." 11th verse—"And Jesus entered into Jerusalem, and into the temple." Matt. 21: 12—"And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves." 13th verse—"And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves."

I bless the name of the Lord that he has given me a heart to believe and understand his word. I am glad our Lord Jesus Christ did come into the world and declared this text: "But I say unto you, that in this place is one greater than the temple." And the apostle Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? For the temple of God is holy, which temple ye are." Heb. 10th chap.—"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness to us. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." SUSAN [illegible].

Thorndike, Mass.

☞ Never was temper so reserved but it has its moments of unbending—moments when the full heart unlocks its secret fountains, and tells of emotions [illegible] and thoughts hitherto concealed by the guarded brow and practised lip.

☞ Grief knits two hearts in closer bonds than joy ever can; and common sufferings are far stronger links than common joys.

For the Crisis.

Fourth Annual Meeting

OF THE IOWA, MINN., AND WISCONSIN CHRISTIAN CONFERENCE.

Our fourth annual Conference was held at Strawberry Point, Iowa, commencing Sept. 26th, 1861. Elder W. Sheldon was elected President, and Elder Peter S. W. Deyo Clerk. W. Sheldon was selected to furnish a brief report of the doings of the Conference for publication.

Owing to the brief notice of the meeting, and the rainy weather which preceded it, a number of ministers and delegates were hindered from being present; nevertheless, through the ministers, delegates, and letters sent to the Conference, we gained correct information concerning the state of the cause in our new western field. During the past year, we have nearly doubled in number. About one hundred souls have been baptized by our ministers during the past year. Generally our churches are in a healthy condition, living harmoniously, and keeping up their prayer meetings, without which a church cannot prosper. An instance or two, however, of a different nature came up, in which prayer meetings had been omitted. The churches alluded to, however, plead as an excuse their scattered condition—members of the same church living miles apart. The most of the churches have preaching only monthly, and others have no regular preaching, and are anxious to secure the labors of a competent godly watchman. They do not want a *mere theory preacher*, nor could they support an extravagant man. But an efficient workman, with the cause of God at heart, who is willing to endure the hardships of a new country life *for Christ's sake*, would be supported by them. We want a score of *such* men. With such men the cause will thrive.

Our churches are yet in their infancy, ranging in number from nine to sixty members; but with holy pastors and evangelists who care for the "flock of God," we hope to see them flourish while waiting for the King of Glory. Our Conference, too, is young, being composed of only 22 ministers, and some less than 400 lay members. But our prospects are bright. During the present session one minister and five churches were received into the Conference, with a total membership of 127. One of said churches have a meeting-house paid for, in a flourishing village.

REPORT OF MINISTERS—CONDENSED.

Eld. W. Sheldon had been active. Had travelled for the year past (with an occasional interregnum) the distance of 280 miles per month; had preached much of the time, on an average, 7 to 8 sermons per week; had seen souls brought into the fold of Christ, christians brought into our unpopular faith; had baptized a goodly number; had held several quarterly meetings, and five grove meetings, organized churches, etc.

Elder Peter S. W. Deyo had preached 130 sermons during the past year, with a good degree of success; had organized one church in Iowa; had travelled a large distance in making tours among the churches; had baptized a goodly number; had not received a large compensation for his labors, but felt determined to live up to the advice that a minister gave him when he started for Iowa,—"Stand to the rack, fodder or no fodder."

Elder G. W. Barnes had labored successfully in different parts of Wisconsin during the past year; had baptized several souls; had attended several grove meetings with Bro. Sheldon, in Sauk and Columbia counties, Wis.; is in his glory when he can be "stirring up a muss" among the "immortal soul folks"; carries ammunition enough to put them to flight, or make them hold their peace.

Eld. S. D. Deyo was advanced in years, was pretty well broken down, and consequently had nothing to boast of; had done but little compared to what others in the vigor of manhood could do, yet had preached some where there was an ear to hear; was glad to hear of the success which had attended the labors of others.

Elder A. Hubbell had preached once a month, near home, and had made transient visits to other places; but, owing to his age, he was able to do but little compared to what he could once do; yet he was in no wise relaxed in his energies in the cause of Christ. His white locks bespeak the speedy termination of his labors. In his old age he has discovered a beauty in the doctrine of no eternal life out of Christ.

Elder Wm. Sweet reported himself by letter, which was read to the Conference, but is too lengthy to insert here. The cause is gaining ground in his region.

Elder G. W. Turner had preached nearly every Sunday for the past year, and what he could on week day evenings; his labors had been blessed; had baptized several souls; had attended several grove meetings with Bro. Sheldon; had labored with his hands four or five days per week, but has now made arrangements to preach nearly all of the time for the coming year.

Elder Peter Mitson had not preached very constantly for the past year; lives in a new country, surrounded by Catholics; has to travel some distance from home to get a hearing. Wishes to sell out, and get into a different locality.

Elder S. K. Gibson is in poor health, but is preaching some in different places as doors open to him. Is firm in the faith, and has the interest of the cause at heart.

Elder H. H. Janes is preaching with a degree of success; has received several into the church.

Several churches and ministers represented themselves by letters, which we have not space to insert.

By a unanimous vote, the following ministers were elected *Evangelists* for the ensuing year; viz:—Eld. W. Sheldon, Merrimack, Wis.; Eld. P. S. W. Deyo, Strawberry Point, Iowa; Eld. W Sweet, Utica, Minnesota.

Voted, that it shall be considered a part of the duty of the Evangelists to visit every church in their respective districts, and do all in their power to procure the labors of proper ministers for destitute purposes.

Voted, that it shall be considered the duty of every minister, or church, connected with the Conference, to either attend our annual meetings, or send us a letter.

Voted, that it be left to the Evangelists to select the place, and appoint the time for the next annual meeting.

Voted, that we tender to the Baptist society, in this place, our warmest thanks for their generosity in offering to us their meeting-house to hold our Conference in.

Voted, that a Committee of three be appointed to arrange the preaching during the meeting. Elders S. D. and P. S. W. Deyo, and Dea. J. Deyo were appointed.

MEETINGS OF WORSHIP.

Thursday evening. Eld. G. W. Turner preached from 1 John 3: 2.—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be." A good sermon. Remarks made by Brn. Barnes and Sheldon.

Friday, 1 P. M. Prayer meeting. At 2 P. M., preaching by Bro. Wm. S. Shears. An earnest sermon. Evening, prayer by Eld. Peter Hough. Preaching by Eld. W. Sheldon on the Judgment. Good attention. Hope it may do good.

Saturday morning, 10 1-2 A. M. Preaching by Prof. C. F. Hudson, from Hosea 11: 8.—"My repentings are kindled together." An instructive discourse. We were happy to meet Prof. Hudson at our Conference. At 2 P. M., Eld. G. W. Turner preached a good sermon from 1 Cor. 2: 2.—"I determined not to know anything among you, save Jesus Christ and him crucified." Evening, preaching by Eld. Sheldon, from Phil. 3: 11,—"If by any means I might attain unto the resurrection of the dead." An attempt was made to show the indispensable necessity of the resurrection.

Sunday morning. At nine o'clock we met to enjoy a love feast. Some cheering testimonies were given in by the scattered friends of Jesus. At 10 1-2 o'clock, Eld. Sheldon preached to an attentive congregation from Rev. 22: 9,—"Worship God." A practical sermon. At 2 P. M., Prof. Hudson preached from John 3: 36,—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Some good ideas were presented in a sound way. Bro. Hudson proved the impossibility of living forever out of Christ.

Evening, Eld. Sheldon preached from Matt. 25: 34,—"Then shall the king say unto them on his right hand, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." A large congregation and solemn attention. After the sermon, we surrounded the table in apostolic style, to commemorate the sufferings and death of our soon coming King. A solemn time.

The contemplated "DISCUSSION" did not come off, as our Universalist friends did not succeed in obtaining the services of their reputed champion.

WM. SHELDON, President.
PETER S. W. DEYO, Clerk.

☞ *Harbinger* please copy.

For the Crisis.

Church Order.

For some time past I have thought of throwing out a few thoughts upon gospel order in our churches, but owing to a lack of time to devote to this work, I cannot yet do so. I do not mean *creed order*, but *New Testament* order—the order of the great Head of the church. I have seen its happy results in the West, and I have also witnessed the *spiritual pestilence* which the opposite element has produced. In a recent number of the *Harbinger*, Dr. Field makes the following remarks:—

"We have a great many factious spirits amongst us, whose mission seems to be to divide and scatter the flock. They appear to glory in the wreck and ruin of all order, system and government. Hobbies and ultraisms are the food on which they live; and they imagine that every body else has the same morbid appetite as themselves. Armed with an immense stock of self-conceit, they go through the land, preaching non-fellowship and destruction to all who will not assent to their opinions. A well organized church in their judgment is but little better than a den of thieves. Order and government are whited sepulchres, full of rottenness and dead men's bones. The whole structure must be pulled down, and not one stone left upon another, that the new idea of some wreckless disorganizer may be allowed to enter. These wandering stars, live, move, and have their being, in the disordered elements of the moral atmosphere. They shine best in the darkness and confusion of anarchy; like raging waves of the sea, they cannot be restrained or brought into subjection to the law and order of the church of God."

I cannot now portray the sad results of *disorder* upon the one hand, or the beneficial workings of *Church order* upon the other hand, but hope that those who have the gospel faith will not ignore gospel order. W. SHELDON.

Merrimack, Wis.

The World's Crisis.

BOSTON, OCTOBER 23, 1861.

The Worcester Meeting.

An extended account of the second annual meeting of the Advent Christian Association from us is unnecessary, as the official report of the proceedings is to be published in the Crisis of the week after next. We will, however, make a note of a few items for which our readers will not care to wait a fortnight.

1. The meeting, which was held in Warren Hall, commenced, as appointed, at 2 P. M. on Tuesday, and closed at 4 1-2 P. M. on Thursday, the 18th. In the absence of the President of the Association, Bro. P. B. Morgan, who was detained at home by illness, Bro. D. T. Taylor presided throughout the session. If his recovered health endures the severe test to which it was subjected last week by thirty-one preachers and twentyfive delegates, our faith in the "water cure treatment," and in "Our Home" as the embodiment of its principles, must be small indeed were we still disposed to say—"show us a sign"! Bro. H. F. Carpenter, the admirably-qualified Secretary of the Association, was at his post and discharged his laborious duties with untiring fidelity.

2. On Tuesday evening Bro. Grant preached, in the Thomas St. Chapel, from the words—"If any man have not the spirit of Christ, he is none of his." On Wednesday evening, Bro. Hastings preached from the text: "But as God is true, our word toward you was not yea and nay."

3. On Wednesday evening, pursuant to a determination formed more than two months previously, we tendered to the Association our resignation as Editor of the World's Crisis and Business Agent of The Christian Publication Society, desiring the same to take effect on the first day of November, proximo. In doing this, we also took occasion to name Bro. F. H. Berick as the one whom we should be glad to see chosen to the editorial charge of the paper. Our resignation was accepted.

4. On Thursday Brethren Miles Grant and P. B. Morgan were respectively elected Editor and Associate Editor of the Crisis. They are to possess equal authority in the management of the paper, and will enter upon their duties with the first issue in November. Until they direct otherwise, we request that all letters for the office shall be directed to—"*The World's Crisis, Boston, Mass.*" We wish only our *private correspondence* addressed to us individually. The patrons of the Crisis will save us trouble by observing and complying with this suggestion.

5. On motion of Bro. J. S. White the Association voted to change the name of this paper from "The World's Crisis" to "THE WORLD'S CRISIS AND SECOND ADVENT MESSENGER." This change of the head is to date with the incoming administration.

6. The members of the Convention were entertained with great kindness by the Church in Worcester; the hospitality of the latter will long be remembered by those who enjoyed it. The writer was the guest of Bro. Makepeace and Bro. E. G. Higgins, and would say that the two places are equally good—*except* that at Bro. H's there are *five bright children* to make their dwelling attractive, while at Bro. M's there are none! It was Bro. H's eldest son who said at campmeeting that he would walk every day from Worcester to Wilbraham to attend such meetings as we held there with the children! We trust his love for what is good and right will grow with his growth and strengthen with his strength. If we would encourage children to be good, let them see in us *examples* of moral excellence, and let them be made to feel that we sincerely love them. Their plastic minds are susceptible to every impression—be it ours to see that the influence we exert upon them shall promote their happiness here and their eternal welfare in the world to come.

Lillie on Thessalonians.

"Lectures on The Epistles of Paul to the Thessalonians. By John Lillie, D. D., Pastor of the First Presbyterian Church, Kingston, N. Y. New York: Robert Carter and Brothers, No. 580 Broadway. 1860."

We have never perused a work of Bible exposition which has interested us more deeply than this excellent volume of Dr. Lillie, and we know of none which we think intelligent believers in the doctrine of the advent would more richly enjoy. For the sake of the large amount of precious truth it presents touching the "blessed hope," we cordially commend it to our readers. The work contains 585 pages, and embraces twenty-eight Lectures on the First Epistle and eleven on the Second. We give this week the fourth Lecture on the First Epistle, but have omitted the marginal references and foot notes. We greatly mistake if the sample of the work which we publish does not create in many minds a desire to read the entire volume. Occasionally, throughout the work, the author's Calvinism finds expression in terms which none will misunderstand, but the spirit of the Lectures (which were first delivered to the author's own congregation) is admirable, while they are written in a concise, clear and chaste style. To us they have been a *feast*. As we write this, we open at random to the concluding portion of Lecture X, devoted to the exposition of 1 Thess. 2: 17-20, and we know our readers will thank us for a somewhat extended extract. Dr. Lillie says:

"2. These verses, moreover, and the many parallel ones in other Epistles, furnish a beautiful exemplification of the wants and instincts of the social nature of man—of man redeemed and regenerated. How much stress does the apostle every where lay on seeing the face of those he loved! There is a language of the eye, which cannot be written—a solace and satisfaction in the mere presence and contact of our friends, which no frequency and fervor of correspondence can supply. Indeed, the truth of this fact is plainly involved in those words of inspiration: 'He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?'

Now, what is true of Christian brethren, with all the imperfections adhering to the best of them in the present estate, where the face is so often wet with tears, and distorted by pain, and furrowed by care, and darkened by unholy passion and the shadow of death—is it not reasonable to think that it must hold true likewise in the relations of all Christians to their Lord, the Man Christ Jesus? Accordingly, the entire spirit of the New Testament shows, that it does hold true in this instance, and that in the highest form and degree. It is the wonderful work of Divine grace in the soul, that, 'having not seen Christ, it loves him; that, though now it sees Him not, yet believing in Him, it rejoices with joy unspeakable and full of glory'—of glory in its reflections, prelibations, first dawnings. But glory in the splendor of its meridian—direct, unshaded, full-orbed glory—what is it but to see Christ 'as He is,' and so 'ever be with the Lord?'

Hence the passionate search of the forsaken Bride for Him whom her soul loveth. Hence her restlessness amid all present scenes, where even the best and dearest of her consolations, 'the first fruits of the Spirit,' so far from stilling the groanings of her desire, tend only to inflame her continual supplications for His return, of whose great love for her they are the pledges and the memorials. 'How long, O Lord?' 'Even so, come, Lord Jesus!'—there are assuredly no prayers more natural to the Christian heart, none that better become Christian lips, than these. Nor can I cease to regard it as by far the most dismal sign in the whole present aspect of things, that that cry, once so mighty and unanimous in Christendom, *is now all but stifled in the communion of the baptized.* Very many, it is true, on all sides we hear talking about Christianity. Very many even are prophesying in Christ's name, and in His name are putting forth efforts, nearly as impotent as they are vainglorious, to cast out devils. *But where is the patient waiting for Christ himself?* Where the sighing and mourning of the widowed Church? Where the wistful looking out at the windows, and chiding the delay of His chariot wheels? Busy as many Christian men and women are in their multifarious schemes for reforming society and converting the world, it is no comfort at all to them to hear of the possible arrest of all human projects by the sudden appearing of the Lord. In what sense, then, can they be said to 'love' that appearing, as not only itself a distinct object, but the paramount object, of Christian hope? For only then shall the Church again look on the face of Jesus—rest in His bosom—and enter into His joy.

At all events, there can be no doubt whatever, that all Paul's expectations of joy from whatever quarter continually tended toward, and centered in, the day of Christ's coming. What an enhancement, for example, of his joy in the salvation of these very converts, did he anticipate from embracing them in the presence of our Lord Jesus Christ, as he led them forward to the throne, saying: 'Behold, I and the children which God hath given me.' How much more effulgent the crown of his reward, that he receives it from the hand of the Chief Shepherd, who gave His own life for these little ones, and who now proclaims even that love, which led him for their sakes into the wilderness and to the cross, satisfied and well pleased with His faithful servant and co-worker!

Dear brethren, shall this be, in any humble measure, my joy—my crown of glorying—in that day? Surely, surely, this is the question of by far the most solemn, overwhelming import to my own soul, and daily would I feel how poor and stale, how barren and unfruitful, are all other triumphs, compared with that. Brethren, pray for me! And 'God forbid that I should sin against the Lord in ceasing to pray for you.'"

"I believe, and therefore have I spoken."

We are gratified to learn, from a private letter received from a female friend residing in Canada, that the "Church of England clergyman" named in our last paper has begun to preach his views on Life through Christ. Our correspondent, among other things, says:—

"As might be expected, these views, so openly and frankly expressed, are exciting remark and attention in the village; indeed, the main subject of interest and discussion is the Destiny of the Wicked. Some of the veterans of his congregation are apprehensive that trouble may arise out of the position their pastor has assumed, and have even called and attempted to persuade him of the fact. But he is by no means the man to keep silence from any motive of policy, and will be far more likely to convert his congregation (who are very loyal to him) than *they* will be either to silence him or convince him that he is in error. Opposition, if he meets it, will certainly increase his zeal. Our Methodist minister, Rev. B——, is now reading the sermons and pamphlets, and, on the whole, they are likely to work quite a ferment in a little while."

☞ A brother in Conn. wishes to know what is Prof. Bush's translation of Dan. 12: 2. Will some one who can inform him through the Crisis?

A New Tract.

We have received from Bro. William Shepherd a tract of 12 pages, which we have not had time to examine. We presume a good idea of its contents and character may be gathered from the title page, which we give in full. It is as follows:

"A Tract for the Times. The Second Coming of Christ. The Resurrection of the Righteous Dead. Change of the Living. Binding of 'The Strong Man armed,' or Satan. Utter demolition of the present economy, both civil and ecclesiastical. Destruction of the Wicked. Kingdom of God inaugurated on the fall of all Earthly Empires. The Fall of Babylon. Coronation of Messiah. Return of the Jews,—Restoration of Jerusalem,—Jerusalem the Capital of the Theocracy. Reign of Messiah and his glorified saints upon the earth for a thousand years. Close of the Millenium—last Judgment. Final Consummation,—Paradise restored. God 'all in all.' 'He that testifieth these things, Saith, Surely I come quickly. Amen. Even so come, Lord Jesus.'—Rev. 22: 20. Published by William Shepherd, Minister of the Gospel, Newark, N. J. 1861."

The author writes as follows:

DEAR BRO. WENDELL:—I send you by this mail a copy of a new work now in press, which will be ready in a few days. Do you not think that it will be a good tract for general distribution, and that under the divine blessing it may be the means of doing much good? You will find that it contains near three hundred texts, or rather references, under their appropriate headings. Will you not please give it a brief notice in the Crisis as early as possible? Perhaps by giving the title page verbatim, which you see is quite striking, it might call the attention of many of the friends and brethren to it, who would at once send for some. By giving this attention as desired, you will confer a favor upon your brother in Christ, looking forward to those glorious scenes therein mentioned with no small degree of interest. Grace be with you, Amen.

WILLIAM SHEPHERD.

For the Crisis.

"Retribution."

I have read this book with the deepest interest; and though it may, like every human production, have its little faults, I have no hesitation in saying that I consider it a plain, comprehensive, and summary exhibit of just what the Scriptures of divine truth distinctly declare concerning the "Doom of the Ungodly." It has not, by any means, exhausted the subject, but it does seem that it has presented enough to be entirely satisfactory to any one who is willing to receive the plain declarations of God's word rather than what frail, erring human nature may imagine ought to be true. Indeed, I strongly suspect that all attempts to reply to the book will be confined, in the main, to criticisms upon errors in figures or manner of expression, or to an endeavor to hide the *subject* behind some *person* or some other subject, or to call off attention *from* the subject by holding up the author in an unfavorable light. However this may be, no attempt to evade the direct and positive testimony of the Bible to the fact of a resurrection of the dead, just and unjust, a resurrection to life (zoee) and a resurrection to condemnation, can be justifiable.

Why should not those who profess to take the word of God as their "only rule of faith and practice"; who profess to believe that "God says what he means, and means what he says," receive implicitly and submissively His declarations concerning the resurrection? So concerning the divinity and pre-existence of our Saviour, the Age (aion) to come, the Holy Spirit, the personality of the Devil, etc.? "The Gospel tells us what is true, rather than what poor, ignorant, sinful mortals may think pleasant, amusing and agreeable." And it does seem to me that "the method of interpreting Scripture" which "explains away" these, "unsettles all faith in the Bible, and saps the foundation of Christianity." Let me urge all who desire, and all who do not fear to investigate the subject of the resurrection of all, to get and read Bro. Hastings' latest work, "Retribution." F. A. DIKEMAN.

Rutland, Vt.

☞ The passions may be humored till they become our master, as the horse may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the helm in the hands of reason.

☞ Envy shooteth at others and wounds herself.

For the Crisis.

Notes by the Way.

BY [illegible].

DEARLY BELOVED IN CHRIST:—Our last annual feast in old Wilbraham's consecrated grove was to me the most sweet and precious I ever enjoyed there. I had anticipated a feast; and, as my vision scanned the blessed spot in the distance on the morn of Sunday, August 25th, my heart was too little and too big with emotions that no words I am capable of writing could in the least express. The reminiscences of many gatherings of by-gone years touched a chord that caused a vibration to its very centre and core,—names, faces, meetings, greetings, sermons, sweet songs! O the halcyon moment, so soon to be mantled in sorrow! Many of the loved, the dear ones, have pressed for the last time its soil with their pilgrim feet. Their harps are unstrung. The monster death has snapped the chords asunder. We saw not their sparkling eye and smiling faces. Their prayers are treasured in the golden vials full of odors. They have shed their last tear, and sweet, sweet is their sleep in Jesus.

As I drew near to this attractive spot, I met a goodly number wending their way thither. On entering the grove, the voice of melody broke on my ear. The Thorndike tent was pitched, and I found not only a little company in it, but they had *brought religion and the enjoyment* of it with them. Truly we had a feast that morning. I found Elder Miles in his glory. Soon preaching from the stand was announced, and a very respectable congregation listened to two very interesting sermons from Bro. Grant. Here, too, at the commencement, I met Elders H. and W. Pratt, who have borne for many years their testimony on the great and last solemn message—behold he cometh! The enfeebled state of W.'s health saddened my heart. That voice, so wont to chime in the sweet songs of our Zion, was not heard ringing its sweet, clear melody on our ears, as in former years, neither did it sound from the battlements of the walls, as one short year since. May God in mercy spare thee, dear standard bearer and brother in Christ, until changed in a moment, in a twinkling of an eye, and thy frail mortality put on immortality. Amen. May purse and scrip never fail thee, thou dear brother in Christ.

After one short week's privileges of religious enjoyment and feasting on manna in the grove, on the morn of Sept. 2d day began to dawn. Soon there was a stir among the dwellers in tents. One after another, both tents and pilgrims, began to disappear, and naked tent poles alone were standing amid aching hearts and streaming eyes. The last note of warning had been sounded. The trump was still. The watchmen were leaving. An invocation burst from my full heart! O God, when thou shalt take thy saints to thyself, leave me not amid the ruins of the last day! On leaving the now lonesome spot, I turned to take a last look and say farewell. One more rally at Collins' depot, a few songs of praise, and, just as the last words of the beautiful parting hymn of

"When shall we meet again—
Meet ne'er to sever?"

rung out in full chorus and died away in the distance, the shrill clarion announced the approach of Nahum's chariot; and, as we were expecting and waiting in readiness, we took our seat in the cars, and were soon set down in safety at Palmer depot; rested one day, and then left for this place, Mansville, Jefferson Co., N. Y.

On the morn of Sept. 3d we left for Albany. Arrived in safety, and, according to appointment, remained and preached to an interesting congregation in Rechabite Hall, on the evidences of the kingdom near. It was good to be there. Praise the Lord. Amen. Sept. 5th we resumed our journey, and, after an unnecessary detention at Rome of four hours, we took our seats in the Watertown car. After various stoppages in taking up and setting down passengers in a distance of forty-two miles, we arrived in safety at Mansville, where we found brethren in readiness with a team, and were soon at the pilgrim home of Bro. A. Miles, right glad to find a home to rest our worn and wearied bodies.

We have visited several places, and find in them an open door and many adversaries. But there is a manifest anxiety to hear the blessed truths of the gospel. As I rode through the country to Martinsburgh, it reminded me very forcibly of Michigan in 1840; the hundreds of broad acres, thickly dotted over with tall stumps, still bearing hundreds, perhaps thousands of acres of wheat and oats, unharvested, of a very heavy growth—rather a novelty to me, at least so late in September. This is also a great dairy region. I visited several cheese rooms, and found the long tables burthened with immense quantities. The cry of hard times is heard all through here. The gory scourge of war has driven distress and gloom into the hearts and families of all classes. Sister M. M., in a late number of the Crisis, desired a spot, if it could be found on this earth, where the sound of a drum or the din of war could not be heard. Alas! I fear it will be sought in vain. The three great recruiting agents have gone forth unto the kings of the earth "and the *whole world*." Even at Wilbraham, on Sunday, large posters were nailed to the trees for recruits, and soldiers in military dress, gog and magog like, were compassing the camp of the saints round about. Even out here, isolated as this place seems to be, back in the woods, in school-houses in some instances, we have dear young men as hearers equipped for the war, tearing away from the embrace of friends, rushing into this great soon to be world's controversy, to become food for the cannon. O God, preserve thy people now. Amen.

Pursuant to a notice for a discussion to commence on Monday, Sept. 9th, in the Baptist meeting-house, between Eld. M. Hull and Eld. C. B. Turner, on the Sabbath question, we attended. But, owing to a misunderstanding in the arrangement of the question to be debated, it was not discussed; Eld. H. supposing it was the law of the ten commandments, he taking the ground it was yet binding, especially the fourth commandment; Bro. T. taking the ground that "*the priesthood being changed, there is made of necessity a change also of the law*," and that law is set forth in Heb. 8: 6, etc. Bro. T. wished the question to be discussed stated as follows: *Resolved*, that the Sabbath of the fourth commandment is binding on this dispensation. He would take the negative and Bro. H. the affirmative. Or, *Resolved*, that the Sabbath of the fourth commandment is not binding,—Bro. T. taking the affirmative and Bro. H. the negative. Neither were accepted by Eld. Hull the first evening. Eld. H. proposed, I think, three propositions to Eld. Turner, which he rejected. Elder Turner then commenced giving his view to a deeply interested and large congregation. The next evening Bro. Hull agreed to accept the proposition of Bro. Turner, offered the first evening. But it was refused on the part of Bro. Turner, as he had given part of his view on the subject the previous evening. Consequently he finished his argument on the new covenant, in my humble opinion in a clear and convincing manner, to an attentive and deeply interested congregation.

Well, dear readers of the Crisis, I am looking for the blessed hope and glorious appearing of the great God and our Savior Jesus Christ. Deliverance is doubtless very near. The condition of things in general compares favorably with the description given by our Lord when he said, "*Then know it is near.*" Even so O come quickly We pant angelic joys to prove. Amen.

Mansville, Jefferson Co., N. Y.

For the Crisis.

The Child of many Prayers.

I would suggest a few thoughts to those readers of the Crisis who can claim this favored appellation. There are two classes to whom this rich legacy belongs; those who have chosen their "Father's God,"—"that good part that shall not be taken away from them,"—and those that have hitherto "cared for none of these things," or trusted that parental piety would ensure their salvation; fatal delusion of the adversary's, for how many a God-fearing parent (like Eli and David) have been called to mourn over children cut off in their sins. Often this result may be traced to unfaithful early training; but where this is not the case, God, "whose ways are not as our ways," may hide from our view the cause wherefore our prayers are unanswered. For the encouragement of praying parents I will insert an anecdote, that may be familiar to some of our readers.

"A pious father had the grief of seeing all his children living afar from God. He prayed earnestly for their conversion, but there was no answer. His own life drew near its close. He prayed that his death might be the means of accomplishing what his life had failed to do. His children were all present, but instead of the peace which, for their sakes, he so desired, darkness and conflict were his lot in his dying hour. *That darkness* was the means of awakening *all* his children to a sense of their own danger. 'If our pious father,' say they, 'dies thus, what will become of us?' Some of them now sleep in Jesus, others still live in God's service. How triumphant the final answer!"

Can you, dear brother or sister, recall sacred memories of a departed mother, whose fervent and daily intercessions ascended to the "Hearer of Prayer" on your behalf? She may have gone to her rest when no fruit was apparent to encourage her faith, yet blessed are they who have not seen, but believed. Is the blessing of parental prayer still continued to you? Count it as one of your most precious privileges, for which you must give account at the bar of God. Let not "praying breath for us be spent in vain."

I would add a word of encouragement to any who are inclined to "come over on the Lord's side" from the ranks of the world, and "cast in their lot with God's people." Many have been chosen from this class to posts of distinguished honor and usefulness in Christ's vineyard. Witness a Matthew, Paul, Newton, Bunyan and Muller. "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." AMY.

Davenport, Iowa.

☞ A promise is a just debt which should always be paid, for honor and honesty are its security.

Gleanings from Letters.

Sister Abbie B. Angell, Burrillville, R. I., writes:

I enclose one dollar to pay for the Crisis for the next six months. I would say that I love the Crisis the best of any paper. I believe it contains the truths of the Bible. I feel for one that I should not want to do without the paper; hope it will be continued until the Lord comes; it is the only Advent preaching we have around here; there are some here that like to read it. I feel that I am the least of all God's children, and desire your prayers that I may be found with the little flock that shall have the kingdom.

Bro. Geo. U. Lewis, Bethel, Vt., sends $4 for himself and a new subscriber and writes:

I believe it is about a year since I first subscribed for the Crisis; thus far we have received every copy. We prize it very highly—in fact we should hardly know how to do without it. For myself, I had rather sit down and peruse its pages than to attend the popular meetings of the present day. I have been gratified to see the articles on the non-living of the wicked dead. If 1 Cor 15: 22 teaches that the wicked as well as the righteous will be made alive in Christ, and, as we are sometimes told, that what was lost in Adam will be made up in Christ, I am not long headed enough to see why the wicked will not be restored to the tree of Life, this being lost through Adam. I would very much like to see Bro. H. L. Hastings' new book, "Retribution," but am not able to purchase it, and cannot in conscience ask a brother who has sacrificed so much for the cause to give me one.

Bro. Alex. Thompson, Douglas, N. B., writes:

Why do not some of you Advent preachers come on to this province? I wrote to Elder Burnham the first of the summer, wishing him to come this way, but have not heard from him since. I do love the truths that the Crisis advocates, although some of my friends in this place charge me with infidelity because I advocate those sentiments taught by the adventists. If any of the brethren will come on to this place, I will pay part of the expense. Please consult with the brethren and let me know.

Bro. E. Royce, Polo, Ill., writes:

I herewith enclose you four dollars—one for myself, and the other three for three new subscribers, the papers to be directed as above. I hope they will be paying and permanent ones. I consider the Crisis of intrinsic value in these last days as a fair exponent of Bible truth, and hope it will, as it certainly should, be well sustained.

Bro. Alex. Boothby, Buxton, Me., writes:

I render my hearty thanks to you for the benefits I have received through the Crisis. Although blind and afflicted, I do love the truth concerning the kingdom. As my wife is now also blind, (caused by the neuralgia on the brain,) we have to depend on our children. If you please to grant us the favor any longer, direct to Buxton Centre, where I can hear it read by my daughter who has become a believer in the kingdom soon to come. Hope soon to meet you in Christ's kingdom. Remember us in your prayers.

For the Crisis.

Goodness.

Jesus said there was none good but one, not even excepting himself, much less mankind. In comparing man with God, it is easily seen that God alone is good. Though the Lord may have said once that man was very good, yet enough has transpired since those words were uttered, to efface and extinguish it all. Though man may still exhibit lingering marks of goodness, yet those lingering traces are but the relics of former greatness, showing what he once was, rather than what he is now. But, notwithstanding the change that has come over man in consequence of sin, the Lord, who is good, has provided for man's restoration, that he also may be good, even as he is good, and thereby be made God-like. But notice,

1. The reason why God has thus provided for man is, because he, being good, is naturally prompted by his goodness with a desire to see all his creatures good, and hence is moved, as it is written, in love, to do all he can to restore man to love, even at the sacrifice of his only begotten Son. But notice,

2. That this provision which God has made takes into account man's freedom,—that he is a being of choice, and has the liberty of choosing for himself; therefore God in his goodness does not coerce, but simply invites man to be good, that he may avoid reaping the fruit of evil. But notice,

3. Man, being filled with hatred, and in open rebellion against God, it becomes necessary for him to be voluntarily led by the goodness of God, as manifested in the gift of his Son to repentance, or to a compliance with the provision made, that he may thereby be converted or made good. But notice,

4. God in his goodness having done all in his power, in harmony with honor and right, to provide a way by which man could be restored to goodness and love, then it follows if man neglects or refuses to accept of the provision made, he forfeits all claim to goodness thereafter, and if he reaps the reward of sin he can claim nothing better. But notice,

5. As there is none good save one, which is God, it necessarily follows that man naturally is not possessed of goodness. Moreover, if he ever becomes good, it must be by virtue of becoming more or less like God, or, in other words, having the goodness or love of God shed abroad in the heart, making it his only and greatest desire to serve God, and his only and greatest fear to offend God.

6. God, in providing for the restoration of man from evil to good, invites all to conform to his character according to the requisitions made in the revelation that he has given; therefore, all that do not comply with those requisitions cannot purely claim to be the children of God; but those that do comply with those commands, have given manifest proof before God and to the world that they have turned from the evil to the good, and are accepted of God.

7. Hence it follows that genuine goodness, as exhibited in christian character, and what the Lord only accepts as goodness, consists in renouncing the hatred and rebellion of sin, turning to the Almighty, and walking in obedience to all of his commandments, as found written in his holy word. If ye love me, says Jesus, ye will keep my commandments. The goodness of God will naturally inspire in man a disposition to do good, or, in other words, to reciprocate the love and goodness of his Maker by obeying his word. Anything that perfectly meets our approbation, and completely subserves our interests, we call good, simply because it administers to our good. Likewise man, by sustaining perfect loyalty to the government of God, secures the approbation of his Maker, and is accepted as good.

Let us all strive to live for the sole purpose of glorifying God, that we may finally meet with all the good of earth. O, who does not love the society of the good!—that society made up of none but immortal beings of God, angels, and redeemed man—a society that shall unite in one the glory of heaven and earth. As the poet hath said, "We long to be there." In my next, I will speak of the fruit of goodness, or goodness as manifested in christian character.

Geo. Moyer.

Kingsbury, Ind.

Correspondence.

From Bro. B. Perham.

Bro. Wendell:—I find, or begin to think, I am in arrears for the Crisis, and I will try and see if I can be a little ahead; for I want to do all I am able (with a poor feeble wife) to help circulate a paper that contains such noble truths in relation to the coming and kingdom of Him who is the chiefest among ten thousand and altogether lovely, and also that repudiates the horrid doctrine of immortal soul-ism, and endless misery; and sets forth the soul-cheering truths of the resurrection of the saints to immortality and eternal life; and also sets forth the resurrection of the wicked to be judged, and receive their final punishment, which is to be everlasting destruction from the presence of the Lord and from the glory of his power; (which does not mean everlasting *preservation* in consuming fire).

But how is it, dear brother, that there are yet so many, whom we esteem as our Advent brethren, that hold to the old heathen dogma of an immortal soul that lives as a separate entity when the body is dead? Can they not see, or understand, that Christ's mission on earth was to bring life and immortality to light through the gospel, which is the same as to offer life and immortality through the gospel; and also the same as Paul, (the greatest Commentator on the Bible that ever lived, excepting Christ,) refers to when he exhorts us to seek for glory, honor, and immortality; and says we shall have eternal life! Can it be that any of our dear brethren will try so hard to carry truth in one hand, and an old heathen dogma in the other, and be looking for the coming of Christ to give them life and immortality at the same time! It is my humble prayer to the good Lord, that he would convince them of their error, and lead them in the right way. Yours waiting for the kingdom.

From Bro. John T. Ongley.

Dear Bro. Wendell:—Notwithstanding the loss of our dear Bro. Porter, in the Root settlement, Crawford Co., Pa., and the dividing hoof of sectarianism that has been trying to divide the little flock in that place for the last two or three months, yet the truth is on the gain. Last Sunday we planted three willing souls into the likeness of the Master's death in that place. I also find some that are interested in the truth in other places where I travel. I hope we have the prayers of the church scattered abroad. Yours in hope.

John T. Ongley, Evangelist.

Blooming Valley, Crawford Co., Pa.

Dictatorship of Venezuela. Advices have been received from the Venezuelan Republic to the 21st September. General Antonio A. Paez has been chosen temporary dictator by the united voices of the people, and public celebrations held in honor of the event. A new ministry has been appointed. Every one of the cities of Venezuela had accepted the dictatorship of Gen. Paez, and hostilities were suspended.

Obituary Notices.

Died, on Tuesday morning, September 17th, 1861, in the village of Hinesburgh, Vt., Mrs. Susan Annette Durfee,—daughter of John and Annis Ray and widow of Moses Durfee, deceased,—aged thirty-eight years three months and twenty-eight days. She was the second of a family of thirteen children, of whom four sisters and six brothers survive, with her recently widowed mother, to mourn her departure. She was married July 21, 1849; her husband died April 24th, 1852.

In the death of Sister Durfee the Church of God has lost one of her brightest ornaments. As it was my privilege to know her well, I speak advisedly when I say that, for purity of character and well-directed, untiring and self sacrificing zeal in the service of the Redeemer, her life afforded such an illustration of the power of Divine grace as it has rarely been my lot to witness. The facts of her devoted life which would confirm this tribute to her excellence, I may not here dwell upon, though to do so might quicken the faith and arouse the energies of many a weak one in the flock of Christ. Sister D. was a woman of much prayer and strong faith in God, and her aim was to *know* her Heavenly Father's will and *do it*. She possessed intellectual powers which fitted her for any society. Added to these were a marked decision of character and a rare capacity for executing her plans, whatever may have been the department of duty to which they related. She lived in the fear of the Lord, and having a single eye, she sought heavenly guidance in all her ways. With her the proviso, "if the Lord will," was never without meaning. She loved the society of those who loved Jesus, and evinced her profoundest sympathy with such disciples as knew most about "the deep things of God," however humble their position in life may have been. Her *works* went with her faith, and I was reminded of this fact when I heard the remark—"the *poor* will miss her."

Sister Durfee loved the doctrines of the coming of Christ and Life through him, and during the severe illness which terminated her mortal existence, she rejoiced "with joy unspeakable and full of glory" in hope of eternal rest in the Kingdom of God. About six weeks before her death, being herself fully persuaded that her recovery was impossible, she expressed a desire that I should attend her funeral. This I was permitted to do, and the occasion was improved by a discourse from a text selected by our departed sister, being these words of the Apostle—"If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 11. The sermon was prefaced by the remarks which follow:—

I should do violence to the feelings cherished by our beloved sister while she was yet with us, were I to spend any of the time allotted to these services in a eulogy upon her character. She needs nothing of this kind from me, nor do you, my dear friends, need it who have witnessed her *life* and knew her so well. You will bear me witness that she was a good woman—one who feared God and worked righteousness; one whose life was consecrated to the love and service of Him whose blood was the price of her redemption. She was a *servant* of the Lord Jesus Christ, and in his service she learned to "endure hardness as a good soldier." The closing days of her pilgrimage were in harmony with her pure and blameless life. Knowing in whom she had believed, she confidingly trusted in his ability to keep that which she had committed unto him against that day. She fought a good fight, she finished her course, she kept the faith. Henceforth there is laid up for her a crown of righteousness, which the Lord the righteous Judge shall give her at that day, and not to her only but unto all them also that love his appearing. She rests from her labors and her works follow her. She sleeps in Jesus, and when Christ who is her life shall appear, then shall she—having been redeemed from the power of corruption and the grave—appear with him in glory; be a partaker of his fullness of joy and dwell with him and his redeemed bride forevermore. Her memory is precious, and though dead she yet speaketh. May the Father of our Lord Jesus Christ grant that the voice of her life and the voice of her triumphant death may not speak in vain to the inhabitants of this community, for whose salvation she never ceased to pray.

Rufus Wendell.

Bro. Wm. H. Porter, Deacon to the church of God, in the Root Settlement, Athens, Crawford Co., Pa., was instantly killed on the 13th of August, while engaged in getting a boat over a shute in the creek.

Bro. Porter was in the thirty-fourth year of his age, and leaves a wife and three small children in this cold, heartless world, to mourn his untimely loss. The church in that place feel the loss and deeply sympathise with the family. The writer endeavored to encourage the bereaved ones, from the language of the Saviour to Martha, John 11: 23,—"Thy brother shall rise again." A large and interesting congregation was present, and we are satisfied that the truth took effect on those that heard. May the God of all grace sustain the bereaved ones in their affliction, is my prayer.

John T. Ongley.

Fell asleep in Jesus, to rest till the last trump sounds, in Westport, Oct. 7th, of scarlet rash, Mary Isadore Tripp, daughter of Wilber D. L. and Louisa A. Tripp, aged one year and seven months.

Thus have the fond parents been bereft, after watching over the loved one for three weeks. May this affliction be sanctified to the parents and friends, and they be led to fall in love with Jesus, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Funeral at the Christian M. H. the 9th. I endeavored to comfort the mourning friends from Jer. 31: 15-17.

Wm. M. Ingham.

Died, in Ellsworth, Me., Oct. 4th, Annie Stephens, the beloved wife of Dr. A. D. Crabtree, of Hartford, Ct., aged twenty-six.

By the ruthless hand of the destroyer the dearest ties have been severed, and many a heart filled with sorrow that one so gentle and lovely should be cut down in the midst of life's duties and laid away, leaving a vacancy none else can fill. With humble faith and trust in Jesus she turned from all she held dear on earth, and with perfect calmness and in peace, reclining in the arms of her companion, she fell asleep to await a resurrection to life at the coming of the Life-Giver. Two motherless children are left, for whom, with our afflicted Brother, we bespeak the prayers of the faithful.

L. J. Beach.

FOREIGN NEWS.

(Arrival of the Etna off Cape Race.)

GREAT BRITAIN.

The London Times editorially thanks Secretary Seward for the just exercise of his judgment relative to the memorials against its special correspondent, Dr. Russell, although it says his reply shows a strong undercurrent of spite. It repudiates the charges against Mr. Russell and believes the good sense of Americans will lead them to see the folly of interfering with him.

Mr. Russell's latest letter is written from Baltimore, and is devoted to a consideration of the position of Maryland.

Mr. Lindsay, a member of Parliament, in a public lecture again strongly urges the expediency of England and France endeavoring to effect a peaceful separation in the United States.

The Great Eastern had reached Milford for repairs. It is rumored that Napoleon has made overtures for its purchase, but the rumor is discredited.

The Galway Company had held a formal meeting, at which hopeful prospects for the future were held out.

The Belgian and American Steamship Company is dissolved.

FRANCE.

The King of Prussia arrived on a visit to Napoleon at Compeigne on the 6th, and left on the 8th. The proceedings were cordial, but nothing of a political character transpired.

Prince Napoleon is reported to have forwarded to the Emperor an important State paper on America.

The King of Holland was expected in France on the 12th, and will remain a week.

It is stated that orders have been issued to prepare a French squadron for America.

The high price of bread continued, and claimed attention. The government has issued an assurance that the price will not be advanced.

ITALY.

Victor Emmanuel has been reviewing the troops at Bologna.

Garibaldi had left Caprera. His destination was unknown.

Ratazzi will enter the Cabinet.

HUNGARY.

The situation of affairs remain unchanged.

The Assembly of Committal of Grau had been dissolved.

PRUSSIA.

The American Minister at Berlin was negotiating with Hanover for a ratification of the conditions for the abolition of State dues.

SPAIN.

The Spanish Government has consented to deliver up the Neapolitan archives.

POLAND.

During the insurrection at Cruladz the Russian eagle was torn from the public buildings, and the Polish eagle substituted. The Mayor of the town was killed.

DOMESTIC NEWS.

Inaction at Washington.

The uncomfortable feeling to which one of our Washington correspondents gives expression, is, we find, beginning to break out in various sections of the loyal community. We deeply regret it—but we should infinitely more regret to be brought to the conviction that there is a just foundation for the feeling. We strive to resist every tendency in that direction, by calling up the various considerations which may still compel Gen. McClellan to delay his advance. We dwell upon the stupendous interests at stake in the coming contest, until we are willing that he should take weeks, months—all the time he pleases—to secure himself against all the hazards of defeat. It is the victory we want, and the time to insure it goes for nothing.

But the battle has got to be fought, the risks have got to be run, after all. Delay may have its advantages, but its dangers are proverbial. We waited for the fall—it is here and half gone. We waited for cold weather—and though it has been providentially deferred, we already feel its inconveniences, and may be seriously hampered by it at any moment. Six months have flown since the fall of Sumpter, and to the eye of human observation the work of suppressing this vast rebellion is still all before us. Great preparations, we are told, are going on—but is it not time for something besides preparation? Can preparation even go on much longer in Washington with the Potomac closed, and the main supplies of our great army at the mercy of a single rail, running through a community not yet wholly loyal?

It pains us to write a word in this vein, and we would not do it for the world if we thought it could cause the least impulse to rash action in the minds of our military authorities. But our sense of the peril springing from inadequate action and energy at this juncture is extreme. We should be untrue to our sense of duty if we did not say that more vigor and resolute action than is now *visible* at Washington, would be eagerly, joyfully welcomed by our loyal countrymen. If we have been misinformed, if we have not properly appreciated the manifestly gigantic obstacles which our military leaders have had to contend against—why, then ours is the misfortune or the fault, and we will not quarrel about the term. Our duty will have been discharged according to our best lights—and that is certainly all we ask of others.

From Arkansas. Accounts from Arkansas state that Hardee recently shipped part of his troops from *Pitman's Ferry* to Kentucky, down the White River. The remainder were to follow, leaving only three or four companies.

Arkansas has about thirteen regiments of twelve months' men in the Confederate service. All the pay the troops have received has been in Arkansas war bonds, and a good deal of murmuring was heard among the soldiers, owing to the worthlessness of this currency, some writing home that they could not even purchase a chicken with a hatfull of the bonds. Three regiments for three years' service were called upon to rendezvous at Batesville and Clarksville. The call had been out a month, and not a man had enlisted.

Since the troubles commenced it was estimated that over 300 persons had been hung or shot in the State for the manifestation of Union sentiment. In Independence county alone five persons have been hung and shot. The merchants were the most ultra secessionists, one of the secret springs of action among this class being the heavy indebtedness owing to Eastern creditors. Some men of Northern origin were the most rabid.

ITEMS.

☞ The Beverly Citizen states that there is a negro in that town who says: "Poaty good reason why I don't go to war; might shoot some o' my 'lations 'mong the Southern slaveholders!" Rather suggestive as coming from a colored individual.

☞ In Nankin, China, it is said, every idol has been destroyed, and the temples with one exception, rased to the ground. The only temple spared has been converted into a Christian house of prayer. The Buddhist monasteries have been dismantled, and the priests sent to secular life.

☞ It is stated that quite a revival of religion is in progress in the island of St. Domingo, under the preaching of the Wesleyans. It is characterized by manifestations similar to those of the recent revival in Jamaica.

☞ The eldest daughter of Queen Victoria is not happy with her Prussian Prince husband, but very unhappy. Her recent visit to England had reference to her troubles it is said.

☞ The registration of births and sexes in various countries has led to the establishment of the proposition that in every country there is an excess of males over females born, and that in general the proportion is twenty-one boys to twenty girls. The quality, however, makes up for the deficiency of the female quantity.

Married.

On the 13th of Oct., in Blooming Valley, Crawford Co., Pa., by Eld. J. T. Ongley, Bro. Wm. M. Darrow of Union, Erie Co., Pa., to Sr. Caroline E. Gilmore of Blooming Valley, Pa.

Notices, &c.

Conference Meeting.

The Lord will, we shall commence a meeting at Mt. Pleasant, Brown Co., Illinois, on the evening of the 2d of Nov., and continue over the 10th, as Bro. S. C. Raymon may appoint. We hope to see a general gathering of our brethren at this meeting. Will Bro. and Sr. Henry try to meet with us there? Mt. Pleasant is five miles west of Mt. Sterling.

D. R. & M. S. Mansfield.

Notice.

The Lord willing, there will be a Conference in Holden, Me., commencing Oct. 31st, at 2 o'clock, P. M., and continue over the following Sabbath. Brethren J. Billings and G. W. Brown will be present. Other preaching brethren are expected to attend. Provision will be made for all who come from abroad. There is quite an interest in Holden.

In behalf of the Brethren,

Geo. M. Wood.

Conference.

There will be a Conference at Northfield Farms, commencing Nov. 7th, and continue over the Sabbath. The brethren and sisters generally are invited to attend. Come in the name of the Lord, and get blessed, that we may be able to stand in this evil time. Bro. George Champlin will be present to preach the word. For the brethren.

D. M. Beach.

Conference.

There will be a General Conference in Corinna, Maine, commencing Nov. 8th, and continue over the following Sabbath. Preaching brethren, John Billings, G. W. Brown and others, will be present to preach the word of life.

Samuel Polley.

Notice.

I have arranged to assist the brethren in Lawrence in a protracted meeting, to commence Wednesday evening, Nov. 13th, and hold as duty may dictate.

G. W. Burnham.

Notice.

At the Camp Meeting, held at Dover, N. Y., Sept. 14th, it was proposed that a Conference be organized, composing the eastern part of New York and the western part of Mass. and Conn.; and Elders Geo. L. Teeple and B. St. John were appointed a committee to call a meeting for such purpose. Therefore we invite all interested in such a meeting to meet in Conference at Pawling, N. Y., Thursday, Nov. 14th, 1861, and hold over the following Sunday. Come, brethren, be on hand Thursday, filled with the Spirit of God. The cause of God demands our attention in this matter.

Geo. L. Teeple, B. St. John, } Committee.

Hastings' Publications.

All Books and Tracts of H. L. Hastings are kept on hand and for sale at this office. A List, with prices, will be given soon.

Notice.

Geo. Storrs, of New York, owing to the extreme pressure of present circumstances, offers the herein after named works at fifty per cent. discount to any person, or persons, sending him ten dollars or upwards, if applied for soon. The works are—

Six Sermons, revised and enlarged edition: bound, 50 cts.; in paper covers, 30 cts.

The Watch Tower: or, Man in Death, in paper covers........20 cents.

Life from the Dead: or, the Righteous only will live again—in paper covers........20 cts.

Life only in Christ: a bound volume, including each of the above works, and a discourse on the Atonement........$1.00

The Discussion with Prof. Mattison—in paper covers........30 cts.

Bible vs. Tradition—bound, 75 cts.; paper covers, 40 cents.

Man's Destiny: A Review of Prof. Post—in paper covers........30 cts.

Future Punishment, By H. H. Dobney: Part II.—in paper covers........30 cts.

Our Israelitish Origin—paper covers........50 cts.

Man's Nature and Destiny: A Sermon, by Geo. Storrs—paper covers........5 cts.

Bible Examiner for 1860, bound........$1.50

Of this last work there are but some thirty copies left.

All remittances and orders, sent by mail, must be addressed—Geo. Storrs, Box 4658, New York. Sent by private hands, they may be left with Geo. W. Young, (up stairs) 35 Ann Street, (corner of Nassau.)

Cash Receipts.

D T Campbell, old account, 239, $1.50; Jos. Mott 317, 20 cts; E Dexter, 5 copies, 338, $4.50; B F Carpenter 315 $2.25; T Hardy, Jr., for Salem Brn., 312, $11.25; W E Faulker 329, 50 cts.

Moses Cross 331, C H Barrett 338, D H Willey 340, F Devinney 312, Mrs L Mathers 312, N Wheeler 332, D H Warren 312, Parker Dow 338, Saml Marsh 316, C Flint 338, Elk. Oaks 324, M J Achorn 278, Jos. Gregory 478, J Nichols 338, A P Chaney 275, A S Meacham 305, S P Carr 319, C Stevens 338, H Phelps 335, J C Whiting 342, Alf. Churchell 340, Harry Wilcox 343, H A Way 338, O Ormsbee 330, F L Smith 327, A B Angell 343, Mrs E Royce 331, E C Daley 342, R L Adams 342, W D Mason 342, B T Church 338, G S Gordon 338, J B Davis 343, Mrs E Morrill 343, S Polley 342, Chs. Bunnell 338, Lorn. Lord 364, C E Robinson 312, B C Bancroft 325, B Greaves 343, Mrs M D Allen 342, H S Hawkins 343, C C Crossman 315,—$1.00 each.

C W Potter 338, T Harrington 333, A Waterman 364, Capt E O'Brien p. pd., 362, J M Withington 340, B E Dannett 338, Jos. Durgin 292, J H Morgan 312, Chs. Brown 338, G U Lewis 374, Jonah Washburn 368, A T Bunnell 314, Saml. Blaisdell 338, E Flanders Jr. 327, J G Browning 368, Alx. Thompson p. pd., 372, Mrs E Marsh 378,—$2.00 each.

Books and Tracts.

E Oaks 5 cts., Eld T Smith $3.00, B T Church 80 cts., Alex. Thompson $1.00.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Pittsville, Ct., Friday and Saturday evenings, Oct. 25th and 26th, and over the following Sabbath.

MILES GRANT.

New Lime, Ohio, one mile east of the centre, evening, Oct. 25th.

Freedom, Portage Co., Ohio, near Bro. Tuttles, evening, Oct. 26th.

Ravenna, Portage Co., Ohio, where Bro. L. W. Enos may appoint, Oct. 27th.

Aurora, near Bro. R. C. Lord's, evening, Oct. 28th

Mantua Station........evening, Oct. 29th

Middlebury, Summit Co., Ohio, commencing evening of 31st and continue every evening of the week and Sunday.

Auburn Corners, Ohio, as Sister Marble may appoint, evening, Nov. 5th.

JOHN T. ONGLEY.

Holden........evening, Oct. 26th and over Sunday. Will Bro. Thomas meet me on Front Street, at Worcester, Oct. 26th?

Vernon, Vt........Oct. 31st and over the Sabbath.

GEORGE CHAMPLIN.

APPOINTMENTS FOR DANIELSONVILLE.

H. Munger........Sunday, Oct. 27th

H. Pratt........Sundays, Nov. 3d and 10th

Brethren from abroad are invited to attend.

H. F. CARPENTER.

☞ Neither of the four Sabbaths in Nov. engaged.

H. MUNGER.

Hawkins Hall, 79 Main St., Charlestown, Thursday eve., Oct. 29th, 7 1-2 o'clock.

RUFUS WENDELL.

Ascot, Canada East........Sunday, Oct. 27th

Stansted, Amy School-House........Sunday, Nov. 3d

J. G. SMITH.
J. PERHAM.

Warehouse Point, Conn........Sunday, Oct. 27th

GEO. A. STREETER.

Starks, Me........Sunday, Nov. 3d

D. A. JONES.

Vernon, Vt........Oct. 27th

Goshen, Mass........Oct. 30th

Chester Factories........Oct. 31st and Nov. 1st

East Otis........Nov. 2d and 3d

Sandisfield........Nov. 10th

Cold Spring........Nov. 17th

GEO. A. OTIS.

Putnam, Ct........Friday evening, Oct. 25th

Providence, R. I........Sunday, Oct. 27th

River Point........evenings, Oct. 29th, 30th and 31st

Warwick Plains Church........Friday evening, Nov. 1st

Danielsonville........Sundays, Nov. 3d and 10th and intervening evenings.

H. PRATT.

Kennebunkport........Sunday, Oct. 27th

Portland........Nov. 3d

My post office address for the present is Yarmouth, Me.

CHAS. H. LEVERTON.

Eld. Samuel Heath will preach in the Advent Chapel, Hudson Street, Sabbath Oct. 20th, and also Oct. 27th.

London Ridge........Sunday, Oct. 27th

West Alton Friday, Nov. 8th, at 10 o'clock, A. M. and continue over the Sabbath.

Will brethren remember this meeting, and all that can, take hold and labor, that we may see the work of the Lord again revived in West Alton "while it is called to-day"?

T. M. PREBLE.

Champlain, N. Y........Oct. 26th and over the Sabbath.

J. V. HIMES.

Ellenwood's Corner, Me........Oct. 28th

North Searsport, Me........Oct. 29th and 30th

Lincolnville Centre, or Young Town, as brethren think best........Oct. 31st and continue over the Sabbath.

Rockport, Me........Nov. 4th and continue Tuesday and Wednesday evenings, where Dr. H. B. Eaton may appoint.

South Hope, Me........Nov. 7th and continue over the Sabbath.

If the above named appointments interfere with any other, or are not satisfactory, will the brethren please inform me?

THOMAS SMITH.

Winsted, Ct........Oct. 28th

Pleasant Valley........Oct. 29th

Wrightville........Oct. 30th

Litchfield Station........Oct. 31st

Camps Mills........Nov. 1st

Plymouth Hollow........Nov. 3d

Cheshire Street........Nov. 7th

Bristol........Nov. 10th

Roxbury........Nov. 11th

where Bro. L. R. Teeple may appoint.

WM. A. FENN.

Scituate........Oct. 27th

where Bro. Cottle may appoint.

WM. M. INGHAM.

Concord, N. H........Oct. 27th.

Northfield, Mass........Oct. 30th and 31st

Griswoldville........Nov. 3d

Savoy........Nov. 5th and 6th

Plainfield Pond........Nov. 7th

Goshen........Sunday, Nov. 10th

C. GOODRICH.

Pine Swamp........Oct. 25th, 26th and 27th

Commence a meeting at Wrightville, Conn., Nov. 1st and hold over the following Sunday.

Bakerville, at Bro. Harris'........Nov. 8th

Sandisfield, Mass........Nov. 10th

Be at the Conference at Pawlings, N. Y., Nov. 14th to 17th.

Pine Tree School House, North Salem, N. Y., Sunday, Nov. 24th.

GEO. L. TEEPLE.

Plymouth Hollow, Ct........Oct. 27th

Prospect, Ct........Nov. 3d.

Pine Swamp, Ct........Nov. 10th.

South Dover, N. Y., at Bro. Olivit's, or where he may appoint........Nov. 12th and 13th.

T. S. CANFIELD.

Moultonborough Centre........Nov. 3d.

Albany, (Bell School House)........Nov. 27th.

T. W. PIPER.

Plymouth Hollow........Oct. 27th.

South Farms........Nov. 3d.

J. K. BELLOWS.

Business Matters.

Campmeeting Deficiency.

The Treasurer acknowledges the following additional receipts:—

P. C. Rodman........$1.00.

W. M. Ingham........1.00.

D. D. Chaffee........2.00.

D. T. Taylor........1.00.

To Correspondents.

B. F. Carpenter: You are correct.

Eld. H. Grew: The tracts were received and forwarded.

G. W. Young: $12.86.

Eld. John Howell's P. O. address is Harvard, McHenry Co., Illinois.

D. T. Taylor's P. O. address is Rouse's Point, Clinton Co., N. Y.

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 3 cents. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. *First Question:* "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" *Second:* "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

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The Harp, by Elder Himes, one dozen [illegible]; Sabbath Debate; Bible Hall; Grant Controversy; [illegible]

Foster's Letter and Tracts on Hell, $1.00 per hundred; 2 cents single; postage 1 cent.

For the Crisis.

Twilight.

Loved twilight, thy blest hour I greet,
I'll hie me to my favorite seat,
And with thee find communion sweet,
My friend.

I call thee *friend*, for oft hast thou
Proved such; Reflection's peaceful brow
Is thine; be ever dear as now,
My friend.

Banished awhile the cares of day,
Let me my inmost soul survey;
Search me, my God—to thee I pray,
My friend.

With all my heart I trust in thee,
Thy power can make the tempter flee,
Stronger than death thy love to me,
My friend.

Earth's friends, how soon they fade away;
Like twilight's shade—a fleeting ray—
The Eternal Friend, be THOU by stay,
My friend.

No more return the friends I love,
For they have sought a home above;
I long for pinions like a dove,
To soar.

My mother's voice I hear no more,
"He who has taken will restore,"
Faith and submission I implore,
My friend.

They "sleep in Jesus" till that day
When heaven and earth shall pass away,—
"Come quickly, Lord, nor long delay.

AMY.

For the Crisis.

Thoughts on the Times.

IN TWO ARTICLES.—NO. 2.

The Swedenborgian's view of the coming of Christ consists in a more diffusive establishment of the New Church. The politician's view of this last crisis is a last battle between despotism and liberty, resulting in more political privileges, or in an elective franchise, more liberal than the present. The Socialist views this last crisis as terminating in a more equal distribution of things among mankind,—not so much inequality as at present exists; while the popular church believes that the crisis will end in the conversion of the world, in shape of a millennium just at hand. I heard a Congregational minister preach on the time when this would take place. (It was during the impending battle at Sebastopol in the Crimea.) He said that the conversion of the world would take place at the close of the battle of Sebastopol; *how* it would be done he could not tell; but God would do it in a moment; a nation would be born in a day.

There is another class—a little flock who believe that Christ is coming in a personal manner to give them a kingdom. The word is, "Fear not, little flock; for it is your Father's good pleasure to give you a kingdom." Luke 12:32. They also believe that this is the judgment age—the time of the Resurrection; not in the light of which Kossuth speaks or views it,—"A resurrection of the nations to their several nationalities." But who or what can decide this question? Evidently only God in his inspired word, our text-book of life. For both it, history, and the signs of the times fully prove that we are living in the grand and awful time that the prophets and apostles longed to see—viz., the realization of the christian's only hope.

There are several scriptures which appear to synchronize with each other at this time. The first is in Rev. 11:18. "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and to give reward," etc. Says one of our most popular christian papers, a short time ago, "We cannot point out any place in the map of the world that is not either at war, or preparing for war." Says the London Christian World of Nov. 30, 1860, "We are on the eve of a crisis unparallelled in the history of the world." Says another paper, published in London, (England,) "Where are we? On the verge of a war and revolution which threaten to be the most terrible that the world has ever known." Such opinions could be multiplied by hundreds, all going to prove the same thing. In the 18th verse, two prominent events are brought to view, namely, the judgment and resurrection, with the time of reward mentioned in Matt. 22:34,—"Come, ye blessed of my Father, inherit the kingdom," etc. It must be understood that this is at the third woe or seventh trumpet, the second woe or sixth trumpet being in the past. The seventh trumpet or third woe cometh quickly.

All writers or thinkers are agreed that the third woe or seventh trumpet is next to come or sound. They only differ in the nature of the events that close those periods. Wesley was of the opinion that the end of all things was at the close of the mentioned periods, in his hymn, 574, on page 496, old hymn book, on describing judgment,

"He comes—he comes—the Judge severe;
The seventh trumpet speaks him near."

In the 10th chapter of Rev., 7th verse, we have more light on what is stated in the 18th verse of 11th of Rev. "In the days of the voice of the seventh angel, (with the seventh trumpet) when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." Paul explains what this mystery is in 1st Cor. 15th chapter. It consists in the raising of the dead, and changing them from mortality to immortality. This brings again the resurrection to view, as mentioned in Rev. 11:18. [illegible] "At the sounding of the last trumpet." [illegible] Rev. 20:7, and Rev. 11:15. As there are only seven trumpets mentioned in the book of Rev., and Paul says that it is at the *last* trumpet when the change takes place, (six being in the past,) of course the next is the seventh to sound.

Again, in our Lord's prophecy in Luke 21:25, there is an event agreeing in time with Rev. 11:18, viz., "Distress of nations with perplexity"; 26th verse, "Men's hearts failing them," etc. A writer on the present aspect of affairs says, almost in the very language of the Scriptures, "The present condition of European affairs is that of the greatest perplexity and uncertainty." Says the "Catholic Register," speaking of the times, "What is this movement of which France is the type, that has so long been *tormenting* the *world*?" Says another writer, "When Napoleon moves only the *tongue*, all the *threads* (telegraph wires) from London to Constantinople, from Madrid to St. Petersburg, tremble like a leaf shaken in the wind." Speaking of Napoleon, says a Paris correspondent, "The glory of his reign will be the humiliation of England. Here is this singular being standing out on the *front of the world's stage* and *deciding* the *fate* of mankind." Says another, "The Emperor of the French has become the observed of all observers, the object of wonder. All Europe is trembling before this wonderful man." May not he truly be the power referred to in Rev. 13:3, "All the world wondered after the beast." 13th verse,—"He doeth great wonders." Rev. 17:8,—"They that dwell on the earth shall wonder, whose names were not written in the book of life." The *world* wonders at the present events that are transpiring in the world. The people of God do not wonder, for they are expecting *just such things* on the earth. It is not a distress of one nation, but of all nations; hence it will be easily seen why it is that our (American) nation is in such a warlike state. For the Scriptures state that "*all* nations *must* drink of the cup."

This distress of nations, etc., brings the resurrection again to view, as in Luke 28:21,—"Look up and lift up your heads, for your redemption draweth nigh." Paul explains this redemption to be the redemption of the body from the power of the grave, when the righteous will sing, "O death, where is thy sting? O grave, where is thy victory?" And here I would refer to Dan. 12:1, 2, 3, as it has a direct reference, without doubt, to Luke 21:25, "Distress of nations"; agreeing with Rev. 11:18. "And the nations were angry." "And there shall be a time of *trouble* among the nations, such as never was up to that time." The word *trouble* in Dan. 12:1, is worth more than a passing notice. The Hebrew rendering is *Tsor*, (of trouble,) meaning "distress," the identical rendering of the Greek "distress," in Luke 21:25. It must appear clear to every candid mind, that Luke 21:25, Rev. 11:18, and Dan. 12:1–3, must all have reference to one and the same point of time, as they read thus: "Distress of nations with perplexity"; "With redemption nigh"; "The nations were angry"; "Time of the dead to be judged and rewarded"; "Time of trouble, such as never was since there was a nation"; "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, to shine as the firmament and as the stars forever." It will be observed that the above passages bring to view the resurrection, judgment, and kingdom. This corresponds also with 2 Tim. 4:1,—"In the coming of Jesus Christ to judge the quick and the dead at his appearing and kingdom." "Seeing then that all these things" are soon to come to pass, "what manner of persons ought we to be in all holy conversation and godliness." 2 Pet. 3:11.

JOHN TAYLOR.

New Sharon, Franklin Co., Me.

For the Crisis.

"Fear Him."

"I say unto you, Fear Him." While God is to be feared, he is at the same time to be loved. If I love, I fear to displease. This is a principle upon which, if we desire to enjoy life, we must ever act; for it is true that life is made up of little things, and where you find an effort to please is put forth, there you find this principle involved. God is love, and he desires we should love him; he is to be feared; and Jesus has said, "I say unto you, Fear Him." The authority is first hand; therefore if we so disregard the Author of the command as to live on in open rebellion, and in daily manifest contempt to his commands, we may be well assured that we cannot and will not be held guiltless, for rebels shall have no part in the kingdom of God with those who have striven to do justly, love mercy, and walk uprightly. Laws are not made for the right doer; they are made to hold in check the propensities in us naturally to do wrong, and *no* loyal citizen desires to break through any law made for this purpose; it therefore becomes every man who is *in* Christ, and is *thus* a citizen of a commonwealth reserved in heaven, ready to be revealed, to strictly and with abiding tenacity *observe* to *obey all* whatsoever Jesus has commanded, and by so doing I know of no better means by which he can gain the approval of Him whose words shall judge us in the last day. God has *all* power. He can kill, and he can make alive. He can create, he can destroy; and so we are informed in the chapter from which I have extracted. Man at best is a creature of limited capabilities; he is estimated as a worm, dust and ashes—as a flower of the field; his life but a vapor that appeareth for a little time, and then vanisheth away. In a word, man is mortal, therefore has he limits beyond which he cannot pass—Spiritualism to the contrary notwithstanding. So we read, "there is nothing covered that shall not be revealed; neither hid that shall not be known;" "whatsoever is spoken in darkness, shall be heard in the light;" "for *the* day shall declare it." "I say unto you, my friends, be not afraid of them that kill the body, (or take the present temporary and fleeting life,) after that have no more they can do!" This truth is made manifest to us in that God raised Jesus from the dead; after all the malice and hatred his enemies had shown in putting him to death, God showed his great power to raise the dead, and thus to condemn them for having crucified and slain one in whom was no guile, and against whom no real or valid charge could be brought.

The righteous fear to displease him, for they take delight in doing his will. His commands are imperative, and they fear to displease, lest the just punishment threatened against evil doers should come upon them; the righteous see that with God there is an undeviating intention to perform on his part *all* he has promised; they *know* from all past history as it has fulfilled prophecy that the Most High rules. Having this assurance made doubly sure, they are content to believe *all* things, and to hope *all* things. Jesus has said, "He that is not with me is against me; and he that gathereth not with me, scattereth." The principle involved in this declaration is equivalent to another, "ye cannot serve God and mammon." It seems it was a common error which Jesus and his apostles endeavored to rid the mind of, that those who were willing and desirous to follow the despised Nazarene must be *straight out* kind of persons—they must be on one side or the other; fence men are *no* part of the body of Christ. They taught that persecutions awaited them in this age if they would be accounted *worthy* of that world, or age, which brings the resurrection of the just; Thus Jesus said to the innumerable multitude of people, made up of lawyers, scribes, Pharisees, hypocrites and disciples, who listened with breathless attention and anxiety—for when he spake it was as one having authority,—"But I will forewarn you (so they might be forearmed) whom ye shall fear: Fear him who, after he hath killed, (or taken the present life, all of which is in his hands) hath power to cast into Gehenna; yea, I say unto you, Fear him." Here Jesus used Gehenna as the best illustration of his point, which was, that unless those who *heard him* (and the same applies in our day,) and *so* heard as to obey, will suffer a punishment, even *destruction*—for it is true and beyond a doubt that Gehenna was a place into which the refuse of the city of Jerusalem and surroundings were cast for *destruction*, and what the fires did not *consume*, the worm did. So that that scripture found in Mark 9:44, and which is a quotation from Isaiah 66:24, instead of proving *unending* torments, proves the very reverse—*unless* the *action* of *fire* upon a corruptible mass has a *preservative* property and effect; *this* certainly cannot be affirmed truthfully, *yet*, if hell, the place or receptacle of departed damned immortal souls, *is* a place where fire and brimstone is ever burning, and *into* which these immortal souls are cast, there to writhe in untold agony throughout the endless ages of eternity, it is beyond cavil that the fire *must* have a preservative power if this position be the true one; *unless* God gives to the wicked an immortal life, the which certainly has never been revealed to us, and I am one of a few who do not believe that God will do that for the wicked he has not threatened. I read that "the gift of God is eternal "*life*" and "the wages of sin is *death*"—*not* eternal happiness and eternal misery, as is generally believed by those who see not with the eyes of understanding, nor ears that taketh in wisdom such as God dispenses. How long will this blindness and deafness continue? The prophet Isaiah has said, after that the terrible ones are brought low, *then*, in this mountain, Mount Zion, the Jehovah of armies shall make a feast of fat things; and in this mountain he will take away the covering, or darkness, spread over all nations, and will swallow up death in victory. See Isa. 25th chapter.

The scriptures present us with this truth—the sinner, dying in his sins, or is found a sinner when "the books are opened," continues such; they also tell us the same of the righteous; then he that shall be found holy will remain holy; but "while the lamp holds out to burn," there is more than a bare possibility that man may so corrupt his ways, although having been enlightened by the word of truth, that he may be numbered among those who are counted as dead. So there was a propriety in what Jesus said, he knowing this propensity in man to let go his hold on truth, when he said "Fear Him;" for, although the very hairs of our head are all numbered, and we may be of more value than many sparrows, and we may not be forgotten of God, and, although those who are accepted of God through Jesus Christ are exhorted to "fear not," they can only "fear not" while they abide in the Vine, for while we may confess this Vine before men, and be confessed before the angels of God in consequence, there is also great need for watchful care lest we deny him before men, and thus be denied before the angels of God.

Here, then, we have the matter summed up. If we fear God in the sense of hating to offend, and having desire to please, and are determined, God helping, to hold our begun confidence firm unto the end, and shall be found so faithful as to be among the acknowledged, then will a nature be given us in no wise inclining us to walk counter to the will of him whom we now fearingly love. On the other hand, if we shall be among those who have loved self, to the exclusion of God and his word, then all that remains is the destruction of all that makes us men—body, soul, spirit. To those, then, who have named his name, and who have had it named on them, see to it that ye so live that ye may inherit the gift of life, when Christ who is our life shall appear with him in glory. And to those who have never called upon the Lord in an acceptable time and way, I yet not I, Jesus says, "Fear Him," for if ye miss the prize of God, which is eternal life and glory, ye shall die—yea, perish.

I exhort all who now live having no hope such as God accepts, to turn unto him, confess his Son, do his will, keep the narrow path, believe *all* that God has made known, and, when the Judge of all the earth shall appear, he will render to every man as his work shall be. For that day earth groans, the saint prays, the pilgrim longs, the tempest-tossed wait, and doubtless the angels desire it; and he who taught his disciples to pray, "forgive us our trespasses," also taught them to pray "thy Kingdom come." He is waiting for that day, which will be emphatically His day, and those who are waiting with him say come, judge the world, and save thy people.

New York. G. W. Y.

For the Crisis.

Earth Music and Heart Music.

I have listened to the music of the waves upon the shore,
When the seagull's scream was silenced by the angry breaker's roar;
I have gazed upon the mountain cliffs that tower aloft sublime,
And I've basked in the rich sunshine of the mellow summer time;
I've listened to heart music, and all silent was its spell,
But deeper, richer, holier far than human hearts can tell.

I have listened to the viol's jocund music as it swells,
And the chimes of solemn harmony that of devotion tells;
And I've listened to the streamlet and the zephyr's gentle song,
Breathing notes of softest music as they gently pass along;
But in the heart's deep chambers I have heard a holier lay,
And celestial fire its breathings touched to sing of endless day.

Earthly music with its echo dies away upon the air,
Its pleasures are as fleeting as its numbers rich and rare;
But heart music's strain will never lose the charm that holds its spell,
And the fire that's breathed from heaven human woe can never quell.
Like the bland Æolian harpings, every breeze will swell a strain,
While the songsters of the woodland echo back the sweet refrain.

Thus the heavenly breezes tremble on the heart's Æolian wires,
And inspiration heavenly kindles its hallowed fires;
And joy responds to glory, and the breast exultant swells,—
Nature owns a heavenly pleasure and of bliss celestial tells;
And time can never quench that joy if long its voyage be,
But 'twill sparkle on the foam-crest of immortality.

Heart music is the sweetest touched by love's enkindling fires,
Hard and harsh and angry discords should not come from that sweet lyre,
But friendship's garland there entwined should shed a fragrance bland,
While those plants are watered by a Father's gentle hand;
But the echo of its harpings rises most to God above,
In strains of genial tenderness and blest eternal love.

P.

For the Crisis.

Report of the Advent Quarterly Conference.

HELD AT SHABBONA GROVE, SEPT. 4TH.

DEAR BRETHREN:—Through the mercy of our Heavenly Father we have been permitted to hold our second Conference at the above named time and place, which was organized at Amboy last May. It was truly a gathering of a portion of our Father's family, and long will it be remembered as a refreshing season from the presence of the Lord, by those looking for that blessed hope, and the glorious appearing of Jesus Christ. Our Conference commenced Thursday morning, but as early as Wednesday quite a number had arrived from different parts of the country, and the warm-hearted greeting that passed between the children spoke plainer than words that they were interested in the great crowning truth of the present age. Preaching brethren present were Bro. M. Chandler, A. S. Calkins, D. S. Clark, C. W. Smith, S. E. Mabey, Wm. M'Cullock, H. G. M'Cullock.

Wednesday evening we assembled in a school-house near by, and enjoyed the first meeting of the Conference Thursday morning, when the folds of the old mission tent were spread to the breeze. [illegible] From this time the meeting increased in numbers and interest until its close. The prayer meetings were lively and interesting. The preaching was meat in due season to the church, and we trust effective in searching the hearts of the children of men. None seemed to want their own way, but all were earnest in praying that God would crown our efforts to save men in the kingdom. Never did I hear the coming of Jesus presented with more confidence and energy, or exhortations more earnest for men to get ready.

Saturday morning had a session of conference. The committee introduced a resolution for raising funds to support conference meetings and preaching in destitute places, said funds to be raised by subscription, which was adopted, and a committee of two in each church were appointed to solicit subscriptions. Bro. Calkins was chosen President, Bro. Spencer Treasurer, H. G. M'Cullock Secretary. Reports were then heard from the churches. Bro. Calkins said the interest at Deer Park was rather low. At Livingston there is an interesting state of things; great calls for labor in different sections. Bro. Clark said the church at Amboy was prospering; have had four additions since last Conference. Bro. H. G. M'Cullock preaches there half of the time. Bro. Spencer said, we are striving at Shabbona to maintain our integrity and gain the kingdom of God. The people are interested and we are encouraged to labor on; no additions; dismissed two. Livingston County was here received into the limits of the conference. Conference adjourned to meet again at Deer Park Nov. 28th. The tent, which will hold a thousand, was this day well filled; the interest was deep, and in the evening some went forward for prayers. It was an interesting day. But Sunday far more so. Early in the morning the people began to assemble until the tent was filled, and many were not seated. More than a thousand were present, and listened with attention to the word spoken. At nine o'clock we had an old fashioned love feast. Thirty-two spoke in sixty minutes, and many more would if time had permitted. After the morning service three were buried with Christ in baptism. Following the afternoon service we celebrated the Lord's Supper, of which seventy-five partook. In the evening quite a number went forward, and a deep feeling pervaded the congregation, while they were exhorted to turn to the Lord.

Monday morning many of the children left for their homes. At two o'clock met again in the tent. It was a good time, and those present expressed their determination to live for God. In the evening we had an interesting time. The congregation was large, and many more went forward for prayers; and, although there were many things to make our hearts sad, there was joy in heaven, and why should there not be on the earth, when sinners, broken-hearted, come to Jesus?

Tuesday afternoon and evening we had precious seasons. Quite a number were converted, and many backsliders reclaimed as the result of this meeting. To God's name be all the glory. Wednesday morning five more put on Christ by being buried in the likeness of his death, after which we parted from that loved band, and pitched our tent in Linville, thirty miles north of Shabbona. Thus closed a precious season to us. May the Lord send forth the light and truth in this dark and cloudy day. To all let me say, be of good cheer. Sorrow may endure for a night, but joy will come in the morning. Let others contend, if they will, about questions of no profit, but let us see to it that our hearts are right before God, and we ready to go in to the marriage suffer.

H. G. M'CULLOCK,
Secretary of Conference.

Selections.

Receiving God's Promises.

How munificent are the promises of God's holy Word! Our heavenly Father dispenses his gifts with no sparing hand. He gives, like the Infinite Benefactor that he is, bounteously. No selfish reserves, no parsimonious limitations, no ungenerous scruples, are known to him.

And his gifts are free to all. God is not a respecter of persons. He has spread with a regal hand a glorious banquet, and *whoever will* may partake. The rich and poor, bond and free, wise and foolish, learned and ignorant, mighty and weak, all stand upon the same platform, divested in the sight of infinite love of every exterior endowment, at equal liberty to appropriate and enjoy.

But these assurances of love and benefaction are not unconditional. Our all-wise Parent throws not his pearls before swine, who, sensual and unappreciative, may trample them under their feet, and turn again to rend the heart of supreme goodness with selfish murmurings and ungrateful reproaches. Every promise has its corrresponding condition, expressed or implied. Notice: "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." "No good thing will he withhold from them that walk uprightly." "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." "In all thy ways acknowledge him, and he shall direct thy paths." "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We might [illegible] the whole Bible [illegible]. We must place ourselves in a position to receive the promises, or they can never be ours. Those who come to the banquet must take pains to put on the required garment. Therefore we find that while every blessing, temporal and spiritual, is freely offered by God to his children, something on our part must be done before they can with equal freedom be received and enjoyed. All things valuable have their price. Can we expect the rich blessings of divine love to be flung out to an unheeding soul, and forced upon his acceptance whether he will or no? God says, Come and take. If we do not make the forward movement, if we do not venture near and stretch forth the hand, can we reasonably expect to possess? God says, "Open thy mouth wide and I will fill it." Will even omnipotence fill the mouth that is perversely closed?

How foolish then and wicked, how unnecessary and inconsistent, are the complaints so often made by faithless and desponding christians of the insufficiency of God's promises. We know that God is true, say they, and that his promises are exceeding precious to those who enjoy them, but *we* do not seem to get the fullness of them. They are fulfilled in the experience of others, but not in ours. Why not, faithless ones? Is the fault in God? No, never. Be his sacred name and honor for ever spotless. "Heaven and earth shall pass away, but his words shall not pass away." The fault is all in you. You will not take what God offers to you. He holds out to you complete salvation from sin through the all-sufficient merits of a crucified Redeemer. Yet all the days of your weary life you go creeping along with a faltering step and head bowed down like a bulrush, because of the sins of your youth or the oft-repeated transgressions of riper age, repeating evermore that refrain of a forlorn hope—"Oh wretched man that I am! who shall deliver me from the body of this death?" Look up, fainting soul! Christ *has* delivered you. He has paid the penalty of those sins of yours. He has purchased your redemption. He holds out to you your manumission papers. You might at least take and thank him for them. Foolish one! Throw off your garments of mourning and array yourself in the habiliments of praise. Plant your ransomed foot upon the solid rock, lift up your head, and let the songs of thanksgiving and love burst forth from your rejoicing heart.

Christ has offered us the key to his Father's vast bank of blessings in this wise. He says, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." And yet the unbelieving child of God (oh, contradictory expression, unbelieving child) goes drooping and languishing for want of spiritual nutriment and vitality, and wonders all the while at the fruitlessness of his prayers and the inefficacy of his desires. In his heart he almost charges God with partiality in that he bestows the gifts and graces of the Spirit so richly upon some, while his own poor soul is fearfully lean and barren. Arise, erring one, bestir yourself; comply with the sweet and simple requisition of the gospel, and you too shall have a feast of fat things and shall flourish in the courts of our God. Abide in Christ, and all things are yours. All things—"the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." What can be more full? What can be more glorious? Here we are drawn up into the very fountain-head of all possessions, all good, all happiness. In God, who is the originator and owner of the universe, we inherit earth and heaven. Oh, let us be ashamed and weep for that unbelief which so grieves and dishonors infinite love, and do the little he requires with all our heart and soul and mind and strength.

In these times of peril and perplexity, how many of God's children are cast down and sorrowing. When Hezekiah, King of Judah, had made every warlike preparation for the reception of Sennacherib and the hosts of Assyria, he called the people together and "spake comfortably to them, saying, Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all the multitude that is with him; for there be more with us than with him. With them is an arm of flesh, but with us is the Lord our God, to help us and to fight our battles. And the people rested themselves upon the words of Hezekiah, King of Judah." Why may not we rest upon the comfortable assurances of God's own word? Surely if our God had expired; if his all extending providence had forever closed, we might well despond. But God lives—yea, it is his all-wise hand which has brought about this very crisis in our affairs, while his encouraging voice is uttering this cheering declaration: "All things shall work together for good to them that love God." Here we stake our hope. Is the condition here indicated complied with? Can we say from our inmost soul as David did, "I love the Lord?" Then we have no occasion for fear, for inward disturbance, for the minutest shadow of distrust or apprehension. Our souls may rest in peace. We may go about our daily avocations with delightful, comforting confidence in God, that he will be our refuge and our strength, a very present help in time of trouble; chanting to the measure of our soul's content and joy, "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

Personal suffering can never dismay the believer; for listen, "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." The prospect of actual want will not alarm; for "there is no want to them that fear him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." Do we tremble at the bloody waves of conflict and hate beating and surging about us? Let us remember that this conflict is a struggle of principles—a warring of truth against error, of right against wrong, of justice and liberty against iniquity and oppression. Do we question which shall win? [illegible] "He always wins who sides with God."

Now, fellow-christians, in view of the general prostration of worldly interests, under personal losses and privations, even in the midst of the most diabolical war that was ever waged upon the face of the earth, have we any room for doubt or terror? In only one direction. If we fail to comply with the conditions on which God's promises of aid and blessing rest, they are in no measure ours. We must trust if we would have peace; we must believe if we would rejoice; we must ask in order to receive; we must take and eat if we would be satisfied; we must enter into the secret place of the Most High and dwell there, if we would triumph over every danger and every foe. Jesus said to his disciples, when about to perform a great miracle, "Believe only." So we have only to believe, and security, peace, love, joy, strength, salvation, and abundance of all things in this world and the next, are ours. "Lord, increase our faith!"—*Independent.*

The Grass-Grown Path.

An African missionary from Liberia once related the following incident:

The people of Liberia, if christians, build for themselves little temples or retreats in the shade of their gardens, for retirement and prayer. Almost every house belonging to a christian professor is distinguished in this way. Here, at morning, at noon, in the intervals of business, and at night in the cool hours, the earnest christian repairs for at least a brief communion with his Master, and to find refreshment and strength for duty.

On one occasion a number of women, sisters in the church, met for a social visit. At length one entered, who was greeted by the hostess as somewhat of a stranger.

"Why, sister B——," she said, "we have not seen you at church for three or four weeks past!"

"No," replied the sister, "my children seem to tie me at home more and more. I am always unable to get ready in season."

"Ah, sister," replied her neighbor, fixing on her a sad, searching eye, "I'm afraid your love is cold. I see you have not time to seek God at home, as well as to attend upon his house!"

"Why, how do you know that?" answered the other.

"Because the grass is grown up all over your path, sister. I saw it to-day as I passed your garden-house, and then I knew you had forgotten to pray!"

This silent witness could not be gainsayed, and the guilty woman, confessing her coldness and neglect, promised to renew her former intimate communion with her Savior.

Think you, christian, that it is thus evident to your friends when the grass grows upon the path between you and God, which you ought to tread daily, but have neglected? Do you doubt it.

When you are very ready to talk and have much to say of the season's fashions, and your newest furniture and dresses; when you can fill the hours with the review of your neighbor's faults and follies but are silent on every topic relating to your Savior and the spiritual interests of others—this to an eye that can discern it, is a token that the grass is grown over your path. When your pastor finds he preaches you to sleep every Sabbath morning, who were full of wide-awake interest to his feeblest sermon last spring, he silently suspects that your path is grass-grown.

When your children find you ready and harsh with rebuke, unfaithful to your promises, testy and full of intemperate authority, they can testify that the grass covers your path; they know that you only read the Bible on Sundays, that you have given up family worship, and that the only voice of prayer they have any witness of, is the hasty grace at meals. When your clerks see you crabbed and grasping, the poor find you hard and unmerciful, the struggling find you selfish and worldly-wise, and each goes his way, saying, "Pretty christian!" does not your conscience point you to the hidden, neglected path?

Believe it, backsliding professor; not only God and angels, but friends and neighbors, whether old or young, can readily tell when you neglect or when you are treading daily faithful steps to the closet of fervent prayer; then you carry heaven about in your words and aspect. Oh, take down again your closed Bible; pray that its dull pages may be illuminated, its lifeless story vivified. Persevere; and "then shall you know, if you follow on to know the Lord." Place your wandering feet once more in the path of prayer, and with steady perseverance tread down the weeds that have hidden it. The invitation is ready: "Return unto me, and I will return unto you, saith the Lord." Most of all, remember that while you are neglecting duty, hundreds are passing you daily, who witness no works in you which glorify your Father, but only the constant reproach of your grass-grown path.—*Independent.*

☞ The bird sings in the storm; why may not the child of God rejoice too, even though the passing clouds lower?

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The World's Crisis.

"BEHOLD, I COME QUICKLY; AND MY REWARD IS WITH ME."

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For Terms, see Fourth Page.

For the Crisis.

Why will ye Die?

BY VESTA E. CUDWORTH.

Dear sinner, hast thou weighed this matter well—
This great salvation? Is it settled? Tell
If, with a fearless spirit, thou canst brook
The future? Hast thou seen within God's book
What thou hast scorned, and all which thou hast lost,
And what this gen'rous plan a God hath cost?

Oh, is there not reserved some hidden spring,
That might be reached by mercy's brooding wing?
Is thy heart steeled? Is there no tender spot
Can yet be touched by gratitude—a thought
Unselfish? Is it nothing Christ has done,
And is his blood so cheap—God's blessed Son?

Hast thou no dark hours, when even future things
Put on a dress they have not worn—when springs
That cheered thy heart seem to grow strangely dry,
And what has fed thee yields thee no supply?
When all thy pastures seem to thee less green,
Till scarce a star or sunny spot is seen?

If just a glimpse of stern reality—
If just one thought of future destiny
Can take from thee thy joy a moment here,
Or glean perchance the tribute of a tear,
What will it be the truth to realize,
When no kind star shall light despairing skies?
When mercy's dove, grown weary, folds her wing,
And far from thee shall take her flight to sing?

Pause but once more!—aye, pause before you drink
From that sweet chalice; see that fearful brink
That lies beneath thee; then, if thou will drain
Its poisoned waters, and with frenzied brain
Rush to thy fate, then with the angels I
Will weep to see so rich a jewel lie
In broken fragments, beautiful but lost—
A gem obscured that Jesus' blood has cost.

For the Crisis.

The Third Prophetic Day is the Sign of the Resurrection and the end of the World, or Age.

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."—Hosea 6: 1, 2, 3. The first thing we shall notice in this passage will be the three prophetic days. Some have supposed that each day represented a thousand years, and others that each day stood for a dispensation. These views would make those prophecies which speak of a third day of small importance, so far as light to the church is concerned. The third day—as well as the third year—is referred to as a sign of darkness, and to the other a sign of light.

"And he said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise. And his disciples remembered that it was written, The zeal of thy house hath eaten me up. Then answered the Jews, and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?"—John 2: 16–20. Prophecy has often a primary and secondary fulfillment. It is so in the passage before us. Christ, whom they were to destroy, is only spoken of in scriptures as the chief Corner Stone of the temple. When this prophecy has its primary fulfillment, all the stones will come together, like Solomon's temple, without the sound of a hammer. Then the sign of Christ's authority for cleansing the temple will be made manifest to the wicked by the resurrection of the dead.

"The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected."—Luke 13: 31, 32. The church is said to be "members of Christ's body, of his flesh and of his bones," and while one of his members suffers, this scripture, in the absolute sense, cannot be fulfilled; so that it remains to be fulfilled on the third day, at the resurrection of the whole body of Christ.

"And when the people were gathered thick together, he began to say, this is an evil generation; they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation."—Luke 11: 29, 30. The sign of Jonah in the whale's belly was perfect darkness to the Ninevites; so was the resurrection of Christ, the third day, to that generation, and so will be the sign of the three days, or years, to the wicked of this generation. We have clear evidence, both from the law and the prophets, that these three days must be symbols of three years, and that they are given as a sign to the church at the end of this dispensation, when the Lord "will raise us up, and we shall live in his sight." We shall now notice a few places where the third year is referred to.

"And if ye shall say, What shall we eat the seventh year? behold, we shall not sow nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat of the fruit until the ninth year; until her fruits come in ye shall eat of the old store."—Lev. 25: 20–22. In this portion of the law there is a very clear type, showing the resurrection of the dead to be in the third year. At the end of the sixth year the Jews began the Sabbath of their land. Every fifty years this Sabbath was followed by a jubilee. The sixth year produced sufficient fruit to last till the ninth, when the land brought forth her new fruit. This shadows forth the resurrection of the dead the year after the jubilee which is the third year.

"And this shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof."—Isa. 37: 30. This sign, which the prophet gave to Hezekiah, had nothing to do with the victory over the Assyrian army at that time, as the angel, during the same night, slew 185,000. The first testimony is from the law, which shows the resurrection to be in the year after the jubilee. This last is from the prophet Isaiah, which proves the same thing, viz., that the resurrection follows the jubilee, when the daughter of Zion will have the victory over the fruit of the stout heart of the king of Assyria. Malachi says, "Bring all the tithes into the storehouse, and prove me therewith, if I will not open the windows of heaven and pour you out a blessing that there shall not be room to receive."

We shall see that the law required the Jews to bring all their tithes in every third year. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates."—Deut. 14: 28. "When thou hast made an end of tithing all the tithes of thy increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled."—Deut. 26: 12. The first ripe sheaf of the harvest, under the law, was always waved on the third day after the lamb was slain, which marked the day that the first fruits of them that slept should rise from the dead. The Lord has selected the fruits of the earth to shadow forth the resurrection of the dead, and that to the definite day. The tithe was a tenth that was offered to the Lord, and it was required to be the best of all their fruits. This represents the good of every age, who are the Lord's tithe.

"For this Mischisdec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that King of Salem, which is, King of peace."—Heb. 7: 1, 2. Before Sodom was destroyed, Abraham pleaded with the Lord to spare that city. This he agreed to do if ten righteous men, (which was the Lord's tithe) could be found within its limits; when *this* could not be found, he ceased pleading.

When the time came for this message to go forth, ten virgins were called, with their lamps in their hands, to make the solemn proclamation; this was a tithe out of this age of fashionable Christianity. But *note*, when the third year has come, the time in which to bring *all* the tithes into the storehouse, we, like Sodom, are found, not having even a tenth, out of this vast amount of profession, as an offering to the Lord. We see, from the testimony before us, that the law shadows forth the year after the jubilee, when the new fruits come in, as the point for the resurrection. The law also appoints the third year as the time to bring in all the tithes, which represent the good of every age, to be brought unto the Lord at the resurrection of the just. We have noticed how definitely the first offering of fruits was fulfilled, in the resurrection of Christ; and I have no doubt, if we only understand the Lord's arrangements under the gospel, we shall see that the fruits mark as definitely the resurrection of the whole church.

The next point will be to prove *when* we come to the third year, which is the year of the Lord's redeemed. Our first testimony on this point will be from the law. It would avail but little if the law pointed out the third year for the resurrection, and furnished no light to the church by which she might know when that year arrived. If the Jews had fully understood the law and the prophets, they would have known the exact day that Christ should rise from the dead. It is abundantly proved by the prophets that, prior to the second coming of Christ, there would be trumpets of alarm sounded, and that this land, shadowing with wings, is the place from which the sound is to go forth, that all nations are commanded to hear. The shadows of these trumpets are found in the law, which shows that two trumpets were sounded—one upon the first day of the seventh month, the other on the tenth day of the same month. Our Lord says, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." These trumpets are a portion of the law, and were to be fulfilled, according to the testimony of the prophets, before the dreadful day of the Lord, that every man's blood should be upon his own head if he rejected the warning. In 1844, there was a trumpet sounded in this land that was heard to the uttermost parts of the earth. The time appointed for the coming of the Lord in this trumpet was the tenth day of the seventh month in that year. This was the point where all hearts and eyes were fixed, and all voices sounded the same note of alarm. The first trumpet under the law was blown at the beginning of the first day of the seventh month, on the sight of the new moon, which appeared in the evening, the time the Jews always began their day. "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day."—Ps. 81: 3.

The second trumpet under the law was sounded on the tenth day of the seventh month. This trumpet was not like the former, which was blown at the first sight of the new moon, but differed inasmuch as there was no particular point in the tenth day for the trumpet to sound. It is therefore presumable that it included the whole of the tenth day, which would make ten full days inclusive between these two trumpets. The antitype behind us agrees perfectly with the type. In 1854 the second trumpet of alarm was sounded. There was no point in the year fixed for the coming of Christ in any preaching, as it was in the former trumpet; but the event was looked for throughout the whole year. These two trumpets included just ten years, from the fall of '44 to the fall of '54, which fulfilled the law to the letter, (reckoning a day,) without any design on the part of those who fulfilled it. The fifth day after the second trumpet in the law had sounded, was the first day of the feast of tabernacles. This feast was introduced with no trumpet, but with a time of rejoicing. The types of the seventh month were designed to shadow forth the movements of the church before the second coming of Christ. It is evident that all the days, from the first day of the seventh month to the last day of the feast of tabernacles, are symbols of years. We have two ways of arriving at this fact; one is, the fulfillment of the trumpets in ten years behind us proves it; the other is that these fall types have connected with them a third year for the resurrection of the church, in the same manner as the passover under the law had a third day for the resurrection of the first fruits. What the passover was to them, the feast of tabernacles is to us, so that the third year of this feast brings the resurrection, which proves all the days connected with the fall types to be shadows of years.

From the second trumpet in 1854, five years carry us to 1859. This was the first year, according to the law, of the feast of tabernacles, which was a Sabbatical year; and the year following was the jubilee. Therefore the third year in this feast brings the resurrection of the dead, as the third day marked the resurrection of the first fruits at the feast of the passover.

We shall see that the prophetic periods are in harmony with the law, all terminating at the beginning of these three prophetic days. The 2300 and 1335 days are both connected with the sanctuary and the daily sacrifice. The first began when the church came out of literal Babylon and restored the sanctuary and daily sacrifice; the second, when the church went into mystical Babylon and had her daily sacrifice taken away and the place of its sanctuary cast down. It will be seen by reading the sixth chapter of Ezra, that the daily sacrifice was restored and the sanctuary dedicated at the passover, where also the 69 weeks began and ended. There is strong presumptive evidence that the first portion of the seventy weeks began with a sabbatical year prior to the jubilee. Seven weeks are 49 years, the period which elapses between those sabbatical years connected with the jubilee. The inference is, that the 2300 days began with a sabbatical year, and would of necessity end where they began, as there are 46 even jubilees in 2300 years. At the end of a prophetic period of 430 years, on the self-same day the Lamb was slain, all the host of Israel left Egypt. When they had made two encampments, on the morning of the third day, they had the shadow of a resurrection from the Red Sea. The same season of the year the church dedicated her new sanctuary, and restored the daily sacrifice, where also the 2300 days began. At the end of another period of 483 years, the Lamb of God was slain, and three days after (like the coming out of Egypt) there was a resurrection of the dead, fulfilling the first fruits of them that slept. By this resurrection, God has appointed the third day in the which he will judge the world in righteousness. The evidence that has been published, proving the 2300 days to end in 1859, is irrefutable. The great point in this argument is the total eclipse in A. D. 19. This eclipse, according to the testimonies of several eminent historians, occurred at the death of Augustus Cæsar. He was succeeded by Tiberius in August, A. D. 19, who reigned 22 years and six months. At the end of his reign our Lord was crucified, which brings the cross to A. D. 42, and the end of the 2300 days to 1859. This brings the church in 1859 to the beginning of the three days, or years, like the 430 years coming out of Egypt, and also the 483 years at the cross, both being shadows of the final deliverance of God's people.

The evidence on the 1335 days, beginning in 524, depends upon two points. First, what sect held the truth that was cast down by the little horn? The Pope, by his influence over the civil governments, obtained the destruction of three Arian kingdoms, viz., the Vandals, the Ostrogoths, and the Burgundyans, which is proof in itself that the Arians held the truth and were the true church. Furthermore, we cannot find a sect on the pages of history that was not carried away with the mystic system of interpretation, except the Arians. They nobly stood up for the truth of the restitution, as we hold it, and denied that the Father and the Son were composed of one divine essence, without body, parts, or passions, as the other sects believed. The second point is, what we are to understand by the holy place, or sanctuary, from which the daily sacrifice was taken away, and which was polluted by an armed force. Prophecy makes a clear distinction between the holy place, or sanctuary, and the church. The little horn cast down some of the host and stars to the ground, and tramped upon them. These symbols (host and stars) mean the ministry and people of God. This same little horn took away the daily sacrifice, and cast down the place of his sanctuary. The "casting down of the sanctuary," in Dan. 8: 11, is synonymous with the "polluting of the sanctuary," in Dan. 11: 31. There is no room to doubt that the sanctuary, or holy place under the law, is the same thing under the gospel, viz., a place dedicated for the worship of God, and the daily sacrifice is the exhortation and prayer which was offered daily in the sanctuary. The instruction of our Lord, in Matt. 24: 15, is important on this point. "When ye, therefore, see the abomination of desolation standing where it ought not, (or in the holy place,) whoso readeth let him understand." When this power stood in the holy place, it was an event that could be seen and understood by the church, because it was *then* she was commanded to flee to the mountains. The holy place must have been a place occupied by a holy people, or the true church of God, who held the truth that was cast down to the ground by the little horn. This was done in A. D. 524, when, by the force of arms, the Arians were deprived of all their churches, and were consecrated anew by the Catholic bishops, which was an event that could be seen and understood by the people of God. Some have supposed that this was done in 525, when the Pope was sent to Constantinople to put a stop to the persecution of the Arians. While there, history informs us that he was conducted to the great Catholic church, and there performed divine service in the Latin tongue. This was a Catholic church before the Pope went there, and it was a Catholic church after he left. He neither cast it down nor polluted it, (any more than it was before,) neither was he standing where he ought not. How, I ask, could the church understand such a fulfillment of Matt. 24: 15, and Mark 3: 14, as this? Our Lord's predictions were fulfilled to the letter in 524, which brings the 1335 days to A. D. 1859, where, also, the trumpets in the law bring us. The 2300 days end at the same place, which brings us to the first year of the feast of tabernacles, in the third year of which is the resurrection of the dead.

We have a most striking analogy between the fall of literal Babylon and the deliverance of the church the third year after, and the fall of mystical Babylon, and the deliverance that follows the third year also. From the testimony of Jer. 25: 11, 12, and Dan. 9, it is very evident that the 70 years ended when Babylon fell, which was in the first year of Darius the Mede. He reigned but two years, and the church was delivered in the first year of Cyrus, that is, the third year after the fall of Babylon. We have shown that the period which measures the whole length of the domineering power of mystical Babylon ended in 1859. In that year came her plagues—death, mourning and famine—and she now awaits her last, to be utterly burned with fire. Since this time she could not say, "I sit a queen, and am no widow, and shall see no sorrow," for her sorrows *came* when the power of Austria was broken in Italy, and her beloved husband was separated from her. She fell like her prototype, as a sign of the church's deliverance the third year following. The Jews began their days in the evening, and the resurrection of the first fruits of the harvest, took place about the middle of the third day. The trumpets in the law bring us to the *passover* (where the sabbatical year began) for the beginning of these three days. It is there also where the prophetic periods end; the middle of the third year from this point will come at the feast of tabernacles this present year.

We are compelled to believe that our Lord has furnished light upon the *season* of his coming, as well as the year, for the benefit of his people. We cannot enter into proofs on *all* points, owing to our limited space. The evidences which have been brought out respecting the season of the year when the Jews kept their feasts, are all doubtful. We cannot rely on any class of Jews, or travellers in Judea, to settle this question. When the church received the commission to carry the gospel to all nations, she did not teach them to observe the Jewish feasts. Paul speaks of them in Col. 2: 14–16 as ordinances, that were taken out of the way and nailed to the cross. This land is the place marked out in Prophecy from which the light on this truth was to go forth. Here the celestial signs have been clearly developed. These signs were given to us in answer to the question, "What shall be the sign of thy coming and the end of the world?" There is a definite sign spoken of, both in the law and the prophets, and also by our Lord, which is, the resting of the land for two years, or the time Jesus rested in the grave. We would have no means of knowing when these three days or years began which are the sign of Christ's coming, except our Lord has answered the question of his disciples, "What shall be the sign of thy coming?" The sun was darkened at a full moon when Jesus suffered on the cross. On the 19th of May, after the church had passed through her tribulation, at a full moon it was darkened again. If this darkening of the sun (May 19th) marks the passover, the feast of tabernacles will fall on the 12th or 13th of November. We shall quote from Prof. Olmstead to show that the falling stars, in ten different years, have marked definitely the feast of tabernacles. He, after commenting on the falling stars on the 13th of November, 1833, says:—

"A similar phenomenon was witnessed on the 12th of November, 1799, and at the same season of the year in 1830, 1831 and 1832. The meteoric shower was repeated on the morning of November 13th, or 14th, for several years, but on a scale constantly diminishing until 1838."

Here then we have the fact, that the stars fell no less than ten times, in fulfillment of the Scriptures, from the 13th to the 14th of November, since the darkening of the sun in 1780.

We have condensed the testimony in order to get the different points into a narrow compass. All we can say respecting the argument is, that we believe it to be the truth; that the feast of tabernacles this present year, marked by the falling of the stars, will bring what we have been looking for these many years, and nothing but the passing of this time can change my faith.

ABRAHAM FLAVELL.

☞ Energy of mind is necessary in order to do good in the world, because it is to be expected that wise and benevolent designs will be opposed with energy. The greatest and best purposes have been the most vigorously opposed.

☞ It costs more to revenge wrongs than to bear them.

For the Crisis.

"God gave Me to this Home."

A friend, who loves the little ones,
Came to our house one day,
And won betimes each boyish heart,
Well versed in sportive play.

We boast six healthful, noble boys—
They make glad sunshine here;
Willie, the youngest pet of all,
Seemed to our guest most dear.

"You have your share of earthly joy,"
Said this good friend to me;
"Pray, spare me one my heart to cheer,
With childish, winsome glee.

Willie would like to be my boy,
We'd ride out every day;
Toys of all kinds should then be his—
What is your answer, say?"

The boy looked up in rapt surprise,
While brothers crowded near;
Fearing their darling one to lose,
The mother dropped a tear.

"No, sir," he said, in accents sweet,
"I cannot leave my mother;
Besides, *God gave me to this home*,
And not to any other."

AMY.

For the Crisis.

"Duty at the Present Time."

How important the time in which we live! What a fearful responsibility rests upon those who profess to be looking for the immediate coming of the Lord. And how great the necessity of their being identified with *present truth*, and taking a decided stand for it, in order to separate them from the world, and to be found giving meat in due season when the Lord cometh. The controversy between God and man is to be brought to a close with *this* generation. In Luke 21: 25, and on, the Lord declares certain things shall take place. The first are the signs; and when *the persons* who were to see them *do* behold *them*, *they* see the *beginning* of these things. We pass down the stream of time a little further, and we come to distress of nations, etc. And when *those* who saw the *beginning* see *these things* in the nations, he says *this generation* shall not pass till all be fulfilled. The books to be opened, and every man to be judged out of those things written in the books, according to their works. The saints of God who have lived and died in past generations, could not lift up their heads and look up, knowing that their redemption was nigh, even at the door. The sure word of prophecy had not revealed to them the evidence to show that such was the fact. They knew according to the *word* that they must lie down till the heavens be no more. They knew that, if they believed in Jesus Christ, although they might die, yet should they live again, for he will raise them up at the last day. They knew that the kingdom of God would come, although they would not *live* to see it. They knew all this by faith in his *word*, and they knew just as assuredly, by the same word, that the prophecy to be fulfilled in the *last* generation had not then had its fulfillment.

Says Jesus, "whosoever *liveth* and believeth in me, shall *never* die." And those saints who are to be among that number who shall never die, but be changed in a moment, at the sound of the last trump, are not left without some *evidence* from the sure word of prophecy to assure them of that fact. The opening of the sixth seal (Rev. 6th) unfolds to the view of the saints of God signs and events to occur which are proof positive to this fact. These are the *last* tokens of warning to the waiting church and an ungodly world, to urge them to escape the wrath to come. The darkening of the sun, the moon to become as blood, the stars of heaven to fall as a fig tree casteth her untimely figs, have been fulfilled, according to the prophecy. Says Jesus, (Luke 21: 25, etc.,) "After *these signs* upon the earth, there shall be distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth." These words of our blessed Lord *are now* being fulfilled. All classes, from the most degraded and illiterate to those who occupy the highest positions of worldly honor, are, in their eagerness to learn those things that are coming on the earth, almost forgetful of the past; all are fearful, all are interested to know. The nations are already beginning to totter, and are ready to fall, drunken and mad, thirsting for blood, evil disposed one to the other, (Jer. 25), racked with internal commotions, because of the sword that the Lord has sent among them.

The mighty wheel of prophecy cannot be delayed by the doubting and fearful, who question the *present* fulfillment of *this* prophecy by saying all things continue as they were from the beginning. This very class are contributing mightily to the faithful servants, by their unbelief and scoffing, to show that the *end* is nigh, even at the door. Says Jesus, "And then shall they see the Son of man coming in a cloud, with power and great glory." That is, while *these events* are in progress, suddenly the Son of man will be revealed. The precise *day* and *hour* we are not to know; but the generation that behold the celestial signs, and witness this distress and perplexity of nations, shall not pass till *all* be fulfilled. These are the words of the Lord, and he says, "He that rejecteth *my words*, the same shall judge him in the last day." Says Jesus, "When ye see the fulfillment of these words of mine, *know* that the kingdom of God is nigh at hand." What now distinguishes the servant of God from the world is, his being identified with *present truth*, and his love for that truth manifested to those around by his daily life and conversation. Says Peter, (2d Epistle 3: 14.) "Wherefore, Beloved, seeing ye look for *such things*, be diligent, that ye may be found of him in peace, without spot and blameless."

Brethren, we are looking for the kingdom of God to come *quickly*, and says Jesus, "I have chosen you *out of the world*." And a firm belief in the words of Jesus, spoken with reference to *this* generation, those words particularly adapted to our time, *received* in the love of the truth, separates us from the world. Who are receiving this truth in the love of it? It becomes each one to ask himself, or herself, am I receiving it, or am I rejecting it? Those who receive not the love of the truth, God will send a strong delusion, that they might believe a lie. (2 Thess. 2: 8–12.) The truth is, we are in close proximity to the time when the heavens will depart as a scroll; the wicked and unbelieving on the earth will soon call for rocks and mountains to fall on them, to hide them from the wrath of the Lamb, and from the face of him that sitteth on the throne. "*This generation* shall not pass till *all* be fulfilled."

In view of these awfully solemn and impressive truths, so soon to be realized by every one, will any of the little flock who have been looking for and expecting the Lord to come, now that we are being tested by the scenes which are to try this generation, (Dan. 12: 10) remain silent, and appear indifferent with regard to these great events, and thus virtually say, my Lord delayeth his coming? Will they thus smite their fellow servants by following afar off, like Peter when he denied his Lord? Has not the influence of the deceiving spirits (Rev. 16: 13, 14,) which go forth to gather the whole world to the battle of that great day of God Almighty, imperceptibly crept over them? It is now, if ever, that the influence of these spirits can be discerned winding their deadly coils around (if it were possible) the very elect, and thus drag them to perdition. The world says (of the evil servant) why this is one of the believers in the second coming of the Lord, and he says, (or the deceiving spirit leads him to say), "I don't believe that the end is so near, as some of *them* believe; it will come sometime, but I don't believe it will come yet." Now mark the language of our Lord; the unbelieving servant does not say my Lord *never will* come, but he *delayeth his coming*. He may remain silent upon this great truth; be all engaged in the news of the day, eager to know if *our side* has been victorious; talks with the world about the trouble that now agitates *this* nation, ready at all times to enter into conversation about these things, but neglects to warn them to prepare to meet their God, and thus strengthen them in their belief that it will not come.

Oh, the responsibility resting upon those who profess to believe in the second coming of the Saviour! Oh, brethren, do not become filled with the spirit of the world. If we should see a person who had a friend in whom he professed to put implicit confidence, to love and respect, and that friend had been absent for a long time, and when the news came that he was coming soon, and the news of his coming came direct from that friend, should we not think his profession of respect and love a *false* one if, as the time drew near, he should become indifferent, and say he did not believe he was coming, and occupy his attention almost wholly with other things? Cast not away your confidence, brethren, for it hath great recompense of reward. Hold on, brother, sister, yet a little while, and he that shall come will come, and he will not tarry. Says Jesus, in view of the [illegible] through which the church are now passing, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Lk. 21: 36. He foresaw the great danger that would surround the little flock in these days of peril, and hence this timely warning. Keep in view the fact that the servant whom his Lord appoints his portion with hypocrites at his coming is not saying his Lord will not come; it is not necessary for him to take this position; but my Lord delayeth his coming. He draws

back. Let us not be of the number that draw back, but that believe and endure to the end. The faithful servant is found giving meat in due season when his Lord cometh. He says the kingdom of God is nigh at hand. I believe it; I love this blessed truth, and I want others to believe. Soon the prayer, Thy kingdom come, will be answered. Soon the Son of man will come in the glory of his Father, and then shall he sit on the throne of his glory; then will he say to those faithful servants, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Do we want to be of that number? Then let us be found among the servants to be called blessed; found giving meat in due season—"present truth"; be among the number who *know* that they shall see the Son of man before *this generation* passes away—really glad of it—love it. We shall not be in doubt to know our duty. This truth, these words of our Lord (Luke 21 : 31) inspire us with confidence, received, and the love of them separates us from the world. Here, then, is our duty; here our position; and the glorious prospect just ahead—the meeting of friends *now* on earth, the meeting of those dead in Christ to *part no more*, is indeed glorious. Yes, the dead saints are to come forth to die no more. The living saints are not to be alone in the jubilee. No, no. Those who have been laid away in the cold grave, torn from the friends they loved, will burst the bands of death at the sound of the voice of the Son of God. Bless the Lord, in that bright morn the last tear will have been shed, the last good bye will have been spoken. Funeral scenes and garments of mourning, grave yards and the burial of friends, will not be remembered nor come into mind. That little child, in all its innocency and beauty, snatched from the tender care of a mother's love; that brother, with whom so many happy hours have been spent; that sister, whose kind warnings and entreaties linger around the hearts of friends remaining; that mother, whose object in life was to make her family happy and cheerful, and instil into their youthful hearts a practical knowledge of those truths necessary to insure to them a part in the glory to be revealed; that father, who has been the support and stay of the family, and on whom they leaned, and whose good advice, in the Lord, led them to love and cherish his memory as sacred, *will yet live*, and join the company of living saints. They will yet look just as blooming and glorious as those who have never died. And they will shout, yes, shout, "Oh! death, where is thy sting? Oh! grave, where is thy victory? But thanks be to God which giveth us the victory through our Lord Jesus Christ."

Do you want to see that sweet babe, that sister, that brother, that mother, that father, and live with them forever? Then do not say *now* my Lord delayeth his coming. The servant who is found giving meat in due season when his Lord cometh, is sure to enjoy this glorious scene *now at the doors*. But the servant who, by silence and indifference on the momentous issues hanging upon the time in which we are now living, says to the world my Lord delayeth his coming, and would, were the question put to him, Will the Lord find faith on the earth when he cometh? be compelled to answer, for *my part, I don't know*. He that endureth to the end, the same shall be saved. Brethren, the positive assurance from the sure word that we are to meet Jesus and all the family ere this generation passes away, gives us every encouragement to endure to the end. Just a little while and the conflict will close. May the Lord help all of the dear brethren, is the prayer of the writer. Amen.

O. D. W.

For the Crisis.

Maine State Mission.

Since our Annual Conference in Yarmouth, in September, my time has been occupied in moving my family and settling them at Yarmouth, preaching the word where Providence and duty called, and in obtaining subscriptions to our State Mission. September 22d, I preached two discourses in West Poland, which closed my labors in that place. Our evening meeting was one of good interest, the Lord aiding us in the preaching of his word at this our closing service. We bade adieu the following week to our brethren and sisters in that region, who had greatly endeared themselves to us, in our residence among them, by the many kindnesses shown us, and the christian fellowship we had enjoyed.

I have just attended two quarterly Conferences in the western and central part of our State. The first, held Oct. 10th, and over the Sabbath, in Kennebunkport; the other in Wayne, held the 17th inst., and over the Lord's day. These meetings were excellent, though many of our brethren and sisters were hindered from coming up to these spiritual feasts by the inclemency of the weather. Both meetings begun with a north-easterly storm, which continued, with but little intermission, up to Sunday; yet the spirit and presence of the Lord made up for the absence of brethren and sisters and the affliction of the storm.

At Kennebunkport we were not favored with the presence of those preaching brethren we anticipated seeing there, with the exception of Eld. Mitchell, who resides at K.; Eld. Bentell, however, came on unexpectedly, and did us good service in cheering our hearts with his goodly words of counsel. Bro. Prescott, also, who lives near by, favored us with his presence, and preached a good discourse on Sunday morning. The church expected Eld. Couch, agreeably to his appointment on Sunday, but in this they and *we* were disappointed, as he was unable to reach the place in time, owing to a change of cars, of which he was not apprised. But, amid all these things that appeared against us, God was with us, blessing us in our meetings. On the Lord's day we had a complete breaking and melting down under the power of the truth, as nearly all, if not the whole congregation, were in tears; so that our meetings closed satisfactorily to all. Bro. Mitchell informed me personally that he himself had been greatly benefitted by the meetings, and felt assured his brothers and sisters had been. This church did nobly for our State Mission, and took hold of the work heartily and in good earnest, setting an example for other churches and isolated brethren to follow. The subscriptions, donations and collections amounted to about $50—and there are some yet to aid us. The Lord reward them for their liberality. I expect to hear of good and lasting results from this our meeting, among those without, who listened so attentively to the word. May the seed be watered and spring up to glorify God.

Our Conference in Wayne was attended by Elders Seavey, Hackett, Hanscomb, Lombard and Dudley. Brethren Seavey and Hackett are quite ill, and unable to preach as formerly, but they aided us much by their presence, prayers and exhortations. Considering the raging storm which prevailed up to Sunday, quite a number of brethren and sisters were present from a distance. This meeting has been isolated from numbers of those of "like precious faith"; but the citizens in the region were interested to care for our temporal convenience, and benevolently opened their doors, and kindly and hospitably entertained us throughout the meeting. This resulted in our mutual benefit and christian enjoyment. Those who thus entertained us, and who attended on our Conference, became impressed in a good measure of the truth of our doctrines and hope, and some so expressed themselves to us before leaving. At our communion season, on Sabbath morning, several of other denominations partook with us of the emblems of a Saviour's dying love. On parting with this hospitable people, they expressed a great desire for us to return again among them at no distant day, and preach to them the word of life. At the close of our evening service, a gentleman three miles distant came and desired me to accompany him to his home, to tarry the night with his family, and informed me that he would carry me the next day to the depot, to take cars for home, a distance of five miles. I complied with his request, and took up with his offer, and had the privilege of conversing with him, by the way, upon the subject of my evening discourse, and on arrival at his home, we sat up until near midnight, conversing upon the things of the kingdom of God. In the morning, after a good breakfast at his table, and a holy season of prayer around his christian altar, I was conveyed to the cars for home, rejoicing that an effectual door is opened for me to preach the word in all parts of the State, through the liberality of my beloved brethren.

I would here add, in conclusion, that our brethren are feeling well about our mission. This is evidenced by the willingness to do something for the mission, and the personal expressions to me. A brother in Waterford said to me, "Bro. Fassett, there is order in this; I like it;" and subscribed $5 to aid our mission, and his wife contributed also. A brother in Lewiston, who has subscribed among the largest donors, and whose name I would be glad to mention if he would allow, was greatly pleased with our plan, and remarked that "he had seen nothing that appeared so effective as this." It pleased him well. Such is the universal feeling; and we have large hopes in the success and efficiency of our mission beyond our highest anticipations. May the Lord prosper us. A brother in Worcester, a native of our State, leads the way in this enterprise, and we, as residents, must not be behind in our efforts to awaken our fellow men to the importance of our faith and hope. There may be others out of the State who would be glad to aid us, in this their native State; if so, let them address me, or any one of our Committee—I. C. Wellcome, Richmond, Me., R. Harley, Bro. Hackett, or Geo. Humphrey, of Yarmouth. The brethren in the State should respond without a call, and we expect they will when we do call upon them in person. Remember, the object of our "State Mission" is to spread the truth, by preaching and publications, in all and especially destitute regions of our State,—that we want two or more missionaries in the field, if possible, who will give themselves wholly to their work. The Lord loveth a cheerful giver, and it will be "laying up in store a good foundation against the time to come"—interest in heaven, and a treasure there enduring as eternity. "It is time we all awake." "The day of the Lord is near, it hasteth greatly."

O. R. Fassett, State Missionary.

Yarmouth, Me., Oct. 22, 1861.

The World's Crisis.

BOSTON, OCTOBER 30, 1861.

Parting Words.

When I came to this city last April to attend the Conference, nothing could have been farther from my thoughts than the idea of being invited to become Editor of the Crisis. Plans had but just been matured by which my residence was to be transferred from Albany to Hartford, where I had been laboring during the previous six months. When the editorship was named to me, in connection with the business responsibilities that have accompanied it, although I looked upon the proposal with considerable favor, the question arose in my mind whether the duties to be undertaken would be compatible with the prosecution of my Sunday labors in preaching. Deciding affirmatively on this point, under the pleasant delusion that my daily pursuits as an editor would contribute directly to fit me to preach, I accepted the position, at the same time making an arrangement by which I was to spend every Lord's day in Hartford. Bro. Dickinson, of H., hinted to me in no very doubtful terms that I was undertaking too much, but of course I was too wise to be diverted from my purpose by his well intended suggestion; and to Boston I came to demonstrate how mistaken he was! When I had been at my new post a few days only, Bro. Storrs—in a letter from which an extract was published in the Crisis of May 15th—wrote me as follows: "I have little doubt you will have to *quit preaching* or quit *editing*. Your *'head'* will never stand *both*: you will break down under it very soon. A man needs to be a giant to do both, if he does it right." With all my resolution in the premises, it required but a brief experience to convince me that my "two friends," unlike those of "the Temanite" of old, had "spoken of me the thing that is right." I found literally no leisure for meditation or study, while the exhaustion of my physical and mental energies resulting from my office labors, during the week, was such as, when Sunday came, entirely unfitted me for the duties I had assumed for that day. These Sunday appointments in turn, and the anxiety inseparable from them, deprived me of the time which should have been employed in furnishing a poorly stored mind with materials for editorial articles.

In this way the arrangement went on—each calling interfering with the demands of the other—until early in August, when I *fully determined* that I would "quit *editing*," though I deemed it expedient to postpone my resignation until the annual meeting of the Advent Christian Association. Accordingly, on reaching Worcester, week before last, I embraced the earliest opportunity, after the Association had by vote taken into its own hands the control of the Crisis, to surrender my editorship, being perfectly satisfied that fidelity to God would not permit me to "*quit preaching*." I should add, perhaps, that in this choice of alternatives my inclination accords entirely with what I believe to be duty.

Thus much seems proper by way of explanation. My official relation to the Crisis terminates with the present number, and the next issue of the paper will, I presume, carry to its readers words of greeting from the Editor elect, Brother Miles Grant, and his Associate, Brother P. B. Morgan. They will not, I am persuaded, be found wanting in an earnest desire, backed up by a corresponding endeavor, to meet their responsibilities faithfully; and they shall have my sympathy and co-operation in their labors *just so far* as they execute their trust *in accordance with the just and liberal policy which the Association has prescribed for the management of the paper*. As both of these brethren have endorsed the principles embodied in that policy, I will not permit myself to doubt that they will be conscientiously regarded. I am well aware, of course, that, under the operation of the policy referred to, certain views against which these columns were, until recently, hermetically sealed, will receive attention in the paper; and it is scarcely necessary for *me* to say that, so far from deprecating this enlargement of the Crisis "platform," I welcome the fact as one *imperatively demanded* by the interests of the cause at large.

Says Bro. Berick, in the Crisis of July 10th: "There is no reason why brethren differing in sentiment should not have the privilege of expressing their sentiments in a christian-like manner. It is too late in the day to undertake to stifle conviction, or prevent investigation. It is not a sufficient reason why I should reject an article *simply* because I believe the writer is advocating error; to do so would not only inflict a wrong upon such person, by depriving him of his right to a hearing, but it would be equally a hardship upon community, who have the same right to hear and liberty to judge that I exercise."

I shall not cease to be glad that Bro. B. used his "privilege" and placed on record such noble "sentiments" as the above. It was because I *knew* these to be the principles which Bro. Berick believed should govern the management of the Crisis, that I desired, on going to Worcester, to have the editorship of the paper offered to him. I am well aware that there is a point where freedom degenerates into licence; at the same time, experience has convinced me that it will not be very difficult for a judicious man to avoid extremes, if he has a tolerable appreciation of the rights and wants of those who are interested in the Crisis and willing to do their share in sustaining it.

It must not be supposed that my early decision to relinquish the editorial chair involves any regret on my part that I ever consented to become its occupant. The fact is far otherwise. The experience of the past six months, despite its toilsome character, has been to me a very interesting one, and I prize it highly. It has given me a knowledge of the "Advent" body at large which I could have acquired in no other way—a knowledge, not only of the leading brethren in the body, but also of its tone, doctrinally and spiritually. Memory will revert to many pleasing reminiscences in this brief editorial career.

Of the manner in which I have discharged my duties I care not to speak. Mainly, the paper has been what other pens than mine have made it. I have not been able to fill it always with such matter as seemed to *me* best, nor could I have done this without an unwarrantable disregard of the wishes of some whose contributions were deemed inferior to articles that might have been borrowed from various sources. But my purpose has been to do right. What has not been pleasing to the Lord in my efforts, I trust He has forgiven. My only hope is in his mercy, and my desire is to consecrate myself anew to His service. I crave the prayers of his children that my unworthy name may be found in the Lamb's book of Life in the day when he shall make up his jewels.

And now, beloved in Christ, FAREWELL! Let us, in imitation of our divine Master, endure the cross and despise the shame, willingly counting all things loss if we may at last be found in Jesus, and "be partakers of the inheritance of the saints in light." Changes incessantly occur in this the land of our pilgrimage, "for the things which are seen are temporal;" but the perfect day is drawing nigh—the fruition of an unending and glorified existence is just before us. Be it ours to quit ourselves like men, till the Lord of the vineyard in which we serve shall come to give us wages. Having our fruit unto holiness, the end will be everlasting life. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Rufus Wendell.

Boston, Oct. 28, 1861.

☞SPECIAL NOTICE.☜

Hereafter all letters, communications, remittances and orders for the World's Crisis are to be directed to ELDER MILES GRANT, Boston, Mass.

H. L. Hastings, President C. P. S.

Glad to see him.—Just as we are going to press, we have a call from Bro. P. B. Morgan, who has been confined to his house by sickness for several weeks. His friends will be glad, as we are, to learn that he is steadily improving in health. As an editor he will need all the bodily vigor which it shall please the Lord to give him.

☞ Persons wishing to procure the work, "Life from the Dead; or, the Righteous only will Live Again," can send to us for it, if they desire it upon the terms of Bro. Ladd's recent offer, which is still in force. Address, with the price of the pamphlet, Rufus Wendell, Boston, Mass.

☞ The retiring Editor's address, until otherwise directed, will be—Rufus Wendell, Boston, Mass. He desires that Crisis correspondence and business matters relating to the office shall not be sent to him

☞ Bro. C. F. Hudson will find a letter from us at Chicago., Ill., to which place also we regularly send him the Crisis.

Departing from the Faith.

We have received a copy of *The Northern Independent*, a Methodist paper published in Auburn, N. Y., containing an "extract" from the Fast Day Sermon of our friend Rev. L. Hartsough, on "The Sin of Political Partyism." The extract is all good, but our space will permit us only to give the following passage, in which are set forth the demoralization and unprincipled character of the political press:—

"Then mark, too, how untruthful and debased, have become a large share of the political press. How lost it is to all moral sense or shame. No matter how great a wrong, or vile a measure may be broached, it will have its abettors; and falsehoods are purposely coined, and then printed with all the assurance of the best attested truths. For instance, I read but the other day in a certain paper which has been published for twenty years, and whose editors are men of education and experience, and who knew when they wrote and published the editorial from which I quote, that this remark was utterly false. Speaking of the Missouri Compromise Line, the editor asserts that *'the North had forty years ago imposed the Missouri Line upon the South.'* Twelve to fourteen years ago, I was a subscriber and constant reader of that paper, and this same editor then taught me the whole, the true history of that measure, of which Thomas H. Benton in his thirty years in the U. S. Senate, says *that it was a measure forced upon the North, and repugnant to it.* And yet that same editorial from which the above quotation is taken, had two others as outspoken and unmitigated falsehoods, in its first sentence, and a third and broader one implied. The second sentence asserts a baser falsehood, because if believed, it is calculated to overthrow the Government in the confidence of the people. The next column of the same paper, had an editorial on Liberty, a half column in length, with eight or nine false statements in regard to Government action, so vile that they ought to have called out the strong hand of our Government for the suppression of that particular press. It is a burning disgrace to us as a people, that patrons enough can be found to sustain a press that requires the iron hand of law to suppress."

But the degeneracy of the press which Bro. Hartsough exposes was not what we had in mind when we placed "Departing from the Faith" at the head of this article. We must expect that the dirty work of politics will be done by men whose fame shall rest on other grounds than their scrupulous regard for truth. Still, it is right to bring God's word to bear against them as is done in the sermon.

In another part of the *Independent* from which we have quoted is a short article headed, "Dying but a Little More," which we give entire:—

Mr. Philip Henry, in his last illness, on recovering from a fainting fit, said, "Dying is but a little more."

This is just as true of many pains which we daily suffer. Many persons, in the amputation of a limb, even in the drawing of a tooth, or in a few twinges of neuralgic pain, probably endure more physical suffering than ordinarily attends the act of dying. Our life in one sense is a perpetual death. The stock of vital force given to each of us, even in the process of growth, is expending, and therefore exhausting itself. As every ray of light emitted by the candle is a diminution of its substance—as every stroke and even tick of the clock is effected by a descent of its weights and therefore so much toward running down;—so every vital manifestation is an advance towards death.

We are dying daily. What we call death is only the end of the process, the termination of a life long mortal agony. When we know what it is really to live, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," then we shall look back on this life as a continual death.

Death will be that investure. It will be a transition from a mortal to an immortal life. To die, then, is to cease to die, to have done dying, to pass into that state where they die no more, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain"—the sad antecedents of death, and preparation for it.

We cite this as a fair sample of the havoc made of Bible truth by the dogma of an immortal soul in man. *When*, according to the writer of the above, shall "we know what it is really to live"? Answer—"when this corruptible shall have put on incorruption, and this mortal shall have put on immortality." But the question now naturally arises, *when* shall "incorruption" and "immortality" be "put on"? We turn to 1 Cor. 15th chapter and learn that this "investiture" will be—1. when "the trumpet shall sound;" 2. when "the *dead* shall be *raised*;" and 3. when "death is swallowed up in victory." Elsewhere we learn that "the trump of God" is to be accompanied by "the voice of the Archangel," but the *dead* are to hear neither the "voice" nor the "trump" until the time when "the Lord himself shall descend from heaven." See 1 Thess. 4 : 16.

Now look at the article from the *Independent* and see with what facility "the truth of God is changed into a lie," by the assertion—"*Death* will be that investiture"! *Death* "will be the transition from a mortal to an immortal life"!! And when men "have done dying" they pass into the deathless, sorrowless, painless state!!! Not a hint that dead men need to live again by a *resurrection* in order to put on incorruption. O no! "*Death*" must have the glory and the *resurrection* become a nullity! And all this because men have deathless souls! We know individuals who will read without concern such flagrant perversions of scripture language as appears in the above article, and with the next breath denounce as infidels those who believe that "the dead know not anything" and that "if the *dead rise not*" we may as well "eat and drink, for to-morrow we die." We deem it matter of no small importance that Bible language which assures us of deliverance *from* death should be applied to our condition *in* death. The results of such liberties with the word of God are more pernicious than the lies of shameless politicians who scarcely expect to be believed. "If any man speak, let him speak as the oracles of God."

A Tract for the Times.—In giving last week the title in full of Bro. Shepherd's new tract, we omitted to give the price, which is—single copies, 5 cents; 10 copies, 25 cents; 50 copies, $1.10; postage included; or in large quantities where the brethren want them for general distribution 500 copies for $5.00, Expressage included. Address Eld. William Shepherd, Newark, New Jersey.

"This," says the Editor of the Harbinger, "is an excellent little Tract. It gives a bird's eye view of all the above doctrine; and it is one, we think, that is calculated to do good, under the divine blessing. It contains near 300 references under their appropriate headings. May it have a wide circulation."

(Concluded from fourth page.)

Romance in Prayer.

"If I regard iniquity in my heart, the Lord will not hear me."—Ps. 66: 18.

Such is human nature; such, but by the grace of God, are we all. We must be dull inspectors of our own hearts, if we have never discerned there, lurking *beneath* the level at which sin breaks out into overt crime, some single offence—an offence of feeling, an offence of habit in thought, which for a time has spread its infection over the whole character of our devotions. We have been self-convicted of falsehood in prayer; for, though praying in the full dress of sound words, we did not desire that our supplications should be heard at the expense of that one idol.

Perhaps that single sin has woven itself like a web over large spaces of our life. It may have run like a shuttle to and fro in the texture of some plan of life, on which our conscience has not glared fiercely as upon a crime, because the usage of the world has blindfolded conscience by the respectability of such sin. Yet it has been all the while tightening its folds around us, repressing our liberty in prayer, stopping the life-blood and stiffening the fibre of our moral being, till we are like kneeling corpses in our worship.

That is a deceptive notion which attributes the want of unction in prayer to an arbitrary, or even inexplicable, withdrawment of God from the soul. Aside from the operation of physical causes, where is the warrant, in reason or revelation, for ascribing joylessness in prayer to *any* other cause than some wrong in the soul itself? What says an old prophet? "Behold, the Lord's ear is *not* heavy that it cannot hear. But your *iniquities* have separated between you and your God. Your *sins* have hid his face from you. *Therefore*, we wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind; we grope, as if we had no eyes; we stumble at noonday as in the night; we are in desolate places, as dead men." Could words describe more truthfully, or explain more philosophically, that phenomenon of religious experience which we call the "hiding of God's countenance"?

It does not require what the world pronounces a *great* sin, to break up the serenity of the soul in its devotional hours. The experience of prayer has delicate complications. A little thing, secreted there, may dislocate its mechanism and arrest its movement. The spirit of prayer is to the soul what the eye is to the body,—the eye, so limpid in its nature, of such fine finish and such intricate convolution in its structure, and of so sensitive nerve, that the point of a needle may excruciate it, and make it weep itself away.

Even a *doubtful* principle of life, harbored in the heart, is perilous to the peacefulness of devotion. May not many of us find the cause of our joylessness in prayer, in the fact that we are living upon some *unsettled principles* of conduct? We are assuming the rectitude of courses of life, with which we are not ourselves honestly satisfied. I apprehend that there is very much of *suspense* of conscience among Christians upon subjects of practical life, on which there is no suspense of *action*. Is there not a pretty large cloud-land covered by the usages of Christian society? And may not some of us find *there* the sin which infects our devotions with nauseous incense?

Possibly our hearts are shockingly deceitful in such iniquity. Are we strangers to an experience like this—that when we mourn over our cold prayers as a misfortune, we evade a search of that disputed territory for the cause of them, through fear that we shall find it there, and we struggle to satisfy ourselves with an increase of spiritual duties which shall cost us no sacrifice? Are we never sensible of resisting the *hints* which the Holy Spirit gives us in parables, by refusing to *look that way* for the secret of our deadness—saying, "Not that! Oh no, not that! But let us *pray* more"?

Many a doubtful principle in a Christian mind, if once set in the focus of a conscience illumined by the Holy Spirit, would resolve itself into a sin, for which that Christian would turn and look up guiltily to the Master, and then go out and weep bitterly.

For the Crisis.

Conversation with a College President.

Dear Bro. Wendell:—I wish to present to the readers of the Crisis a conversation that took place sometime since between President Edwin B. Fairfield, of Hillsdale College, and myself, in the presence of Samuel Orr and his wife. I reside some eight miles from Hillsdale. President Fairfield came into our section of country to deliver lectures on Anatomy and Physiology. I heard him a number of times, and received the impression that he did not agree in sentiment fully with the popular Orthodoxy of the day, never mentioning even once the idea of man's possessing an immortal soul, or spirit, in connection with his lectures. He never told his audiences where such a spiritual nature was located.

On the afternoon previous to his lecture in our school-house, he called on S. Orr, our nearest neighbor. I went over there soon after he called, and in a short time something was dropped religiously, upon which the President remarked, "now I want to know what you believe. I have heard a good deal about you." I remarked that there was one thing we did not believe, and that was the doctrine of endless hell torments. Response, "nor I either, and have not believed it for years." "What do you believe will be become of the wicked." "I believe they will be *annihilated*." "What," said I, "*annihilated!*" "Yes," said he, "*annihilated*." "Well," said I, "we do not make use of the term annihilation, but use such language as this: 'death,' 'destroy,' 'destruction,' 'perish,' 'consume,' 'devour,' 'burnt up root and branch,' 'be as though they had not been,'" etc. "Well," said he, "that is just what I mean by it," stating at the same time that there were many, or a number, who stood connected with the various denominations, who had abandoned the theory of endless misery. The frankness with which he made the above acknowledgements, only increased my confidence in the man, and led me to make further inquiries. Consequently, I asked him when he believed the church would receive her *reward*. The answer was definite and prompt—"At the coming of Christ and the resurrection." I remarked that this was in harmony with our faith, i. e., no reward this side of the resurrection. I asked him if he believed the Scriptures to be a sufficient rule of faith and practice. He replied that he did, and did not care one cent what become of creeds. It was enough for him to know what the Bible taught. At the supper table I asked him where he thought the saints' inheritance would be located. He answered that he was not satisfied as to that point. Then I presented, in a concise manner, our faith touching the kingdom of God; that its locality would be on the earth,—under the whole heavens, after the earth's renovation. He answered, "probably that is so. I have no objection to that view." Now let it be understood that President Fairfield assumed the spiritual nature of man and the consciousness of the dead during this conversation, notwithstanding his acknowledgments; upon what ground, the devoted and enlightened student of God's word must judge.

Subsequent to this conversation, in the store of L. S. Parmely & Son, I asked President Fairfield when individuals become *heirs* of eternal life. The question was evaded at first, but finally answered, that when individuals were truly converted to God. they then were made *heirs*. *Truth.* All men, then, till conversion, are not heirs; by conversion we are adopted into God's family; consequently then are heirs, and this heir-ship runs out when the church or children come into the possession of eternal life, which is at the second coming of Christ and the resurrection. Truth, truth, God's truth, as true as you live.

Reading, Mich. A. N. Seymour.

For the Crisis.

Answer to an Inquiry.

A brother inquires through the Crisis for Prof. Bush's translation of Dan. 12: 2. In his work on the Resurrection the Prof. gives an extended, able, and exhaustive analysis of the text in question. After demonstrating the impropriety of our present translation, he says:

"As the result of the whole, then, we give the following as the correct explication of the passage, which will at once afford an answer to the objection, that the same thing—viz., awaking—is predicated of both classes: 'And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt.'"

Whatever may be our opinion of Prof. Bush's doctrinal teachings, no unprejudiced person will question his christian character, or his capability as an interpreter of the original text of Scripture, and especially of the Hebrew text. J. T. C.

Oct. 24, 1861.

Bro. W. Shepherd furnishes us information similar to the above, and adds:—"I will give you Aben Ben Ezra, a celebrated Jewish Rabbi's rendering of this passage: "Those who shall awake shall be appointed to everlasting life, but those who awake not shall be (doomed) to shame and everlasting contempt." The famous and learned Gaon says—"that this is the resuscitation of the dead in Israel whose lot is to eternal life, and those who shall not awake are the forsaken of Jehovah. They are the destroyed of the Lord—who go down to the habitation beneath, i. e., gehenna, and shall be an abomination to all flesh."

For the Crisis.

Back Numbers.

Bro. Wendell:—The offer I made a few weeks since respecting the Crisis, has been responded to by a Sister in New York State, who wishes to distribute them among her friends that are opposed to the Second Advent faith. This is just where they ought to go. Opposition to the Advent faith and many other things often arise from a want of the knowledge and truth in relation to them. Have any other brethren the numbers containing the communications of "The Coming Struggle," by Bro. Lombard? If so, and they wish to dispose of them, send them to the Crisis Office, directed to me. D. N. Smith.

Boston, Mass.

For the Crisis.

Let us keep our Armor.

"Wherefore let him that thinketh he standeth, take heed lest he fall."—1 Cor. 10: 12.

I had submitted myself and all my ways to God, taking the Holy Spirit as my teacher, guide, reprover and comforter, and felt safe and happy while walking in the path which I was confident would lead me to perfect love, and the assurance of acceptance through Christ. But, in an unexpected moment, the enemy approached a place not so well fortified. I resisted and he retreated; and, as I turned away and sat musing on the victory gained, a soft whisper said, "there is still danger." But I mused on, still thinking that my armor was secure, when I was suddenly aroused from the fatal reverie by a well known voice,—"The enemy is here!" I turned to grasp my sword, but it was gone, together with my shield. The enemy had approached at this unguarded moment and borne them away in triumph, while I only caught a glimpse of them when too late for recovery. Experience alone can know the sorrow, the distress, the bitter anguish and repentings of my soul as I laid my mantle in the dust and cried, "O why was I so careless and stupid? Why did I not look better to my armor, and why did I not heed the soft whisperings of the Spirit teacher? But now, too late, I see it all." I mourned and wept, for prayer was out of the question. I tried to plead, but how I looked! so hateful, so filthy and vile, that for days I loathed myself as I walked about, wishing that I could hide myself from the sight of mortals. Sometimes it seemed that I had committed the unpardonable sin; then again a faint ray of hope would light up the gloom that surrounded me.

At length I had occasion to write to an absent brother, but what could I write for comfort when I felt none myself? But, in closing, I quoted Titus 2: 11–14. They had no particular interest, except a clause of the 14th verse, "that he might redeem us from all iniquity." And, as I thought on the *time* of redemption, these words, as if spoken by an angel and expressly for me, were applied with such power, influence and glory as is beyond language to describe,—"Who shall change our vile body, that it may be fashioned like unto his glorious body." And at the same moment one approached me, so gentle, mild and lovely, smiling with such pity and forgiveness, presenting my sword and shield again, that words can never express with what emotions of joy and gladness I grasped and fastened my recovered armor anew to my side. I left my work and retired to give vent to the overflowing tide of love that now filled my soul, in thanksgiving and praise to God. Tongue nor pen can never describe the blessedness and glory of that love. O the height and depth of that love which the Father bestows through Christ! May its divine power increase daily in my soul while life remains. I am his, for he has bought me with a price, and through him I expect to overcome, and with the redeemed join in the song, "Worthy is the Lamb!" in the kingdom that never shall end.

EXPERIENCE.

For the Crisis.

Persecutions.

Art thou weary, pilgrim? Do the cares of this life, the buffetings of the world, and bitter persecutions make thee sad? Dost thou look back upon the sore temptations, strifes and turmoils through which thou hast already come, and feel like giving up the battle? Dost thou feel that thou wilt still be called to pass through deep waters? Then turn thine eye to brighter scenes. Remember that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Lift up thy head and take courage. "All that will live godly in Christ shall suffer persecution." "If they have persecuted me, they will also persecute you." But O, cheering thought! "*Blessed* are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely* for my sake. Rejoice and be exceeding glad; for *great* is your reward in heaven; for so persecuted they the prophets which were before you." What comfort! what consolation! How it cheers the weary, wayworn pilgrim, to call to mind the precious promises of Jesus! It gives him courage; it lifts up his sinking head, and invigorates him afresh to prosecute the christian race.

Persecutions will come; but why murmur? Art thou better than thy Master? Did not thy Saviour encounter the buffetings of a wicked world? Hast thou suffered like the Apostles? No, no. Then cease thy murmuring, dry up thy tears, and press forward. Soon thy trials may end. The Saviour is expected soon to appear; and when he comes he will set thee free. Then murmur not, then weep not, but bear trouble with christian fortitude. "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Do this, and when Jesus comes all will be well. Cares over, trials ended, you will then "be caught up . . . in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." Glorious privilege! How we exalt at the thought that we shall then be forever with the Saviour! Then sorrow, crying, pain and death will be unknown, for God's own hand will wipe away all tears. May both reader and writer "do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Amen.

G. W. GREEN.

Memphis, Ind.

Idle Conversation.

This is a subject of vast importance to all that are living in these last days; especially to all those that are trying to follow in the footsteps of the meek and lowly Jesus. Evils of every description imaginable are everywhere to be seen throughout the land; and among the most prominent of these, perhaps, is idle conversation. We see it in all conditions of the human family—from those that live in the lowest depths of degredation and poverty, to those that revel in the highest rank of riches and honor. We see it not only in the worldling, but also in the professor of religion. Even those who are trying to exalt the standard of piety by keeping the commandments of God and the faith of Jesus, are more or less affected with its degrading influence. It has entered the hearts of the children of men by intuition from the Evil one, and like the viper, saps away the life of pure and undefiled religion. By its influence men have almost entirely lost confidence in one another; so that it has become a common thing for them to break their word, and pass it idly by, as though it were of no value.

When we behold the sad effects of this evil upon the inhabitants of the earth, and see the instrument that Satan is using to draw them down to ruin, is it not high time to inquire into this important question? Let us look at it in the light of our Savior's language upon this subject. Matt. 12: 36, 37. "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." What language can be more to the point than this? Can we pass it by unheeded, and join ourselves with the world, and then say we are safe? The apostle James says (chap. 4: 4, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." O, how dreadful to be the enemy of God! "Vengeance belongeth unto me, I will recompense, saith the Lord. It is a fearful thing to fall into the hands of the living God." Heb. 10: 30, 31.

Foolish talking and jesting is so universal at the present day, that it requires every effort on the part of the christian to avoid its influence. Says Paul, "Let neither filthiness, nor foolish talking, nor jesting, be once named among you as becometh saints; for they are not convenient." Eph. 5: 3, 4. But on the contrary, "our conversation should be in heaven, from whence also we look for our Savior, the Lord Jesus Christ." Phil. 3: 20. It should be holy, "but as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. 1: 15. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3: 2. "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." 1 Pet. 3: 10.

May God help us to heed the counsel of his word on every point, that we may be without spot when Jesus comes.—*The Review and Herald*

For the Crisis.

Conference at Wayne.

The Conference at Wayne, Me., commenced, according to appointment, on Thursday, Oct. 17th, continuing over Sunday. There was a fair attendance of brethren and the community during the first three days, though rainy, and on Sunday all that could be convened. The interest felt in our devotions and our hope by the community, was really encouraging to all who felt an interest in their salvation. Their interest and care for our wants, and uncommon liberality in bearing the burden of supporting the meeting, have endeared the community to all the brethren present.

The meeting was commenced in the Spirit, and carried through with increasing interest, the bond of peace characterizing our devotions throughout. It was marked by a deeper feeling of devotion and spirituality, than any other that I have attended for several years. Brethren were strengthened, cheered, encouraged and united, through the blessing of God, on the occasion, and the community were deeply impressed with a consideration of their eternal interests. The preaching brethren present were Brn. Fassett, Haggett, Hanscome, Searey, Abbott, Wight, Dudley and Lombard.

We devoted Thursday afternoon, the first meeting, to prayer and conference, and in the evening Bro. Fassett preached, from Isa. 61: 1–3, an entertaining discourse, enlisting the interest of the hearers. Friday forenoon was devoted to a prayer meeting, one of the best I ever attended. In the afternoon Bro. Wight preached from Isa. 25: 14,—"The secret of the Lord is with them that fear him, and he will shew them his covenant;" shewing that God's care for his children would not suffer him to withhold his concerns from them, inasmuch as they were his "friends," and that we have a special interest in the Abrahamic covenant. In the evening Bro. Hanscome preached from 1 John 3: 2, 3, a spirited discourse, encouraging to believers, and impressive to all.

Saturday morning we had a prayer meeting from 9 o'clock till 11, when a practical discourse was preached by the writer from Matt. 6: 19. In the afternoon Bro. Fassett preached from Acts 24: 14, 15, showing the "*heresy*" of a literal resurrection in the minds of professed orthodoxy, but its *sure foundation* in the word of God. In the evening Bro. Seavey preached from Isa. 2: 1, 2, 3, throwing in a guard against the "peace and safety" doctrine.

Sunday morning we met at 8 1-2 o'clock for a love feast, continuing till 10, while thirty cheering testimonies were given, when we attended to the Lord's supper. Then Bro. Fassett preached from Matt. 10: 7, showing the church are still awaiting the coming of the kingdom of God, to be set up when Jesus comes. In the afternoon Bro. Hanscome preached from 2 Tim. 4: 8, making prominent the time of reward, as the resurrection at the coming of Jesus. Sunday evening Bro. Fassett spoke on the condition of the nations, from Isa. 28: 21, 22. It was a stirring discourse, and left a deep impression resting on the minds of the congregation. We parted reluctantly, after such refreshing seasons of encouragement and cheer, but with an increased determination to hold out to the end, when we may enjoy a more happy meeting, to part no more.

I. K. LOMBARD.

Livermore, Me.

Correspondence.

From Sr. Lydia M. Collins.

DEAR BRO. WENDELL:—I want to say a few words through the Crisis to the brethren and sister scattered abroad, especially Bro. and Sr. Eastman. Myself and daughter have both been very sick with a fever. But through the prayers of the faithful, God has blessed the means used for our recovery, and we are again permitted to resume our work in a measure. Sickness, however, has not left our dwelling. My husband, who has so long watched over us, has at last become a victim and is prostrated. My son also is sick, and I have no one in this hour of trial to look to but God.

Last night, while taking care of my sick companion, I felt so deeply weighed down with grief while revolving in my own mind the responsibilities that rested upon me, a poor, feeble woman, that I longed to go away by myself, where none but God would hear, and there humble my soul in the dust before him. And today, when I took up my paper to write, I felt the impression that I must first look into my Crisis, which I did. The first thing that my eye rested upon gave me relief. It was the blessed words of the Saviour, "It is I; be not afraid." I read the article through, and found it to be just what I wanted in this hour of my affliction. I bless God for it; write again, Bro. Dennett. Perhaps you may cheer up some other desponding heart.

Brothers and sisters, pray for us; pray for my dear companion, that he may be speedily restored to health; and, the grace of God assisting us, we will try and meet you in the kingdom. Your sister in affliction.

Bath, N. H., Oct. 20, 1861.

Obituary Notices.

Died, in Jo Davis Co., Ill., Sept. 16th, 1861, Brother SAMUEL BLAKE, in the fifty-first year of his age, after a sickness of five months fell asleep to rest until Jesus comes.

Brother Blake was a member of the Baptist Church for many years, and enjoyed many precious seasons while there. When he heard the glorious news of the return of Christ to the earth, he gladly embraced the doctrine, and since that time it has been a source of comfort to him to converse on the truths of the Bible. "The Bible hope was his hope." He expected to sleep but a short time until the trump would sound, then he expected to awake in the likeness of Christ and be satisfied. During his illness he said he would like to see Bro. W. Pratt, and hear him speak of that glory that is to be revealed at the coming of Christ. A few days before his death he expressed a desire for the change to take place when he would rest in his grave. He said he desired rest. His sufferings at times were very great, yet it was a consolation to his friends to know his faith was unshaken in the promises of God. Our Brother leaves a companion, eight children, and a large number of friends to mourn their loss; but we sorrow not as those who have no hope. His companion and some of his children were with him in the blessed hope. He exhorted his family and friends (those he could not see he sent word to them) to prepare to meet him in the kingdom.

Sermon by Eld. L. A. Pilcher, a Baptist minister, who endeavored to impart a word of consolation to the bereft from Job 19: 26, and spoke freely concerning the resurrection of the saints and life at the coming of Christ. May the blessing of God ever be with the widow and fatherless.

A. B. P.

Fell asleep in Jesus, Oct. 9th, 1861, my beloved parent, NATHANIEL CHURCHILL, in the sixty-third year of his age.

From May 9th, after a lingering and painful sickness of many months, which was borne with christian patience and a sweet resignation to the will of God, he calmly fell asleep in Jesus, to await that blest morn when the dead in Christ shall be raised incorruptible, and this mortal shall put on immortality, and with good old Job he would wait all his appointed time till his change come. He rejoiced that his Redeemer lived, and would stand at the last day upon the earth; that in his flesh he should see God. He leaves a wife and eleven children, six sons and five daughters, who deeply feel their loss; but we mourn not as others that have no hope, for we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Our dear father will be much missed in the Christian Church, of which he has been a leading member for many years. In 1857 he embraced the blessed truth of immortality and eternal life through Christ alone, and the soon coming of the Lord Jesus, his righteous Judge, to reign with his immortalized saints on the new made earth. His funeral was attended by a large circle of friends and acquaintances, who deeply sympathize with us in our affliction. An appropriate discourse was delivered on the occasion, from Num. 23: 10,—"Let me die the death of the righteous, and let my last end be like his." May God sanctify this affliction to our good, and bring us eventually, an unbroken family, into the kingdom of his dear Son.

We have followed him to the silent tomb,
And gently laid him down,
But soon he'll rise in immortal bloom,
With glory robed and crowned.

C. J. F. C.

DOMESTIC NEWS.

The Pacific Telegraph.

The public woke up on Saturday morning to learn that the Pacific Telegraph had been completed—and we suspect that no small portion of the same public then learned for the first time that there was to be any Pacific Telegraph. This certainly was a very different phenomenon from the universal sound and fury which greeted the laying of the Atlantic Telegraph, and we are confident that the result will be very different. While the country has been plunged into a mighty struggle, involving its national integrity, and armies have been mustering on every hand, a few men have gone out to the westward with coils of wire, until they met a similar band coming from the Pacific coast—and thus time has been virtually struck out as an element in the communion between the loyal people by the two oceans. Here is the simplicity of a grand, beneficent and permanent achievement.

A band has been laid across the continent of North America—covering nearly 5000 miles—on which space and time are practically reduced to the mechanical task of writing on and writing off the messages. The sun in the heavens becomes a laggard in his movements. The news which starts from Cape Race at four o'clock in the afternoon will reach San Francisco about half an hour before noon of the same day. And yet in a few days, this marvel will cease to excite a thought. For a little time the daily California dispatches will seem slightly odd, and then the public will receive them—perhaps grumble about them—like other newspaper matter. And so it will be in a year or two, when Russia, pushing her lines to the eastward, shall join with ours at Behring's Straits, and link two worlds together.—*Boston Journal.*

CAN IT BE? The Washington correspondent of the New York Post says:

"I learn, upon good authority, that General McClellan asserts that the Leesburg reconnoissance was made without consultation with him, and that General Scott ordered it, or Stone executed it without orders. General McClellan's friends assert further that he will resign if such movements are to to be made without his authority, while he is at least nominally commander. It is said that Gen. Scott, without the assent of McClellan, ordered Gen. Stone to cross the river for a simple reconnoissance."

☞ Our correspondent, "Shawmut," in a letter from Poolesville, Md., says:

"No matter what anybody says to the contrary, it is true that people in Virginia are suffering severely from the want of the necessaries of life, as salt and coffee and the like. They are also cutting up their carpets to make blankets for the soldiers, and things are in a sad state with them. I have this from refugees just escaped, with, who are perfectly reliable."

New York, Oct. 28. The Tribune's Washington dispatch says that an order has been sent with the officers commanding the naval expedition to govern themselves, so far as persons held to service are concerned, by the principles of the letters addressed to Gen. Butler; but discretionary power is given to the commander for special circumstances, and instructions are given to avail themselves of the services of any persons, whether fugitives from labor or not, who may offer themselves, to be employed in such a manner as is deemed most beneficial to the service, also to assure all loyal masters that Congress will provide a just compensation to them for the loss of the services of persons so employed.

Washington, Oct. 28. The following has been received by the American Consul at Antwerp:

Caprera, Sept. 10. My Dear Sir—I saw Mr. Sandford, and regret to be obliged to announce that I shall not be able to go to the United States at present.

I do not doubt of the triumph of the cause of the Union, and that shortly, but if war should unfortunately continue in your beautiful country I shall overcome all obstacles which detain me, to hasten to the defence of a people who are so dear to me. Yours, G. GARIBALDI.

To M. Quigley, U. S. Consul, Antwerp.

CAMP RICHARDSON, Bolivar, Polk county, Mo., Oct. 26. A special dispatch to the St. Louis Democrat says Gen. Fremont and staff arrived at Bolivar, sixteen miles from Camp Morrison, and encamped this evening on the outskirts of the town. Bolivar, like nearly all the towns in the southwest, is almost entirely deserted, the stores being all closed, and many of the houses abandoned.

It is now ascertained that the loss of the Fremont Body Guard in the brilliant charge at Springfield was from 6 to 8 killed, and some 14 to 20 wounded. A number of most brilliant instances of daring were shown on our side. One Sergeant had three horses shot from under him, and a rebel placed a pistol at a Surgeon's head, and was in the very act of firing when the Major severed his arm from the shoulder and laid him dead at his horse's feet.

Col. Carr's 3d Illinois cavalry and Major Holman's sharpshooters have left here for Springfield, and one regiment of Gen. Sigel's division will march there at midnight. Gen. Fremont and staff and Gen. Sigel's division start by forced marches for Springfield at daylight to-morrow morning, and will probably arrive there in the evening.

Gen. McKinstry was two miles north of Warsaw last night. Gen. Pope was this side of the Osage, and Gen. Hunter in advance of him, all marching to this point.

I understand that in the forthcoming battle Generals Sturgis and Lane will have the left wing, Gen. Hunter the right, Asboth the main column, and McKinstry's division will form the reserve, Gen. Sigel taking the advance.

Special dispatches to the St. Louis Democrat say that General Kennedy, who has just returned to Sedalia from Price's army, states that Price's men are much dissatisfied at the prospect of leaving the State, and that they will force him to make a stand within our borders.

Considerable numbers of Gen. Price's rebels are arriving in this section daily, and it is feared that they will renew their plundering habits as soon as our troops leave.

Notices, &c.

Three Days Meeting.

The Lord willing, there will be a three days meeting at South Livermore, Me., commencing on Thursday evening, Nov. 7th, and continuing over Sunday. Bro. Howard is expected to attend, and all other preaching brethren are cordially invited to come and aid us in preaching this last message to an ungodly world. All brethren are invited to come and partake with us of this feast of fat things.

E. M. HAGGETT,
D. HANSCOMB.

Conference Meeting.

The Lord will, we shall commence a meeting at Mt. Pleasant, Brown Co., Illinois, on the evening of the 2d of Nov., and continue over the 10th, as Bro. S. C. Raymon may appoint. We hope to see a general gathering of our brethren at this meeting. Will Bro. and Sr. Henry try to meet with us there? Mt. Pleasant is five miles west of Mt. Sterling.

D. R. & M. S. MANSFIELD.

Conference.

There will be a Conference at Northfield Farms, commencing Nov. 7th, and continue over the Sabbath. The brethren and sisters generally are invited to attend. Come in the name of the Lord, and get blessed, that we may be able to stand in this evil time. Bro. George Champlin will be present to preach the word. For the brethren.

D. M. BEACH.

Notice.

A protracted meeting will be held at Lincolnville, Me., at Young Town, Thursday evening, Nov. 7th, and continue over the Sabbath. Preachers who have the word we hope will attend. Strangers up the river will inquire for George L. McKenney, Edmon Blood and Ephraim Calderwood. Those from the West inquire for Moses Young, or John Porter. For the brethren,

N. F. NASON.

Conference.

There will be a General Conference in Corinna, Maine, commencing Nov 8th, and continue over the following Sabbath. Preaching brethren, John Billings, G. W. Brown and others, will be present to preach the word of life.

SAMUEL POLLEY.

Notice.

At the Camp Meeting, held at Dover, N. Y, Sept 14th, it was proposed that a Conference be organized, composing the eastern part of New York and the western part of Mass. and Conn; and Elders Geo. L. Teeple and B St. John were appointed a committee to call a meeting for such purpose. Therefore we invite all interested in such a meeting to meet in Conference at Pawling, N. Y., Thursday, Nov. 14th, 1861, and hold over the following Sunday. Come, brethren, be on hand Thursday, filled with the Spirit of God. The cause of God demands our attention in this matter.

GEO. L. TEEPLE,
B. ST. JOHN, } Committee.

Hastings' Publications.

All Books and Tracts of H. L. Hastings are kept on hand and for sale at this office. A List, with prices, will be given soon.

Notice.

GEO. STORRS, of New York, owing to the extreme pressure of present circumstances, offers the herein after named works at fifty per cent. discount to any person, or persons, sending him TEN DOLLARS or upwards, if applied for soon. The works are—

Six Sermons, revised and enlarged edition: bound, 50 cts.; in paper covers, 30 cts.
The Watch Tower: or, Man in Death, in paper covers....20 cents.
Life from the Dead: or, the Righteous only will live again—in paper covers....20 cts.
Life only in Christ: a bound volume, including each of the above works, and a discourse on the Atonement....$1.00
The Discussion with Prof. Mattison—in paper covers....30 cts.
Bible vs. Tradition—bound, 75 cts.; paper covers, 40 cents.
Man's Destiny: A Review of Prof. Post—in paper covers....30 cts.
Future Punishment, By H. H. Dobney: Part II.—in paper covers....30 cts.
Our Israelitish Origin—paper covers....50 cts.
Man's Nature and Destiny: A Sermon, by Geo. Storrs—paper covers....5 cts.
Bible Examiner for 1860, bound....$1.50
Of this last work there are but some thirty copies left.

All remittances and orders, sent by mail, must be addressed—GEO. STORRS, Box 4658, New York. Sent by private hands, they may be left with Geo. W. Young, (up stairs) 35 Ann Street, (corner of Nassau.)

ESPECIAL BOOK NOTICE.
English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1.25; postage 14 cts.
Pearl, do. do. colored calf, $1.50; postage 15 cts.
Pearl, do. do. morocco, $1.62; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $2.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Notice.

I have arranged to assist the brethren in Lawrence in a protracted meeting, to commence Wednesday evening, Nov. 13th, and hold as duty may dictate.

G. W. BURNHAM.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Warehouse Point....Nov. 3d
Exeter, N. H....Nov. 10th
Hollis, Me....Nov. 17th
Portland....Nov. 24th
Yarmouth....Dec. 1-4
Poland....Dec. 8th
Lewiston....Dec. 15th
I shall make appointments for evening meetings in different places.
W. S. CAMPBELL.

Warner, at the Wadley School-house,..eve. Nov. 7th
North Sutton, at Bro. Andrews'....eve. Nov. 8th
Robies Corner....Sunday, Nov. 10th
Concord, Old Chapel....Sunday, Nov. 17th
Chichester....eve. Nov. 19th
where Bro. Edmonds may appoint.
North Wood Narrows....eve. Nov. 20th
Nottingham....eve. Nov. 21st
where Bro. Baker may appoint.
Lee....eve. Nov. 22d
where Bro. Randell may appoint.
Dover, N. H....Sunday, Nov. 24th
Great Falls....eve. Nov. 26th
where the brethren may appoint, and stop a day or two if thought best.
S. P. MANNING.

South Hope....Oct. 31st
and continue over the Sabbath.
Rockport, Me....Nov. 4th and 5th
Bangor, Me, Friday eve., Nov. 8th, 10 o'clock, A. M., and continue over the Sabbath.
Surry, Me....Sundays Nov. 17th and 24th
the one at North Bend, the other at Morgan's Bay Meeting-house.
THOMAS SMITH.

Salem....Sunday, Nov. 3d
RUFUS WENDELL.

Hawkins Hall, 79 Main S., Charlestown, Thursday eve., Oct. 31st.
J. S. WHITE.

Auburn Corners, Ohio, as Sister Marble may appoint, evening, Nov. 5th.
JOHN T. ONGLEY.

APPOINTMENT FOR DANIELSONVILLE.
H. Pratt....Sundays, Nov. 3d and 10th
Brethren from abroad are invited to attend.
H. F. CARPENTER.

Stansted, Amy School-House....Sunday, Nov. 3d
J. G. SMITH.
J. PERHAM.

Starks, Me....Sunday, Nov. 3d
D. A. JONES.

East Otis....Nov. 3d and 3d
Sandisfield....Nov. 10th
Cold Spring....Nov. 17th
GEO. A. OTIS.

Danielsonville....Sundays, Nov. 3d and 10th
and intervening evenings.
H. PRATT.

Portland....Nov. 3d
My post office address for the present is Yarmouth, Me.
CHAS. H. LEVERTON.

West Alton Friday, Nov. 8th, at 10 o'clock, A. M. and continue over the Sabbath.
Will brethren remember this meeting, and all that can, take hold and labor, that we may see the work of the Lord again revived in West Alton "while it is called to-day"?
T. M. PREBLE.

Plymouth Hollow....Nov. 3d
Cheshire Street....Nov. 7th
Bristol....Nov. 10th
Roxbury....Nov. 11th
where Bro. L. R. Teeple may appoint.
WM. A. FENN.

Griswoldville....Nov. 3d
Savoy....Nov. 5th and 6th
Plainfield Pond....Nov. 7th
Goshen....Sunday, Nov. 10th
C. GOODRICH.

Bakerville, at Bro. Harris'....Nov. 8th
Sandisfield, Mass....Nov. 10th
Be at the Conference at Pawling, N. Y., Nov. 14th to 17th.
Pine Tree School House, North Salem, N. Y., Sunday, Nov. 24th.
GEO. L. TEEPLE.

Prospect, Ct....Nov. 3d.
Pine Swamp, Ct....Nov. 10th.
South Dover, N. Y., at Bro. Olivit's, or where he may appoint....Nov. 12th and 13th.
T. S. CANFIELD.

Moultonborough Centre....Nov. 3d.
Albany, (Bell School House)....Nov. 27th.
T. W. PIPER.

South Farms....Nov. 3d.
J. K. BELLOWS.

Business Matters.

To Correspondents.

John Spencer: paid to No. 327.
Wm. Sprague: paid to No. 330.
Benj. Jennings: All right—paid to 364.
D. A. Jones' P. O. address is Pleasant Valley, Ct.
The P. O. address of J. H. Sober is Grand Blanc, Genesee Co., Mich.
The P. O. address of H. G. McCulloch is Amboy, Lee Co., Ill.
Geo. L. Teeple's P. O. address is Morris, Litchfield, Co., Conn.
Eld. Joseph T. Curry's P. O. address is Springfield, Mass.
O. R. Fassett's P. O. address is Yarmouth, Me.
W. Sheldon's P. O. address is now changed from Springville, Wis., to Merrimack, Sauk Co., Wis.
Eld. John Howell's P. O. address is Harvard, McHenry Co., Illinois.
D. T. Taylor's P. O. address is Rouse's Point, Clinton Co., N. Y.

Cash Receipts.

T. C. Green 316, $3.00; A Ash 316, $1.12; H Brightman 317, $1.20; Alb. Slocum 317, $1.20; P S Pekham 323, $3 60; C P Thorn 330, 50 cts; M M Lewis 317, 50 cts; S Mills 318, 25 cts.

S Boardman 333, Thos. Chase 338, R J Jackman 333, D Vining 344, O K Gibbs 333, Geo. Severance 331, G W Chisman 357, C R Case 309, S Jennings 334, Peter Axe 338, Mrs. E W Hall 377, Z Grovier 351, David Curtis 342, J B Lafountaine 342, Josiah Burg 316, H A Arnold 340, Amos Smith 339, Edward Tompkins 336, L Mead 318, Albert Nichols 331, F D Gilles 324, Smith Brown 323, Moses Hobert 333, T R Walker 342, J M Tosser, p. pd., 300, Jno. Bock, p. pd., 318, Jas. White, p. pd., 312, Wm. Apthorpe 342, N McCulloch, Jr., 333, Chs. Hopkins 333, Or. Jones 312,—$1.00 each.

T S Golder 312, G W Thomas 364, K Mayhew 310, J W Sharick 374, Danl Locke 365, J M Churchill 364, Asa Avery, old account, 300, Jno. Lydard 312, C Wardwell 370,—$2.00 each.

Books and Tracts.

Thos. Chambers 75 cts, D R Mansfield $7.00, D N Kidder 25 cts, J Stockwell, Jr., 50 cts, [illegible] 15 cts, C P Thorn 50 cts, T R Walker 50 cts.

Books and Tracts.

Law requires all [illegible] shall be pre-paid; hence, [illegible] books or tracts, must send enough to prepay postage. The postage on [illegible] half cent per ounce, if sent in packages of eight ounces or more; books and [illegible] one cent per ounce.

Orders for ANY of the following works will be promptly attended to at the Office of the CRISIS, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

Discussion of Spiritualism and Immortality; between J. S. Loveland and Miles Grant, in Boston. First Question: "Is man's immortality taught by the Bible, science, and philosophy, or proved by Spiritualism?" Second: "Is immortality a gift of God dependent upon the character of the receiver?" Price 25 cts. single; 1-4th off by the dozen. Postage 1 cent.

The Christian Lyre. Price, single, 60 cts. Gilt $1.00. Six copies, $3.00. 1-4th off per dozen. Postage, 9 cts.

Discussion of the Doctrine of The State of the Dead and Punishment of the Wicked; between W. W. Clayton and M. Grant. Price 25 cts; postage 3 cts. Bound 40 cts; postage 9 cts. 1-4th off per dozen.

Spiritualism Exposed, in the light of Divine Revelation, with an examination of the position of A. J. Davis and Mr. Dods. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen. 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

THE SOUL—*what is it?* or a careful examination of all the uses of the words nephesh and psuche as employed in the Old and New Testaments. By Miles Grant, Boston. 32 pp.; 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-3 cent per oz. when over 8 oz. are taken. They weigh about one ounce each. A valuable tract for the times. Get one.

THE SPIRIT—*what is it?* or a careful examination of all the uses of the words ruakh and pneuma as found in the Old and New Testaments. By Miles Grant. 32 pp.; price 5 cts. single, 50 cts. per dozen, $3.00 per hundred; postage 1 cent, or 1-3 cent per oz. when over 8 oz. are taken. A valuable aid in the study of the Scriptures.

The Doctrine of Everlasting Punishment: a discussion of the question, "Do the Scriptures teach the doctrine of the eternal conscious suffering of the wicked?" Between Dr. J. Litch and Eld. Miles Grant. Price, single, 25 cts. Postage 3 cts. 1-4th off per dozen.

What is Man? A Bible view of his creation. The meaning of soul, spirit, death and hell, by Miles Grant. Price, single copy 5 cts; $3.00 per hundred. Postage 1 cent.

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Human Destiny. A Critique on Universalism. 156 pages. In paper, 25 cts; in cloth, 44 cts. With the three following tracts, 60 cts.

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The Parable of the Rich Man and Lazarus; does it imply eternal future suffering? By C. F. Hudson. 24 pp. Price, 3 cts. single. $2.00 per hundred.

Reviewers Reviewed. Brief Replies to various Criticisms and other Arguments. 36 pp. 10 cts.

☞ The above five works are published by Rudd & Carleton, 130 Grand Street, New York.

"The Speechless Guest at the Marriage Feast," by John F. Cotton, being a short review of the parable, with statistical remarks of its illustration in the destruction of Jerusalem; and its positive negation of [illegible] election and reprobation. Price 5 cts. single, postage 1 ct. $3.00 per hundred.

Bible meaning of the word Hell. Price 2 cts. single; postage 1 ct.; $1 per hundred.

Death not Life: or the Destruction of the Wicked Scripturally Established. By J. Blain, Baptist minister. Price, unbound, [illegible] 25 cts. single; postage 2 cts. Bound, 50 cts.; postage 9 cts.

Debt and Grace: or the Doctrine of a Future Life, by C. F. Hudson. A most learned and valuable work, exhibiting great candor, ability and research, containing quotations from some four hundred writers of all ages and languages, and showing conclusively that eternal life is the peculiar privilege of the believer in Jesus Christ. 1 vol. 12 mo. pp. 480, price $1.25—post paid.

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Cruden's Condensed Concordance. Every Bible student should have a copy. Price, postpaid, $1.25.

Treatise on Matt. 24 and 25. Price, 33 cts. Postage 7 cts. By L. C. Wellcome.

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English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city.

Life and Religious Experience of Hiram Munger, by himself. Second edition, with portraits and appendix. Price 50 cts; postage 13 cts.

The Excellency of the Lord's Anointed; or Christ the promised Messiah. By MRS. MARY A. SEYMOUR. An excellent tract to throw light upon the Scriptures, and upon the theological errors of the day. Every one should have a copy. Price 50 cts per hundred,—5 cts. single. Postage 1 cent.

ANTI-ETERNAL TORMENT. By Edwin Burnham. Price 1 cent single; 75 cts. per hundred. Postage 1 ct.

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Glad Tidings [illegible]

☞ [illegible]

☞ The [illegible] be had of J. B. Waite, Warwick, R. I. [illegible]

For the Crisis.

The Heavenly Conqueror.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."—REV. 19: 11, 12, 13, 14, 15, 16.

Ride forth, thou Mighty Conqueror,
With vestments dipped in blood;
In righteousness thou dost make war—
Thy name The Word of God.

Thy many, many crowns proclaim,
Thy many victories won;
Faithful and True thou art called by name—
King of kings and God's own Son.

The kings of earth array themselves
To fight against the Lord,
But thou wilt gain the victory
And break them with thy rod.

Thine armies, clothed in purity,
Will follow at thy word;
Thy enemies before thee fall,
Slain by thy piercing sword.

Thou hast a faithful little band
Thy coming to gladly hail,
Looking for that "day at hand,"
When heaven and earth shall fail.

Lord, very great is the reward
Thou givest the faithful few—
Eternal life thou hast promised those
That thy commandments do.

May I, O Lord, that life obtain,
And ever dwell with thee;
My hope is through the Saviour slain,
And mercy full and free.

CARLETTA.

For the Crisis.

Natural—Spiritual.

There is a natural man—or body, there is a spiritual man—or body, and so it is written, "The first man Adam was made a living soul"—or person; Gen. 2: 7. "The last Adam," or representative of another order of the race of Adam, "was made a quickening spirit." Here then we have before us a declaration, and it declares thus:—what the first Adam *was*, the second Adam *is not*. The first man was, and all who are descended of him are of the earth, earthy; and the facts in the case fully prove this;—from the cradle to the grave, man is a poor creature.

The scriptures of the New Testament have much in them which speaks of natural and spiritual men and things, and they *as* fully amplify on these as is necessary to make them plain, when relatively considered; *but man*, ever prone to find out witty or cunning inventions, has reared a system so diametrically opposed to the simplicity of these things, that to-day we find "confusion worse confounded." In order properly to know so as to comprehend what the mind of the Spirit is, we have to compare (as the Apostle Paul has recommended) spiritual things, or the things of the Spirit, with the things of the Spirit; by these means, *and these only*, can we acquire the knowledge of God as He has made himself known. We may *think* this, that, or the other is the true sense in which certain scriptures are to be understood,—we may quote certain scriptures to prove what we think is the sense; as, for instance, those who talk largely about the immortality of the soul—they have been educated *into* the belief that *man*, i. e. the casket, has *inside* of him a jewel that worlds cannot buy; and they at the same time use that scripture, "and breathed into his nostrils the breath of life, and man became a living soul," to prove that *then* and *there* this immortal and immaterial essence was imparted, while we *know* that the very reverse is true, for, taking the Apostle's advice, we find that "the Lord God formed MAN *of the dust of the ground*," and then by the inspiration of a motive power styled "the breath of life," "MAN became a living soul." The conclusion is *evident* that he was *man* before he lived, and after he lived he was nothing more than a living man, or soul-ical being. Now if God takes away *this* breath, (and that he does *is* true,) man turns to the earth as *he was*, and so he must forever remain unless something else is done for him; and if this be the true condition of man, living or dead, *what* becomes of the false doctrine of the immortality of the soul, which, at best, can only be a part of the man, unless it be, as some declare, a part of God, which declaration is as foolish as blasphemous?

Man, *naturally* considered, is void of the understanding of God. By all the combined wisdom of six thousand years, the *natural* man has never been able to find out God. There has been speculation sufficient, and "philosophy, falsely so called," of too great an abundance; but to-day we are no nearer the solution of the problem, "What is the destiny of humanity?" than we were six thousand years gone by. And why? have we not been told, and is it not a saying so trite that it is in the mouth of every one almost, that this glorious nineteenth century is far, very far advanced in all knowledge, arts and sciences? Admit that all this is true, what more do we *know* from these progressions as to the state of man at death and beyond it? Here, human knowledge avails not; here, art shows no light; here, science fails, *utterly* fails. True, we have the science (?) of Spiritualism, and *this* certainly is not of the nineteenth century, for as far back as the time our first parents were produced, *there also* was this system first breathed. "Ye shall not surely die" was *then* said, and the same words have rung upon our ears from that day to this; so the foundation stone of Spiritualism *was then* laid, and to-day it shows itself worthy of its founder—the Devil. But what have they (Spiritualists) proven? O, says one, they prove to a demonstration that the soul is immortal." Ah! and pray *how* do they prove it? Why, they prove that when a person dies, (i. e. continues to live,) they *then* are able to tell us who our grandmother was, or perhaps something still greater—who was Pontius Pilate's mother; or are able to do things still greater, as tip tables, and sundry other monkey shines, which certainly does not prove a farther advance in knowledge and power, but the very reverse. So it is; we may ever grope by what is called the "light of nature," and in the end we shall be no further advanced in the knowledge of God. Says Paul, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know, (as a natural man,) because they are spiritually discerned"; that is, *they*—the things of God—cannot be known by mere human or natural wisdom; and this is a statement the natural man hates, for he desires to be thought profoundly wise, and thinks *naturally* he has ability to think out the great thoughts of God. O, vain man! when wilt thou learn to accept and appropriate *that* wisdom which is from above, which is in its beginning the fear of the Lord?

"The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be"; and also, "To be carnally minded," and so always to remain, "is death"; for all who "sow to the flesh shall of the flesh reap corruption." Thus we perceive that man, naturally, is not to be accounted of, for his breath is in his nostrils, and in the hour of death he is weak as any worm.

A spiritual man, or body, then, stands opposed to the natural man or body; as Christ, after his resurrection: he then became a spirit body; having been loosed from the pains or cords of death, death had no more dominion over him; for a time it did, but "God raised Jesus from the dead, no more to return to corruption." Here, then, was an exhibition of Almighty power; a power endowing a body of the seed of David with endless life. Thus, being raised from the dead, he becomes a quickening or life-imparting Spirit, and so he forever remains.

The traditions by which the Jewish nation were surrounded, the darkness of their times as expressed by John 1: 5, was a moral darkness. Jesus was a Light, and when He shone they comprehended him not; their darkness became blindness, and it is on them this day. They could not see how the King they looked for could be a sufferer, and die; it was contrary to their expectations; they, therefore, judged themselves nationally unworthy of Him who was born "King of the Jews"; they made their darkened *expectations* their criterion of proof;—and so it is to-day; there is just as much, yea, it is intensified darkness, as as to what constitutes a spiritual body. On one occasion, and that a very memorable one, when Jesus journeyed to the village of Emmaus, he met with two apostles, and after expounding to them the Scriptures concerning himself, and after he had taken bread and blessed it, and had given to them, their eyes were opened, and he ceased to be seen of them. They then returned to Jerusalem and spread the news, and as they spake Jesus was in their midst, and they were terrified, and supposed they had seen a spirit (or phantom). See Mark 6: 49. But Jesus soon set at rest their minds on this, for said he, "Behold my hands and my feet, that it is I myself: handle me and see: for a spirit (or phantom) hath not flesh and bones, as ye see me have." "And he showed them his hands and his feet."

Here we have illustrated the power a spirit body has of being seen, and as easily becoming unseen; *not* because of its intangibility, as we are told a spirit is, but a *body* having hands, feet, and adjuncts, but made to live and move by a power styled the Spirit of God. So the records given by the apostles tell us, "If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up the Christ from the dead shall also quicken your mortal bodies by (or because of) his Spirit that dwelleth in you." Thus being made alive from the death state, and Jesus having come, he thus makes our "vile bodies like unto his glorious body" by the power by which he is able to subdue all things unto himself. This, then, is the thing hoped for; a change from mortality to immortality, from corruptibility to incorruptibility, from vile bodies to glorious and angel-like bodies;—for they that attain the world to come so as to enter into *the* life of that world, are to be as the angels—they die no more. Seeing such things are before us, and that it is desirable to attain such things, let us heartily renounce the sky kingdom and immortal soul dogmas, and cleave to the Word, that when Christ, who is the life of all who are in him, shall appear, we may appear with him glorified and in glory.

New York.

For the Crisis.

From Elder Henry Pratt.

Haverstraw, Sept. 17. Having been landed at this place to be taken on board the Aurora, which had already passed, and finding no one to ferry me over the river, I wound my way through the rain, brick, mortar and mud, to a Hotel, and unshouldered baggage for the night. The evening bell of a Methodist church brought in a few to their vestry room for prayer and conference. Thinking I might find some old-fashioned Methodists in this one-side or out-side place, I ventured in. The preacher soon came in, like a man of business, and called upon Mr. A. to read a hymn, sing and pray; then upon Mr. B. to make some appropriate remarks, which he did, encouraging them to look no longer on the dark side of the picture, for it tended to sink them deeper in the mire to be continually talking about the lack of devotion in the church, etc. Then another prayer was called out from Brn. C. and D., till at length there was only time for one man, which would close the meeting. I thought of Methodism in former days, and of Methodism at it is, and I felt sad. That crucifying doctrine of sanctification, or life of holiness without which no man should see the Lord, in which the Methodists gloried, had fled, and instead, I heard in their prayers, "O Lord, I am a sinner; I sin continually." Could the Devil wish for a better servant than that? So I thought I would like to hear from the sisters, to see if they were all of that stamp; but as they were not called out, and no invitation was given to them to take part in the meeting, I hoped they were not all so wicked as to "sin continually"; and so the meeting closed, after which the preacher came forward and said—"Good evening, brethren; (for Bro. Hicks was with me), I suppose I may call you brethren for being found at such a place as this." I replied, that I liked to attend social meetings where all had the privilege of talking and praying, as they used to have among the Methodists, for I was brought up among the Presbyterians where all must be mute as Quakers unless called out by the minister, and I used to find a great relief to get into a Methodist meeting where the brethren could talk when the Lord would have them, and the sisters would have their share of the worship, too.

Wednesday, 18th. Came over to Sing Sing, and thence through rain and mud to Pleasantville. Commenced meeting Thursday under Bro. Wild's beautiful banner with Christ's motto, "THY KINGDOM COME." We brought out the great principles of the new constitution, and defended them in the face of the enemy, the brethren backing up the word with a zeal according to knowledge. And though they had threatened the life of any man that dared to preach peace principles, they felt much more like saving their own lives from the coming storm than killing others, when we got through. An elderly Quaker opened his doors, feeding all who would come. He said he had been inquiring for twenty years of all that he supposed could give information respecting these things, but had got no light till now. He seemed in a transport of joy at such light as he said he got from these sermons. Others came, saying, "Why have not these things been seen before?" I sat during the prayer meetings in the tent to answer inquiries and explaining the chart, and I found it good to be there. The angels that encamp around His saints were an all-sufficient police, and our last meetings on the Sabbath and Sabbath evening were characterized with more solemnity than is usually manifested on funeral occasions. O that Advent brethren would learn to trust in Him whose delight it is to say, "Fear not them that can kill the body"! We pray "Thy kingdom come," and by thus praying we say, let the kingdoms of this world be dashed in pieces; and shall we try to keep them from dashing? Shall we sneak out of the position that God has called us to occupy, or manfully do his work? Shall we lend our aid in trying to sustain these governments that are tottering to their fall? or, like men who know their doom, cry mightily, "Stand from under." God help us to stand, and, "after having done all, to *stand*." No wonder the Maine Conference call for Advent papers to come to their "specific" work. "Tis time we all awake."

But to my pilgrimage. After leaving this consecrated spot with many inquiring the way to life, I came to Newark. Here we found the enemy at work dividing, but we trust that brethren with so much experience will better understand his wiles than to be divided in this last conflict. We had a good time with them, and trust to see them again. We met with a few of Bro. Roworth's charge at East Brooklyn, and though it was on that windy Friday night, we had a very good time in looking over the way-marks toward the kingdom.

Saturday, 25th. We were on our way to Albany up the river. Here we had a good time in reflection, till at length an aged man sat down by me and began to talk about the war. "Well," says he, "friend, what do you think will be the result of this war?" "I think it will result in the overthrow of all the kingdoms of earth, and the establishment of God's everlasting kingdom." This I found to be one of those shells that explode when they strike; so I soon had company enough. I thought first they would give me an overboard passage, but no man laid hands on me. Soon a young man stepped into the ring and said, "Did you not know that the kingdom of God was set up eighteen hundred years ago?" "No, sir, I did not." "Well, sir, you ought to have been better informed." I replied, "Perhaps I may be when you disclose to me the source of your information." "Well, sir, I have been studying upon this subject four years." "And is that all the argument you have to give us that the kingdom of heaven was set up eighteen hundred years ago?" "Why! Jesus said it was nigh at hand then." "Yes, but does that prove that it was set up there?" "But does he not say, after those days the God of heaven shall set up a kingdom?" "No, he says there shall come false Christs, nation against nation, famine, pestilence, then a long tribulation, after which the sun will be darkened, the moon withdraw her shining, the stars fall, and when you see all these things then know that it is *near*." "But why do you want to divert the attention from the scripture that I mentioned?" "What scripture?" "That scripture that says, after those days the God of heaven will set up his kingdom." "There is no such scripture in the Bible." "Well, then, what does it say?" "In the days of these kings the God of heaven shall set up a kingdom. And now I wish to ask you what *kings* or *kingdoms* is here meant?" "I don't choose to answer." "But you have studied four years on this subject, and now I demand of you for *information* what kings this has reference to in the days of which the God of heaven shall set up his kingdom?" "I don't choose to answer, but there is a minister inside—will you talk with him?" "O yes." (Exit for reinforcement.)

H. PRATT.

The Silk Worm's Will.

BY MISS H. F. GOULD.

On a plain rush hurdle a silk worm lay,
When a proud young princess came that way:
The haughty child of a human king
Threw a sidelong glance at the humble thing,
That took, with a silent gratitude,
From the mulberry leaf her simple food,
And shrunk, half scorn and half disgust,
Away from her sister child of dust—
Declaring she never yet could see
Why a reptile form like this should be,
And that she was not made with nerves so firm
As calmly to stand by a "crawling worm!"

With mute forbearance the silk worm took
The taunting words and the spurning look!
Alike a stranger to self and pride,
She'd no disquiet from aught beside—
And lived of a meekness and peace possessed,
Which these debar from the human breast.
She only wished for the harsh abuse
To find some way to become of use
To the haughty daughter of lordly man;
And thus did she lay a noble plan
To teach her wisdom and make it plain
That the humble worm was not made in vain—
A plan so generous, deep and high,
That to carry it out she must even die!

"No more," said she, "will I drink or eat!
I'll spin and weave me a winding sheet,
To wrap me up from the sun's clear light,
And hide my form from her wounded sight;
In secret, then, till my end draws nigh,
I'll toil for her; and when I die,
I'll leave behind, as a farewell boon
To the proud young princess, my whole cocoon,
To be reeled and wove to a shining lace,
And hung in a veil o'er her scornful face!
And when she can calmly draw her breath
Through the very threads that have caused my death;
When she finds, at length, she has nerves so firm
As to wear the shroud of a crawling worm,
May she bear in mind that she walks with pride
In the winding-sheet where the silk worm died!"

[We republish the following article by request of one of our correspondents. We shall not regret having done so, if it shall, by the force of contrast, cause our readers to exhibit more zeal in calling men's attention to the *tangible* doctrine of the *Resurrection of the dead*, through Jesus the Life-Giver, and to the *substantial* nature of the inheritance which God, in his Word, has promised to his children.—EDITOR OF CRISIS.]

The Spirit World.

Knickerbocker.

It is related by an elegant writer, that there is a tradition among a certain tribe of our Indians, that one of their number once descended in a vision to the great repository of souls, as we call it, the other world; and that upon his return, he gave his friends a distinct account of every thing he saw among those regions of the dead. He stated, that, after having traveled for a long space under a hollow mountain, he arrived at length on the confines of the world of spirits, but could not enter it by reason of a thick forest, made up of bushes, brambles, and pointed thorns, so perplexed and interwoven with one another, that it was impossible to find a passage through it.

While he was looking about for some track or pathway, that might be worn in any part of it, he saw a huge lion couched under the side of it, which kept his eye upon him in the same posture, as when he watches for his prey. The Indian immediately started back, while the lion rose with a spring, and leaped toward him. Being wholly destitute of weapons, he stooped down to take up a large stone in his hand; but, to his infinite surprise, grasped nothing, and found the supposed stone to be only the apparition of one.

If he was disappointed on this side, he was much pleased on the other, when he found the lion, which had seized his left shoulder, had no power to hurt him, and was only the ghost of that ravenous creature which it appeared to be. He no sooner got rid of his impotent enemy, than he marched up to the wood, and having surveyed it for some time, endeavored to press into one part of it, that was a little thinner than the rest; when again, to his great surprise, he found the bushes made no resistance, but that he walked through briers and brambles with the same ease, as through the open air; and, in short, that the whole wood was nothing else but a wood of shades.

He immediately concluded that this huge thicket of thorns and brakes, was designed as a kind of fence, or quickset hedge to the ghosts it inclosed; and that probably their soft substances might be torn by these subtile points and prickles, which were too weak to make any impression in flesh and blood.

With this thought, he resolved to travel through this intricate wood; when, by degrees, he felt a gale of perfumes breathing upon him, that grew stronger and sweeter in proportion as he advanced. He had not proceeded much farther, when he observed the thorns and briers to end, and give place to a thousand beautiful green trees, covered with blossoms of the finest scents and colors, that formed a wilderness of sweets, and were a kind of lining to those ragged scenes through which he had before passed.

He had no sooner got out of the wood but he was entertained with such a landscape of flowery plains, green meadows, running streams, sunny hills, and shady vales, as were not to be represented by his own expressions, nor, as he said, by the conceptions of others. This happy region was peopled with innumerable swarms of spirits, who applied themselves to exercises and diversions, according as their fancies led them. Some of them were pitching the figure of a quoit; others were tossing the shadow of a ball; others were breaking the apparition of a horse; and multitudes, employing themselves upon ingenious handicrafts with the souls of departed utensils.

As he traveled through this delightful scene, he was very often tempted to pluck the flowers that rose every where about him, in the greatest variety and profusion, having never seen several of them in his own country; but he quickly found that, though they were objects of sight, they were not liable to his touch. He at length came to the side of a great river, and, being a good fisherman himself, stood upon the banks of it some time, to look upon an angler that had a great many shapes of fishes, which lay floundering up and down by him.

The tradition goes on to say, that the Indian had not long stood by the fisherman, when he saw, on the opposite side of the river, the shadow of his beloved wife, who had gone before him into the other world. Her arms were stretched out toward him; floods of tears ran down her eyes; her looks, her hands, her voice, called him over to her; and, at the same time, seemed to tell him that the river was impassable. Who can describe the passion, made up of joy, sorrow, love, desire, astonishment, that rose in the Indian upon the sight of his dear departed? He could express it by nothing but his tears, which ran like a river down his cheeks as he looked upon her. He had not stood in this posture long, when he plunged into the stream which lay before him; finding it to be nothing but the phantom of a river, stalked on the bottom of it till he arose on the other side.

At his approach, the loved spirit flew into his arms, while he himself longed to be disencumbered of that body which kept him from the continued enjoyment of her society. After many questions and endearments, she conducted him to a bower, which day by day she had embellished with her own hands from these blooming regions, expressly for his reception. As he stood astonished at the unspeakable beauty of the habitation, she brought two of her children to him, who had died some years before, and who resided with her in the same delightful dwelling,—imploring him to train up those others which were still with him, in such a manner, that they might hereafter all of them meet together in that happy place.

Bereaved mourner! treasure this record in thy heart of hearts. To the untutored mind, even of this poor Indian, was vouchsafed, in a vision of the night, a glimpse of that spirit-land, to which we are all tending. There we shall meet the loved and lost;—

"The dear departed, gone before
To that unknown and silent shore,
Sure we shall meet as here tofore,
Some summer morning."

Selections.

Romance in Prayer.

"If I regard iniquity in my heart, the Lord will not hear me."—Ps. 66: 18.

We often affront God by offering prayers which we are not *willing* to have answered. Theoretical piety is never more deceptive than in acts of devotion. We pray for blessings which we know to be accordant with God's will, and we persuade ourselves that we desire those blessings. In the abstract, we do desire them. A sane mind must be far gone in sympathy with devils, if it can help desiring all virtue in the abstract.

The *dialect* of prayer established in Christian usage, wins our trust; we sympathize with its theoretical significance; we find no fault with its intensity of spiritual life. It commends itself to our conscience and good sense, as being what the phraseology of devout affection should be. Ancient forms of prayer are beautiful exceedingly. Their hallowed associations fascinate us like old songs. In certain imaginative moods, we fall into delicious reverie over them. Yet down deep in our heart of hearts, we may detect more of poetry than of piety in this fashion of joy. We are troubled, therefore, and our countenance is changed.

Many of the prime objects of prayer enchant us only in the distance. Brought near to us, and in concrete forms, and made to grow life-like, in our conceptions, they very sensibly abate the pulse of our longing to possess them, because we cannot but discover that, to realize them in our lives, certain other darling objects must be sacrificed, which we are not yet willing to part with. The paradox is true to the life, that a man may even *fear* an answer to his prayers.

A very good *devotee* may be a very dishonest suppliant. When he leaves the height of meditative abstraction, and, as we very significantly say in our Saxon phrase, *comes to himself*, he may find that his true character, his *real* self, is that of no petitioner at all. His devotions have been dramatic. The sublimities of the closet have been but illusions. He has been acting a pantomime. He has not really desired that God would give heed to him, for any other purpose than to give him an hour of pleasurable devotional excitement. That his objects of prayer should actually be inwrought into his character, and should live in his own consciousness, is by no means the thing he has been thinking of, and is the last thing he is ready just now to wish for. If he has a christian heart buried up anywhere beneath this heap of pietism, it is very probable that the discovery of the burlesque of prayer of which he has been guilty, will transform his fit of romance into some sort of hypochondriacal suffering. Despondency is the natural offspring of theatrical devotion.

Let us observe this paradox of christian life in two or three illustrations.

An *envious* christian—we must tolerate the contradiction: to be true to the facts of life, we must join strange opposites—an envious christian prays, with becoming devoutness, that God will impart to him a generous, loving spirit, and a conscience void of offence to all men. His mind is in a solemn state, his heart is not insensible to the beauty of the virtues which he seeks. His posture is lowly, his tones sincere, and self-delusion is one of those processes of weakness which are facilitated by the deception of bodily habitude. His prayer goes on glibly, till conscience grows impatient, and reminds him of certain of his equals, whose prosperity stirs up within him that "envy which is the rottenness of the bones."

What then? Very probably, he quits *that subject* of prayer, and passes to another, on which his conscience is not so eagle-eyed. But after that glimpse of a hidden sin, how do the clouds of estrangement from God seem to shut him in, dark and damp and chill, and his prayer become like a dismal pattering of rain!

An *ambitious* christian prays that God will bestow upon him a humble spirit. He volunteers to take a low place, because of his unworthiness. He asks that he may be delivered from pride and self-seeking. He repeats the prayer of the publican, and the benediction upon the poor in spirit. The whole group of the virtues kindred to humility, seems to him as radiant as the Graces with loveliness. He is sensible of no check in the fluency of his emotions, till *his* conscience, too, becomes angry, and dashes the little eddy of goodness which is just now covering up the undertow of selfishness that imperils his soul. If then he is not melted into tears at the disclosure of his heartlessness, that prayer probably ends in a clouded brow, and a feverish, querulous self-conflict.

A *revengeful* christian prays that he may have a meek spirit; that he may be harmless as doves; that the synonymous graces of forbearance, long-suffering, patience, may adorn his life; that he may put away bitterness, and wrath, and anger, and clamor, and evil-speaking, with all malice; that that mind may be found in him which was also in Christ. At the moment of this devotional episode in his experience, he feels, as Rousseau did, the abstract grandeur of a magnanimity like that of Jesus. There is no doubt about the fervor of his theoretic love of such an ideal of character; and he is about to take courage from his rapture, when his conscience becomes impertinent, and mocks him, by thrusting upon his lips the words which are death to his conceit—"Forgive me *as I* forgive." If then he is not shocked into self-abhorrence at the ghastliness of his guilt, he probably exhausts that hour of prayer in palliations and compromises, or in reckless impositions upon the forbearance of God.

A *luxurious* christian prays, in the good set phrases of devotion, for a spirit of self-denial: that he may endure hardness as a good soldier of Christ; that he may take up the cross and follow Christ; that he may be ready to forsake all that he hath, and be Christ's disciple; that he may not live unto himself; that he may imitate Him who went about doing good,—who became poor that we might be rich, and who wept over lost souls. In such a prayer there may be, consciously, no insincerity, but a pleasurable sympathy, rather with the grand thoughts and the grander feeling which the language portrays. The heart is buoyant with its gaseous distension to the bounds of its great swelling words.

This lover of the pride of life does not discover his self-inflation, till conscience pricks him with such goads as these: "Are you living for the things you are praying for?"—"What one thing are you doing for Christ which costs you self-denial?"—"Are *you seeking* for opportunities to deny yourself, to save souls?"—"Are you willing to be *like* Him who had not where to lay his head?"—"Can you be baptized with the baptism that He is baptized with?" If then this effeminate one is not roused to a more Christ-like life by the uncovering of his hypocrisy, what a sickly murmuring of self-reproach fills his heart at the collapse of that prayer!

(Concluded next week.)

Post up the Wives.

Keep them posted, daily, promptly, cheerfully; impart to them all the light you can. Do you, husbands, post them up on all subjects of importance, interest and reform? collect facts, passing events, things interesting, profitable, edifying; things moral, intellectual and political? Sensible, intelligent, virtuous wives highly appreciate this, especially those pressed with domestic cares and duties, and have very little time for reading and investigations. Some husbands are very remiss in this benevolence; others, we are pleased to say, are happily communicative, take special pains and delight in posting their wives and children, in imparting light, life, information and salvation. At table, during meal times, and on every suitable occasion, they open their minds freely, cheerfully, edifyingly, give a condensed, succinct bird's eye view of all their book and paper readings, of all the interesting and important facts, gathered from various sources, daily, weekly, monthly. Thus wives and all present are cheered, gratified, benefitted, enabled also to impart the same information to others. This generous impartation of things profitable, interesting and edifying, produces a salutary effect on the minds and hearts of the husbands, deepening and riveting virtuous principles and important facts. "He that watereth shall be watered also himself." Husbands beloved, do you think of this? Will you think of it? This method also produces sociability and companionship between husbands and wives most pleasantly, hopefully and profitably, which would otherwise be lost.

Another important item is, it saves the trouble, labor and danger of young families wading through the mud, mire and dirt of daily and weekly politicals. Parents, are you aware of the fearful amount of danger resulting to your children from [illegible] papers that are filled with [illegible] and murder, of every species of crime and lewdness? that advertise and puff romances, love ditties, theatres, circuses, horse racings, opera dancing, and every filthy and corrupting abomination that Satan could wish. "Evil communications corrupt good manners." Beware of the serpents.

The Saints' Future.

Still further would we reach, though in perspective, and strive to fix before our view, those pictures of light and glory, which, like beautiful dissolving views, rise before us, and then lose themselves in others still more exquisite; wherein is pictured the Church adorned as a bride, and clothed with spotless righteousness, awaiting the coming of her Lord; wherein is the glorious appearing of the King of kings and Lord of lords, amid hosts of his redeemed, going forth to the final battle and victory, and to the utter destruction of AntiChrist and his adherents; and then the New Jerusalem, the abode of the blessed and risen saints, where all is union, peace and love,—no root of bitterness or discord, no cloud of sorrow; but all holy, and beautiful, and bright, and pure.

But into these scenes of transcendent glory, "surpassing fable and yet true," it is not for us to look, save "through a glass, darkly,"—not certainly with the degree of confidence which we have derived in the foregoing Lectures from having had the support of historical evidence. While we read the concluding chapters of the sacred volume, it is however our privilege, as believers, to anticipate and appropriate all in hope; and moreover to take comfort in the assurance that "yet a little while, and our Lord himself will come, and will not tarry." It is also our wisdom, seeing that all shall be fulfilled and speedily, to lay to heart the thought, "What manner of persons ought we to be in all holy conversation and godliness?"—or, if a time of conflict must needs first come, "Who shall be found on the Lord's side?"—*E. B. Elliot.*

The Christian Watchman.

Watchman, tell me, does the morning
Of fair Zion's glory dawn?—
Has the signs that mark its coming,
Yet upon my pathway shone?
Pilgrim, yes; arise! look round thee,
Light is breaking in the skies;
Gird thy bridal robe around thee,
Morning dawns! arise! arise!

Watchman, see! the light is beaming
Brighter still upon the way!
Signs through all the earth are gleaming,
Omens of the coming day,
When the Jubal Trumpet, sounding,
Shall awake, from land and sea,
All the saints of God now sleeping,
Clad in immortality.

Working with God.

"Work, for it is God that worketh in you." This beautiful union of fear, and yet holy courage, of entire dependence upon God, and yet unabated jealous "diligence to make our calling and election sure," is attainable only, nay, I may say intelligible only to a spiritual mind. Not that there is any inexplicable mystery in their connection; men are continually acting in the affairs of life in the same way. They clear their ground, sow their crops, go through all the toils of husbandry with unremitting diligence, and show they can do no more; they watch for their increase, they think of it, they talk of it with deepest interest, while yet it is undeniable that they cannot make a single blade of wheat to spring up, or bear produce. The sun must shine upon it, the rain must water it, the earth must nourish it; they can command none of these.—*Bunyan.*

How to Heal Family Wounds.

You have been told of a king of Spain, on whose foot a burning cinder fell out of the fire. He would have thrown it off, but it occurred to him that it was not seemly for a king to do so; he therefore called his minister. The minister said it was not his business, and gave the command to one of the pages; the page was of noble birth, and therefore called a chamberlain; but before he could come the cinder had burnt the shoe through to the foot. Dear lady, when a grief, like a red-hot cinder, falls upon your heart, do not stop, thinking whose proper duty it is to remove it, otherwise your heart may be burnt through and through. Seize it boldly, with our Lord's help, and throw it away, even though finger and thumb should be a little burnt; that hurt will soon heal.—*Matrimonial Quarrels.*

☞ That life is the sweetest which is passed in extracting honey even from the bitterest adversities; and he is the wisest man who can most heartily confide in the rectitude of Providence, and in the final supremacy of truth and right.

☞ If you employ your money in doing good, you put it out at the best interest.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

O for a Rest!

O for a rest, where tumults cease,
Where all earth's tempests shall be o'er,
Where the tired voyager finds his peace
Beside the fair eternal shore.

O for a rest, unchanged by time,
Supreme, untroubled and secure,
'Mid heights and depths of love sublime,
'Mid joys that ever shall endure.

O for a rest from cares and tears,
From fainting hopes and sighs of woe—
A rest from anguish and from fears,
From pain and death and every foe.

O for that rest—that rest of love.—
By faith we see from toiling cease—
O then for pinions like a dove,
To fly away and be at peace!

Boston, Oct. 30th, 1861. H. L. H.

For the Crisis.

The Coming Doom.

The world's stereotyped cry is a cry of peace and safety. It is ever the same. It was peace and safety when God shut Noah in the ark; peace and safety when he burned Sodom, smote Egypt, cast down Nineveh, overthrew Babylon, and destroyed Jerusalem; and so it will be peace and safety when sudden destruction cometh upon the world in that day of judgment which shall be revealed in flames of fire.

While the world has ever cried peace, God's prophets have always cried a sword! While the world has whispered safety, the prophets answer has been danger and alarm. "I came not to send peace on the earth, but a sword," is the language of Christ himself. He who reveres and understands God's word, sees in the light of *that*, things which no wise man of this world can by any human prescience divine.

The present aspect of the world is incomprehensible from any mere political point of view. Leaving God out of the account who can tell what a day, a year, or an age, may bring forth?

Thirteen years ago, (in 1848,) when kingdoms quaked at the march of revolution, and thrones tottered like shaken reeds, or fell like bowing walls; wise men, great men, and good men, hailed the lurid glare of revolution as the auroral splendor of a coming day, when liberty, equality and fraternity should be the universal heritage of man. Old tyrannies were falling, republics were rising, tri-colors were waving, and banners of freedom were bursting forth like blossoms from the boughs of spring; all this told of the good time coming, the millennium at hand, the utopian dreams of philanthropists about to be realized, and the voices of croakers and prophets of evil forever hushed. So spake the sages, so sang the poets, so taught the editors, so thundered the senators, so imagined the statesmen, so preached the ministers, so prayed the churches, so rhapsodized the orators, so proclaimed the societies, and so thought and said the people; but alas, the voice of the people was *not* the voice of God! I believed all this was a mere chimera—a vague, and vain, and fond delusion. Not because I was a statesman, or a philosopher, or a sage, but simply because I had read and searched the word of God. The world have since found out their sad mistake. Said Kossuth, "There is not a christian nation on the earth." Said H. W. Beecher,* "The good time *is* coming, but not in your day or mine. Ten years ago I would not have said this, for then most good men believed that the millennium was at hand. But now conflicts are before us. Never were there such munitions of war, never so many armed men upon the earth, since the world began."

I hail such utterances as these as evidences of returning candor and soundness of speech. The aspect of this world's affairs has not been hopeful. Sin has poisoned all earth's prosperity. And the anticipations of evil on sinful nations will be found to be most terribly well founded. We are probably on the eve of terrible convulsions. The world stands in dread

* Lecture on "The Burdens of Society," [illegible] memory and represent the idea, and in part the exact words.

suspense. What shall be the end of these wonders?

Still the hand moves on the great dial of time, not backwards but forwards;—not towards the peaceful scenes of worldly splendor, but towards the terrors of the day of doom. The great vessel is now amid whirlpools and storms; quicksands and shoals are not far distant; and, by the unfailing chart, the leeshore with all its terrors seems very near at hand. To-day, instead of a score of republics brightening Europe with their light, we see the stronghold of liberty in America the theatre of deadly internecine war. To-day, instead of gleaming tri-colors floating from the wilds of Siberia to the shores of the Atlantic and Mediterranean, we have even the boasted stars and stripes, despised, dishonoored and trailing in the dust; instead of the innocent prattle and gentle arguments of peace societies, we have the swell of martial music, the thunder of artillery, and the tramp of armed men; instead of national congresses, world's fairs, and evangelical alliances, we have brother seeking his brother's blood, and nearly a million of *American citizens* in arms, waging a war marked, on one side at least, by rascality, madness and barbarity, from its beginning until now. Bribery and corruption, profligacy and recklessness in high places, have paved the way for villainy, treachery and rebellion, war, carnage, and impending ruin.

Yet the world cries "peace" amid it all. The constant answer of drowsy watchmen is, "All is well! All's well!!" Do the statesmen of the age comprehend the facts of the case? Do they take into account the justice of God, and the madness of man? I remember, in a tour at the west about a year ago, the present Secretary of State said, "They threaten to *secede! Who's afraid?* Nobody is *frightened*, and *nobody is hurt*." Did *he* understand the matter *then?* It is reported that he has said, since the commencement of this administration, that a few *weeks* would finish up the rebellion. Did he, when making his speeches at the west, believe that within the year of grace, 1861, a *million* of men would be armed in this country for mutual slaughter? Who would have believed it a year ago? Who can predict that the events of another year may not be as strange and terrible in their headlong rush as the occurrences of the year now passing away?

For one I am not surprised that these calamities have come. I have expected judgments on this nation. From the crushed hearts of the oppressed has gone up, these many years, the wailing plaint, "How long, O Lord, how long?" and more than politicians' rascality, or governmental rottenness has *this cry* for vengeance hastened the day of the dread calamity. The north and the south, scoffers at God's higher law, worshippers of the almighty dollar, partners in national crimes, are partakers of national punishment. The ill-gotten gain wrung from the toiling bondmen—the price of virtue, tears and blood, now melts away beneath the blast of God, and goes to arm the partners in iniquity for the work of mutual slaughter. And yet government ignores the fact of mutual guilt and divine judgment for it, and only longs to put things back as they were before! Have we yet seen the end of this matter? Have we seen the *beginning* of the end? God only knows, but I am in doubt of it. I am no prophet or alarmist, but I believe that the wine-cup of God's fury is now being pressed to the lips of a guilty nation, and God says to them, "Ye shall certainly drink." Some there are, indeed, who seem to see portents of a terrible storm at hand. Said Major General B. F. Butler, in a speech at Institute Hall, Roxbury, Mass., on Friday evening, October 25th—"*In my judgment, unless this rebellion can be quelled and that within a short period, we shall become involved in a* WAR SUCH AS THIS WORLD NEVER YET HAS SEEN, *not only with the south, but with* THOSE POWERS *who, by lust of gain, will be induced to take part with it.*"

Whether this apprehension be well founded I cannot say. It is not the opinion of a fool, a fanatic, or a christian, but of a politician, a man of war. It may be as he supposes; and what are the prospects of a SPEEDY quelling of this rebellion? I think them rather dark. If one great European power should espouse one side of this quarrel, a second might the other, and ere long the world might be ablaze in the mighty conflagration. It is sad to think of such things, and yet it is useless to shut our eyes upon the coming doom.

While I hate slavery and rebellion, and sympathize with freedom, and law, and order, yet I dare not predict peace. Wrath overhangs the nation—yea, it overshadows the world. There is no peace to the wicked, saith my God. God rules in this matter, and we must still [illegible] and blessings at his throne. Where are we

now? Where is the pilot that can guide the ship? Who knows what is before us? I cannot predict—if I could who would believe my report? Years ago the world cried, freedom was at hand. It was *false*. They cried, the Millennium is dawning. It was *false*. They predicted harmony—national alliances, and peace congresses. It was *false*. The same men speak of speedy adjustments now. What is *that*?

If, three years ago, some prophet had predicted that before 1862 one million American citizens would be armed and engaged amid the horrors of mutual slaughter, who would have listened? who would have believed it? If it should be predicted that before another like period passes, the *world* would be at war, who would believe it? And yet would it be more strange? He that should predict the Battle of the great day of God Almighty in 1864, would perhaps find as many followers and believers as the man who predicted the present conflict two years ago. Who can predict? I cannot—I will not. But I see no signs of peace; no tokens of returning quiet. There may be a temporary calm—a transient lull; but God is at work in this matter. He rules the universe, and punishes his foes. Let us then cleave to Him as our only security.

We are living near the close of this dispensation; and its close is to be marked by desolation and by blood, by raging heathen, by angry nations, and by coming wrath. The mighty men are awakened to the fray, and the hour of doom seems gathering over and hasting on. "The great day of the Lord is near,—it is near, and hasteth greatly; even the voice of the day of the Lord. The mighty man shall cry there bitterly." Are we ready for that day? Are we separate from the world—pilgrim spectators of the impending strife? Are our interests with Christ? Are our treasures in heaven? Are our hearts and hopes there also? Are our hands clean and our garments spotless? Are we prepared to meet our Judge—the Judge of quick and dead? My unconverted friend, ponder these things. Let no man deceive you. The "manifest destiny" of earth's sinful nations is, to be dashed in pieces like potters' vessels by the iron rod of the King of kings. Come out, then, from the world. Lay hold on Christ. Let his blood of sprinkling be on your heart, and the destroying angel shall then pass over you unharmed. O, turn *now*, ere it is too late. My christian friend, awake! The day of doom is at hand. Work while time is lengthened out to you. Soon rewards and crowns will be bestowed. Before that hour, try, oh try, to save your friends, your family, yourself, and all around you. Be faithful. Scatter the light of God. Sell that ye have and give alms. Lay up treasures in heaven. Watch, as servants waiting for their Lord. Be diligent, that ye may be found of Him in peace.

May God lead us in all the ways of truth and duty, and help us to so abide in him that we may be safe amid the terrors of that day of coming doom. H. L. H.

Oct. 26th, 1861.

For the Crisis.

One Died for All.

Who will die for a friend? Who will die for a stranger? Who will die for a foe? "Scarcely for a righteous man would one die, yet peradventure for a good man *some might* even dare to die. But God commendeth his love to us, in that while we were yet sinners, Christ died for us."

There have been a few instances where men have died for others; but such instances come mostly under the head of those who have tasted Christ's great love, and so have come to love others as he loved them. If He laid down his life for us, we ought also to lay down our lives for the brethren.

I remember reading an instance of most noble self-devotion in the case of a pilot on Lake Erie. John Maynard was well known in the Lake district as a God-fearing, honest, intelligent pilot. He was a pilot on a steamer from Detroit to Buffalo one summer afternoon. At that time those steamers seldom carried boats. When near Buffalo, smoke was seen ascending from below, and the captain called out, "Simpson, go down and see what that smoke is." Simpson came up with his face as pale as ashes, and said, "Captain, the ship is on fire." Then "Fire! fire! fire! fire on shipboard!" All hands were called up. Buckets of water were dashed upon the fire, but in vain. There were large quantities of resin and tar on board, and it was useless to attempt to save the ship. The passengers rushed forward and inquired of the pilot, "How far are we from Buffalo?" "Seven miles." "How long before we reach it?" "Three quarters of an hour, at our present rate of steam." "Is there any danger?" "Danger here—see the smoke bursting out!—go forward, if you would save your lives!" Passengers and crew, men, women and

children, crowded the extreme forward part of the ship. John Maynard stood alone at the helm. The flames burst forth in a sheet of fire; clouds of smoke arose; the captain cried out through his trumpet—"John Maynard!" "Ay, ay, sir!" "Are you at the helm?" "Ay, ay, sir!" "How does she head?" "Southeast-by-east, sir." "Head her southeast and run her on shore." Nearer, nearer, yet nearer she approached the shore. Again the captain cried out, "John Maynard!" The response came feebly, as from a dying man, "Ay, ay, sir!" "Can you hold five minutes longer, John?" "By God's help, I will!" The old man's hair was scorched from the scalp; one hand disabled, his knee upon the stanchion, and his teeth set, yet with his other hand upon the wheel, he stood firm as a rock. He steered the ship till she crashed upon the beach—every man, woman and child was saved, as John Maynard dropped, and his spirit returned to God who gave it.

Who can read, unmoved, the recital of such heroism as this? What heart would not bless the memory of such a noble man? And when that saved company landed on the shore, and gazed back upon their heroic deliverer wrapped in his winding sheet of flame, would not they read with a new interest the words, "If one died for *all*, then were all dead"? Would they not delight to honor the memory of a man so noble as that? Would they not love those whom *he* loved, and remember with sympathy those who remembered him with tears? And yet this man did only his duty. He died for all on board; but he might not have been able to save his own life had he sought to by leaving his post. His was the post of peril, and he met the responsibility and did his duty like a Christian hero.

But Christ did his work not through a sense of *duty*, but from love. He was safe, though we were perishing. He perished that we might be saved. He died for all, that the free gift—justification of life—might be granted to all, as really the condemnation of death had been passed upon all men through Adam's sin. If one died for all, all were dead—doomed to die without his interposition; and he died for us that we might not henceforth live unto ourselves but to Christ that died and rose again. O for a sense of this, not as a *duty*, to be reluctantly performed, but as a joyful service—the offspring of grateful love to our redeeming Lord. Christian, do you feel this? Christ died for *you*. Backslider, do *you* feel it? Christ died for you. Ah! poor, wandering Peter—while you are saying, "I know not the man," *He* is wearing the thorny crown and bleeding beneath the scourge for *you*. While you deny him, he prays "for thee, that thy faith fail not." While you curse and swear, he bleeds and groans and dies for you. But list! the agony is past, and as you come all abashed and ashamed before him, he, as loving as ever, says: "Simon, son of Jonas, lovest thou me?"—"feed my sheep." O that a look from Christ may melt some poor wanderer's heart as he reads these lines, that he may weep, even as Peter wept, and as I, a poor wayward one, weep in penitential gladness at the thoughts of Jesus' love for me.

Sinner, Christ died for you. O, will you not live for him? Turn to him and seek his face. He loves you, and pities, and seeks to save you. May he bless you with repentance for sin, and save you in his glory at last, for his mercy's sake. Christian, live for Christ. Every day, hour, and moment let your life declare your love—let your acts tell your gratitude. And let all your toil be made a pleasure by the thought: I do this for the man that died for me—the man of pierced hands and thorn crowned head.

"If human kindness meets return,
And owns the grateful tie,
If tender thoughts within us burn
To feel a friend is nigh,—

O shall not warmer accents tell
The gratitude we owe
To Him who died, our fears to quell,
And save from death and woe?

While yet in anguish he surveyed
Those pangs, he would not flee;
What love those latest words displayed,
"Meet and remember me!"

Remember *Thee*—thy grief and pain
Our sin and shame to bear:
O Memory! leave no other name
But his, recorded there!"

Boston, Oct. 30th, 1861. H. L. HASTINGS.

COMFORT IN DEATH.—The Rev. Joseph Alleine having, shortly before his death, a conflict with Satan, said: "Away, thou foul fiend, thou enemy of all mankind, thou subtle sophister! Art thou come now to molest me, now I am just going—now I am so weak, and death upon me? Trouble me not, for I am none of thine! I am the Lord's. Christ is mine, and I am his—his by covenant. I have sworn myself to be the Lord's, and his will I be: therefore begone [illegible]

☞ Dr. Chalmers' recipe for filling a church is, to fill the pulpit well.

For the Crisis.

Enemies.

Many people have a great deal of fear and trouble and vexation about their enemies. No man, possessed of positive force of character and righteous principle, can pass through this world without having foes. What shall he do with them? Shall he fight them, hate them, and follow them? or, shall he let them alone? My opinion is, the latter is the wisest course. The following remarks from *Alexander's Messenger*, seem to hit the point exactly:

"Have you enemies? Go straight on and mind them not. If they block up your path, walk around them, and do your duty regardless of their spite. A man who has no enemies, is seldom good for any thing—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded by enemies, used to remark:—'They are sparks which, if you do not blow, will go out of themselves.' Let this be your feeling, while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be but a reaction, if you perform but your duty; and hundreds who were once alienated from you, will flock to you and acknowledge their error."

It is of little use to stop and stone every saucy puppy that runs after you with his impotent yelping. The more you pelt him the more he barks, while if you let him alone and pass on, you are soon out of hearing, while he stops his noise and waits for another object of abuse to appear, in the person of the next man who passes by.

I am reminded of a certain Dr. B——, of theological notoriety, who once, when passing on a road in the night, with a bundle of books in his handkerchief, was confronted by a small animal, of whose precise character he may not have had a definite idea. The Dr. stood his ground bravely, and so too his opponent made no effort to retreat. The Dr. at length, thinking to crush his foe at once, hurled a big book at him. The result was as might have been expected—the fire was returned, and did execution. The Dr. fared the worse for it, and went home with anything but "the odor of sanctity" about his garments, and found, no doubt, a long perfume as the result of his warlike experiment. But he learned a lesson. Years after some one assailed him in an intemperate and scurrillous pamphlet. His friends some of them urged him to reply to the man, and give him a severe castigation. "No," said the Dr., "I discharged a quarto volume at a skunk once, and have no disposition to repeat the operation." He wisely chose to let his assailant miss of the honor of being noticed by a respectable man. No doubt the poor pamphleteer concluded that he had shut the Dr.'s mouth, and that because he would not reply to his abuse he had nothing to say in his own behalf.

My friend, if you have foes, mind your own business, keep good natured, pray for them, do them good, and let them alone with all your might. This is my opinion on the matter. H. L. H.

Oct. 28, 1861.

For the Crisis.

A Rare Man.

The following is an extract from a speech made by Hon. David C. Broderick, late United States Senator from California, at Placerville, California. How many public men are there who can say as much?

"I have lived among you for more than ten years. From the commencement and during the period when the gross vices of public men were winked at or forgotten, on account of the general laxity of morals that prevailed in society, unleavened by the presence of virtuous women, no man, living or dead, ever saw me at the gaming table, or in a brothel, or under the influence of liquor, or even knew me to refuse to pay an honest bill. (Vehement and prolonged cheering.) No one ever dared to charge me with being influenced by pecuniary considerations in any vote which I gave. Can my traducers say as much?"

In these days of immorality, treason, plunder, defalcation and public rascality, it is almost strange to find a man in high position who dare assert such innocence of prevailing sins; and how sad is the fact that this very man was slain at last in a *duel*, the challenge to fight which, it seems he had not the *moral courage* to decline. O for the time when a King shall reign in righteousness and princes shall rule in judgment,—when an honest ruler shall be no longer a rarity. H. L. H.

☞ He that from small beginnings has deservedly raised himself to high station, may not always find that full satisfaction in the possession of his object that he anticipates in the pursuit of it; but, although the individual may be disappointed, the community are benefited by his exertions, [illegible]

For the Crisis.

Napoleon's Money Chest.

The following statement appears in an exchange, as taken from a respectable source—*The Banker's Reporter*. Whether it be true or not I cannot affirm. If Napoleon III. has found the Philosophers stone, he knows as well how to use the gold it produces for his own advantage as most other men. The article reads thus:

"It has been a great mystery to English bankers and to the Directors of the Bank of England, how the bullion of the Bank of France could be so greatly increased within the last three years, while the institution has been constantly sending gold to England, to Germany, and to America.

Not long since the Bank of France drew some fifteen million francs in silver from the Bank of England, which it paid for in gold bars with the French mint stamp on them. At its last report it showed a balance of one hundred and seventeen million francs in gold, while the amount one year ago was under eighty million—nearly one third increase. It is whispered that this abundance of gold is the result of a scientific discovery, which the Emperor Napoleon has secured the monopoly of.—Gold is at the present moment manufactured at Paris in a secret manner. The principle articles used are lead and arsenic, and though it is not known how extensively the precious metal is produced, yet several hundred weight of the material are taken to a certain place on the first of each month. Everything is conducted with the utmost secresy. None of the workmen are allowed to leave, and nothing definite can be known; but the fact that gold is produced is beyond peradventure. How long Napoleon III. will be able to keep this wonderful secret remains to be seen."—*Banker's Reporter*.

It is said to be a fact, that for several years past, the *annual* gold coinage in *France* has been, I think, *more* than the *total* amount from California since the discovery of gold there. Americans have boasted and gloried in their gold fields, but France has said nothing, or made no stir about the matter. And yet, all this while, France has been coining more gold each year, than Americans have obtained in many years together. The reports from the mints, it is said, show this to be the fact.

Besides this, a few months ago, a French writer issued a pamphlet inquiring how *much* gold might be increased in quantity without a corresponding *decrease in value*—or how much gold could be *used* in the world without glutting the market. This inquiry indicates that France has plenty of gold.

Further: We hear no complaints in France of inordinate taxation, and Napoleon III. seems always to have money enough for the accomplishment of his grandest enterprises. He does not seem to rule by leave of money-lending Jews, but by virtue of his own power.

A lengthy article published in a New York paper some time ago, asserted that a man, I think Mr. R. A. Parish, of Philadelphia, by careful study of the geological structure of the earth, had decided that certain localities, similar in geological character to the various known gold regions, must also contain deposits of the same precious metal. He undertook to lay the matter before the governments of this country and Great Britain, but failed to obtain any recognition of its importance, until he visited Louis Napoleon, who gave him attention, and referred the subject to persons conversant with such topics. A fabulous amount was promised him for his information, but he could never come to a definite arrangement, or get one franc of the offered bounty. They learned, however, that he regarded some of the interior regions of Africa as the most eligible locations for gold mining. Soon after this it was noticed that France, with marvelous quietness, and without the least parade, was pushing colonies into those regions, and then came the astounding increase in the coinage of the French mint, the statistics of which were given in the article in question. The above paragraph has recalled the subject to my mind. How the case really stands, I do not pretend to know, but I give the statements as perhaps shedding light upon the question. One thing seems quite evident—the Emperor of France has plenty of money—how he gets it is another question, which I do not undertake to decide. The fact that he *has* the money is the important one. What will he do with it? Will he carry out the Napoleonic ideas of his uncle? Will he strike for the Empire of the East? Will he seek to do according to his will among all these old and effete nationalities?

Napoleon loses no advantages once gained. He holds his ground and goes forward. He aims to be the protector of the feeble. He protects the Pope—he protects Turkey—he spreads his shield over Italy—he looks kindly on Poland. What is his object in all this? Will he [illegible] Palestine? What means the terrible carnage there a few months since? [illegible] lated by the issue and circulation [illegible]

Arabic newspaper, published, I believe, at Beirut, but *printed in* FRANCE, where papers are *not printed* unless allowed by Imperial authority. Those savages, too, who butchered helpless christians there without mercy, were found to be armed with muskets bearing the government stamp of *France!* How came those arms in their hands? When the mischief was done, Napoleon was very willing, with England, to take the whole under his protecting care. What is his object?

He is now using his gold in the creation of an immense navy. Awhile ago the British learned that he was building a huge vessel, "La Gloire," which was to be plated with steel and impervious to shot and shell. The British began to fear lest their naval supremacy should be interfered with. So they ordered the construction of "The Warrior," a vessel of the same kind, as an offset to the other; when lo, it transpired that Napoleon had already given orders for the construction of several other vessels of the same general character. His vast accommodations for his immense navy are entirely unparallelled. Besides the magnificent harbor at Brest, large enough to afford anchorage for a host of vessels, he has been, of late, constructing other important naval depots and accommodations. At CHERBOURG he has prepared a harbor which contains *forty-eight acres of deep water*, where the largest vessels may ride in security. At TOULON, he is preparing another harbor which will, it is said, contain when finished, some *thirty-two acres* more—making some *eighty acres of deep water* for large vessels of war, including five immense basins, and numerous docks, etc., besides the spacious harbor at Brest. Those persons who think this is all for nothing, know little of the character and designs of Napoleon the Third.

What shall be the end of these things? What will Napoleon do with his standing army of six hundred thousand men? What will he do with his one hundred and seventy field batteries, and his thirty thousand national guards? What will he do with his vast and increasing navy—with his four hundred and twenty-five vessels of war, and his thirty thousand trained seamen that he holds at his command? What will the other European nations do with their forces? What will he do with his enormous riches, his warlike hordes, and his "many ships"? Will he come to America to meddle with our quarrels? Will he plunge into a strife that shall make work for the four million and a half of Europe's standing armies, and their twelve hundred and ninety-five vessels of war?

Or will he turn his face toward the Orient? Will he think to reconstitute the Empire of the East, and gather all the barbaric splendor of antiquity into a new government more mighty than all before it? To-day, it is said, he holds a title to land upon the summit of Mount Zion. Will he seek to set his throne upon that spot? To-day his banner floats above that sacred height—will he yet seek to plant the tabernacles of his palace there? Will he there come to his end at last, withered by the blast of God? Will Michael, the Great Prince, then arise to deliver his people from the terrors of the "time of trouble" such as never was? Will the sleeping multitudes then awake, some to everlasting life, and some to shame and everlasting contempt? Will the teachers, and those that turn many to righteousness, then shine as the brightness of the firmament, and as the stars forever and ever?

These things I cannot decide. These questions I cannot answer. I cannot predict. I am not a prophet, still I can observe, and I do it with an interest that leads me to cry, with the Prophet who foretold such events, "O MY LORD, WHAT SHALL BE THE END OF THESE THINGS?" H. L. H.

Boston, Nov. 1st, 1861.

☞ As there was an hour when the fishermen of Galilee saw their Master transfigured, his raiment white and glistening, and his face like the light, so are there hours when our whole mortal life stands forth in celestial radiance. From our daily lot falls off every weed of care, from our heart-friends every speck and stain of earthly infirmity. Our horizon widens, and blue and amethyst and gold touch every object. Absent friends stand once more together. [illegible]

For the Crisis.

Have Confidence in God.

"Joseph is not, and Simeon is not, and ye will take Benjamin away; all these things are against me."

Thus, in the bitterness of his soul, exclaimed the sorrowful patriarch of Canaan. The children of his beloved Rachel were especially precious in his sight. Many years had passed since his heart first bled for Joseph, his first born, believing him to have become food for the wild beasts of the forest. Simeon was now detained a prisoner in Egypt, to insure the means of life to the patriarch and the remaining part of his family. Next comes a pressing demand for his pet—his darling—the youngest; and *all* that now remained of his beautiful and loving Rachel must be risked, or himself and family must perish for want of bread. What a conflict now rages within the breast of him who had ere this courageously wrestled with an angel, and for his God-like valor obtained the name of Israel.

"How cruel!" the enemy whispers; and perhaps suggested the same unbelieving inquiry he subsequently did to the sweet Singer of Israel while wrapt in adversity's sable folds,—"Where is now thy God?" All the providences of God now seem arrayed against him, he thinks. He is tempted to discredit the idea of God's loving kindness, because he is chastened. He cannot now believe that the dense, dark cloud which hangs so portentously over him will ever "break in blessings on his head." No, no. This dark train of circumstances seems proof positive that that God who had formerly extricated him from many a fearful dilemma has now forsaken him. It must be conceded that this is indeed a trying time for the hoary headed father. But why will he not take a retrospective glance at the merciful interpositions of Deity when his circumstances were as straitened as the present, and thereby gain a little strength to learn to "trust" the God of Abraham and his father Isaac "where he cannot *trace* him"? Has not the Lord thus far been very pitiful, and of tender mercy? Why could he not, like David, when the billows had almost gone over him, remember the land of Jordan and the little hill, Mizer, where God did wonderfully manifest himself in his behalf, thus causing "Hope" to plume her golden pinions and soar with the confidence that "the Lord will command his loving kindness," etc? Ps. 92: 8. Has he forgotten the time when with tearful eye he bade adieu to the paternal roof and journeyed in a land of strangers; and as he laid himself upon his stony pillow to seek Nature's restorer, without one friend to soothe his homesick heart, friends of a higher order were commissioned to descend from their celestial paradise to gladden his sorrowful heart? Meantime the great I AM drew aside his curtain and spake audibly in his ear, reminding him that he was the same God who made the promises to his grandfather Abraham and his father Isaac; then renews the promise to himself declaring he would be with and sustain him in all places, etc. Has he forgotten how literally this promise was fulfilled through his entire sojourn in Syria, while laboring for the selfish Laban? How God himself reproved this covetous man when he was about to return to his own country, and, as he drew nearer home, how wonderfully the grace of God was manifest in restraining his enraged brother, besides a multitudinous number of daily mercies?

It would seem impossible that these multifarious blessings should be *wholly* effaced from his mind; but he so far allows the sorrowful present to quench or eclipse his sense of past mercies and future promises, as to make him feel somewhat captious and moody, if we may judge from his language on this occasion. Hear him scold Judah for telling the lord of Egypt that he had such a brother as Benjamin, when he knew the circumstances rendered it necessary to do so. Then impatiently declares that Benjamin should not go down into Egypt. But pinching hunger and gaunt famine proved a necessary stimulus, and so far modified his temerity that he recalled the hasty declaration his lips had uttered in time of temptation, and consented to have his dear darling go with them.

The sequel is well known. This very grievous train of circumstances, to him *dark* as the impenetrable gloom of hades, was just what he needed for the salvation of himself and family. What an invaluable lesson should this inspired history teach us. And shall not God's children improve by this heavenly bequest? The patriarch Jacob was not privileged with reading such history to stimulate his faith, while we are favored with many precedents of like character, interspersed with many precious promises to lure us on until we shall all stand arrayed complete in immortality. But in view of all the promises interspersed with many examples, promises for the necessities of this life, and of future blessedness with Abraham, Isaac and Jacob, yet when dark clouds lower, and adverse winds fill our path with thorns, instead of acknowledging the necessity of chastisement, or exhibiting confidence that he who hath safely carried us through the sixth trouble [illegible] to stand by us in the seventh, [illegible] fit us for the society of the redeemed. How many times when sickness has laid us on the shelf for a season, when perhaps we thought we could not be spared, have we *felt* and perhaps gave utterance to the same, "now this is very much against me." But for one, I can testify that sickness has procured for me great and unlooked for blessings, much as I dread its palsying grasp.

Again, when business affairs have given a contrary phase from what we desired, then we have given place to the feeling, "This is against me." But how often have we heard business men declare that, if they had succeeded in carrying out their plans which they deemed indispensable, it would have ruined them financially. But when death has laid our loved ones in the grave, then it was that we were positive that so distressing an event was greatly against us. But let us rejoice, while passing through this disordered Baca, that we have so provident a Father, anticipating and preparing a balm for every wound, and so arranging that his every providence shall benefit us. He declares, and let us believe it, that "All things work together for good to them that love God." And again, "I will NEVER leave thee nor forsake thee." If we really believe these two passages of Scripture, happy indeed shall we be.

B. Mathewson.

Sandy Hill, N. Y., Oct., 1861.

Eld. Howell's Tour and renewed Illness.

The following touching letter from Sister Howell will be read with deep interest. And while we cannot "the words of our brother forget," nor the long years of faithful, earnest labor he has given to a holy cause, we bespeak for him and his companion a large place in the sympathy and prayers of our readers. Let them be generously remembered after a godly sort. Their P. O. address is, Harvard, McHenry Co., Illinois.—Ed.

Dear Bro. Wendell:—Many of our friends, knowing the feeble state of my husband's health, have expressed a wish to know how he endured the journey West. As I have not time to inform them individually, I beg leave to do so collectively through the "Crisis."

We took leave of the family of our dear Bro. Parry, at Sandy Hill, on the morning of the 16th, of Oct., and arrived at Detroit the next morning—too late for the train to Chicago, and were consequently obliged to wait until evening. During the afternoon Mr. Howell was attacked with hemorrhage of the lungs in the Detroit depot. He was conveyed to the hotel near by, where he bled five times in twenty-four hours. It was a dark night of watching to me, as I stood over my poor, fainting companion, expecting every hour would be his last. In a strange city and strange house, and among strangers, I did not know what to do, but tried to send a telegram to my father to have him come to my assistance; but the message was brought back to me with the remark, "there is no telegraph office in Harvard," (which, by the way, is a mistake.) I supposed he would die there, and thought we might as well proceed on our journey. We accordingly took the boat, supposing it would be easier for him than the cars. We went on board on Friday, and on Saturday afternoon the bleeding commenced worse than before. I tried every means in my power to check it, but in vain; at every motion of the boat the blood poured from his mouth frightfully. A death like pallor overspread his countenance; he turned his glassy eyes to my face and said, "I think it will take me off this time," and requested me to have him carried home. I promised to do so, and told him I had done all *I* could, and we must now trust the great Physician. He asked me to pray. I felt truly that I could pray. It was an awful moment, never to be forgotten,—my husband seemingly about to close his eyes in death, not one sympathizing friend near, on the broad lake, with two long days and three long tedious nights before us, before we could possibly reach the shore. I felt that it was a moment when I could throw my poor unworthy self upon the promises of Jehovah and trust. In a few moments the dark veil seemed to be lifted. Mr. Howell looked up and said, "I believe Jesus will not let me die here." My heart at that moment was filled with a peace which this world could neither give nor take away. I praised the Lord with a loud voice. The bleeding stopped for that time, but it seemed as if our faith must be tested till the last. He bled again the next day, and twice the next night. On Tuesday morning we reached Chicago—were conveyed to the cars, and by constantly applying ice to my husband's chest I kept him alive until we reached home, on the 22d of Oct. I had watched five days and nights without sleep.

He often expressed a desire to live until he reached home, which, through the goodness of God, was granted. He bled again that afternoon, but since that time he has been quiet. He is *perfectly* prostrate, though I still indulge a hope that his life may be prolonged in this climate for a season. His work is done. He has, no doubt, preached his last sermon. The future looks dark, but we trust in Israel's God. It seems as though my trials have been all I could bear, but perhaps my cup is not yet full. I desire an interest in the prayers of my brethren and sisters, for myself and companion, that our faith fail not.

Lucinda Howell.

Harvard, Ill., Oct. 29th, 1861.

The Imperial Crown of England.—There are comprised in the crown one large ruby, irregularly polished, one large broad-spread sapphire, sixteen sapphires, eleven emeralds, four rubies, one thousand three hundred and sixty-three brilliant diamonds, one thousand two hundred seventy-three rose diamonds, one hundred forty-seven table diamonds, four drop-shaped pearls, and two hundred seventy-three pearls.

☞ Be wise, [illegible]

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 6, 1861.

☞ SPECIAL NOTICE. ☜

Hereafter all letters, communications, remittances and orders for the World's Crisis are to be directed to ELDER MILES GRANT, Boston, Mass.

H. L. Hastings, President C. P. S.

Salutatory.

Well, dear reader, we are glad to salute you again with our kind wishes, after the lapse of six months, and hope our future acquaintance will be even more pleasant, profitable and endearing, than that of the past. In company with our worthy associate, Bro. P. B. Morgan, we shall spare no pains to make our weekly visits desirable to all our readers; so that when they have perused our columns, they will feel as when they return from a good prayer meeting, where christian pilgrims have cheered each other with stirring testimony and song. When we arrive at your dwellings, we wish to cause a thrill of joy to every heart, that sympathizes with Jesus and his coming; so much so, that each one will be so glad of our visits, that they will feel they must stop all business for awhile, till we have had a pleasing chat together; and then when evening comes, invite in the neighbors, and all gather around the table in delightful cheer, to hear the news, as when absent loved ones come home.

We shall not aim to be *learned* in our talk with you, but *good;* neither do we intend to criticise what you say, nor provoke a dispute with any one to mar the sweet peace of our happy union. On account of the different tastes and callings of the members of our great family, composed of thousands of christian disciples, we must expect a variety of topics will be introduced for consideration; some of which will not be at all interesting to a portion of the company, while others will be deeply interested; hence, we shall all have a fine opportunity for the exercise of patience, long-suffering, and forbearance, thus proving we are christians, and worthy of each other's confidence.

Like strangers in a foreign land, attacked by enemies on every side, let us unite as one man to sustain the glorious truth of the Lord, committed to our trust; be firm and immovable in its defence, leaving all the consequences and results in the hands of the Captain of our salvation. In short, "*let us do right if the heavens fall.*" We fancy we hear an earnest *amen* to this sentiment; and be assured, we echo a most hearty response. It is a great privilege to be associated, as we are, with such noble-hearted souls, who love the truth and are ready to sacrifice their all rather than give up the "blessed hope." With the consciousness that we enjoy the sympathies of such a company, and the comfort of the Holy Spirit, labor becomes a pleasure, and self-denial for their good, a luxury.

We hope to be able to make the Crisis such a paper as every reader will take pleasure in lending to his neighbors and friends. Come, let us all unite with renewed zeal to spread the last great message to a dying world,—"Behold the Bridegroom cometh." We have but a narrow margin of time left us in which to do the remainder of our work. Soon the reaping angels will begin their work. Let every watchman gird himself anew for the coming conflict between truth and error, right and wrong, light and darkness. Let us be christian *heroes.* By the help of the Lord, we give our heart and hand anew to this cause. We love the work, the company, and the truths we advocate. With us, the speedy coming of the Lord is no speculative idea, but one of the settled principles in our belief. We see no chance for any doubt in this matter; and every month the evidence increases.

Brethren, let us be true to our high calling in giving the final proclamation to the inhabitants of this planet; and soon it will be said, "Well done," by him who speaks with power to raise the dead. We must expect a stormy way to the close of this dispensation, as it is Satan's last great struggle for mastery. No effort will be wanting on his part, to keep us from inheriting the kingdom. Let there be a corresponding activity on our part, with an increase of prayer and watchfulness, and soon we'll sing, "All's well."

Once more we say pray for us, that we may be able to give the churches meat in due season; that we may have special wisdom and courage to do all to the glory of God, and be guided solely by this motive. Be so kind as to throw charity's mantle over our faults and mistakes, while in christian love we press on together for the prize in the land of glory, where partings are o'er, and sorrows, pain, sickness and death are forever unknown. G.

The Advent Christian Association, lately convened at Worcester, having seen proper to appoint to me the responsibilities and duties of a post in the Editorial department of "The World's Crisis," under the cognomen of Associate Editor, it may be [illegible] individual obeisance to the readers of our paper.

Little needs to be said by way of addition to the *greeting* now presented by my faithful and experienced colleague; but I may add that, while less experienced, and may on many accounts defer much to the maturer judgment of my associate, I am myself not insensible either to the power of the press or to the responsibilities imposed upon me by my constituents.

It is now that, "To be living is sublime." While the fearfulness that is shortly to seize all hearts, as they "look after those things which are coming," is already beginning to be seen,—while the world's forces are marshaling for the last conflict, and God about to send back to earth Him who shall be the avenger of all wrongs, and who is the rightful heir to the throne of David,—now to be living, and amidst all to be constantly acting well the part of a disciple of Christ, is indeed sublime. To aid us in thus living, we need all the helps God is pleased to grant us. And since it is now almost universally conceded that the press is the most powerful means put into the hands of man (the sword only excepted) "for good or evil," it is due you that those whom you have appointed the conductors of your own paper should spare no pains their ability will allow in properly directing this engine of power, and making its columns what the times, the students of prophecy, and a christian public demand.

While then this will be our aim, I shall unite with the senior Editor in asking the co-operation and prayers of our brethren: not to be fettered by the public,—for we shall claim our independence and prerogatives as editors, and try to do the best we can under existing circumstances; yet, while we refuse acquaintance with all intrusive and officious meddlers, we crave to give that tone and dignity to this sheet that can only be given by the hearty co-operation, kindly counsel and support of an intelligent and generous-minded public. We have able contributors who have written for this sheet; we hope for their best thoughts in the same way again. There are those who have prayed for this enterprise; brethren, we beg you pray again and often for the same. And thus while our columns shall go forth teeming with the intelligence you need, and the Lord wishes you to have, we hope they will breathe the frank, independent, ennobling, and Christ-like spirit, that shall not wholly disappoint our constituents, nor render our acquaintance with our readers otherwise than mutually agreeable, and mutually for our good. M.

Initials.—Our special friends may be interested to know that the Editors of the *Crisis* have, with the council of brethren, mutually agreed to attach the last initial of their respective names [in small caps] to their individual productions.

To our Contributors.

We would say to those who have enriched the columns of the "Crisis" with their valuable productions, that our stock is now *very low,* and needs to be replenished *immediately.* To-night, to-day, take the pen and send us a few lines. We do not ask for long articles, but many short ones. Come, dear Bru. and Srs., let us renew the war against Satan's kingdom the coming autumn and winter with such energy as we have never shown before. Let every spare moment for writing be improved, every rich thought be treasured for use, baptized with prayer, clothed with love, and hastened to our reach, that they may be scattered as autumn leaves to cheer the fainting ones who are tempted sore on every side, and have not seen a cloud with "silver lining" for many a day. Come, *do* send your heart-cheering, soul-stirring articles, that shall gladden the widow's lonely hours, and give joy to the homeless ones. Remember, a large number of our readers hear no preaching from those who love the appearing of Jesus; hence the stirring articles from your pens are sources of great comfort to them, and may be the means of causing many to endure to the end, who might otherwise miss the prize. *Now* is the time for action. G.

"The World's Crisis."

When we look over the world and compare its present position with the prophetic word of the Lord, we think no title more appropriate for our family paper than the one now standing at its head. Truly we have come within the circling eddies of *the world's crisis,* which is to end in the coming of Christ, the resurrection of the dead, and the setting up of the everlasting kingdom. The events about to transpire are not to be confined to some particular locality, as in the destruction of Sodom and Jerusalem, but the *whole world* is to share in the overwhelming revolution. It is not a few bankers, merchants, mechanics or farmers, who are feeling the panic, occasioned by the "hard times, but the whole *world* is aroused, and its eternal interests are soon to be decided. The events foretold by prophets thousands of years ago, which have been the objects of fond anticipation by the saints, and of dread by the ungodly, are now about to open to our astonished vision. Well has the poet said [illegible]

"To be living is sublime."

Almost every day unfolds something new relative to the great day of the Lord, which, as all things now indicate, is not far off. Some twenty chains of prophecy are all concentrating to a focus not far from the times in which we live. All things proclaim in thunder tones, the last days have come, and their perils surround us. He who sleeps now, and conforms to the world, does it at the risk of losing eternal life. This is the hour for watchfulness and prayer. But amid all the startling signs of the times, the followers of Christ will find it requires constant effort to keep awake. Now is the time to heed the instruction, which requires us to exhort "one another, and so much the more as ye see the day approaching." This implies that signs will clearly indicate when the day is near. We are living, without doubt, in the very time to which our Lord referred. We see no room for doubt on this point. The very prophecies that prove the Bible true, also demonstrate that the end of the present dispensation will transpire within a brief period. No bright beams illumine the dark clouds that hang over the world. We see no ground to hope for better times till Jesus comes. But, thank the Lord, we have reached the point where we can "lift up" our "heads" and rejoice, knowing that our "redemption draweth nigh." The Lord is still the hope of his people. "All things work together for good to them that love God." This promise is true as ever. G.

Jacobs' Patent Portfolio Paper File.—Mr. Jacobs will please accept our thanks for the very convenient Newspaper File with which he has favored us. It is just what we wanted.

We would say to our readers, who wish to preserve their papers, that Jacobs' Portfolio is the very thing they need. It will hold a year's numbers; and for durability, elegance, and convenience, is nearly equal to the best binding. He makes them all sizes, from the size of letter paper to the largest newspaper. Any letters, music, or other documents, are neatly bound by this arrangement, and preserved for future examination.

These Portfolios are for sale by Mr. J. N. Jacobs. 15 Central Exchange, Worcester, Mass. G.

Our Difficulties.

Those who are called to sound the last alarm to a guilty world, as did Noah to the Antediluvians, or Lot to the inhabitants of Sodom, find many difficulties to encounter, well calculated to dishearten and discourage the faint-hearted disciple, and turn back the wavering ones. Those who engage to defend the truth in its final conflict against error, must clothe themselves with "the whole armor of God," put reputation, friends, property, time, talents, and even life itself upon the altar, and go forth fearlessly, trusting in the Lord alone for success, and then they are sure to stand among the triumphant at last, when the Son of God is crowned "King of kings." This is the time for brave men to act, for the faithful to be firm for the right. Let there be no wavering, no doubtful ones; but let us all "stand up for Jesus," regardless of the consequences. As Paul says, "Quit you like *men.*" Do not be childish in these last hours of the struggle. Remember, He that is for us is more than all that can be against us. He who falters now does it at the risk of losing eternal life. Can any one, who sees the light, be so foolish as to peril his all to save a worthless reputation gained from the enemies of the cross of Christ? Will he barter away eternal glory in the kingdom of God for such a bauble? Is it possible that he will quail before the finger of scorn, or biting reproach of those who are "as natural brute beasts, made to be taken and destroyed," who "speak evil of the things that they understand not;" who "shall utterly perish in their own corruption?" Let us not thus disgrace ourselves by such cowardice. *Be men indeed.*

The following truthful remarks are from the last number of the *Voice of the Prophets:*—

"Our greatest difficulty in extending the cause, by a living, aggressive movement, will arise from a want of the living baptism and unction, with a healthful, vigorous faith in the time of the certain and speedy coming of Christ. It is saddening to see the turn that things are taking with many who have enjoyed the light. The stirring events of this time, affecting the whole world, seem only to put many to sleep. The great rebellion in our own land, which absorbs all the sympathies of the masses, seems also to divert our attention from the better government soon to be established by the Son of man. One of the very signs which should have quickened us in our work has rather absorbed the attention, and diverted us in some measure from it. The present blindness and apathy on the speedy coming of Christ is really alarming. And unless God pour out his Spirit, and awake the slumbering virgins, he will hardly find faith on earth, even among many Adventists, at his coming. The professed oracles of the Advent message, also, to an alarming extent, are dumb, as to anything positive, aggressive, or effective. Must we thus slumber over this subject in this last hour? Shall we, by our inactivity, make it necessary for the Master of the vineyard to raise up other laborers? Must new and effective instrumentalities be called into the field to finish the work of the last proclamation? Or shall we awake, and enter upon the work with [illegible] this great subject. Will you awake, and put forth all your strength in this work? 'Faith without works is dead.' Let not our religion be cold, heartless, and delusive. Christ is coming, and we must be ready, or fail of the kingdom?" G.

Visit in New Hampshire.

But for our recent illness, we should have prepared a detailed account of our deeply interesting visit among the churches of the "Old Granite State." From Sept. 17th to the 27th, we spent with the churches in this State which were before strangers to us, visiting at Lake Village, Merideth Neck, Tuftonborough, Barnstead, and New Durham Ridge; in each of which places we found a goodly company waiting the coming of the Lord, many of them "strong in the faith, giving glory to God."

Our chief meeting was at Barnstead, which, commencing on Friday, continued over the Sabbath and into the following week, the interest increasing with the progress of the meeting, souls being converted, and the members of Christ re-united. We had the pleasure of meeting upon this occasion Eld.'s Smith, Piper, Pinkham, Holt, Simpson, Mooney, Leavett, Glitton, Glazier, Manning and Badge, most of whom we met now for the first time. God grant the acquaintance may be continued in the kingdom! Seldom have we witnessed more faith in God, and more visible manifestations of his presence in return—in spiritual utterances, in healings, in the melting of hearts, and in the conversion of sinners.

"All glory be to the Lord on high!"

We were surprised at the number of churches *and chapels* we found in this region of New Hampshire; and were constantly impressed with the robust character of the christianity professed and taught by the brethren present. We venture the prophecy that, while the granite hills of New Hampshire remain on their base, so long will there be faith in that State in the soon coming of the Lord.

Our brethren at Barnstead occupy a large and commodious house of worship in company with the Free-will Baptist brethren. Bro. Mooney is their pastor, and has every prospect of a prosperous time.

During our stay a company of brethren went with us to a high eminence on New Durham Ridge, where was spread before us—not all the kingdoms of the world, but one of the most magnificent dioramas that was ever seen before by us. Sixty miles to the north were the White Mountains, standing in all their awful majesty—fit symbol of Zion, that "shall never be removed." At our feet lay the beautiful sheet of water, Lake Winnipiseogee—said by British tourists to be unsurpassed by the most famed lakes of Scotland,—while thirty miles at our right lay the blue waves of the Atlantic, and far at our left lay what we were disposed to take for the mountains of Vermont. But with all this enchanting and almost bewitching scenery before us—the like of which we never see without fresh visions of the "Beautiful world" toward which we journey,—there was still nothing so deeply and incessantly impressed our mind as the thought that, at the very base of this summit, was the very meeting-house, and too the dwelling house, occupied by the estimable I. E. Jones, who, when first the tidings of the soon coming of our Lord fell upon his ears, left all—and that was much, too—to spread abroad the glad tidings. We could not forget our brother, now on the prairies of the west; and while we remembered him, we found it in our heart to pray—"God bless him." We were glad to hear his name spoken by old friends with so much tender, christian regard. Perhaps there is no man that would receive a warmer welcome home, than would Eld. Jones in Alton.

But, to conclude our narrative, we wish to say we find ourselves obligated to several brethren for their kindness, but shall hope that we may together reap fruits in the great day of harvest. M.

"Behold He Cometh!"

Where is there a more sublime idea, or an enunciation more pregnant with grand and awful thought than is found in the declaration, "Behold He cometh!" But it is when we take into consideration the world of evidence that the statement is shortly and suddenly to be a reality, that the words come home to our hearts with an overwhelming power.

A few years ago, many of us heard, it may be, some humble lecturer,—perhaps, to that time, a layman—who in a general way expounded to us the prophecies, and showed us the signs of the times indicative of the soon coming of the Lord. We were astonished. We canvassed the subject again and again. We heard of few learned men speaking in favor of the doctrine, but of many speaking against it. But after our best investigations of the subject with Bible in hand, it seemed to us to be clearly taught by the word of God, and that was enough. The great fact, to us, was all-absorbing. Our hearts were laid upon God's altar, and to us there were no sacrifices too great to make for truths so precious. And in the midst of obloquy and opposition, unmeasured and incalculable, we confessed to the world we were waiting for the Son of God from heaven. The world was at first astonished, and the [illegible] heart. But the mass soon learned to scoff as in the days of Noah.

But to-day how changed the aspect! Not that the world is without scoffers, who are saying, "Where is the promise of his coming?"—nor that the truth is without opposition; but instead of a humble few, standing alone, not knowing there were five hundred persons on all the earth believing like themselves, behold seventy thousand in the United States and Canadas now looking for the return of the Nobleman! Behold the most venerable, the most erudite, and the most eloquent of which the world can boast crying the same cry—"Behold He cometh!" This is true in the Lutheran church of Germany; in the church of Scotland; and of the English church; as also of many of branches of the Christian church of America.

Ah! this is a propitious day for the waiting ones. Never did heaven and earth conjointly tell in plainer, in more unmistakable terms,

"He cometh, cometh speedy,"

than now. Sun, moon and stars, clouds and vapor, belligerent nations and decaying christianity, and the universal corruption of morals, together with the running out of every line of prophecy, ought to afford evidence that should make even a skeptic blush, so perfectly indubitable are the evidences not only in favor of the authenticity of the Scriptures, but of our present position in the prophetic calendar. As said the *Boston Journal* a few weeks since, "The world is one vast camp"; and we may add, it only remains for God to issue his mandate, and the agitating elements of the world are loosed, the nations rush, and the cry, "Behold he cometh!" is a reality. M.

(Concluded next week.)

☞ Bro. Grant being necessarily absent for a few days, and Bro. Morgan being just recovering from a serious illness, the preparation of the first and last pages of this paper has devolved upon H. L. H.; and as he lacked courage to wade through the manuscripts that were on hand, and which he thinks will damage Brn. Grant and Morgan's eyes; and being away from home and from his own books and papers, he has written considerable himself, as the easiest way of filling the paper. If forgiven this time, it is not probable that he will repeat the offence very soon. H. L. H.

Report of the Second Annual Meeting of the Advent Christian Association,

WARREN HALL, WORCESTER, OCT. 15, 1861.

2 o'clock, P. M. The Advent Christian Association met in accordance with the call of the Board. The President, P. B. Morgan, being absent on account of illness, the meeting was called to order by the Vice President, D. T. Taylor, and opened by singing and prayer, led by Eld. S. S. Brewer. Brn. Brown, Hamblin, and Goodrich were appointed a Committee on Credentials, to enroll the names of preachers and delegates entitled to membership in this meeting. The Committee reported the following list of members, viz.:

Preachers,—M. Grant, S. S. Brewer, H. Pratt, H. L. Hastings, W. S. Campbell, R. Wendell, D. T. Taylor, H. F. Carpenter, J. Hemenway, F. H. Berick, C. Goodrich, S. B. Munn, A. Ross, A. M. Higgins, I. C. Wellcome, W. Pratt, R. R. York, P. C. Rodman, Jos. T. Curry, Jos. D. Brown, H. K. Flagg, F. Burbank, S. P. Babcock, C. W. Baker, J. D. Merriam, Wm. A Fenn, Abraham Flavel, Ira Morgan, R. E. Ladd, J. S. White.

Delegates,—G. L. Rice, T. S. Pepper, T. Hardy, E. G. Higgins, Thomas Weaver, Geo. Humphrey, Jacob I. Johnson, I. C. Humes, Phineas White, Paul Lawrence, Almon Streeter, L. L. Tuttle, C. S. Sherman, Jas. Wiswell, J. G. Hamblin, S. Hovey, S. A. Porter, L. G. Humphreyville, H. V. Davis, Geo. T. Adams, Leonard Plummer, D. Rand, A. Johnson, L. Wade, Jos. C. Rice, John Richardson.

Brn. Davis and Adams being reported members of the *Association* simply because members of the *Board,* their right to vote was called in question. After some discussion, in which remarks were made by Brn. Berick, Adams, Pratt, Hastings, Hemenway, and others, the Chair ruled that they were members and entitled to vote by virtue of their office and by virtue of precedent established at Salem. The Ruling of the Chair was sustained by vote of the Association, whereupon it was Voted: That the constitution be so amended in Article 4, as to read, "The members of this society shall consist of all pastors and evangelists co-operating with the society, and of delegates from churches also co-operating, and of all officers of this Association. Each church shall be allowed one delegate and one additional delegate for every fifty members above the number of twenty-five members.

Brn. J. Hemenway, A. M. Higgins, and H. K. Flagg were appointed a Business Committee for this meeting, and reported the following items and order of business, viz.:

First, The reception and disposal of reports from the A. C. A. and its Board of Managers.

Second, The reception and disposal of reports from the C. P. S.

[illegible]

Fourth, Election of Officers for the C. P. S.

Report of the last meeting of the Association was then read, accepted and adopted. Report of the Board of Managers read and accepted. Adjourned to meet at Thomas St. Chapel at 6 1-2 P. M.

Thomas St. Chapel 6 1-2 P. M. Opened by prayer, led by Eld. J. Hemenway. The Reports of the Publication Society being called for, it was voted that the Treasurer, Geo. T. Adams, proceed to make his report, which was as follows:—

Report of the Treasurer of the C. P. Society.

RECEIPTS.—JAN. 1, 1861.

Cash received from the former Publishing Committee of World's Crisis	$610.50
Received from the office from Jan. 1st to Oct. 4th, including seventy-five dollars (75.00) refunded by H. L. Hastings, in consequence of a change in the contract with him for Tracts	3,508.14
Total	$4118.64

EXPENDITURES.—JAN. 1861.

Paid Editor to Oct. 1st	$398 57
Clerk to Oct. 13th	333.97
For type setting, locking forms, and folding papers to Oc. 16th	884.00
For paper of Grant, Warren & Co. and H. Kenney	992.06
Press work to Oct. 4th	244.29
Rent of office to Oct. 1st	118 50
Mailing machine and preparing names	132.43
Postage on Books, Tracts, papers sent to British Dominions, Letters and Box rent	101.45
Wrapping paper, proof paper and stationary	21.56
Teaming Crisis to P. O. and books to depot	10.00
Discount on uncurrent money	13 34
Loss on worthless bank notes	2.00
Express charges	5.45
Sundries for office, (fuel, repairs, printer's roller, papers, Report Dies, gas fitting, etc. to May 1st	21.31
Insurance policy on printing materials, and Books and Tracts	7.50
R. fare of Directors of C. P. S. and Editor	14.50
R. Wendell's bills for sundries for Editor's, clerk's, and compositor's rooms—such as table, stand, ink, water keg, potash, ice, writing, proof and mailing paper, daily paper, envelopes, express charges, proof reading, etc.	41.89
Books and Tracts	315.72
H. L. Hastings on contract for Tracts	175 00
Refunded to various persons monies improperly credited to office, and included in Treasurer's account	22.14
Total	$3865.68
Balance in Treasurer's hands Oct. 15	252.96
	$4118.64

GEO. T. ADAMS, Treasurer.

On motion, the Editor, R. Wendell, made his report as business Ag't for the C. P. S., giving such explanations and facts as questions asked required. Adjourned to meet at Warren Hall to morrow at 8 1-2 A. M. Those assembled then listened to an appropriate discourse from Eld. Miles Grant, founded on Rom. 8: 9.

Oct. 16th, Warren Hall, Worcester, 8 1-2 A. M. Opened by reading the Scriptures (1 Cor. 13) by the Chair, and prayer by Eld. H. Pratt. The business before the meeting last night on adjournment was taken up. The Treasurer's report accepted. The Editor's report, as business Ag't for the C. P. S. was referred to that Society for their disposal, to be reported to the A. C. A.

On motion, the minutes of the C. P. S. were read and accepted, whereupon remarks were made by Brn. Hastings, Brown, Hemenway, W. Pratt, Grant, Adams, Wellcome, and others as to the efficiency of that society. Bro. Jos. T. Rice coming in from Nova Scotia, but not properly sent as delegate from his church, yet expected to represent them, on the recommend of Eld. Brewer, it was voted to receive him as a member of the Association. Adjourned till 2 P. M.

2 P. M. Opened by prayer, led by Eld. J. D. Merriam. Discussion resumed upon the Minutes of the C. P. S., after which said Minutes were laid upon the table, that letters addressed to the Association from churches, conferences, and preachers, might be read. Letters were then read from P. A. Smith, Rochester, N. Y., L. Boutell, W. H. Mitchell, O. R. Fassett, Wm. Mitchell, C. P. Dow, Stanbridge, C. E., from the Iowa, Minn. and Wis. Annual Conference, the R. I. Quarterly Conference, and from churches in Rutland and Poultney, Vt., Hamlin and Rochester, N. Y., Danville and Lawrenceville, C. E., Portland, Me., and Boston. On motion, Bro. Wendell represented the Albany church. The Minutes of the C. P. S. were then taken up and indefinitely postponed. Adjourned to meet at 6 1-2 P. M.

6 1-2 P. M. Opened by prayer, offered by Eld. H. Munger. Thomas Weaver was received as a delegate from the Worcester (Warren Hall) church. It was then Voted, That the following resolution be considered an additional article of the constitution, viz.,

Resolved, That the Editor, or Editors, of the World's Crisis, shall be chosen by ballot at the annual meeting of the A. C. A., or at any special meeting called for that purpose, provided that six weeks notice be given of the same through the columns of the Crisis. It was also Voted, That said article be numbered the eighth in the constitution. The constitution was then so amended in Art. III. by a two-thirds vote as to read, The Officers of this Society shall be a President, Vice President, Secretary, Treasurer, and nine Directors, who, together with the Editor, or Editors, shall constitute a Board of Managers.

Voted, That the Chair appoint a Committee of seven to draw up and present to this Association a system of regulations in the form of resolutions, by which they wish the Editor, or Editors, and Editorial Committee to be governed in the management of the Crisis. Moved and seconded that Art. IV of the constitution be amended in these words; viz., "And such church, living at such a distance that they cannot be conveniently represented by a delegate from among themselves, may vote by written communication to the Secretary, or may select as their proxy any person whom they may designate, whether he would [illegible] among them or not. Laid on the table. Adjourned to meet after preaching.

Eld. H. L. Hastings then addressed the assembly, in a most powerful and impressive manner, from 2. Cor. 1: 18, showing the danger and folly of saying "*nay*," when God says "*yea*," making a forcible application of it to the practice of *explaining away* scriptural assertions in reference to the Coming of Christ, Kingdom of God, Death, and the Resurrrection of the dead, and Day of Judgment.

9 o'clock P. M. The Association resumed its business. The Chair reported M. Grant, I. C. Wellcome, H. Pratt, F. H. Berick, J. Hemenway, Geo. T. Adams, A. M. Higgins, as Committee on Editorial regulations. Eld. Wendell tendered his resignation as Editor and business Ag't of the C. P. S., stating that this had been his settled purpose for some time. Eld. Grant tendered his resignation as Assistant Editor. The resignations of Eld.'s Wendell and Grant were accepted, to take effect Nov. 1st, 1861. The Association then proceeded to ballot for a new Editor. Brn. Brown, Adams, and Goodrich, were appointed committee on ballots. Ballots were received at the call of the roll. Under a motion to suspend, it was voted, that a two-thirds vote be required to elect an Editor. The result of ballot reported as follows; viz., whole number votes cast, 51; necessary for choice 34; F. H. Berick 26, M. Grant 20, D. T. Taylor 3, A. Flavel 1, P. B. Morgan 1,—no choice. A new ballot was taken with the following result: whole number votes 49; necessary for choice, 32; Berick 27; Grant 22,—no choice; whereupon, the meeting adjourned till to-morrow, at 8 1-2 A. M.

Oct. 17th, 8 1-2 A. M. Opened by prayer, offered by Eld. S. B. Munn. The meeting then enquired of Eld.'s Berick and Grant if they would act together as associate Editors of the Crisis. Eld. Berick declined. Eld. D. T. Taylor was proposed as Editor but he declined on account of ill health. Moved and seconded that Eld. Berick be Editor, and Eld. Grant Ass't Editor; after some discussion it was laid on the table.

Committee on Editorial Regulations reported as follows:—Whereas the World's Crisis was originated mainly to publish the doctrine of the immediate, personal advent of the Son of God from heaven, and the evidences of the same; and as we believe the demand is *now* still more important than at that time, therefore

Resolved, That the proclamation of this doctrine should be made the leading subject by its Editor or Editors, and contributors of the paper.

Second:—That those who write for the columns of the Crisis are requested to avoid *all* personal allusions calculated to wound the feelings of the most sensitive.

Third:—That as persons who write for the Crisis are not pleased when their articles are *reviewed* by the Editor or others, it is desired that all reviews be avoided.

Fourth:—That as controversial articles are calculated to awaken personal feelings and cause divisions in the church of Christ, it it is recommended that all such articles be avoided, and that the contributors to the Crisis, who differ in their views, express their opinions freely, without any attack upon those who entertain opposite sentiments.

Fifth:—That all monies for the Publication Society shall pass through the hands of one of the Editors of the Crisis, and be paid over to the Treasurer.

Sixth:—That the Editors shall be responsible for the inaccuracies of the Clerk's department concerning the business of the Crisis Office.

Report laid on table, and the meeting proceeded to ballot again for Editor. Each member was requested to express upon his ballot his wish concerning the Editorial Department. Under a motion to suspend, and at the suggestion of Eld. J. S. White, it was

Voted: That the phrase "And Second Advent Messenger" be added to the title of the World's Crisis.

While the ballot was being counted, a proposition was made to suspend the action requiring a two-thirds vote to elect an Editor, and that the present ballot be decided by the majority rule; but not meeting with general approval, at the suggestion of the Chair, it was dropped till after the ballot was reported, which was as follows:—Whole No. votes cast for Editor 45; necessary for a choice, 30; Berick 26, Grant 18, Hastings 1,—no choice. For Assistant Editor, whole No. 43; necessary for a choice, 29; D. T. Taylor 20, Grant 20, Hastings 1, Berick 2,—no choice; whereupon, the action requiring a two-thirds vote was suspended. At this point, a little confusion of understanding arose as to whether the majority rule just adopted was to be applied to the *last* ballot or to a *new* one. It appearing evident that it was not generally understood as applying to the former, on motion, a new ballot for Editor was proceeded to, which was reported as follows:—Whole No. votes cast, 47; necessary for a choice, 24; Grant 23, Berick 22, Hastings 2,—no choice. On motion, still another ballot was taken, reported as follows:—Whole No. votes, 46; necessary for a choice, 24; M. Grant 24, Berick 22. M. Grant declared elected as Editor. The Editor elect, making upon an Associate in the Editorial Chair, the Association proceeded to vote for the same. Result as follows:—Whole No. votes 39, necessary for a choice, 20; Hastings 1, Taylor 1, Wendell 1, J. S. White 12, Morgan 24; P. B. Morgan declared elected Associate Editor.

W. Pratt resigned his post on Publishing Committee; his resignation accepted. *Voted*: That the change in the title of the Crisis go into effect when the new Editors assume their office, Nov. 1st, 1861.

The Report of Committee on Editorial Regulations was then taken up, and articles I, II, III, were adopted. Article IV was read and discussed. Remarks were made by Brn. White, Brown, Hastings, Ross, Wellcome, and others. Adjourned to meet at 1 P. M.

1 P. M. The Chair opened meeting by prayer. Discussion resumed upon Article IV of Editorial regulations, each speaker limited to one speech and two minutes time, after which the article was adopted, as were also Articles V. and VI. The Association then proceeded to elect the officers for the A. C. A. and the C. P. S. for the ensuing year. Brn. Hastings, Curry, and Wellcome, were appointed a Committee of nomination for the former; and Brn. Grant, Brewer, and Ross, for the latter society. Brn. Hovey, Rodman, and E. G. Higgins, were appointed Committee on Ballots. Brn. Berick, H. Pratt, and J. Hemenway declined a nomination to office.

The following list of Officers were nominated for the A. C. A. and afterward by ballot elected:—D. T. Taylor, President; P. B. Morgan, Vice President; H. F. Carpenter, Secretary; Geo. T. Adams, Treasurer; S. G. Mathewson, R. R. York, A. Ross, R. E. Ladd, M. Grant, H. L. Hastings, Rufus Wendell, C. Goodrich, M. Batchelder, Directors.

The following list were nominated for the C. P. S. and afterward by ballot elected:—H. L. Hastings, President; J. D. Brown, Secretary; Geo. T. Adams, Treasurer; H. V. Davis, S. S. Brewer, I. C. Wellcome, J. G. Hamblin, S. Hovey, Publishing Committee; H. L. Hastings, H. F. Carpenter, D. T. Taylor, Editorial Committee.

Voted:—That the names of those writing articles for the Crisis, whose letters are received, be published in its columns weekly.

The thanks of the Association were presented to the Brethren and Sisters in Worcester for their kindness and hospitality in entertaining its members.

The thanks of the Association were also voted to the President and Secretary for their services. Whereupon the Association adjourned *sine die*.

H. F. CARPENTER, Secretary.

EXPLANATION.—The actual cash balance belonging to the Christian Publication Society at the time of the Worcester meeting was $412,49. As $159,53 of the amount was in my hands as Business Agent, Bro. Adams could only report $252,96 as being in the Treasury. RUFUS WENDELL.

For the Crisis.

RESOLUTION.—At a meeting of the C. P. Society on Oct. 22, 1861, the following Resolution was passed and ordered to be published in the Crisis:—

"*Resolved*, That the thanks of this Society are due to the retiring officers of the Society and to their business agent, for their earnest and successful endeavors to reduce the business of the office of publication to a more systematic condition, thus obviating the necessity for various complaints in that department, and leaving an example of order and correctness, which it is to be hoped that succeeding managers will be able fully to imitate.

H. L. HASTINGS, Pres. C. P. S.
JOSEPH D. BROWN, Sec. C. P. S.

TRANSPOSITION.—On the last page, in the article on Dan. 12: 2, third paragraph, lines nine and ten are *transposed*. It should read, "The arguments that prove the resurrection of one class, in many cases, prove the resurrection of both."

For the Crisis.

BRO. LADD'S OFFER.—A sister in Iowa, wishing to accept Bro. Ladd's recent proposition, writes me to know the *price* of the work, "Life from the Dead; or, the Righteous only will Live Again," and where it can be obtained For her information, and that of others, I will state—1. The offer is, to send "Rebribution" *without charge* to any who, believing in the revival of the wicked dead, will *buy* and *read* "Life from the Dead." 2. The price of the latter work is 20 cents, sent postage free. It may be ordered of me by any who send for it on the ground of Bro. Ladd's proposal, and I will forward with the work a copy of "Retribution." A Roxbury brother last evening called at the Crisis office and bought copies of each of the above works, saying he was interested in the subject, and wished to examine both sides. May the Lord guide all sincere inquirers into the truth. RUFUS WENDELL.

Boston, Nov. 1, 1861.

☞ Intelligence received in St. Louis on Friday night stated that Gen. Fremont, with his whole force, had crossed the Osage, and was advancing South.

☞ The Laporte (Ind.) *Herald* says that this year enough syrup from the Chinese sugar cane will be made in that county to supply its entire population.

Obituary Notices.

Died, in New Lebanon, Sept. 27th, 1861, Bro. ROBERT GATES, aged 67.

He went to bed as well as usual Thursday night, the 26th, and was found dead the next morning in his bed, having the appearance of dying without a struggle. In his death we are called to mourn the loss of a father in Israel, but we mourn not as those who have no hope, for we believe he had a good hope in Christ, and that he will have part in the first resurrection, on which the second death will have no power. We have known him for thirteen years, and never shall we forget the many comforting words he has given us when we have been in affliction, and the many blessed seasons we have had together at a throne of grace. He was a devoted Methodist until he heard the subject presented upon the nearness of the judgment by Brothers Grant and Pratt, in 1853. He partly believed it, and rejoiced to think that it might be so, and from that time up to his death seemed to rejoice in the fact that deliverance was near. I think he never was fully satisfied upon the sleep of the dead until he went to the Wilbraham Campmeeting this fall; then he became satisfied that we have no immortality until we put it on at the coming of Christ. He has told me since the meeting that the subject was presented in such a clear manner that he could not help but believe it, and that it was the best meeting he ever attended in his life. But he is done meeting with the children of God in this vale of tears, yet we hope to meet again in a little while, on the fair banks of deliverance, where the inhabitants shall no more say they are sick, and where death itself shall be destroyed.

Now I ask, in behalf of his children, and especially Bro. and Sr. Morin, the prayers of God's children, that they may have grace equal to their day, and be enabled to overcome the world, and reign with Christ in his kingdom forever. May we all improve by these lessons and to the glory of God, is my prayer Amen. N. MCCULLOCK, Jr.

Died, Aug. 2d, of dipththeria, SYDNEY, son of Jasper H. and Drusilla W. Harding, aged 7 years and 5 months.

Diphtheria, in its most dreadful form,
To our quiet home has come,
Taken one of our lovely gems,
And we are left to mourn.
Yes, our darling Sydney's gone,
We've laid him in the ground,
No more his voice we'll hear
Till the last trump shall sound.
The last words that on earth he spake,
When struggling hard in death,
Were, "Oh, my mother dear,
I cannot catch my breath."
One little precious lock of hair
Is all that is left to us
Of Sydney, our fond cherished boy,
Who slumbers in the dust.
The things he used to call his own
How dear to us they are;
His place around the board is void,
For Sydney is not there.
But we mourn not without a hope
Of seeing our boy again,
For, at the Master's blessed return,
We'll see him free from pain.
O that he would hasten the time
To return to earth again,
To raise the dead up from their graves,
And the righteous living change.
Then we'll meet again, we trust,
And meet no more to part;
The thought is a cheering thought to us,
It is a balm to our wounded hearts.
Sickness can not enter there,
No more can cruel death,
And Sydney in that blessed land
Will never want for breath.

J. H. & D. W. HARDING.

Married.

In Worcester, Oct. 24th, by the Editor, Bro. SAMUEL AYRES to Sr. SARAH A. FULLER, both of Worcester.

In Plainville, Ct., Bro. HARLEN P. BRADLEY to Sr. MARGARET M. LEWIS, both of Bristol.

FOREIGN NEWS.

THREE DAYS LATER FROM EUROPE.

Halifax, Oct. 30 The royal mail steamship Europa, from Liverpool at 10 A. M. Oct. 19 and Queenstown 20th, arrived at 3.30 this afternoon.

TURKEY.

A Turkish war bulletin announces a Turkish victory over 3000 insurgents and Motenegrins. The dispatch claims that the Montegrin frontier was respected, but the Montenegrios affirm that it has been violated by the Turk.

Cracow, Oct. 19. News has been received from Warsaw to the effect that several of the churches in that city have been forcibly entered by the military, and the male portion of the congregation conveyed by them to the citadel Half the persons thus arrested have been since set at liberty. It was asserted, however, that 2000 prisoners remaining would be drafted into different regiments for military service. The clergy had closed the churches on account of their profanation by the military.

RUSSIA.

The Emperor has closed the Moscow and Kayan Universities.

SPAIN

France and England will dispatch a joint expedition to Mexico. Spain will make a direct demand for satisfaction for special insults.

It is expected that a majority of the members of the Cortes will be favorable to the ministry.

The Infanta is dead.

ITALY.

Approaching reactionary movements are reported. Naples is tranquil.

The Neapolitan reactionists have chartered Maltese vessels.

POLAND.

The clergy have closed all the churches in Warsaw, and the people pray before the doors

Five hundred merchants have been fined one hundred roubles each for closing their shops on the 15th of Oct.

Agitation was increasing in Warsaw, and the authorities are taking more vigorous measures to maintain order.

New York, Nov. 3. The steamship City of New York, from Liverpool 23d and Queenstown 24th ult., arrived at 10.30 this forenoon.

The Times thinks it not unlikely that the moment the drain of specie commences, the financial community of America will have its Bull Run.

It is reported that France has sent an answer to the Italian propositions on the Roman question, to the effect that the economical and financial difficulties of France prevent a solution of the question.

The position of the Bank of France continued to excite uneasiness. It is reported that twenty millions of francs have been lost since its last statement.

PRUSSIA.

On the 18th ult., Prussia is said to have witnessed the brilliant scenes of a coronation—the first said to have been witnessed for one hundred and sixty years. The common people are reported to have taken little interest in the occasion, because it was so exclusively connected with the aristocracy.

DOMESTIC NEWS.

WASHINGTON, Nov. 1. The following letter from Gen. Scott was received by the President on Thursday afternoon:

"HEADQUARTERS OF THE ARMY,
Washington, Oct. 31, 1861.

The Hon. S Cameron, Secretary of War.

Sir: For more than three years I have been unable, from a hurt, to mount a horse, or to walk more than a few paces at a time, and that with much pain. Other and new infirmities, dropsy and vertigo, admonish me that repose of mind and body, with the appliances of surgery and medicine, are necessary to add a little more to a life already protracted much beyond the usual span of man. It is under such circumstances, made doubly painful by the unnatural and unjust rebellion now raging in the Southern States of our so lately prosperous and happy Union, that I am compelled to request that my name be placed on the list of army officers retired from active service. As this request is founded on an absolute right granted by a recent act of Congress, I am entirely at liberty to say that it is with deep regret that I withdraw myself in these momentous times from the orders of a President who has treated me with much distinguished kindness and courtesy, whom I know, upon much personal intercourse, to be patriotic without sectional prejudices; to be highly conscientious in the performance of every duty, and unrivalled in activity and perseverance; and to you, Mr. Secretary, whom I now officially address for the last time, I beg to acknowledge my many obligations for the uniform high consideration I have received at your hands, and have the honor to remain,

Sir, with the highest respect,
Your obedient servant,
WINFIELD SCOTT."

A special Cabinet Council was convened this morning at 9 o'clock, to take the subject into consideration. It was decided that Gen. Scott's request, under the circumstances of his advanced age and infirmities, could not be declined. Gen. McClellan was, therefore, with the unanimous agreement of the Cabinet, notified that the command of the army would be devolved upon him

Notices, &c.

A Call for Funds.

The publishing committee of the CHRISTIAN PUBLICATION SOCIETY, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at ONCE the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once FIVE HUNDRED DOLLARS, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than ANY TRACT SOCIETY in the COUNTRY, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money*? Or will you send us $100, $50, $20, or $10, to be *repaid* in TRACTS, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. DAVIS,
I. C. WELLCOME,
S. S. BREWER,
J. G. HAMBLIN,
SOLOMON HOVEY,
Publishing Committee of Chris. Pub. Soc.

Subscription to the Tract Fund of the C. P. S.

We the subscribers agree to pay the sums affixed to our names into the Treasury of the Christian Publication Society, for the purpose of issuing and circulating tracts or books adapted to the demands of the times in which we live; and our subscriptions shall be paid in part as soon as needed, and shall be due in full, and subject to the call of the Publishing Committee of the C. P. S. when FIVE HUNDRED DOLLARS shall have been subscribed.

Miles Grant	$25.00
H. L. Hastings	25.00
J. G. Hamblin	25.00
H. V. Davis	25.00
Geo. T. Adams	25.00
Solomon Hovey	25.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

☞ PREMIUM TRACT!! ☜

THE CHRISTIAN PUBLICATION SOCIETY offer a premium of TEN DOLLARS for the best TRACT on THE SIGNS OF THE TIMES, and the tokens of the near approach of the Kingdom of God.

The Tract should be plainly written, on only one side of the paper, (covering about 24 pages foolscap, in ordinary hand writing,) and the manuscripts should be accompanied by a sealed envelope containing the author's name. If more than one manuscript is retained, satisfactory payment will be made for the same. Rejected MSS. are to be at their author's disposal, and the committee may reject all if thought best by them.

Manuscripts should be sent to the Crisis office, addressed to the "EDITORIAL COMMITTEE OF THE WORLD'S CRISIS, BOSTON, MASS., or to H. L. Hastings, D. T. Taylor, or H. F. Carpenter, Editorial Committee, on or before January 1st, 1862.

Per order of the C. P. Society,
H. L. HASTINGS, President.

Notice.

I would like to inquire through the Crisis of Eld. G. W. Turner, with respect to his coming to this place to preach; would like to know if he can come, and about the time when he can come. Will he please inform me, through the Crisis or otherwise?

West Suffield, Ct. L. H. HILL.

Notice.

At the Camp Meeting, held at Dover, N. Y., Sept. 14th, it was proposed that a Conference be organized, composing the eastern part of New York and the western part of Mass. and Conn; and Elders Geo. L. Teeple and B St. John were appointed a committee to call a meeting for such purpose. Therefore we invite all interested in such a meeting to meet in Conference at Pawling, N. Y., Thursday, Nov. 14th, 1861, and hold over the following Sunday. Come, brethren, be on hand Thursday, filled with the Spirit of God. The cause of God demands our attention in this matter.

GEO. L. TEEPLE,
B. ST. JOHN,
Committee.

☞ Meetings in the Advent Chapel, in Hudson Street, are being held every evening this week, at half-past 7 o'clock. Eld. Himes preaches. Next Sabbath a new minister is to commence his labors with the church. He will speak in the A. M. and evening. Eld. Himes will preach the funeral sermon of Dea. John Lang in the P. M. J. V. H.

To the Rutland church—I will arrange to come as soon as practicable, and give notice in the papers. J. V. H.

Notice.

The Northern Illinois Conference of Adventists will hold their third quarterly meeting at Deer Park, in the Vermillionville meeting-house, commencing Thursday, Nov. 28th, at 10 1-2 o'clock. Deer Park is in La Salle County, on the direct road from Ottawa to Tonica, being about eight miles east of Tonica, and about the same from Ottawa, south-west, on the mail route to Tonica. Those coming on the Central R. R. will stop at Tonica, and those coming on the Rock Island R. R. will stop at Ottawa. Again we invite all to come. Preachers in the Conference are expected to be present. To those not connected with the Conference we would say, we will welcome you to the feast. We are nearing home; we soon shall be there.

H. G. MCCULLOCK, Sec. of Conference.

Notice.

We wish to say through the Crisis to the preaching brethren that we hold our meetings at the old place, No. 76 Exchange Building. We give an invitation to those that are coming this way to call. We are poor, yet we are willing to give as the Lord prospers us.

S. LIBBY, No. 22 Cornel St.
DEBBON GLINES, No. 50 Bridge St.

Manchester, Oct. 18, 1861.

Conference.

We will attend a Conference at Compton, C. E., commencing Thursday evening, Nov. 7th, and continue over the following Sabbath All are invited to attend.

J. G. SMITH,
J. PINKHAM.

Notice.

I have arranged to assist the brethren in Lawrence in a protracted meeting, to commence Wednesday evening, Nov. 13th, and hold as duty may dictate.

G. W. BURNHAM.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Charlestown, Hawkins Hall, 79 Maine Street, Thursday evening, Nov. 7th. MILES GRANT.

Portland, Me. .... Sunday, Nov. 17t
J. COUCH.

Pine Swamp, Ct., Thursday, Nov. 28th, and continue over Sunday.
WM. J. RIPLEY.
C. GOODRICH.

Eld. O. R. Fassett will preach in Yarmouth, Me., Nov. 17th.

Scituate, Union Hall .... Nov. 10th
Eld. O. CLAPP.

Natick, Mass. .... Friday evening, Nov. 8th
Sunday, Nov. 10th, all day and evening, where Bro. Perry may appoint.
Haverhill, N. H., where Bro. Haskell may appoint, Tuesday evening .... Nov. 12th
Lawrence, Mass .... Wednesday, Nov. 13th
Friday eve., Nov. 15th, and Sunday all day and evening, Nov. 17th, where Bro. Cottle may appoint.
WM. M INGHAM.

Kennebunk Port, Me. .... Nov. 10th
Abington, Ct., Dr. Huntington's Church, Nov. 17th
North Foster, R. I., Advent Chapel, eve., Nov. 19th
D. A JONES.

Cheshire, Ct. .... Nov. 10th
Bristol, Ct. .... Nov. 17th
WM. W. SUTHEHLAND.

Pine Tree School-house .... Nov. 10th
Pine Swamp .... Nov. 24th
Sandisfield .... Nov. 28th
Cold Spring .... Nov. 29th
Wells Forge .... Dec. 1st
Round Hill .... Dec. 3d
Chester Factories .... Dec. 4th
Bancroft .... Dec. 5th
Goshen .... Dec. 8th
J. K. BELLOWS.

South Windsor, Ct. .... Nov. 10th
Bristol, Ct. .... evening, Nov. 11th
Morris, Ct. .... eve., Nov. 12th
Pawling, N. Y. .... to Conference, Nov. 14th
S. P. BABCOCK.

Exeter, N. H. .... Nov. 10th
Portsmouth, N. H. .... Nov. 12th
Kennebunk Depot .... Nov. 13th
Kennebunk Port .... eve., Nov. 14th
Will brethren at Hollis write to Kennebunk Port directions for preaching there, or come to depot for me on Saturday, the 16th?
Hollis, Me. .... Nov. 17th
Portland .... Nov. 24th
Yarmouth .... Dec. 1st
Poland .... Dec. 8th
Lewiston .... Dec. 15th
I shall make appointments for evening meetings in different places. W. S. CAMPBELL.

Salem .... Sunday, Nov. 10th
RUFUS WENDELL.

North Sutton, at Bro. Andrews' .... eve. Nov. 8th
Robies Corner .... Sunday, Nov. 10th
Concord, Old Chapel .... Sunday, Nov. 17th
Chichester .... eve. Nov. 19th
where Bro. Edmonds may appoint.
North Wood Narrows .... eve. Nov. 20th
Nottingham .... eve. Nov. 21st
where Bro. Baker may appoint.
Lee .... eve. Nov. 22d
where Bro. Randell may appoint.
Dover, N. H. .... Sunday, Nov. 24th
Great Falls .... eve. Nov. 26th
where the brethren may appoint, and stop a day or two if thought best. R. P. MANNING.

Bangor, Me., Friday eve., Nov. 8th, 10 o'clock, A. M., and continue over the Sabbath.
Surry, Me. .... Sundays, Nov. 17th and 24th, the one at North Bend, the other at Morgan's Bay Meeting-house. THOMAS SMITH.

Sandisfield .... Nov. 10th
Cold Spring .... Nov. 17th
GEO. E. OTIS.

West Alton Friday, Nov. 8th, at 10 o'clock, A. M. and continue over the Sabbath.
Will brethren remember this meeting, and all that can, take hold and labor, that we may see the work of the Lord again revived in West Alton "while it is called to-day"? T. M. PREBLE.

Bristol .... Nov. 10th
Roxbury .... Nov. 11th
where Bro. L. R. Teeple may appoint.
WM. A. FENN.

Goshen .... Sunday, Nov. 10th
C. GOODRICH.

Bakerville, at Bro. Harris' .... Nov. 8th
Sandisfield, Mass. .... Nov. 10th
Be at the Conference at Pawlings, N. Y., Nov. 14th to 17th.
Pine Tree School House, North Salem, N. Y., Sunday, Nov. 24th. GEO. L. TEEPLE.

Pine Swamp, Ct. .... Nov. 10th.
South Dover, N. Y., at Bro. Olivit's, or where he may appoint .... Nov. 12th and 13th.
T. S. CANFIELD.

Albany, (Bell School House) .... Nov. 27th.
T. W. PIPER.

Business Matters.

Letters Received.

B. Mathewson, C. G. Carre, I. C. Wellcome, Mary A. Tibbets.

To Correspondents.

Mrs. H. M. Butters—paid to end of last volume.
J. P. Babcock—80 cts. to the *present*.

Cash Receipts.

Capt. E Mitchell, for Kennebunk Brn., $5.00; Jos. Davis 325, $1.51; Geo. Wright 324, 25 cts; W L Wheeler 313, 70 cts., Dr. A G Case 330, 80 cts.; Joseph Parry 350, $3.00.

Jos. Gristy 343, Jesse Ross 320, A Pinney 330, Jon. Spencer 327, Wm. Sprague 330, P J Maine 339, D S Clark 339, S Holden 347, Henry Wright 344, Mrs C S Belding 342, Ralph Devereux 338, L Taylor 338, Cor. Wilson 338, L T Moses 330, A D Smith 360, Steph. Harriman 344.—$1.00 each.

R Sturtevant 298, Chs. Woodman 370, M A Clements 348, Eld. Cook 370, C E Scribner 370, J D Shaw 348, Saml. Ayres 360, O D Woodruff 364,—$2.00 each.

Books and Tracts.

Eld. S Cook 68 cts, W L Wheeler 30 cts, Dr. A G Case 20 cts, G W Allen 18 cts.

H. L. HASTINGS' BOOK LIST.

☞ A LIBERAL DISCOUNT is allowed on Books when ordered by preachers, or by those who buy largely, either to distribute or to sell. Fifteen dollars' worth of books will be sent by express for TEN DOLLARS. All orders should be accompanied by the CASH. Any book on the list will be sent by mail, PREPAID, on receipt of the price.

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Pauline Theology; or, The Scripture Doctrine of Future Punishment, as taught in the Epistles of Paul. 12th 1000. Paper, 15 cts.

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The Voice of the Church on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Edited and revised by H. L. Hastings. 5th edition. 420 pp. 12mo. Price, $1.00.

[illegible]

Spiritualism a Satanic Delusion and a Sign of the Times. By William Ramsey, D. D. Edited by H. L. H. Price, cloth, 25 cts. Paper, 15 cts.

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☞ H. L. HASTINGS [illegible]

H. L. HASTINGS, PROVIDENCE, R. I.
[illegible]

For the Crisis.

God is True.

False and fleeting as a shadow
Earthly scenes, with every joy,
Transient as the morning's dew-drop,
Fading as the leaves of autumn,
But 'mid all, like rainbow hue,
Gleams the token—God is true!

Friends round whom our hearts are clinging
As the tendrils to the vine,
Whom we trust sincerely, fully,
Deeming them our friends most truly,
May 'mid scenes of wo decline:
But whatever they may do,
Our best Friend is always true.

Hopes may wither, joys be scattered,
Earth's fair visions, one by one,
With our heart's most cherished treasures,
Fade as do the lovely blossoms
'Neath the scorching noonday's sun:
Yea, let all recede from view,
GOD REMAINS FOREVER TRUE!

A. C. J.

For the Crisis.

Daniel 12: 2.

A request having been made for Prof. Geo. Bush's version of this passage, as it is always better to have the facts as they *are* than as they are *not*, I proceed to offer a copy of his translation.

But first let me remark that Prof. Bush was not merely a translator, but also an *expositor*, or possibly in some cases an unintentional *perverter* of Scripture. He wrote a labored volume, the object of which was to prove that the Resurrection takes place at death, according to the faith of the Swedenborgian church, in which, during his later years, he was a teacher. His work is entitled "ANASTASIS;" which is the Greek word for "*resurrection.*" In his preface he says: "The resurrection of the body, if my *reasonings* and *expositions* are *well-founded, is not a doctrine of revelation.*" This being his faith, and he, with Swedenborg, rejecting to a great degree the *literal* interpretation of the Scripture, and adopting the spiritual or mystical style, which consists mainly, *not* in believing what the Scriptures *say*, but in making them *say* what *we believe*, by interpretations and mystifications, his obvious course was, evidently, to interpret, paraphrase, apply, and explain away, every passage that taught the idea of a resurrection of the dead from their graves, so that those Scriptures would not contradict his theory or his plan. He knew if these passages were to be accepted as *literal* statements of FACTS his theory must fall. Hence these passages must be so *interpreted* as *not* to teach a resurrection of the dead from their graves.

From this we see that his arguments, designed to prove that *none* of the dead would be raised from the graves, or perhaps like some ancient teachers, that, in great part, "the resurrection is past already," are likely to be very *serviceable* to those who deny that any of the wicked dead will rise. The arguments that prove prove the resurrection of both; and so if the resurrection of *one* class in many cases Prof. Bush's whole argument disproves the resurrection of *both*, part of his argument may perhaps be useful in disproving the resurrection of a *part*. Nevertheless Prof. Bush was no doubt an honest man, and an excellent Hebrew scholar,—so if he says a passage must be *translated* so and so, his authority is very good, but if he *paraphrases it*, his paraphrase simply tells what he thinks the passage *means*, and is true or false, as his theory argues or disagrees with God's word. To illustrate. If I were to *paraphrase* Daniel 12: 2, I should do it somewhat as follows: "And the multitudes that sleep in the dust of the earth shall awake; some (of them, the righteous, shall awake) to everlasting life, and some (of them, the unrighteous) shall awake to shame and eternal abhorrence." Now this is just about what I think is the sense of the text. I think the words enclosed in parenthesis give the idea, only with greater fulness; but it would be wrong for any one reading the above to say that that was my *translation* of it, for it is *not*, and any Hebrew scholar knows that certain words in it are not found in the Hebrew at all.

Among the Jews, according to Josephus, the Pharisees believed that only the righteous would "have power to revive and live again"; but that the ghosts of the ungodly went down into Gehenna and never were brought forth. Of course they would use just such arguments to prove that the wicked dead do not rise, as other men now, who do not heed Christ's injunction to beware of their doctrine, might make use of. The Sadducees believed none would rise,—the Pharisees believed that only the righteous would rise. Jesus taught a resurrection of "all that were in the graves"; and Paul, "a resurrection of the dead"—which the Jews, the common people, also expected, "just and unjust." So while the doctrine of Pharisees and Sadducees were both wrong, the truth was according to the statements of Jesus and Paul.

But the Pharisaic idea, that the wicked could have no resurrection from the grave, was held by the Pharisaic descendants of those Jews who had rejected the counsel of God, crucified the Lord of glory, made void the law by their traditions, and filled their minds with an endless variety of monstrous Jewish fables and puerile conceits, that are now beneath the notice of any intelligent man, except as specimens of the folly of those who are wiser than the word of God. Among these conceits was their idea of a resurrection from the dead. Many held that only Jews would rise—that all Jews would rise in Palestine—that if buried elsewhere they would be rolled under ground till they got there, so as to come up with the rest;—hence they desired burial in the sacred soil. I have met with abundance of these fooleries while investigating the question of Paradise, in preparing my (yet unfinished) book, "The Perfect State, or, forever with the Lord."

As these persons some of them denied the resurrection of any but Israelites, and believed that no Israelite would be lost, of course they would have to explain away such passages as this, almost as much as Prof. Bush would, only they believed in the bodily resurrection of *part*, while he did of *none*. So the learned Aben Ben Ezra, and the famous Sadias Gaon, interpret this passage some as Prof. Bush has done since, as teaching a partial resurrection, i. e., of the righteous *only*.

With these remarks I proceed to give Prof. Bush's PARAPHRASE or *interpretation*, which some seem to think was wanted when an enquiry was made for his *translation*. The two are widely different. Here is the paraphrase:—

"As the result of the whole, then, we give the following as the correct EXPLICATION of the passage, which will at once afford an answer to the objection, that the same thing—viz., awaking—is predicated of both classes: 'And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt.'"

This is his "*explication*" of the passage, i. e., it is what it *should* say to teach his doctrine or something like it, for he, while suggesting that it may refer partly to such persons as were raised during Christ's ministry and after his resurrection, intimates that he sees "not how to resist the conclusion, that the awaking from the dead announced by Daniel, points mainly to a *spiritual* and not a *corporeal* resurrection." But he does not for a moment pretend that the passage *says* what in his "explication" he represents it to *mean*. In his *Anastasis* he does *translate* the passage, and, as a critical Hebrew scholar, his translation is of *value*. He says, "The following may serve as a *literal version*:—

"AND MANY OF THE SLEEPERS OF THE DUST OF THE GROUND SHALL AWAKE—THESE TO EVERLASTING LIFE AND THOSE TO SHAME AND EVERLASTING CONTEMPT." p. 131, etc.

So fails the support of this learned man, when he comes simply as a scholar to *translate* the passage. It needs his "*explication*," in which are *twenty-one* of God's words, (if he translates rightly,) and *eight* of his own, to sustain this idea. Winnow the chaff out, and you have the wheat—the truth.

Probably Prof. Moses Stuart has been considered one of the ablest, if not the ablest oriental philologist in New England, if not in America. In his commentary on Daniel, he applies the whole of Daniel 11 to events long since past, making the kings there described to be those of Persia and Egypt and Syria, etc. He had every motive to lead him to show that the resurrection here was figurative, as it is intimately connected, as he admits, with chapter 11, which he argued, quite erroneously, I think, was all fulfilled about the time of Antiochus the Great.

Nevertheless, the force of the language did not permit him so to do, and in his commentary on Daniel, pp. 360–365, he has the following translation and criticism:—

"And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

As to RAVEEM (many) I cannot regard it as designed to contrast with *few*, i. e., some, or a few, who do not rise, but as an expression equivalent to our word *multitudes*. . . . There is no intimation in the context of a party *not to be raised up*. RAVEEM cannot mean the *good* only, for *all* of them are to be restored to life in the way of reward, and in order to be made happy; nor can it mean the *evil* only, for they are raised up to suffer the retribution due to them, shame and everlasting contempt, which plainly is not affirmed of all. In Rom. 5: 15, 17, HOI POLLOI (*many*) is used by Paul in like manner, i. e., as equivalent to *multitudes, the mass.*

* * * These verses (2, 3) open the prospect of the future and final destiny of men, both the righteous and the wicked, and show us the final result of the Messianic period.

As to the question whether RAVEEM should be referred only to the *pious* Jews, there is no need of a moment's delay. No such Jews surely will be raised up to *everlasting contempt*. I do not see any good reason why RAVEEM should be limited merely to Hebrews, excepting that the martyrs of the preceding chapter belong to that nation. . . . And inasmuch as a *general* resurrection is here taught, it can be no other than that which will take place at the end of the gospel dispensation." pp. 360, 364.

I had not Prof. Stuart's Commentary in my library when I prepared Retribution, but I nevertheless find that my view is substantially the same with his, as the following extract from that work, pp. 138, 143, will show:—

"The prophecy of Daniel, 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;' is not, it is said, correctly translated. *Many* is not *all*. The phrases rendered '*some* to everlasting life, and *some* to shame,' should be '*these* to life,' and '*those* to shame.' So Prof. WHITING renders: 'And many from the sleepers of the dust of the ground shall awake, *these* to everlasting life, and *those* to reproaches and everlasting abhorrence.' '*Those* are such as do not awake.' Prof. BUSH renders the expression '*these*,' and '*those*,' and says, 'The awaking is evidently predicated of the *many* and not of the *whole*; consequently, the '*these*' in the one case must be understood of the class that *awakes*, and the 'those' in the other, of that day which remains *asleep*.' Hence it is claimed, if such are the facts, no argument for a resurrection of the wicked to shame and everlasting contempt can be brought from this passage.

It is true that learned men have said all this, and it is quite possible also, that Hymeneus and Philetus said so too, when, with cankerous words they sought to overthrow the faith of some, and prove that the resurrection was *past* already. Prof. BUSH, though an estimable and learned man, became a Swedenborgian, denied the resurrection of the body, tried to show that the apostles were mistaken when they preached it, tried to prove from *this* passage that the *wicked* have no resurrection, and finally did not believe that the righteous have any either! A hopeful leader. When it is proved the wicked will not rise, the work is more than half done, and the same ingenuity, persevering, will disprove the resurrection of anybody else. We must watch these translations very closely.

As to Prof. WHITING's translation I do not specially object to it, but his comments which apply the '*these*' to the awakened, and '*those*' to the unawakened, and which have been used to prove that the wicked would not rise, I do not think so much of, as I did before I examined them. The same Hebrew expression is found in Joshua 8: 22, 'so they were in the midst of Israel, *some* on this side, and *some* on that side.' 1 Kings 20: 29. 'And they pitched *one* over against the *other*.' 1 Chron. 24: 5. 'Thus were they divided by lot, *one* sort with *another*.' These instances I think are sufficient to vindicate our translation from any charge of serious incorrectness. And besides the comment which refers *those* to 'the unawakened' seems to be entirely gratuitous, and directly opposite to the teaching of the passage which says expressly that many SHALL *awake*, and divides the *awakened* into *two* classes by the words *these* and *those*, or '*some*;' and says nothing whatever of any class who remain *unawakened*.

It is however objected that the expression '*many*' is restrictive, many cannot be *all*. But Daniel did not write the word '*many*,' he wrote the word RAVEEM.' Now the word 'RAV' signifies *many*, or *multitude*. Psalms 97: 1, 'Let the *multitude* of the isles be glad thereof.' 2 Chron. 20: 2. 'There cometh a great *multitude* against thee." The word in Daniel 12: 2, is 'RAVEEM,' the *plural* form of 'RAV,' so it should be rendered, not *multitude*, but MULTITUDES. Hence THOMAS WINTLE, in his excellent version of Daniel, renders the passage: 'Then MULTITUDES that sleep in the dust of the ground shall awake;' and he remarks upon it, 'this is a just and exact translation of the Hebrew.'

The ASSEMBLIE'S ANNOTATIONS upon this passage say: 'The time shall come, even that time of the general resurrection of all men, when these, (the persecuted ones,) shall awake out of the sleep of death, to everlasting life; and their persecuting enemies, notwithstanding this flourishing and triumphing estate in the short time of this life, shall then awake to shame and everlasting contempt.' See Heb. 11: 35; 2 Mac. 14: 46. *Many*: all the dead shall arise again: *many* sometimes signifieth *all*; as Rom. 5: 19. Here *many* doth distribute them *all* into two sorts, two multitudes, two ranks, as our Savior doth, Matt. 25: 33, &c. The Hebrew accent set upon the word 'RAVEEM' *many* so singles it out, as shows it is equally to be referred to *both* members of the distribution following.' John 5: 28, 29. The learned CALMET says, 'Nothing is more express than that these words prove the resurrection of the dead. This is the simple, literal, and natural sense of the place,' &c.

THOMAS WINTLE remarks: 'It has long been observed, that the word RAVEEM, 'multitudes,' ought to be understood as equivalent to 'all.' So Rom. 5: 15, 19; John 5: 28, '*all* that are in the graves shall hear his voice and shall come forth,' &c. And Mr. PETERS in his Dissertation on Job has justly observed, the 'the *all* of our Savior is in the judgment of the learned, a good interpretation of the prophet's *many*, and must have been esteemed so by those who herad Him speak the one passage, and were well acquainted with the other, its parallel.'

But leaving the passage and allowing the word 'RAVEEM' to be correctly rendered *many*, let us inquire if the term *many* does not, in Scripture language, sometimes signify all. The Septuagint version has for this term the Greek word 'POLLOI.' Now by turning to Romans 5: 17, 18, we read, 'For if through the offence of *one*, 'HOI POLLOI,' *the many* be dead, much more the grace of God, and the gift by grace, which is by one man, hath abounded unto '*tous pollous*,' the *many*.' *How many* are here included? How many were condemned through the offence of one? 'By the offence of one judgment came upon ALL MEN to condemnation.' How many receive the abounding grace? 'By the righteousness of one the free gift came upon ALL MEN, to justification of *life*.' Not to salvation, in the kingdom of God, but to justification of *life*, or release from Adamic *death*, in the resurrection of all mankind.

Again: 'For as by one man's disobedience 'HOI POLLOI,' *the many* were made sinners, so by the righteousness of one shall *the many*, 'HOI POLLOI,' be made righteous.' Rom. 5: 19. How many were made sinners 'by the disobedience of one?' 'So death passed upon *all men*, for that ALL have sinned.' Rom. 5: 12.

Here we may observe that the expression 'THE MANY,' is equivalent to '*all*,' and farther, that the effects of Christ's righteousness are as wide as those of Adam's sin. As many as suffered death by the sin of the one, shall be raised to life by the obedience of the other. Or in other words, 'As in Adams ALL die, even so in Christ shall ALL be made alive.'

Again: it is written, 'The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for *many*.' Mark 10: 45. How 'many' is the ransom for? Let Paul reply: 'There is one Mediator between God and men, the man Christ Jesus; who gave himself a RANSOM FOR ALL, to be testified in due time.' 1 Tim. 2: 5, 6.

So, 'MANY of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' Dan. 12: 2. But how many? Let the true and faithful witness answer. 'ALL that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of condemnation.' John 5: 28, 29. And upon this basis of solemn prophetic assertion, there was ample room to rest that hope of which Paul makes mention when he says: 'After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the PROPHETS: and have hope toward God, which they themselves also allow, OR EXPECT that there shall be a resurrection of the dead, both of the JUST and UNJUST.' Acts 24: 14, 15."

I find that what was intended only as a brief paragraph, has come to be a lengthy article. The importance of the subject, and the desire to present the facts needful for the understanding of the passage, must be my excuse for this prolixity. I trust it will need no further reference on my part. May God guide us unto all truth, and give us our portion with Daniel and all the faithful in the Resurrection of the just.

H. L. H.

Boston, Oct. 30th, 1861.

For the Crisis.

The Banner of Righteousness.

AIR.—"*Star Spangled Banner.*"

Oh, can you not see, by the gospel's pure light,
As it shines in its splendor, the lonely heart cheering,
The signs that foretell the approach of that night—
The night full of sorrow, and sighing, and fearing?
Soon the night will be gone, and the morning appear,
And it fills us with joy, for our heart is not here.
Oh, when will the banner of righteousness wave
O'er the earth that's renewed, and a people who're saved?

See the signs in the air, on the earth, in the sea—
The blushing Aurora, a world's mighty wonder;
Distress of the nations and perplexity—
The seas and waves roaring with voices of thunder!
Sure, we cannot mistake, if we but keep awake,
The signs which the Lord has hung out for our sake.
Oh, soon will the banner of righteousness wave
O'er the earth that's renewed, and a people who're saved.

Then lift up your heads; let the mourning now cease;
Who is this now approaching in glory and grandeur?
'Tis creation's great King, 'tis the fair Prince of peace,
Marching on to his throne from his bed in a manger!
Now the angels of light are his retinue bright,
And the heart is enraptured with seeing the sight.
Oh, then, let the banner of righteousness wave
O'er the earth that's renewed, and a people who're saved.

In Immanuel's land we will always abide,
For our life will be long, and our days never-ending;
No war's dread alarms, nor death's surging tide,
Can reach that fair band, all in harmony blending.
Then we'll watch for the day, till the night wears away,
And the day-star appears with its beautiful ray.
Oh, then will the banner of righteousness wave
O'er the earth that's renewed, and a people who're saved.

C. C. T.

Bangor, Me., Aug 5th, 1861.

For the Crisis.

Controversy.

Many of the controversies in this world are the result of mere misunderstandings. Men use terms undefined; they assert and deny—deny and assert—and often the argument passes from the original question to a dispute as to the meaning of the men who are disputing. Says one writer:—

"Disputants often become metaphysical, according to the explanation given of metaphysics by the Scotchman who said, 'Why, ye see, metaphysics is when two men are talking thegither, and ane of them dinna ken what he is talking about, and the ither canna understand him.' Drs. Chalmers and Stuart must have been a 'wee bit' metaphysical the day they got into a controversy about the nature of faith. Chalmers, compelled at length to leave his friend, said, 'I have time to say no more; but you will find my views fully and well put up in a recent tract, called "Difficulties in the way of believing."' 'Why,' exclaimed the astonished Dr. Stuart, 'that is my own tract; I published it myself!' That man was surely wise who prefaced every debate with 'Gentleman, define your terms.'"

It would not be strange when such men as Chalmers and Stuart were so befogged with words, that others of less ability, should also fight "as one that beateth the air." It is hardly possible for two men, when in heated discussion, to apprehend each other's minor differences of thought with precision. They look on one side only, and they do not easily see the strength of the positions on the other. Let two men go from an earnest dispute and write down their *opponent's* arguments, and ten chances to one *each* will misrepresent the other. Then, of course, if their reports were *published*, each would feel insulted and grieved and misrepresented. Each, of course, must correct the other, reply to his arguments, and dispute his assertions; and if they get through the whole without giving each other the lie direct, they may be set down as probably in a somewhat hopeful and gracious state.

Hence the wisdom of undertaking to tell what we think ourselves, and *not* undertaking to interpret, represent, or misrepresent the faith of others. Few can do it and escape the charge of inaccuracy or unfairness. God's means of preserving truth in the world is *not controversy*, but testimony. We speak the things we do know, and testify that we have seen. Let us bear our witness, exalt the truth, and let it stand, as it will, despite the clamor of its foes.

H. L. H.

Oct. 28, 1861.

For the Crisis.

Sabbath Schools.

BRO. GRANT:—This enterprise is one which commends itself to every christian. The training of the young is a duty which was made imperative by the Jewish laws. "Thou shalt diligently teach them to thy children, when thou liest down, and when thou risest up, and when thou walkest by the way," etc. One may infer from this that whenever they were in company with children, they were required to instruct them in the statutes and judgments of Jehovah, and this early training is undoubtedly one prominent reason why the Jews have maintained their identity so long.

We have also a command equally binding from our Saviour. "Feed my lambs," said he to Peter, and in the days of his flesh he took them in his arms and blessed them, and if we would be his followers and obey his commands, we must do likewise. That the Adventists have been remiss in Sabbath School instruction is apparent. There are many causes that have operated to bring about this state of things. 1. The preaching of the time of the Lord's coming called the attention of multitudes from this, and every thing else but the one idea of the Lord's speedy coming. 2. There has in many places been so much discord among brethren, that it was impossible for them to work in harmony in any branch of christian duty. Different views of Scripture doctrine have caused more trouble in the Advent church than all the opposition from outward opposers.

I think we might take a lesson of wisdom in this respect from the American Sunday School Union, which is composed of five different denominations, yet the most perfect harmony has characterized their movements from the commencement of this organization, and great have been the results of their labor. To their missionaries many churches in the west and other parts of the country owe their existence. But to return to ourselves. Should we not make a wise improvement of past experience, and gird on the armor anew in behalf of the little ones, and now, while there is a good prospect of success, put in the sickle and gather the harvest, before the coming storm sweeps over us and they are left out of the fold to perish.

We cannot close our eyes to the sure word of prophecy which says that in the last days perilous times shall come, and the greater the peril, the more caution is necessary. There will, in my opinion, be another time preached among us before the Lord comes, and shall we not be so thoroughly organized and "occupying," that when it is the true time, the Lord will say to us "well done"? And what more commendable duty could we be found engaged in, than feeding the lambs of the flock?

Much more might be said upon this subject, but, as I believe in short communications, as well as short prayers, I will give place for others. I will, however, simply suggest that, as we have no Sabbath School paper of a denominational character, one column of the Crisis be devoted especially to this cause, until there is a children's paper published among us.

D. N. SMITH.

For the Crisis.

Letter from Dr. Willard.

DEAR BRO. WENDELL:—Enclosed I send you a gold dollar for your excellent paper. Please direct to J. G. This brother has become recently interested in the life and death view of Bible doctrine, and not only him, but several of his neighbors are fully persuaded that there is no eternal life out of Christ. We were invited to that neighborhood last spring to address the people in our humble way, expecting violent opposition to our "peculiar views," as they are termed; but taking special care to back up by Scripture references our position; none could gainsay or call us in question, and the honest ones began to give credence to the truth, as the Spirit seemed to sanction the word spoken, although in great weakness. Added to our poor labors, we disseminated among them sundry tracts, which, under God, have been made a blessing to several adults, and we doubt not will, in the end, prove a great blessing among the Sunday school children with whom we meet. An increasing interest is quite obvious, and we feel greatly encouraged to labor on, knowing that God will honor his word and verify his promise that it "shall not return void, but accomplish that whereunto it is sent." God is able, through the weakest instrumentalities, to bring light out of darkness, and by making the truth appear in contrast with the many fabulous creeds so generally believed, glorify his name thereby.

But the true church of Christ will, in all probability, have to undergo trial, and it may be tribulations, for the enemy is rampant among us already, and, if we apprehend the prophetic word, persecutions even unto death may await the faithful and persevering, and when "the great day of his wrath is come, *who* shall be able to stand?" May the good Lord guide us unto his coming and kingdom, is my prayer.

Yours in christian bonds,

R. WILLARD.

Hammonton, N. J., Oct. 25th, '61.

☞ You may gather a rich harvest of knowledge by reading; but thought is the winnowing machine.

Selections.

Religion and Business.

"They are saying, sir, that you are neglecting your business, and that it must suffer."

"Who says it?" says the employer.

"All your neighbors along the street, sir." Do any christians say it?"

"Well, I hardly know whether they are christians or not; I suppose not. But I thought I ought to let you know what was said. Besides there is a good deal of money to be paid, and I do not know where it is coming from."

"How much are you short?"

"About six hundred to-day, and other bills mature to-morrow and next day, and I felt anxious to know how they are to be met."

"Do you believe our Savior meant any thing when he said, 'Seek first the kingdom of heaven.'"

"Certainly I do."

"Well, what do suppose he meant?"

"Oh, I do not know. I have never thought of it. Perhaps I should not be able to answer it if I should try. But I do not think that business is to be neglected."

"I am very much astonished to hear you, a professor of religion, talk in this way. As for me, I believe he means just what he says, and I mean to do literally what he requires. I do not neglect my business. I know what paper is maturing, and I do not give myself the least uneasiness about it. I used all proper diligence and the rest I leave to God."

When speaking of it, the merchant said, "I knew where I could lay my hand on the money at once, though I did not tell my clerk of it. I went to the noon-day prayer-meeting as usual. On coming home after one P. M., I asked my clerk about the means to meet my bills for to-day."

"Oh, said he, "we are all right. Mr. B— has been in, and has paid $1,800 and some other money has come in."

"This $1,800 was a bad debt, which *I never expected to be paid*," said the merchant. So the Lord takes care of me, while I take care of the affairs of my own soul and the souls of others, and seek first the kingdom of heaven."

This man is one of the new recruits into the great army. His hand, his heart, his mind, are ready for every good work, every good word, and no duty is left undone.

Said a salesman in one of our heavy wholesale houses to a young and *honest* disciple of Christ:

"You ought not to have said what you did to that buyer. I sold him the goods at a good price, for *cash*—remember, *cash*—and now he will not take them."

"He asked me about the goods, and I told him the truth, that they were *damaged*. I cannot tell a lie for all the goods there are in the store; and I will not," said the young clerk.

"I am *sorry*,—I am *very sorry*," said the salesman, "to say that I must report you to the firm. But I feel it my duty to do it. I cannot be balked in this way, when I have done a good thing for the employers, to have it all upset by your squeamishness. I must go back to the counting-room, and report you."

"Very well," said the clerk, "I will go with you, and go *now*. I shall tell them honestly the whole transaction, and we will see what they have to say to your fleecing a customer in this way."

The salesman's courage failed, for within a few weeks the leading member of that firm had been converted, and he was a little afraid he might be disposed to "do his business on christian principles," so he did not risk the appeal, and report.

This clerk was but a mere boy of nineteen. We are happy to know that many a pious young man has made up his mind to do honor to his christian profession, and not compromise himself by following the "laws of trade."—*Power of prayer.*

All Earthly Investments Unsafe.

How many instances of this truth have come under the personal knoweldge of each one of us. Perhaps of those who with great patience and trouble accumulate wealth, the larger part lose it before they die, and little ever remains to the third generation. A single mistake may deprive a man of the fruits of half a century of prudence. We know a careful and successful man, who by perseverance and sagacity had got together three-fourths of a million of dollars. He had not long retired from trade, and reached threescore and ten, when in an unfortunate moment he entered into an engagement which swept away all his estate. His "riches made themselves wings and fled away." This is not a solitary case by any means. It is a thing of common occurrence. No wisdom or caution can secure against it. The most prudent men in the country are often ruined by mistakes of judgment, or by dishonesty of others, or unforeseen accidents. We were once in the counting-house of an old merchant, when a clergyman entered and asked for his advice as to the best investment of a small sum of money. The clergyman observed that his desire was to put his little treasure where it would be entirely safe. The merchant laughed aloud at the "greenness" of his clerical friend, and told him if such was his purpose he must seek investment beyond this world, for security had never been found in it. A very careful gentleman of our acquaintance, with whom saving and secure investment were the sole business of life, would have all his property in real estate, and particularly he preferred ground-rents. These he thought were the safest of all securities. Unexpectedly an unsatisfied judgment of long standing found against a tract of land which had now become part of a city, where this gentleman had purchased many rents. To satisfy this judgment cost him what to most men would be a large fortune.

But if attained riches do not bring happiness, the pursuit of them nourishes avarice, and avarice is always poor. Solomon says, "There is that withholdeth more than is meet, but it tendeth to poverty."—There is also positive poverty, growing out of excessive value of money and and morbid dread of want, is the common consequence of covetousness. It is the "fiends'" arch mock of the soul whom he has deluded with the prospective joys of wealth. Riches are attended with care and trouble. This is the testimony of all who have had great possessions. It cannot be otherwise. Property requires management, and entangles our interests with the interests of others. The rich have what all others want, and the life of him who has to preserve wealth is necessarily a life of suspicion, and contention, and anxiety. "In the revenues of the wicked is trouble," and all are wicked who make this world their portion. Riches are not a refuge from the ills of life, nor from the wrath of God. Their advantages cover but a few years of an eternal existence. It is supreme folly to make the pursuit of them the business of life. Many have experienced this who would have avoided the sad experience had they pondered the words of Solomon: "Riches profit not in the day of wrath. He that trusteth in his riches shall fall. Labor not to be rich. Cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they fly away as an eagle toward heaven."

Youth's Department.

Soldiers and War.

My young readers have often been delighted to witness the military parade. They are pleased with the sound of soul-stirring music, the glitter of bright guns and swords, and the tramp of the war-horse. They follow the company on its march through the streets, and hasten to the muster-field to see the sham-fight. They wish they were old enough to train, that they might have a drum or a gun. They see nothing in all this show and parade that appears wrong, or that can do any harm. But think, reader, what are the soldiers learning? Are they not practising the art of war? And what is this but learning to kill men? What are the guns and swords for but to kill and murder others?

John is proud to follow the company in which his father and brother trains. He wishes he were old enough to march with them. But suppose to-morrow that same company should be called out to go to the battle-field, where they must kill others, and probably be killed themselves. How would John feel as he heard the music, and saw them leave their happy homes, their children, their wives, their farms, and their dearest friends, never to see them again? Would he run after them, and shout, and wish he could be a soldier? If other soldiers from other countries should come and kill his mother, and murder his brothers and sisters, and burn his house and village, would he think it a fine thing to be a soldier? No; but this is their business. They march and exercise, and fire, that they may learn all this.

See an army marching to meet their enemy, with powder and balls, with cannon and swords, to kill and conquer. Would you like to be with them? Would you like to have your father or brother among them, and hear that they had died on the bloody field, and been trampled to the earth by the fierce war-horse? Think, before you choose and pursue any course, what it will lead to, and whether God will be pleased with it.—*Stories for Children.*

Never do Mischief.

A very fine looking boy, named Henry, lived near one of our large public schools. There were other boys living in the same house with Henry.

One night, two of the boys planned together to frighten Henry. So one of them hid himself under Henry's bed. About midnight a loud rap was heard at the door, and in stalked the other boy.

He was frightfully dressed in a white sheet, and had a lighted candle in his hand. Just as he came in the boy under the bed raised his back, and heaved up the bed in which Henry was lying.

Now mark what took place. Henry did not rise as early as usual that morning, and when some of the family went to call him, he would only answer by strange noises and cries. His reason was gone—he was deranged!

In the course of the first year after this, his reason seemed to come to him again. Thus what took place was partly made known. Some other things were found out by one of the boys.

But Henry's reason soon left him again, and he became a perfect idiot. True, he was not violent, and never engaged in tearing and throwing things about the room.

He was harmless and gentle, and continued so for many years. But in the night, at about the time when the boys frightened him, he would cry out with horror, "Oh, they are coming! they are coming!"—*200 Stories for Children, by T. M. Preble.*

The Brave Boy.

I was sitting by a window in the second story of one of the large boarding houses at Saratoga Springs, thinking of absent friends, when I heard shouts of children from the piazza beneath me.

"O, yes; that's capital! so we will! Come on now! There's William Hale! Come on, William; we're going to have a ride on the Circular Railway. Come with us!"

"Yes, if my mother is willing. I will run and ask her," replied William.

"O, O! so you must run and ask your *ma!* Great baby, run along to your ma! Ain't you ashamed? I didn't ask my mother." "Nor I," "nor I," added a half-dozen voices.

"Be a man, William," cried the first voice; "come along with us, if you don't want to be called a coward as long as you live. Don't you see we're all waiting?"

I leaned forward to catch a view of the children, and saw William standing with one foot advanced, and his hand firmly clenched, in the midst of the group. He was a fine subject for a painter at that moment. His flushed brow, flashing eye, compressed lip, and changing cheek, all told how that word *coward* was rankling in his breast. Will he prove himself indeed one, by yielding to them? thought I. It was with breathless interest I listened for an answer, for I feared that the evil principle in his heart would be stronger than the good. But no.

"I *will not* go without I ask my mother!" said the noble boy, his voice trembling with emotion, "and I am no coward either. I promised her I would not go from the house without permission, and I should be a *base* coward if I were to tell her a wicked lie."

There was something commanding in his tone, which made the noisy children mute. It was the power of a strong soul over the weaker, and they involuntarily yielded him the tribute of respect.—*Stories for Children, by T. M. Preble.*

For the Crisis.

God is True.

False and fleeting as a shadow
Earthly scenes, with every joy,
Transient as the morning's dew-drop,
Fading as the leaves of autumn,
But 'mid all, like rainbow hue,
Gleams the token—God is true!

Friends round whom our hearts are clinging
As the tendrils to the vine,
Whom we trust sincerely, fully,
Deeming them our friends most truly,
May 'mid scenes of wo decline:
But whatever they may do,
Our best Friend is always true.

Hopes may wither, joys be scattered,
Earth's fair visions, one by one,
With our heart's most cherished treasures,
Fade as do the lovely blossoms
'Neath the scorching noonday's sun:
Yea, let all recede from view,
GOD REMAINS FOREVER TRUE!

A. C. J.

For the Crisis.

Daniel 12: 2.

A request having been made for Prof. Geo. Bush's version of this passage, as it is always better to have the facts as they *are* than as they are *not*, I proceed to offer a copy of his translation.

But first let me remark that Prof. Bush was not merely a translator, but also an *expositor*, or possibly in some cases an unintentional *perverter* of Scripture. He wrote a labored volume, the object of which was to prove that the Resurrection takes place at death, according to the faith of the Swedenborgian church, in which, during his later years, he was a teacher. His work is entitled "ANASTASIS;" which is the Greek word for "*resurrection.*" In his preface he says: "The resurrection of the body, if my *reasonings* and *expositions* are *well-founded*, *is not a doctrine of revelation.*" This being his faith, and he, with Swedenborg, rejecting to a great degree the *literal* interpretation of the Scripture, and adopting the spiritual or mystical style, which consists mainly, *not* in believing what the Scriptures *say*, but in making them *say* what *we believe*, by interpretations and mystifications, his obvious course was, evidently, to interpret, paraphrase, apply, and explain away, every passage that taught the idea of a resurrection of the dead from their graves, so that those Scriptures would not contradict his theory or his plan. He knew if these passages were to be accepted as *literal* statements of FACTS his theory must fall. Hence these passages must be so *interpreted* as *not* to teach a resurrection of the dead from their graves.

From this we see that his arguments, designed to prove that *none* of the dead would be raised from the graves, or perhaps like some ancient teachers, that, in great part, "the resurrection is past already," are likely to be very *serviceable* to those who deny that any of the wicked dead will rise. The arguments that prove prove the resurrection of both; and so if the resurrection of *one* class in many cases Prof. Bush's whole argument disproves the resurrection of *both*, part of his argument may perhaps be useful in disproving the resurrection of a *part*. Nevertheless Prof. Bush was no doubt an honest man, and an excellent Hebrew scholar,—so if he says a passage must be *translated* so and so, his authority is very good, but if he *paraphrases it*, his paraphrase simply tells what he thinks the passage *means*, and is true or false, as his theory argues or disagrees with God's word. To illustrate. If I were to *paraphrase* Daniel 12: 2, I should do it somewhat as follows: "And the multitudes that sleep in the dust of the earth shall awake; some (of them, the righteous, shall awake) to everlasting life, and some (of them, the unrighteous) shall awake to shame and eternal abhorrence." Now this is just about what I think is the sense of the text. I think the words enclosed in parenthesis give the idea, only with greater fulness; but it would be wrong for any one reading the above to say that that was my *translation* of it, for it is *not*, and any Hebrew scholar knows that certain words in it are not found in the Hebrew at all.

Among the Jews, according to Josephus, the Pharisees believed that only the righteous would "have power to revive and live again"; but that the ghosts of the ungodly went down into Gehenna and never were brought forth. Of course they would use just such arguments to prove that the wicked dead do not rise, as other men now, who do not heed Christ's injunction to beware of their doctrine, might make use of. The Sadducees believed none would rise,—the Pharisees believed that only the righteous would rise. Jesus taught a resurrection of "all that were in the graves"; and Paul, "a resurrection of the dead"—which the Jews, the common people, also expected, "just and unjust." So while the doctrine of Pharisees and Sadducees were both wrong, the truth was according to the statements of Jesus and Paul.

But the Pharisaic idea, that the wicked could have no resurrection from the grave, was held by the Pharisaic descendants of those Jews who had rejected the counsel of God, crucified the Lord of glory, made void the law by their traditions, and filled their minds with an endless variety of monstrous Jewish fables and puerile conceits, that are now beneath the notice of any intelligent man, except as specimens of the folly of those who are wiser than the word of God. Among these conceits was their idea of a resurrection from the dead. Many held that only Jews would rise—that all Jews would rise in Palestine—that if buried elsewhere they would be rolled under ground till they got there, so as to come up with the rest;—hence they desired burial in the sacred soil. I have met with abundance of these fooleries while investigating the question of Paradise, in preparing my (yet unfinished) book, "The Perfect State, or, forever with the Lord."

As these persons some of them denied the resurrection of any but Israelites, and believed that no Israelite would be lost, of course they would have to explain away such passages as this, almost as much as Prof. Bush would, only they believed in the bodily resurrection of *part*, while he did of *none*. So the learned Aben Ben Ezra, and the famous Sadias Gaon, interpret this passage same as Prof. Bush has done since, as teaching a partial resurrection, i. e., of the righteous *only*.

With these remarks I proceed to give Prof. Bush's PARAPHRASE or *interpretation*, which some seem to think was wanted when an enquiry was made for his *translation*. The two are widely different. Here is the paraphrase:—

"As the result of the whole, then, we give the following as the correct EXPLICATION of the passage, which will at once afford an answer to the objection, that the same thing—viz., awaking—is predicated of both classes: 'And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt.'"

This is his "*explication*" of the passage, i. e., it is what it *should* say to teach his doctrine or something like it, for he, while suggesting that it may refer partly to such persons as were raised during Christ's ministry and after his resurrection, intimates that he sees "not how to resist the conclusion, that the awaking from the dead announced by Daniel, points mainly to a *spiritual* and not a *corporeal* resurrection." But he does not for a moment pretend that the passage *says* what in his "explication" he represents it to *mean*. In his *Anastasis* he does *translate* the passage, and, as a critical Hebrew scholar, his translation is of *value*. He says, "The following may serve as a *literal version*:—

"AND MANY OF THE SLEEPERS OF THE DUST OF THE GROUND SHALL AWAKE—THESE TO EVERLASTING LIFE AND THOSE TO SHAME AND EVERLASTING CONTEMPT." p. 131, etc.

So fails the support of this learned man, when he comes simply as a scholar to *translate* the passage. It needs his "*explication*," in which are *twenty-one* of God's words, (if he translates rightly,) and *eight* of his own, to sustain this idea. Winnow the chaff out, and you have the wheat—the truth.

Probably Prof. Moses Stuart has been considered one of the ablest, if not the ablest oriental philologist in New England, if not in America. In his commentary on Daniel, he applies the whole of Daniel 11 to events long since past, making the kings there described to be those of Persia and Egypt and Syria, etc. He had every motive to lead him to show that the resurrection here was figurative, as it is intimately connected, as he admits, with chapter 11, which he argued, quite erroneously, I think, was all fulfilled about the time of Antiochus the Great.

Nevertheless, the force of the language did not permit him so to do, and in his commentary on Daniel, pp. 360–365, he has the following translation and criticism:—

"And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

As to RAVEEM (many) I cannot regard it as designed to contrast with *few*, i. e., some, or a few, who do not rise, but as an expression equivalent to our word *multitudes*. . . . There is no intimation in the context of a party *not to be raised up*. RAVEEM cannot mean the *good* only, for *all* of them are to be restored to life in the way of reward, and in order to be made happy; nor can it mean the *evil* only, for they are raised up to suffer the retribution due to them, shame and everlasting contempt, which plainly is not affirmed of all. In Rom. 5: 15, 17, HOI POLLOI (*many*) is used by Paul in like manner, i. e., as equivalent to *multitudes, the mass*.

* * * These verses (2, 3) open the prospect of the future and final destiny of men, both the righteous and the wicked, and show us the final result of the Messianic period.

As to the question whether RAVEEM should be referred only to the *pious* Jews, there is no need of a moment's delay. No such Jews surely will be raised up to *everlasting contempt*. I do not see any good reason why RAVEEM should be limited merely to Hebrews, excepting that the martyrs of the preceding chapter belong to that nation. . . . And inasmuch as a *general* resurrection is here taught, it can be no other than that which will take place at the end of the gospel dispensation." pp. 360, 364.

I had not Prof. Stuart's Commentary in my library when I prepared Retribution, but I nevertheless find that my view is substantially the same with his, as the following extract from that work, pp. 138, 143, will show:—

"The prophecy of Daniel, 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt;' is not, it is said, correctly translated. *Many* is not *all*. The phrases, rendered '*some* to everlasting life, and *some* to shame,' should be '*these* to life,' and '*those* to shame.' So Prof. WHITING renders: 'And many from the sleepers of the dust of the ground shall awake, *these* to everlasting life, and *those* to reproaches and everlasting abhorrence.' 'They are such as do not awake.' Prof. Bush renders the expression '*these*,' and '*those*,' and says, 'The awaking is evidently predicated of the *many* and not of the *whole*; consequently, the '*these*' in the one case must be understood of the class that *awakes*, and the 'those' in the other, of that day which remains *asleep*.' Hence it is claimed, if such are the facts, no argument for a resurrection of the wicked to shame and everlasting contempt can be brought from this passage.

It is true that learned men have said all this, and it is quite possible also, that Hymeneus and Philetus said so too, when, with cankerous words they sought to overthrow the faith of some, and prove that the resurrection was *past* already. Prof. Bush, though an estimable and learned man, became a Swedenborgian, denied the resurrection of the body, tried to show that the apostles were mistaken when they preached it, tried to prove from *this* passage that the *wicked* have no resurrection, and finally did not believe that the righteous have any either! A hopeful leader. When it is proved the wicked will not rise, the work is more than half done, and the same ingenuity, persevering, will disprove the resurrection of anybody else. We must watch these translations very closely.

As to Prof. WHITING's translation I do not specially object to it, but his comments which apply the '*these*' to the awakened, and '*those*' to the unawakened, and which have been used to prove that the wicked would not rise, I do not think so much of, as I did before I examined them. The same Hebrew expression is found in Joshua 8: 22, 'so they were in the midst of Israel, *some* on this side, and *some* on that side.' 1 Kings 20: 29. 'And they pitched *one* over against the *other*.' 1 Chron. 24: 5. 'Thus were they divided by lot, *one* sort with *another*.' These instances I think are sufficient to vindicate our translation from any charge of serious incorrectness. And besides the comment which refers *those* to 'the unawakened' seems to be entirely gratuitous, and directly opposite to the teaching of the passage which says expressly that many SHALL *awake*, and divides the *awakened* into *two* classes by the words *these* and *those*, or '*some*;' and says nothing whatever of any class who remain *unawakened*.

It is however objected that the expression '*many*' is restrictive, many cannot be *all*. But Daniel did not write the word '*many*,' he wrote the word RAVEEM.' Now the word 'RAV' signifies *many*, or *multitude*. Psalms 97: 1, 'Let the *multitude* of the isles be glad thereof.' 2 Chron. 20: 2. 'There cometh a great *multitude* against thee." The word in Daniel 12: 2, is 'RAVEEM,' the *plural* form of 'RAV,' so it should be rendered, not *multitude*, but MULTITUDES. Hence THOMAS WINTLE, in his excellent version of Daniel, renders the passage: 'Then MULTITUDES that sleep in the dust of the ground shall awake;' and he remarks upon it, 'this is a just and exact translation of the Hebrew.'

The ASSEMBLIE'S ANNOTATIONS upon this passage say: 'The time shall come, even that time of the general resurrection of all men, when these, (the persecuted ones,) shall awake out of the sleep of death, to everlasting life; and their persecuting enemies, notwithstanding this flourishing and triumphing estate in the short time of this life, shall then awake to shame and everlasting contempt.' See Heb. 11: 35; 2 Mac. 14: 46. *Many:* all the dead shall arise again: *many* sometimes signifieth *all*; as Rom. 5: 19. Here *many* doth distribute them *all* into two sorts, two multitudes, two ranks, as our Savior doth, Matt. 25: 33, &c. The Hebrew accent set upon the word 'RAVEEM' *many* so singles it out, as shows it is equally to be referred to *both* members of the distribution following.' John 5: 28, 29. The learned CALMET says, 'Nothing is more express than that these words prove the resurrection of the dead. This is the simple, literal, and natural sense of the place,' &c.

THOMAS WINTLE remarks: 'It has long been observed, that the word RAVEEM, 'multitudes,' ought to be understood as equivalent to 'all.' So Rom. 5: 15, 19; John 5: 28, '*all* that are in the graves shall hear his voice and shall come forth,' &c. And Mr. PETERS in his Dissertation on Job has justly observed, the 'the *all* of our Savior is in the judgment of the learned, a good interpretation of the prophet's *many*, and must have been esteemed so by those who herad Him speak the one passage, and were well acquainted with the other, its parallel.'

But leaving the passage and allowing the word 'RAVEEM' to be correctly rendered *many*, let us inquire if the term *many* does not, in Scripture language, sometimes signify all. The Septuagint version has for this term the Greek word 'POLLOI.' Now by turning to Romans 5: 17, 18, we read, 'For if through the offence of *one*, 'HOI POLLOI,' *the many* be dead, much more the grace of God, and the gift by grace, which is by one man, hath abounded unto '*tous pollous*,' the *many*.' *How many* are here included? How many were condemned through the offence of one? 'By the offence of one judgment came upon ALL MEN to condemnation.' How many receive the abounding grace? 'By the righteousness of one the free gift came upon ALL MEN, to justification of *life*.' Not to salvation, in the kingdom of God, but to justification of *life*, or release from Adamic *death*, in the resurrection of all mankind.

Again: 'For as by one man's disobedience 'HOI POLLOI,' *the many* were made sinners, so by the righteousness of one shall *the many*, 'HOI POLLOI,' be made righteous.' Rom. 5: 19. How many were made sinners 'by the disobedience of one?' 'So death passed upon *all men*, for that ALL have sinned.' Rom. 5: 12.

Here we may observe that the expression 'THE MANY,' is equivalent to '*all*,' and farther, that the effects of Christ's righteousness are as wide as those of Adam's sin. As many as suffered death by the sin of the one, shall be raised to life by the obedience of the other. Or in other words, 'As in Adam ALL die, even so in Christ shall ALL be made alive.'

Again: it is written, 'The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for *many*.' Mark 10: 45. How '*many*' is the ransom for? Let Paul reply: 'There is one Mediator between God and men, the man Christ Jesus; who gave himself a RANSOM FOR ALL, to be testified in due time.' 1 Tim. 2: 5, 6.

So, 'MANY of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' Dan. 12: 2. But how many? Let the true and faithful witness answer. 'ALL that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of condemnation.' John 5: 28, 29. And upon this basis of solemn prophetic assertion, there was ample room to rest that hope of which Paul makes mention when he says: 'After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the PROPHETS: and have hope toward God, which they themselves also allow, OR EXPECT that there shall be a resurrection of the dead, both of the JUST and UNJUST.' Acts 24: 14, 15."

I find that what was intended only as a brief paragraph, has come to be a lengthy article. The importance of the subject, and the desire to present the facts needful for the understanding of the passage, must be my excuse for this prolixity. I trust it will need no further reference on my part. May God guide us unto all truth, and give us our portion with Daniel and all the faithful in the Resurrection of the just.

H. L. H.

Boston, Oct. 30th, 1861.

For the Crisis.

The Banner of Righteousness.

AIR.—"*Star Spangled Banner.*"

Oh, can you not see, by the gospel's pure light,
As it shines in its splendor, the lonely heart cheering,
The signs that foretell the approach of that night—
The night full of sorrow, and sighing, and fearing?
Soon the night will be gone, and the morning appear,
And it fills us with joy, for our heart is not here.
Oh, when will the banner of righteousness wave
O'er the earth that's renewed, and a people who're saved?

See the signs in the air, on the earth, in the sea—
The blushing Aurora, a world's mighty wonder;
Distress of the nations and perplexity—
The sea and waves roaring with voices of thunder!
Sure, we cannot mistake, if we but keep awake,
The signs which the Lord has hung out for our sake.
Oh, soon will the banner of righteousness wave
O'er the earth that's renewed, and a people who're saved.

Then lift up your heads; let the mourning now cease;
Who is this now approaching in glory and grandeur?
'Tis creation's great King; 'tis the fair Prince of peace,
Marching on to his throne from his bed in a manger!
Now the angels of light are his retinue bright,
And the heart is enraptured with seeing the sight.
Oh, then, let the banner of righteousness wave
O'er the earth that's renewed, and a people who're saved.

In Immanuel's land we will always abide,
For our life will be long, and our days never-ending;
No war's dread alarms, nor death's surging tide,
Can reach that fair band, all in harmony blending.
Then we'll watch for the day, till the night wears away,
And the day-star appears with its beautiful ray.
Oh, then will the banner of righteousness wave
O'er the earth that's renewed, and a people who're saved.

C. C. T.

Bangor, Me., Aug 5th, 1861.

For the Crisis.

Controversy.

Many of the controversies in this world are the result of mere misunderstandings. Men use terms undefined; they assert and deny—deny and assert—and often the argument passes from the original question to a dispute as to the meaning of the men who are disputing. Says one writer:—

"Disputants often become metaphysical, according to the explanation given of metaphysics by the Scotchman who said, 'Why, ye see, metaphysics is when two men are talking thegither, and ane of them dinna ken what he is talking about, and the ither canna understand him.' Drs. Chalmers and Stuart must have been a 'wee bit' metaphysical the day they got into a controversy about the nature of faith. Chalmers, compelled at length to leave his friend, said, 'I have time to say no more; but you will find my views fully and well put up in a recent tract, called "Difficulties in the way of believing."' 'Why,' exclaimed the astonished Dr. Stuart, 'that is my own tract; I published it myself!' That man was surely wise who prefaced every debate with 'Gentleman, define your terms.'"

It would not be strange when such men as Chalmers and Stuart were so befogged with words, that others of less ability should also fight "as one that beateth the air." It is hardly possible for two men, when in heated discussion, to apprehend each other's minor differences of thought with precision. They look on one side only, and they do not easily see the strength of the positions on the other. Let two men go from an earnest dispute and write down their *opponent's* arguments, and ten chances to one *each* will misrepresent the other. Then, of course, if their reports were *published*, each would feel insulted and grieved and misrepresented. Each, of course, must correct the other, reply to his arguments, and dispute his assertions; and if they get through the whole without giving each other the lie direct, they may be set down as probably in a somewhat hopeful and gracious state.

Hence the wisdom of undertaking to tell what we think ourselves, and *not* undertaking to interpret, represent, or misrepresent the faith of others. Few can do it and escape the charge of inaccuracy or unfairness. God's means of preserving truth in the world is *not controversy*, but testimony. We speak the things we do know, and testify that we have seen. Let us bear our witness, exalt the truth, and let it stand, as it will, despite the clamor of its foes.

H. L. H.

Oct. 28, 1861.

For the Crisis.

Sabbath Schools.

BRO. GRANT:—This enterprise is one which commends itself to every christian. The training of the young is a duty which was made imperative by the Jewish laws. "Thou shalt diligently teach them to thy children, when thou liest down, and when thou risest up, and when thou walkest by the way," etc. One may infer from this that whenever they were in company with children, they were required to instruct them in the statutes and judgments of Jehovah, and this early training is undoubtedly one prominent reason why the Jews have maintained their identity so long.

We have also a command equally binding from our Saviour. "Feed my lambs," said he to Peter, and in the days of his flesh he took them in his arms and blessed them, and if we would be his followers and obey his commands, we must do likewise. That the Adventists have been remiss in Sabbath School instruction is apparent. There are many causes that have operated to bring about this state of things. 1. The preaching of the time of the Lord's coming called the attention of multitudes from this, and every thing else but the one idea of the Lord's speedy coming. 2. There has in many places been so much discord among brethren, that it was impossible for them to work in harmony in any branch of christian duty. Different views of Scripture doctrine have caused more trouble in the Advent church than all the opposition from outward opposers.

I think we might take a lesson of wisdom in this respect from the American Sunday School Union, which is composed of five different denominations, yet the most perfect harmony has characterized their movements from the commencement of this organization, and great have been the results of their labor. To their missionaries many churches in the west and other parts of the country owe their existence. But to return to ourselves. Should we not make a wise improvement of past experience, and gird on the armor anew in behalf of the little ones, and now, while there is a good prospect of success, put in the sickle and gather the harvest, before the coming storm sweeps over us and they are left out of the fold to perish.

We cannot close our eyes to the sure word of prophecy which says that in the last days perilous times shall come, and the greater the peril, the more caution is necessary. There will, in my opinion, be another time preached among us before the Lord comes, and shall we not be so thoroughly organized and "occupying," that when it is the true time, the Lord will say to us "well done"? And what more commendable duty could we be found engaged in, than feeding the lambs of the flock?

Much more might be said upon this subject, but, as I believe in short communications, as well as short prayers, I will give place for others. I will, however, simply suggest that, as we have no Sabbath School paper of a denominational character, one column of the Crisis be devoted especially to this cause, until there is a children's paper published among us.

D. N. SMITH.

For the Crisis.

Letter from Dr. Willard.

DEAR BRO. WENDELL:—Enclosed I send you a gold dollar for your excellent paper. Please direct to J. G. This brother has become recently interested in the life and death view of Bible doctrine, and not only him, but several of his neighbors are fully persuaded that there is no eternal life out of Christ. We were invited to that neighborhood last spring to address the people in our humble way, expecting violent opposition to our "peculiar views," as they are termed; but taking special care to back up by Scripture references our position; none could gainsay or call us in question, and the honest ones began to give credence to the truth, as the Spirit seemed to sanction the word spoken, although in great weakness. Added to our poor labors, we disseminated among them sundry tracts, which, under God, have been made a blessing to several adults, and we doubt not will, in the end, prove a great blessing among the Sunday school children with whom we meet. An increasing interest is quite obvious, and we feel greatly encouraged to labor on, knowing that God will honor his word and verify his promise that it "shall not return void, but accomplish that whereunto it is sent." God is able, through the weakest instrumentalities, to bring light out of darkness, and by making the truth appear in contrast with the many fabulous creeds so generally believed, glorify his name thereby.

But the true church of Christ will, in all probability, have to undergo trial, and it may be tribulations, for the enemy is rampant among us already, and, if we apprehend the prophetic word, persecutions even unto death may await the faithful and persevering, and when "the great day of his wrath is come, *who* shall be able to stand?" May the good Lord guide us unto his coming and kingdom, is my prayer.

Yours in christian bonds,
R. WILLARD.

Hammonton, N. J., Oct. 25th, '61.

☞ You may gather a rich harvest of knowledge by reading; but thought is the winnowing machine.

Selections.

Religion and Business.

"They are saying, sir, that you are neglecting your business, and that it must suffer."

"Who says it?" says the employer.

"All your neighbors along the street, sir."

Do any christians say it?"

"Well, I hardly know whether they are christians or not; I suppose not. But I thought I ought to let you know what was said. Besides there is a good deal of money to be paid, and I do not know where it is coming from."

"How much are you short?"

"About six hundred to-day, and other bills mature to-morrow and next day, and I felt anxious to know how they are to be met."

"Do you believe our Savior meant any thing when he said, 'Seek first the kingdom of heaven."

"Certainly I do."

"Well, what do suppose he meant?"

"Oh, I do not know. I have never thought of it. Perhaps I should not be able to answer it if I should try. But I do not think that business is to be neglected."

"I am very much astonished to hear you, a professor of religion, talk in this way. As for me, I believe he means just what he says, and I mean to do literally what he requires. I do not neglect my business. I know what paper is maturing, and I do not give myself the least uneasiness about it. I used all proper diligence and the rest I leave to God."

When speaking of it, the merchant said, "I knew where I could lay my hand on the money at once, though I did not tell my clerk of it. I went to the noon-day prayer-meeting as usual. On coming home after one P. M., I asked my clerk about the means to meet my bills for to-day."

"Oh, said he, "we are all right. Mr. B— has been in, and has paid $1,800 and some other money has come in."

"This $1,800 was a bad debt, which *I never expected to be paid*," said the merchant. So the Lord takes care of me, while I take care of the affairs of my own soul and the souls of others, and seek first the kingdom of heaven."

This man is one of the new recruits into the great army. His hand, his heart, his mind, are ready for every good work, every good word, and no duty is left undone.

Said a salesman in one of our heavy wholesale houses to a young and *honest* disciple of Christ:

"You ought not to have said what you did to that buyer. I sold him the goods at a good price, for *cash*—remember, *cash*—and now he will not take them."

"He asked me about the goods, and I told him the truth, that they were *damaged*. I cannot tell a lie for all the goods there are in the store; and I will not," said the young clerk.

"I am *sorry*,—I am *very sorry*," said the salesman, "to say that I must report you to the firm. But I feel it my duty to do it. I cannot be balked in this way, when I have done a good thing for the employers, to have it all upset by your squeamishness. I must go back to the counting-room, and report you."

"Very well," said the clerk, "I will go with you, and go *now*. I shall tell them honestly the whole transaction, and we will see what they have to say to your fleecing a customer in this way."

The salesman's courage failed, for within a few weeks the leading member of that firm had been converted, and he was a little afraid he might be disposed to "do his business on christian principles," so he did not risk the appeal, and report.

This clerk was but a mere boy of nineteen. We are happy to know that many a pious young man has made up his mind to do honor to his christian profession, and not compromise himself by following the "laws of trade."—*Power of prayer.*

All Earthly Investments Unsafe.

How many instances of this truth have come under the personal knowledge of each one of us. Perhaps of those who with great patience and trouble accumulate wealth, the larger part lose it before they die, and little ever remains to the third generation. A single mistake may deprive a man of the fruits of half a century of prudence. We know a careful and successful man, who by perseverance and sagacity had got together three-fourths of a million of dollars. He had not long retired from trade, and reached threescore and ten, when in an unfortunate moment he entered into an engagement which swept away all his estate. His "riches made themselves wings and fled away." This is not a solitary case by any means. It is a thing of common occurrence. No wisdom or caution can secure against it. The most prudent men in the country are often ruined by mistakes of judgment, or by dishonesty of others, or unforeseen accidents. We were once in the counting-house of an old merchant, when a clergyman entered and asked for his advice as to the best investment of a small sum of money. The clergyman observed that his desire was to put his little treasure where it would be entirely safe. The merchant laughed aloud at the "greenness" of his clerical friend, and told him if such was his purpose he must seek investment beyond this world, for security had never been found in it. A very careful gentleman of our acquaintance, with whom saving and secure investment were the sole business of life, would have all his property in real estate, and particularly he preferred ground-rents. These he thought were the safest of all securities. Unexpectedly an unsatisfied judgment of long standing found against a tract of land which had now become part as a city, where this gentleman had purchased many rents. To satisfy this judgment cost him what to most men would be a large fortune.

But if attained riches do not bring happiness, the pursuit of them nourishes avarice, and avarice is always poor. Solomon says, "There is that withholdeth more than is meet, but it tendeth to poverty."—There is also positive poverty, growing out of excessive value of money and and morbid dread of want, is the common consequence of covetousness. It is the "fiend's" arch mock of the soul whom he has deluded with the prospective joys of wealth. Riches are attended with care and trouble. This is the testimony of all who have had great possessions. It cannot be otherwise. Property requires management, and entangles our interests with the interests of others. The rich have what all others want, and the life of him who has to preserve wealth is necessarily a life of suspicion, and contention, and anxiety. "In the revenues of the wicked is trouble," and all are wicked who make this world their portion. Riches are not a refuge from the ills of life, nor from the wrath of God. Their advantages cover but a few years of an eternal existence. It is supreme folly to make the pursuit of them the business of life. Many have experienced this who would have avoided the sad experience had they pondered the words of Solomon: "Riches profit not in the day of wrath. He that trusteth in his riches shall fall. Labor not to be rich. Cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they fly away as an eagle toward heaven."

Youth's Department.

Soldiers and War.

My young readers have often been delighted to witness the military parade. They are pleased with the sound of soul-stirring music, the glitter of bright guns and swords, and the tramp of the war-horse. They follow the company on its march through the streets, and hasten to the muster-field to see the sham-fight. They wish they were old enough to train, that they might have a drum or a gun. They see nothing in all this show and parade that appears wrong, or that can do any harm. But think, reader, what are the soldiers learning? Are they not practising the art of war? And what is this but learning to kill men? What are the guns and swords for but to kill and murder others?

John is proud to follow the company in which his father and brother trains. He wishes he were old enough to march with them. But suppose to-morrow that same company should be called out to go to the battle-field, where they must kill others, and probably be killed themselves. How would John feel as he heard the music, and saw them leave their happy homes, their children, their wives, their farms, and their dearest friends, never to see them again? Would he run after them, and shout, and wish he could be a soldier? If other soldiers from other countries should come and kill his mother, and murder his brothers and sisters, and burn his house and village, would he think it a fine thing to be a soldier? No; but this is their business. They march and exercise, and fire, that they may learn all this.

See an army marching to meet their enemy, with powder and balls, with cannon and swords, to kill and conquer. Would you like to be with them? Would you like to have your father or brother among them, and hear that they had died on the bloody field, and been trampled to the earth by the fierce war-horse? Think, before you choose and pursue any course, what it will lead to, and whether God will be pleased with it.—*Stories for Children.*

Never do Mischief.

A very fine looking boy, named Henry, lived near one of our large public schools. There were other boys living in the same house with Henry.

One night, two of the boys planned together to frighten Henry. So one of them hid himself under Henry's bed. About midnight a loud rap was heard at the door, and in stalked the other boy.

He was frightfully dressed in a white sheet, and had a lighted candle in his hand. Just as he came in the boy under the bed raised his back, and heaved up the bed in which Henry was lying.

Now mark what took place. Henry did not rise as early as usual that morning, and when some of the family went to call him, he would only answer by strange noises and cries. His reason was gone—he was deranged!

In the course of the first year after this, his reason seemed to come to him again. Thus what took place was partly made known. Some other things were found out by one of the boys.

But Henry's reason soon left him again, and he became a perfect idiot. True, he was not violent, and never engaged in tearing and throwing things about the room.

He was harmless and gentle, and continued so for many years. But in the night, at about the time when the boys frightened him, he would cry out with horror, "Oh, they are coming! they are coming!"—*200 Stories for Children, by T. M. Preble.*

The Brave Boy.

I was sitting by a window in the second story of one of the large boarding houses at Saratoga Springs, thinking of absent friends, when I heard shouts of children from the piazza beneath me.

"O, yes; that's capital! so we will! Come on now! There's William Hale! Come on, William; we're going to have a ride on the Circular Railway. Come with us!"

"Yes, if my mother is willing. I will run and ask her," replied William.

"O, O! so you must run and ask your *ma*! Great baby, run along to your ma! Ain't you ashamed? I didn't ask my mother." "Nor I," "nor I," added a half-dozen voices.

"Be a man, William," cried the first voice; "come along with us, if you don't want to be called a coward as long as you live. Don't you see we're all waiting?"

I leaned forward to catch a view of the children, and saw William standing with one foot advanced, and his hand firmly clenched, in the midst of the group. He was a fine subject for a painter at that moment. His flushed brow, flashing eye, compressed lip, and changing cheek, all told how that word *coward* was rankling in his breast. Will he prove himself indeed one, by yielding to them? thought I. It was with breathless interest I listened for an answer, for I feared that the evil principle in his heart would be stronger than the good. But no.

"I *will not* go without I ask my mother!" said the noble boy, his voice trembling with emotion, "and I am no coward either. I promised her I would not go from the house without permission, and I should be a *base* coward if I were to tell her a wicked lie."

There was something commanding in his tone, which made the noisy children mute. It was the power of a strong soul over the weaker, and they involuntarily yielded him the tribute of respect.—*Stories for Children by T. M. Preble.*

The World's Crisis

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Evening Prayer.

Oh! my heart has grown aweary,
Weary of its sin;
When will ope the gates of heaven?
When shall I begin,
Chanting the celestial glories
Of that world of bliss,
With a heart that turneth ever
From the things of this?

Father! earth is filled with blessing,
All my sky is fair;
Thou art boundless loving kindness,
Keep me 'neath thy care,
For thou knowest, heavenly Father,
I am weak and small,
And allow these pleasures of en
To be all in all.

I would take these blessed tokens
As Thou giv'st them me,
With a grateful heart—yet, Father,
Keep me close to thee!

Let the portal of Thy dwelling
Ever stand ajar,
So the rays of heaven may show me
Where my wanderings are:
Mark the way from earth to heaven
With a line of light;
Keep my wayward feet from straying,
Keep the path in sight.

There are precious ones, O Father!
Thou did'st give them me,—
May the light which guides me upward
Lead them on to Thee.
May we walk together heavenward,
Leaning on Thy rod;
May we, when the journey closes,
Rest for aye with God.

MARY.

For the Crisis.

Evening Shadows.—No. 12.

BY S. S. BREWER.

"I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. And the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."—JOEL.

In the above quotation of holy writ, God in a manifest manner most mercifully exhibits a deep solicitude towards the generation living on earth at the time when this day of wrath shall burst on the world. His design is doubtless to draw our affections from the perishing objects of the present life, so prone to divide our wavering minds, and cause us, by the study of his ever blessed word, to mark in the fulfillment of the above prediction the unerring precursors of earth's day of doom.

O how unlike the expectations of many is the above language of inspiration! "The great and TERRIBLE DAY," "the great day of his wrath," and many such declarations, express naught else but entire destruction upon all the wicked. "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; for there is no respect of persons with God."

The following article was taken, some years since, from a London paper. A more perfect fulfillment of a part of Joel's prophecy no one can possibly desire. See "Christian Advocate and Journal," Sept. 13th, 1839.

"London, Sept. 5th. Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena—the falling stars and northern lights—witnessed for many years past. The first indication of this singular phenomena was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens; and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a MOST ALARMING APPEARANCE, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly rose with intense brightness. There were to be seen mingled with it VOLUMES OF SMOKE, which rolled over and over, and every beholder seemed convinced that it was 'a tremendous conflagration.' The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farringdon street, Watling street, Waterloo road, and likewise those belonging to the west of England station—in fact every fire engine in London—were horsed, and galloped after the supposed scene of destruction with more than ordinary energy, followed by carriages, horsemen, and vast [illegible] far as Highgate and Holloway before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

At two o'clock in the morning the phenomena presented a most gorgeous scene, one very difficult to describe. The whole of London was illuminated as light as noon day, and the atmosphere was remarkably clear. The Southern hemisphere, at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast; it was clear to the extreme, and the light was varied and very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst. The effect was electrical; myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye could scarcely follow the track; they seemed to burst also, and to throw a dark crimson or vapor over the entire hemisphere. The colors were most magnificent. At half-past two o'clock the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens and around the ridge of darkness that overhung the southern portion of the country. Soon afterwards columns of silvery light radiated from it. They increased wonderfully, intermingled among crimson vapor, which formed at the same time, and when at full height, the spectacle was beyond all imagination; stars were darting about in all directions, and continued until four o'clock, when all died away. During the time that they lasted, a great many persons assembled on the bridge across the Thames, where they had a commanding view of the heavens, and watched the progress of the phenomena attentively."

In the above we have some of the WONDERS in the heavens—FIRE and PILLARS OF SMOKE. In the "Modern Phenomena of the Heavens" we have another testimony corroborative of the fulfillment of the last day *wonders in the heavens*:—

"Jan. 25, 1837. The very heavens for a short time seemed to be on fire, when the snow upon the ground much resembled *blood and fire*; which was so alarming in appearance as to cause the solemn inquiry, with some who were out at the time, if the day of judgment had come, and also to cause the animals to tremble with fear. In one place, near a mountain, the people informed me that on the snow there was the appearance of 'waves of fire rolling down the mountain.'"

Thus, dear reader, God has in the most positive manner fulfilled thus far a prediction uttered two thousand six hundred years ago. Another declaration uttered by the prophet claims our attention. "The sun shall be turned into darkness" "before the great and terrible day of the Lord come." Has this been fulfilled? is the next question. We answer, in the most emphatic sense, it has. There is abundant testimony on this very solemn and interesting point. I shall, however, present but few.

"*The Dark day of May* 19, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by ten o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day; and the night till near morning was as unusually dark as the day."—*Gage's History of Rowley, Mass.*

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude. His nephew, who was then a little child, in after life retained a lively recollection of that scene, and his childish feelings are an interesting exhibition of the manner in which Mr. Lee was regarded, for he felt not the least alarm in *his* presence, thinking that he was perfectly safe where his good *uncle* was, even if the day of judgment *had* come."—*Tract No. 379 of Am. Tract Society.—Life of Edward Lee of Mass.*

Having seen a most perfect fulfillment thus far, we shall in the next place proceed to show that the last sign enumerated by the prophet as the unerring precursor of the GREAT DAY OF GOD'S WRATH, has been witnessed. And in view of this solemn fact I am often compelled to exclaim, O how unbelieving is the great mass, and how few in reality believe the word of God! "The sun shall be turned into darkness *and the moon into blood.*"

The following article was published in the "Philadelphia Inquirer," and dated Fort Leavenworth, Mi., March 20, 1843:—

"On the 14th of Feb. we had the most remarkable phenomena here that I ever heard of, except the falling stars. At three A. M. the moon, which had been obscured by a cloud for some hours, burst forth, of a DEEP BLOOD-RED COLOR, with a black cross of equal proportions over the face, but not extending beyond the [illegible] small pieces of a rainbow were visible. After continuing in this way for about an hour, the color of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touched the rainbow."

The following is from the "Missionary Herald" of June, 1842, p. 234. It is an account of an earthquake at that place in 1822. He says:—

"On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing *red as blood*. This greatly alarmed the inhabitants, who were continually crying out 'Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived!'"

Thus has the Almighty in his abounding mercy been pleased to write the history of these great and wonderful signs in the heavens *over two thousand years in advance*, as the evidences of the last days, in order to test the faith of the *judgment generation*, which I most solemnly and unhesitatingly believe the present to be. Truly these are the last, the very last days; all the signs that uncreated benevolence promised, as so many godly admonitions, to stir and encourage his saints to diligence in order to be ready and waiting for his appearing, have been fulfilled. We are now rushing into the last jot of prophecy that the adorable Redeemer declared should clearly distinguish the closing moments of time. We have had signs in the sun, moon and stars, and now, lo and behold, "distress of nations and perplexity."

"Lift your heads, ye friends of Jesus!
Partners in his patience here;
Christ to all believers precious—
Lord of lords will soon appear,
Mark the tokens of his heavenly kingdom near."

Truly the shadows of the evening are stretched out. Amen. Even so come, Lord Jesus.

South Glastonbury, Conn.

We bespeak for the following the prayerful attention of our readers. It is time we give more attention to the subject of "holiness, without which no man can see the Lord." The Bride must make herself ready; and in order to this must be found without spot, and blameless. We hope Bro. D. and other of our contributors will favor us with more upon this important subject. M.

For the Crisis.

To those who Hunger and Thirst after Righteousness.

When the children of God are convinced of the need of sanctifying grace, and to this end have a clear sight of their remaining inbred corruptions, Satan frequently tempts them to believe they have never known God's justifying grace. He tells them so much impurity of heart cannot consist with the divine favor. But remember, he makes known what is wrong in the heart, as you are able to bear it, that you may fly to that blood for cleansing which can make the foulest clean. Let this conviction be improved, that by faith you may lay hold on the promise, which offers a fulness to all who hunger and thirst after righteousness.

The people of God under their afflictions are often tempted to an impatience to be freed. But they should wait calmly for the time God has appointed for their deliverence. It is of more importance to you to have grace properly to bear and improve your afflictions, than to be entirely delivered from them. To be supported under them, may so sanctify as to render them the greatest blessing. But if, according to your own desire, you could break away from them, it might prove your ruin. God sees it needful for his people to be tried, and why should you complain? Satan may suggest, if you could see the end of these afflictions, and how they were to terminate for your good, you would have no cause of complaint or anxiety; but, as they are now circumstanced, you have real cause for both. But it will be well to consider that one of the brightest excellencies of the christian faith is to confide in God in the darkest hour of affliction, with an assurance that, in so doing, he will conduct your affairs for his own glory and your good. If the event and all connected circumstances were known, there would be little or no trial of your faith; and to grow uneasy because of it, is to wish your faith might never be put to the trial.

Had Abraham known God would have released his son, and accepted for a sacrifice a ram which his tender faithfulness had provided, what he did could have been no great trial of his faith. But when he is seen going forward in obedience to the command, although he could see no way for God to accomplish his promise, it can be no subject of wonder to hear the apostle say, "he did not stagger at the promise, through faith giving glory to God."

Had Daniel certainly known God would have stopped the mouths of the lions, or the three worthies that he would have quenched the violence of the fire, a very small degree of faith and christian fortitude would have been sufficient for their support. But, as they were ignorant of the method he would take to glorify himself, and save them, and as they calmly confided in him, though thick clouds and darkness rested on the event, there was something in their faith and conduct worthy of imitation. And many like instances might be found where the people of God have trusted him in the darkest hour, and have been gloriously delivered.

To be impatient of deliverance before the time God appoints, or to wish it in any other way than his wisdom directs, is in effect to wish God may not be glorified, or our own souls benefitted. Against this we have need to watch and pray, and in all trials look earnestly to God for supporting grace, and leave the time and manner of deliverance entirely with him; by so doing, we may find our trials so sanctified as to further us in the way of holiness; casting all your care upon him, for he careth for you. Be sober, be vigilant, and humble yourselves under his mighty hand, and he will fill and exalt you in due time, for he hath called us unto his eternal glory, and, after we have suffered a while, he will make us perfect, and will establish, and strengthen, and settle us. To him be glory and dominion forever and ever. Amen.

Bangor, Me. C. DAGGETT.

For the Crisis.

The Glorious Keeping.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

A place of safety in times of danger has been the inherent desire of human beings since the world began. Adam, the great prototype of mankind, when conscious of his guilt in disobeying the law of God, sought at once to hide himself from the searching glance of the Being he had offended. But no place of safety was afforded; his flimsy covering of fig leaves and temporary hiding place could not secure him from the piercing eye of the God that made him. Hence he was bidden to come forth, and endure the scrutiny of Him who can by no means uphold the guilty, or look upon sin with the least degree of allowance. Thus it has ever been in all ages of the world with sin and sinners,—seeking a temporary place of safety to hide them from their guilt and its attendant consequences; and thus will it be until the heavens shall depart "as a scroll, when it is rolled together," and "every mountain and island" be "moved out of their places;" and the wicked of every grade and name, "the kings of the earth, and the great men, and the chief captains, and the mighty men," shall "hide themselves in the dens and in the rocks of the mountains," saying to the "mountains and rocks fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" This will be the language of the finally impenitent; but their outer darkness, their wailings and gnashing of teeth must be endured, while nought but a "fearful looking for of judgment and fiery indignation" will devour all adversaries who are found without life and immortality, as brought to light through the gospel.

While this is the fearful doom of the wicked, thanks be to God for his "unspeakable gift." The righteous, those who by patient continuance in well doing have sought for glory and eternal life, through the blood of the Lamb slain from the foundation of the world, will not be disappointed. Jesus, the Mediator, to whom they have given their hearts in a life-time obedience, has become their surety, paid their debt, and accomplished their ransom; and now, in the hour of their need, all along their earthly journey, stands forth for their deliverance, affording them the blest assurance that no weapon formed against them shall prosper, but out of every danger and temptation there shall be made a way of escape. This is the abiding inheritance of every true child of God. The precious promises are all his own, not one of which will fail him in his time of need.

But this is not all his consolation, enjoying the life that now is; there is a day of trouble at hand, a death struggle, which each must know for himself and not another, a day of judgment, of separation of the righteous from the wicked. Then appears the glorious keeping, the precious hiding place, the sure retreat from the gathering storm, "the munition of rocks," the tower of safety to all those who walk not after the flesh but after the Spirit. Hear the blessed Savior saying, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." And to the christians of these days in which we live, has not the trial hour, the day of temptation, almost or quite come? Our beloved country is convulsed with war, brother rising against brother, while pride and oppression stalk boldly forth, and equity and justice seem fallen in our streets. And because of this iniquity abounding, the love of many has waxed cold; only here and there we note the pure and true representatives of the meek and lowly Jesus.

O! as christians, shall we not more than ever examine ourselves, to know whether we be in the faith or not? Shall we not trim our lamps afresh, that they brightly burn amid the moral darkness that surrounds us, and examine our purposes of holiness, our decision of religious character, if so be they shall stand the jostlings of this time-serving age; or, be ready with our loins girt about, should our Lord come at the first, second, or third watch? The day approaches that "shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." But those whose trust is in the name of the Lord, will be numbered among his jewels, acknowledged and accepted at the marriage supper of the Lamb. M. A. T.

Lancaster, Ind., Oct. 28. 1861.

For the Crisis.

Will.

In every phase of life, there are found loose, roving notions of selfish aggrandizement. The growth of moral discipline may do much to check the outbursting of this innate principle, but there is no cause to brand this effect with an universal curse.

The man of business habits, whose life is made up of change and circumstance, prosecutes a plan that is peculiar to the notions and proclivities which are the groundwork of success. He never feels disposed to concede the impracticability of any purpose, for the reason, that he never guages causes by results. The merit or demerit involved is not so much a matter of consequence, as the aggrandizement resulting from its completion. It is worth something to be satisfied,—to have gained a moral victory over moral discouragements; and if not one jot or tittle of substantial emolument is secured to fill the vacuum of delinquencies, he is quite refreshed to know that he has satisfied *himself*, at least, of his power of endurance.

But it is not easily proved that this *seeming* inconsistency, when rightly executed, is not productive of good. There are enough who are ready to stamp sin upon the face of *all* intelligence that does not comport favorably with their notions of holiness; but how many of the religious world *dare* assume the responsibility of compiling a category of actual sins, and with their budget of demerit, prescribe a cure in vindication of the character of God? It may be he loves the Lord with all his heart, soul, might, mind and strength; but it is very doubtful whether, through this relation, he becomes proficient in the doctrine of abstract evil. In the absence of a defence, an argument assumes wondrous proportions. A man who undertakes to filter the doctrine of human depravity through a strata of *dogmatical* views, has succeeded only in his *own* estimation. The thunders of Demosthenes rolled at a distance from Philip and his hosts; and Tully poured forth his fiercest torrent of vindictive when Cataline was at a distance and his dagger no longer to be feared.

Saith God, "I make peace and create evil." Why, in the divine economy, may not the *fact* (not the theory) of human depravity be compatible with and accessory to the highest good? When God says to a benighted heart, "Let there be light," notwithstanding the cold, embryotic shadow that for the age enshrouded it has vanished before the light of God,—does the transfer clandestinely rob the favored one of an element which through unshackled freedom springs forth to praise the Lord? Never. The same inveterate will which fashioned him a minion of slavish passion, now, with new-born energy leads him to undertake the noblest task of God. To social life he becomes of priceless worth, and, in the warfare of life's elements, a giant conqueror under heaven's Chieftain.

Because some men may fail of obtaining eternal life, it is a gross imputation to assume that God either drew an unequivocal line between moral character and the mercy of Christ, or that his own grace was inefficient in exercising control over the human passions; for the reason, He never yet required men to become morally purified, and then become spiritually perfected. "Give me thine heart" is the requisition; become like little children. Whoever heard of children becoming morally purified? By implication, they are no less *naturally* depraved than the man of years; the germ of unholiness ripens with increasing age, and yet God says, "Of such is the kingdom of heaven." He saves such. In the economy of HIM, hereditary evil procured for lost men a plan of redemption sufficiently inherent with saving grace to comprehend in its capacity *all* men; but in the absence of such redemption, the theory of Adamic evil would hardly support the language of Jesus. The transfer of the affections from actual sin to the government of Christ, does not exclude us from the blighting taint of the "Serpent's" trail; for it is "appointed unto men once to die"—the *natural* result of sin—a declension from a developing process towards immortality to a corruptible dissolving *condition*. The transfer, or change of mind, may not imply loss of ambition. "Repent"—change your mind—"and be converted." "Believe on the Lord Jesus Christ and thou shalt be saved." Not repent of human nature. Nicodemus' incredulity concerning being "born again," left Christ to explain to him a plan of regeneration, operating only through sympathy between him and God; while the contumacious thief lost no atom of intellectual vigor through the sudden transition of a despairing suppliant.

But, finally, does an individual, through a lack of elements requisite to a finished vocalist, become less susceptible of moral worth? Or because men's inherent passions incite them to deeds of darkness, does *condition* forever alienate them from the life and power of God? That malicious victim of unbridled passion, "Saul of Tarsus," was led through the power of Christ to defend and prosecute his work with the same indomitable, unwavering *will* with which he persecuted the saints of God. It was the foolish things of this world confounding the wise, and the weak things of this world confounding the mighty. It was making the wrath of man to praise God. In his physical, as well as his moral government, his creative power adapts the mind for each separate task assigned it. He of lofty intellect, expansive genius, and creative imagination, inherited the elements as his birthright. They grow with his growth, and strengthen with his strength; and however much the contaminating hoof of sin may have warped and cramped his moral life, he is noble still; for he holds his greatest worth subservient to the will of his Maker; and, through a conformation to His government, he becomes the Pharos of the world. It is the mystical acquaintance with the Judge of Heaven that *adjusts* and *guides* the living, acting will of man, and crumbles into dust the broken reed that so long impierced the trusted side. Let him that possesses an iron will, bewail no longer the exhausting struggle that makes his life a battle-field, for God's own beneficent hand wrought the undeveloped plan that may ultimately result in a growth of heavenly excellence, when he shall take his place in the centre of the crown that canopies o'er him, and hears the gracious words, blushing with tints of love, "Fear not, my saints." C. G. CARRE.

Blackstone, Mass.

For the Crisis.

To You.

Yes, whoever reads this, if converted or not, may read, "To you" especially; I am speaking to *you*. I am sitting before an open door. All around me I see the beautiful works of our Creator. Do I not hear a voice from them? "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." "All flesh is as grass, and all the glory of man as the flower of grass." Here are two of the many thoughts suggested to my mind; and here is one I wish to present to *your* mind, most seriously. Do you think God made all these beauties of nature for a higher and more exalted object than the satisfaction of our appetites, or the gratification of our love of these beauties? You say "yes" in your heart, for who will acknowledge he has no higher order of intellect than this would require. Will not the Giver of this intellect and appreciation require that you improve your talent, and profit by these lessons which are before you constantly? Have you not seen, day after day, a constant change in nature; her works fading away until the forest was bare and drear; the ground covered with snow, and no vestige of the earth's beautiful dress remaining? Have you not seen her in the spring, again arrayed in her robe of green, while the birds warbled their songs of praise, the lambs skipped and played, and the cattle were grazing on her thousand hills? What did you learn from this? God's holy word, which shall judge you at the last day, says, "Where much is given, much will be required"; leaving you to trace the analogy between this and your own life, all but the last lesson. This change happeneth to all nature's works.

You know how summer is fast passing away, your harvest nearly ended; you must soon put off your summer dress. I pause,—for here you must think. Your winter, like the plants, will be dark and drear. Think again—will you ever come forth in a spring dress, a robe of righteousness? Ah! I am talking to *you* now. Will you ever come forth from your dark winter, called by the Son of righteousness, (who will restore this groaning earth to its Eden state,) to receive the fine linen which is to be the dress of the saints? If you have never been converted, I warn you, in the name of my Master, to flee the wrath to come; flee to Christ, who died for you, that through him you might have eternal life. You have had christian parents, from whose lips has often ascended a prayer, that a "prodigal son" might return. You have often knelt by that mother, heard her earnest entreaties that you might be plucked, a brand out of the fire. Has her prayer been answered? Why? You were not willing. The result is, you are *lost*, without you flee to Christ. I am talking *to you*. You have resisted these gracious influences so long, I fear the door will soon be shut to you. You say your parents never prayed with you. Have you not heard Christ, when you read the prayer he offered up while agonizing in the garden, "Neither pray I for these alone, but for them also who shall believe on me, through their word." Here is a prayer from a brother, if you believe. Where *are you*? Out of Christ; alas! your only hope.

How was it with the antediluvians? They were out of the ark; were they saved? No. Oft repeated invitations were slighted; oft was the "preacher of righteousness" disregarded, just as you have done many times; but when Noah went in at the appointed time, the door was shut. Are *you* in Christ? To *you* I am speaking, while the door is open. How did you get in? by the door, or some other way? David said, "Open me the gates of righteousness, that I may go in to them." Listen to Christ—"*I* am the door; by *me* if any man enter in, he *shall* be saved. I am the good shepherd, and have given my life for the sheep." "The God of peace has brought from the dead that good shepherd, that through him you might have life." How, and when, did you get into Christ? Ask yourself this question seriously and solemnly. Are there no doubtings, no misgivings? "He that climbeth up some other way is a thief and a robber." No one but yourself can answer; for you have this assurance, "The Spirit itself beareth witness with our spirit that we are the children of God"; and it is only in Christ we can be accepted. I am talking plainly; but Paul says, "As many of you as have been baptized *into* Christ, have put on Christ." "Know ye not that so many of us as were baptized *into* Jesus Christ, were baptized into his death? . . . For if we have been planted together in the likeness of his death, (is'nt this strong language he uses?) we shall be in the likeness of his resurrection." You never thought about it! Now I will ask you, who said, "Search the Scriptures"? And have you obeyed? Do you imagine none but the "eight souls" thought they should be saved? I have no doubt many thought there was "time enough"; they could stay on the outside, or climb up some other way, than to go into an open door. Did they? No, the door was shut. That ark was a type of Christ, and not of the church. This is the Lamb's wife—the body, not the Head. Peter says, "eight souls were saved by water; the like figure whereunto even *baptism* doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Leave out the sentence in brackets, and how does it say we are saved? Paul had the same idea—"planted together in the likeness of his death, we shall be in the likeness of his resurrection." O, my friend, whoever you are, may you listen to one who speaks in the name of his Master. O may you take heed; and may this seed fall into good and honest hearts, which shall bear fruit abundantly; remembering there is an enemy who will sow tares among the wheat, which will be allowed to grow until the harvest. Flee to the ark of safety.

Behold the ark of God,
Behold the open door;
Haste to that blest abode,
And rove, my soul, no more.
There safe shalt thou abide,
There sweet shall be thy rest;
All longings satisfied,
With full salvation blest.
And when the waves of ire
Again the earth shall fill,
We'll ride the sea of fire,
Then rest on Zion's hill.

HENRY.

TEARS.—There is a sacredness in tears. They are not the mark of weakness, but of power. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love.

☞ Modesty is more becoming, and always esteemed more valuable than beauty. Beauty perishes, but modesty, [illegible]

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Evening Prayer.

Oh! my heart has grown aweary,
Weary of its sin;
When will ope the gates of heaven?
When shall I begin,
Chanting the celestial glories
Of that world of bliss,
With a heart that turneth ever
From the things of this?

Father! earth is filled with blessing,
All my sky is fair;
Thou art boundless loving kindness,
Keep me 'neath thy care;
For thou knowest, heavenly Father,
I am weak and small,
And allow these pleasures of en
To be all in all.

I would take these blessed tokens
As Thou giv'st them me,
With a grateful heart—yet, Father,
Keep me close to thee!

Let the portal of Thy dwelling
Ever stand ajar,
So the rays of heaven may show me
Where my wanderings are:
Mark the way from earth to heaven
With a line of light;
Keep my wayward feet from straying,
Keep the path in sight.

There are precious ones, O Father!
Thou did'st give them me,—
May the light which guides me upward
Lead them on to Thee.
May we walk together heavenward,
Leaning on Thy rod;
May we, when the journey closes,
Rest for aye with God.

MARY.

For the Crisis.

Evening Shadows.—No. 12.

BY S. S. BREWER.

"I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. And the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."—JOEL.

In the above quotation of holy writ, God in a manifest manner most mercifully exhibits a deep solicitude towards the generation living on earth at the time when this day of wrath shall burst on the world. His design is doubtless to draw our affections from the perishing objects of the present life, so prone to divide our wavering minds, and cause us, by the study of his ever blessed word, to mark in the fulfillment of the above prediction the unerring precursors of earth's day of doom.

O how unlike the expectations of many is the above language of inspiration! "The great and TERRIBLE DAY," "the great day of his wrath," and many such declarations, express naught else but entire destruction upon all the wicked. "Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; for there is no respect of persons with God."

The following article was taken, some years since, from a London paper. A more perfect fulfillment of a part of Joel's prophecy no one can possibly desire. See "Christian Advocate and Journal," Sept. 13th, 1839.

"London, Sept. 5th. Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena—the falling stars and northern lights—witnessed for many years past. The first indication of this singular phenomena was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens; and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a MOST ALARMING APPEARANCE, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly rose with intense brightness. There were to be seen mingled with it volumes OF SMOKE, which rolled over and over, and every beholder seemed convinced that it was 'a tremendous conflagration.' The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farringdon street, Watling street, Waterloo road, and likewise those belonging to the West of England station—in fact every fire engine in London—were horsed, and gal[illegible] far as Highgate and Holloway before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

At two o'clock in the morning the phenomena presented a most gorgeous scene, one very difficult to describe. The whole of London was illuminated as light as noon day, and the atmosphere was remarkably clear. The Southern hemisphere, at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular but magnificent contrast; it was clear to the extreme, and the light was varied and very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst. The effect was electrical; myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye could scarcely follow the track; they seemed to burst also, and to throw a dark crimson or vapor over the entire hemisphere. The colors were most magnificent. At half-past two o'clock the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens and around the ridge of darkness that overhung the southern portion of the country. Soon afterwards columns of silvery light radiated from it. They increased wonderfully, intermingled among crimson vapor, which formed at the same time, and when at full height, the spectacle was beyond all imagination; stars were darting about in all directions, and continued until four o'clock, when all died away. During the time that they lasted, a great many persons assembled on the bridge across the Thames, where they had a commanding view of the heavens, and watched the progress of the phenomena attentively."

In the above we have some of the WONDERS in the heavens—FIRE and PILLARS OF SMOKE. In the "Modern Phenomena of the Heavens" we have another testimony corroborative of the fulfillment of the last day *wonders in the heavens*:—

"Jan. 25, 1837. The very heavens for a short time seemed to be on fire, when the snow upon the ground much resembled *blood and fire*; which was so alarming in appearance as to cause the solemn inquiry, with some who were out at the time, if the day of judgment had come, and also to cause the animals to tremble with fear. In one place, near a mountain, the people informed me that on the snow there was the appearance of 'waves of fire rolling down the mountain.'"

Thus, dear reader, God has in the most positive manner fulfilled thus far a prediction uttered two thousand six hundred years ago. Another declaration uttered by the prophet claims our attention. "The sun shall be turned into darkness" "before the great and terrible day of the Lord come." Has this been fulfilled? is the next question. We answer, in the most emphatic sense, it has. There is abundant testimony on this very solemn and interesting point. I shall, however, present but few.

"*The Dark day of May* 19, 1780.—The sun rose clear, and shone for several hours; at length, the sky became overcast with clouds, and by ten o'clock, A. M. the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts, and before noon, lights became necessary to the transaction of business within doors. The darkness continued through the day; and the night till near morning was as unusually dark as the day."—*Gage's History of Rowley, Mass.*

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived: 'men's hearts failing them for fear' that the judgment day was at hand, and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude. His nephew, who was then a little child, in after life retained a lively recollection of that scene, and his childish feelings are an interesting exhibition of the manner in which Mr. Lee was regarded, for he felt not the least alarm in *his* presence, thinking that he was perfectly safe where his good *uncle* was, even if the day of judgment *had* come."—*Tract No. 379 of Am. Tract Society.—Life of Edward Lee of Mass.*

Having seen a most perfect fulfillment thus far, we shall in the next place proceed to show that the last sign enumerated by the prophet as the unerring precursor of the GREAT DAY OF GOD'S WRATH, has been witnessed. And in view of this solemn fact I am often compelled to exclaim, O how unbelieving is the great mass, and how few in reality believe the word of God! "The sun shall be turned into darkness *and the moon into blood.*"

The following article was published in the "Philadelphia Inquirer," and dated Fort Leavenworth, Mi., March 20, 1843:—

"On the 14th of Feb. we had the most remarkable phenomena here that I ever heard of, except the falling stars. At three A. M. the moon, which had been obscured by a cloud for some hours, burst forth, of a deep BLOOD-RED COLOR, with a black cross of equal proportions over the face, but not extending beyond the rim, [illegible] visible. After continuing in this way for about an hour, the color of the moon changed to its ordinary hue, and the cross became a silvery white, with the edges extending beyond the rim, and touched the rainbow."

The following is from the "Missionary Herald" of June, 1842, p. 234. It is an account of an earthquake at that place in 1822. He says:—

"On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing *red as blood*. This greatly alarmed the inhabitants, who were continually crying out 'Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived!'"

Thus has the Almighty in his abounding mercy been pleased to write the history of these great and wonderful signs in the heavens *over two thousand years in advance*, as the evidences of the last days, in order to test the faith of the *judgment generation*, which I most solemnly and unhesitatingly believe the present to be. Truly these are the last, the very last days; all the signs that uncreated benevolence promised, as so many godly admonitions, to stir and encourage his saints to diligence in order to be ready and waiting for his appearing, have been fulfilled. We are now rushing into the last jot of prophecy that the adorable Redeemer declared should clearly distinguish the closing moments of time. We have had signs in the sun, moon and stars, and now, lo and behold, "distress of nations and perplexity."

"Lift your heads, ye friends of Jesus!
Partners in his patience here;
Christ to all believers precious—
Lord of lords will soon appear;
Mark the tokens of his heavenly kingdom near."

Truly the shadows of the evening are stretched out. Amen. Even so come, Lord Jesus.

South Glastonbury, Conn.

We bespeak for the following the prayerful attention of our readers. It is time we give more attention to the subject of "holiness, without which no man can see the Lord." The Bride must make herself ready: and in order to this must be found without spot, and blameless. We hope Bro. D. and other of our contributors will favor us with more upon this important subject. M.

For the Crisis.

To those who Hunger and Thirst after Righteousness.

When the children of God are convinced of the need of sanctifying grace, and to this end have a clear sight of their remaining inbred corruptions, Satan frequently tempts them to believe they have never known God's justifying grace. He tells them so much impurity of heart cannot consist with the divine favor. But remember, he makes known what is wrong in the heart, as you are able to bear it, that you may fly to that blood for cleansing which can make the foulest clean. Let this conviction be improved, that by faith you may lay hold on the promise, which offers a fulness to all who hunger and thirst after righteousness.

The people of God under their afflictions are often tempted to an impatience to be freed. But they should wait calmly for the time God has appointed for their deliverence. It is of more importance to you to have grace properly to bear and improve your afflictions, than to be entirely delivered from them. To be supported under them, may so sanctify as to render them the greatest blessing. But if, according to your own desire, you could break away from them, it might prove your ruin. God sees it needful for his people to be tried, and why should you complain? Satan may suggest, if you could see the end of these afflictions, and how they were to terminate for your good, you would have no cause of complaint or anxiety; but, as they are now circumstanced, you have real cause for both. But it will be well to consider that one of the brightest excellencies of the christian faith is to confide in God in the darkest hour of affliction, with an assurance that, in so doing, he will conduct your affairs for his own glory and your good. If the event and all connected circumstances were known, there would be little or no trial of your faith; and to grow uneasy because of it, is to wish your faith might never be put to the trial.

Had Abraham known God would have released his son, and accepted for a sacrifice a ram which his tender faithfulness had provided, what he did could have been no great trial of his faith. But when he is seen going forward in obedience to the command, although he could see no way for God to accomplish his promise, it can be no subject of wonder to hear the apostle say, "he did not stagger at the promise, through faith giving glory to God."

Had Daniel certainly known God would have stopped the mouths of the lions, or the three worthies that he would have quenched the violence of the fire, a very small degree of faith and christian fortitude would have been sufficient for their support. But, as they were ignorant of the method he would take to glorify himself, and save them, and as they calmly confided in him, though thick clouds and darkness rested on the event, there was something in their faith and conduct worthy of imitation. And many like instances might be found where the people of God have trusted him in the darkest hour, and have been gloriously delivered.

To be impatient of deliverance before the time God appoints, or to wish it in any other way than his wisdom directs, is in effect to wish God may not be glorified, or our own souls benefitted. Against this we have need to watch and pray, and in all trials look earnestly to God for supporting grace, and leave the time and manner of deliverance entirely with him; by so doing, we may find our trials so sanctified as to further us in the way of holiness; casting all your care upon him, for he careth for you. Be sober, be vigilant, and humble yourselves under his mighty hand, and he will fill and exalt you in due time, for he hath called us unto his eternal glory, and, after we have suffered a while, he will make us perfect, and will establish, and strengthen, and settle us. To him be glory and dominion forever and ever. Amen.

Bangor, Me. C. DAGGETT.

For the Crisis.

The Glorious Keeping.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

A place of safety in times of danger has been the inherent desire of human beings since the world began. Adam, the great prototype of mankind, when conscious of his guilt in disobeying the law of God, sought at once to hide himself from the searching glance of the Being he had offended. But no place of safety was afforded; his flimsy covering of fig leaves and temporary hiding place could not secure him from the piercing eye of the God that made him. Hence he was bidden to come forth, and endure the scrutiny of Him who can by no means uphold the guilty, or look upon sin with the least degree of allowance. Thus it has ever been in all ages of the world with sin and sinners,—seeking a temporary place of safety to hide them from their guilt and its attendant consequences; and thus will it be until the heavens shall depart "as a scroll, when it is rolled together," and "every mountain and island" be "moved out of their places;" and the wicked of every grade and name, "the kings of the earth, and the great men, and the chief captains, and the mighty men," shall "hide themselves in the dens and in the rocks of the mountains," saying to the "mountains and rocks fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" This will be the language of the finally impenitent; but their outer darkness, their wailings and gnashing of teeth must be endured, while nought but a "fearful looking for of judgment and fiery indignation" will devour all adversaries who are found without life and immortality, as brought to light through the gospel.

While this is the fearful doom of the wicked, thanks be to God for his "unspeakable gift." The righteous, those who by patient continuance in well doing have sought for glory and eternal life, through the blood of the Lamb slain from the foundation of the world, will not be disappointed. Jesus, the Mediator, to whom they have given their hearts in a life-time obedience, has become their surety, paid their debt, and accomplished their ransom; and now, in the hour of their need, all along their earthly journey, stands forth for their deliverance, affording them the blest assurance that no weapon formed against them shall prosper, but out of every danger and temptation there shall be made a way of escape. This is the abiding inheritance of every true child of God. The precious promises are all his own, not one of which will fail him in his time of need.

But this is not all his consolation, enjoying the life that now is; there is a day of trouble at hand, a death struggle, which each must know for himself and not another, a day of judgment, of separation of the righteous from the wicked. Then appears the glorious keeping, the precious hiding place, the sure retreat from the gathering storm, "the munition of rocks," the tower of safety to all those who walk not after the flesh but after the Spirit. Hear the blessed Savior saying, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." And to the christians of these days, in which we live, has not the trial hour, the day of temptation, almost or quite come? Our beloved country is crumbled with war, brother rising against brother, while pride and oppression stalk boldly forth, and equity and justice seem fallen in our streets. And because of this iniquity abounding, the love of many has waxed cold; only here and there we note the pure and true representatives of the meek and lowly Jesus.

O! as christians, shall we not more than ever examine ourselves, to know whether we be in the faith or not? Shall we not trim our lamps afresh, that they brightly burn amid the moral darkness that surrounds us, and examine our purposes of holiness, our decision of religious character, if so be they shall stand the jostlings of this time-serving age; or, be ready with our loins girt about, should our Lord come at the first, second, or third watch? The day approaches that "shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." But those whose trust is in the name of the Lord, will be numbered among his jewels, acknowledged and accepted at the marriage supper of the Lamb. M. A. T.

Lancaster, Ind., Oct. 28. 1861.

For the Crisis.

Will.

In every phase of life, there are found loose, roving notions of selfish aggrandizement. The growth of moral discipline may do much to check the outbursting of this innate principle, but there is no cause to brand this effect with an universal curse.

The man of business habits, whose life is made up of change and circumstance, prosecutes a plan that is peculiar to the notions and proclivities which are the groundwork of success. He never feels disposed to concede the impracticability of any purpose, for the reason, that he never guages causes by results. The merit or demerit involved is not so much a matter of consequence, as the aggrandizement resulting from its completion. It is worth something to be satisfied,—to have gained a moral victory over moral discouragements; and if not one jot or tittle of substantial emolument is secured to fill the vacuum of delinquencies, he is quite refreshed to know that he has satisfied *himself*, at least, of his power of endurance.

But it is not easily proved that this *seeming* inconsistency, when rightly executed, is not productive of good. There are enough who are ready to stamp sin upon the face of *all* intelligence that does not comport favorably with their notions of holiness; but how many of the religious world *dare* assume the responsibility of compiling a category of actual sins, and with their budget of demerit, prescribe a cure in vindication of the character of God? It may be he loves the Lord with all his heart, soul, might, mind and strength; but it is very doubtful whether, through this relation, he becomes proficient in the doctrine of abstract evil. In the absence of a defence, an argument assumes wondrous proportions. A man who undertakes to filter the doctrine of human depravity through a strata of *dogmatical* views, has succeeded only in his *own* estimation. The thunders of Demosthenes rolled at a distance from Philip and his hosts; and Tully poured forth his fiercest torrent of vindictive when Cataline was at a distance and his dagger no longer to be feared.

Saith God, "I make peace and create evil." Why, in the divine economy, may not the *fact* (not the theory) of human depravity be compatible with and accessory to the highest good? When God says to a benighted heart, "Let there be light," notwithstanding the cold, embryotic shadow that for the age enshrouded it has vanished before the light of God,—does the transfer clandestinely rob the favored one of an element which through unshackled freedom springs forth to praise the Lord? Never. The same inveterate will which fashioned him a minion of slavish passion, now, with new-born energy leads him to undertake the noblest task of God. To social life he becomes of priceless worth, and, in the warfare of life's elements, a giant conqueror under heaven's Chieftain.

Because some men may fail of obtaining eternal life, it is a gross imputation to assume that God either drew an unequivocal line between moral character and the mercy of Christ, or that his own grace was inefficient in exercising control over the human passions; for the reason, He never yet required men to become morally purified, and then become spiritually perfected. "Give me thine heart" is the requisition; become like little children. Whoever heard of children becoming morally purified? By implication, they are no less *naturally* depraved than the man of years; the germ of unholiness ripens with increasing years, and yet God says, "Of such is the kingdom of heaven." He saves such. In the economy of HIM, hereditary evil procured for lost men a plan of redemption sufficiently inherent with saving grace to comprehend in its capacity *all* men; but in the absence of such redemption, the theory of Adamic evil would hardly support the language of Jesus. The transfer of the affections from actual sin to the government of Christ, does not exclude us from the blighting taint of the "Serpent's" trail; for it is "appointed unto men once to die"—the *natural* result of sin—a declension from a developing process towards immortality to a corruptible dissolving *condition*. The transfer, or change of mind, may not imply loss of ambition. "Repent"—change your mind—"and be converted." "Believe on the Lord Jesus Christ and thou shalt be saved." Not repent of human nature. Nicodemus' incredulity concerning being "born again," left Christ to explain to him a plan of regeneration, operating only through sympathy between him and God; while the contumacious thief lost no atom of intellectual vigor through the sudden transition of a despairing suppliant.

But, finally, does an individual, through a lack of elements requisite to a finished vocalist, become less susceptible of moral worth? Or because men's inherent passions incite them to deeds of darkness, does *condition* forever alienate them from the life and power of God? That malicious victim of unbridled passion, "Saul of Tarsus," was led through the power of Christ to defend and prosecute his work with the same indomitable, unwavering *will* with which he persecuted the saints of God. It was the foolish things of this world confounding the wise, and the weak things of this world confounding the mighty. It was making the wrath of man to praise God. In his physical, as well as his moral government, his creative power adapts the mind for each separate task assigned it. He of lofty intellect, expansive genius, and creative imagination, inherited the elements as his birthright. They grow with his growth, and strengthen with his strength; and however much the contaminating hoof of sin may have warped and cramped his moral life, he is noble still; for he holds his greatest worth subservient to the will of his Maker; and, through a conformation to His government, he becomes the Pharos of the world. It is the mystical acquaintance with the Judge of Heaven that *adjusts* and *guides* the living, acting will of man, and crumbles into dust the broken reed that so long impierced the trusted side. Let him that possesses an iron will, bewail no longer the exhausting struggle that makes his life a battle-field, for God's own beneficent hand wrought the undeveloped plan that may ultimately result in a growth of heavenly excellence, when he shall take his place in the centre of the crown that canopies o'er him, and hears the gracious words, blushing with tints of love, "Fear not, my saints." C. G. CARRE.

Blackstone, Mass.

For the Crisis.

To You.

Yes, whoever reads this, if converted or not, may read, "To you" especially; I am speaking to *you*. I am sitting before an open door. All around me I see the beautiful works of our Creator. Do I not hear a voice from them? "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." "All flesh is as grass, and all the glory of man as the flower of grass." Here are two of the many thoughts suggested to my mind; and here is one I wish to present to *your* mind, most seriously. Do you think God made all these beauties of nature for a higher and more exalted object than the satisfaction of our appetites, or the gratification of our love of these beauties? You say "yes" in your heart, for who will acknowledge he has no higher order of intellect than this would require. Will not the Giver of this intellect and appreciation require that you improve your talent, and profit by these lessons which are before you constantly? Have you not seen, day after day, a constant change in nature; her works fading away until the forest was bare and drear; the ground covered with snow, and no vestige of the earth's beautiful dress remaining? Have you not seen her in the spring, again arrayed in her robe of green, while the birds warbled their songs of praise, the lambs skipped and played, and the cattle were grazing on her thousand hills? What did you learn from this? God's holy word, which shall judge you at the last day, says, "Where much is given, much will be required"; leaving you to trace the analogy between this and your own life, all but the last lesson. This change happeneth to all nature's works.

You know how summer is fast passing away, your harvest nearly ended; [illegible] like the plants, will be dark and drear. Think again—will you ever come forth in a spring dress, a robe of righteousness? Ah! I am talking to *you* now. Will you ever come forth from your dark winter, called by the Son of righteousness, (who will restore this groaning earth to its Eden state,) to receive the fine linen which is to be the dress of the saints? If you have never been converted, I warn you, in the name of my Master, to flee the wrath to come; flee to Christ, who died for you, that through him you might have eternal life. You have had christian parents, from whose lips has often ascended a prayer, that a "prodigal son" might return. You have often knelt by that mother, heard her earnest entreaties that you might be plucked, a brand out of the fire. Has her prayer been answered? Why? You were not willing. The result is, you are *lost*, without you flee to Christ. I am talking *to you*. You have resisted these gracious influences so long, I fear the door will soon be shut to you. You say your parents never prayed with you. Have you not heard Christ, when you read the prayer he offered up while agonizing in the garden, "Neither pray I for these alone, but for them also who shall believe on me, through their word." Here is a prayer from a brother, if you believe. Where *are* you? Out of Christ; alas! your only hope.

How was it with the antediluvians? They were out of the ark; were they saved? No. Oft repeated invitations were slighted; oft was the "preacher of righteousness" disregarded, just as you have done many times; but when Noah went in at the appointed time, the door was shut. Are *you* in Christ? To *you* I am speaking, while the door is open. How did you get in? by the door, or some other way? David said, "Open me the gates of righteousness, that I may go in to them." Listen to Christ—"*I* am the door; by me if any man enter in, he *shall* be saved. I am the good shepherd, and have given my life for the sheep." "The God of peace has brought from the dead that good shepherd, that through him you might have life." How, and when, did you get into Christ? Ask yourself this question seriously and solemnly. Are there no doubtings, no misgivings? "He that climbeth up some other way is a thief and a robber." No one but yourself can answer; for you have this assurance, "The Spirit itself beareth witness with our spirit that we are the children of God"; and it is only in Christ we can be accepted. I am talking plainly; but Paul says, "As many of you as have been baptized *into* Christ, have put on Christ." "Know ye not that so many of us as were baptized *into* Jesus Christ, were baptized into his death? . . . For if we have been planted together in the likeness of his death, (is'nt this strong language he uses?) we shall be in the likeness of his resurrection." You never thought about it! Now I will ask you, who said, "Search the Scriptures"? And have you obeyed? Do you imagine none but the "eight souls" thought they should be saved? I have no doubt many thought there was "time enough"; they could stay on the outside, or climb up some other way, than to go into an open door. Did they? No, the door was shut. That ark was a type of Christ, and not of the church. This is the Lamb's wife—the body, not the Head. Peter says, "eight souls were saved by water; the like figure whereunto even *baptism* doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Leave out the sentence in brackets, and how does it say we are saved? Paul had the same idea—"planted together in the likeness of his death, we shall be in the likeness of his resurrection." O, my friend, whoever you are, may you listen to one who speaks in the name of his Master. O may you take heed; and may this seed fall into good and honest hearts, which shall bear fruit abundantly; remembering there is an enemy who will sow tares among the wheat, which will be allowed to grow until the harvest. Flee to the ark of safety.

Behold the ark of God,
Behold the open door;
Haste to that blest abode,
And rove, my soul, no more.
There safe shalt thou abide,
There sweet shall be thy rest,
All longings satisfied,
With full salvation blest.
And when the waves of ire
Again the earth shall fill,
We'll ride the sea of fire,
Then rest on Zion's hill.

[illegible]

TEARS.—There is a sacredness in tears. They are not the mark of weakness, but of power. They are the messengers of overwhelming grief, of deep contrition, and of unspeakable love.

For the Crisis.

The Free Pottage.

We read that in old times the prophet Elisha came to Gilgal, in a period of great scarcity, and finding the sons of the prophets there, it would seem in a kind of academy, and rather short of provisions, he he ordered his servant to set on the great kettle and make soup, or pottage, so that they all could be fed. This of course was very kind in him, and all were interested in it. So each, it seems, brought what they could, meat, herbs, and vegetables, to make it nourishing and savory. By and by, some one, probably a novice in such matters, found in the field a vine of wild gourds, probably the *colo-quintada*, or *bitter apple*. Thinking that he had made a great discovery, he brought a lap full of them to the kettle, and began to slice them in. Of course he supposed them good food, and perhaps thought that no soup was complete without them. I do not know that any one objected to what he was doing, and if they did, could not he say, "Is'nt this a free kettle? Is'nt this a free pottage? A[illegible] May not all put in what they like? Do you deny my *right* to put in *what I please*? I have got the best I can find; I think it is good; and you have got to let it go into the pot, or else we will have a *free kettle*, we will buy a new ladle, and a new dish; take out all the bones we have put into your soup, build a new fire and have an opposition pottage, and then when *you* skim your watery broth, we think you will wish you had been a little more neighborly."

Of course there is no way to answer such arguments as these; and the poor cook, not wishing to have a fuss, and fearing to have an opposition kettle started, would perhaps let him do as he liked. At least, in some way, the gourds all got sliced up and put in, and stirred around, whether by inadvertence or by consent. Well, the pottage boiled and bubbled, and was stirred and watched to keep it from burning, until it was pronounced *done*, and then the hungry boys and students gathered around with their spoons and dishes, and it was laded out to them, and they sat down all in *peace* and *unity*, all in *charity* and *love*, to eat the prophet's pottage, so grateful to them in a time of dearth. But it tasted strangely! "Gall of bitterness!" says one, "what's the matter with the pottage?" "And it came to pass as they were eating of the pottage, that they cried out and said, O thou man of God, THERE IS DEATH IN THE POT!!"

So much for the free pottage kettle, into which some inexperienced son of the prophets in his ignorant zeal had sliced a lap full of wild gourds, thereby spoiling the pottage and periling the lives of the whole company. And yet, if his gourds had been rejected, he might have said, "Is not this a *free* kettle?" and would have talked long of freedom, liberality and charity.

The result may warn us *not* to "go and do likewise"; nor could we, even for freedom's sake, safely allow such license, unless we were sure of having Elisha present to stir in a handful of meal and cure the poison, so there should be no harm in the pot. Each son of the prophets may perhaps pick, slice, stew and eat wild gourds on his own account; but is it safe to put them all into the big kettle? At least the prudent way, illiberal and popish as it may be called, seems to be, to have some one who has experience in making pottage, watch the pot till the pottage is done, and admit no man's lapful of gourds until he *knows* them to be wholesome food. Better leave out some good food even, than to let everything in, and so hear the wail coming up on every hand, "O thou man of God, there is death in the pot." Let each man cook his gourds in his own dish, and save us from mixing up matters that may prove deadly. May God give us wholesome pottage, is my prayer; and if any body *does* put wild gourds into it, even by mistake or through ignorance, O for a prophet who can stir in meal as soon as possible! H. L. H.

Providence, R. I., Oct.

For the Crisis.

The World's Crisis.

BRO. GRANT:—Being present at the Worcester meeting, I thought at one time that the Crisis had indeed come to a *crisis*; but it nobly outbraved the storm, and it is to be hoped that a long calm will ensue. It appears to me now dearer than ever. The occupation of two whole days in discussing the business of a weekly paper, indicates that there is something of importance at issue. A barren tree attracts no attention, but one laden with delicious fruit sometimes causes considerable strife. The press is a mighty engine for good or evil. Next to the sword, is its power felt in civil and political strife, and next to the written word of God and the preaching thereof, is its influence in the dissemination of religious truth. How important then that those who have the management of this mighty engine should realize the power put into their hands, and understand how to guide it to a successful issue.

As to the editorship of the Crisis, it appears to me there is about as much responsibility resting upon its contributors, as upon its editors, if it is to be a medium for every subject any one wishes to agitate. I don't believe the Crisis, or any other religious paper, should be like a public kettle, every one bringing just what kind of provision he pleases; neither should it be so exclusive as to prohibit the examination of the prominent truths of the Bible. But when any particular subject is made a bone of *contention* and almost a test of fellowship, it would be better to keep it entirely out of the columns of any family paper. As the Crisis is a family paper, and we want to extend its circulation, whatever goes into its columns ought to be well sifted first. We should have some scruples in sending it to any one who had never seen it, if we knew it contained sentiments and doctrines we had not digested, and of the truth of which we were in doubt. I think an editor should have discretionary powers in the selection of matter for publication, and the church ought to confide in his judgment. But amidst all our discussion and doctrines, the most important one is, the love of God shed abroad in the heart by the Holy Ghost, without which, all other things will be of no avail in the great reckoning day. May the Crisis, and its readers, and all connected with it, have a prosperous voyage.

Boston, Oct. '61. D. N. SMITH.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 13, 1861.

☞SPECIAL NOTICE.☜

HEREAFTER ALL LETTERS, COMMUNICATIONS, REMITTANCES AND ORDERS FOR THE WORLD'S CRISIS ARE TO BE DIRECTED TO ELDER MILES GRANT, BOSTON, MASS.

H. L. HASTINGS, President C. P. S.

Jesus is Coming.

There is no news so cheering to the true christian, as to hear that "Jesus is coming." Hence, when the evidences of the speedy coming of Christ were presented by Bro. Miller and other devoted men, it caused great joy to those who had been living to the glory of God, and thorough heart-searching among the lukewarm, whose affections had been partly upon the world. We can now look back with pleasure upon those days, and exclaim with the apostle, "What carefulness it wrought in you; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal."

Many are witnesses to the truth of the saying of the apostle John, when he is moved to write, "Every man that hath this hope in him purifieth himself, even as he is pure." There is no doctrine, we think, better calculated to keep the church of Christ in a healthy condition, than a belief in his speedy, personal coming. Certainly, this is a very practical truth when we are near the event, as all things now indicate. And as certain as it is a practical truth for the times, it will follow that they, who neglect to inform and interest themselves in this all important subject, will not purify themselves, and live as devotedly as they would did they give it proper attention. They will lack stimulus in the right direction; will be inclined to be indifferent in the great work of striving to save men; live carelessly, become worldly minded, be "lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof." If the speedy, and personal advent of our Savior is a truth for the times, then it will follow that those churches, which do not countenance preaching on this subject, other things being equal, will not be as spiritual, and active in the vineyard of the Lord, and hence not as well prepared for the event as those which give heed to the proclamation, "Behold the Bridegroom cometh."

From careful observation during several years, we are fully satisfied that the evidences of the speedy coming of Christ are now standing forth with such brightness, that no church, or individual, can neglect them with safety.

As soon as this great truth is neglected, or put in the background, this present world is sure to take the foreground, the heart is filled with love for it, and darkness with doubts fill the mind; the glory of the coming kindgom fades away before the vision, and passing events absorb the individual's best thoughts, and secure his most earnest efforts. We have yet to become acquainted with a single individual, who has seen the evidences of the near advent of Christ, and refused to give them attention, or having been once interested and turned away from them to please friends, or from any other motive, who made any observable progress in divine life. On the other hand, those who have embraced the doctrine of the speedy advent of our Savior, and stood up boldly in its defence, have been quickened in the discharge of their duties, and consequently have received a clearer evidence of their acceptance, while they rejoice in the promise that there is "a crown of righteousness" "laid up for . . . all . . . that love his appearing."

We have yet to be convinced that a christian ever lived who did not love the appearing of Jesus. Indeed, we do not see how it is possible that it should be otherwise. The opposite idea bears absurdity upon its very face. We are ever delighted to hear that absent friends, whom we love, are coming to see us; but the christian has no friend so dear to him as Jesus, and he is more anxious to see him than every one else. The reason why people do not love the appearing of the Savior is because they are not living right. They are not in harmony with him. They do not keep his commandments,—they are not his friends. All true christians have feelings in harmony with John, who, when he heard the angel say, "He which testifieth these things saith, surely I come quickly; Amen," exclaimed, "Even so, come, Lord Jesus." And, if the reader cannot say the same, so far as his *own* case is concerned, it must be for the reason that he is not doing his whole duty. Such should reform at once lest it be forever too late.

He who truly loves the appearing of Jesus, knows what it is to have a "blessed hope." Such an one has comfort and peace to which the worldling is an entire stranger. All such will be delighted with the evidences which show that "the end of all things is at hand." We purpose to do what we can to comfort these dear pilgrims, and to urge them on their way, while engaged in contending against the wiles of Satan in these "last days." Now is the time to stand firm, "unmoveable, always abounding in the work of the Lord."

If troubles come, if friends forsake, foes prevail, and all things earthly fade away, then smile and sing—

"Jesus soon is coming,
This is my song;
Cheers the heart when joys depart,
And foes are pressing strong.

G.

Our Western Visit.

In compliance with many earnest requests, we resume our notes of travel. Since May 1st, we have traveled over four thousand miles, preached one hundred and fifty-nine sermons, had one discussion with a Methodist minister, on the immortality of the soul, and buried thirty in baptism. The Lord has blessed his servant with sweet peace and joy in the Holy Spirit, and a very bright assurance of a home in the coming kingdom, with all the dear saints of God. We can say in truth, there is no service so delightful as that which the christian religion enjoins.

We pass over our very interesting meetings in Danville, Melbourne, Knowlton Falls, Stanbridge and Waterloo, in Canada East, by simply remarking, that the Lord most signally blessed the people, and removed the load of sin from many burdened hearts, and filled them with joy in believing. We have rarely had better meetings than at Danville. Our delightful visit at Bro. John Porter's in D. is among the rich memories of the past. Bro. P. is the pastor of the congregation at D. When we left, we knew of no church in a more healthy condition than that one. Our grove meetings at Stanbridge and Knowlton Falls were deeply interesting. The people were anxious to hear and know the truth. At Waterloo, we had very pleasant interviews with Dr. Hutchinson, who is wearing out a feeble constitution in well-doing. They are building a new meeting house in W., to be done by Jan. 1st, 1862.

But we were to say a few words of our western tour. At the close of our excellent campmeeting at Wilbraham, we visited Poultney to see our dear Bro. Howell, who was nigh unto death; fearing, unless we took that opportunity, we should not have another. While in P. it was our privilege to meet with the brethren and sisters for the worship of God, and listen again to their heart-cheering testimonies. Although much saddened at the sickness of their beloved pastor, they were joyful in the hope of soon meeting him in the land where "the inhabitant shall not say I am sick."

We had very pleasant visits at Castleton, and Sandy Hill, with those whom we love in the Lord. Bro. A. Ross, the faithful pastor at C., was about closing his labors there, for the purpose of traveling as an evangelist. He is awake to the signs of the times, and is anxious to do what he can to arouse the sleeping multitudes, and urge them to prepare for the great day of the Lord.

We found the congregation at Sandy Hill doing well under the faithful labors of Bro. Mathewson, and anxiously waiting for the return of the Son of man.

When in Rochester, we called on Bro. P. A. Smith, and found him, as usual, alive in the work of God. We feel confident he will not be found sleeping at his post when his Master appears.

Our next stopping place was at Dansville, N. Y. Here we had an earnest battle with the enemy, and the Lord gave us a glorious victory. Six were baptized, and several others, we learn, are ready to follow their example. We found this a hard soil to cultivate, but the seed finally took effect, after the enemies of the cross began to manifest their opposition openly. The prospect in Dansville is good.

While there, it was our privilege to visit "Our Home" on the hillside, and listen to several interesting and profitable lectures from Dr. J. C. Jackson, who, with his associates, is having great success in healing the sick, and yet does not give one particle of medicine. It is marvelous to witness the happy results of his mode of treating the various diseases common to man. We are acquainted with no health institution, which we think equal to this.

On our return from N. Y., we visited Albany, where we found a faithful company, who are making earnest efforts to be ready to meet our coming Lord.

We also spent a Sabbath very pleasantly at Castleton, Vt., and found a large number who are pressing "toward the mark for the prize of the high calling of God in Christ Jesus." We shall expect to see a goodly representation from that place, in the kingdom of God.

From C. we went in company with Bro. D. T. Taylor and others to the Worcester Convention, the report of which has already been given through the Crisis.

In conclusion, we would say, to the glory of God, that our hope is bright, peace like a river, with strong faith in the doctrine that the Lord of glory will soon appear. G.

QUOTING SCRIPTURE.—When any of our contributors have occasion to quote passages of Scripture, we wish they would take the trouble to turn to the Bible and write it *word for word* just as it reads. If they will be so kind as to do this, it will save us much labor and perplexity. If we had abundance of time to spare for the purpose of looking out all the quotations, we would not complain; but as we are hurried and drove almost beyond endurance, we wish our contributors to favor us all they can in preparing their copy, and we will endeavor to improve each moment, saved in this direction, to good account in the discharge of other editorial duties. *Please remember* the foregoing suggestion, and much oblige your servants, G. & M.

The Great Naval Expedition.

The largest naval expedition that ever floated in American waters sailed from Hampton Roads on the 29th ult. Its precise point of destination has not been made public, through fear that its object might be defeated. It has been fitted out for the purpose of strengthening the southern blockade, taking the rebel forts, and the conquest of the seaport towns and cities. Stirring news is daily expected from this fleet. It has taken along a land, as well as a naval force, so as to make conquests both by sea and land. The naval portion is commanded by Commodore Samuel F. Dupont, and the military by Gen. Thomas W. Sherman. The squadron is said to number over seventy vessels, including some of the largest in our commercial and naval service. The fleet carries about five hundred guns, and the land force consists of about twenty thousand men.

It is reported that the troops on board the fleet have been landed at Beaufort, S. C., about fifty miles W. S. W. from Charleston; and that the naval force had commenced the bombardment of Port Royal. G.

John 21: 25.

Bro. C. W., of Southington, Ct., wishes to know the meaning of John 21: 25, which reads as follows:—"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

Wakefield renders the latter part of this verse as follows: "I do not think that the world even then would receive the books which should be written." Thompson renders the same in the following language:—"Even then I do not think that the world would cordially receive the books written." This is evidently the meaning of the passage. G.

The Late Storm.

The great storm of Nov. 2d and 3d was one of the most severe ever known upon our coasts. A large number of lives were lost, and a great amount of property destroyed.

A correspondent at Nahant says:—"The storm of Saturday night was the most severe ever known, (excepting, perhaps, the Minot gale in 1851.) with very high tides, which swept across the Nahant and Lynn beaches, doing considerable damage to roads," &c. The Portland papers state that the tide rose higher than has been known for thirty-one years, submerging nearly all the wharves, and filling the cellars of stores on Commercial street, causing great damage to property. G.

"The Coming Man."

Bro. I. K. Lombard wishes the brethren to give him all the information relative to the "Coming Man," as believed in and expected by the Spiritualists. He says:—

"If any one has any testimonies on the 'coming Man,' or false Christ, as looked for by the Spiritualists, and published by them; and on their proposed coming distribution of land, published by them, they will be thankfully received, and the donors remembered when the 'Coming Struggle' shall come out in pamphlet form. I hope to get it published soon, with a fuller expression of their plans on these two points. Those who send will please give the authority, and forward to I. K. Lombard, Livermore, Me. A plan for aid in publishing will be forwarded to the Crisis soon." G.

A REQUEST.—If any brother should be traveling over the Jackson Branch R. R. the coming winter, he is requested to call on A. B. Fabrick, Clinton, Seneca Co., Mich. G.

BRO. S. D. DANIELS wishes to say to those who gave him information on Dan. 12: 2, that he is very thankful for the great favor conferred.

Editorial Notices.

THE EMPHATIC DIAGLOTT.—We have received Nos. 15 and 16, comprising from Acts 22: 24 to 1 Cor. 1: 29. This valuable translation is published by B. Wilson, Geneva, Ill. The whole work, when completed, will cost the subscriber $4. We have between twenty and thirty translations of the New Testament, but would rather part with any other one than the *Emphatic Diaglott*. Every preacher should have a copy, as well as every other Bible student. The best commentators are the different translations, and no knowledge is so valuable as that of the Bible; then let us avail ourselves of all possible helps to understand the precious book. G.

VOICE OF THE PROPHETS.—We have received the *third* number of Vol. II. of this interesting Quarterly, containing the following index of subjects:—

Times of the Gentiles; The Four Monarchies, Dan. 2; The Great Tree, Dan. 4; Condition of the Jewish Nation; The Glorious Morning; The 1260 years; My sickness and cure; The Jew; Aspect of the Times; Resurrection and Judgment; The Millennium at hand; Now; Longing; Signs of the speedy coming of Christ; Dr. Cumming,—his views and his reviewers; The year-day theory; Rev. Mr. Baxter's Lectures on Prophecy; Letter from I. C. Wellcome; Time of Trouble; Temporal power of the Pope; Future of the Saints; The Rebellions; Delay of this Number; Letter from R. Robertson; J. L. Suorey; Perplexing, &c.

The "Voice" is published by Bro. J. V. Himes, Boston, Mass. *Price*, 6 cents a copy.

LOUIS NAPOLEON THE INFIDEL ANTICHRIST. By M. Baxter, an English minister, who has been preaching in Canada, and caused quite a stir among the people. This work can be had of Bro. Himes. *Price*, six cents, single copy; 50 cts. per dozen.

Also, by the same author,—THE COMING BATTLE. Price six cents; 50 cts. per doz. For sale by Bro. Himes. G.

Our Past and Present briefly Reviewed.

Eighteen years have wrought marvellous changes in the condition and prospect of our cause in this country. To find a precedent that would at all compare with our history for that length of time in all the pages of modern denominationalism, would probably be impossible. Never was there a cause, since the days of the apostles, whose adherents were more thoroughly girded and stimulated by the truths of revelation than have been the people who in this country have for the last twenty years been looking for the return of the Lord. No people have been more intelligently and immovably settled in their religious belief. And yet, strange as it may appear, until within a few years it remained a problem whether we were a people or not. So many were the divisions, and party cliques, and strange messages that agitated, and often shook to the very centre the body—as by a moral earthquake; together with a strange indifference on the part of the people as to anything like wholesome discipline or the most simple Bible order, that for many years it was wholly problematical, with many of our best minds, whether any thing could come out of such a mass of incongruities that would be for the glory of God, or the honor of any man to be associated with.

On the one part were able leaders, whom envy declared maintained their position but for the love of championship; while a christian charity could believe it was maintained for nothing else in the world but a christian devotion to the truth. However that may be, it is certain that by error of judgment, or what is perhaps more probable, by yielding principle to human expediency, they found it their pleasure to upon every possible opportunity decry against any thing and every thing in the shape of consistent system, or Bible order. The cry was, "Away with creeds," "Iron bed-steads," "Legislation in faith," "It is too late,"—as if things could not be done "decently and in order," because the Lord was at hand. And last, and most unworthy of all, was the shameful plea—"The people wont bear it"; as if God and principle were all left out of the question; as if they were the humble servants of the people, and not the advocates of divine principles—principles ordained in heaven, which must be contended for whether there were any people willing or not. It is perhaps not uncharitable to believe that in these expressions they made defence of their own predilections, rather than those of the people.

On the other hand, able men, who could not contend—or, if they could, were only a little later severed from the body,—felt it their duty to either return to their former communions, or to maintain a separate position. Indeed so extensively did this feeling prevail, that it is doubtful if there is to be found a man of respectable talents amongst us, who has not at times seriously questioned whether it was not his duty to change his communion.

But to-day, the aspect of our cause with reference to these things has very essentially changed. Where once we had the most bitter partisan spirit, we now have unity. Not that all see alike as to measures, yet such are the desires for union in the body, that a temporary compromise is deemed better than a division of the living body. Where once there were many strange and conflicting messages, we are with a rather remarkable unanimity beginning to learn to speak the same thing. And where formerly there was no order and no system, now God's host is marshaled, and its power felt.

With reference to the matter of order, we believe, for ourselves, the nearer we approximate the New Testament arrangement the more acceptable will be our labors before God. But governments are among the gifts of God, and we hail anything that comes of this line to be preferable to anarchy, for anarchy savors of Babylon. It may even have some admixtures of human weakness adhering to it; still it is better than nothing. If a man cannot have a ceiled house to abide in, let him have a tent, or the next best thing he can get. "A half a loaf is better than none." It is with such a view we hail with unmingled joy the advance our churches have made in this direction within a few years past. From the most easterly ocean-lashed strand of Maine, to far beyond the waters of the Mississippi, there has been a universal and almost simultaneous uprising of the people and clergy in favor of system and order. The result has been, churches have been set in order, (as far as could be); Conferences, annual and quarterly, have been organized; and now, (as see in the few last issues of the *Crisis*,) what cheering reports come to us from Maine, and from Minnesota, of the progress of our precious cause!—a progress of which we could never boast had we never come into order.

A Conference is, properly speaking, the the meeting together of persons to confer or consult together on some subject. But the gatherings that had come under this head for years, were not worthy of so dignified a title; for in many instances there was no conferring together at all. The most they could claim was the character of religious re-unions, or, general or protracted meetings; or if we might borrow a political phrase we might say, they were "mass meetings." But now Conferences have been organized worthy the name conference, and the cause they represent. A simple constitution has been adopted setting forth the object of the conference and the manner in which the oject is to be sought. And we hesitate not to venture the affirmation that in no instance does the legislating in matters of faith and doctrine enter in as a part of the design of these conferences. They are chiefly, if not solely, to devise "ways and means" for the advancement of the cause. This is done by hearing reports from churches and the ministerial laborers, and advising with reference to the best plan to obviate difficulties, and promote the well-being of the several churches and ministers within the pale of their local conference. Evangelists are appointed; and thus something is done—in a small way to be sure—to foster a missionary spirit.

Conferences have now been organized in Maine, New Hampshire, Rhode Island, in the western part of Connecticut, in Canada, New York, Pennsylvania, Indiana, Michigan, Illinois, Iowa, and Minnesota, that of the last two States being coupled in one. And when we recount these facts, it is with a feeling of triumph, the exquisiteness of which none can know who have not first labored long and hard, amid varied oppositions, for the same end. It is with the belief that the cause to which our dearest life-interest with our best years have been devoted, has made a mighty advance, and that in exactly the right direction. So popular have they now become, that we do not envy the comfort of that man who as a preacher undertakes to maintain a standing among us and yet opposes this move. The day for such men is past. The people have taken the matter in their own hands, and they will no longer submit to the *dictum* of one individual.

To this may be added the existence of the Advent Christian Association, which, with all its imperfections,—imperfections inseparable to what may be termed hardly more than a state of embryo,—has nevertheless inaugurated a new era in our history. As the result of this organization, *we* can say, for the first time in our history, "this paper is *ours*." The *Crisis* now belongs to all who are minded to constitutionally represent themselves in this Association; and this there are none to dispute.

There are also indications of a more healthful condition of our churches generally. A better appreciation of the pastorate is finding way among them. Not that we would say one word against the noble work of the evangelist—a work to which we have devoted a large share of our ministerial life,—but it is a fact beyond controversy, that no church can have a healthful growth without wholesome pastoral labor. God "gave some evangelists, and some pastors." Chapels and meeting-houses have been built in many directions, until we can now count them by hundreds. A few years ago the pains-taking author of "The Voice of the Church on the reign of Christ" undertook to make out the statistics of our denomination, the conclusion of which was, that there were *seventy thousand* in America looking for the Lord,—the same conclusion arrived at and published to the world, a few years previous, by Dr. I. E. Jones; but to this was added, by the first named author, that there were six hundred clergymen within the same territory preaching the Lord's advent at hand. But to cut short this article, we may add, the spirit of universal expectation on the part of the world, and finally, the prospect of speedy translation, make our present position and future prospect most glorious indeed,—a position we may well afford to maintain, at whatever sacrifice or hazards we may be called to make or risk.

"Christian, the morn breaks sweetly o'er thee,
And all thy midnight shadows flee;
Tinged are the distant skies with glory,
A beacon light hangs out for thee."

M.

"Behold He Cometh!"

(Concluded.)

Beloved brother, the Messiah is about to make his second advent to earth! and though you have long waited for him, as you feel, it has been none too long to try your patience or test your loyalty to him. But do you say, "I would give the world could I feel these things as I once did"? But do you not know you are more worldly than you once was? Our Lord knew there was awful danger at this point of our history, and warned us *lest at any time* our hearts be *overcharged* with the cares of this life. It is true, we must be diligent in business, and care for our own households; but we do not need to lay up gold and silver for bats and the fires of the last day. In the same ratio the world fills our hearts, the good things of the Kingdom are crowded out. If you would feel as you once did, sacrifice for God as you then did; again unseal your lips and speak for the truth; say to your neighbors, "Behold he cometh!" and back home this testimony with the power of a sober, christian life;—and see if your former joy does not return to you! Make it the subject of your meditations, and the subject of your song.

"Joy, joy, sound it more loudly,
Sing, sing—glory to God;
Soon, soon Jesus is coming,
Publish the tidings abroad."

And again—

"In expectation sweet,
We'll wait, and sing, and pray,
'Till Christ's triumphal car we meet,
And see an endless day."

Enter your closet, and there, while you unbosom your heart to God, pray the heavenly Bridegroom hasten his return to earth. Cry, "How long?" and again, "Come, Lord Jesus," "Thy kingdom come." The subjective influence of such prayers is immensely profitable for our own souls; strengthening our affections for Christ, and giving us a constant and increasingly enlarged apprehension and appreciation of the coming kingdom. But more than all, with such prayers Heaven is well pleased; and they are deposited in the golden vials of God.

Do this, and what was wont to be called the "advent glory" of eighteen or twenty years ago, will be found with all its sweets and glow of love, the same to-day.

"Faith cometh by hearing, and hearing by the word of God." Set yourself one side, where you do not hear the truth preached, and will not be likely to feel its influence to any great extent, and, without a very great fight of faith, you will probably not long care to hear on this subject. But place yourself in the midst of the confessors of the truth, and confess it yourself, not merely once, but upon every becoming occasion, and depend upon it a long time will not be required for you to feel that in just so much as you are obligated to God, you are obligated to let your light shine, and do all you can—be you minister or layman, male or female—to herald the return of the Son of man. The sanctifying and savory effects of the truth you will feel in your heart; while yet upon you rests a burthen, heaven-imposed, that compels you to cry, "Behold he cometh!" You almost instinctively "look up, and lift up your head, for your redemption draweth nigh."

"Know ye that the kingdom of God is nigh." M.

PERSONAL FRIENDS are requested to put on the envelopes of my letters withal, *Crisis Box, Boston*, (not East Boston) Mass., and oblige P. B. MORGAN.

"Fierce."

When Paul was describing the "last days," as recorded in 2 Tim. 3: 1–5, he says men will be "*fierce*." It is evident that his picture is one of nominal christianity, from the fact, that those described are "lovers of pleasures *more* than lovers of God, having a *form* of godliness, but denying the *power* thereof." The ungodly, who have made no profession of religion, have *no* love for God; hence, not proper to say of them, that they are "lovers of pleasures *more* than lovers of God," neither have they a "*form* of godliness." It appears perfectly plain, that Paul is writing of *professors of religion*, who will so far depart from the Lord, as to drink in the spirit of the times which is to characterize the "last days," and when the struggle of the nations comes, they will become "*fierce*," and unite with the war spirit and movement. The following from the New York *Tribune*, of Oct. 5th, will give the reader some idea of the perils of these last days:—

A LOUD APPEAL TO YOUNG MINISTERS.

Will you fight for Christ? Fighting must be done—blood must be shed—somebody must stand up for Christ at the cannon's mouth. Providence summons to the gory field, and many must be found who count not their own lives so dear unto themselves as the cause, the suffering cause of Christ. Who of all classes of society should be the first and foremost to present themselves in this altar of bloody sacrifice? In the din of the conflict, going on between Right and Wrong, Heaven and Hell,

you have proclaimed that Christ, speaking in the terrible events of these times, was saying to every young able-bodied man, "He that hath no sword let him sell his garment and buy one." Will you not hear Him for yourselves? What exemption can you plead to this divine call, so loud and clear that it is distinctly heard outside of your sanctums by many a plain man and woman, long before you can muffle the echo of your own names? What immunity can we urge above the secular professions, that we should be left at home while our peers imperil their lives upon the battle-field, fighting for country and God?

Shall we exhort the young lawyer, doctor, teacher, merchant, mechanic, and farmer to manifest their patriotism and prove their love for the eternal verities of the gospel by taking up carnal weapons, and we shirk the part of danger under the thin cover of superior sanctity or the sacredness of our professions? The question of the Lord, and of the public, too, is, will they fight for Christ? Will we do and dare for our religion? Are we ready to seal with our blood what we have talked in our pulpits? Much as we have said and done to prove our loyalty, we have not yet resisted unto blood striving against sin. Shall we now, at the call of Christ, come out from behind our velvet cushioned barracks, whence we have so often hurled bold, indignant words at the giant iniquity of the age, and meet it face to face with the hot shot of rifled artillery; with the gleaming bayonet, or with clashing sabres in a hand to hand encounter?

I firmly believe you will; and in this faith I offer you the opportunity of gratifying the strongest promptings of your heart—to have a part in the holy war—in this great contest between Christ and Satan now going on. I assume that you know and feel the exigency of the time. Our forces are met at every point by superior numbers of rebels. The emphatic call is for men—for the fighting stock of the Church Militant. Let us respond to this call of Christ and country as becomes men—not by asking for a chaplaincy, but a place in the ranks where the work of Providence is to be done.

I am duly authorized to raise a company of infantry to be afterward mounted, if the service require, for Col. Robert White's regiment of Missouri volunteers; the same to be ready within two weeks from this date. Transportation, subsistence, etc., furnished, to rendezvous at St. Louis. A company of young men from my own congregation and vicinity are in this regiment. The officers and men are all that we could desire. They have already gained distinction in actual service along the borders of "bleeding Kansas."

My young brethren—ministers of the gospel of Jesus Christ, of whatever denomination, of whatever section, east or west—file leaders of humanity, will you shoulder arms and go to the war? I propose a common purse, a common share in the toil and glory.

In the name of your divine Leader, in the name of country, freedom, religion, humanity, and all that you hold dear and sacred, I invoke your co-operation in this effort to aid the cause of Christ, and prove his doctrine all divine.

Report to me at Chicago, Illinois, before the 5th of Oct., box No. 1,652, or call on Church, Goodman & Kenney, No. 51 LaSalle St., Chicago, same building of the *Congregational Herald*.

B. C. WARD,
Pastor Cong'l. Church, Geneseo, Ill.

o.

For the Crisis.

A Tract deserving Circulation.

"The Duty of Christians in the Present Crisis." By H. Grattan Guinness, Philadelphia. By the kindness of Bro. T. W. Smith, Philadelphia, I have received the above tract of 24 pages, and have read it with much interest. The duty of christians in the "present crisis" is more fully, candidly, and explicitly stated in this tract than in any thing else of the kind that I have seen for the size. It is written in a spirit which preserves a just medium between *trifling* with error, and opposing it with *bitter* severity. I hope it may have a wide circulation as a *check* to the war spirit.

I. K. LOMBARD.

Correspondence.

From S. Woodruff.

DEAR BRETHREN AND SISTERS IN THE LORD:—It has been sometime since I have attempted to speak through the Crisis. I think the times in which we live call us, not only to think and consider, but to *act*. I believe the church is in a waiting position, and therefore need to exhort each other lest we get into a cold, slumbering state. Many, I fear, have relinquished their hold on God and his kingdom, become tired of waiting, bearing the reproach, and of being separated from friends and the social circle. Can it be possible! Tired of living a holy life! Tired of waiting for our Lord from heaven who is to bring us everlasting life; redeem us from a world lying in sin and iniquity and exalt us to an inheritance that is incorruptible, undefiled, and that will never fade away! O how blessed are they who wait for the Lamb of God; who can say at that day, it is our God, we have waited for him.

Brethren, it seems to me God is calling loudly upon us at this time to examine ourselves, and see whether we be in the faith. The gospel of Christ never will permit you nor me to draw back among those from whom God has called us out in the past, in order to feed us with his truth and prepare us for his eternal glory. Drawing back may seem to suit some of our friends, and they may treat us more kindly for a little time, but saith the Lord, "If any man draw back my soul shall have no pleasure in him." Whereunto we are called, "let us walk by the same rule, let us mind the same thing," and save our souls from perdition.

The world, and its prospect at this time, looks dark and dreary. The great men of earth tremble for fear of what is coming on the earth. War and destruction lie before them. Many are deceiving and being deceived. I would they that profess to love our Lord would heed the words of the Master, where he says, "Come out" from among them O "my people, that ye be not partakers of her sins, nor receive "of her plagues." Brethren, having once come out, let us be sure that we keep out; and, by his grace to sustain us, we will wait for the kingdom which will soon come. How blessed it is to have the approbation of God; to have a friend that will never leave nor forsake us; yea, one that sticketh closer than a brother, one that we can look to under all circumstances, who knoweth how to succor us in our afflictions; and as a parent pitieth his children in all their trials and sorrows, so the Lord pitieth them that are his; yea, and more abundantly. I would say to all that read these lines, "Trust in the Lord . . . and verily thou shalt be fed." How blessed are the promises of God.

"And that knowing the time, that now it is high time to wake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Blessed thought, that we are living in a time when the signs and omens tell us plainly our coming King is near; the one whom we have longed to see, the chiefest among ten thousand and the one altogether lovely. Let us not be "led away with the error of the wicked," and "fall from our steadfastness;" but rather let us grow in grace and in the knowledge and wisdom of God. "If we follow on to know the Lord," we shall know that "his going forth is prepared as the morning." O that bright morning, when the King shall appear in his glory, coming down the shining pathway of heaven, admired by all them that believe and love his appearing.

My brethren, let us endure these trials and afflictions that beset us here, knowing they are but momentary. Let the joys and blessings which are eternal, and promised in the future, stimulate us, that we may walk as becometh children of the Lord that are bound for the judgment, and to act wisely "toward them that are without," "redeeming the time." I am satisfied we are almost home. A little in the future, and it will be said, time shall be "no longer;" then he that "is filthy" will "be filthy still." O let us be found righteous, then we shall "be righteous still." Abide in Christ for such will bear fruit to the glory of God.

Unionville, Ct.

From J. W. Buckland.

DEAR BRO. GRANT:—I have long been wanting to say a few words for the cause of my beloved Master, who has done so much for me; but have been unable to on account of ill health; and now I scarcely feel able. It is nearly a year since I have been permitted to meet with his professed children in the social prayer meeting, and for the last three years I have heard only two sermons, one by Bro. Wendell, which I was not well enough to listen to, the other by Bro. Judson at "Our Home," Dansville. When he undertook to prove that, when God pronounced the sentence of death on Adam, he did not mean life in eternal torments, but a cessation of it, and to my mind it was very conclusively demonstrated, it was truly meat in due season, which I relished as much as a person does when he feels the need of food to supply his physical nature, and obtains it. Therefore, being so feeble, I have to content myself by reading the Crisis and hearing from my brothers and sisters through that, and it really does me good to hear from them, and especially those testimonies under the heading of *correspondents*, and I hope to hear more from them. For my dear brothers and sisters, who are permitted to meet together often, and speak one to another, know not how to prize the privilege until they are deprived of it. How I long once more to meet in the social prayer meeting, and hear my brothers and sisters talk and sing about something *real* and *tangible* concerning which there is no mistake. Yes, praise the Lord, the meek are to inherit the earth, and I feel like pressing onward to that blessed home. God grant I may have grace to endure whatever will be for my good and his glory. I feel that my afflictions have done me good, but still would have them removed. Brothers and sisters in Christ, pray for me, that I may endure all that is necessary for the glory of God, hoping to meet you all in that blessed home, where sickness and sorrow cannot come. Truly yours in hope.

JNO. W. BUCKLAND.

Windsor, Nov. 5th, 1861.

OVERTHROW OF THE NILE.—The unusual rising of the Nile this year appears to have wrought immense damage. Large tracts of grain producing lands have been swept clean of their promised harvests. A Liverpool paper says: "A question of momentous importance is involved in all this—a question which, with the short harvest in France and the general low average crops of European countries, threatens us with that terrible domestic enemy, dear bread. Supposing that the exportation of grain from Alexandria be prohibited, which is highly probable, it would be futile to dilate upon the evil consequences which would inevitably ensue."

☞ The total rebel force now in the field is 426,000.

Obituary Notices.

Fell asleep at Amherst, Me., Oct. 30th, 1861, of consumption, Sr. ELLEN FRANCIS, wife of Augustus Backus, aged 24 years, 1 month, 22 days.

Thus the fell destroyer has entered this family and taken a kind and affectionate wife. Sr. Ellen did not make a public profession of religion, but she met with a change just before she passed away. She expressed a willingness to fall asleep, and at the same time praised the Lord for his goodness and mercy toward her. May the grace of our God comfort and sustain the mourning friends in this deep hour of affliction, and this dispensation of God's providence be sanctified to our good, and his name be glorified.

"All over the land
There's sorrow, sickness and death;
Man's plaintive cries each hour arise,
And thus he yields his breath.
A curse is on the ground,
And a poison in the air;
O! well may we long to be free,
And long for a world that's fair.
Yes, we long for the day
When Satan's reign shall be o'er,
And peace and joy, without alloy,
Be scattered from shore to shore.
Then deserts shall rejoice,
And blossom as Eden fair,
While vine-clad hills and leaping rills
Shall praise to Immanuel bear."

L. WETHERBEE.

Died, in South Albion, Me., Oct. 22, 1861, WILBER FORREST, only child of Jeremiah and Isabel B. Carr, aged 6 years, 3 months, 21 days.

His disease was tumor in the brain, causing much distress for many weeks before death closed his sufferings. For the last two weeks the optic nerve was so affected as to destroy sight.

Wilber was a child remarkable for early and rapid development of intellect, with a strong inclination to learn all he could about the Lord and the world to come. He bore with great patience his severe distress, and often expressed his desire for Jesus to come, but did not want to die. He seemed to understand and happily talk about being "raised up when Jesus comes, to live in a world where he would never die any more."

By this death Bro. and Sr. Carr feel deeply afflicted, but God is their portion, and they enjoy much consolation in the blessed hope of Jesus' speedy coming to bring back their dear boy from the land of the enemy, with all the saints. A discourse was preached by the writer, from Jer. 31: 15, 16, on the occasion, to a large audience of friends and neighbors who attended the funeral. May the Lord sanctify this affliction to the good of these lonely parents and their relatives, and soon bring us each into the land where death shall not be known.

I. C. WELLCOME.

The parents request the following lines published in connection with this notice:—

The lovely flower has faded
That cheered us with its bloom,—
Broken from the parent stem,
It lies in earth's dark tomb.

Gone all its sweetest fragrance,
Crushed are its leaflets bright,—
Faded all its loveliness,
Deep buried from our sight.

But yet again the flower
We nourished with such care,
Will bloom anew in Eden,
By God transplanted there.

'Tis then our eye shall greet it,
Arrayed in fair robes far
Surpassing former beauty,
Our own sweet WILLIE CARR.

M. D. W.

Fell asleep at Rocky Brook, R. I., Oct. 28th, CARRIE, youngest child of Bro. George and Sr. Mary Ann Eccleston, aged 11 years and 10 months.

Little, laughing, bright-eyed Carrie was a constant attendant of our Sabbath school. She will be missed there, as well as at home around the family board. Little did we think the last Sunday that she came to the Sabbath school that in a little more than a week Carrie would be borne away to the tomb; but so it was to be. Taken down with that fearful disease, diphtheria, she lingered but a few days, and then closed her eyes, to open them no more till she opened them on the immortal shore. May God sanctify this affliction to the bereaved parents, brothers and sisters, and also to the children of the Sabbath school. She wanted to die that (as she said) she might be at rest, for while she was sick she suffered very much. During her illness she wished to have them sing to her such hymns as

"I have a father in the promised land,"

and

"There is a happy land," etc.,

which seemed to soothe her. Artless Carrie! She will sing, O! how beautiful! when raised from death and corruption to die no more.

"No sickness there;
No weary wasting of the frame away;
No fearful shrinking from the midnight air;
No dread of summer's bright and fervid ray.

Care has no home
Within that realm of ceaseless praise and song;
Its tossing billows break and melt in foam,
Far from the mansions of the spirit throng.

No withered flower,
Or blasted bud, celestial gardens know;
No scorching blast, or fierce descending shower,
Scatters destruction like a ruthless foe.

No hidden grief,
No wild and cheerless vision of despair,
No vain petitions for a swift relief,
No tearful eyes, no broken hearts are there."

C. F. D.

Died, in Wallingford, Ct., Oct. 12th, Bro. GEORGE M. GARRETT, aged 51 years.

Bro. Garrett leaves a wife and three sons to mourn the loss of a most affectionate husband and father. The eldest son was from home at the time of his father's death, having a few weeks previous enlisted as a volunteer, and not supposing his father to be in immediate danger. His mother solicits the prayers of the church in his behalf, and for his safe return.

The church, in the death of our brother, has lost one of its best and most substantial members. He was formerly a member of the Congregational church, but embraced the blessed hope of the speedy advent of the Saviour under the labors of Bro. Grant and Burnham, at Newfield, in this State. This hope cheered him to the end of his life, which was calm and peaceful. Although a great sufferer during his illness, no murmur escaped his lips.

The writer of this notice attended the funeral and endeavored to comfort the afflicted family and friends with the hope of the gospel. May God sustain the bereaved ones in this deep affliction, and bring them, with him, to share eternal life in the morning of the resurrection.

IRA MORGAN.

Died, in East Otis, Oct. 24th, 1861, CAROLINE PHELPS, daughter of Sterling Phelps, aged 24 years.

She leaves four sisters and three brothers, with her parents, and a large circle of connections to mourn her loss. She talked freely with her friends about dying, expressing a willingness to submit to death, if it would be effectual in bringing them to a saving knowledge of Christ. We feel confident that Caroline sleeps in Jesus, and will be raised to immortality and eternal life at his coming. And we pray God to fasten her dying words on the hearts of the surviving parents and children, and incite in them a desire to meet her in the kingdom.

We endeavored to comfort those who attended her funeral with a subject founded on 1 Cor. 15: 54. We trust this opportunity of presenting the truth to a large and attentive audience was not misimproved, and that the result may prove to be for God's glory and the people's good.

WM. A. FENN.

FOREIGN NEWS.

(From Liverpool 24th and 26th ult.)

It is the general impression that the recognition of the Kingdom of Italy will be the basis of a reconstruction of the French Cabinet.

It is expected that the Bank of France will almost immediately adopt some new measure to palliate the existing crisis.

There was a vague rumor that France had notified Italy to have its military organization ready for any eventuality by the first of March next.

The Paris papers announce that England, France and Spain have arrived at a complete understanding relative to Mexico. The convention is to be signed in eight days, and the expedition is to start in the beginning of Nov.

Affairs in Poland remain unchanged. The churches continue closed.

AMERICAN MATTERS ABROAD.—The Paris correspondent of the N. Y. Times writes:—"The Prince Napoleon declares to every one who wishes to hear him, that 'the North is in the right, and has all his sympathies; that the power and strength and greatness of the country lies in the North, and that the wicked and groundless rebellion must and will be subdued.' • • • •

It is now a fact worth remarking, that however much the Bonapartes and the Bourbons may be divided on local personal questions, they are united on the great struggle that is now going on for the preservation of the American Union."

It is reported that the French Senate will be convoked early in December to consider a reform of the Constitution in order to relieve the Government from its heavy responsibilities in financial matters.

The Washington correspondent of the same paper writes as follows: "The news from abroad at the State Department is very encouraging. For some reason the London Times is changing its course, the tone of the paper on the war being very much improved. Americans in England write that this is caused by the strong sentiment among more intelligent Englishmen—that there must be no interference with the war—and especially because the Times manager has discovered that the English government has no intention, present or future, to break the blockade, or in any way interfere with the course of the war."

FAMINE IN IRELAND.—It is with great pain that we learn the certainty of an approaching famine in the west of Ireland. At a public meeting held on Oct. 6th, at Kilmovee, county Mayo, resolutions were passed to the effect that "about five-sixths of the potato crop, the principal food of the people of this parish and district, are destroyed by the blight and the recent floods;" that, moreover, "if all the corn grown in this mountain parish was converted into meal, it would not give support to the population, numbering about 6,000, for two months." And the melancholy conclusion is drawn that "unless the government grant without delay public works to the people, by which they may be enabled to purchase food, they will perish by starvation."

DOMESTIC NEWS.

GREAT GLOOM CAUSED BY FREMONT'S REMOVAL.—Springfield, Mo., Nov. 4. It would be impossible to exaggerate the gloom which pervaded our camp yesterday, and nothing but General Fremont's urgent endeavors prevented it from ripening into a general mutiny. His quarters were thronged with officers all day, expressing their indignation and inclination to resign.

The Germans were there en masse and talked loudly about resisting forcibly Hunter's assuming command, as the enemy were entrenching themselves upon Wilson's Creek, and nothing was heard of Hunter, and in accordance with their earnest entreaties, Gen. Fremont promised just at dark that he would lead the army to attack them if Hunter did not arrive.

I never saw anything at all approaching the excitement which this announcement created. It caused immense cheering around the headquarters, which spread in all directions from camp to camp, and there was almost uninterrupted cheering, growing more and more remote as the news reached the camps farther and farther from the army. For two hours and a half a dozen bands were serenading the General at once.

Everybody was preparing to start at daylight, and the all pervading disappointment was changed into universal joy. Our army under that inspiration would have whipped 100,000 men, but at ten o'clock General Hunter arrived. He spent an hour and a half with Gen. Fremont, who gave him his plan of battle.

General Hunter assumed command and Gen. Fremont left for St. Louis via Tipton this morning. If we have to fight before the army recovers from its last and cruel disappointment we fear greatly for the result.

Gen. Pope is here with his entire division and Hunter's division will be here to-night, when the troops will all be up.

All of Gen. Fremont's staff left with him except Cols. Lovejoy, Shank, and Hudson.

Baltimore, Nov. 7. The following statements were made by the passengers from Old Point: The troops landed at Beaufort, when the bombardment commenced. It is reported that one vessel was disabled.

What success attended the attack is not known; one report says three Federal transports were wrecked. Tatnal, late of the U. S. Navy, is said to be in command of the rebels.

Washington, Nov. 8. We have information from secession sources that thirty thousand troops have been sent from North Carolina and Virginia to repel the landing of the Federal troops at Beaufort. No apprehension is felt on that account, as the landing will be protected by the guns of the fleet.

New-York, Nov. 8. The special Washington dispatch of the Tribune says there is a rumor at Alexandria that the nearest rebel pickets, which two days ago were fourteen miles distant, are now but eight miles from the city; that one of our pickets was shot yesterday morning, and that target practice on our pickets has recommenced near Miner Hill.

The New York Evening Post learns that "the Cabinet have determined upon the most active prosecution of the war; there will be no going into winter quarters anywhere; and what is to be done will be done without more delay than is necessary to the conduct of movements so vast and momentous.

A special Fortress Monroe dispatch to the Times says our fleet was bombarding Port Royal, which was said to be in a critical condition and just ready to surrender.

The New York Post quotes from a private letter from Europe, which states that "Prince Napoleon, since his return from America, makes no disguise in expressing, both in public and in private, his decided conviction that the North is not only abundantly able to whip the slaveholders, but that it will do it and ought to do it, and the sooner the better."

Memphis. The Appeal says: "The opinion is very generally expressed that patriotic duty, wise policy and benevolent feeling, all require the planter for the coming year to abandon the planting of cotton for that of corn, wheat, potatoes and other necessaries of life."

Cairo, Ill., Nov. 11. Memphis papers received to-day contain dispatches from Savannah fully confirming the landing of the Naval expedition at Beaufort, and the capture of three forts at Port Royal, Hilton Head, and Bay Point. The Federal forces had possession of the town of Beaufort. The rebels acknowledge that their loss is very large.

Notices, &c.

A Call for Funds.

The publishing committee of the CHRISTIAN PUBLICATION SOCIETY, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at ONCE the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once FIVE HUNDRED DOLLARS, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than ANY TRACT SOCIETY in the COUNTRY, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money*? Or will you send us $100, $50, $20, or $10, to be *repaid* in TRACTS, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. DAVIS,
I. C. WELLCOME,
S. S. BREWER,
J. G. HAMBLIN,
SOLOMON HOVEY,
} Publishing Committee of Chris. Pub. Soc.

Subscription to the Tract Fund of the C. P. S.

We the subscribers agree to pay the sums affixed to our names into the Treasury of the Christian Publication Society, for the purpose of issuing and circulating tracts or books adapted to the demands of the times in which we live; and our subscriptions shall be paid in part as soon as needed, and shall be due in full, and subject to the call of the Publishing Committee of the C. P. S. when FIVE HUNDRED DOLLARS shall have been subscribed.

Miles Grant	$25.00
H. L. Hastings	25.00
J. G. Hamblin	25.00
H. V. Davis	25.00
Geo. T. Adams	25.00
Solomon Hovey	25.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite.

H. L. HASTINGS, Pres. C. P. S.

☞ PREMIUM TRACT!! ☜

THE CHRISTIAN PUBLICATION SOCIETY offer a premium of TEN DOLLARS for the best TRACT on THE SIGNS OF THE TIMES, and the tokens of the near approach of the Kingdom of God.

The Tract should be plainly written, on only one side of the paper, (covering about 24 pages foolscap, in ordinary hand writing,) and the manuscripts should be accompanied by a sealed envelope containing the author's name. If more than one manuscript is retained, satisfactory payment will be made for the same. Rejected MSS. are to be at their author's disposal, and the committee may reject all if thought best by them. Manuscripts should be sent to the Crisis office, addressed to the "EDITORIAL COMMITTEE OF THE WORLD'S CRISIS, BOSTON, MASS., or to H. L. Hastings, D. T. Taylor, or H. F. Carpenter, Editorial Committee, on or before January 1st, 1862.

Per order of the C. P. Society,
H. L. HASTINGS, President.

Notice.

The Lord willing, there will be a Conference at the chapel in Orrington, Me., commencing every fourth Saturday in each month, at two o'clock, and continuing over the Sabbath. Preaching brethren are invited to call and preach the word when convenient.

For the brethren, WM. CHAPIN.

Notice.

We wish to say through the Crisis to the preaching brethren that we hold our meetings at the old place, No. 76 Exchange Building. We give an invitation to those that are coming this way to call. We are poor, yet we are willing to give as the Lord prospers us.

S. LIBBY, No. 22 Cornel St.
DANIEL GILMAN, No. 50 Bridge St.

Manchester, Oct. 18, 1861.

Dedication.

The New Advent Chapel in Kingston, N. H., will be dedicated to the service of God on Thursday, Dec. 5th, at 1 o'clock, P. M. Eld. J. V. Himes will preach on the occasion, and will continue the meeting over the Sabbath. Brethren and friends in the neighboring towns and vicinity are cordially invited to attend. We hope to see the glory of God in the salvation of souls.

R. GALE.

Kingston, N. H., Nov. 11, 1861.

HARTFORD, CT.—I shall preach in Hartford Sabbath, Nov. 16th, and remain in that vicinity and preach one or two weeks. All that wish my labors in the neighborhood for an evening or so, will address me, Hartford, care of E. Williams, without delay.

J. V. HIMES.

Notice.

I have now got a supply for the Boston Church, so that I can attend to calls abroad. All that wish my labors will give me early notice. Address J. V. Himes, Boston, Mass.

Notice.

The Northern Illinois Conference of Adventists will hold their third quarterly meeting at Deer Park, in the Vermillionville meeting-house, commencing Thursday, Nov. 28th, at 10 1-2 o'clock. Deer Park is in La Salle County, on the direct road from Ottawa to Tonica, being about eight miles east of Tonica, and about the same from Ottawa, south-west, on the mail route to Tonica. Those coming on the Central R. R. will stop at Tonica, and those coming on the Rock Island R. R. will stop at Ottawa. Again we invite all to come. Preachers in the Conference are expected to be present. To those not connected with the Conference we would say, we will welcome you to the feast. We are nearing home; we soon shall be there.

H. G. MCCULLOCK, Sec. of Conference.

Appointments.

Lynn........................Sabbath, Nov. 17th
MILES GRANT.

Canterbury, Town House.......Sunday, Nov. 17th
Warner, Universalist meeting-house, commencing Friday, Nov. 22d, at half-past 10 o'clock, A. M., and continue over the Sabbath.

Will brethren remember this meeting, and pray fervently that God may abundantly bless the people of Warner and vicinity?

Bristol........................Sunday, Dec. 8th
T. M. PREBLE.

Gilead, where Bro. Boyd may appoint, evening of Nov. 14th.
Jackson Prairie, where Bro Robinson or Greenleaf may appoint, evening of Nov. 15th.
Middlebury....................Sunday, Nov. 17th
Pine Creek..........evenings, Nov. 18th and 19th
Elk Hart....................Nov. 20th and 21st
South Bend....................Sunday, Nov. 24th
Kingsbury..........evenings, Nov. 28th and 29th
Union Mills....................Sunday, Dec. 1st
Buchanan..........evenings of Dec. 5th and 6th
Niles, where Bro. Pettingill may appoint, Sunday, Dec. 8th.
Galesburg, where Bro. Knapp may appoint, evening, Dec. 12th.
Leroy........................Sunday, Dec. 15th
Burlington....................Sunday, Dec. 22d
Tekonsha..........evenings of Dec. 24th and 25th
Algansa........................Sunday, Dec. 29th
Home, first Sunday in January, 1862.

Those who desire to see the above appointments fulfilled, will see that they are well circulated and attended; and may all the truth-loving disciples pray earnestly that God's blessing may attend our feeble efforts, in arousing the church and world to prepare for the perils now coming on earth, and the glorious deliverance very soon to be realized by the coming of Jesus.

A. N. SEYMOUR.

☞ *Millennial Harbinger*, please copy.

Loudon Ridge........................Nov. 24th
Barnsted (Clark M. H.)...............Dec. 1st
T. W. PIPER.

Salem................................Nov. 17th
New Bedford..........................Nov. 24th
RUFUS WENDELL.

North Springfield, Vt..........Sunday, Nov. 24th
C. O. TOWN.

Worcester......................Sunday, Nov. 17th
Willington, at Bro. Goodell's......Sunday, Nov. 24th
H. PRATT.

Portland, Me....................Sunday, Nov. 17th
Kennebunk Port, Me....................Nov. 24th
Lake Village..........................Dec. 1st
J. COUCH.

Brunswick............................Nov. 17th
Augusta..............................Nov. 24th
Hallowell............................Dec. 1st
Richmond.............................Dec. 8th

If these appointments conflict with others, the brethren will please write to me, directing to Brunswick.

C. H. LEVERTON.

Pine Swamp, Ct., Thursday, Nov. 28th, and continue over Sunday.
WM. J. RIPLEY.
C. GOODRICH.

Yarmouth, Me..........................Nov. 17th
O. R. FASSETT.

Friday eve., Nov. 15th, and Sunday all day and evening, Nov. 17th, where Bro. Cottle may appoint.
WM. M INGHAM.

Abington, Ct., Dr. Huntington's Church, Nov. 17th
North Foster, R. I., Advent Chapel, eve., Nov. 19th
D. A. JONES.

Bristol, Ct...........................Nov. 17th
WM. W. SUTHERLAND.

Pine Swamp............................Nov. 24th
Sandisfield...........................Nov. 28th
Cold Spring...........................Nov. 29th
Wells Forge...........................Dec. 1st
Bound Hill............................Dec. 3d
Chester Factories.....................Dec. 4th
Bancroft..............................Dec. 5th
Goshen................................Dec. 8th
J. K. BELLOWS.

Hollis, Me............................Nov. 17th
Portland..............................Nov. 24th
Yarmouth..............................Dec. 1st
Poland................................Dec. 8th
Lewiston..............................Dec. 15th

I shall make appointments for evening meetings in different places.
W. S. CAMPBELL.

Concord, Old Chapel............Sunday, Nov. 17th
Chichester......................eve. Nov. 19th
where Bro. Edmonds may appoint.
North Wood Narrows..............eve. Nov. 20th
Nottingham......................eve. Nov. 21st
where Bro. Baker may appoint.
Lee.............................eve. Nov. 22d
where Bro. Randall may appoint.
Dover, N. H.....................Sunday, Nov. 24th
Great Falls.....................eve. Nov. 26th
where the brethren may appoint, and stop a day or two if thought best.
B. P. MANNING.

Surry, Me...............Sundays Nov. 17th and 24th
the one at North Bend, the other at Morgan's Bay Meeting-house.
THOMAS SMITH.

Cold Spring..........................Nov. 17th
GEO. A. OTIS.

Pine Tree School House, North Salem, N. Y., Sunday, Nov. 24th.
GEO. L. TEEPLE.

Business Matters.

Campmeeting Deficiency.

The Treasurer acknowledges the following additional receipts:—

A Sister	$1.00
J. T. H.	1.00
Mr. Knowlton, for groceries returned	2.77
C. Cottle	1.00

Letters Received.

O. R. L. Crozier, I. K. Lombard, M. Mathews, Geo. W. Hard, R. S., Laura A. Wheeler, J. W. Buckland, Elizabeth Collins, Geo. A. Streeter, D. C. Wheeler, Chas. A. Sumner, S. S. Brewer, C. H. Buzzell, D. N. Smith, T. E. Wood, J. R. C., E. J. Ripley, Susan, H. L. Hastings, H. Munger, S. G. Mathewson.

To Correspondents.

E. EVANS—We have received a letter signed "E. Evans" from Tonawanda, containing one dollar, with P. S. directions to credit him the money. As we have no subscriber of that name in the State of New York, we wish to know if it came from either Edward or Ephraim Evans of Canada West?

Nason Hoyt—Money received Oct. 3d and credited in Crisis of Oct. 9th.

M. D. W.—We have a supply for the present.

To W. Pratt.—Bro. Moriah McDow, Newburn, Ill., wishes Bro. Pratt to write to him.

Cash Receipts.

T S Golder 318, 24 cts.; Wm. Simes $2.50; N W Wait for Sandy Hill Bro., $36.00; Mrs. M McDow 390, $4.00; J C Shaw 313, $1.05; D G Sawyer 349, $2.00.

A M Hollis 331, Betsey Fletcher 310, H House, Jr., 331, R N Noe 332, Geo. Smith 332, A J Batchelor 312, Isaac Bliss 273,—50 cts. each.

E J Armstrong 339, W L Carroll 341, J G Pettis 344, J C Ring 344, D D Hathaway 344, R Matterson 344, A C Thorpe 322, John Daine 344, A B Fabrick 342, J B Trefethen 344, L H Brigham 338, Henry Wilber 344, Mrs. Mary Dutton 346, S Priest 340, E Evans 327, Martha Perley 312, S K Gibson 345, Thos. Leavett 270, O F Stewart 338, J French 298, I T Randell 296, C H Johnson 351, Hants Chase 260, A A Esty 340, S A Alley 340, Jos. Boughey 345,—$1.00 each.

Josh. Mitchell 290, J P Brock 338, Mrs. M A Church 344, G W Denny 312, Hiram Austin 308, Mrs. H H Rogers 338, Abm. Fiske 371, Jos. Carnelison 370, L Heliker 370,—$2.00 each.

Books and Tracts.

L D Daniels 24 cts, Wm Simes $1.50, F D Barnes 19 cts, A B Fabrick $1.00, T J Rowe 56 cts, J C Shaw $1.96.

H. L. HASTINGS' BOOK LIST.

☞ A LIBERAL DISCOUNT is allowed on Books when ordered by preachers, or by those who buy largely, either to distribute or to sell. Fifteen dollars' worth of books will be sent by express for TEN DOLLARS. All orders should be accompanied by the CASH. Any book on the list will be sent by mail, PREPAID, on receipt of the price.

Thessalonica: or, The Model Church. A Sketch of Primitive Christianity. 24 mo. Paper, 20 cts. Cloth, 40 cts.

A stirring volume—evangelical and scriptural. *Amer. Presb.* In pungent style—abounding in strong points. *Chicago Theo.* Very interesting—ably treated. *Albany Evening Journal.* Earnest and ably written. *Boston Evening Transcript.* Written in a good spirit—in earnest. *Puritan Recorder.* A strong and vigorous work. *Godey's Lady's Book.* Many brilliant passages—a vigorous writer. *S. S. Times.* I have read it with great interest. *C. F. Hudson.* Every minister should get a copy. *Philad. Christian Chron.* Contains a good deal of truth. *Boston Atlas.* Many good and sound ideas. *Boston Congregationalist.* Abounds with good, sober truth. *Millennial Harbinger.* Modern Christians will prize it. *Delaware Register.*

The Great Controversy Between God and Man: Its Origin, Progress, and End. A Sketch of Man's "Secession and Rebellion." 24 mo. Paper, 20 cts. Cloth, 40 cts.

A well-meant and well-written book. *Banner of the Cross.* Touching and impressive. *Christian Chronicle.* I read it with much satisfaction. *Bishop J. H. Hopkins.* Great ability—vigorous and spirited. *E. Winthrop, D. D.* The controversy will close with judgments. *Amer. Presb.* The most gifted and eloquent of those who, in this country, maintain this view. *Prof. C. F. Hudson.*

Reasons for my Hope, and the Tokens of its Speedy Realization. 24 mo. Paper, 25 cts. Cloth, 40 cts.

Containing an exposition of the hope of the Church—abounding in facts pertaining to Prophecy, the signs of the times, the increase of knowledge, spread of the Gospel, Missions, Tracts, Bible translations, Bible societies, &c. The Statistics alone are worth many times the price of the book.

Retribution; or, The Doom of the Ungodly, after the Resurrection of the Dead, Just and Unjust. Paper, 20 cts. Cloth, 40 cts.

A solemn and earnest argument in proof of the conservation of the dead, just and unjust; the punishment of the ungodly in the lake of fire, the second death; and a refutation of the notion that wicked men have no resurrection, judgment, or conscious punishment after death. Judging from the reception it meets with, it hits the nail on the head.

Pauline Theology; or, The Scripture Doctrine of Future Punishment, as taught in the Epistles of Paul. 12th 1000. Paper, 15 cts.

This work contains the passages on future punishment found in Paul's FOURTEEN EPISTLES. His words are quoted and defined in Greek and English. Many, upon reading it, have given up their sectarian theology to embrace the theology of Paul. The wide circulation of the work, which has never been refuted, indicates its value and interest.

The Old Paths; or, The Primitive Doctrine of a Future Life. 2d 1000. Paper, 10 cts.

Beginning where Pauline theology closes, this treatise exhibits the teachings of all the Apostolical Fathers, as found in the writings bearing their names, such as Barnabas, Clement, Hermas, Ignatius, and Polycarp, giving large quotations illustrating their opinions upon the questions of Life, Immortality, Future Punishment, and the Kingdom of God.

Tracts on Immortality: containing Pauline Theology, The Old Paths, Milton on the State of the Dead, and other minor tracts. Bound in cloth, 50 cts.

Tracts on Prophecy: containing more than Twenty printed, stirring, and earnest Tracts on Prophetical and Practical subjects. Bound in cloth, 50 cts.

The Perfect State; or, Forever with the Lord. A Book [illegible]

This work contains a statement of the Scripture teachings concerning how men shall come to be forever "with the Lord;" including lengthy and critical discussions of Paradise, Hades, Sheol, the Intermediate State, and other matters of interest; while it serves to cheer the heart of saints and with the hope of glory when Christ, who is our life, shall appear.

The Voice of the Church on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Edited and prepared by H. L. Hastings. [illegible]

This is the ablest work extant on this subject. It proves that the common notion of the world's conversion was unknown to the Church of Christ for 1500 years. It quotes the views of some four hundred of the greatest theologians known, giving an account of each, and presenting their statements on other side, in their own words. Multitudes of commendatory notices from people and papers, of all kinds, might be quoted. [illegible]

Spiritualism a Satanic Delusion and a Sign of the Times. By William Ramsey, D. D. Edited by H. L. H. [illegible] Paper, 25 cts.

A masterly exposé of the grand delusion of the age, which has [illegible]

Wayside Gleanings. By Fannie Perry. The gathered Memorials, in Prose and Verse, of one who fell asleep in early life. Elegant cloth binding, 60 cts.

Prophetical and Practical Tracts.

[illegible]

Practical Gospel Tracts, for Distribution.

[illegible]

Leaflets for Letters. (Envelope size.)

[illegible]

Tracts on Immortality and Future Punishment.

[illegible]

☞ H. L. HASTINGS publishes some SIXTY DIFFERENT TRACTS, [illegible]

H. L. HASTINGS, PROVIDENCE, R. I.

For the Crisis.

My Eden Home.

Sweet Eden home! I think of thee
While in this world of sin and doom;
My soul desires thy joys to see,
Land of the blest, dear Eden home.

How trifling earthly things, compared
With that bright city soon to come,
For God's own faithful saints prepared—
Their glorious rest, their Eden home.

The power of death we daily see,
Consigning to the silent tomb
The friends in whose loved company
We travel to our Eden home.

They sleep in Jesus and are blest—
How sweet their rest till Jesus comes,
And wakes them, by the trumpet's blast,
To enter in their Eden home.

While we who longer sojourn here,
Must travel on through shine and storm,
Yet Jesus lives, our hearts to cheer,
And guide us to our Eden home.

We'll look away from earthly things,
And think on glorious things to come;
We'll in that land be priest and king,
And reign in our own Eden home.

There joys substantial we shall share,
When, rising on that joyful morn,
We meet our Savior in the air,
And see that long-lost Eden home.

O, land of light, and love, and peace!
We see thy brightness through the gloom,
And daily pray, O Savior, haste!
And take us to our Eden home.

New Jersey. MARY.

For the Crisis.

A Looking Glass, held by a Handmaiden of the Lord.

"Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore, ye be witnesses unto your selves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers."—MATT. 23: 29-32.

What was it to build the tombs of the prophets and to garnish the sepulchres of the righteous? Was it not to hide these holy men from view, by diverting attention from their records and deeds to their tombs and sepulchres? or by making tombs and sepulchres of their words and deeds? Most certainly this was the sense in which they did it. What were the facts in the case? There stood before them the very "spirit of prophecy" fulfilled—the Messias of the Old Testament; and yet, the testimony of prophets and righteous men, so accurately fulfilled in Him, was all covered up in their tombs of unbelief and their garnished sepulchres of tradition, while they themselves thirsted for his heart's blood, piously saying at the same time with their lips, Had we been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. For this cause they witnessed unto themselves, and to all men, that they were the legitimate children of them that killed the prophets, in that they inherited their true spirit, to honor the dead in words while they condemned the living unto death who believed and practised the records and deeds of those they professed to honor. Are there none at this day who do these same things? Are there none now-a-days who, in the same sense, build the tombs of apostles and prophets, and of the Lord Jesus Christ himself, and garnish the sepulchres of the martyrs, and say with their lips, Had we lived in the days of Isaiah, and Jesus, and Paul, we would not have been partakers in their blood;—while at the same time they condemn utterly all those who confess the fulfillment of the predictions and obey the precepts of these messengers sent from God?

Who will endure their "sound doctrine," in these days preceding the second advent, any more than the professed people of God in the days preceding the first advent? Who among his professed people *now* will endure the "sound doctrine" given in the 24th of Matt., 21st of Luke, and the 11th of Rev., as SIGNS that "the kingdom of God is nigh at hand," any better than his people endured to be told in the days of the first advent, "This is that which was spoken by the prophet Joel"? Do they not at once raise their great tomb of unbelief over the whole of this sound doctrine, and then garnish it all over with their "fables"? Just so with the sound doctrine that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and MAN became a *living* soul," instead of an *immortal* soul, as it reads when garnished by their fables; and so on to the end of the chapter—unbelief and fables now, as it was tradition and unbelief then—and "so they wrap it up." Please read this scripture—Micah 7th—and witness if its typical fulfillment is not before us!

Now let us ask if this spirit—to honor the dead, while it condemns the living who personify the dead—(the very spirit that is shedding all the blood in the political world, a foreshadowing of what is coming in the religious,) led the possessors of it to kill the prophets, and led their "children" to kill the "Heir" and his apostles, and their followers, "in a green tree," will not this same spirit, witnessed by these their grand-children, lead them to the same acts of violence "in the *dry*?" Luke 23: 31. Please read from the 27th verse, and then answer, if the days of the *dry* tree are not opening before us in their typical bearing? How do Christian mothers feel who have sons in this war? Do they not feel that their labor is illy requited? and, had they not the hope in God that it may be made a furnace to [illegible] would they not feel that it were better that they never had been born? Has not the sentiment been extorted from many a weeping mother in our land, "Blessed are the barren, and the wombs that never bare, and the paps which never gave suck," as she has seen her son, whom she dedicated to God in his infancy with fastings and prayers night and day, all in his manly beauty, seized with this infatuation, and leave the paternal roof without her blessing, (conscientiously withheld from him)—the first time in his life going contrary to her advice, after having consulted her? Surely, these days are upon us; but it is only the beginning of the end!

Let us now look into the scenes in their end. We read, in Rev. 20: 4, "And I saw the souls (persons) of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." We also read, in Rev. 13: 11, and onward—"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon. And he exerciseth all the power of the first beast before him, (verse 1,) and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed; and he doeth great wonders . . . and deceiveth them that dwell on the earth by those miracles which he had power to do in the sight of the beast; saying to those who dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he (the two-horned beast) had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed; and he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that *no man* might buy or sell, save he that had the mark or the name of the beast, or the number of his name."

We now read in Rev. 6: 9, and onward, "And when he had opened the fifth seal, I saw under the altar the souls (persons) of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood upon them that dwell on the earth? And white robes (only in vision) were given to every one of them; and it was said unto them that they should rest for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." Those who cry, "how long," we all believe were slain under the first beast, in the great apostacy; and they are here quieted with the assurance that, as soon as the last martyr had suffered, they should be avenged. Immediately upon these comforting words to them, the sixth seal opens, and the *signs* preceding the time of their being avenged begin to be developed.

We are now in this series (Rev. 6: 12–14) between the falling stars and the departing heavens, when "the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand"? synchronizing so perfectly with our Saviour's words upon the dry tree. "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us," etc. Luke 23: 30. Those beheaded in Rev. 20: 4, were those who would not worship the beast, neither his image, nor receive his mark upon the forehead, or in their hand; therefore, some of these must be beheaded under this two-horned beast; and we find that this two-horned beast is the great and last enemy that the saints have to contend with, from the time of his rise in Rev. 13: 11, until his destruction in verse 19: and their first and great triumphal anthem is, that they have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name": and the very first vial of the last plagues is to fall in judgment upon the men who have *his mark*, and who worship *his image*. "Here is wisdom. Let him that hath understanding count the number of the beast." Verse 18. "The wise shall understand." E. S. W.

For the Crisis.

Harden not your Heart.

"He that being often reproved, and hardeneth his heart, shall suddenly be destroyed, and that without remedy."

There are times when this language ought to be applied to certain persons, on certain occasions, and yet it is hardly ever applied to them. We ask, why not? It is because persons do not like to think that God visits persons with his judgments, or sends his judgments upon nations when they have been often reproved of their sins, and still harden their heart, and will not repent of their doings. The Antediluvians were a nation which suffered the [illegible] reproved of wickedness by the preaching of Noah, and yet they would not repent, but wickedness increased until Noah finished the ark and entered into it, and the flood came, and they were all suddenly destroyed, and that without remedy. We ask, ought there to have been mercy shown them? We think not, because they were warned by Noah all the time he was building the ark. We think that God knew best what to do with them, as long as they would not repent and turn from their wickedness.

Again, the cities of Sodom and Gomorrah were overthrown and destroyed on account of their wickedness. If there could have been ten righteous persons found among that wicked people, there would have been a remedy found for them, and they, with their property, might have been saved. But the search was made, and those ten could not be found, and so they had to suffer the wrath and vengeance of Almighty God.

Again, the nation which held the children of Israel in bondage were a great many of them destroyed. They were a wicked people, and hardened their hearts against God, and would not let Israel go. And we see there was no remedy for those who suffered death by the plagues that God sent among them, neither was there any for those who were drowned in the Red Sea. Again, when the children of Israel had rebelled against God in the wilderness, they were reproved, but they hardened their hearts and necks, and had to be destroyed. No remedy was found for that great number Cain brought out of the land of Egypt, for they all fell, and were all destroyed in the wilderness with the exception of two. We might say that they justly merited the wrath and judgments of God for their many sins, and their rebellion towards their Creator. And while they were in the land of Canaan they rebelled against God, and hardened their hearts and necks, and departed from the Lord. God's holy seers reproved them, and predicted what would follow if they did not repent and serve the true God, but they would not hearken to the voice of the Lord; they still continued to walk contrary to the laws of God, and by so doing they were many times repulsed in battle with their enemies, and many things befell them which would not otherwise have befallen them had they obeyed. Many of them were destroyed by their enemies, and no remedy was found for them, for God used those heathen nations as an instrument to punish them.

Again, the Savior came to earth to save that which was lost. He came to his own, and his own received him not, for they hardened their necks against him, and would not listen to him when he reproved and rebuked them; but they set him at naught, despised and mocked him, and at last they killed him. For this God's judgments were sent upon them, and they as a nation were destroyed and scattered, and we might say that they were suddenly destroyed and that without remedy.

We will now examine one individual case which came under my own observation. In the town where I now reside there lived, a few years ago, an amiable young man, who was surrounded with a large circle of kind friends, by whom he was much loved. He seemed to possess a kind and even disposition; with a smile on his cheek, and the brightness of youthful life in his eye, he always had a kind word for all. And we might say that he was a good moral young man, but yet there was one thing lacking, and that was Christ formed within the hope of glory. He would attend the meetings when there was a revival of religion, and, although fully convinced that he needed something more than what he had to save him, and while others were moved by the Spirit of God, he would sit and smile at the movements of the rest, to carry off conviction. Although being often reproved, he would smile, seemingly hardening his heart more and more. At length the revivals were past, and not long after, on New Year's day, as he and some of his companions were engaged in shooting fowls, suddenly one of their pieces discharged, and the contents lodged in his leg. He immediately fell to the ground, exclaiming, "I am shot." He was carried to his home, where every thing possible was done to ease him of his sufferings and pain. At length it was thought advisable to amputate his limb to save his life; but it was of no avail, for in one short week he closed his eyes in death. Just before his death a messenger came for my father to go, with others, and pray for him. When told the fact, the words at the head of this article came to my mind. We might add more, but I think that this is sufficient proof that God does send his judgments upon nations and individuals in this life. B. H. STRAIGHT.

North Kingstown, R. I.

SLAVERY.—Says the Rev. Dr. Ellis, of Boston, "It was the oft-quoted saying of Thomas Jefferson, all the more impressive because his sayings were not often pitched in the tones of devotion and piety—'If there be a righteous God in heaven, a terrible retribution awaits this people because of the sin of slavery!'"

☞ Somebody asked Voltaire the difference between the good and the beautiful. He replied, "the good requires proof, the beautiful does not."

For the Crisis.

Invocation.

Father of nations,
On thee we call—
In humble prostration,
We—one and all,

Implore thy protection—
Thy wisdom and power;
Do thou give direction
In this evil hour.

From evil defend us—
From war and commotion—
Else anarchy rends us
From in-land to ocean.

And thine be the praise,
The glory and power,
Ancient of days,
Forever, evermore. D. R. S.

For the Crisis.

Indian-Grove Meeting.

Thinking some of our Father's family would like to hear how the cause of Christ is progressing in this part of Illinois, I thought I would for that purpose write a brief account of a meeting that has just closed in our vicinity.

Some month or more ago, a subscription paper was circulated among the people for the purpose of raising money to defray the expenses of Bro. and Sr. Mansfield to our neighborhood, to hold a series of meetings. This paper was circulated by two ladies not belonging to any denomination. God blessed their efforts. The money was given principally by those who did not belong to our people. Thus you see there is an interest to hear the truth.

The brethren here have not been able to build a place of worship as yet; so we had to try getting a house of some other denomination; and succeeded in getting the Disciples' house, those brethren very kindly opening the doors of their commodious house to us. May the Lord bless them for their kindness. We then wrote to Bro. and Sr. Mansfield, who arrived on the 19th and began the meeting at 2 o'clock, same day, in a sermon on Love, by Sr. M., followed in the evening by Bro. M. in a discourse on Peace. So you see, brethren, we had the best of foundation to build our meeting upon—Love and Peace. Had meetings in the evening only until Thursday, when we had a discourse in the afternoon. On Saturday evening, Sr. M. gave a Bible reason for improving her talent in the public assembly, which was convincing and solid; and I do not believe there was one in that vast concourse of people but was convinced that it was a woman's duty to improve her talent in the church.

Sunday morning partook of a love feast, which will be remembered by the brethren here as long as time lasts. Truly we had a good time. After the love feast, Bro. Mansfield preached a soul-stirring sermon from 1 Pet. 1: 11, after which there was a collection taken for the benefit of Bro. and Sr. Mansfield, which amounted to something over thirty dollars. Sister M. preached in the afternoon from Isa. 9: 7, a very feeling and appropriate discourse, after which we partook of the broken body and shed blood of our Lord, which closed our meeting. The judgment only will disclose the good that will follow. The house was full all through the meeting, and on Sabbaths was crowded. Not a harsh or unloving word was heard, and the very best of order prevailed through the entire meeting. Our sincere thanks are due to those dear brethren for opening the doors of their commodious place of worship to us, and to Robert Lair especially for his kind, gentlemanly, and christian conduct during this meeting. The Lord reward them.

Many brethren came from a distance, and with us had their souls refreshed; were strengthened and built up in our most holy faith. In closing I will say that there is a large and rich field out in this western country, which could be plowed, sowed, and finally garnered into the store-house of the Almighty, if there could be sufficient laborers sent into the vineyard to water and tenderly care for it. May the Lord of the harvest put it into the hearts of some of the many preaching brethren to come out into this beautiful prairie land and preach the gospel of the kingdom of God. I think they could be well sustained until the Lord comes. May he come quickly, is the prayer of your brother in Christ.

GEO. W. HURD.

Ionia, Warren Co., Ill., Oct. 29, '61.

For the Crisis.

Little Things.

BRO. GRANT:—We are admonished in the word of God not to despise the day of small things; and we know that means which appear to us of little consequence are sometimes used to accomplish great results. A few weeks since, I proposed to send the back numbers of the Crisis to any one who could do good with them. I have received two letters in relation to them; one from a Sister in New York, and one from another in Pa., both of whom wish to distribute them among those who have never seen them. The one from Pa. writes,—"Could you send me the papers spoken of, I would circulate them as far as possible. I hope good might be done. I have thought of writing to the Crisis friends to learn, if any have tracts, good plain ones, on the coming of Christ, the signs of the times, the kingdom, and immortality only at the resurrection, destruction of the wicked, etc., laying by and them here." She says there are a number of sects there, but no preaching of the coming kingdom. They have heard of the things concerning our faith, and would read. So here, as in many other places, there is an opportunity to scatter the seed, which may germinate and take root; and I wish to say to any who have tracts or papers they can spare, to send them on. I think we in this section ought to form a kind of a receiving and distributing society. There are brethren and sisters scattered over the country who could act as distributors.

In this way, in these hard times, the truth might be circulated without much expense. Keep the ball rolling. "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good." Our working time will soon be over, and what we desire to do for the salvation of our fellow men must be done soon, or forever remain undone. "Behold the Judge standeth before the door."

D. N. SMITH.

Selections.

Creeds.

"The only God-given rule of faith and practice is the Bible."—*M. E. Church Scripture Manual.*

"The Bible contains the whole counsel of God, concerning all things necessary for his own glory, or man's salvation, faith and life."—*Westminster Assembly Conf. of Faith.*

"There is nothing relative to the actions, words, or thoughts of men, nor anything respecting our duty to God or men, but what is included or inculcated in the sacred oracles. . . . . The Bible is the christian's store-house of all supplies; his museum of the greatest rarities and curiosities; his sanctuary and hiding-place; his glass, thro' which are seen all objects, both of time and eternity, and in which the sinner may ever see reflected the moral image of the soul."—*Butterworth's Concordance Improved by Dr. A. Clarke.*

"The rule that all must agree in, must be one that is above all. Never will the church have full unity till the *scripture sufficiency* be more generally acknowledged. You complain of many opinions and ways; and many you will still have, till the *one rule*—the Scriptures—be the standard of our religion. Two things have set the church on fire, and been the plague of it above one thousand years. First. Enlarging our creed, and making more fundamentals than God ever made; and second, composing, and so *imposing*, our creeds and confessions in our own words and phrases." —*Richard Baxter.*

"For my part, I adhere to the Holy Scriptures alone."—*John Milton.*

"The first christians had no written creed —they expressed their belief in the language of Scripture—therefore their variations were without schism, and their differences without acrimony."—*Waddington.*

"The all-sufficiency of the word of God is clearly established. If, therefore, any offer you as a rule, tradition, either of the earlier ages, or of the Reformation, reject them. Endure, I implore you, my re-iterated entreaties in regard to it."—*M. D'Aubigne.*

"The Bible is all pure, all sincere; nothing too much, nothing wanting. How that can be called the Church of Christ which is established upon laws which are not his, and which excludes such persons from its communion as he will one day receive into the kingdom of heaven, *I understand not.*"—*John Locke's Christian Philosopher.*

"The sacred writings, and they alone, contain what is necessary for faith and practice; and no man, number of men, society, church, council, presbytery, consistory, or conclave, has dominion over any man's faith. The word of God alone is his rule."—*Dr. Adam Clarke.*

"The Bible is the great and only standard of christian faith and practice."—*Robert Hall.*

"Wesley was called 'Homo unius libri,' a man of one book."—*J. N. Loughborough.* —*Review and Herald.*

The Groaning.

"For we that are in this tabernacle do groan, being burdened."—2 COR. 5: 4.

We groan in this tent, because of what we feel we want, as well as from what we positively suffer. Nor will our groaning cease but with our breathing. We shall have to groan over our carnality, worldliness, concupiscence, dullness, deadness, darkness and unbelief. We shall groan for liberty, holiness, and perfect, uninterrupted peace. We *do* groan now, as some of us have for years; and we *shall* groan until mortality is swallowed up of life. We shall go down to the grave groaning, but from thence the ransomed of the Lord shall return with singing, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. My brother, is thy poor body the seat of disease, of strong pain? Dost thou feel fettered by it, and pent up in it? Art thou groaning as a poor prisoner for freedom? Lift up thy head, for thy redemption draweth nigh. The resurrection morning will soon break on this groaning world, and then the last groan of God's Church will be lost in everlasting songs. Jesus is coming; and when he comes, then will come the world's jubilee. Every fetter will then be knocked off, every prison-door will be opened, every sufferer will enjoy freedom from pain, and every form of disease will flee away. "We groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 24. —*American Messenger.*

The Promise of Immortality.

Who, that has seen the bright, the gifted, the beautiful, closing his eyes forever on this world, and sleeping in death, can be insensible to the power of this glorious passage from St. Paul, "For this corruptible must put on incorruption, and this mortal must put on immortality," and of the verses immediately following?

Deeply and thankfully do we feel the sublime consolations resulting from our [illegible] unseen and the immortal, owning that their very existence is a proof that these cravings may be answered and supplied; but what can be so inspiring as the promises from the holiest of books, the highest Divine authority, which we read and drink into our sorrowing hearts as a revelation from heaven itself? We have known its power of consolation. The striken father has pored over, and marked for the comfort of those who afterward laid him to rest, the holy passage, closing with the sustaining, the soul-stirring words, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Thanks be to God, who giveth us the victory through our Lord Jesus Christ, by his written word. Deep experience knows and owns this blessed power over the longing, the loving, the suffering heart.—*Herald of Gospel Liberty.*

God's Way and Man's Way.

God says: Seek ye first the kingdom of heaven and its righteousness, and all these (earthly things) shall be added unto you.

Man says: Seek first worldly wealth and fame and power; religion you can get on a dying-bed.

God says: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosoms.

Man says: Charity begins at home. Why give to others that for which you have toiled so hard? Your own family may want it.

God says: Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Man says: What guaranty have I, if I give my earnings to the poor, that I shall not come to want myself?

God says: There is that that scattereth, and yet increaseth.

Man says: It is only by saving and hoarding what you have, that it will increase.

Reader, what says your conscience? Is not God's way better than man's?—*Amer. Missionary.*

EVERY DAY RELIGION.—There is not much solidity in a religion that will not stand the test of every day experience. "There are a good many pious people," says Douglas Jerrold, "who are as careful of their religion as of their best service of china, only using it for holiday occasions, for fear it should get clipped or flawed in working day wear." That species of religion may do for a show, but there is little substance in it. It is too much of the gilt ginger-bread sort for the general service of mankind. It can do little good in the eyes of one who judges us not by the exterior, but by the interior evidence of excellence. Religion, to be serviceable, must not only be substantial, but active. It must not be drowsy. It must be wide awake, vigilant and sturdy.

PERFECT HAPPINESS.—A laundress, who was employed in the family of one of our former governors, said to him with a sigh:

"Only think, your excellency, how little money would make me happy."

"How little, madam?" says the governor.

"O! dear sir, one hundred dollars would make me perfectly happy."

"If that is all, you shall have it," and he immediately gave it to her.

She looked at it with joy and thankfulness, and before the governor was out of hearing, exclaimed: "*I wish I had said two hundred.*"

"SHROUDS HAVE NO POCKETS."—For we brought nothing into this world, and surely we can carry nothing out. Grasp the gold that we gather ever so tightly, there is no pocket in the grave clothes we will wear, in which we can hide any treasure that will be of no use to us when God takes away the soul. Foolish then it is to lay up treasures on the earth, when there is no currency here that is not worthless in that better country, whither we ought to be going.

THE TWO ARCHITECTS.—Two architects were once candidates for the building of a certain temple at Athens. The first harangued the crowd very learnedly upon the different orders of architecture, and showed them in what manner the temple should be built. The other, who got up after him, only observed that what his brother had spoken he could do; and thus he at once gained the cause. Such is the difference between the speculative and the practical christian.

☞ In simplicity is real power. Ostentation is the shadowy semblance of it. Plain people, plain deeds, plain thoughts, and plain words, tell most in the results of life, and in the affairs of the world.

Hygiene.

"This is for your Health."—Paul.

Healthful Observances.

1. To eat when you do not feel like it is brutal, nay, this is a slander on the lower animals, they do not so debase themselves.

2. Do not enter a sick-chamber on an empty stomach, nor remain as a watcher or nurse until you feel almost exhausted, nor sit between the patient and the fire, nor in the direction of a current of air from the patient toward yourself, nor eat or drink any thing after being in a sick-room until you have rinsed your mouth thoroughly.

3. Do not sleep in any garment worn through the day.

4. Most grown persons are unable to sleep soundly and refreshingly, over seven hours in summer, and eight in winter; the attempt to force more sleep on the system by a nap in the day-time, or a "second nap" in the morning, renders the whole of the sleep disturbed and imperfect.

5. Some of the most painful "stomach aches" are occasioned by indigestion, this generates wind, and hence distension. It is often properly remedied by kneading the abdomen with the ball of the hand, skin to skin, from one side to another, from the lower edge of the ribs downwards, because the accumulated air is forced on and outwards along the alimentary canal.

6. When you return to your house from a long walk or other exhausting exercise, do not remove a single article of clothing until you have taken a cup or more of some kind of hot drink.

7. In going into a colder atmosphere, keep the mouth closed, and walk with a rapidity sufficient to keep off a feeling of chilliness.

8. Two pair of thin stockings will keep the feet warmer than one pair of a greater thickness than both.

9. The "night-sweats" of disease come on towards daylight, their deathly clamminess and coldness is greatly modified by sleeping in a single, loose, long woolen shirt.

10. The man or woman who drinks a strong cup of strong tea or coffee, or other stimulant, in order to aid in the better performance of any work or duty, public or private, is a fool, because it is to the body and brain an expenditure of what is not yet got; it is using power in advance, and this can never be done, even once, with impunity.

11. The less a man drinks of any thing in hot weather the better, for the more we drink the more we want to drink, until even ice-water palls and becomes of a metallic taste; hence the longer you can put off drinking cold water on the morning of a hot day, the better will you feel at night.

12. Drinking largely at meals, even of cold water or simple teas, is a mere habit and is always hurtful. No one should drink at any one meal more than a quarter of a pint of any liquid, even of cold water, for it always retards, impairs, and interferes with a healthful digestion.

13. If you sleep at all in the day-time, it will interfere with the soundness of your sleep at night much less, if the nap be taken in the forenoon.

14. A short nap in the daytime may be necessary to some. Let it not exceed ten minutes, to this end sleep with the forehead resting on a chair-back or edge of the table.

25. Never swallow an atom of food while in a passion, or if under any great mental excitement, whether of a depressing or elevating character; brutes won't do it.—*Hall's Journal of Health.*

Ventilation by Night.

I speak of the absence of ventilation—of night ventilation in particular—the so pregnant source of disease and death, for I look upon the exclusion of a pure atmosphere by night as the one efficient and acting source of consumption and scrofula. Without a continuous supply of pure oxygen, in the proportion presented by the atmosphere, the effete waste of the body cannot be burned off. And if the effete waste be not all burned off, the inevitable sequence, as I conceive, is the deposit of the residue in the guise of tubercle, either internally in the different forms of consumption, or externally in the various aspects of scrofula. Every one knows how the poor are decimated by these maladies. That they are so, arises from the insufficient supply of oxygen, whether during working hours, the hours of relaxation, and very especially those devoted to repose. The difficulty of ventilation is enhanced by the evil construction of windows, those in the houses of the town poor especially. They are made to lift, but, in order to avoid the pitiful outlay of a few shillings for cords, weights, pulleys, they are not made, as they ought to be made, to pull down. The large woolen wedge inserted on each side, to prevent the upper window sash from descending, viewing it as an impediment to ventilation, has proved the most lethal instrument of destruction in the world. Instructions should be issued from masters to their workmen, from parents to children, from house owners to their tenants, from doctors to their patients, from divines to their flocks, to pull down the windows of living and sleeping chambers at all convenient hours during the day, and invariably in winter and summer during the night. There is no other way than this, by a door, as it were, direct into the ocean of the atmosphere which subsists about us, to secure an ever fresh supply of untainted oxygen, and I maintain, a more or less perfect immunity from the ravages of scrofulous or consumptive maladies.—*Dr. M'Cormac in Builder.*

Use of Tobacco.

It has been carefully estimated by physicians that in the United States, 20,000 persons die annually from the use of tobacco. In Germany physicians have calculated that, of all the deaths which occur between the ages of eighteen and twenty-six, *one half* originate in the waste of the constitution by *smoking*. Tobacco exhausts and deranges the nervous powers, and produces a long train of nervous and other diseases, to which the stomach is liable, and especially those forms that go under the name of dyspepsia. It also exerts a disastrous influence on the mind. I am personally acquainted with several individuals, now at Lunatic Asylums, whose minds first became impaired by the use of tobacco.

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AND
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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Why will Ye Die?

Why will ye die, oh mortal men,
Whose wayward footsteps turn from God?
Why will ye sink in woe and pain?
Why fall beneath the Almighty's rod?

Why will ye die, since Jesus died
To bear your sin, your curse remove;
Why will you die, since from his side
Flows forth the tide of life and love?

Why will ye die, when God invites,
And to his favor bids you come;
Why will ye die, when Jesus waits
To call, and seek, and bring you home?

Why will ye die? Oh, mortals, turn
To Jesus; come, for mercy cry,
Lest love abused in wrath shall burn,
And every soul that sins shall die.

Providence, R. I., Aug 27, '61. H. L. H.

For the Crisis.

Evening Shadows.—No. 13.

BY S. S. BREWER.

"I will show wonders in the heavens."—JOEL.
"Fearful sights and great signs shall there be from heaven."—LUKE.

The time of the end, so denominated by the prophet Daniel, is doubtless the time in which we are now living, and was declared to be a period in which knowledge was to be increased. During this season God would exhibit his flaming signals in the heavens, as a timely warning to the last generation, that they might be prepared to meet him in peace, and to enter his kingdom, where there shall be fullness of joy and pleasures forevermore.

Dear reader, we are not only living in the time of the end, but it is very evident we are amid the closing up scenes of the time, and there seems to be a very general impression that some great event is about to transpire. What else can it be, I ask, but what the Almighty has clearly set forth in his word? It is the day of burning and perdition of ungodly men. For the last sixty years mysterious signs have been seen in the heavens, and truly a multitude of them may be justly termed "wonders." I now purpose to present a few facts among the many that have accumulated on my hands. The first is from a New York paper. I am unable to give the date, as I neglected to note it.

"SOLAR PHENOMENON.—An unusual and beautiful solar phenomenon was visible today, in this city, for about two hours this morning. The sun appeared to be surrounded by several rings, of different shades, shapes and centres. Two rings, with the sun nearly in their centres, appeared, and intersected each other at two opposite points. The inner circumference of the rings within the points of intersection were dark, but beyond the points of intersection they were luminous. Several other circles and arcs of circles appeared, with the sun either in their circumference or near one side. Under the sun was the appearance of an inverted rainbow. The phenomenon was exceedingly curious and interesting, and needs the description of a scientific observer to give a proper and adequate delineation of it. We trust that some one competent to do so will submit to the public such a description. The appearance is very unusual in this latitude. It is supposed to be caused by the refractions and reflections of light on moisture, snow, or ice, suspended in the atmosphere. One similar to that of to-day was observed in Connecticut, Sept. 9, 1844, and another of the same character at Jackson, Tenn., Jan. 1, 1824. The Millerites, we understand, regard the phenomenon as a sign of 'the end of all things.'"

The above writer does in reality give us some credit for the possession of some degree of faith in what God has spoken. The following, without date, I clipped from a Boston paper some few years since:—

"ELECTRICAL PHENOMENON.—Evening before last, between the hours of eight and nine o'clock, our attention was attracted to the curious appearance of the sky, by the almost continuous flashes of lightning which followed each other without a moment's intermission. We, in company with many others, were tempted, by its singular brilliancy, to watch it for a considerable time. Stretching from south east towards the north, a mass of grotesque and fantastic clouds, occupying about one-sixth part of the circle of the horizon, formed as it were a vaporous wall, behind which a sea of intense electric light, possessing somewhat of the appearance of the Aurora Borealis, filled the entire space; whilst momentary flashes of what is called chain and [illegible] lightning rent asunder the masses of the clouds with streaks. These streaks varied in color from the pale effulgence of a silver line to the fearful *blood-red* streak of angry omen in superstitious minds. Its forms were still *more wondrous*, far eclipsing the noblest efforts of the pyrotechnic art. Letters of the alphabet were distinctly visible. L, J and K were as plainly seen as the moon, then calmly filling her accustomed place in another part of the heavens."—*Savannah Republican.*

This was truly a fearful sight and a wonder in the heaven; but, alas! alas! out of sight, out of mind, soon forgotten, although a sure forerunner of the coming of the day of doom and perdition of ungodly men.

A writer in an English Review calls the attention of his readers to a deeper interest in these mysterious matters, in the following language:—

"THE DOOM OF OUR WORLD.—What this change is to be, we dare not even conjecture, but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets, the descent of meteoric stones upon our globe, the wheeling of comets welding their loose material at the solar furnace, the appearance of new stars, and the disappearance of others, are all foreshadows of the impending convulsions to which the system of the world is doomed. Thus placed on a planet which is to be burned up, and under the heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling upon the mausoleums of former worlds,—let us learn the lesson of humiliation and wisdom, if we have not already been taught in the school of Revelation."—*North British Review.*

There need be no conjecture on the subject of the change that is about to transpire. The Lord Jesus, in the 21st chapter of Luke, enumerated the signs in the heavens in connection with great natural calamities that were to transpire during his absence. In reviewing the subject as recorded by the Evangelist Luke, we see clearly that we have now reached the point when it is possible for the humble follower of his Lord and Master to *know that the kingdom of God is nigh at hand*—a new heavens, a new earth, *a new Jerusalem*, a new creation of all things, and all the ransomed immortal millions singing a new song. Truly, the coming of Jesus is a great practical doctrine. Everlasting thanks be ascribed to God and the Lamb for his goodness to poor unworthy me in permitting me to hear the joyful sound, and see the evidences of a speedy restitution of all things spoken by his holy prophets.

Come, dear reader, look around—see the sad condition of all the world, our own country foaming and seething like a boiling cauldron, distress and perplexity becoming more and more intense. Awake! awake! the Judge is at the door. For nineteen years we have been on the watch-tower looking for the light to brighten. Now we can say truly, "The morning cometh." Prepare! prepare! We shall soon hear the trumpet sound that calls the exiles home. Watchman! give the trumpet a certain sound. Our night of unrest is almost over, thank God! The day is breaking! Redemption most certainly is near!

We shall soon meet where sorrow never lives
And pleasure never dies.

South Glastenbury, Conn.

An Exposition of Matt. 10: 28.

BY H. V. REED.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

This text above all others has been quoted to prove that man is a compound of two distinct and separate natures, mortality and immortality. It is introduced for two purposes,—1st. To show that the soul is immortal. 2nd. That the wicked will suffer forever in Gehenna. As we have but little room for criticism, we shall have to be brief upon each point made above. And first, we are led to inquire,

1. DOES THE TEXT IN HAND TEACH THE IMMORTALITY OF THE SOUL? The position is affirmed from this one consideration; that man can kill the body, but *not the soul.* Therefore it is presumed that the soul *cannot* die, or is immortal. But logically it only affirms that man does not possess the *power* to kill the soul, and not that it is beyond *all power*; for the latter part of the text plainly declares that God is *able to destroy the soul.* Hence the contrast is between the *power* of God and of man, and not that the soul is indestructible. All admit that if man had power to kill the soul it could not be considered immortal. Very well: now apply your logic. God has that power, and is *able to kill the soul.* Hence from your premises the argument fails. If the soul is immortal and cannot die, then its existence is placed beyond all power; but from the simple fact that God is *able* to destroy it, we cannot argue its immortality. Hence the position fails; for if it is subject to a power which can utterly kill, it matters not whether that power is in God or man. The ultimate is the same in either case. But another argument for its immortality is inferred from the phrase "*soul and body*," as though the soul was something distinct from the body. If this *form* of expression proves that the soul is an ENTITY distinct from its body, then it follows that man is a plurality of *entities*; for we read that we are to *love* God with the "HEART," and with the "SOUL," and with the "STRENGTH," and with the "MIND." Luke 10: 27. Now would any one argue that these were all distinct from each other as *entities*, or that these were *attributes* of a unit man? Undoubtedly the latter position would be taken by all thinking minds. But would it not be as consistent to argue that these were all separate, and would *live* separately after death, as to argue the immortality of the soul from the phrase *soul* and body? Certainly it would. But again, this position is made plainer by another quotation. Isa. 10: 16, 18, "And shall *consume* the glory of his *forest*, and of his fruitful field, *both soul and body.*" Says Dr. A. Clarke, this is a "proverbial expression," signifying that they should be "*entirely and altogether consumed.*" It would certainly be absurd to infer the immortality of the *forest* because the soul and body is applied to it. The expression most clearly denotes the whole being, including the idea of a future life; that is, in the text under examination; for Luke quotes the same idea from the Savior, and leaves out this Hebrew proverbial phrase. Luke 12: 4—"And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; Fear him, which after he hath killed hath *power* to cast into hell; yea, I say unto you, Fear him." Luke wrote in purer Greek than did Matthew, and the reader will perceive that Luke expresses the same idea, without the Hebraism, "soul and body." In the above text we are shown that all man can do is to kill in this state of things, but his power extends no farther. But Jesus, after he has killed, has power to cast into hell, which makes a *finality* of the being, whereas man can kill in this state, and his power extends only to the grave. But God can raise up the being, and cast into *Gehenna.* Therefore we should fear God and not man. B. Wilson, in "*Emphatic Diaglott*," gives a translation of Matt. 10: 28, in perfect harmony with the foregoing position. "Be not afraid of THOSE who KILL the BODY but cannot destroy the (future) LIFE, but rather HIM who CAN utterly destroy both Life and Body in Gehenna."

This undoubtedly presents the idea of the original more clearly.

Hence the text would simply indicate, "Be not afraid of those who can temporarily destroy you, for God can raise you up; but fear him who can finally and utterly destroy you in *Gehenna!*"

That man can destroy the soul, in Dr. McCulloch's translation, is of the same import. The sense of a temporary destruction is clear from the Holy oracles. Josh. 10: 37, "And they took it, (the city,) * * * and the king thereof, * * * and all the souls that were therein, * * * but *destroyed it utterly*, and ALL THE SOULS that were therein." And chap. 11: 11, "And they smote all the souls that were therein with the edge of the sword, UTTERLY *destroying* them; there was not any left to breathe."

Says Job, "My soul chooseth strangling and *death* rather than my life," Job 7: 15. Says David, "none can keep *alive* his own *soul*," Psa. 22: 29. And that God "made a way to his anger, he spared not their *soul from death*," Psa. 78: 50. God says by Ezekiel, "The soul that sinneth *it shall die*," Ezk. 18: 4. These testimonies will satisfy all who believe God's word, that there is a *temporal death* here inflicted on the soul of man.

Perhaps it might be well to state, the word soul properly means the *whole man.* Thus God formed man of dust, and *man became a living soul*, Gen. 2: 7. Again, there were so many souls (persons) came out of Jacob's loins, Gen. 46: 26. No soul in Israel was to eat blood, Lev. 17: 12. Souls went down into Egypt; souls went into a ship, &c., &c.

As some may think that the word soul signifies the immortal part of man, I will give a list of ways in which the Hebrew word *Nephesh* (Soul) is translated in our Bible. It is translated *soul* 475 times, *life* 120; and is also translated *men, person, self, body, they, appetite, lust, creature*, &c. The reader will at once see the impropriety of assuming that the soul is immortal from the meaning of the word. Says Dr. McCulloch, "There is no word in the Hebrew language that signifies either soul or spirit in the technical sense in which we use the terms, as implying something distinct from the body." *See Cred. of the Scriptures*, Vol. 2. Says the learned Parkhurst, "No [illegible] (soul), as a noun, has been supposed to signify the spiritual part of man, or what is called his soul. I must for myself confess that I can find no passage where it has undoubtedly this meaning."

The learned, as well as the word of God, protest against the idea that the word soul means that which is immortal. From the foregoing arguments we arrive at the following conclusions:—

1. Soul means the whole man in a primary sense, or a creature that lives by breathing, and is applied to the attributes of a being.

2. That the soul dies, or may be destroyed in the sense of a *temporal death.*

3. That the learned find no such meaning as that which is now applied to the word soul. We call attention to these facts, so that the reader may see that the Bible is pointedly against the modern form of the doctrine that the soul never dies, God declaring plainly, that "the soul that sinneth it shall die," Ezk. 18: 4. And men say it never will die; but we say, "fear him, who is able to destroy both soul and body in hell." And this brings us to notice another point in the text,—

II. THE MEANING OF THE WORD HELL.

It is assumed that the wicked will live forever in torment, from the fact that the word hell denotes a place of unceasing woe, in which bad men will always exist in pain. We shall now proceed to examine the term in question, and see if it denotes any such place.

The word translated hell in the text under consideration is in Greek, *Gehenna*, and is a compound from two words, *Ge* signifying earth or land, and *Hinnom*; and properly means the valley of Hinnom, southeast from Jerusalem, and was anciently celebrated for the horrid worship of Moloch. It was polluted with all manner of carcasses of animals and dead bodies; constant fires were kept burning to avert the pestilence which would inflict the city. In this place the Jews placed the brazen image Moloch; they not only sacrificed animals upon it, but even threw their own children upon its arms, from whence they fell into the fires at its feet, and to avoid the shrieks and groans of dying infants they would beat the *Toph* (a drum) to drown their cries. Hence they anciently called it Tophet, signifying a drum. This practice was abolished by Josiah. 2 Kings 23: 10. This word occurs twelve times in the New Testament, which the reader can examine. Matt. 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33; Mark 9: 43, 45, 47; Luke 12: 5; James 3: 6. These are the only places in the New Testament where this word is found. We find no place in all these references that sustains the popular view, that it is a place of ceaseless woe. The reader will perceive that the meaning is very different from what is generally supposed. It is a true principle in language, that we must determine the idea of the writer by the words he uses. Now if *Gehenna* necessarily means a place of unending woe, it could not be questioned but what the Bible taught *eternal misery*; as the real issue is on the meaning of the word itself; and we have before said, it properly means the valley of Hinnom, southeast of Jerusalem. But here we are met with Mark 9: 44, where the word *Gehenna* occurs, and associated with the following expressions:—"*Unquenchable fire*," and "where the *worm dieth not*;" from this it is inferred that *Gehenna* must mean endless misery, because it is clothed with such symbols as to denote eternal perpetuity. As this is the strongest argument that can be introduced upon this point, we will notice these phrases upon which the argument rests.

1. "*The fire is not quenched.*" It is presumed from this that the wicked will endure forever, because the fire is not to be quenched. But is this a sound principle? Does it follow, that because the fire is thus represented, that whatever is cast into it must endure forever? Were this a true position, then any combustible material cast into such a fire would last forever. But, says the reader, is there any example of such a nature? Certainly there is. We have a case in point in Matt. 3: 11, 12. Christ will "gather his wheat into his garner, but he will BURN UP the chaff with UNQUENCHABLE FIRE." Here the office-work of such a fire is clearly expressed. Chaff is combustible material, and yet it is to be burned with unquenchable fire. This, however, is symbolical of the wicked's final overthrow. I will now cite the reader's attention to a class of texts where the idea of *destruction* is conveyed, and in each case the fire is represented as not being quenched. Isa. 1: 29–31; 34: 10–14; 66: 24 Jer. 7: 17, 20; 17: 27; Ezek. 20: 45, 48 These examples will show the reader that wherever the phrase occurs, it is indicative of *total destruction*. Now, can we for one moment suppose that Jesus intended any other idea than that of death when he uses the expression to the Jews who had always so understood it from the Old [illegible] Hence we claim it as a strong proof for destruction.

2. *The worm dieth not.*

This phrase was borrowed from Isa. 66: 24, and among the Jews was well understood. Around the fires of Gehenna worms were constantly feasting on parts of dead bodies which the fire did not reach; so between the fire and the worm there was a total destruction of all that was cast into Gehenna. The worm is in all places in God's word an emblem of death and mortality. Please examine the following texts: Job 17: 14; 24: 20; 19: 26; Acts 12: 23. The worms lived around the fires of Gehenna, and consumed what was not burnt by fire; hence both these symbols are against the idea of enduring pain in hell. Now, inasmuch as the fires of hell were clothed in such figures, and for over 1000 years everything that had been cast into it had been destroyed, can we suppose that Jesus intended to convey the idea of eternal suffering, when such a figure had always conveyed an opposite idea? Hence it is evident that Gehenna, wherever used by the Savior, was in harmony with the idea entertained by the Jewish nation, viz., *Destruction.*

Therefore, we conclude, that Jesus in Matt. 10: 28, when speaking of casting the wicked into Gehenna, meant to convey the idea of death. And indeed he says "Fear him, who is able to DESTROY (not keep alive) *both soul and body* in hell." Hence soul and body were to be DESTROYED in this Gehenna, and not tortured forever. And this position is in harmony with the whole Bible, which represents that the wicked will experience,—

1st. *Death.* Rom. 6: 23; Ezek. 18: 4; Rom. 7: 5; James 1: 15.

2nd. *Will be destroyed.* Job 21: 30; Psa. 5: 6; Heb. 12: 29; Matt. 7: 13; Acts 3: 23; Phil. 3: 19.

3d. *They will perish.* John 3: 15, 16; 2 Pet. 3: 9; Psa. 37: 20; 73: 27; 2 Cor. 2: 15.

4th. *Lose life.* Matt. 10: 39; John 12: 25; Mark 8: 35.

These proofs are sufficient to show that when the wicked are cast into hell, they will not endure forever, but must cease to be. Psa. 37: 10.

We ask the candid reader, if he can behold anything in the text which we have briefly examined, that proves endless suffering in the regions of hell? Or can you find any such idea as that the soul is immortal, and will live forever? It seems to me you cannot. We leave the subject for your candid consideration, hoping that we may gain life through Christ.—*Gospel Banner.*

For the Crisis.

Free Tract Distribution.

For the past year little has been said through the Crisis upon this subject, and little has been done about it. During the year I think I have only issued one *new* Tract,—"Spiritual Evil,"—a thing unprecedented in my history for several years past.

When the Christian Publication Society was organized a year ago, I supposed, from all I knew about it, that its *leading object* was the publication of Tracts and Books adapted to the demands of the age in which we live. As President of the Society, I *ought* to have known what its object was. I hoped then that something would be done at once, in this direction. Indeed, I had supposed that the members of the Society intended to have raised the needful funds, possessed themselves of such Tracts as were now in circulation adapted to their wants, and issued other new ones, thus saving labor by consolidation, and furnishing publications *freely* to the poor, and *cheaply* to all who sought them.

To further this object, I was quite willing to transfer my own Tract plates and Tract publishing,—a business which has consumed more than eight years of my life, and which had just now reached a paying point,—to the Society at less than what I regarded as a reasonable price. I had also entered into arrangements with a New York publishing house to issue my *Books*, and was intending to retire from the business and recruit my shattered health and wasting energies, by a year of comparative rest; hoping that, meanwhile, the work of publishing might go on with increased energy, and the needy might be supplied with tracts and publications. My sense of propriety of course prevented me from urging a society, of which I was the president, to purchase tract plates of which I was the owner. I also refrained from appealing for aid for the "Tract Fund for the West," as I wished to use up the amount of funds on hand, and then turn the whole over into the hands of the Publication Society. After waiting some six months, and finding little done in this direction, I undertook to [illegible] my labors and report the state of the "Tract Fund," but was prevented from do[illegible] regret that I have seen time, precious time, passing, hard times approaching, and but little effort made in the way of issuing publications calculated to alarm a slumbering world to the certainties of coming doom, and prepare the church for her duty in this hour of peril. Unwillingly have I remained inactive, and pondered in what way I could best serve God, and benefit man, in peaceful diligence, away from the clamor of contention and the disputing about "divers and strange doctrines."

When I commenced publishing tracts, I had two grand reasons for it. First: I wished the tracts for my own circulation where I labored, and I could not well obtain them in any other way. Second: I knew then of no regular *paper* that could be recommended to enquirers, which was not liable to be at times defiled by ungodly personalities and strifes about men and measures; or else, which was not liable to have every truth which it taught contradicted on the other side of the page, by some one who loves "a free paper," who rejoiced in the freedom thus afforded by it, and who used it to the extent of their ability. With a view then to publish truth without tacking lies on to the end of it, hoping to make my "pottage" without having anybody's wild gourds in it, and desiring to deal out food that should not cause the cry, "There is death in the pot," I engaged in the issue of tracts.

I am not yet thirty years old. I have been employed in this work more than eight years, beginning without means or backers, and carrying it on without one solitary resolution or word of approval from any *society, conference*, or association of men whatever; without any subscriptions (except lately for the *Tract Fund for the West*); without any salary except the bounty of Him who feedeth the ravens; without any pledges, or promises of support from any one but the Lord. I have still been enabled, through God's good providence, to issue, as near as I can determine, more than *twenty thousand Books*, over *fifteen thousand pamphlets*, more than *four hundred and eighty-eight thousand Tracts*, besides some *sixty-five hundred circulars and advertisements*; making, if I have reckoned rightly, *five hundred and twenty-nine thousand* different publications that I have manufactured, or purchased editions of, of which about *four hundred thousand* have been from my own pen, and most of the others have been revised and edited by me. The needful work involved in these issues, has not been delegated to others. I have had no partner, or clerk, for any length of time, and nearly all the labor, (aside from the actual work of manufacturing,) from the writing, editing, and correcting for the press, to the distributing, counting, mailing, packing and billing them, has been performed by "these hands" that "have ministered to my necessities and to those that were with me." If any one thinks the labor small, they may try it.

When I add to this, the preparation of over a thousand foolscap pages of unfinished manuscripts, (to say nothing of some thirteen hundred pages of reported sermons,) which are yet waiting time and means for their issue; the writing multitudes of articles for various religious papers; traveling at times six or seven thousand miles per year; preaching constantly, and sometimes from nine to fifteen times per week; visiting almost as much as a doctor; giving as much advice as a lawyer; writing as many letters as a merchant; buying, selling, and distributing as many books as a colporter; caring also for my own and my father's family; besides taking the common amount of imposition, slander, and abuse, from hypocrites, sectarians, and ministerial rascals, I am not surprised that a constitution, naturally slight, fails beneath the pressure, and I am forced to rest, or die. My physicians reached this conclusion long ago; and I was no such a fool as to deny the fact; but, entangled by the circumstances of my position, I kept on, like a man floating above Niagara Falls and calculating with mathematical exactness just how near he could go and yet reach the shore in safety.

But friends have said, stop and rest. I mean to, but I want some others to go to work first. Then I can rest more quietly. The calls for light on every hand do not allow me to rest in quiet, while nothing is done; and I shall continue for the present my regular issues of tracts as before, selling to all who will buy, and giving to all who ask for them, so long as they last, trusting in God for the means of issuing more.

I had indeed about concluded that I must continue to press this work single-handed and alone, but at last I am cheered by some prospect of concerted action in the matter on the part of the Christian Publication Society. I had resigned my office in that Society, not wishing to be [illegible] neither pleasure, profit, or honor, and not caring to sanction an inoperative policy which promised few desirable results. I find myself however again installed in the Chair, and am happy to report some signs of progress in the matter of publication. At a recent meeting of the Society it was voted to issue a call for tracts for publication, and another call for funds to publish them. The reader will find them in another column. A subscription has been started to raise FIVE HUNDRED DOLLARS for this object. The Society are in earnest, as appears from the way they put their hands in their OWN POCKETS. The officers work for nothing and find themselves, (as I have done for years while issuing tracts,) and in this way they will, it is hoped, be able to issue tracts cheaper than any tract society in the country. Times are hard, and we feel their pressure like others, and are not free from debts and pecuniary difficulties. But we must work amid difficulties or not work at all.

Now, brethren and sisters, take hold of the matter. There is money enough among the readers of the Crisis to raise the $500 in one week. If you will take hold of it promptly, we will show you that a little money will go a great ways in publishing truth to the world. There is a special call now for publications. The times are ominous. Many, long locked in slumber, wake with the startling cry, "Watchman, what of the night! watchman, what of the night?" Let the honest and truthful answer be given, and let the many-tongued press proclaim it far and near. We live amid the mighty rush of those majestic events which portend the coming of the great and terrible day of God. Let us discern the signs of the times. Let us take heed lest eating and drinking and worldly cares over-charge our hearts. Let us sell and give alms, providing for ourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. Let us walk honestly as in the day. May God bless us all with grace, and faith, and love, is my prayer. He that driveth the nations asunder, is rising up to "shake not the earth only, but also heaven." The world are all in terror; none can feel secure but those whose faith grasps the immovable kingdom, and who have grace to serve God acceptably with reverence and with godly fear. Men call for light. Soldiers in camp send for tracts and receive them eagerly. Men who gaze upon the gathering omens of the coming storm ask, "What shall be the end of these things?" Watchmen, long be-slept, wake with a sudden start, and find that the old stereotyped cry of "All's well—peace and safety" is out of date entirely. Nations sail in narrowing circles around the vortex of perdition. The tacklings are loosed, the vessel trembles, and quivers, and groans at the pressure of awful forces which control it, but makes no headway to the port of peace, the realm of rest. The mariners are affrighted, for the sea is rough, and stormy winds career along the boiling deep. O that He who now prayeth upon the far-off mount of light, may soon be seen coming in this last watch of the night, so full of sorrow, toil, and tempest, treading upon earth's rude and angry waters, pushing the billows in silence at his word, saying, "It is I, be not afraid"; and when He shall stand within humanity's sinking bark, "*immediately*," like the vessel of the disciples of old, the ship will be "at the land whither" we are going. May God bring us safely hither in his own good time, is the prayer of your brother in Christ.

H. L. HASTINGS.

Providence, R. I., Nov. 9th, '61.

For the Crisis.

School of the Prophets.

BRO. GRANT:—I have of late thought considerable of the benefits that would be realized by the church in having some of the pioneers and scholars amongst us open a school, or class, for the benefit of those who feel it their duty to proclaim to the world the kingdom at hand. We have long seen the evils that have resulted from the works of men who have gone out imagining they had a call to preach, without the sanction of the church, and it is doubtful whether they have the approval of the Master. But they are in the field, and generally foremost in vociferation, and the loudest in denouncing everything that appears like system and order in matters relative to the church. There is, however, one consolation in relation to them; the church has of late years had its eyes opened to the evil, and it has in some measure been remedied, but there is yet room for improvement. The different views of Scripture doctrine among us may in a great measure be attributed [illegible]

For the Crisis.

Our Grove Meeting.

Some, I suppose, are anxious to hear about the Pleasantville grove meeting. Well, it was a heavenly season; not only to me, but to all of the dear children who attended. O what a united little company! I never saw such union before. There was not an unkind word fell on my ear from the children during the meeting. Monday evening came, and the moon peeped through the trees upon a little group gathered to hear the word. I talked to them about the blessed hope, showing the mercy of God in making his foes his footstool, instead of keeping them wailing in a lake of fire eternally. I saw that the devil was getting in a rage, which confirmed me in the faith that God was going to work. I felt just as calm as though nothing was going on. They threatened to break up the meeting. I told them we had not hired any officer to keep peace, for the God of Jacob was our peace-maker and watchman. Tuesday evening, preaching upon the necessity of adding to our faith virtue, knowledge, patience, etc., which was meat in due season.

Wednesday morning, Brn. Pratt and Hicks came. We had a happy meeting. Being cloudy, we had meeting in the house in the evening. Bro. Pratt preached about taking up the cross, which lay in believing present truth. It was so convincing that it brought one, who had formerly been a persecutor, upon his feet. He sat beside me, and I was surprised when I heard him cry, "Amen." He acknowledged that he heard the truth that night. I wish I had that sermon in a little pamphlet; it was too good to be lost.

Thursday, the grove echoed with the praises that flowed from the hearts of the little flock. In the evening Bro. Pratt preached on the prophecies. The Spirit attended the truth, and many wept before the meeting closed. We had some real good, old fashioned, apostolic prayer meetings. There was a oneness among the brethren in contending for the faith. In the evening, Bro. Pratt preached to a large congregation; the seats were filled, and some stood up.

Sunday morning, Bro. Pratt had uncommon liberty while talking upon the seals, and showing the position that the bride would be in, when the Bridegroom comes. He ran over the old track and showed the position of the wise and foolish virgins. One old Quaker, whose heart the Lord had touched, seemed as hungry for the truth as Pharoah's seven ill-favored kine. The tears ran down the old man's cheek as he received the truth. In the afternoon, Bro. Pratt talked to quite a gathering, considering the weather, showing that deliverance is very near. I wish those who are looking for him, with their great possessions, could have heard him. In our evening meeting, it rejoiced my heart to see how solemn the congregation appeared. They appeared as if they were chained to the seats. They seemed unwilling to leave the ground after the meeting closed.

Wm. H. Wild.

For the Crisis.

No. Dana Conference.

Bro. Grant:—Thinking that God's children would like to hear from the conference held at North Dana, I pen a few lines for their benefit. The meeting commenced very unfavorably, the weather being rainy. At the Union church, on the evening of the 9th, preaching by the writer, from Heb. 9:27, 28. The second day, prayer meeting at 2 P. M.; preaching at 7 P. M. by Eld. S. P. Babcock, from Rom. 11: 34. Third day, prayer and conference at 10 A. M.; preaching at 2 P. M. by the writer, from Isa. 43: 10; preaching at 7 P. M. by Eld. S. P. Babcock, from Gal. 5: 1. Fourth day, preaching at 2 P. M. by Eld. S. P. Babcock, from Eccl. 3: 17; at 7 P. M., preaching by Eld. Geo. Champlain.

Sunday, the Methodist preacher invited Bro. Babcock to preach for him, which he accepted, and gave us an able discourse from Dan. 10: 21, showing that the Scriptures of truth noted the second coming of Christ, and that it was at hand. At 2 P. M. Eld. Geo. Champlain gave us one of his stirring discourses from Matt. 17: 18, showing that Christ was the way, and none can get eternal life by any other. A large congregation listened attentively. As the house was engaged in the evening, we removed to Gibb's Hall. Notwithstanding there was another meeting in the place, we had a good congregation, which listened attentively while Bro. C. spoke from Luke 23: 42, 43. At the close, some twenty-five partook of the Lord's Supper. Scarcely, in our short life, did we ever witness a more solemn time. Bro. Champlain continued meetings through the following week and over Sunday, the 20th.

Thus ended the first meeting of the kind ever held in this place. How much good was done is yet to be told. It was evident that prejudice gave away, and the influence of the meeting is somewhat extended into other places. May the blessing of God rest upon the truth, and water the seed that has been sown.

Brethren, let us arouse and gird on the armor anew, and enter the battle field with new zeal, not shunning to declare the whole counsel of God, whether men will hear or forbear. The night is far spent, the day is at hand. Let us contend earnestly for the faith once delivered to the saints, and be found giving meat in due season, honoring and glorifying God.

Your brother, patiently waiting for the coming of our Lord and Saviour Jesus Christ. Amen. Geo. A. Streeter.

No. Dana, Mass., Nov. 7th, '61.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 20, 1861.

☞SPECIAL NOTICE.☜

Hereafter all letters, communications, remittances and orders for the World's Crisis are to be directed to ELDER MILES GRANT, Boston, Mass. H. L. Hastings, President C. P. S.

To Our Patrons.

It is well known that it has been from the first a standing principle with the conductors of the *Crisis* to never tease, dun, or beg, for its support; trusting rather to the christian fidelity of its subscribers to do what in their own judgments they as well know needs to be done, as they would if harrassed by editorial duns every seven days. But as God works through means, it may not be improper to remind our readers that we are in the midst of financial whirlpools and perils that endanger almost everything resting upon a financial basis. But if our subscribers will act promptly with reference to this matter,—*now*, while they have the subject in mind—say those who are in arrears and those who are not, it will be a very easy matter to place our family paper beyond all dangers of this sort.

In return, it will be our ambition to furnish weekly a religious family journal, that shall be unsurpassed, if not unequaled, in its intrinsic value. We feel confident that we occupy a position, and have at our command the requisites that warrant us in this proposition. Never did the world teem with so much of public interest as today; and what to us is vastly more than all else, is the fact, that never was there so much to stimulate our faith in the speedy coming of our Lord as is seen to-day. This evidence, we feel, must be held before our readers. We love His appearing; and the heralding of that appearing and warning men is the work to which our lives are devoted. With the facilities at our command, we shall aim to let nothing pass unnoticed that might interest or profit our readers; aiming with every grand fact that occurs in the drama, to show its niche in the page of prophecy, and thus contribute our quota to confirm the faith of those waiting the coming of our Lord.

With the liberal policy framed at Worcester and adopted by the conductors of the *Crisis*,—the able contributors whose productions we shall publish from week to week,—and the rich and carefully selected summary of news which we propose usually to place with every issue before our readers, we shall believe that the *Crisis*, for its intrinsic merits, will be *the paper*,—and just the paper—suited to the wants of the thousands of Adventists in the United States and Canadas. We desire it should be remembered, that this paper is not to serve the interests of a narrow party clique; but is placed upon the broad basis of a free paper, where every doctrine, not rendered effete by age and over-much discussion, or vapid by its transparent shallowness—(for liberty must not be abused)—can be fully and fairly examined.

We repeat therefore that our ambition will be to make this THE paper for the thousands who desire at once a journal of prophecy and a good religious family newspaper. We ask then for the co-operation and support of our patrons. We desire to see our subscription list doubled; and with an earnest effort on the part of our subscribers we believe it can be done. Bear in mind,—neighbors are now prepared to read with reference to the coming crisis as never before. They need this very journal in their families. Brethren, shall we not have your help in this cause? Can you not, and will you not, with your own subscription, immediately send us a club of new subscribers?—M.

A Traveler's Notes.

Thursday, Oct. 24th, we took passage in the cars from Boston to Worcester. The evening was spent very pleasantly in Bro. Ayres' happy family, made doubly so at this time, as it was the occasion of his union with a lovely bride. His is a pleasant home, where christian pilgrims find a welcome. Bro. A. has been making efforts to awaken his fellow men to a sense of their danger, and trying to persuade them to prepare for the coming of the Son of man.

Friday 25th. Last night we had our first frost which had power sufficient to injure the vegetable creation. Autumn thus far has been unusually warm and pleasant. The leaves of the forest trees have ripened and exhibited their beautiful colors without the aid of "Jack Frost." This is a very rare occurrence. It has been thought by many that the *frost* caused the rich color of the leaves in autumn, and was the cause of their fall; but it is now demonstrated to the contrary.

At ten o'clock, we departed from W. for Plainville, Ct., where we found another good home at Bro. Geo. Morgan's. We were rejoiced to find him anxious to have something done, if possible, to save the people in this pleasant village. War, and other worldly matters, seemed to engross the thoughts and conversation of almost every one. We had meetings Friday and Saturday evenings, and over the Lord's day. The interest increased rapidly, and on Sabbath afternoon and evening a crowd assembled to hear the evidences of the speedy coming of Jesus, and some of the proof that man has no inherent immortality. Several asked questions, which added much interest to the occasion. One objected to the resurrection of the dead, because there was not matter enough in the earth to make up the bodies of all who had lived. We replied that the earth was, without doubt, as large before the creation and death of man as it is now; remarking also that most of those who have died are in our burying grounds, which cover but a small portion of the earth's surface. He also asserted that the rocks are made of the bones of men. Sad as is the fact, it is often amusing to see what absurd positions men will take, rather than admit the plain truth of the Bible. They would be glad to see that good book trampled in the dust. The haters of God and his word are continually growing bolder; and, as Paul has stated the case, when speaking of "the last days," "Evil men and seducers shall wax worse and worse, deceiving and being deceived;" and the tide of infidelity and wickedness is rapidly rising, with no prospect of abatement before Jesus comes.

Monday, Oct, 28th, we visited Winsted, and in the evening enjoyed the privilege of listening to a good practical sermon from Bro. Wm. Fenn. It was short enough to have time for an *excellent* prayer meeting at its close, and then get through in season. We have not been in a better meeting in a long time. The brethren and sisters in Winsted are doing *well*. The Lord is blessing them. When we inquired for the reason, we found it the same as in the case of all other churches and individuals, where we see a similar result,—they had been trying to do some good to others, and were at peace among themselves, dwelling together in love, "in honor preferring one another." No church can be prospered in any other way, because this is the only right one; hence, if the Lord should bless a church or individual who was pursuing an opposite course, he would be giving countenance to what was wrong, and thus deny himself, and become partaker in their wickedness.

Those wishing to send appointments to this church, can write to Walter Stickney, Winsted, Ct.—G.

Obituaries.

It is desirable that those who write obituaries for the Crisis should not send us very lengthy ones, as we have not the room to spare. We are aware, that whatever is said concerning the deceased is read with special interest by the surviving relatives and friends; while to the great mass of our readers, it is quite otherwise; unless it be some one more generally known. We should not need to mention this subject but from the fact that we are not able to publish all the obituaries as fast as we receive them. Death seems to be doing an extensive work among the children of God. We have now on hand nine obituaries. Our rule will be to publish them in the order of the dates of their *deaths*, instead of the time we receive them. In obituaries, let every word be of importance, then are they valued still more highly, and preserved by the friends with greater care, as valuable keepsakes.

Hints to Contributors.

As those who write for papers are ever anxious to have their contributions as acceptable as possible, we venture to give a few hints relative to the preparation of their copy.

1st. Have something to say.

2. Express your ideas *plainly*, in as few words as possible.

3d. Do not use *pale* ink.

4th. Leave about one inch margin at the *left* hand of each page.

5th. Dot your *i's* and cross your *t's*.

6th. Write a very *coarse* and *plain* hand.

Editorial Notice.

Pathology of the Reproductive Organs, embracing all forms of Sexual Disorder.—By Dr. R. T. Trall. The Sexual Organism and its healthful Management.—By Dr. J. C. Jackson.

This new and valuable work contains five hundred and forty-one octavo pages, half-Turkey binding, and a fine likeness of each of the authors. It is a book for the times, and should be in every family. But few men are as well prepared to speak upon the subjects treated in this work as Dr.'s Trall and Jackson. They have had long and successful practice, and stand at the head of very noted health institutions.—The work is published, and for sale by B. L. Emerson, 112 Washington St., Boston.—Price, for which it will be postpaid to any part of the country, three dollars. G.

The Papacy Waning.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—Dan. 7:26.

If we do not greatly mistake in reading the indices of the times, Rome, "The Eternal City," the proud "Mistress of the world," gives the most sure indications that its end is near. In coming to so grave a conclusion, we are guided, first, by the infallible Word of God, and second, by the present signs of the times.

The saints, with power to change times and laws, "shall be given into his hand until a time, and times, and the dividing of a time," or twelve hundred and sixty years. Says Gibbon, "The power around which the history of Europe arrayed itself for twelve centuries, was the papacy." But with the reformation under Luther, and the disastrous events that happened to this power during the French revolution, there commenced a decline that well nigh came to its terminus in the revolutions of 'forty-eight,' and now seems beyond remedy. In 1796, Napoleon inflicted a mortal wound upon the pride of the pontiff, by crowning himself and the Empress Josephine. In 1798, Pius VI. was taken prisoner by Berthier, and the tri-colored flag hoisted over the battlements of Rome. On the 5th of July, 1809, Pius VII. was called to share a fate similar to that of his predecessor. Arrested by order of Napoleon, he was hurried with the utmost dispatch as a prisoner for confinement in France.

With the reaction that followed the French revolution, the Pope was again found in the Vatican, but permanently divested of the temporal glory he previously possessed. From this point, whatever progress it might claim—for it must prevail against the church "until the Ancient of days come"—it was a progress against a silent, but increasing popular abhorrence, that, in the end, like the belching forth of a volcano, it can no more withstand, than could a man withstand a falling mountain.

In 1848, the Pope was again driven from Rome, seeking rest as an exile at Gaeta. This was with what the democrats of Europe called "the demonstrative shock." But how much more to be dreaded by the Romanists, is the demonstration so imminent to-day. Grand and awful must be the scene, when what is seemingly contemplated by rulers and people is brought to its consummation:—the Pope dethroned, perhaps slain, and Rome probably in ashes. Although the last point may not as yet be found in their programme, yet, if we mistake not, it is found in that written some eighteen hundred years since, by one St. John, on the Isle of Patmos. Rev. 17: 16.

All classes are speaking of this matter. Nor does it appear that Romanists themselves are wholly insensible to the magnitude of the event that threatens them. Mighty things have already been achieved by Victor Emanuel and Garibaldi, so that Italy is to-day comparatively free. Bibles are sold freely in the streets of Rome by humble colporters, while Emperors and princes are discussing the propriety and practicability of the Pope's holding temporal as well as spiritual power. They have an idea that the two do not properly "mix." The "Christian World" says, "Still more important is the discussion of the subject in the national legislatures of France and Sardinia, or rather what is the kingdom of Italy. The speeches of Prince Napoleon and Cavour have treated the question from the proper points of view, and have produced a great sensation in the Papal World, as is seen in the violent attacks which certain Roman Catholic prelates in France have made on the Emperor and his government. Some of the Italian prelates in the dominions of Victor Emanuel have been also very violent,—just as much so as they dare; whilst the Pope has betaken himself to the business of making 'Allocutions' on the subject."

Dr. Doellinger, of the University of Munich, has dared to open his mouth in opposition to the Pope's temporal power, notwithstanding the protest of the Pope's Nuncio. The Pope's own late chaplain,—"learned and illustrious"—has dared to do the same thing, for which he has been deposed and excommunicated with "book, bell and Bible." A book of the same character has attained a national fame in France. Louis Napoleon has been talked about as a candidate for pontifical honors. Much has been said of the Pope's having his future seat in Jerusalem instead of Rome.

Finally, we find no picture delineating in darker hue the present condition of the papacy than is found in the Pope's own statements. We take the following from "The Allocution—Delivered by our holy father, Pope Pius IX., in the secret consistory of Sept. 30, 1861."—"Thus, all divine and human laws have been trampled under foot; all Ecclesiastical censures have been despised; Bishops, with an audacity which increases daily, have been expelled from their own Dioceses, and even cast into prison; the greater part of the faithful people have been deprived of their Pastors; Priests, both secular and regular, have been crushed by ill usage and exposed to every sort of injustice; religious congregations have been destroyed, their members driven from their homes and reduced to utter poverty. Virgins consecrated to God have been obliged to beg their bread; and most venerated temples have been plundered, profaned, and changed into dens of thieves; consecrated things have been pillaged, Ecclesiastical authority and jurisdiction have been violated and usurped; the laws of the Church have been contemned and trampled on."

And again—"But that which causes us the greatest grief, Venerable Brethren, is, that sundry members of the Secular and Regular Clergy, some of whom were even invested with Ecclesiastical dignities, miserably hurried away by a fatal spirit of error and rebellion, and forgetful of their vocation and their duties, have strayed from the path of truth, have given their consent to the designs of the impious, and to the great regret of good men have become a stumbling block and a scandal." He likewise complains of the course of events in Mexico and New Granada; of their having "altars dispoiled," "Jesuits dispersed," etc. Yet he congratulates himself with the fact that the "Venerable Brethren, their Clergy and the Faithful take the liveliest interest in the extreme embarrassment which has been caused to us *by the spoliation of the greater part of our temporal dominions.*"

In conclusion he gives an exhortation to faithfulness in prayer. "Meanwhile, let us not cease, Venerable Brethren, to invoke with all our heart, and untiringly, the all-powerful patronage of the Most Holy and Immaculate Virgin Mary."

"The Catholic" recently observed, "The state of Italy *is changing from bad to worse.*" For ourselves, as Protestants, and as careful observers of the signs of the times, we hesitate not to say, we fully believe this is the saying that may continue to be echoed—"from bad to worse"—until like a millstone cast with violence into the sea, this mystic Babylon shall fall to rise no more. For it is written—"They shall take away his dominion, to consume and to destroy it (his dominion) unto the end." And again of the kings of the earth it is written—"These shall hate the harlot, and shall make her desolate and naked, [a work seemingly well begun,] and shall eat her flesh, and BURN HER WITH FIRE." Rev. 17: 16.—M.

Notices of Tracts.

The Signs of the Times:—*Words of Warning*. By a Watchman.

A tract of four pages, full of scripture and most convincing extracts. Is worthy of a large circulation. May be had of the author, S. L. Manley, Newark, N. J. 1000 copies for $4. 500, $2,25.

Bible Teachings, in reference to some of the main doctrines of Christianity; Compiled by Isaac Dimmick, of Vermillionville, Ill.

This is a pamphlet of 24 pages. Seldom have we read a tract that more constantly impressed us with the thoughtfulness of the writer than in reading this pamphlet. Every sentence is pregnant with thought, giving the fullest assurance that the author is master of his subject. There are some expressions not so well suited to the taste of theological schoolmen as might be, as also some sentiments concerning the "age to come" that to say the least is more palatable as a common thing in the west than in many parts of New England. But upon the whole we call it a good tract, well worthy the pen of the Hon. Isaac Dimmick.

The Coming Conflict: With the inquiry, Ought Christians to bear arms? A sermon printed in pamphlet form, of 24 pages, by P. B. Morgan. Price 6 cts. single copy postage paid, or $3,00 per hundred postage unpaid. For sale by the author, Boston, Mass.

About a hundred copies of this work on hand. The question stated is thoroughly discussed, and now is the time to scatter this pamphlet.—M.

News.

As our readers are interested to know the progress of the American war, we purpose to furnish them with a weekly repast of the most reliable and interesting movements in the bloody strife. We should not do this, only from the fact that many of our readers take no paper but the "Crisis."

The great naval expedition which sailed the 29th ult. from Hampton Roads, has been very successful thus far. It has taken forts Beauregard and Walker, at the entrance of Port Royal, in South Carolina, and the town of Beaufort, which is about fifty miles in a direct line W. S. W. of Charleston, and sixteen miles from the sea, and has an excellent harbor.

The following description of Port Royal, published in the Boston *Journal*, will be read with interest: G.

PORT ROYAL AND BEAUFORT, S. C.

Port Royal received its name from the French, who planted a colony here long before the Pilgrims landed in New England. The name is appropriate, for it is the finest harbor between the Chesapeake and Cape Florida. The entrance is wide and free from shoals, with a beautiful clear channel and ample depth of water for any common-sized merchant ship to within two miles of Beaufort. From a friend who resided in Beaufort several months, we derive the following facts concerning the present condition of this interesting locality.

This town is about fifteen miles from the sea, on the south-eastern point of Port Royal Island, which is about a dozen miles in extent. The island, formed principally of a sandy loam, is high and dry, with good roads through it. The town is regularly laid out, with wide streets, and contains about a hundred and fifty decent houses, part of them elegant and capacious. Here resides the *creme de la creme* of the aristocracy of South Carolina. Here are the homes of the Barnwells, Haywards, Rhetts, Stuarts, Elliots, &c., constituting some twenty families, who look with a supercilious disdain upon every useful employment save only the planting of cotton. Nowhere on this continent is family, hauteur, and pride carried to such extremes as here. Nothing in our largest cities can equal the display of carriages and equipages with the servants in livery which may be seen here on a pleasant afternoon, when the mothers and daughters of these cotton lords take their accustomed airing. As no one dares to marry out of this exclusive circle, or has done so for two generations, all the leading families are related to each other, and some eight or ten family names embrace all the influence and nearly all the wealth of the town and vicinity. As a consequence of this state of society, the present generation have grown up with ideas more suited to the nobility of Europe than to those of Republican America; they look with disdain on the largest part of the world, and even upon the people of the adjoining States, and no language can express their bitter hatred and contempt for a native of the Northern States, more particularly those from Massachusetts.

With all its natural advantages, this is a place of no business as we consider the word. A few stores kept mostly by Jews, and a few small shops are all that remind one that the aristocracy have wants to supply in common with the rest of the world; the slaves make some purchases in exchange for the chickens and vegetables they are allowed to possess. During the fall and winter a few sloops pass up these sounds and rivers to convey cargoes of rice and cotton to Charleston, but during the long summers, weeks will pass away without the sight of a solitary sail larger than a plantation boat to relieve the monotony that broods over these otherwise beautiful waters.

As the island is encompassed by the salt waters, and is free from swamps and stagnant marshes, it has the reputation of an exceedingly healthy place. Situated on the parallel of thirty-two degrees, and at just sufficient distance from the sea to protect it from its damp atmosphere, the climate from October to May is delightful. No locality throughout the whole extent of our country can be pleasanter. The winter months here much resemble our pleasant month of October just passed. Here you may gather figs from the trees, and roses and other hardy flowers in the gardens at Christmas, and pluck roses again in March. During the coolest weather the waters swarm with a great variety of wild fowl, and fish and oysters at all seasons. Almost the only crops cultivated in this vicinity are corn for home use, and Sea Island cotton for shipment. This plant only flourishes within the influence of the soft and elastic atmosphere of the gulf stream. It is much more tender than the common upland variety, and seldom produces more than two hundred pounds to the acre on these old worn out lands. But it brings high prices—say thirty to forty cents per pound—and for many of the best brands sixty cents is often paid, with occasionally still higher rates. It is mostly purchased for shipment to France, where it is used for manufacturing fine laces, and contributes largely to the texture of the fancy silks, particularly the cheap ones for the American markets.

But the great value of the possession of this place at this time, is its peculiar adaptability for a great station for our fleet and army during the coming winter; with its deep, navigable waters and fine climate, it is certainly the exact point for the times. Isolated from the main land, with a sharp lookout from our gunboats and smaller steamers, there can be no danger of our being suddenly attacked, or our pickets being constantly murdered; and with the railroad from Charleston to Savannah—which crosses just above the head of the island, some fifteen miles from the town—in our possession, we cut off their communication between these important points completely. As there is a large extent of navigable waters in the vicinity, it will be easy to keep most of these extensive and well peopled islands completely under our supervision.

State of Europe.

During the present year, things have moved slowly in Europe, when compared with last season, and yet much has been accomplished by way of preparation for the coming struggle. The best informed men, who are closely watching the signs of the times, are fully convinced that a terrible war scene is sure to transpire in the old world at no distant date. The apparent quietude at present is like the stillness just before a terrible storm. The great men of earth are very much *perplexed* at the present aspect of things. Those who have cried "peace and safety" are astonished at what they now see and hear. Instead of preparations for *peace*, as they had hoped, all voices are for war. At the very point where they expected to see the commencement of the *spiritual* reign of Christ, or the beginning of the temporal Millennium, all things indicate that we are further from any such event than ever; hence, religionists, who do not study the prophets, are as greatly perplexed as politicians and warriors. A goodly number of ministers, however, who have formerly been looking for the conversion of the world before the personal coming of Christ, have now abandoned that notion, and are watching the signs of the times with great interest, while they are free to admit the present state of things in the world are giving strong evidence that the "last days" have really come.

When speaking of the present state of Europe, one of the leading journals remarks:—

"When we take a survey of the present condition of the European countries we can well understand the anxiety and perplexity manifested by their rulers. Never at any time in their history has so menacing a combination of adverse influences endangered their tranquillity. The shutting up of the Southern ports has, by cutting off their supplies of cotton, tobacco and rice, thrown vast numbers of hands out of employment in England, while in France it has annihilated one of the most important branches of government revenue. There are in round numbers about five millions of people in England dependent, in one way or other, on cotton manufactures; and of these, by February next, the greater proportion will be in a state bordering on starvation. If already the cry of distress is beginning to make itself heard among these persons, owing to the mills working on short time, what will be the suffering when the exhaustion of the stock of cotton on hand compels them to stop altogether? And to aggravate the embarassments that are thus crowding upon the British and French communities, there are the further facts of the decline of their exports to America to nearly one-half their usual amount, and the necessity of their supplying the falling off in their grain crops by the importation of breadstuffs largely in excess of former years."

The Constitution of the Advent Christian Association,

As revised at Salem, Oct. 16, 1860, and as amended at Worcester, Oct. 16, 1861.

Article I. This Society shall be known by the name of the Advent Christian Association.

Article II. The objects of this Society shall be the promulgation of Bible truth, and the promotion of vital piety, by the formation of a Christian Publication Society for the issue of books, tracts, and periodicals.

Article III. The Officers of this Society shall be a President, a Vice President, a Secretary, a Treasurer, and nine Directors, who, together with the Editor, or Editors, shall constitute a Board of Managers.

Article IV. The members of this Society shall consist of all pastors and evangelists co-operating with the Society, and of delegates from churches also co-operating, and of all Officers of this Association. Each church shall be allowed one delegate, and one additional delegate for every fifty members above the number of twenty-five members.

Article V. The duties of the Officers shall be the same as are usually performed by such officers. And the Board of Managers shall, by means of Committees whom they shall appoint, provide for the discharge of the duties indicated in the second article of this constitution. A majority of the Board at any meeting duly notified, and two thirds present at any time without notice, shall constitute a quorum for the transaction of business. The Board shall also fill vacancies occurring, until the next annual meeting of the Society. The Board shall make annual reports of all funds received and disbursed; of all business transacted, and of the condition of the various interests of the Society. The Board shall be chosen by ballot at the annual meeting of the Society.

Article VI. The Annual Meeting of the Society shall be held at such time and place, as shall be declared on adjournment of the Society, or appointed by the Board. Special meetings may be called by the Society, by public notice given, at least, three weeks previously, at the request of ten members, either preachers or delegates from the separate churches.

Article VII. This Constitution may be amended by a majority at any regular meeting, when two months notice of the proposed amendment has been given, or without such notice by two thirds of the members present at any annual meeting.

Article VIII. The Editor, or Editors, of the World's Crisis, shall be chosen by ballot, at the annual meeting of this Association, or at any special meeting called for that purpose, provided six weeks notice of the same be given in the columns of the Crisis.

For the Crisis.

The Catholic Quarterly Review,

Edited by O. A. Brownson, for July 1861, gives an article of twenty-four pages on "Catholic Polemics," under the title of one of Prof. Hudson's books, "Christ Our Life." The first paragraph is given below.

R. W.

"At another time we might be disposed to give the work, the title of which we have cited, a thorough examination; for though its general doctrine is unsound, its author is a man of no mean ability, and, what is more, a man who ventures to think for himself, and really attains to some glimpses of truth. It is a work which cannot be uninteresting or uninstructive to those who wish to study the varying phases of thought among non-Catholics, or the struggles of a mind brought up in either old-fashioned Protestantism or modern Socinianism to obtain a doctrine which may at least be consistent with itself. But our purpose is different. We have selected the title of Mr. Hudson's book as a text, or an apology for a text, for some remarks of our own, having only an indirect and remote connection, with the subject which he treats."

This War.—Does it humble the people? lead them to confession, repentance and restitution? Or does God's terrible judgments tend to hardness of heart, conscience-searedness, lead to more ungodliness? Look abroad and see, has not intemperance, Sabbath-breaking, profanity, the love of gain, the clinging to the almighty dollar, increased since the commencement of this war? How can we hope for deliverance from God's judgments, the vial of his wrath so long as we stretch forth the arm of rebellion against the Most High, defy Omnipotence to arms?—*Golden Rule.*

☞ A pamphlet on Rome, issued in Paris, asserts that if the Papal Government persists in refusing the guarantees offered for the independence of the Holy See, the people of Rome must be appealed to, and if they elect Victor Emanuel King, the French troops on the following day will be relieved by the Italian troops.—*Millennial Harbinger.*

Correspondence.

From Bro. Hiram Munger.

Bro. Grant:—While the elements of war are raging, I am quietly engaged at my old business, repairing a saw mill, as bad to get into effective operation as our government, and some churches that have caught the war spirit. Batchering and praying are trying to go in company—working for the government on Sundays to make the instruments of death; then on Thursday enter the church, and fast and pray for God to stay this curse brought on by national sins. The next Sunday work all day for the government, getting $2 per day for their patriotism; at every prayer ask God for grace to do his will and their duty to the government. This is about the way it goes, generally. A church, man, or nation, that takes such a course, will not see the prophetic light of the Lord's coming, and that day "will come on them unawares." Will He find faith on the earth when he comes? is a question.

There is to be a sifting time, even among us as a people. Some have the war spirit and fight. Some aid and encourage others to go. Some are speculating and hoarding up their money or laying it out for naught; while the watchmen that feel anxious to warn men must stop because the common poor are out of work, who have always supported the cause of God when they could. The rich or the forehanded have put two new purse strings on, for fear of coming to want. This state of things now exists among us. We shall soon know who are brethren and who are cousins. Many are calling for help that are poor. I would say, hold on to God, for the time is near when you will have to live by your faith alone. I would be glad to see you again, but if this state of things exists among our brethren, others will have to drop the trumpet and take the axe, unless they have a better faculty to beg than I have. I can repair the mill, but this state of things cannot be repaired.

From C. N. Buzzell.

Bro. Grant:—Permit a pilgrim and stranger to say a few words to those of like precious faith, seeing time is short, and knowing we are to exhort one another as we see the day approaching.

First, let me say that there are a few up here among the mountains that love the Lord, and love his appearing. Yes, thank the good Lord, and I think I belong to this band. O how good the Lord is to those that love him! Four years ago last August, I enlisted under the banner of King Jesus; left my gay companions to go with a poor, despised company, called "Come-outers." Yes, I did come out, and as yet, have not had an opportunity to return, thank the Lord. O how often do I rejoice, when I think of the time Bro. L. L. Howard first came to Berlin to tell us about the Lord's coming. Though I was a wild youth, I could say, "that is truth." It sounded sweet to my ears. Glory to God, I loved it, and I have loved it ever since, and even more to-day than ever. O brethren, lift up your heads; the Master is coming to take his loved ones home. Amen and amen.

Berlin, N. H., Nov. 11, 1861.

Extracts from Letters.

Bro. I. H. Lombard, Livermore, Me., writes:—"The prospects of the cause wherever I have been this fall, and from all I can gather from all parts of the State, are really encouraging."

Bro. Homer A. King, Milroy P. O., Oct. 19, '61, writes:—"I expect to remain here until spring, when I intend, if my health permits, to go out scattering books and tracts, and saying what I can for the Advent cause in Ill. I shall go with my own conveyance; have no family to support, and wishing to lay up my treasures only in heaven. I shall be glad to receive invitations from those who have no money to pay for preaching. We have no preaching here now, and the church is open to traveling preachers of any denomination. They have requested me to act as leader in the prayer and conference meetings. I wish that some of the preaching brethren traveling in Ill. would call and preach to us the word of life. If they will write to me when they will come, I will circulate their appointments well, and meet them at and return them to the depot, if they come by R. R., and try and make them comfortable while they stay; but will not now promise much money. If you come by R. R., come on the Chicago and Burlington Road to Galva. Come 8 miles south to Centerville, and inquire for the house of Ambrose King. We live in Victoria Township, N. E. corner, Knox Co., Ill., Milroy P. O."

Sr. Kate V. Temple, West Bowdoin, Me., Oct. 6, 1861, writes:—"I have received the Crisis a long time, which I take great delight in reading, being away from those of like precious faith, as I am all alone in the faith of soon seeing our Lord in the clouds of heaven. It is all the preaching I have that seems like the present truth; for it contains more truth in harmony with the Bible than any other paper I know of. In this place there is much of the "war spirit" among professed christians, but, seemingly, very little of the spirit of Christ. How important it is that we all be followers of Jesus, that, when Christ who is our life shall appear, we may also appear with him in glory. Lord help us all to have pure hearts, is my prayer; for he is very soon coming to take such to himself, as we know by his words."

Sr. H. P. Chase writes:—We are still striving for the kingdom. The Lord is reviving his work here. O praise the Lord! Our troubles will soon be ended, our sorrows all gone, and we, if faithful, seated around our Father's table; and Jesus will be there. My health is very poor, and I desire that the children of God will offer prayer to God for me, that I may be healed, and at last have a seat with all the redeemed."

Bro. R. Willard, *Summit Grove, Hammonton P. O., N. J.*, when speaking of the spread of the truth in his region, and of certain ones who have seen the light, says of Bro. F.:—"This dear Bro. F. became interested some ten years ago in the life and death views of scripture, and the truth has been sanctified to him, so that he is now a valiant soldier of the cross. He is a man of but few words, but thoroughly rooted and grounded, and quite exemplary at home and abroad, and probably may be doing more good than many professed teachers. Through his influence, several have been induced to send for the Crisis, and I trust are being made wise unto salvation. The Lord can make feeble instrumentalities valiant in the dissemination of his word.

He says—'Having two more names to send you for the Crisis, I embrace the opportunity to write you a little more and tell you that our good papers are much liked among some of their readers here. Mrs. C. has become a believer with us since reading them, and rejoices that she has found such guides to the truth. Mrs. M. says she likes them well, and believes in the personal coming and reign of Christ on the earth, but thinks persons have souls that cannot die. Others are anxious to hear our doctrines preached, and offer liberally towards supporting a minister. Bro. C. says he will give $200 a year for preaching once in two or three weeks. Mr. L. says he will give one hundred a year; two others say they will give $50 per year each, and I think there are several more who would contribute liberally. Those offering I think can be relied upon, and I think, without doubt, a minister could be well sustained here, and I hope our brethren will bear it in mind, that there is a vast field here, and no laborers at all.'

Now is there not some pious young Bro., willing to go to their relief? He speaks highly of country and climate; grains and fruits in abundance, &c."

C. Bunnell, of Havana, Mason Co. Ill., Oct. 21st, writes:—"The Crisis is the only preacher in this part that gives us meat in due season. We hail the weekly visitor with joy; to read the letters and epistles of the brethren and sisters scattered abroad is heart-cheering and soul-stirring."

Obituary Notices.

Fell asleep in South Kingston, R. I., Oct. 15th, Sister Susan Slocum, aged 25 years and six months.

Our Sister Slocum formerly belonged to the Calvanist Baptist Church, but moving to this place some two years ago, she became acquainted with the great and glorious doctrines of the kingdom of God soon to be established under the whole heaven, and life and immortality only through Jesus Christ. Having embraced these doctrines, she wished to become identified with us in church fellowship. Accordingly she united with the church here at Rocky Brook last January. Since she has been with us she has shown herself to be an ardent and devoted laborer in the vineyard of the Lord, but being consumptive, her labors were soon to be cut short. For some two or three months before her death she was so feeble that she could not meet with us. Death finally seized her as his victim, but she yielded with the hope of obtaining victory over him at the resurrection. She leaves a husband, who mourns not as others who have no hope, but expects when the graves are opened and the dead come forth, to meet his wife again, never more to part.

Mourn not for her who calmly sleeps,
By earth's commotions undisturbed;
A nation groans, a country weeps,
Yet this by her is no more heard.

Beyond these scenes of angry strife,
Beyond death's dark and chilling flood,
All glowing with immortal life,
She'll rest, for she was loved by God.

C. F. D.

Also, fell asleep—prostrated by that fearful disease, diphtheria—at Rocky Brook, R. I., Oct. 18th, Benjamin, only son of our Brother Horatio N. Dickens, aged eight years.

Look on beyond this vale, brother;
We will there united be
With those that death holds now, brother,
O glorious thought to me.

May we range the fields of glory
With those jewels by our side,
And forever tell the story
That Jesus for us died.

C. F. D.

Died, in Sutton, N. H., Oct. 23, 1861, of chronic inflammation of the stomach, Lovina R., wife of Albert A. Durgin, aged 33 years, formerly of this city.

Sister D. was baptized by Eld. J. Couch, in this city, about eight years ago, and since that time she endeavored to live a devoted christian life; her voice was often heard in the public congregation and in the social circle in vindication of the precious cause of Christ, and she often rejoiced that her Savior would soon come to give immortality and eternal life to them "that love his appearing." Many times would she give vent to her feelings by repeating Isa. 25: 8, 9.

As a neighbor she was highly esteemed, and will be greatly missed in the community in which she lived. Being possessed of a kind, generous and benevolent heart, and naturally of a strong constitution, her willing hands and feet were ever active in times of others' need. During her sickness of about ten weeks, though her sufferings were great, yet, with true christian patience and fortitude, she bore all till the last, committing her kind husband and two lovely daughters to the care and mercy of her God and Savior.

Her bodily sufferings were so extreme, that a few days before her death she entirely lost her eyesight; and while her little daughter Mamie, about six years old, stood by her bedside, she said, "Mamie, dear, I should like to see you once more, but I cannot till the resurrection!"

She wished her husband to tell all her friends and relatives that the religion and hope which she had cherished, and declared to others for the last eight years while in health, was now her strength and joy in her last conflict with death.

"Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more.

Cease then, fond nature, cease thy tears,
Behold the Savior nigh,
And when in glory he appears,
Thy joys shall never die."

The funeral was attended by the writer, and a discourse delivered on the occasion to a large audience, founded on 1 Cor. 15: 54,—"Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

T. M. Preble.

Concord, N. H., Nov. 24, 1861.

Died, in Wolcottville, Conn., Oct. 14th, James Peterson, aged 50 years.

For a number of years Bro. P lived by faith in Christ. By a righteous life he gained the respect of the community in which he lived; and by honesty and fidelity won the esteem and confidence of his employers. The day previous to his death he spoke in meeting with unusual earnestness and fervor, and remarked that he felt as though something strange was about to happen. On Monday morning he went to his work as usual, and very soon complained of pain in his breast. His employer took him home to his family, and within half an hour he was dead.

On Wednesday his funeral was attended in the M. E. Church. Remarks were made from 1 Cor. 15: 13-19.

L. G[illegible]ns.

Fell asleep in Jesus, on Thursday, Oct. 24th, 1861, Jennie Elizabeth, daughter of Marshall and Abigail Andrews of Palmer, Mass. The disease was diphtheria.

Little Jennie was a beautiful child of five summers. She belongs to that class referred to by our Savior when he said, "Of such is the kingdom of heaven." She is the child of believing parents, and as such is "holy." 1 Cor. 7: 14. It is the precious privilege of every christian parent to follow the example of the early disciples, who brought their "offspring" (Isa. 44: 3) to Him that he might bless them. Mark 10: 16. The tenderhearted Jesus would not have expressed himself so decidedly with reference to the little ones, had he not intended to assure us of the certainty of their salvation. "The righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" covers also their children. "The free gift of God" which "is eternal life" comes on "the seed of the blessed of the Lord, *and their offspring with them.*"

No child of a believer will fail of immortality unless it sins "after the similitude of Adam's transgression," and *this* cannot be done until it reaches the age of discrimination, or, in other words, until it clearly understands the requirements of the gospel, for "sin is not imputed when there is no law." Rom. 5: 13, 14.

It is the sacred duty of christians to "bring their children "up in the *nurture* and *admonition* of the Lord." Eph. 6: 4. What a responsibility rests upon christian parents! And yet how profound the apathy in multitudes of cases! How much of the prevailing disobedience to parents is owing to gross neglect on the part of heads of families, *ministers* and others!

Abraham's diligence in this great matter was, in the infallible judgment of Jehovah, worthy of especial mention. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." Gen. 18: 19.

Joseph T. Curry.

FOREIGN NEWS.

By the arrival of the Niagara, we have advices from Liverpool of the 2d inst., and Queenstown the 3d inst.

RUSSIA.

The London Times, in an editorial on Russian affairs, anticipates exciting times in that country ere long. It says things are moving on gradually, but decidedly, toward a very tremendous crisis, and the present policy is exactly that which ordinarily goes before great misfortune.

ITALY.

Gen. Lamarmora had arrived at Naples to assume military command.

The name of Father Passaglia had been erased from the list of Professors in the Roman University.

Latest.—(By Telegraph to Queenstown.)—Revolutionary movements are taking place among the students throughout Russia. Disturbances at Moscow were quelled by military force. A petition was being signed largely for a Constitution. Monster meetings of the people were expected on the return of the Emperor to Moscow.

Serfdom and Emancipation in Russia.—There are among the Russian nobility some who possess from 70,000 to upward of 100,000. Count Schermetyeff is considered the richest nobleman in Russia. He possesses 120,000 serfs, amongst whom are several whose wealth amounts to millions. His annual income is estimated at a million and a half of silver roubles, (£250,000.) Every serf pays to his master from 10 to 15 roubles annually, so that the annual income of a possessor of 100,000 serfs cannot be less than £45,000, independent from the income he derives from forests, mills, fabrics, etc. The total number of serfs now in Russia is upward of 23,000,000, and taking the value of each serf at only 600 roubles (£50) the loss sustained by the owners by the emancipation is certainly not less than £1,150,000, or as half as much again as the national debt of this country. Taking the interest at five per cent., the loss of annual income to the nobility cannot be less than £67,000,000, or more than double the interest we pay for the national debt.

A letter from Constantinople asserts that a great schism is expected to take place in the Eastern Greek Church, a large portion of the Greek clergy endeavoring to bring about a union with the Romish Church on the condition of the preservation of the Greek ceremonial.

There is a new project on foot for uniting Europe and America by a telegraphic cable by the way of the Faroe islands, Iceland and Greenland. The proposed line is the one originated by Col. Shaffner, who has obtained from the Danish government all the necessary concessions required for carrying it into effect. It appears that the greatest depth between Orkney and the Faroe Islands, is 255 fathoms, between the Faroe Islands and Icelands 682 fathoms, between Iceland and Greenland 1540 fathoms, and between Greenland and Labrador 2932 fathoms. The aggregate length of submarine telegraph by the proposed rout will be about 1750 miles; land lines about 300 miles; making a total of about 2050 miles.

FOUR DAYS LATER.

By the arrival of the steamship City of Manchester, we have news from Liverpool to the 6th inst., and Queenstown the 7th.

Lord Lyons' and Mr. Seward's correspondence is criticised by the press generally. The criticisms are adverse to Mr. Seward. The Times says the American government is self-convicted of violating the rights of nations.

The Convention between France, England and Spain for intervention in Mexico was signed in London on the 31st of Oct.

The occupation of a portion of the Swiss territory by French troops attracted considerable attention. Switzerland had protested, and demanded the evacuation of its territory by the troops.

A treaty had been concluded between Prussia and China.

DOMESTIC NEWS.

Beaufort, S. C., is taken, in connection with Forts Beauregard and Walker, at the entrance of Port Royal.

Baltimore, Nov. 13. The steamship Bienville arrived at Fortress Monroe yesterday from Port Royal Sunday, with intelligence of the complete success of the naval expedition. Our loss was eight men and one officer, the chief Engineer of the Mohican. Forts Walker and Beauregard were captured.

The fleet arrived at Port Royal on Monday, the 4th inst. Tuesday the smaller gunboat sounded into the channel, under a fire from the forts, which did no damage. On Wednesday the weather prevented active operations, but on Thursday morning, 7th inst., the men-of-war and the gunboats advanced to the attack. The action commenced at 10 A. M., and was hotly carried on on both sides, and lasted about four hours, at the end of which time the rebels were compelled by the shower of shells to abandon their works and beat a hasty retreat. Our loss was eight men and one officer. The chief engineer of the Mohican was killed, and about 20 wounded. The rebel loss is not known. Fifty-two bodies were found by our men and buried. All their wounded except two were carried off. Two forts were captured, Fort Walker, on Hilton's Head, mounting 23 guns, and Fort Beauregard, on Bay Point, mounting 19 guns. The guns were of heavy calibre. The forts were both new and splendid.

Earthworks of great strength, constructed in the highest style of military science, and pronounced by our engineers as impregnable against any assault by land forces, have been erected. The final retreat of the rebels was a perfect rout. They left everything—arms and equipments of all kinds, even to the officers' swords and commissions, all the letters both public and private, order books and documents of all kinds were left in their flight, and fell into our hands, affording much valuable information.

Among the papers was a telegraph from Jeff Davis to the commander of the post, informing him of the sailing of the fleet and that he knew their destination to be Port Royal.

The whole surrounding country was seized with a perfect panic.

The force of the enemy was from 3,000 to 4,000 men, under Gen. Drayton of South Carolina.

The bombardment lasted between four and five hours, when the rebel flag on Fort Walker came down.

The rebel loss is supposed to be 200. Gen. Drayton commanded at Fort Walker and Col. Elliot at Fort Beauregard.

The rebels retired across Skull Creek, to a village 25 miles in the interior, where it is supposed they intend to make a stand. The negroes had already begun to pillage and destroy Beaufort. The white population had fled to Charleston by small steamers, by an inside route. Gen. Sherman has hundreds, perhaps thousands, negro laborers.

There was a panic at Savannah, and it is believed its capture would be easy.

New York Nov. 15. The World's special Washington dispatch says Gens. Stone and Banks are in Washington.

A grand council of war is to be held today, which is to be participated in by Gen McClellan, the President, and all the acting Major Generals. There is no doubt we are on the eve of great events.

Our spies and scouts report great disturbance in the rebel ranks, and the rapid moving of troops. There is also great activity in the army here.

The Herald's special Washington dispatch says that Mr. Dodge, Chief of the Police of Baltimore, acting under the Federal authorities, was here to-day (Thursday,) and reported to the War Department that information was brought to Baltimore this morning by the boat from Fortress Monroe, that Gen. Sherman had seized two million dollars worth of cotton in the vicinity of Beaufort, S. C., and that numbers of citizens there have professed loyalty to the government, and were soliciting arms with which to organize and protect themselves against the rebels.

Mason and Slidell taken Prisoners.

Fortress Monroe, Nov. 15. The U. S. steamer San Jacinto has arrived from the coast of Africa, via West Indies, where she has been cruising six weeks. Old Point was electrified by the tidings that she has now on board Messrs. Mason and Slidell, who were going abroad as Ministers of the Southern Confederacy to England and France. They were taken from an English steamer in the channel of Bahamas. The San Jacinto will soon proceed to New York with her distinguished visitors.

New York, Nov. 16. A Fortress Monroe special dispatch says "that Slidell and Mason were taken from an English mail steamer on the 8th inst., off Bermuda. Lieut. Fairfax and thirty-five armed men went aboard from the San Jacinto, with five officers, and picked out the commissioners.

They made a feeble resistance, but were induced to leave. The captain of the steamer raved and swore, and called the United States officers piratical Yankees, &c.

Eustis, one of the rebel secretaries also resisted, but himself and colleague accompanied their employers into confinement. Slidell had his wife and four children aboard, who were allowed to proceed to Europe.

St. Louis, Nov. 18. The Memphis Argus of the 16th has a dispatch dated Chestertown, 14th, which says that the Federal forces have possession of Pinckney Island, and have seized all the able-bodied men on the plantations on board the fleet. Others were fleeing. They have made no attemp to effect a lodgment on the main land.

The Memphis papers express great alarm at our preparations for an expedition down the Mississippi, and demand that the entire reserves of the country shall be brought to bear against it.

☞ Full returns of the late election in Maryland show about 30,000 Union majority to the State ticket, and the choice of 10 loyal and 1 Rebel Senator; and 66 Union to 6 Rebel Delegates. Can there be longer any doubt as to the loyalty of Maryland? It is stated that Gov. Hicks will call a special session of the legislature to undo the treasonable legislation of the last session.

Married.

At South Windsor, Conn., Nov. 13th, by Eld. S. S. Brewer, Bro. Orlando Gilman to Sr. Sarah A. Elmore.

Notices, &c.

A Call for Funds.

The publishing committee of the Christian Publication Society, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at once the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once Five Hundred Dollars, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than any Tract Society in the country, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money?* Or will you send us $100, $50, $20, or $10, to be *repaid* in Tracts, at *cheap rates*, when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. Davis,
I. C. Wellcome,
S. S. Brewer,
J. G. Hamblin,
Solomon Hovey,
} Publishing Committee of Chris. Pub. Soc.

Subscription to the Tract Fund of the C. P. S.

We the subscribers agree to pay the sums affixed to our names into the Treasury of the Christian Publication Society, for the purpose of issuing and circulating tracts or books adapted to the demands of the times in which we live; and our subscriptions shall be paid in part as soon as needed, and shall be due in full, and subject to the call of the Publishing Committee of the C. P. S. when Five Hundred Dollars shall have been subscribed.

Miles Grant	$25.00
H. L. Hastings	25.00
J. G. Hamblin	25.00
H. V. Davis	25.00
Geo. T. Adams	25.00
Solomon Hovey	25.00
C. S. Sherman	25.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite.

H. L. Hastings, Pres. C. P. S.

☞ PREMIUM TRACT!! ☜

The Cristian Publication Society offer a premium of Ten Dollars for the best Tract on The Signs of the Times, and the tokens of the near approach of the Kingdom of God.

The Tract should be plainly written, on only one side of the paper, (covering about 24 pages foolscap, in ordinary hand writing,) and the manuscripts should be accompanied by a sealed envelope containing the author's name. If more than one manuscript is retained, satisfactory payment will be made for the same. Rejected MSS. are to be at their author's disposal, and the committee may reject all if thought best by them. Manuscripts should be sent to the Crisis office, addressed to the "Editorial Committee of the World's Crisis, Boston, Mass., or to H. L. Hastings, D. T. Taylor, or H. F. Carpenter, Editorial Committee, on or before January 1st, 1862.

Per order of the C. P. Society,
H. L. Hastings, President.

Notice.

Bro. H. F. Berick will hold a three days meeting at Jonesville, Hillsdale Co., Mich., commencing Nov. 22d.

S. N. Seymour.

Notice.

The Lord willing, there will be a Conference at the chapel in Orrington, Me., commencing every fourth Saturday in each month, at two o'clock, and continuing over the Sabbath. Preaching brethren are invited to call and preach the word when convenient.

For the brethren, Wm. Chapin.

Notice.

We wish to say through the Crisis to the preaching brethren that we hold our meetings at the old place, No. 76 Exchange Building. We give an invitation to those that are coming this way to call. We are poor, yet we are willing to give as the Lord prospers us.

S. Libby, No. 22 Cornel St.
Derbon Glines, No. 50 Bridge St.

Manchester, Oct. 18, 1861.

Dedication.

The New Advent Chapel in Kingston, N. H., will be dedicated to the service of God on Thursday, Dec. 5th, at 1 o'clock, P. M. Eld. J. V. Himes will preach on the occasion, and will continue the meeting over the Sabbath. Brethren and friends in the neighboring towns and vicinity are cordially invited to attend. We hope to see the glory of God in the salvation of souls.

R. Gale.

Kingston, N. H., Nov. 11, 1861.

Notice.

I have now got a supply for the Boston Church, so that I can attend to calls abroad. All that wish my labors will give me early notice. Address J. V. Himes, Boston, Mass.

Notice.

The Northern Illinois Conference of Adventists will hold their third quarterly meeting at Deer Park, in the Vermillionville meeting-house, commencing Thursday, Nov. 28th, at 10 1-2 o'clock. Deer Park is in La Salle County, on the direct road from Ottawa to Tonica, being about eight miles east of Tonica, and about the same from Ottawa, south-west, on the mail route to Tonica. Those coming on the Central R. R. will stop at Tonica, and those coming on the Rock Island R. R. will stop at Ottawa. Again we invite all to come. Preachers in the Conference are expected to be present. To those not connected with the Conference we would say, we will welcome you to the feast. We are nearing home; we soon shall be there.

H. G. McCulloch, Sec. of Conference.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of
Publishing Committee.

English Bibles.

We have just received a well assorted selection of genuine English Bibles, the prices of which we affix below. Having paid cash for them, we get them at the lowest prices, and therefore can afford to sell them for cash at the lowest retail rates. There is a heavy duty levied upon all printed matter coming from the English side of the line; but, all things taken into account, we offer them lower than sold elsewhere, as follows:—

Pearl, (reference betwixt the verses) roan binding, $1 25; postage 14 cts.
Pearl, do. do. colored calf, $1 50; postage 15 cts.
Pearl, do. do. morocco, $1 61; postage 15 cts.
Nonpareil, do. do. roan, $1.50; postage 21 cts.
Do. do. do. morocco, $2.25; postage 21 cts.
Minion, do. do. roan, $1.75; postage 26 cts.
Do. do. do. morocco, $1.50; postage 26 cts.

Please send in your orders, which shall be promptly attended to.

Appointments.

☞ On account of illness in my family, I shall be under the necessity of withdrawing my appointments that were in the Crisis last week.

B. P. Manning

Lynn, Mass. .... Nov. 24th
Miles Grant.

Pleasant Valley, Ct .... Sunday, Dec. 1st
D. A. Jones

At the Red School-house, North Barnstead, N. H., Sunday, Nov. 24th.
Farmington School-house, near Bro. Frank Varney's, Sunday, Dec. 1st.
Manchester, Saturday evening, Dec. 7th, and Sunday all day and evening, Dec. 8th.
A. Simpson.
Z. Ford.

Gilead .... evening, Nov. 28th
Jackson Prairie .... evening, Nov. 29th
Middlebury .... evenings, Nov. 30th and Jan. 1st, '62.
Pine Creek .... Dec. 3d and 4th
Goshen .... Dec. 5th
and over Sunday, if necessary.
Motville .... Dec. 10th and 11th,
or where Bro. Osborn may appoint.
A. N. Seymour.

Keene, N. H., Wednesday evening, Nov. 20th, and over Sunday, as Bro. J. B. Walker may arrange.
Concord, N. H., evening, Nov. 26th, as Bro. T. H. Ford may arrange. Will Bro. Ford meet me at the depot, train down from Hill-borough?
Hooksett .... Nov. 27th
Manchester .... Nov. 28th
Lawrence, Mass. .... Nov. 29th
Exeter, N. H. .... Saturday, Nov. 30th
and stay as duty may demand.
Geo. Champlin.

Warwick Plain .... Nov. 23d
and over Sunday.
Foster .... evening, Nov. 26th
Chestnut Hill, Killingly, Ct., evening .... Nov. 27th
Danielsonville .... evening, Nov. 28th
Abington, Bro. Huntington's charge, Sunday, Dec. 1st.
Ashford, Axe Factory, as Brn. may arrange, Tuesday evening, Dec. 3d.
Westford, as friends of the Lord may arrange, Wednesday evening, Dec. 4th.
P. C. Rodman.

Southbridge, Mass. .... Nov. 24th
Blackstone, Chestnut Hill .... Nov. 28th
and over Sunday.
Ax Factory, Ct. .... Dec. 5th and 6th
Abington, Ct .... Dec. 7th and 8th
Geo. A. Streeter.

Westboro', Mass .... Nov. 24th
S. S. Brewer.

Warner, Universalist meeting-house, commencing Friday, Nov. 22d, at half-past 10 o'clock, A. M., and continue over the Sabbath.

Will brethren remember this meeting, and pray fervently that God may abundantly bless the people of Warner and vicinity?

Bristol .... Sunday, Dec. 8th
T. M. Preble.

London Ridge .... Nov. 24th
Barnsted (Clark M. H.) .... Dec. 1st
T. W. Piper.

New Bedford .... Nov. 24th
Salem .... Sunday, Dec. 1st
Rufus Wendell.

Willington, at Bro. Goodell's .... Sunday, Nov. 24th
H. Pratt.

Kennebunk Port, Me. .... Nov. 24th
Lake Village .... Dec. 1st
J. Couch.

Brunswick .... Nov. 17th
Augusta .... Nov. 24th
Hallowell .... Dec. 1st
Richmond .... Dec. 8th

If these appointments conflict with others, the brethren will please write to me, directing to Brunswick.
C. H. Leverton.

Pine Swamp, Ct., Thursday, Nov. 28th, and continue over Sunday.
Wm. J. Ripley.
C. Goodrich.

Pine Swamp .... Nov. 24th
Sandisfield .... Nov. 26th
Cold Spring .... Nov. 28th
Wells Forge .... Dec. 1st
Round Hill .... Dec. 3d
Chester Factories .... Dec. 4th
Bancroft .... Dec. 6th
Goshen .... Dec. 8th
J. K. Bellows.

North Springfield, Vt. .... Sunday, Nov. 24th
C. O. Town.

Portland .... Nov. 24th
Yarmouth .... Dec. 1-4
Poland .... Dec. 6th
Lewiston .... Dec. 10th

I shall make appointments for evening meetings in different places.
W. S. Campbell.

Pine Tree School House, North Salem, N. Y., Sunday, Nov. 24th.
Geo. L. Teeple.

Business Matters.

Letters Received.

G. L. H., Susan Teeple, W. P., S. Woodruff, W. P. Wentworth, L. Boutell, R. V. Lyon, H. Munger, J. M. Weston, Judson Austin, H. Phelps, H. L. H., Herbert, O. R. Fassett, D. H. Squire, H. L. Hastings, H. Grew, T. W. Smith, P. A. Gifford, D. Taylor, C. Bunnell, M. D. W., I. C. Wellcome, J. T. Cary, I. K. Lombard.

To Correspondents.

Will R. Barrell, North Abington, Mass., please inform us where he wishes his paper sent to?

Russel Woodward—All right.

Will Eld. Geo. W. Brown, formerly of Maine, give his P. O. address through the Crisis?

A. W. Sibley.

Cash Receipts.

Mrs. J C Gardner 342, $3 00; G W Waggoner, 320, $3.75; Alf. Richards 306, $3.00; S J Parsons p. pd., 352, $3.00; Jas. Baker, p. pd, 309, $4.00; S D Beegle 331, 60 cts; Mrs. L A Gilbert 331, 60 cts; Seth Goodhue, old account, 347, $1.80; Mrs. C F Hale 325, 21 cts.

Ez. Butterfield 338, L P Clark 338, Geo. French, old account, 173, D Hoskins 338, Mrs. D T Sears 302, Ruth Hoskins for C. P. S., R Sturtevant 334, H O G Sweet 344, H Tripp 338, Jos. Dent 362, And. Simpson 338, S Potter 376, S E Teeple 338, M G Dunham 338, Mrs. G S Flint 340, M Haskel 341, C Tillottson 346, R Austin 324, H Wilson 338, D A Decker 346, E M Haggett 346, W S Sooper 346, Amasa Lucas, including old account, 338, R O White 334,—$1 00 each.

N D Babcock 383, D. Wilson 338, M Farnham 320, V R Stone 338, D N Clark 362, U B Parsons 338, R Scoville 349, Levi Tuttle 313, E K Hopkins 372,—$2.00 each.

Books and Tracts.

I N Jerome $1; S J Parsons $4; Mrs. L F W Bacon $1; W P Wentworth $1; S Goodhue 12 cts; M G Dunham $1.05.

H. L. HASTINGS' BOOK LIST.

☞ A LIBERAL DISCOUNT is allowed on Books when ordered by preachers, or by those who buy largely, either to distribute or to sell. Fifteen dollars' worth of books will be sent by express for TEN DOLLARS. All orders should be accompanied by the CASH. Any book on the list will be sent by mail, prepaid, on receipt of the price.

Thessalonica: or, The Model Church. A Sketch of Primitive Christianity. 3d 1000. Paper, 20 cts. Cloth, 60 cts.

A stirring volume—evangelical and scriptural. *Amer. Presb.* In pungent style—abounding in strong points. *Chicago Times.* Very interesting—ably treated. *Albany Evening Journal.* Earnest and ably written. *Boston Evening Transcript.* Written in a good spirit—in earnest. *Puritan Recorder.* A strong and vigorous work. *Godey's Lady's Book.* Many brilliant passages—a vigorous writer. *A. S. Times.* I have read it with great interest. *C. F. Hudson.* Every minister should get a copy. *Philad. Christian Chron.* Contains a good deal of truth. *Boston Atlas.* Many good and sound ideas. *Boston Congregationalist.* Abounds with good, sober truth. *Millennial Harbinger.* Modern Christians will prize it. *Delaware Inquirer.*

The Great Controversy Between God and Man: Its Origin, Progress, and End. A Sketch of Man's "Secession and Rebellion." 3d 1000. Paper, 30 cts. Cloth, 60 cts.

A well-meant and well-written book. *Banner of the Cross.* Touching and impressive. *Christian Chronicle.* I read it with much satisfaction. *Bishop J. H. Hopkins.* Great ability—vigorous and spirited. *R. Winthrop, H. A.* The controversy will close with judgments. *Amer. Presb.* The most gifted and eloquent of those who, in this country, maintain this view. *Prof. C. F. Hudson.*

Reasons for my Hope, and the Tokens of its Speedy Realization. 3d 1000. Paper, 25 cts. Cloth, 60 cts.

[illegible]

Retribution; or, The Doom of the Ungodly, after the Resurrection of the Dead, Just and Unjust. Paper, 30 cts. Cloth, 60 cts.

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Pauline Theology; or, The Scripture Doctrine of Future Punishment, as taught in the Epistles of Paul. 12th 1000. Paper, 15 cts.

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The Old Paths; or, The Primitive Doctrine of a Future Life. 3d 1000. Paper, 15 cts.

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Tracts on Immortality: containing Pauline Theology, The Old Paths, Milton on the State of the Dead, and other minor tracts. Bound in cloth, 50 cts.

Tracts on Prophecy: containing more than Twenty pointed, stirring, and earnest Tracts on Prophetical and Practical subjects. Bound in cloth, 50 cts.

The Perfect State; or, Forever with the Lord. A Book of Instruction and Consolation.

[illegible]

The Voice of the Church on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Edited and published by H. L. Hastings. 4th edition. [illegible]

[illegible]

Spiritualism a Satanic Delusion and a Sign of the Times. By William Ramsey, D. D. Edited by H. L. H. [illegible]

[illegible]

Wayside Gleanings. By Fannie Parry. The gathered Memorials, in Prose and Verse, of one who fell asleep in early life. Elegant cloth binding, 60 cts.

Prophetical and Practical Tracts.

The Church put in Darkness, or the Duties of the Times. [illegible]
The Three Worlds, or Earth's Past, Present, and Future. [illegible]
The Last Days, or The Times in which we live. [illegible]
Plain Truths, or Scripture and Tradition. [illegible]
Ancient Landmarks: from the Fathers. [illegible]
Voice of Warning from the Four Winds. [illegible]
New Heavens and Earth. [illegible]
Outline of the Conf. Daniel ii. [illegible]
Scripture Searchers, Nos. 3, 4, 5, 6. [illegible]

Practical Gospel Tracts, for Distribution.

Important Questions. (4-page Awakening Tracts.) [illegible]
Olive Leaves. [illegible]
The Night Cometh, by John Adey. [illegible]
Day of Judgment, by Cyril, Bp. of Jerusalem, A. D. 350. [illegible]
One Thing. A stirring Tract. [illegible]
Adoniram Judson's Letter on Dress. [illegible]
My Pilgrim Harp. (40 Hymns with Tunes.) [illegible]
Gems: Poetry. [illegible]
Spiritual Evil: a Warning on Spiritualism. [illegible]
Statement of Account between a Christian and Christ. [illegible]

Leaflets for Letters. (Envelope size.)

Peace in Christ, &c. (4 4-page Tracts.) [illegible]
Lost! Lost! (Awakening.) [illegible]
Home. (For Saints and Sinners.) [illegible]
Life Insurance. [illegible]
Talks to Children. (3 4-page Tracts.) [illegible]

Tracts on Immortality and Future Punishment.

State of the Dead, by John Milton. [illegible]
Will All Men be Saved? or, Universalism Reviewed. [illegible]
Destiny of the Wicked. Scripture Tract. [illegible]
Future Punishment: Destruction. [illegible]
The Intermediate State. [illegible]
The Key of Truth, by William Sheldon. [illegible]
Man's Future State, by William Sheldon. [illegible]
Forty Questions on Immortality. [illegible]
Man in Death, by Bishop Law. [illegible]
Scripture Searchers, Nos. 1 and 2. [illegible]

☞ H. L. Hastings publishes some sixty different Tracts, mostly from his own pen, upon various subjects pertaining to Life and Godliness. [illegible]

[illegible]

☞ These Publications are for sale in New York, by George W. Young, [illegible]

[illegible] H. L. Hastings, [illegible]
Or Miles Grant, Boston, Mass.

For the Crisis.

Sabbath Morning.

"This is the day the Lord has made,"
Awake! my heart, to sing his praise,
Arise! my spirit, soar above,
And list to heaven's harmonious lays.

O morn! so beautiful and still,
My spirit sweetly quaffs repose;
Spirit divine! thy love instil,
Be near me to my journey's close.

Be near me when my feet draw near
Death's gloomy river, chill and cold;
Oh! then my fainting spirit cheer,
Then let thy love my heart unfold.

And when that dreadful day is come,
When all shall take their last reward,
Jesus, dear Savior, take me home,
To dwell forever with the Lord.

MARY.

For the Crisis.

Trust in God.

BY S. J. RIPLEY.

"It is better to trust in the Lord, than to put confidence in man."—118: 8.

David thought so with all *his* experience in prosperity. Even with such a friend as Jonathan, who never played him false, (and how few can say that of a friend! yet there are happy exceptions,) he leaves us this testimony. O, what an assurance to one that believes it! What a balm it is to the grieved and wounded spirit! We love to hear the servant of God as he talks of the way of life, as he opens to our view the great field of prophecy, and for the time being we enter with him, and revel in the glorious light of the future—or as he tells us of the narrow way, the necessity of keeping ourselves unspotted from the world, the importance of close watchfulness, of self-denial, of daily cross-bearing, or mayhap talks of the communion we may have with our heavenly Father, while our beating hearts respond to his words. And sometimes we may set them up for our examples, find ourselves trusting in them, leaning on them. They may be called to other fields of labor; Death may lay his icy hand on them, or what is worse, they may fall into open sin, and after they have preached to others, themselves become castaways. Our prop has failed, and we are drove to say with David, "It is better to trust in the Lord than to put confidence in man."

Christian fellowship is sweet. O how the heart of the child of God is drawn out to the "little flock" that he has suffered and rejoiced with, passed through the same perils, battled with the same foes, sympathized with in sorrow, and hoped for the kingdom together! How the pure and fervent love burns in his bosom! What a help christians may be to each other. How much we need each other's sympathy and fellowship, and especially how invaluable, in these days of dissembling, is a faithful heart that dare speak to you of your *failings*, in *love*. But we are in a wicked world, surrounded with temptations; and sometimes christians err; perhaps a Judas is discovered in our midst; a "bone of contention" gets in, and there are some that will not endure; and amid the confusion and anarchy that sometimes follow, and we fear that even the jewels may be lost,—how sweet at such a time to have the blessed assurance, "It is *better* to trust in the Lord." With His strong arm laid underneath, every believer is safe; and with this mighty support, with simple trust, his head is kept above the waves. Though he has felt the blessedness of christian confidence, and still feels the necessity of it, yet while the storm rages, he can with confiding love exclaim with the Psalmist, "It is *better* to trust in the Lord." How liable we are in prosperity to lean on each other, and to forget that "the Lord is the strength of his people!"

There are lone ones that are struggling with discouragements, who rarely see the face of one that sympathizes with them in the "blessed hope; to such the promise comes, and when the heart takes in the blessedness of it, and applies it home, with what a sweet confidence they can come to their heavenly Father and say, "O Lord God, thou art my trust."

Friends die, or prove faithless, and our broken hearts feel round for a support on which to lean, and we are met with the assurance that "It is better to trust in the Lord than to put confidence in man." We have the "better" to fall back on; and what a stronghold it is in every time of need! Surely, "The name of the Lord is a strong tower: the righteous runneth into it and is safe"; and trusting in it we shall arrive at the goal, where we can say, "I will praise thee; for thou hast heard me, and art become my salvation."

Pleasant Valley, Ct., Oct. 22, '61.

For the Crisis.

Time of Trouble.

Some think the "time of trouble" spoken of in Dan. 12: 1, has already begun. God has not left us without proof in this matter, and I think the evidence will show that we have not yet entered it. We read, "Michael shall stand up," &c., at the commencement of that "time of trouble." Now if that Michael is Christ, as we have always supposed, and if he sat down at the right hand of his Father at the commencement of his being intercessor; then, when he rises up, or "stands up," he will shut the door. See Luke 13: 25. Then there will be no more a Mediator between God and man. Then they that have not got oil in their vessels with their lamps will seek it, Matt. 25: 8. Then there will be a famine in the land; not a famine for bread, nor a thirst for water, but for hearing the word of the Lord, Amos 8: 11. Then "he that is holy" will "be holy still," "and he which is filthy" will "be filthy still," Rev. 22: 11.

A time of trouble such as never was since there was a nation upon the earth,—unlike every other time of trouble, from the fact that all know Jesus is coming, and their account is not settled up, their sins are all out against them. O what a scene! Who can imagine it? Despair filling all hearts, excepting the "little flock." O father, what shall I do? O mother, pray for me! Husband, cannot you help? O wife, how I wish I had believed what you said! O saint of God, you must ask God for me! Brother, sister, is there no mercy? All faces are gathering blackness, while the little flock are exclaiming, "This is our God—we have waited for him." Sinner, this is something more than a fancy sketch. Its reality will soon be here. You will soon understand what it is to call for rocks and mountains to fall on you, to hide you "from the face of him that sitteth on the throne." Will you search to see if these things are so, before Michael stands up? LAURA ANN WHEELER.

Hawley, Mass., Oct. 20, 1861.

P. S. After having penned the above, articles appeared in the Crisis rejecting the idea that Christ and Michael are identical; yet feeling that there is some evidence that they are, I thought I would annex what light I have on the subject, and leave it for the consideration of others. We read in Rev. 12: 7 that "there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels." It appears by this, that Michael has angels at his command, which implies he is something more himself. Again, in Dan. 9: 25, we find Gabriel calling Christ "Messiah the prince." And again, 10: 21, he speaks of Michael as "your prince"; 12: 1, as "the great prince which standeth for the children of thy people"; which may mean intercedes for them. We find in many places Christ designated as Prince, and this title is also applied to Michael.

L. A. W.

For the Crisis.

The Judgment.

Christ will appear in the glory of his Father, with all his holy angels, coming in the clouds of heaven, while the world are reveling in their wickedness. Men shall now lift up their eyes, and see him coming in such majesty and glory as will cause them to cry for rocks and mountains to hide them from the face of Him who sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come. The sign of the Son of man appears in heaven, and all the tribes of the earth mourn; unexpected to them that awful day will come. "For as a snare shall it come on all them that dwell upon the face of the whole earth." This will be a most unexpected sight to this wicked world; it will come suddenly upon them, as a cry at midnight; it will take them in the midst of their wickedness; it will at once break up their revels, their eating, drinking, and carousing. The world will be full of people, most of them wicked; they will be filled with dolorous shrieking and crying, for all the kindreds of the earth shall wail because of him. Rev. 1: 7. This sight will change the voice of their laughter and singing into mourning; from scoffing into hideous yells, ghastly terror and amazement, trembling and chattering of teeth shall seize upon them.

But with respect to the saints, it shall be a joyful and most glorious sight to them, for it will at once deliver them from all their enemies, from all suffering, and they will be delivered at a time of need, and of trouble and distress of nations with perplexity; at a time when men's hearts are failing them for fear, looking after those things coming on the earth. The saints will see the loving countenance of Christ and exclaim, "Lo, this is our God; we have waited for him, and he will save us."

The last trumpet shall sound, and the dead shall be raised, and the living changed. The number of the dead is now very great, in the ocean as well as on land. In that great day, all of these shall rise. The graves shall be opened in all parts of the world, and the sea shall give up its dead; (Rev. 20: 13;) then all that have lived upon the face of the earth, all the church of God in all ages, Adam and Eve, Abel and Seth, Noah and Abraham, Isaac and Jacob, the holy prophets of Israel, the holy apostles of Jesus, and all the saints of their times, and all the holy martyrs who suffered the cruel persecutions of papacy during the reign of the man of sin, and all the enemies of the church in all ages will appear. Wicked heathens and Jews, heretics, infidels and cruel persecutors, sinners of all sorts, and every man will be judged according to the deeds done in the body. The saints will ascend up into heaven, while their enemies behold them, and they shall be forever with the Lord. 1 Thess. 4: 16. While the burning day, that shall burn as an oven, shall burn up all the wicked that it shall leave them neither root nor branch.

Watch ye, therefore, and be ye also ready, for in such an hour as ye think not the Son of man cometh. We must be living in the immediate vicinity of the judgment day. Soon the die will be cast. Soon there will be no hope for a guilty world. Soon the battle of that great day of God Almighty will begin, if it has not already commenced.

We live in a critical moment. The judgment of the great day is upon us, with all of its realities, with all of its dreadful consequences upon the wicked. But the saints will be glad and rejoice. J. E. C.

For the Crisis.

Acrostic.

Enlisted soldier of the cross of Christ,
Defender of the precious faith revealed,
What glory waits thee in the future world,
If thou shalt faithful to the end remain,
Nor cease thy warfare when he comes again.

Behold the prize before thee! a rich crown
Upon thy brow shall rest of glory bright;
Reserved in heaven e'en now for thee it waits.
Nerve, nerve thee for the fight, "have faith in God;"
Heaven nears; the vict'ry and the crown are sure.
All hail! the Conqueror comes with his reward,
Make ready all to meet the coming Lord.

R. S.

For the Crisis.

What is the Matter?

I find of late a general complaint of dull meetings among our people. What is the matter? There is a cause before the effect. One said to me a short time ago, "Our preacher is good, and labors too much in meeting; he preaches an hour and a half every sermon. We get tired out; then he finds fault with us for not giving attention. At prayer and conference meetings, he reads a long hymn, prays full fifteen minutes, then another long hymn is read and sung. Then he takes fifteen minutes in telling us what to do. It is then time to go home, and some go out. A few drag out another six verse hymn; this sets some to gaping, others to hitching, or whispering about going home; this discourages the preacher, and he takes fifteen minutes more to drub us down, then sings the doxology, and the sooner we get out the better." There are many similar instances to the above. Now I believe such meetings as these are worse than none, and such preachers had better be sawing wood. Our churches are dying for the want of exercise. A general may give orders till doom's-day, if the main body don't move there will nothing be done. There are some good *preachers* that are meeting-killers. Why not stay at home? It will be better for you, and the church. Your throat will get well much quicker. I found a church last month nearly dead. I preached thirty-six minutes, left forty for exhortation, thirteen spoke, and we closed at 12 o'clock. Had a revival in the first meeting, and all day. Why not turn over a new leaf, and learn a new lesson from the past. HIRAM MUNGER.

For the Crisis.

Blankets for Soldiers.

I see the calls, and great activity displayed by the noble-hearted, generous women, to supply all the soldiers in the army with blankets, underclothes and socks, while exposed in defence of the country. In looking over their needs, and the patriotism so ready to relieve them, I thought I would inquire if there are not soldiers in the army of the Lord who are exposed by day and night, and who are really needy of the things which would make them comfortable, while on the march in this all-important campaign? Will not the well off, generous-hearted, big-souled women, interested in this peaceful struggle to restore the rightful reign to David's throne, see to it, and make special effort for the needy? A little self-denial would prove a great blessing. LUTHER.

Selections.

Will you Enlist?

A soldier, going along the road in his regimentals, overtook a serious-looking young man who was reading a hand bill. The young man was the taller of the two, but the soldier seemed to have the advantage on account of his high cap and feather. Presently they began the following conversation:—

"Marching is warm work such a day as this," said the soldier; "but you seem to clear the ground as if you were used to it."

"Why, when one has a distance to go," replied the young man, "there's no good got in letting the grass grow under one's feet."

"True, comrade; you look like a hearty young fellow that has got some pith in him, just fit to serve your country. What say you? will you enlist for a soldier?"

"No, that is not necessary, seeing that I am a soldier already."

"Indeed! Then let me tell you that it seems a queer thing to me that you are not in regimentals."

"It may; but the men in the company that I belong to are allowed to dress in what way they like, so that they go well armed, keep themselves neat and clean, and don't disgrace their profession."

"Ah! Never did I hear before that any regiment in the service was allowed to dress out of uniform. I am afraid you are joking; and yet you look as solid as old Time. How old are you? I take you to be about thirty."

"You are not far from the mark; but I call myself an old soldier for all that."

"May I be bold enough to ask if you have ever seen service? Have you ever been in an engagement?"

"Oh, yes, in a great many; and have been desperately wounded, too, in some of them. But, here I am, thank God, willing to fight as long as I have a leg to stand on."

"Well, that's right; you seem to have some heart in you, as every soldier ought to have. You can read, I dare say, or you wouldn't have that paper in your hand; and if you can write a bit, I shouldn't wonder if you were promoted, and made a corporal."

"I've no great desire for promotion; it's a soldier's business to do his duty cheerfully rather than to want to hold up his head above his comrades."

"Very true; but for all that I've no great wish to remain 'a full private' all my days. Come, now, be honest with me, for I think it's all moonshine about your company not wearing uniform. I fear you're a deserter."

"Not a bit of it. Many a thing have I done in my time that a faithful soldier ought not to do; but as to deserting, I'd lose my life first."

"Well, well, I'm not the man to betray a brother soldier, if you had been one; but I'm glad you're no deserter. Here's a hotel, I see; what say you to a glass of brandy and water?" or perhaps you like the brandy best clear?"

"I am neither in want of the one nor the other. In the first place, I can't afford to drink brandy; and in the next place, orders are given at head quarters that our company should be very moderate in such things."

"If you can't afford it you shall have a glass at my expense, and welcome. Moderation is all very well; but when a soldier is not on duty, he may take a drop now and then."

"But our company is ordered to be always on duty, night and day, wet or dry, in doors or out. We are ordered to keep guard continually, and to be always ready for the march."

"What! always on duty? Why, that's enough to break any soldier's heart. In time of war it's warm work with us, I grant you, and there's no time for carousing: but when we are at peace, and at home, as I may say, to be always on duty is quite out of the question. Look here, now; while we have been talking we have left the hotel behind us. But tell me, do you belong to the artillery, cavalry, or the infantry? You're tall enough for a life-guardsman."

"No; I belong to none of these."

"Tell me, then, what you are. Are you ashamed of your colors, or your captain?"

"Blessed be God, neither the one nor the other. No, no; if any soldier has cause to speak well of both, it is I."

"You seem to be an odd fish, comrade; you wear no uniform, and you won't drink brandy. It is not above ten minutes ago that you said your company were all to be well armed. Now, you have not so much as a bayonet by your side. If you are so particular about one part of your duty, how is it that you are so careless about another? I can't see how a man can be well armed while he goes about in citizen's dress, with neither musket, sword, nor bayonet about him."

"Why, the weapons we are commanded to carry are of a different sort from yours; and as to our armor, we wear that under our clothes. It has been found out that inside armor answers best."

"Has it? And how long may that be ago? Do you mean to say that you have got armor under your clothes now?"

"Suppose, before I answer your question, I read over this handbill, for it will explain the whole affair a hundred times better than I can do it. It will give you some account of the corps that I belong to."

"Then let us have it."

"You shall; therefore, 'Attention!' It runs thus:"

'Every true christian is a soldier; Christ is the Captain of his salvation; for God, who is over all the armies of heaven and the inhabitants of the earth, hath appointed him to be a "Leader and Commander to the people." He hath said, "Thou art my battle-ax and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Every true and faithful soldier of Christ is bound to obey his Captain's commands in all things; and in order that he may do this, they are all written in a book. This book contains a full and particular account of his arms and accouterments, his exercise, and all his duties, so that no one can excuse himself on the score of ignorance. This book contains the Articles of War, the enemies he is to fight with, the way he is to begin his attack, and the manner in which he is to secure the victory." '

"I see, now, comrade, what sort of soldier you are, and wonder I did not find it out before; but go on with reading your paper."

" 'He must be clothed with humility; he must have clean hands and a pure heart, and ever be ready to shed the best blood that runs through his veins in fighting against the world, the flesh and the devil. His weapons and his armor ——' "

"Ay, I'm glad it says something about them. Go on, comrade."

" 'His weapons and his armor are not of forged iron and sharpened steel, but they are always to be kept fit for service, that he may be mighty in pulling down the strongholds of sin and Satan. On his head he is to wear the helmet of salvation, his loins are to be girded with truth, with the breastplate of righteousness over his heart. His left hand is to bear the shield of faith, his right to wield the two-edged sword of truth, and his feet to be shod with the preparation of the gospel.' "

"I know how to manage my firelock pretty well; and I think it would take a strong man and a sharp sword to cut me down; but such arms and armor as you talk about are new to me; how do you know how to use 'em?"

"Listen to the handbill. 'Thus armed for battle, his Captain teaches his hands to war, and his fingers to fight, and marches on before him, "terrible as an army with banners," conquering and to conquer.' "

"You're a long way beyond me. I should make but a poor soldier in your corps. There are two or three in our company like you, but I always keep away from them. If you have got any more in your paper, let's hear it; for, to tell you the truth, I don't care how soon you come to the end of it."

"There is but little to read now, but that little is worth your attending to. 'Every human being who is not a christian soldier, but a disobeyer of God's commandments, is a rebel and a traitor, for God is true Sovereign of all, being King of kings and Lord of lords, and is thereby entitled to the allegiance and service of all his subjects. He that serveth an earthly commander as soldier, and refuseth to be the soldier of the King of heaven, is a deserter from the standard of the cross, and lives a life of open rebellion to his lawful Sovereign. Heavy is the punishment of a soldier for disobedience to his commander, but heavier still for disobedience to the King of kings; for the wicked shall be turned into hell, and all the people that forget God.' "—*Amer. Tract Society.*

(Concluded next week.)

Selected for the Crisis.

"Deliverance will Come."

BRO. GRANT:—The following lines are so full of truth and beauty, that it might be well to give them in our family paper, as they have not been seen by all of its readers. The spirit that moved the pen of John Bunyan must have presided over that of C. CATLIN when he wrote the excellent hymn I now offer for the benefit of many a "wayworn traveler." MARIA.

I saw a wayworn traveler,
In tattered garments clad,
A struggling up a mountain,
It seemed that he was sad.
His back was burdened heavy,
His strength was almost gone,
And he shouted as he journeyed,—
"Deliverance will come!"

The summer sun was beaming,
The sweat was on his brow;
His raiment was all dusty,
And his step was very slow:
Still he kept pressing forward,
For he was wending home,
And he shouted as he journeyed,—
"Deliverance will come!"

The songsters in the arbors,
That grew beside the way,
Attracted his attention,
Inviting his delay:
His watchword being "onward!"
He stopped his ears and ran,
Still shouting as he journeyed,—
'Deliverance will come!"

I saw him in the evening,
When the sun was bending low,
He'd overtopped the mountain,
And reached the vale below:
His ELDER BROTHER met him,
His journey it was done,
And he shouted as it ended,—
"Deliverance will come!"

His eyes were dim and heavy,
His body weak and wan,
Therefore his Brother gave him
A couch to lie upon,
And closed the blinds around him,
And locked him up alone,
That nothing might disturb him
Till deliverance should come.

Hope made for him a pillow,
And faith a garment rare,
To wrap him in his slumbers,
Till Christ his home prepare:
And when the light of morning
Broke in his little room,
He rose and cried "Hosannah!
"Deliverance has come!"

Then I heard the song of triumph
He sung upon the shore,
Saying, "Jesus has redeemed me,
To suffer nevermore;"
And casting his eye backward
On the race that he had run,
He shouted loud in glory,—
"*Deliverance has come!*"

Backbiting.

In all its forms, backbiting is both mean and contemptible. It assumes no feature, but what is despicable and degrading. Yet, notwithstanding its meanness, there are hundreds upon hundreds who pretend to be very upright—some even professing to be christians—that are daily pouring forth vile epithets of slander upon their neighbors. It is a lamentable fact that all classes are, to a certain extent, guilty of this damnable conduct. From the lowest to the highest position in society it holds its sway. By some it is practiced clandestinely; by others, publicly. And while the latter do not care, the former would not for the world have a victim cognizant of their secret tattling. With strict injunctions of secresy, they communicate their prejudices to their friends, thinking they will go no further; but in this they are mistaken. A victim of slander is generally aware of the fact. It is communicated to him either by his friends or the sneers of his enemies; and then, what must be the state of that man's feeling? Reader, imagine yourself in such an one's position—then, perhaps, you can form some idea.

It is a besetting sin for us to censure the faults of others; but, alas! how seldom we notice our own. It is an old and true saying, "All have their failings." Some, it is true, are worse than others, and if one should chance to err, we should use kind words, and endeavor to get him into the right track again. Such a course will exert a far better influence than all the harsh words that can be used. Human nature revolts at the sneers and taunts of men, and however firmly resolution may have been set for the better, the victim gives way to angry passions, and abandons his resolutions in despair. It is often the case when one is thus smarting under persecution, he flies to the wine-cup, with the hope of drowning his sorrows by intoxication. Soon he cares neither for himself or any one else. Goaded by sneers and hisses, and maddened by wine, from thence he plunges into houses of crime and debauchery, and there, perhaps, loses his life in some drunken row.

Reader, could you bear to have a hand in making such a picture? Surely not. Then avoid speaking ill of your neighbors in their absence. Should they chance to trespass against you, "return good for evil." "All things whatsoever ye would that men should do unto you, do ye even so unto them.."—*Millennial Harbinger.*

THE HEART.—The heart is a city surrounded by many gates, and the devil knoweth it right well. We shut, bar, and lock him him out at one entrance, and forthwith he makes his appearance at another. Let us then be vigilant, for if he enters one gate, he is master of all.

CHARACTER.—As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts, daily life being the quarry from which we build it up, and rough-hewn the habits that form it.

☞ If you do good, forget it; if evil, remember and repent of it.

Youth's Department.

The Little White Angel.

Some children stood in a group before the door of the village school-house, one lovely summer evening.

They were all talking pleasantly together, from Kline, the son of the rich and proud Hoffmeister, to little blue-eyed Carl, the only child of the poor baker.

It is very true that Kline wore a velvet jacket, richly embroidered, while Carl's coat was old, and his wooden shoes were rough enough, in all conscience. But what of that? If they were good friends, what difference did that make, I should like to know? Wait till children become grown people, for pity's sake, before you expect them to measure each other's worth by what they possess or wear.

"The new schoolmaster, Mienheer Friedrich comes to-morrow," said Otto. "I am so glad. I am weary of old Master Hoffman, with his crooked problems and hard lessons."

"So was I, truly," said Kline, who, although a good, merry boy, hated his books as he did medicine.

"Ah! thou didst always like play better than work, my Kline," said Max; "and so do I. Meinheer Friedrich will be wise if he keeps thee and me apart during school hours. But, come—see which can get home first—one, two, three!" and away they all scampered, laughing and shouting as only school boys can.

The following day, the boys were standing around the schoolhouse, when the door opened, and Master Friedrich himself appeared, and cried in a cheery, hearty voice:

"Welcome, my children!"

"Welcome, master!" cried they.

And now they entered and took their seats, and were quite still while the good master read a short chapter in the Book of books; and then reverently kneeling, prayed that the dear Savior would guide them in his teachings, and bless them, and send his Holy Spirit to watch over them all.

School began; the thumb-worn books were brought out; the lazy boys began to sigh and frown, and wish impatiently for the recess, and wonder why Latin dictionaries were ever invented; when, as if by magic, they found themselves listening to the pleasant voice of Master Friedrich, and actually understanding their lessons—so clear and simple were his explanations; and the time for recess came, to their great astonishment, long before they had expected.

When the studies were over, the master drew from his desk a box, and whilst the children gathered around he opened it, and drew out charming little white and pink sea shells, pretty pictures, and many other beautiful things, which he gave to the children, with loving words.

But the most lovely thing of all was a little porcelain statuette of an angel. She stood—so fair, so pure—with her small, white hands folded over her breast, and her eyes uplifted, and the children gazed enchanted.

"Oh, the dear angel, the beautiful angel!" cried they all. "Wilt thou not give it to me., Master Friedrich?"

But the good master smiled and said:

"The little angel is too lovely to be given to any boy who is not good and true of heart. We shall presently see who shall deserve her. He who brings me to-morrow the brightest thing on earth shall have the angel." * * * *

"The very best thing on earth is plum cake," cried Kline on the third day, as he walked up to the desk, bearing a large cake richly frosted, with a wreath of sugar roses round the edge—this he placed triumphantly before the master, sure of the prize.

"Nay, thou art wrong this time, Kline," said Max, "I asked my father what was the very best thing on earth, and he gave me this golden guilder—the prize is mine."

"Ah! but my father said that the very best was a good glass of Rhenish wine," cried Otto, and I have brought a bottle of it thirty years old—the prize is surely mine."

So they went on till all had placed their offering before the master.

"And thou, Carl," said he, "what hast thou brought which thou thinkest the best on earth?"

A crimson flush rose to the little boy's forehead, and coming softly forward, he took from his breast a small worn Testament, pressed it to his lips, and then reverently laid it down with the rest—as he said in a low, sweet voice, "My mother, dear master, says that God's precious Testament is far beyond all earthly possessions."

"'Tis thine, my Carl!" cried the master, snatching the boy to his breast. "The white angel is thine! for there is nothing in the wide world half so precious as the blessed words of Christ—and he placed the angel in the hands of the trembling boy.

Kline knit his brows, and gazed with anger and disappointment at the little Carl—and the rest seeing him do this, felt themselves aggrieved, but suddenly the cloud cleared from Kline's face, and rushing forward, he caught Carl in his arms, crying, "forgive me, dear Carl—now I am right glad thou hast won the prize."

Ah! the blessed effect of a bright example! Quickly joining hands, the children danced joyfully around the little Carl, who stood in the midst, the white angel pressed to his heart—his hair falling in curls on his shoulders and his eyes full of holy tears.

The good Master Friedrich also wept for joy, and prayed from the depth of his pure and simple heart, that the Savior would bless this lesson to the children's everlasting good. He had turned away, that none might perceive his tears.

But One in Heaven saw them, Master Friedrich.

What Decision Did.

In the West lived a very proud, wealthy infidel, and irreligious father, who, having one day called his family together, told them if they went to the prayer-meeting and "got religion," as he called it, he would disinherit them, and banish them from the house. The wife and children were included in the threat. The daughter, however, continued to go to the prayer-meetings, and soon found peace in believing in Jesus. When an opportunity offered to make a profession, she meekly arose and spoke of the "great change" in her heart, and of her faith in the Savior.

The news of this was immediately carried to the father of the young lady. Having come home that night, she was met at the door by her father, standing with the Bible in his arms.

"Maria," said he, "I have been told that you have publicly professed, to-night, that you have religion. Is that so?"

"Father," said the girl, "I love you, and I think I love the Savior, too."

Opening his Bible to a blank leaf, and pointing with his finger, he said:

"Maria, whose name is that?"

"It is my name, sir."

"Did I not tell you that I would disinherit you if you got religion?"

"Yes, sir."

"Well, I must do it. You cannot come into my house." And tearing the leaf out of the Bible, "There," said he, "so do I blot your name from among my children. You can go."

She went to the house of a pious widow in the neighborhood, and heard no more from her father for three weeks. But one morning, seeing her father's carriage driving up to the door, she ran out and said to the driver:

"What is the matter, James?"

"Your father is very sick, and thinks he is going to die; and he is afraid he shall go to hell for his wickedness, and the grievous wrong he has done to you in disinheriting you, and turning you from his house. He wants you to jump into the carriage and come home as quickly as possible."

She found her father sick, sure enough, on going home; but she soon saw that he was only sin-sick.

She talked with him and prayed with him, and endeavored to lead him to Christ. In three days the father, mother, two brothers, and a sister, making the whole family, were all rejoicing in hope.

The Cheerful Giver.

A little girl was tripping home from church one bright Sabbath morning, by the side of her mother. Very thoughtfully she looked awhile, then she said suddenly:

"Mamma, Mr. —— said 'the Lord loveth a cheerful giver,' and that we ought to give Him some of all we have, for He gives it to us first."

"Well," said the lady, slightly coloring.

"Well, mamma, I wish you had put more in the plate this morning. You could afford ever so much."

"My dear," said her mother, "you must leave me to do as I think best. It is proper for little girls to be silent on such subjects; when you are a lady, you may give as much as you please."

"But, dear mamma, I'd rather not have such pretty clothes, and you give the money they cost to Jesus."

They were both silent a little while; then Lizzie, who could not leave the subject so freshly started in her mind, said:

"Mamma, I won't buy any more candy."

"Will you not," said the lady, smiling.

"No; I'll keep all my money for the collections and the Missionary Society. I wonder if Mr. —— saw what you gave this morning," she persisted. "If he didn't, God did, and He knows how rich you are."

Mrs. L. felt half angry, half amused, but she did not check the child, as was her wont; for Lizzie often administered reproof without intending it, and now she felt the truth of these earnest remarks.

"Dear mamma," pursued Lizzie, "won't you give a lot next time?"

"A lot," said the mother, reprovingly.

"As much as you can, I mean. It is for the poor, mamma," she continued, her eyes filling.

Mrs. L. was silent the rest of their walk, and the little girl, seeing one of her companions, forgot the subject for a time.

Mrs. L. never put ten cents into the plate again at a collection. "It is for the the poor, mamma," rang in her ears whenever she saw any in distress; and "God knows how rich you are," always sounded clearly as if her child were speaking, whenever she was called upon to give of her substance. So she became a cheerful giver. —*Evangelist.*

Where is God?

I once asked that question in a Sabbath school. A little boy answered, "In heaven." Children are apt to think that God is a very great way off, and thinking so, they do not come to their heavenly Father, as they would to an earthly parent, to ask for blessings which he has promised to bestow upon such as ask him. They cannot recognize God by any one of their senses, and because they cannot, they imagine him to be at a great distance from them, and forget that he numbers the hairs of their head, and notices all their actions and thoughts. A bishop once said to a little child, "If you will tell me where God is, I will give you an orange." "If you will tell me where he is not, I will give you two," was the child's answer.—*Stories for Children.*

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

The Healing Wings.

Behold the darkness flies,
Each hour the morning brings,
The Sun of Righteousness shall rise,
With healing in his wings.

That light that to our souls
From Jesus' face is given,
Shall o'er this world of darkness roll,
And make it bright as heaven.

O may that day soon dawn,
And banish sorrow's night;
We long to greet that radiant morn
Of everlasting light.

Then, wrapt in glad surprise,
We'll strike our sweetest strings
To see that Sun of Glory rise,
With healing in his wings.

Providence, R. I., Aug 28, '61. H. L. H.

For the Crisis.

Evening Shadows.—No. 14.

BY S. S. BREWER.

"I will show wonders in the heavens."—JOEL.
"Fearful sights and great signs shall there be from heaven."—LUKE.

Never, dear reader, did the lengthened shadows of the sun, projected o'er the face of nature, proclaim with greater certainty the close of day, than does the accumulated and accumulating evidences, as predicted by our divine Lord and Master and the holy prophets, fulfilled and continually fulfilling with astonishing rapidity in our sight and hearing, give certainty of the glorious advent near; and that peculiar class, predicted in the above quotations of holy writ, claims our attention.

The following, coming from the source it does, is to me very interesting. It certainly evinces that the writer has some interest in the words spoken by Joel and Luke.

"THE HEAVENS DECLARE HIS GLORY.—During the last few years the atmosphere has done quite its share for the entertainment of the public. The magnificent comet which a year and a half ago swept through the heavens with its luminous trail, eclipsing the brilliancy of the stars; the auroral lights which, night after night, last winter trembled and quivered in the northern sky, shooting transparent spears of crimson and white from the horizon to the zenith; the aerolites which occasionally fell to the earth; the tornadoes which swept with resistless fury over our western prairies, and the eclipse which but the other day excited the attention of the entire scientific world, have followed each other in rapid succession, prompting some to a more constant study of the heavens for the secrets of these phenomena; others to a more reverent feeling of dependence upon Him by whose command all things were made that were made, and terrifying others by the threatening approach of those latter days—those times prophesied by Joel, *when wonders should be shown in the sky*, and when, according to St. Luke, 'Fearful sights and great signs from heaven' should appear.

Although science has, to a great extent, stripped these atmospheric and other phenomena of their mysterious terror, there is still sufficient mystery about their advent to inspire awe as well as admiration.

Most certainly should every one feel inspired with awe, and with gratitude return thanks to Almighty God for his mercy in imparting timely warning, so that day come not upon us unawares; and also amid the wide spread iniquity that is abounding to such an alarming extent, we may establish our hearts, feeling confident the coming of the Lord draweth near."—*New York Evening Post.*

Another writer in a New York paper, speaking on the same subject, testifies as follows:—

"METEOROLOGICAL PHENOMENA.—Two days have produced a remarkable series of atmospheric and astronomic scenes. Last evening, at eight o'clock, there was a very brilliant display of the northern lights, extending from the north-west, where the broadest and most luminous exhibition took place, to the south-east. The evening fog, however, which presently turned to rain, dispelled the lights, and all was darkness. On the previous evening, there was the occultation process which we noted yesterday. And before that was the notable thunder storm, and the dark hour. Thunder, lightning, hail, darkness, occultations, auroras, all indicate that these are very remarkable times. The Millerites (were any of them left,) would have it the world is coming to an end. Not so."

O the hardening influence of unbelief! Said the Lord Jesus to his waiting ones, "When ye see all these things, *know that it is near.*" But this writer, after acknowledging these to be "*very remarkable times*," and paying no regard to the testimony of inspiration, declares the world *is not* coming to an end.

The *Scientific American* for Nov. 21st, 1847, speaking of atmospheric phenomena, remarks as follows:—

"Those who are accustomed, to making meteorological observations, report the most frequent occurrences within the last three or four months, and especially within a few days, of the most extraordinary irregularities and apparent convulsions of the atmosphere ever recorded or probably witnessed."

E. MERRIAM, a writer for the Scientific American, has recorded a hundred earthquakes, as having occurred in different quarters of the globe, during the years 1845 and 1846. He is reported to have said that at one time in 1847 there was, within a few degrees, a perfect equilibrium in the atmosphere, the world over, which, had it continued a short space longer, would have resulted in a universal convulsion of the whole earth."

The late Henry Jones, in his work called "CELESTIAL PHENOMENA," records the following very alarming occurrence:—

"A clergyman of Massachusetts gave me the following account of a pheonomena, as he and others witnessed it, in one of the towns of Cape Cod, in that State. He was sitting with another minister in the pulpit, who had just commenced a discourse on the subject of the final judgment, to a crowded audience of a protracted meeting; *when suddenly, through the windows, the whole house was filled with the most vivid and fiery light*, SO ALARMING IN ITS APPEARANCE *that several of the audience shrieked aloud.* All was disorder and commotion; many rushed for the doors, and all prospect of further worship for the time seemed to be lost, till one from without, perceiving the consternation within, forced his way through the astonished crowd up to the desk, with an account of the aurora phenomenon as just witnessed by those out of doors. Then this clergyman, as he said, called attention, and informed the audience that 'they had 'more cause for admiration than alarm, and that the appearance which they had just witnessed was but a beautiful and unusually splendid exhibition of the Aurora Borealis, which the Lord had been giving them.' Then the audience resumed their seats, and the meeting went on."

Thus, dear reader, has our heavenly Father been for many years past giving us the harbingers of his coming to judge the world in righteousness, and "destroy them" that corrupt the earth. That day is now very near. There is a concentrating of all the evidences into one grand focal point. It should be conversed on under every proper circumstance. Yea, it must be enforced with renewed zeal. Watchman, proclaim it fearlessly, solemnly, and with the love of God for perishing sinners in thy heart. Formalist, put off your corsets of over-strained particularities, and put on the Lord Jesus Christ. Backslider, awake! sinners are stumbling over you, and their blood will soon be found in your garments. Sinner, dear precious soul, come to Jesus. Look! see the dark clouds of portentous omen gathering over the nations of the earth, which will soon break in wrath upon all them that know not God, and "obey not the gospel of our Lord Jesus Christ."

"Lift your heads, ye friends of Jesus,
Partners in his patience here;
Christ to all believers precious,
Lord of Lords will soon appear.
Mark the tokens! mark the tokens
Of his heavenly kingdom near."

South Glastenbury, Conn.

For the Crisis.

Church Ordinances.

"Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you."—1 COR. 11: 2.

The visible organization of "the church of the living God, the pillar and ground of the truth," in a benighted and fallen world, was committed by the ascending Savior to his inspired apostles. "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into (*eis*) the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 18–20. For the establishing of his church, which is "the light of the world" and "the salt of the earth," he gave commandments unto the apostles whom he had chosen." Acts 1: 2.

They faithfully fulfilled their high commission, and delivered to the churches what they had "received of the Lord." 1 Cor. 11: 23. They taught the same things "in every church." 1 Cor. 4: 17.

Such, my christian brethren, was their divine authority, and such the importance of our conformity to their inspired teachings, that they said, "We are of God. He that knoweth God, heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 John 4: 6. In holy obedience, the first christians "gladly received" their inspired word, and "were immersed," and "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." Acts 2: 41, 42.

But, beloved, from the beginning even to the present day, there have been "false apostles, deceitful workers, transforming themselves into the apostles of Christ," (2 Cor. 11: 13,) through whose pride and covetousness the true disciples of the Lord Jesus have been "corrupted from the simplicity that is in Christ." 2 Cor. 11: 3. "Lords over God's heritage" have grossly and selfishly perverted the simplicity of christian ordinances, by making their own presence and formalities absolutely essential to their observance, without an *iota* of warrant of either precept or example, from the only acknowledged rule of christian faith and practice.

For what purpose were officers ordained in the christian churches? Was it because the churches had *no right* to enjoy divine ordinances which they could enjoy in existing circumstances, until the appointment of Elders or Bishops? This is no more in accordance with either reason or scripture, than that the inhabitants of a city have no right to their property until a municipal government is formed for its better security.

The dogma, "No bishop, no church," finds its clear refutation in the scriptural fact that churches existed some time before elders or bishops were ordained in them. Acts 14: 23. The ascended Savior, who has purchased his church with his own blood, and ever bears them on his heart, "gave some, apostles; and some, prophets; and some, evangelists,; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," &c. Eph. 4: 11, 12. He promised his gracious presence to "two or three" assembled in his name to observe his ordinances, which he has given to his disciples. "Two or three" thus meeting are a christian church, an *ecclesia* or congregation.

How plain, dear brethren, is the teaching of the heavenly record, when divested of the perversions of fallible men! Infinite love proclaims to a world in rebellion against the righteous government of God, that he has given his own Son, "that whosoever believeth on him, should not perish, but have everlasting life." John 3: 16. The penalty of the violated law is death, which is cessation of life or conscious being, Rom. 6: 23. The first duty of the sinner is "repentance toward God and faith toward our Lord Jesus Christ." Acts 20: 21. The second is immersion in water. When the bearers of the gospel cried out, "Men and brethren, what shall we do? then Peter said unto them, Repent and be baptized (immersed) every one of you in the name of Jesus Christ," &c. Acts 2: 38. "Then they that gladly received his word were immersed," ver. 41. That this was an immersion in water, is evident from the recorded facts concerning it. "John was baptizing in Enon, near to Salim, because there was *much water* there." John 3: 23. See also Acts 8: 38, 10: 47, Matt. 3: 16. "When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both *men and women*." Acts 8: 12. Not *children*. Not a single precept; not a solitary example, does the only rule of christian practice present to sustain either the sprinkling or immersion of unconscious babes, as an ordinance of our divine religion. It is a tradition of men which makes void the commandment of the Lord. A departure from the simplicity of the Gospel has extended not only to the mode and subjects of this sacred institution, but also to its administration. Our Lord has connected the duty of baptizing with the duty of preaching the word. Matt. 28: 19. I remember an aged Baptist minister, many years ago, charging the churches with separating what Christ had united, in licensing men to preach and not allowing them to baptize. Whoever, like Philip, preaches Jesus to dying men, may, like him, (who was not an elder or bishop of a church) baptize such as believe with all the heart that Jesus is the Son of God. Acts 8: 35–37.

The next item of holy duty demanding our regard is the recorded fact of baptized believers, rejoicing in redeeming love, and the hope of life eternal, meeting together on the first day of the week to commemorate that love, and to edify one another in the observance of the ordinances of divine worship. They obeyed the imperative command, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10: 25. *Upon the first day of the week, when the disciples came together to break bread*," &c. Mark here, brethren, two things. First, they "came together to break bread," not on the first day *of the month, or quarter year*, but on the first day of the week. That the first churches practiced weekly communion is an historical fact. *Secondly.* Although they observed the other ordinances of prayer, singing and teaching, this ordinance is the *only one* mentioned as the *special* object of their coming together. Well may it be so. It is commemorative of the great sacrifice for the sins of a lost world! In it, we "behold the Lamb of God" which taketh away the sins of the world." "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4: 10. The commandment of their blessed Master, "Do this in remembrance of me," was joyfully obeyed as often as they assembled on the first day of the week and taught the "apostles' doctrine," and attended to the fellowship, or contribution, (2 Cor. 8: 4, 1 Cor, 16: 2,) and prayers. "They continued steadfastly in the apostles' doctrine and fellowship, and in BREAKING OF BREAD, and in prayers." Acts 2: 42. It is true, indeed, that our Lord said, "*As oft* as ye eat this bread," &c.; but we are clearly instructed *how often* he would have us do it, by the approved examples of the churches, taught by the apostles, who delivered to them what they received of the Lord Jesus. See 1 Cor. 11: 23, Matt. 28: 20, Acts 1: 2, 1 Cor. 14: 37.

This view of this important duty and precious privilege is confirmed by the instruction of the apostle to the church of Corinth, 1 Cor. 11th chap. In reproving them for their disorderly manner of observing the institution, he remarks, "When ye come together therefore into one place, this is not to eat the Lord's supper; for in eating every one taketh before his own supper," &c. It is here clearly implied, that the chief object of assembling, as at Troas, (Acts 20: 7) was "to eat the Lord's supper." His direction, "When ye come together to eat, tarry one for another," plainly shows that it had the precedence of other ordinances and was observed at the commencement of the services. Acts 20: 11 is no objection, for that refers to the individual act of the apostle, for his refreshment before his departure, and not to the ordinance, which was observed before his preaching. See Acts 27: 35.

In view of the divine testimony now adduced, beloved, I submit that monthly or quarter yearly observances of the ordinance, and making the presence of either Elder or deacon essential to its observance, are corruptions from the simplicity of Jesus Christ. Examine for yourselves, with a single eye to the holy truth, and see if you can find any more authority to forbid two or three disciples to come together on the first day of the week to break bread, than to forbid them to come together to pray and sing and exhort one another. The true believer in the great sacrifice needs no hands or prayers of pretended successors to the apostles to render the bread which he breaks, and the cup for which he gives thanks, the communion of the body and blood of his Savior to his ransomed and joyful soul. Alas! my brethren, how has our divine Master been dishonored; and what loss of sacred privilege we have sustained, by submission to authority, assumed by fallible men to maintain their proud dignity "as lords over God's heritage." That many, through error of judgment, have adopted usurpations with better motives, we freely admit. How manifest is the impropriety of neglecting so large a portion of the times of meeting for christian worship "on the first day of the week," the only ordinance which is declared in the word of God to be the *chief object* of our assembling together!

We have no scriptural authority for applying the term "*ordinances*" in the passage under consideration exclusively to baptism and the Lord's supper. The import of the term is appointments, and refers to the acts to be observed by christians in their associated capacity.

From Acts 2: 42, 1 Tim. 2: 1, 1 Cor. 14: 15, &c., we learn that *prayers for all men* is one of these ordinances;—to "pray with the spirit and with the understanding also," The leading of the prayers of the church by the Elders or Deacons exclusively, is another corruption. The blessed unction of the Holy Spirit, by which the renewed soul pours out its desires and thanksgivings to the Father of mercies, is not confined to the officers of the christian church.

United praise, singing with the spirit and the understanding, "making melody in (our) hearts unto the Lord," is another of the holy ordinances of the house of God, built up of "lively stones," a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2: 5, Col. 3: 16, 1 Cor. 14: 15, Eph. 5: 19. Alas! my brethren, how has this delightful act of christian worship, approximating nearest to the celestial, been profaned and corrupted, by the substitution of choirs of ungodly persons, for that spiritual worship which the Holy One, who will not be mocked, requires! "Unto the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant into thy mouth?" &c. Psa. 50: 16. Yet into such mouths has the church, professing the holiness which becometh God's house forever, put the most solemn professions of holy exercises, which his word assures us is "an abomination" and lying unto him. Prov. 21: 27, Ps. 78: 36, "If we would sing the songs of angels, we must have the sentiments of angels. "Neither is God to be worshiped by proxy.

H. GREW.

(To be concluded.)

For the Crisis.

Thoughts of the Departed.

They are passing down to the valley dark,
One by one,
As time o'erturns life's fragile bark,
One by one.
They go down to the realms where silence reigns,
They are firmly bound by death's icy chains,
The rich and poor in one bed lie,
Unequalled till they came to die.

Death spares not friends, and takes our foes,
One by one,
The proud, the meek, their eyelids close,
One by one.
The mother and child are cold in death,
The husband and wife yield up their breath,
The hoary sire and the nursling one
Must go from the world when their days are done.

The homes we loved have strange appeared,
One by one,
And fallen the vines that in youth we reared,
One by one.
Our parents have left the old arm-chair,—
Sad home, no brother or sister there,
The holy altar has vanished away,
Not a voice is left in that house to pray.

The blinds have closed round each weary form,
One by one,
And hid them away from this world's rude storm,
One by one.
They are blest, for they died *in the Lord*, we trust,
And angels are guiding their life-doomed dust.
O earth! in thy bosom their Lord has lain,
But he rose that they might live again.

They passed away to the dreary land,
One by one,
They gave to us the parting hand,
One by one.
But they'll all come back at the end of time,
TOGETHER they'll come in a band sublime;
The fearful clouds shall pass away,
They'll live and sing in endless day,
Amen! amen my soul doth say. MARIA.

West Danville, C. E., Nov. 7th, '61.

The End at Hand.

The following interesting remarks are from a little four paged tract, signed,—"A WATCHMAN." We are satisfied that he is looking at things in their true light. Let the reader judge for himself."—O.

THE SIGNS OF THE TIMES.
WORDS OF WARNING.

"So likewise ye, when ye shall see all these things, know that it is near, even at the doors." See Matt. 24: 3, 33.

Says the New York Independent, "We are as much called upon to study the signs of the times, to watch for the coming of the Son of Man, and to be ready for every sign of his appearing." Says the New York Observer, "There are those who see in the dark portentous signs that appear in our own and other lands, the most convincing proofs that the day of the Lord is at hand. The great tribulation has come." See Matt. 24: 15, Dan. 12: 1, Mark 13: 19.

The "*tribulation*" spoken of by Christ, precedes other scenes immediately in concert with his second coming,—Matt. 24: 29, 30. Not in the far distant, uncertain future, Mark 13: 29, Luke 21: 31. Not when sin will be done away with, James 5: 1–9. Not when the world will be prepared, or even looking for him, Matt. 25: 42, 44. But as the days of Noah were, (or as in the days of Lot,) so shall also the coming of the Son of Man be. Matt. 24: 36–39; Luke 17: 28, 30.

Many of the most learned Bible students agree that we have reached a period in the Apocalypse synchronizing with that event. Rev. 9: 13, 14–21; 10: 1–11; 11: 1–14. The terminations of the great prophetical periods, by universal consent, and near Sabbatical dawn of the seventh thousand year of the world—the gospel proclaimed to all nations, Matt. 24: 14. The times of the Gentiles being fulfilled, Rom. 11: 25, 26; and embraced in the prophetic period when the *stone*, cut out of the mountain without hands, shall smite the *image*, demolishing all earthly rule—when Christ's kingdom will fill the whole earth. Dan. 2: 31–45; Luke 20: 18. The present condition of the world, as predicted it would be in the last days. Matt. 24: 38, 39; Matt. 13: 38–43. Scoffers, saying, where is the promise of his coming. 2 Pet. 3: 3, 4, 7, 10, 11, 12,

A sleeping, slumbering, worldly-minded church, putting far off that day. Matt. Matt. 24: 45, 48–51; 25: 1–30. A turning away from the truth unto fables. 2 Tim. 4: 3, 4. Sin and wickedness, as in the days of Noah and Lot, every where abounding, 1 Thess. 2: 3–12. Earthquakes, famines, pestilences, in divers places, Mark 13: 8. Commotions, Luke 2: 19. The Papacy tottering, Rev. 18: 15–24. Modern Spiritualism, 1 Tim. 4: 1; 2 Cor. 11: 13, 14; 2 Pet. 2: 1, 2; 2 Thess. 2: 1–12; or spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty. Rev. 16: 12–15; 3: 10; 12: 12; Isa. 24: 5, 6; 26: 20, 21; 34: 1–4, 8; Dan. 12: 1, Zeph. 3: 8, Jer. 25: 31–33, Zeph. 1: 2, 14-15; Mal. 4; 1–3; Rev. 18: 4, 5. Perilous times, 2 Tim. 3: 1–5. Distress of nations, with perplexity, Luke 21: 35, 36. Men's hearts failing them for fear, and for looking after those things which are coming on the earth as a snare, Luke 21: 26, 35; now fulfilling, and being fulfilled, all in accordance with the unfailing *Word of Inspiration, emphatically proclaim*, "*Behold* HE COMETH WITH CLOUDS, *and every eye shall see him*, and all kindreds of the earth shall wail because of him." Rev. 1: 7; 6: 14–47; 14: 7: 14–20; 2 Thess. 1: 7, 8; 2 Pet. 3: 10–12; Jude 14, 15; John 5: 27–29; Ps. 92: 7; Matt. 13: 41, 42; Mark 8: 38; Rom. 2: 5, 9, 10, 11.

But gathered from every nation, kindred, tongue and people, of those "who love his appearing," 2 Tim. 4: 8. Quickened to immortality with his resurrected saints and covenanted people, 1 Cor. 15: 51–53, will with joys unspeakable welcome the long looked for *dawn of millennial glory*, and *Zion's coming King*, "In whose presence is fulness of joy, and at whose right hand there are pleasures forevermore." Rev. 11: 15; Dan. 7: 27; Ps. 37: 11; Isa. 25: 8; Zec. 14: 20; Isa. 35: 10; 52: 9; 51: 11; Rev. 19: 5–9. But to the foolish virgins, to those who are at ease in Zion, will the door be forever shut, and the woe pronounced. "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matt. 7: 22, 23. The time is fulfilling, the kingdom of God is at hand, (therefore) repent ye, believe and obey the gospel, Mark 1: 15; Acts 2: 38. "For in such an hour as ye think not, *the Son of Man cometh.*"

Says the *Christian Chronicle*, "There is, perhaps, no important prediction, the accomplishment of which could delay the Savior's Advent for a single hour."

The Alliance and Visiter truly remarks, "The events of centuries have been crowded into a year. The hand of God should be recognized in these remarkable events."

The Living Age has said, "Old things are about to pass away, and we know not what shall be the new. All faces gather blackness, and men's hearts fail them for fear of what is coming on the earth."

The Christian Luminary says, "Signs are seen in the heavens and on earth, which plainly teach us the fact that the Coming of the Son of Man draweth nigh." Another Journal has stated,—"The world is now just about 6,000 years old,—It is well to be ready for whatever event may occur."

The Christian Review has recorded as follows: "A silent, rapid, irresistible preparation has been making—what will it be? The battle of Armageddon? The Millenium?—preceded by the Coming of the Son of Man in the clouds of heaven? Nothing in the prophecies withholds his coming, that I have seen—if I have read Peter, and Daniel, and John aright."

Says Charles Beecher, referring the present, vast, "pneumatic or spiritual movement to the category of Rev. 11: 14," "they incur the almost certain stigma of false Christs which should precede his coming."

Prof. Geo. Bush has said, "If we take the ground of good reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

Dr. Lyman Beecher everywhere affirms, "that the sixth vial is now being poured out, and near its conclusion,—that the millenial day is near, even at the doors,"—that the Lord is soon to come."

"Dr. Edward Beecher writes, "The point of prophetic chronology at which the world has now arrived, is the interval between the sounding of the sixth and seventh trumpets.

Archdeacon Brown, of England, has said, "that he was strongly impressed with the conviction that our lot had fallen under the solemn period emphatically designated by Daniel as '*The time of the end.*'"

President Hitchcock, of Amherst, has stated, "In a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality!"

Daniel Eddy, of Lowell, has also said, "Time has grown old. Six thousand years encircle its weary brow; and with inconceivable rapidity it rushes on to its eternal sepulchre. The great events connected with the winding up of all things, are near—are but a step before us,"—even "when the Son of man shall come in his glory; and *every eye shall see him.*"

O, all ye lukewarm Laodicean churches, followers of the world and its fashions! How is it that ye do not discern the 'signs of the times,' nor take heed to the sure word of prophecy? *For truly, you all shall see him.* 2 Pet. 1: 19. Mark 13: 23. Luke 21: 35. Rev. 3: 10, 11, 16, 17, 21.

Vain worldling, heedless youth, profane swearer, sensual, groveling, pleasure seekers, *you shall also see him.* Proud, haughty man of ambition, or of wealth, covetous lovers of this world, heaping up treasures for the last days,—*you too 'shall see him.'*

Vain and giddy triflers, followers of the fashions and frivolities of the day,—*you shall also see him.*" Ye who turn aside from Christ, from truth and duty, from mercy and humanity's calls,—*you also* "*shall see him.*" Careless, worldly-minded professor, having a form of godliness, turning your back on Christ, and absorbed in earth's pursuits, *take heed! for you also* "*shall see him*," for *all* betoken, (as in the days of Noah and Lot,) in striking fulfillment of prophecy, the sad condition of a ruined world, and its *hastening doom!*

Yes, reader, you too *shall see him.* The living and the righteous dead *shall see him.* The wise and foolish virgins *shall see him.* Those who put far away the evil day *shall see him.* Scribes, Pharisees, hypocrites *shall see him.* All perverters of God's word *shall see him*, and all kindreds of the earth "*shall wail because of him*," "for sudden destruction cometh upon them, and they shall not escape." REPENT. "BEHOLD I COME QUICKLY." 2 Pet. 3: 7; 2 Thess. 1: 7–9; Ps. 73: 19; Matt. 13: 43; Rev. 1: 7, 8, 18; 2: 16; 3: 10, 11.

"A WATCHMAN." Ezk. 33: 2–9.

For the Crisis.

The Sea of Glass.

"O how love I thy law! it is my meditation all the day."

Such are the words that fell from the lips of the sweet singer of Israel; and such is the language of every pilgrim and stranger, whose heart is not overcharged with surfeiting and drunkenness, and the cares of this life, while pressing his way through manifold temptations, with the determination of having an abundant entrance into the everlasting kingdom.

And now I have a few ideas to give about the "sea of glass." Some have an idea that the "sea of glass" is God's *word*, and it is that which the harpers stand upon, harping with their harps. Says John, "I saw as it were a sea of glass." Mark the language—"as it were"; that is, saw, or had a panoramic view of something that looked like, or resembled, "a sea of glass." Now before I give you my views what the "sea of glass" is, I shall give you my reasons for disbelieving that it is the *word* of God.

In the first place, you will see by reading the verse through, (Rev. 15: 2,) that it is a class of beings who have gotten victory over the beast, and his image, his mark and the number of his name. When has this song ever been sung? Did the saints sing it while passing through the scene of bloody persecution? Nay. Would it not be folly for the Unionists to shout victory over the Rebels, while at the same time they were waging war against them? Most assuredly. Did our forefathers celebrate their independence until after the last battle was fought? Nay. Well, then, do you not see the absurdity of calling God's *word* the sea of glass? O children, when this blessed truth has its fulfillment, you and I, if faithful, will cease warring against the spirit. Instead of shouting victory now, our cry is, help Lord, for the godly man ceaseth, and the faithful fail from the children of men. Having shown you why I disbelieve the *word* to be the "sea of glass," I shall proceed with my views upon it. I believe this will have a *literal* fulfillment. Now we will see if we can find anything in the future, that will resemble "a sea of glass."

Come with me in your imagination, and I will talk of things that "be not as though they were." Do you see yonder golden city, with its massive pearly gates and its jasper walls, that is illuminated by our Father and his dear Son? Well, let us draw near. Hark! what is that which floats so harmoniously upon the balmy air? It sounds like "harpers harping with their harps." It is the song of victory. We enter the city. O the glory! We see a beautiful river gliding sweetly along, clear as crystal, whose banks are lined with trees. We see groups of little ones sporting beneath their rich laden boughs. Look! [illegible] yonder. O there is our "sea of glass." Now we see the harpers standing thereon. We draw near, and behold it is the street [illegible]

of gold, so clear that it looked like glass; as it were transparent glass. There, brethren and sisters, now you've got my views of the "sea of glass." The best of all is, when we get there, we shall not be grieved with the sight that we see here. We shall not see some there with their fine, large mansions, ornamented inside and out, and others loaded with poverty. No covetousness, or idolatry, can enter there. Dear children, let us be conquerors through grace. We've got a short battle to fight with the enemy.

"Then gird on thine armor, O Christian, with care,
The time of great peril prevails everywhere;
Be watchful, be prayerful, forgiving and kind,
The enemy watches each unguarded mind."

Pleasantville. Wm. H. Wild.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 27, 1861.

☞SPECIAL NOTICE.☜

Hereafter all letters, communications, remittances and orders for the World's Crisis are to be directed to ELDER MILES GRANT, Boston, Mass.
H. L. Hastings, President C. P. S.

Coming Events.

It is often said, "Coming events cast their shadows before." If we are to judge of the magnitude of the approaching event by the extent and effect of the shadow, we should be fully persuaded that some great and strange phenomenon is now at hand, even if we entirely neglected to "take heed" to the 'sure word of prophecy;" but when we turn to the prophetic panorama, we are startled at the sight, when we see that all the great chains of events, as delineated by the prophets, that run to the close of the christian dispensation, are now converging to a grand focal point, but a short distance in the future. This accounts for the fact that deep, dark shadows are continually lengthening and spreading their gloom around, warning the inhabitants of our planet that their day of probation is nearly expired; and soon the gospel sun will set upon those who have rejected the offer of salvation from the Prince of peace. He has waited long, and borne with our wicked race till mockery, robbery, licentiousness, war, oppression, voluptuousness, pride, covetousness, formality and infidelity, are sweeping like a mighty deluge over the world, and but few dare to face the overwhelming current.

Christian, stand firmly for the right. It is no time to falter now. Every step is watched by the enemy, and his snares are sure to entrap them at the first departure from the narrow way. Obey the Captain of our salvation, and all will be well. Keep "unspotted from the world." There is no victory promised only to "the pure in heart."

Great efforts will be made to keep you quiet and *conservative* in this time of peril, for the purpose of getting you to sleep in this hour of greatest danger. Every foe is awake, and shall we be slumbering at the point where every thing is liable to be lost, if we do not watch? A little carelessness now, and eternal life is lost! Reader, arouse! The last sands of time are falling, and soon the trumpet will sound to call the dead from their sleep in the dust. Soon the King of kings will appear in all his glory to gather the faithful, and give them "the kingdom under the whole heaven." Friends long separated by death will soon greet each other in their happy, paradise home, where sorrow will be forever unknown. My dear brother, shall we meet them there to celebrate the marriage supper of the Lamb? We *must* be in that company. It is our *duty* to be there. Let us say, by the grace of God, we *will* be there. If you say, *amen*, then remember to "watch and pray," lest you be ensnared by the wiles of Satan.—G.

The Prophetic Periods.

It is a matter of much importance, to those who are interested in the second coming of Christ, to ascertain the commencement and termination of the prophetic periods as given by Daniel and John. Much has been written, different opinions have been advanced by the learned and the good, and still the point is a matter unsettled in many honest minds. We are expecting more light on this interesting and important part of prophecy; and it is our conviction that a clear understanding of the prophetical periods will come in to complete the evidences of Christ's coming. At least, it seems reasonable to suppose that we should first have *signs* to indicate that the great event was drawing near, in order to awaken interest in the subject and cause the children of the Lord to arise and trim their lamps, as indicated in the parable of the ten virgins, and afterwards, when these evidences had produced their designed effect, as in the days of Noah and Lot, receive more *definite* evidence.

It is evident that after the *date* of an event is fixed and known, we need no *signs* to show its near approach. All that is necessary in such a case is to watch the *time*. We most firmly believe that most of the signs that are to precede the coming of Christ are now in the past. A few items only remain to be accomplished, hence, we have come to the point where we may expect a clearer light on the prophetical periods. We know not from whence it will come, but we are expecting it from some source; and we may reasonably expect that the true light will be clear and unmistakable, so that all the faithful children of the Lord will be satisfied; while the world will scoff on, as in the days of Noah, till the great day of the Lord burst upon their astonished vision. Those who have rejected the evidences of Christ's coming, as indicated by the *signs*, seen in the heavens and on the earth, it is feared will also refuse what additional light may yet be given by the prophetical periods.

If men *loved* the *event* they would be eager to get all the evidence possible to show it *near*; or if they *feared* it, they would also be anxious to know if it was soon coming. At the present day, but few either love or fear the coming of the day of the Lord. A *few* despised ones are lifting up their heads, knowing that their redemption draweth nigh; but the great mass of professors of religion seem as indifferent about the event as the careless world around; and what is worse, it seems almost impossible to awaken them from their heedless slumbers. They rejected the *first* light that came by the *signs* in the heavens, and having done this, they continue to close their eyes and ears to all the additional light that has been added from year to year, so that it is greatly to be feared they will sleep on now till awakened to a sense of their awful situation by "the sign of the Son of man in heaven," which will cause "all the tribes of the earth" to "mourn." While they are dreaming of good days to come, neglecting the prayer and conference meetings, feasting in pleasure scenes at picnics, fairs, festivals, excursions, concerts, celebrations, surprise parties, sociables, and other amusements, the great bell of time strikes the hour to close up the present dispensation, and establish the everlasting kingdom of God. Dear reader, be ready for the day. Keep thy heart *pure*, trusting in the Lord. "*The pure in heart . . . shall see God.*"—G.

Things in Italy.

The car of revolution is still in motion in Italy, and the temporal power of the Pope is fast passing away; or, as expressed by the prophet Daniel, when speaking of this power as seen in the last part of its history,—They shall take away his dominion, to consume and to destroy it unto the end." The most careful observers see little or no prospect, that the temporal power of the Pope will ever be restored. Even the Catholics themselves speak of the present as "the last Pope." No bright spot appears for the future of Papacy. A dark cloud hangs over the city upon "the seven hills." Her cup is full, and her day of doom is evidently at hand. The blood of martyrs cries for vengeance, and the trump which will awaken them from the dead may be expected to sound soon. It is strange that the mass of professors are so indifferent to the filling up of the great prophetic chart; and yet if it were not so, the last pencillings of the prophet would not be accurate.

A noted pamphlet has recently been published in Rome, by Passaglia, a man who has been noted for his learning, as well as his devotion to the Roman church. He has been considered one of the best supporters of Pius IX.; but in the pamphlet, he takes the position that the temporal power of the Pope is not sanctioned by Scripture nor early tradition. The boldness with which Passaglia speaks at this time against the power usurped by the popes of Rome, is thought to be good evidence that he is sustained by a strong party in the church. His pamphlet has been condemned, and he has been obliged to flee for safety to the protection of Victor Emanuel. These movements show that he is in sympathy with those who are trying to liberate Italy, and that the Pope's foes are those of his own household, who, like Passaglia, may be expected to assist in the Italian revolution.

It is is said he is now engaged in editing a paper at Florence, advocating the separation of Church and State. All these things are ominous of the end. All the lines of prophecy appear to be converging to a point not far from the present time.

G.

Explanation of Acts 13: 48.

Bro. D. R. wishes an explanation of the latter clause of Acts 10: 48, which reads, "And as many as were ordained to eternal life, believed."

In the new translation by the Amer. Bible Union it is rendered, "And as many as were determined for everlasting life believed." In a note it is said, "As many, then, as were resolved, or *determined* for eternal life, were attentive hearers of the word; and, therefore, believed." The learned Kuinoel remarks on this passage, in substance, as follows: "The true cause why the Gentiles were by God ordained to eternal life was their *faith*; as the rejection of his Divine doctrine was the cause, on account of which the Jews rendered themselves unworthy of this felicity."

Dr. Clark remarks on this passage:—

"Whatever *tetagmenoi* may mean, which is the word we translate *ordained*," it "includes no idea of pre-ordination, or predestination of any kind. The verb *tatto* or *tasso*, signifies to *place*, *set*, *order*, *appoint*, *dispose*; hence it has been considered here as implying the *disposition* or *readiness of mind* of several persons in the congregation, such as the religions *proselytes* mentioned ver. 43, who possessed the reverse of the *disposition* of those Jews, who *spake against those things*, *contradicting and blaspheming*, ver. 45. Though the word in this place has been variously translated; yet of all the meanings ever put on it, none agree worse with its nature and known signification, than that which represents it as intending those who were *predestinated* to eternal life; this is *no* meaning of the term, and should never be applied to it."

We give below several translations of this passage which are in harmony with the foregoing remarks of Dr. Clark:—

"And as many as were *disposed* for *aionian* life, believed," *Emphatic Diaglott*. "And as many believed as were *disposed* for aeonian life," *Scarlett*. "And as many as were *disposed* to everlasting life believed," *Improved Version*. "And as many as were *disposed* to eternal life, believed," *Mace*. "And as many as were *disposed* for eternal life, believed," *New Covenant*. "And as many as were fitly *disposed* for everlasting life, believed," *Thompson*. "And as many as were *determined* for everlasting life, believed," *Boothroyd*. "And as many as were so *disposed*, believed unto eternal life," *Wakefield*.

When speaking of this passage, it is remarked in Bowyer's "Conjectures," p. 376, that the idea of the original is better expressed in the following: "And as many of them as were collected together, believed in everlasting life;" or, "And so many of them as had *appointed* a day, *professed* their belief in eternal life."

In his notes on this passage, Wesley says, "He [Paul] is not speaking of what was done from eternity, but of what was then done through the preaching of the gospel. He is describing that ordination, and that only, which was at the very time of hearing it. . . . The sum is, all those and those only, who were now ordained, now believed."—G.

Lay Preachers.

Whatever may be the variety of views with reference to a settled ministry or the orders of ministry, it is certain that both existed in the apostolic church where congregations were brought into complete order. That they were exactly like the Episcopal, Presbyterian, or any other church of these times, we do not believe. But that James was the settled minister of Jerusalem, and Paul at one place two years or more—doing pastoral as well as apostolic and evangelistic work, &c.,—none familiar with the New Testament can doubt. Indeed the very nature of the pastoral work requires a settled ministry. Pastors are under shepherds, and to perform their duties must have a flock and a fold. It is also true that in every church there was ordained a plurality of ministers, or elders. (Acts 14: 23.) And thus it is probable that all the available help of the church was brought into action as soon as fully developed.

But alas! primitive times are past; and these are the times, when the whole work of divine service is committed to a hired ministry, who, aided by a quartette, praise and worship God, and do all the work for a church. But with all the influence in favor of a popular christianity, this arrangement never did and never can suffice for a spiritually minded people. They cannot worship God by proxy; and when the love of God wells up in their hearts, and all the realities of divine things come before them, they cannot refrain from opening their mouth and speaking for Jesus. It was for want of such privileges that multitudes during the history of the church have felt justified in separating themselves from the older establishments.

It is with such thoughts in mind, we exhort all who are possessed of the requisite ability, and have it in their hearts, to open their mouths for Jesus, and do whatever they becomingly can, in every place, to proclaim the glad tidings of the kingdom of God. In such an arrangement there is nothing that need conflict with good order, or the duties of the pastorate: but on the contrary, properly cherished and guided, is one of the most wholesome and effective agencies of the church. Witness for example the whole history of early Methodism; that remarkable religious move of '57, chiefly if not wholly owing to the labors of laymen.

Nor is this a new or modern contrivance. Philip preached, and with mighty effect too, at Samaria, when we have no account of his ordination. Origen, though in the middle of the third century, (when priestly presumption became considerably developed,) was allowed to preach, by the Bishops of Jerusalem and Cesarea; but being complained of by another bishop, these Bishops wrote as follows:—"You write, that you never before heard that laymen should preach in presence of bishops; in this you have widely and strangely wandered from the truth: when there are found such as are able to profit the brethren, the bishops exhort them to preach." Hilary, in his comment on Ephesians, says, "It was granted to all at first, the laity as well as the clergy, both to preach the gospel and to baptize."

When we contemplate the vast amount of power there is in the church,—laid away in napkins, or as if buried in the ground,—and then contemplate the crying wants of the church, our language is, "Would God that all the Lords people were prophets, and that the Lord would put his Spirit upon them"! (Num. 11. 27.)

"Oh for such love, let rocks and hills
Their lasting silence break!
And all harmonious human tongue,
Their Savior's praises speak." M.

"The first shall be last, and the last first."—A few hours after receiving the notice of the Rev. Mr. Baxter's labors—which we elsewhere publish—we had our attention called to a somewhat lengthy article from the pen of the Rev. Stephen H. Tyng, D. D., setting forth his faith in the speedy advent of the Lord. Of the prophetic periods Dr. Tyng says,—"they have a very remarkable common termination." He shortly adds,—"All these Scriptural periods have a common termination about the year 1868 of the Christian era."

Here are two Episcopal clergymen, the one author of several publications (on this subject,) that have been published by the thousands, and the other editor of a popular and thoroughly evangelical journal, both proclaiming in unmistakable terms, that the advent of Christ is right upon us. Neither are they alone in their faith or work. But the thought occurs, where are those who a few years ago were strong in the faith of Christ's speedy advent? Where are those who lead in the van? Alas! alas! has God left us to content ourselves with the discussion of subjects of minor importance, or to spiritual slothfulness; or, to what is worse, vain jangling? Can it be that we who a few years since were most joyful in expectation of speedy redemption, shall at last be found asleep? "Ye brethren are not in darkness." But let us take heed, lest in our case the text be verified, "The first shall be last, and the last first!" Surely, we have reason to "watch and pray, and pray and watch" every hour until we witness the coming of the Son of man. Signs are increasing within and without. May God make us ready, all ready for the grand event.—M.

Lord's day, Nov. 17th, we spent with the church of New Bedford. We have here one of our most substantial and healthful churches—composed of good men. Found them as formerly with a large and interesting congregation, and apparently full of good cheer.

Elder S. S. Brewer meanwhile preached to a large and attentive congregation at Chapman (large) Hall, pouring out the convincing matters-of-fact illustrative of the past and present fulfillment of prophecy,—not as they are sometimes presented, in a cold, or turgid, or purely controversial manner; but attended with the warming, comforting influences of a devoted mind. We are glad to report of this veteran of the cause, that his health is improved to what it was when we last met him, and as usual his heart seems full of the love of God.—M.

Acknowledgment.—We enjoyed Thanksgiving in company with Eld. Brewer and our families in Fairmount, per invitation of Bro. E. J. Coleman and friends in Fairmount. We had a repast every way becoming the puritanical idea of Thanksgiving, though on an Englishman's table. And while thankful to God, we could not forget those who lacked the comforts we enjoyed, and at the same time refrained not from the catholic cry, "Come, Lord Jesus"; come and bring the times of refreshing for all the faithful; when oppression, bloodshed and poverty will not come into mind. But the best of our feast was the last part, when we assembled in the evening with the company of the faithful, to sing the songs of Zion, to bow at the mercy-seat, and speak words of good cheer. We felt, "the best of all, God is with us." May God reward our friends for their christian kindness.—M.

Prophetical Lectures.

Mr. M. Baxter, an English preacher, who has been lecturing in Canada, where considerable interest has been awakened through him in the doctrine of the speedy coming of Christ, and recently in St. Paul's (Episcopal) church in this city, has also been holding meetings in St. Luke's (Episcopal) church, and the Advent Hall in Portland, Me. While holding the same general views as interpreters of the school of Dr. Cumming, as to 1868–9 being the end of this dispensation, he also advances views in detail of the following nature:— G.

"Louis Napoleon is taken according to the expositions of Faber, Frere, Jackson, Gauntlett, etc., to be undoubtedly the eighth head of the beast, or infidel antichrist; and in such character is expected to make a seven years covenant with the Jews very speedily, in fulfillment of Daniel's seventieth week, Dan. 9: 27.

About nine months and twenty-five days after the date of this covenant, it appears that the Jews will restore the daily sacrifice at Jesusalem, commencing afresh the observance of the Mosaic rites. The complete overthrow of the Turkish empire is also foreshown to take place at that period; and then at the distance of about two years, one month and ten days, or else of about two years, ten months and twenty days after the date of the above mentioned covenant, it seems that the personal coming of Christ himself will take place, in order to translate the 144,000 wise virgins and raise the dead saints. But this is only the first stage of Christ's advent, being his coming 'in the air,' which is altogether distinct from the second stage in his advent, or *his coming on to the earth*. This second stage, or descent on the earth at Armageddon, is believed to occur about seven years, two months and ten days after the date of the expected Jewish covenant, whereas the coming 'in the air' appears to take place four or five years earlier. Though these calculations may not prove infallibly accurate to a day, yet it is believed that they will be found to be close approximations to the real fulfillment.

The precise periods of interval here stated are obtained by taking the literal-day accomplishment of the Apocalypse to be the exact counterpart of the year-day accomplishment, only on the scale of a day instead of a year. These points are illustrated by diagrams in a pamphlet, called 'The End of the World,' now being published by the Lecturer.

The great tribulation of three and a half years, during which this world is to become a complete hell, and the infidel antichrist image is to be universally worshiped throughout 'the earth,' is interposed between the first and second stage of Christ's advent, and is thought to be from 1865 to 1868. Previous to it, however, the wise virgins will be caught up to the heavens, among which favored number we should strive to be placed, by believing in and confessing definite Second Advent truth, and also by being truly born again, and obtaining full assurance that our sins are pardoned, and hearts changed through prayer to God in the name of Jesus, who has loved us and given himself for us, and is about to come again to receive us to himself."

Book Notices.

Wayside Gleanings: a collection of the miscellaneous writings of Fannie Parry, Pine Avenue, Sandy Hill, N. Y. Providence, R. I. Published by H. L. Hastings.

This is a neat and elegant 12 mo. volume just issued by H. L. Hastings. It contains several articles which have from time to time appeared in the columns of the "World's Crisis," and the readers of that will need no further information as to its character. Other pieces are added, both prose and poetry, and the whole compose an attractive and readable volume, well worthy of a place in Sunday Schools and private libraries.

The authoress was but a girl of twenty when she died, and hence the writings are but the first fruits of what might have been expected in maturer years. But she sleeps in Jesus, and her friends have gathered these memorials with the thought that some of the loved and loving friends of "Fannie P—" would be glad to secure a memento of one whose "lyre" is silent now in death.

We may observe that, as only 500 copies were ordered to be printed, those who wish for the book should obtain copies soon, as it is not stereotyped, and as no more will be issued. The mechanical execution of the book will compare favorably with the issues of leading publishers, and it would grace any of our tables or shelves. The price is 75 cts. It may be obtained of H. L. Hastings, Providence, R. I., J. Parry, Sandy Hill, N. Y., and also at this office.—G.

Thessalonica, or The Model Church.—H. L. Hastings, author of several religious works of good repute, has just published a very interesting volume, under the title of "*Thessalonica, or The Model Church.—A Sketch of Primitive Christianity.*" The subject is ably treated, and the volume will be found to be pleasant reading.—*Albany Evening Journal.*

1 vol., 12 mo., price 60 cts., paper covers 38 cts. This is a book for the times. For sale at the Crisis office.—G.

Our Ecclesiastical Summary.

We find on our exchange list papers and periodicals giving an account of almost "all sorts and conditions of men." Among these publications, are Catholic and Protestant and some Orthodox and others heterodox; yet in all of them we find, at least occasionally, something good for the general reader, or something interesting. But to find it is the task, and a task, too, that none but an Editor can covet. These, as we are enabled to note them, we shall from time to time insert in our own columns, knowing we have generous minded patrons who are glad to know something outside the pale of our own denomination. So herewith we give the summary before us.

—— A noted Jesuit Father, Passaglia, recently published a pamphlet against the Pope's temporal power, for which he barely escaped being dragged to the Inquisition. He is now said to be at Florence editing a periodical favoring the separation of Church and State.

—— A notable diet of the churches of Scandinavia, recently met—including those of Holland, Norway, and Sweden. In the mercy of God, neither Romanism, nor rationalism, nor socinianism, has yet made inroads upon the churches of these States, as upon most others in Europe. But a somewhat novel fact is related of them. Within a few years past two notable men have arisen in their theological schools, the one being distinguished for his defence of conservative Lutheranism, and the other in nothing so much perhaps as in the belief that the "Apostles' creed" is inspired.

—— Brownson—formerly a Protestant, but for a few years past the able Editor of the leading Roman Catholic organ of this country—recently produced in his columns an article highly applauded by the secular press generally, advocating emancipation as *the* remedy for the present rebellion; but, to the great amusement of the public, he has been almost savagely attacked by his honored reverence, Archbishop Hughes. But political offences may be absolved in this country.

—— The protestant Episcopal bishop, (Whittingham,) of Maryland, has been openly and desperately attacked, in an ecclesiastical way, by the secessionists of his diocese, who seek his removal because he will not favor the rebellion.

—— Prof. Mattison—well known to our readers a few years since in our theological discussions—has recently left the M. E. Church, and become the pastor of the "St. John's Independent Methodist church" of New York. Among his published reasons for changing his relations, he says, he does not believe in "Deacons, Elders, and Bishops as they are found *in fact* in the M. E. Church;" but "like all Methodists throughout the world, the M. E. church excepted, I believe in but one order of the ministry." He further adds that, he believes "the ministry would be improved, and the churches more prosperous, if the pastoral relation was more real and permanent, and ministers and churches had more to do in the establishment. For, deny it as we may, it still remains *a truth*, coming to be seen and deplored more and more, that the growth of Methodism is mainly in new territory and in the rural districts; and that in nearly all large towns and cities it is comparatively weak and relatively declining." He finally says,—"I think less and less of mere sects, and more of Christianity and of Christ as I draw near to the grave."

—— "One hundred blessed each week on the average," says Mrs. Palmer. (See in another column, over the signature of M. D. W.) What think ye, practical believers in shut-door-ism, of such tidings?

—— Elder Knapp, celebrated a few years ago as a revival preacher among the Baptists, is said by the "N. Y. Independent" to have "given up his ministerial work, and is now engaged in cattle-selling at the West."

—— Bishop Polk, (Protestant Episcopal) of Louisiana, is now a Major General in the rebel army, and narrowly escaped losing his life in a recent battle.

—— We find in an exchange the following denominational statistics of Michigan. "Fifty years have rolled by since the first Protestant church was organized in Michigan. According to the statistics of the different religious denominations, there are now within the State 70,000 members, distributed as follows: Methodist Episcopal, 33,650; Presbyterian, 8,315; Baptist, (regular,) 13,011; Baptist, (Free-will,) 1000; Protestant Episcopal. 2,893; Congregational, 7,642; minor denominations—Wesleyans, Scotch Presbyterians, Protestant Methodist, United Brethren, 4,800. Total, 70,600. This, in a population of 750,000, gives one church-member to every ten and a half of the entire population of the State."

—— In the following we get a clue to how Roman Catholics "count" in the U. S. A. The N. Y. *Tablet* (R. C.) remarks as follows:—"Here, then, we see that whilst there is scarce a quarter of a million Catholics in all the seceding States, there must be *over three millions* scattered over the loyal States, and that the Northern and Western States contain the great mass of our people. In fact, there are more Catholics in New York city than in all the seceding States—there are said to be from 250,000 to 300,000 in this city alone, whilst we have seen that the whole South contains some thousands less than a quarter of a million Where, then, we again ask, should the sympathy of Canadian Catholics turn?"—M.

My Address.—As I am about to remove my residence to *Salem, Mass.*, all mail matter intended for me should in the future be directed to that place.

Rufus Wendell.

For the Crisis.

Maine State Mission.

PENOBSCOT TOUR.

By request of Eld. Thos. Smith, I have visited the Penobscot River and Bay to preach "the word of the kingdom." Taking boat at Portland for Bangor, the "Daniel Webster," Oct. 24th, I arrived the morning of the 25th, and found Eld.'s Smith and Jones waiting to welcome me on this my first visit to this city, and region of Maine. I accompanied Bro. Smith to his hospitable home, learning that Bro. Jones contemplated at once the moving of his family to Connecticut, as his health was not sufficient to endure the cold seasons of the north-east. On arriving at the residence of Bro. Smith, he informed me that our meeting, which had been published to have commenced in Bangor, the 25th, had been postponed, owing to the fact that it conflicted with another published appointment, near by, of an Advent Conference, to be held at North Hermon; and the difficulty of obtaining a suitable place in B. for our meetings at this date. By postponing our meeting in Bangor a fortnight, we would be able to obtain and put in repair the old Free-will Baptist Chapel, which would make a convenient place for us, not only temporarily, but in the future, when we desired to hold meetings in the city. And I would here observe, that we have now in Bangor a door open to preach the word; a good and convenient chapel, that can be occupied by any judicious and faithful preacher of our faith. May the Lord multiply and send forth such into this part of his vineyard, where they are so much needed.

The evening of the 25th, in company with Eld. Smith, we were in Holden, a distance of six miles from Bangor, filling an appointment previously made by Bro. Smith, in view of the deferring of our meeting in B. Here I was permitted to see and enjoy the hospitality of Bro. Isaac Clewley and family. Bro. C. I had seen in Providence, R. I., while I was pastor of the Advent church in that city, years ago. It was good to see and be welcomed to the home of this brother in Christ. Our meeting, which was held in the chapel near his residence, was a solemn and profitable one, and the friends seemed anxious for me to visit them again at no distant day.

The 26th, we directed our course to N. Hermon, to attend the Conference under the supervision of Elders Billings and Brown. With Eld. Billings I was not acquainted. I had some slight acquaintance with Bro. Brown, whom I had seen years ago. We hoped to meet these brethren in the ministry in brotherly affection, and cooperate with them in our one blessed work of saving men, and warning them to meet the approaching advent of the Judge. Though not as heartily received as we could have desired, yet we united with, and took part in their meetings, endeavoring to "keep the unity of the spirit in the bond of peace." The following day, I ascertained, through the public remarks of Eld. Billings, the reason why there was not a mutual and cordial reception of us in their Conference. He made a statement of which I was before ignorant, namely, that there had been no intercourse or christian fellowship and cooperation between the brethren east, and on the Penobscot, and those on the Kennebeck and in the western part of the State, and that Bro. Fassett had been the first ministering brother in the State who had ventured over the dividing line, &c., &c. Thus I perceived, verily, that I had most unconsciously crossed "the impassable gulf" of the State, and was endeavoring to effect a union between "the Jews and Samaritans," who had no dealings with each other, of which I afterwards endeavored, in as brief and happy a manner as possible, to apprize them was wholly unintentional, and without any calculation as to attempting an intrusion on my part; and by remarks of christian salutation and fellowship, I endeavored to awaken in the minds of all a feeling of union and brotherly love with all the great body of Adventists in our State. I trust that our effort was not without good effect. One thing I know—my motive was pure; and I have an "unfeigned love for the brethren" everywhere; and I have ever acted on the principle of true christian union, as my brethren know all abroad.

On Sabbath evening, the 27th, I preached in a school house in an adjacent town. The congregation was small, but quite interested and thoughtful. Monday, the 28th, we rode six miles, to Ellingswood Corner, where I preached in the evening to an attentive audience. The meeting was solemn, and at the close the people were eager to receive the publications I distributed gratuitously among them. On our return, we stopped and gave them a second discourse, and hope the good seed will spring up in some hearts, and a harvest be gathered in the day of the Lord Jesus.

Bro. Smith being under the necessity of returning home to move his family, Bro. Rich kindly conveyed me on my way in his own conveyance to North Searsport, the place of my next appointment, when I put up with Bro. Walter Nichols, and shared the hospitalities of his kind family. This is a pilgrim's home indeed, and has been a resting place for many a weary Advent preacher. We held three meetings within two days, and found quite a spirit for a revival awakened. O that God would pour out his Spirit upon them and give them a shower in all that region. Here I met, for the first time, Bro. Nason, who has traveled extensively in our State, and suffered hardships for the truth's sake. The Lord reward him according to his works; and let not the brethren forget his labors of love.

On the last evening of our meeting a stranger arose, after I had closed my discourse, and stated that a mysterious providence had brought him to that place that evening; and that the discourse he had heard was as unexpected to him as "a clap of thunder from a clear sky in January." He spoke with considerable feeling and earnestness for himself and the people, hoping they would all improve from it, and that for himself, he meant to profit by what he had heard. Others followed in exhortation, and the meeting ended with a good, and, I trust, lasting impression upon all minds. At the close of the service, I distributed some tracts, and by request of Bro. Tripp accompanied him to his home, when the stranger of whom I have spoken, and a friend with him, tarried for the night, and thus I was permitted to converse with them respecting the things of the kingdom of God. His friend I ascertained was an unconverted man, but not without serious reflections concerning his soul's interest. He was anxious for me to remember him in prayer, and solicitous that I should visit his town and preach the word of life to his neighbors. I gave him encouragement that in my next visit East, I would come to his place and hold a series of meetings.

The 31st, being again joined by Bro. Smith, we rode a distance of near forty

miles, to attend our next appointment, which was at South Hope. We arrived just before the evening service, weary and cold, but being refreshed through the kindness of Bro. and Sr. Lawrence, we went to our appointment, where we found our congregation made up of a mixed and uneasy multitude, who, at first, were disposed to be disorderly, but afterwards became more quiet and gave some attention to the preaching. On Friday P. M., Bro. Smith baptized a sister who had neglected obedience to this ordinance for some time, but now went forward cheerfully in obedience to the Lord's command. There are others in Hope who need to confess Christ openly, and who, I trust, will on the first opportunity obey Christ in confessing him before the world. The Lord give them grace and faith and fortitude when they seek for them, that they may be blest of him, and receive eternal life.

Nov. 4th. We commenced a meeting in Rockport, on the Penobscot Bay, in the Methodist Chapel, which had been secured for us by Dr. H. B. Eaton, a physician of the place, and now a member of the Methodist church, but an Adventist in faith. He wrote us to visit their town, and that he had secured the chapel for three evenings, and he wished me to lecture upon the following subjects:—"The signs of the times," "The prophetic dates," "The new heavens and earth." With this order, I complied, and our audience each evening was good, and very attentive. We gave notice at the close of each service, that we had tracts for distribution, and those who wished to read them could make their selection; and the audience availed themselves of the favor, with apparent desire to know more of our faith and hope. The Congregational, the Baptist, and Methodist clergymen were out on one or more of the evenings. The two first called upon us at Dr. Eaton's, by his invitation, on Wednesday P. M., with whom we spent a few hours in pleasant conversation upon the doctrines of the Advent faith. The Methodist clergyman had no desire to see us, and was apparently opposed. Our interview with the above clergymen was very profitable, and, were it proper, and had I space, I would be glad to mention our interview at length; but I must forbear. This meeting will not soon be forgotten by those present. The Spirit of God seemed to convince those who heard the truth of these things. Dr. Eaton seemed much interested and strengthened, and on the morning of our departure, we bade adieu to him with a degree of satisfaction that, in the providence of God, we were permitted to form this christian acquaintance with him and his companion in life. The morning of our departure we rode a distance of seven miles before breakfast, to the residence of Bro. Moses Young, of Lincolnville, where we were permitted to enjoy the privilege of sitting at his hospitable table and bowing around their family altar. Our next visit to this region will be one of longer continuance, as we have engaged to hold meetings in this place. Hope there will be a good attendance and good done.

Arriving at Bangor the morning of the 8th inst., which was the beginning of our meeting in this city, according to postponement, we went up to the chapel at the hour of service, and found it fitted up most conveniently for our meetings. There were, however, but few present; but our hearts were not discouraged; we hoped on. In the afternoon, I was to have preached, but the audience was so small, we concluded to have prayer and conference again. In the evening, we had more than during the day, but as to numbers, we were disappointed again. However, I preached, hoping good to be done. On Saturday, there was an increase of interest; and on Sunday, we had good audiences during the day. The services were characterized by interest and solemnity. The Spirit of God was present to convince the people of the truths we preached.

On Sunday evening, we had a large and attentive audience, who listened intelligently to the discourse delivered. God was with us, and victory turned on Zion's side. At the close of the service, and when the congregation had nearly dispersed, Satan put it into the heart of some of his children and servants to aim a stone of six or eight ounces in weight at the head of the speaker, but providentially I just leaned forward at the moment and escaped any injury. The Lord forgive the trespasser, and lead him to repentance.

Thus closed my first tour East, and on the Penobscot, which was one of much interest to me. Bro. Thos. Smith has my thanks for his brotherly kindness in accompanying and aiding me on my mission. The brethren and sisters who have administered to my temporal comfort are remembered in much love. The Lord reward them in the day of the Lord Jesus. Dr. Lewis Watson, and Bro. Higgins of Bangor, have my thanks and christian love for their aid in sustaining our meetings in that city. Love and christian salutation to all the brethren and sisters whom I have seen during my journey East.

O. R. Fassett.

☞ The rebels are increasing their depredations on the Baltimore and Ohio Railroad, near Harper's Ferry. For twenty miles the rails have been stolen, as well as all the machinery which could be seized.

☞ The rebels burnt Warsaw to prevent its being used as winter quarters by our troops.

Correspondence.

From C. A. S.

To the Editor of the Crisis:—I suppose that I am indebted to Miles Grant for the regular receipt of your paper. I take great pleasure, and derive perhaps some benefit from reading its contents. Although I have come to the belief that in its character it is bound to the expression of certain erroneous doctrines—false, as I view them—it evidently holds fast in godly sincerity to that which constitutes the basis of the grand superstructure of religious truth.

In the course of some random reading a few days ago, I came across the subjoined paragraph in "Arnold's Lectures on Modern History." Arnold was a profound master in historical research, and a scholar full of pious humility. In his Inaugural Lecture, in a course at Oxford University, on Modern History, he says (p. 46):—

"This leads us to a view of modern history which cannot indeed be confidently relied upon, but which still impresses the mind with an imagination, if not a conviction, of its reality. I mean, that modern history appears to be not only *a* step in advance of ancient history, but *the last step;* it appears to bear marks of the fulness of time, as if there would be no future history beyond it. For the last 1500 years, Greece has fed the human intellect; Rome, taught by Greece and improving upon her teacher, has been the source of Law and Government and social civilization; and what neither Greece nor Rome could furnish, the perfection of moral truth, has been given by christianity. * * * Now looking anxiously round the world for any new traces which may receive the seed (so to speak) of our present history into a kindly yet a vigorous soil, and may reproduce it, the same and yet new, for a future period, we know not where such are to be found. * * Everywhere the search has been made, and the report has been received; we have the full amount of earth's resources before us, and they seem inadequate to supply life for a third period of human history."

I look with especial interest for the contributions of "H. L. H." in your paper. Much I regret my failure to meet him while in the States a few months ago. He always describes a point, and speaks to it; a little too pertly sometimes, perhaps, but always intelligibly and instructively. I should like to hear his views of the "Trinity" through the Crisis.

Naturalism, in its worst form, abounds in these parts, and the doctrine of the destruction of the wicked seems most distasteful to the public. No public preaching of the truth is had here, but I have circulated some tracts on the major questions, and I know that they have had an awakening effect in certain instances. I cannot think that it will be a long time before the "indescribable soul" theory will fall under the feet of all intelligent minds, as well as receive positive and abhorrent recantation from the great body of enlightened christians. It is evidently that beastly lie which Vinet unwittingly apprehended, as underlying orthodoxism. A feeling that we are in the last days seems very prevalent, even among defiantly unholy men; and those who seem with sincerity to reject such an idea are also, apparently, devoid of all faith or hope in a christian sense. I speak of my personal observation hereabouts. It would, I verily believe, prove a great stirring-up if some man should come and arise here and tell the Bible truth.

I notice that some of your correspondents speak of God as superceding or suspending nature, (or natural law,) in order to the performance of a miracle. Such cannot be the case. In miracle the higher law of the supernatural plays into the lines of natural law, and so accomplishes its end of marvel or extraordinary work. This is substantially the language of Dr. Horace Bushnell, who demonstrates this unanswerable argument.

San Francisco, Cal., Oct. 15, '61.

From D. H. Squire.

Dear Bro. Grant:—As you kindly requested of each of the "Brethren" to send in a few lines to the "Crisis," I (although one of the least of the humble followers of Him that was so meek and lowly,) am glad that I can add my voice with those that love the *soon* appearing of our Savior and King. I think that we have now *no reason to doubt* but that we are truly in the "last days," and that soon, yes, *very* soon, our "Life-Giver" will come and give deliverance to *his* people. How important it is then that we be found with the "wedding garment" on, that we may enter into the "marriage supper of the Lamb." May we improve *all* of the time that may be left us, and sound the *alarm* to a guilty world, that is waxing "worse and worse." May our prayers ascend *frequently* to the "throne of grace" for wisdom and strength to keep *far* from us the "spirit of the world;" and that we may *daily* be found walking in the strait and narrow road that leads to eternal life.

I hope that the Lord may give you wisdom to rightly divide the word of truth and that many, who look to you for counsel, may be much strengthened. Hoping to meet you and all that have loved God since the world began, I remain your brother in Christ.

Champlain, N. Y., Nov. 14th, 1861.

☞ There is an erroneous idea abroad that the climate of the Potomac valley is more kindly than regions further north, whereas it is often more severe even than New England. Ice has formed and snow fallen along the upper Potomac within a week. The snow on Cheat Mountain, Western Virginia, has averaged five inches in depth for several weeks.

Obituary Notices.

Died, in New Bedford, in the month of September last, Bro. James P. Baxter, aged 46.

In the death of this servant of God, the Church of Christ, and we may add, the city of New Bedford, has lost a man of incalculable worth. Intelligent, sober, and full of christian affection, few men have done more with the same opportunities to reflect honor upon the cause of Christ than he.

He was a man of affliction. In the last five years he lost a wife and six children, all with pulmonary consumption. Bro. Baxter died with the same.

The one verdict in the church, from which there was no dissent, was, "he was a *laborer.*" Yet in his dying moments, his request was that they should put on his tomb-stone,—"When ye shall have done all those things which are commanded you, say, We are unprofitable servants." May God bless to us the remembrance of his zeal and of his meekness! He leaves a wife and many friends to mourn his loss.—H.

After an illness of three weeks, Sister Esther H Babcock, daughter of Charles and Martha P. Babcock, died at her father's house in East Greenwich, R. I., Oct. 4th, 1861, aged 38 years.

She professed faith in Christ and united with the Baptist Church, in South Kingston, R. I., in the year 1840. Her faith in Christ and the fruits of his grace in her, were manifested by untiring diligence in acts of kindness to all around. The sick blessed her, and she "went about doing good," humbly following the Divine Exemplar. Prevented by the violence of disease and ulceration in her head from speaking, or even exercising reason in most of her closing hours, she leaves no dying testimony of a Savior's love. Still her end was peace. In her last moments she said to her friends, "I want—I want—" as if she would speak to them some parting word—then, with a smile, she said, "How beautiful!" and having said this, she "fell asleep" without a shadow on her countenance.

"Who would not wish to die like those
Whom God's own spirit deigns to bless,
To sink into that soft repose,
Then wake to perfect happiness."

To the broken-hearted parents, deprived of a staff and comforter, to the sorrowing brothers and sisters, weeping for one who had been to them a confident and counselor; and to the many friends and acquaintances who grieved at the loss of one whom all around seemed glad to love, I endeavored to speak consoling words, while considering the *cause,* the *character,* and the *cure* of death. May peace abide with the weeping ones till the morn of glory breaks death's sullen gloom!

H. L. H.

Providence, R. I., Nov. 13, 1861.

Brother David H. Butler, of Pleasant Valley, Conn., fell asleep in Jesus, Sept. 11th, 1861, in the forty-third year of his age.

For about nine years he had been waiting for the consolation of Israel, and looking for that "blessed hope," even the glorious appearing of the great God and our Savior Jesus Christ. For the last five years his labors had been abundant. Generous and kind-hearted, God's pilgrim servants have had much reason to remember and to love him. Gladly did he proclaim to sinners the grace of God, and aid others in doing the same blessed work according to his ability.

When his hope of living till death itself should die seemed blighted by the workings of consumption, he laid him down in peace to sleep. Bidding farewell to his loved wife and his five children, he trod the dark valley without fear, for the Shepherd was with him to comfort him with his rod and with his staff.

The writer's health and engagements at the Sandisfield campmeeting not permitting him to comply with Bro. Butler's request to attend his funeral, his colleague, Elder Joseph D. Brown, was selected to speak words of comfort and of hope on that occasion. His funeral was held in the Baptist church, and from words of his own selection, it was clearly shown by a workman that needed not to be ashamed, that, like the ancient patriarch in Peter's day, so now, "*David is not ascended into the heavens,*" (Acts 2: 34,) but rather that he is "*dead,* and *buried,* and his *sepulchre* is with us."

May the Father of the fatherless and the widow's God give comfort to those who still linger about the saddened home, and preserve them all in the grace and peace of Christ to that soon-coming day, when they that "dwell in dust" shall "awake and sing"—

"Break from his throne, illustrious morn,
Attend, O earth, his sovereign word;
Restore thy trust, a glorious form
Shall then arise to meet the Lord.

Providence, R. I., Nov. 13, 1861. H. L. H.

Died, Nov. 9th, 1861, at Portsmouth, N. H., Sr. Frances M., wife of F. E. Wood, aged 28 years and 10 months.

This beloved Sister died with hemorrhage of the lungs. For some years she has had turns of bleeding, and the long continued congestion of her lungs resulted in consumption. However, she was quite comfortable—able to walk about and out in the air to the last. They were making arrangements to go to the island of Cuba to spend the winter, thinking a warmer climate might counteract the strong tendency to the lungs and result favorably. But disease had obtained a strong hold, and, to the surprise of all, she was taken bleeding at the silent hour of midnight. She arose from her bed, walked into the adjoining room, took her seat, and spoke to her husband thus,—"Call my brother, for I am dying." Although those words fell like a thunderbolt on his ear, yet ever living hope looked for a revival, as often times before; but, alas, the words were too painfully true! No revival came, but with these last words came her last breath—full of blood, and without a struggle, she "fell on sleep."

Sister Wood and husband embraced the Savior in 1853. In the providence of God, their steps were directed to this place, where they heard the glorious news of the Savior's return and its kindred doctrine; viz., sleep of the saints, destruction of the wicked, the earth restored to its Eden state, and other truth. Perceiving their harmony, and by prayerfully testing them by the sure word, they embraced them. They were baptized by Bro. Bishop, and on their way rejoiced in view of the reward that our Lord was soon to bring.

Her life was in harmony with her faith, as all truths were not only held in her judgment, but took a deep hold on her affections; hence became practical in her life. Notwithstanding she rejoiced in the gospel of the grace of God, she deprecated death, and had no more love for it than the prophet Isaiah; believing it held a near relation to sin, hence, as the apostle says, an "enemy." She loved the house of prayer and means of grace, and improved the privilege of speaking for Jesus, not forgetting to warn sinners of their danger and approaching doom. Her voice is silent, yet her warnings speak still. Her presence is taken from us, yet memory will not soon forget her precept and example.

She has left a husband, mother, brothers and kindred, with the church, to mourn her loss. May this affliction be sanctified to all, and they be prepared to meet her in the coming kingdom. Funeral attended by the writer.

W. P.

Died, at Mosswille, Jo Davies Co., Ill., Oct. 37th, Eld. Robert Crown, aged 51 years and 11 months. Sermon preached by S. G. Clark.

FOREIGN NEWS.

By the arrival of the Etna, we have advices from Liverpool to the 13th inst. and Queenstown the 14th.

Three British men-of-war are ready to sail for Mexico, but are detained, owing to stormy weather. The French ships are ordered to sail immediately.

It is reported that it was at the instigation of England that the American Government is to be invited to join the Mexican expedition. Spanish journals talk of a probable Spanish protectorate, as the result of the expedition.

The King of Portugal died of typhus fever on the 12th. The Duke of Oporto has succeeded to the throne.

A meeting of the French Senate has been called for December.

Geoffrey St. Hilaire, the celebrated naturalist, is dead.

There have been numerous arrests among the Jewish Rabbi at Warsaw.

TURKEY.

News from Syria that Davoud Pasha had become a French tool, caused great excitement.

Russia appears to be drawing toward a great crisis. A letter from St. Petersburg, Oct. 31, says

"Absent from St. Petersburg for the last two months, I have traveled through a great part of Russia, and I can assure you that this country is progressing toward a revolution such as that of 1793 will give you but a very faint idea. At no previous period has popular agitation reached such a height, nor never was it so universal, as I can vouch, as it is at present. The peasants are exasperated against their ex-owners, whom they accuse of not having fulfilled the wishes of the Czar, who commanded them, according to the peasants' statement, to cede the entire of their lands to their ancient serfs. The landed proprietors, on their part, are furious with the Emperor and his counsellors for having stripped them, arbitrarily, of a fortune of which the annual income is estimated at five millards of francs. The manufacturers and merchants are the more indisposed against the government as its ill-calculated measures have ruined both manufacturers' industry and trade to such a degree that nobody can foresee the period at which commercial transactions will recover their former elasticity. In a word, I have everywhere found discontent, violent irritation and implacable hatred among all classes of the population, one against the other, and of all classes against the government."

The Times says it should not be surprised if in a short time intelligence from Russia were to become more interesting and exciting. Things were moving on gradually but decidedly toward a tremendous crisis. The present policy of the Russian Government is exactly that which ordinarily goes before great misfortunes. St. Petersburg and Warsaw are each agitated by popular convulsions which would never have existed had the Government been either more thoroughly popular or more consistently coercive.

Another French International Exhibition. While the great International Exhibition in London is proceeding with all the speed that men, money and taste can impart to it, a great French Exhibition is announced to open three years later—namely, in 1865. The last French Exhibition, it will be remembered, took place in the midst of the war which England and France waged against Russia in 1855. The Emperor was advised, in consequence of the war, to postpone it, but as he had pledged his word that it should open, come what might, he was determined to redeem his promise, and he did so. It now appears that the next decennial exhibition in France is to surpass in beauty and magnificence all that has hitherto been attempted in that or in any other nation, and to give becoming eclat to the event, the Emperor has employed Sir Joseph Paxton, who designed the great building in Hyde Park in 1851, to prepare plans for the new erection. It is to be a crystal edifice with a dome 500 feet high, and large enough to enclose both of those in course of erection at South Kensington. To impress visitors to the London Exhibition next year with the beauties of this great structure, a plan of it will be exhibited in that building at the opening in May next, and ample space will be reserved for all countries without stint. The situation will be near the Palace of St. Cloud, a short distance from Paris, but easily accessible by rail.

DOMESTIC NEWS.

Another Expedition Preparing.—New York, Nov. 20.—The Times' Port Royal correspondent says the fleet is to be divided, and the following transports are to convey six thousand men to open another port: the Star of the South, Empire City, Roanoke, Ariel, Daniel Webster, Cahawba, Oriental, Matanzas, Marion, Philadelphia, Potomac, Ben Deford, Parkersburg, and Locust Point. The Wabash and Susquehanna and the other men of war accompany the expedition, leaving only two gunboats here. The transports are now taking in water for fifteen days. There is sufficient cotton here and on Pope Island, unginned, to make three thousand bales, and the corn houses are filled to the top, say ten thousand bushels in the ear.

Capture of Officers and Arms. New York, Nov. 25.—A Baltimore special to the Herald states that dispatches to General Dix from Eastern Virginia announce the capture of three rebel officers—a captain and two lieutenants—and seven cannon, all new and in good order. All traces of disloyalty seem to have disappeared in both counties. County meetings will be held to-morrow to renew their allegiance to the Federal government. The people will first adopt the State government of Western Virginia as a temporary measure, and then look to legislation by that State and Maryland for annexation to the latter. The Secretary of the Treasury has ordered the restoration of the light on Cape Charles.

The Postmaster General has sent a special agent to renew postal connection with both counties.

New York, Nov. 19. A letter from Charleston, dated Oct. 3, via Havana, to a gentleman in England thence sent here, was received yesterday.

The writer represents the condition of affairs as deplorable, business prostrate, provisions at starvation prices, and no prospect of a change for the better.

Jefferson City, Mo., Nov. 19. Valuable information reached here to-day that our cavalry, under Capt. Hough, had overtaken and captured the rebels who seized our supply train near Warrensburg, on Monday. One hundred and fifty prisoners were taken and the wagons recovered.

Fortress Monroe, Nov. 22. Several regiments have arrived from Baltimore and Annapolis within the last twenty-four hours. Old Point has assumed an unusually bustling appearance.

Formidable preparations are making for active operations, the theatre of which is undisclosed. The ferry boats in Hampton Roads are being heavily armed.

Washington, Nov. 23. The Richmond papers of Wednesday contain dispatches from the Confederate army that small pox, violent typhoid fever and black measles are prevailing with fearful mortality among the rebel troops near Bowling Green, Ky. Floyd's army had retreated four miles south of Raleigh. The Federals had been largely reinforced.

The Times' Washington dispatch says such information has been received by the military authorities in Washington as renders it probable that an attack may soon be made upon the national lines by the rebels.

Baltimore, Nov. 25. The Richmond Enquirer says the rebel Congress has passed a bill for the removal of the Capitol from Richmond to Nashville, Tennessee, and that Congress will soon assemble there.

New York, Nov. 25. The Tribune's Washington dispatch says the reports of the Secretaries approach completion. The great interest which the war will give to that of the War Secretary will be heightened by Mr. Cameron's distinct avowal of his policy of placing arms in the hands of slaves willing to use them for the cause of the Union.

Notices, &c.

A Call for Funds.

The publishing committee of the Christian Publication Society, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at once the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once Five Hundred Dollars, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than any Tract Society in the country, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work? Will you *give us money?* Or will you send us $100, $50, $20, or $10, to be *repaid* in Tracts, at *cheap rates,* when you shall choose to order them? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose. We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it? Will not churches make collections and remit them?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. Davis,
I. C. Wellcome,
S. S. Brewer,
J. G. Hamblin,
Solomon Hovey,
Publishing Committee of Chris. Pub. Soc.

Subscription to the Tract Fund of the C. P. S.

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☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

PREMIUM TRACT!!

The Christian Publication Society offer a premium of Ten Dollars for the best Tract on The Signs of the Times, and the tokens of the near approach of the Kingdom of God.

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Manuscripts should be sent to the Crisis office, addressed to the "Editorial Committee of the World's Crisis, Boston, Mass., or to H. L. Hastings, D. T. Taylor, or H. F. Carpenter, Editorial Committee, on or before January 1st, 1862.

Per order of the C. P. Society,
H. L. Hastings, President.

Notice.

The next session of the Western Quarterly Conference will commence Thursday P. M., 6 o'clock, Dec. 19th, at Vienna, (Sevey's Corner) and continue over the following Lord's day. Come, brethren and sisters, to the work. Call on H. B. Sevey.

Per order, H. B. Sevey.
I. C. Wellcome, Clerk.

Notice.

We wish to say to preaching brethren, through the Crisis, that we still hold our meetings at the old place, 76 Exchange Building. We have a small band of brethren and sisters here. We are poor, but well united, and striving to do our Master's will. If brethren coming this way will make us a call, we will give as the Lord prospers us.

Appointments should be sent through the Crisis; or to Asa S Libby, Committee, 29 Machine Shop Block, Canal Street.—D. P. Glines, No. 4 Cresent Place, Bridge Street.

Manchester, Oct. 15, 1861.

The New Advent Chapel in Kingston, N. H., will be dedicated to the service of God on Thursday, Dec. 5th, at 1 o'clock, P. M. Eld. J. V. Himes will preach on the occasion, and will continue the meeting over the Sabbath. Brethren and friends in the neighboring towns and vicinity are cordially invited to attend. We hope to see the glory of God in the salvation of souls. R. Gale.

Kingston, N. H., Nov. 11, 1861.

Notice.

The third yearly meeting of the church of God in Blooming Valley, Crawford Co., Pa., will be held, according to adjournment, the first Sunday in January, 1862. At a meeting of the church yesterday, it was voted that the meeting commence on Thursday evening, Jan. 2d, and that a general invitation be given to brethren and sisters scattered abroad to meet with us. Also a special invitation to Bro. L. P. Judson, to attend and assist in preaching the word.

In behalf of the church,
John T. Ongley, Clerk.
Blooming Valley, Pa., Nov. 18th, '61

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Lynn, Mass ... Dec. 1st
MILES GRANT.

Yarmouth ... Dec. 1st
Portland ... Dec. 8th
Exeter, N. H. ... Dec. 16th
My appointment for Lewiston is recalled. I expect to be at Exeter, about the first of January, one Sunday. W. S. CAMPBELL.

Cheshire Street, Ct. ... Dec. 8th
South Windsor ... Dec. 15th
C. GOODRICH.

Vernon, Vt. ... Sunday, Dec. 1st
Griswoldville, Mass ... Sunday, Dec. 8th
Athol, evening ... Dec. 11th
North Dana, evening ... Dec. 12th
Holden, evening ... Dec. 13th
Clinton ... Sunday, Dec. 15th
Hope to meet brethren from surrounding towns.
Nashua, N. H., Thursday evening, Dec. 19th, and over the following Sunday, as Bro. Avery, Rawson and others may arrange. S. W. BISHOP.

At the Stone School-House, Bro. Drake's district, Winchester, Ct., Friday and Saturday evening, Nov. 29th and 30th.
Wrightville ... Sunday, Dec. 1st
GEO. L. TEEPLE.

Plainville, Ct., Thursday evening, Nov. 28th, and continue through the week and over Sunday.
The brethren in surrounding towns are invited to attend. Come, brethren, to do good, and then you will get good. H. L. HASTINGS.

Prospect, Ct ... Dec. 1st
Plymouth Hollow ... Dec. 8th
South Dover, N. Y. ... Dec. 15th
Pawlings ... Dec. 19th
Pine Swamp, Ct ... Dec. 22d
T. S. CANFIELD.

Brick School-House, near the Waite Groceries, two miles east of Middlebury, Summit Co., Ohio, Nov. 30th and Sunday.
Root Settlement, Crawford Co., Pa., Saturday evening and Sunday, Dec. 7th and 8th.
Bagdad, town of Waterford, Erie Co., Pa., evenings, Dec. 14th and 15th.
Bro. S M Durrow will be with me at the above meetings. JOHN T. ONGLEY.

Warehouse Point ... Dec. 1st
E. POTTER.

New Durham, [illegible] point, Friday and Saturday evenings, Dec. 6th and 7th, and the following Sabbath.
J. G. SMITH,
JOSEPH PINKHAM.

Pleasant Valley, Ct ... Sunday, Dec. 1st
D. A. JONES.

Farmington School-house, near Bro. Frank Varney's, Sunday, Dec. 1st.
Manchester, Saturday evening, Dec. 7th, and Sunday all day and evening, Dec. 8th.
A. SIMPSON.
Z. FORD.

Middlebury ... evenings, Nov. 30th and Jan. 1st, '62.
Pine Creek ... Dec. 3d and 4th
Goshen ... Dec. 5th
and over Sunday, if necessary.
Motville ... Dec. 10th and 11th,
or where Bro. Osborn may appoint.
A. N. SEYMOUR.

Lawrence, Mass ... Nov. 29th
Exeter, N. H. ... Saturday, Nov. 30th
and stay as duty may demand.
GEO. CHAMPLIN.

Abington, Bro. Huntington's charge, Sunday, Dec. 1st.
Ashford, Axe Factory, as Brn. may arrange, Tuesday evening, Dec. 3d.
Westford, as friends of the Lord may arrange, Wednesday evening, Dec. 4th.
P. C. RODMAN.

Ax Factory, Ct ... Dec. 5th and 6th
Abington, Ct ... Dec. 7th and 8th
GEO. A. STREETER.

Bristol ... Sunday, Dec. 8th
Loudon Ridge the 8th, or last Sabbath in Dec.
T. M. PREBLE.

Barnsted (Clark M. H.) ... Dec. 1st
T. W. PIPER.

Salem ... Sunday, Dec. 1st
RUFUS WENDELL.

Lake Village ... Dec. 1st
J. COUCH.

Hallowell ... Dec. 1st
Richmond ... Dec. 8th
If these appointments conflict with others, the brethren will please write to me, directing to Brunswick. C. H. LEVERTON.

Wells Ferry ... [illegible]
Round Hill ... [illegible]
Chester Factories ... [illegible]
Bancroft ... [illegible]
Goshen ... [illegible]
[illegible]

Business Department.

Letters Received.

C. G. Carry, M. B. Baxter, G. W. Young, A. C. J., N. M. Henry, D. H. Smith, C. F. Hudson, H. L. Hastings, S. B. Munn, J. M. Weston, T. W. Smith, R. Phinney, J. Hemenway, T. M. Preble, Geo. L. Teeple, W. Sheldon.

To Correspondents.

M. L. Lawrence—The tracts are 25 cts.

D. H. Squire, for A. Loomis—Money received 24th Oct. All right now.

Will Bro. L. Reimer please go to the post office of his new place, and get a letter which I wrote him in the German language, with one dollar enclosed, for his German tract enterprise? This letter I wrote the 14th of last month, directed to his name, and in the care of that Bro. next door to him, as he directed in the Crisis some time ago.

PHILIPP PREIL.

Shelby, Orleans Co., N. Y., Nov. 17th.

Thos. W. Smith's P. O. address is Vandalia, Fayette Co., Ill.

Cash Receipts.

M A Eggleston 6 cts; Mrs. L Rice 327, 50 cts; G W Young 341, 10 cts; P Blake 273, 10 cts; Av. Freeman 338, $3; F Converse 338, $3; E B Atwood 330, 84 cts; J P Babcock, 8 copies, 345, $7.20; A Backus 50 cts; I C Homes 333, 50 cts; Sol. Bowlby 372, p. pd., $2.25; Wm. Davis 330, $2.60; Dr. G W Kittle 327, $3; L W Pierce 344, 76 cts.

R. W. Hill 344, S Whiting 351, F S Bensome 349, Jno Stevens 338, Gilbert Spenser 346, El. Potter 345, A D Stickler 346, J M Taylor 330, N G Howard 338, S B Sixton 345, Erastus Fuller 346, H E Shepherd p. pd., 313, B Wheelock 364, Phebe Rockwood 360, Mrs. E Merrick 323, L S Breckenridge 339, Mrs. C M McMullin 346, I Case 346, W P Durfee 342, N Cole 342, J A Dedendorf 318, P C Goodale 338, N R Gould 312, S Harding 338, Prince Parlow 286, P S Bedell 338, S L Olmsted 338, D F Gorham 338, J S Arnold 346, M B Cyphers 340, J M Worthing 338, Mrs. S Taylor 338, Jno. Hayes 347, David Austin 345, W F Leith 338, J W Merrill 289, C H Bradford 348, John Smith, per Mrs. Sunderland, 344,—$1 each.

Eunice Clark 374, E Wolcott, for Portsmouth Brn., Hannah Bowns 326, G W Place 390, Mrs. M Bellows 364, W H Cooley 372, J K Cobb 338, G W Barnes 346, Jos. Wait 296,—$2 each.

BOOKS AND TRACTS.

G W Young $7.90, Hach. Bailey $1, P S W Deyo 38 cts, Wm. Davis 21 cts, J S Arnold 10 cts, L W Pierce 21 cts.

H. L. HASTINGS' BOOK LIST.

☞ A LIBERAL DISCOUNT is allowed on Books when ordered by preachers, or by those who buy largely, either to distribute or to sell. Fifteen dollars' worth of books will be sent by express for TEN DOLLARS. All orders should be accompanied by the CASH. Any book on the list will be sent by mail, PREPAID, on receipt of the price.

Thessalonica: or, The Model Church. A Sketch of Primitive Christianity. 2d 1000. Paper, 20 cts. Cloth, 40 cts.
[illegible]

The Great Controversy Between God and Man: Its Origin, Progress, and End. A Sketch of Man's "Secession and Rebellion." 2d 1000. Paper, 20 cts. Cloth, 40 cts.
[illegible]

Reasons for my Hope, and the Tokens of its Speedy Realization. 2d 1000. Paper, 25 cts. Cloth, 40 cts.
[illegible]

Retribution; or, The Doom of the Ungodly, after the Resurrection of the Dead, Just and Unjust. Paper, 20 cts. Cloth, 40 cts.
[illegible]

Pauline Theology; or, The Scripture Doctrine of Future Punishment, as taught in the Epistles of Paul. 12th 1000. Paper, 15 cts.
[illegible]

The Old Paths; or, The Primitive Doctrine of a Future Life. 2d 1000. Paper, 10 cts.
[illegible]

Tracts on Immortality: containing Pauline Theology, [illegible]

Tracts on Prophecy: containing more than Twenty pointed, [illegible]

The Perfect State; or, Forever with the Lord. A Book of Instruction and Consolation. [illegible]

The Voice of the Church on the Coming and Kingdom of the Redeemer. [illegible]

Spiritualism a Satanic Delusion and a Sign of the Times. [illegible]

Wayside Gleanings. By Fannie Parry. [illegible]

Prophetical and Practical Tracts. [illegible]

Practical Gospel Tracts, for Distribution. [illegible]

Leaflets for Letters, (Envelope size.) [illegible]

Tracts on Immortality and Future Punishment. [illegible]

For the Crisis.

Come, Savior, Come.

BY S. A. BREWER.

TUNE—"*My Willie's on the dark blue sea.*"

My eyes are lifted up to thee,
O come, my Savior, come,
Thy sacred face I long to see,
And rest with thee at home.

CHORUS.
Then come, Savior, come, we long to see
The sceptre in thy hand,
And take thy waiting ones with thee,
To dwell in Beulah's land.

Thy weeping bride, now saddened, sees
The war King lift his hand,
A shout for blood floats on the breeze,
Distress is in the land.

CHORUS.
We know the kingdom's drawing near,
All things proclaim it nigh,
We watch to see thy sign appear
With glory in the sky.

CHORUS.
We long to see thy saints awake,
A pure and spotless throng;
And the bright morn of glory break
And join the Jubal song.

CHORUS.
There saints and martyrs all shall meet
Upon that peaceful shore,
And friends and kindreds all shall meet
In life forevermore.

CHORUS.
South Glastenbury, Conn.

For the Crisis.

A Glance at our World—No. 1.

Does not our present earth give signs of woe and old age, fickleness and disease? Yes! like a hypochondriac, it has ill turns or paroxisms, when it will rouse the ocean into a tempest, make sport of navies, putting sailors to their wit's end, and strewing the shore with fragments and carcasses of men; at other times, to exhibit some feat of power, will rock a continent or sink an island, and, with a giant strength, shake a massive city into a ruin, utterly burying its wretched inhabitants; anon is sick and writhes and groans as in mortal agony, and finds relief only by disgorging its fiery bowels, burying villages and cities in burning graves. Again, the elements are restive and unsettled and cannot preserve a due medium. They suffocate you with sultry calms, or consolidate their strength into a tornado and sweep the country with the besom of destruction. And the climates of the earth—how ungenial! The extremes—one frigid—the temperate fickle—the tropics oppressive. The oblique position of the earth precludes the possibility of a better climate, and man groans on, hoping for better times in this wicked, sin-cursed earth; but this hope is fallacious. Try it; make yourself master of all science, the politics and laws of all nations; secure the suffrage of a whole country; succeed to the highest pinnacle of power and fame, and receive the homage of the whole world, and what have you but a barren rock, too narrow for friendship, and too slippery for public repose. The envious eyes of the ambitious will be upon you, watching for your halting; the inquisitive meddlings of the fastidious will tease and perplex you, and will make you responsible for almost every local accident and mishap that may occur, and even their own personal failures; and there are those always ready to displease you as soon as they can, and make you with disgrace take the lowest seat. The same liability to disappointment attends other callings and professions. Any success that may be secured cannot be a bar to disappointment, reverse and death. This has been the allotment of past ages, and will be of the future, till the redemption of the body, and the restitution of all things. How few succeed to wealth, fame, power, in any country. The great bulk are doomed to live by the day, to work hard for a precarious living. Their wages are seldom equal to the expense of high rent, fuel, food, clothing, and the doctor's bill.

In countries less privileged, things are proportionately worse. In England, masses of laboring people are glad to work for from one shilling to three a day; and in manufacturing towns there are thousands that make a bare subsistence by observing an economy that is mean and distressing; and at every reverse—changes in the price of cotton or stocks, or some other changes—these thousands are thrown out of employment and become so many miserable paupers. Imagine the mortification, shame and trial of such destitution!—haggard countenances, ragged, neglected, ignorant, and wicked children. Besides this, the swarms of beggars form a considerable portion of the whole population; and so these wretches swell Nature's groans for deliverance.

And what is the hope of these lowly millions? Can the church's millennium help them? No! the very supporters of this fable are their oppressors, who care not for their souls, though under their eyes, *but will raise funds to convert the heathen*, and would, to gratify their cupidity, use them up in factories, and create for them the very liabilities that disgrace every civilised country under heaven. Step into the homes of these unfortunate people. What a scene is presented! Some stagger as they walk, from exhaustion and hunger,—children crying for bread,—some you may find eating their scanty meal, not knowing from whence the next is to come—perhaps they eat in quiet, or it may be an unquiet meal—mutual criminations go the rounds, and so embitter their poor repast;—others, perhaps, fear God, and are asking for daily bread, and sighing for a better day—a speedy redemption from present sorrow. Says Dr. Cheever, in a letter from Europe,

"The English world might be compared to a string of men, each standing on the shoulders of the man below him, and all striving to get higher, but few or none reaching down or helping to lift up others. You will say it is so every where—the world is so. No deep English thinkers believe that the people have not spirit enough for a revolution if it were needed. The abuses of England have become so much a part of her life, that to cut them off would prove fatal, just as an inveterate and large opium taker would die if you stopped his poison. Reforms cannot go on *slowly* and SURELY at the same time. The Devil likes slow reforms."

A single glance at our world will convince any one who is open to conviction, that man is not happy; a feeling of uneasiness pervades the world. Go where you please, visit the nation enjoying the most genial climate and fruitful soil, where but little labor is bestowed to secure an ample living; yet we find them the most helpless and degraded of men, idle, violent, unjust, ignorant and impure. Palestine is overrun with pilgrims, idle monks, priests and beggars in general,—and so of Italy, and of the Indies, Africa, with the Turks and native Blacks, some of whom are cannibals. If you go into the latitudes (the same) in America, you will find slavery on the one hand a terrible blight, a curse and scandal to the government that tolerates it; and on the other hand, in South America, the people are crushed under priestly dominion, and degraded by superstition. If you go into the frigid zones of Europe, you will find in general the people reduced to serfdom, but little better than Slavery itself. Here the people are more industrious, but how poorly rewarded for their labor; they may not stipulate the conditions on which to work for their pampered lords. If you go to the extreme North, you may find the people more free and independent; but liberty here is no great privilege, for half their lives is spent in the deep excavation of ice and snow, living, as it were, in the regions of everlasting night and frost.

If you look at our own country, you will find the people the most industrious, virtuous, religious, of any portion of the earth, for the reason they could not exist without hard labor in the beginning, and now they think they cannot; hence where there are the fewest natural advantages in this world, with a good government, the people do the best; yet here things do not always go to please them,—they have trials with their neighbors, their children, their debtors, and their creditors; with the climate, the frosts, the winds, the rain, the drought, the pestilence, the war, and the invasion of Death. Here we are, on every part of this earth, in every clime, under every form of government,—all subject to every kind of fortune; our wants and circumstances diversified as our complexions and features. The lordly aristocrat is no better off than his slave. If the slave groans under the burden of toil, his master does under an indigested meal. If the slave smarts under the lash of the tyrant, the master does under the sharp rebuke of offended, insulted justice. If the slave goes to his cabin wearied with the labors of the day, he can enjoy the luxury of quiet sleep; but the master finds *rest* is labor,—and if the slave lies down an innocent man, his master has the forebodings of dreadful retribution upon an unquiet bed, haunted by fearful dreams. J. L. H.

The Day of Christ "at hand" in the Apostolic Age—in What Sense?

The day of Christ was at hand 1800 years ago. Paul says, "The night is far spent, the day is at hand." "The Lord is at hand." Peter says, "The end of all things is at hand." It is said in the Apocalypse, "The time is at hand." According to these passages, the day of Christ was at hand in some sense in the apostolic age. In what sense was it then at hand? It must, as it seems, have been at hand in one of two senses, either absolutely or relatively. It was not absolutely at hand, or it would have come in that age; and the apostle assures the Thessalonian Christians, that it was not at hand in that sense. After affirming the second advent, he said, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." It is worthy of remark, that the original word here rendered at hand, is not the same as is so rendered in the other passages above quoted; for in this passage, the word rendered "at hand," describes an event as imminent, or just ready to be introduced. He assigns his reasons. He tells them that there was to be "a falling away first," and the revelation of "that man of sin, the son of perdition," who was to have his time according to the sure word of the prophecy, and then be "consumed with the spirit of the Lord's mouth, and be destroyed with the brightness of his coming." Thus we are conducted to the conclusion that the day of the Lord was not absolutely at hand when the apostle wrote.

The end must therefore have been at hand in the other sense, viz., relatively; that is, the time to the end would be short, compared with the period of the world's history then in the past. This principle of exegesis is virtually expressed in the following text: "And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed; the night is far spent, the day is at hand." It will be seen at once that the apostle is speaking relatively: he looks at the amount of the great night of this world then in the past; at the amount of night still in the future; and then, under the guidance of the Holy Spirit, deliberately says, "The night is far spent, the day is at hand." As though he had said, "We are far from the beginning of the night; we are near its end: the time till the morn of blessedness is short, compared with the long hours of night which are gone." Thus we are furnished with the principle of interpretation, that the day of Christ was at hand relatively in the apostolical age.

If so, where must we be now? Must not the comparatively small balance of "the night" which was then in the future, be about past? and must not the Sun of the eternal day soon, very soon arise? Must not the day of Christ, which was relatively near then, be absolutely so now? In short, is not the end of all things, in the very nature of the case, "nigh at hand?" But let us look at

OTHER PHRASES OF LIKE IMPORT.

There are other forms of expression in the New Testament to which persons generally attach no definite meaning; but which are plain and significant, in the light of the relative principles stated above. Some of them are found in the following class of passages: "A little while and ye shall not see me: and again a little while and ye shall see me." "For yet a little while and he that shall come will come, and will not tarry." "The coming of the Lord draweth nigh." "Behold the Judge standeth before the door." "Behold I come quickly." Those who lose sight of the relative principle suggested by the apostle, are forced to the conclusion that the advent referred to in the above passages, is some other event than the personal appearing of Christ, and is far in the past; but in view of this obvious principle of interpretation, we can easily understand the advent intended to be personal and future; though even on this principle it cannot be far distant, but must now be specially nigh.

Take also the following class of texts: "Brethren, the time is short." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son;" intimating that the last days of the great week of the world's history had begun when our Redeemer was on earth. Peter, speaking of the first advent, says that Christ "was manifest in these last times for you." John, mentioning the developments of anti-christ which were then taking place, says, "whereby we know that it is the last time:" all of which forms of expression convey the idea that the closing period of the world's existence had dawned, and, if so, must now be near its termination.

Another form of expression is worthy of notice: the apostle, speaking of certain things which occurred under the old covenant, says, "They were written for our admonition, upon whom the ends of the world are come," or as it has been rendered, "upon whom the last of the age is come." But in what sense were "the ends of the world," or "the last of the age," come upon them? May we not suppose it to be in the same sense that one feels that the end of a journey has come upon him when he has traveled more than two-thirds of the entire distance? When Paul penned the above passage, the church had journeyed, according to recent authors of great learning and investigation, nearly 4200 years; and this period, according to the above illustration, had brought her through more than the beginning and middle divisions of her journey: and if so must she not now be almost home? Is not the great wilderness nearly all behind? Is she not on the margin of the heavenly country? It seems that she may now sing with the understanding, as with the spirit:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

We must call attention to another passage before closing. The apostle, in Heb. 9th, says: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." According to this, it was "in the end of the world" when the first advent took place. Some may suppose that the Jewish age is intended, but that this is not correct is obvious from the fact that the Jewish age commenced when God took the children of Israel by the hand to lead them out of the land of Egypt, and terminated at the manifestation of the new covenant; whereas the apostle is here speaking of an age which began at the foundation of the world. The context fully verifies this statement. The previous verse reads, speaking of Christ, "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then he must often have suffered since the foundation of the world." The reader will notice that the starting point in the apostle's mind is the "foundation of the world." Then come the words under consideration, "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself;" obviously meaning that in the close of the world or age, reckoning from the creation, our Saviour's first advent occurred. He then adds: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation;" as he had said, instead of the Savior suffering annually, which would have occasioned his suffering very often from the beginning of the world, he delayed his coming till the end of time was approaching, when he came in humility, and offered himself as an atonement for sin, on the altar of the cross, and then, as it were, took the blood of his sacrifice and went within the veil to plead during the comparatively short interval which should intervene between his sufferings, and the actual end of the age, when he will make his second advent, without a sin-offering, and bless his waiting people with full salvation.

In conclusion we may safely remark:

1. The expressions, "the day at hand," "the end of all things is at hand," and similar ones, were not uttered at random, but on some definite principle.

2. The only principle suggested in the apostolical writings, is the relative principle, viz., that the time to the end of the age was short compared with the amount of time then in the past.

3. If this principle be well founded, then there cannot be a 1000 years of universal righteousness and peace before the end; but we must be occupying the closing hours of grace, and

"Not many years their round shall run,
Not many mornings rise,
Ere all the glory stands revealed
To our admiring eyes."

—*Millennial News.*

For the Crisis.

What is Life?

Is it life? in sport to pass away
The hours of each succeeding day,
To quaff rich nectar from the cup,
Or of mingled vines often to sup;
To mix with the gay and merry crowd,
And hear the voice of laughter loud;
To see the toasts anon pass round,
And hear their echo's empty sound?
Is it life, in gaudy dress attired,
To be by all around admired,
To hear the fleeting breeze of fame
Follow awhile and gild our name;
To wear the diadems of earth,
And know naught else but ease and mirth;
To be the child of pomp and pride,
And fashion's votary beside?
O, no! there is no life in all
The noisy mirth or festive ball,
Each, evanescent as a dream,
Are borne along Time's rapid stream;
They quickly pass and ne'er return,
But sink into the silent urn
Of cold oblivion, where they wait
Their sure and lasting bitter fate.
O! then, if none or all of these,
The gentle morn or evening breeze,
Cannot to beings here below
Afford a joy unmix'd with woe,—
Then tell the source of lasting joy,
Of bliss, true bliss, without alloy!
The source of life is hid with God,
Made known through Jesus' precious blood,
Applied to cleanse the guilt of sin,
And form the heart anew within.
And then 'tis life to feel the while,
The Savior's fond, approving smile
Resting upon the broken heart,
Which joy and perfect bliss impart.
'Tis always life to walk with God,
And though we feel the chast'ning rod,
'Tis mercy that inflicts the blow,
That we may more of glory know;
'Tis only to refine the gold,
And purify in heaven's mould
The heart from all remaining dross,
And sanctifying every cross,
Our glorious change will quickly come,
And waft us to our blissful home.
Then let us wait, and pray, and fear,
Till Christ shall dry the last sad tear.

M. A. T.

Selections.

Will you Enlist?

(Concluded.)

"You're rather hard there, comrade; but, now that your paper is finished, let me tell you that when I enlisted to serve my country I received clothing and arms, so that I am bound to serve truly, to fight my country's battles, and to shed my blood for the honor of the Union."

"And have you received nothing from the King of kings?"

"Not a thing."

"No? Why, who gave you your life, and all your faculties? Who made the sun and moon that light you by day and night? the beasts and the produce of the fields that supply you with food and raiment? Who gave his own Son, our Savior Jesus Christ, to die on the cross for sinners? Who bestowed on us that blessed book the Bible? and who has prepared a world of glory for every one that fights under his banner, and continues to be his faithful soldier till his life's end? Instead of not receiving any thing at his hands, you have received from him all you possess."

"You look so earnest at me, and speak in such a way, that I feel half afraid of you. To make me out a deserter, a rebel, and a traitor, is going too far. I don't see that I am worse than other folks, though I may not be any better. You make me out black indeed."

"Nay, comrade, I have only read the hand-bill to you, and if there is any thing there that touches you, I can only say the substance of it is from the Word of God. Now, supposing that you should get wounded—what will become of you?"

"Become of me? Why, I shall be taken care of, and have a pension, to be sure. Did you never hear of the Military Hospital? Old soldiers live there as happy as lords. Our government has taken care of that."

"And if you should live there as happy as a lord, you must die there at last; and what will become of you then? Has that been taken care of too?"

"How you talk! That's my lookout."

"I am glad you think so; and now tell me, comrade, what sort of a lookout you have."

"Why, that's a poser; but I reckon it will be with many of us as it is now; our rations will be much the same; I shall share as well as my comrades. It's a thing that I don't much care to think of. We must all die when our time comes—that's certain."

"The Bible says as much; but dying is not all: 'It is appointed unto men once to die, but after this the judgment.'"

"That is what Harry Towers tells us; but, as I said, I keep away from him."

"You may keep away from Harry Towers, but you can't keep away from the judgment-seat of Christ, comrade."

"You're right enough there. How do you manage that?"

"By fleeing for refuge to the stronghold; by acknowledging my sins, and seeking pardon through the death and intercession of the Captain of my salvation. The gospel of Christ is worth more than a thousand hospitals."

"But what is this gospel that you say so much about?"

"What is it? why, it would take the tongue of an angel, ay, an archangel, to tell you what it is. You must not expect that such a poor unlettered sinner as I am can tell you a hundredth part of what it is. However, as you ask me the question, I will not be quite silent about the matter. The gospel is the news of God's grace; it is tidings of great joy; it is medicine to the sick, a cordial to the faint, wine and oil to the wounded, food to the hungry, drink to the thirsty, clothing to the naked, riches to the poor, a friend to the friendless, a home to the homeless; it is——"

"Halt! Why, your tongue runs as glibly as our corporal's when he reads the roll. I asked you but one question, and you have given me a dozen answers already."

"Well, hear me out: The gospel is a remedy for sin, a cure for sorrow, a life-purifier, a death-composer, a hope to the hopeless, a joy to the wretched, a remover of all things that stand between us and God, and a heaven to those who looked for nothing but weeping, wailing, and gnashing of teeth."

"A pretty good list, take it altogether; but a man must be a saint before he deserves these things."

"They are not deserved by a saint; but God, in his mercy, has promised them all to a repentant sinner. If you are once taught that you are a perishing sinner, and cry for mercy to the Father of mercies, you will not cry in vain. 'Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you.' Come, comrade, will you be a christian soldier? Will you enlist?"

"You're a queer man. I little thought what you were when I asked you to enlist as a soldier. If you'll give me that hand-bill, I'll try to spell it over at another time."

"Do, comrade, do, but one word before we part, for I must turn off here. Don't make a light matter of your eternal salvation. 'The Lord is nigh unto all that call upon him; to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry and will save them.' REMEMBER, THE GREAT REVIEW DAY IS AT HAND, WHEN THE JUDGE OF HEAVEN AND EARTH SHALL REND THE HEAVENS, AND COME DOWN IN MIGHT, MAJESTY, AND DOMINION, TO JUDGE THE ASSEMBLED WORLD STANDING BEFORE HIS THRONE. Then it will be seen whether we are true men or deserters and rebels. No question will be asked about uniform, but, Have we been faithful soldiers of Christ, ready to live and die in his service, willing to share his cross, and desiring to wear his crown?"

"Well, comrade, farewell. I'll be as good as my word, and spell over the hand-bill."

"Farewell; may the words be sent home to your heart, so that we may be soldiers of the same corps, and obey the same Captain."

"That's a good fellow, I'll be bound for it, and wishes well to a soldier. The truth's the truth, all the world over; and I do think that many of us are a heathenish, ungodly set of folks, and so I said. I'll spell the hand-bill over again; it may do me good. One thing I see now that I never saw before—that a man may be well armed who carries neither a musket nor bayonet, and that he may be a good soldier without being in uniform."

Gems from Trapp.

BORN 1602, DIED 1669.

1. Truth is the daughter of time; it will not always lie hid.

2. Crosses come thick; be patient!

3. Let us labor to be like unto angels, "strengthened with all might," walking about the world as conquerors, able to do all things through Christ who strengtheneth us.

4. Let no man envy others their better parts or places, since they have them on no other condition but to be put upon greater temptations, hotter services. If we could wish another man's honor, when we feel the weight of his cares, as David once did of Saul's armor, we should be glad to be in our own coat.

5. We know not what we lose by making haste, and not holding up our hands as Moses did, to the going down of the sun. If God have begun to enlarge us, he will in due time do it to the full, if we should not be in straits sometimes.

6. David saw the features of his friend Jonathan in lame Mephibosheth, and therefore loved him. He forgave Nabal at Abagail's intercession, and was pacified toward Absalom at Joab's. Pharaoh favored Jacob's house for Joseph's sake; shall not God do as much more for Jesus's sake? Joseph was well pleased with his brethren when they brougat Benjamin. Bring but the child Jesus in our arms, as Simeon did, and he cannot but smile upon us. Were he never so much displeased before, yet, upon the sight of this his well-beloved Son, in whom he is well pleased, all shall be calm and quiet as the sea when once Jonah was cast into it.

7. Endure hardness. Never dream of a delicacy. Think not to find God in the garden of Egypt, whom Moses found not but in the burning bush. Many love Canaan, but loathe the wilderness; commend the country, but look upon the conquest as impossible; would sit in the seat of honor with Zebedee's children, but not drink the cup of affliction.

8. No wearing the crown, but by bearing the cross first. Christ himself was not glorified, till first crucified.

9. "And He will thoroughly purge his floor." That is, his church, called God's threshing-floor in Isaiah, because usually threshed by God with the flail of affliction. That is the way by which, or whereby, the Lord Christ doth purge his people, and separate between the son whom he loves and the sin which he hates. We may observe in this the difference between Christ and the tempter. Christ hath his fan in his hand, and he fanneth us; the Devil has a sieve in his hand, and he sifteth us. Now, a fan casteth out the worst, and keepeth in the best; a sieve keepeth in the worst, and casteth out the best. So Christ and his trials purgeth chaff and corruption out of us, and nourisheth and increases his graces in us. Contrawise, the Devil, what evil soever is in us, he confirmeth it; what faith or good thing soever, he weakeneth it.

10. When faith heals the conscience, and grace husheth the affections, and composeth all within, what should ail such a man not to be perpetually merry?—*Advent Herald.*

Everlasting Punishment.

The different views concerning the future state held by the Christian Church may be thus classified, arranging them, exhaustively, under eight divisions:

I. The Roman Catholic Church makes three conditions hereafter, namely:
1. Everlasting joy.
2. Everlasting suffering.
3. Temporary sorrow in purgatory.

II. The orthodox Protestant Church makes two conditions hereafter, namely:
1. Infinite and eternal joy.
2. Infinite and eternal suffering.

III. The old-school Universalists make one condition hereafter, namely:
1. Eternal joy.

IV. New-school Universalists and Restorationists make two conditions hereafter, namely:
1. Eternal joy.
2. Temporary and finite suffering.

V. Unitarians make an indefinite number of conditions hereafter, according to the various characters and moral status of men.

VI. The Swedenborgians make an indefinite but limited number of heavens and hells, suited to the varieties of character, but having a super-natural origin.

VII. The Spiritualists make the other world like this world, with no essential differences, making it a continuation of the natural life.

VIII. The Annihilationists believe that the finally impenitent will perish wholly, and come to nothing.—*Christian Intelligencer.*

A SHORT SERMON.—Keep out of debt. Avoid it as you would war, pestilence and famine. Hate it with a perfect hatred. Abhor it with an entire abhorrence. Dig potatoes, break stones, peddle tin-ware. Do anything that is honest and useful, rather than run into debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, pleasant dreams, and happy wakenings, keep out of debt. Debt is the hardest of all taskmasters, the most cruel of all oppressors. It is a millstone about the neck. It is an incubus on the heart. It spreads a cloud over the firmament of man's being. It furrows the forehead with premature wrinkles; it plucks from the eye its light; it drags all nobleness and kindness out of the port and bearing of man. It takes all the soul out of his laugh, and all stateliness out of his walk. Come not under its accursed dominion, nor ever be its slave. Owe no man anything.

☞ Words are nice things, but they strike hard. We wield them so easily that we are apt to forget their hidden power. Fitly spoken, they fall like the sunshine, the dew, and the summer rain—but when unfitly, like the frost, the hail, and the desolating tempest.

Hygiene.

"*This is for your health.*"—PAUL.

Precautions.

1. Never sleep in a room where there is any green paper on the walls, as this color is made of arsenic or lead; the former is by far the most dangerous, being scheeles green, and is known positively by a drop of muriatic acid on the green leaving it white.

2. White glazed visiting-cards contain sugar of lead, and will poison a child who is tempted to chew them from the slight sweetish taste.

3. Green glazed cards used for concert-tickets, are still more poisonous; a single one of them contains a grain and a half of arsenic, enough to kill a child.

4. Never put a pin in the mouth or between the teeth, for a single instant, because a sudden effort to laugh or speak, may convey it into the throat, or lungs, or stomach, causing death in a few minutes, or requiring the windpipe to be cut open to get it out; if it has passed into the stomach, it may, as it has done, cause years of suffering, ceasing only when it has made its way out of the body through the walls of the abdomen or other portion of the system.

5. It is best to have no button or string about any garment worn during the night. A long, loose night-gown is the best thing to sleep in. Many a man has facilitated an attack of apoplexy by buttoning his shirt-collar.

6. If you wake up of a cold night, and find yourself very restless, get out of bed, and standing on a piece of carpet or cloth of any kind, spend five or ten minutes in rubbing the whole body vigorously and rapidly with the hands, having previously thrown the bed clothing towards the foot of the bed so as to air both bed and body.

If you find that you have inadvertently eaten too much, instead of taking something to settle the stomach, thus adding to the load under which it already labors, take a continuous walk with just enough activity to keep up a very slight moisture or perspiration on the skin, and do not stop until entirely relieved, but end your exercise in a warm room, so as to cool off very slowly.

8. Never put on a pair of new boots or shoes on a journey, especially on a visit to the city; rather wear your easiest, oldest pair, otherwise you will soon be painfully disabled.

9. A loosely-fitting boot or shoe, while traveling in winter, will keep the foot warmer without any stockings at all, than a light pair, over the thickest, warmest hose.

10. Riding against a cold wind, immediately after singing or speaking in public, is suicide.

11. Many public speakers have been disabled for life by speaking under a hoarseness of voice.

12. If you happen to get wet in cold weather, keep moving on foot with a rapidity sufficient to keep off a feeling of chilliness until you get into a house, and not waiting to undress, drink instantly and plentifully of hot tea of some sort; then undress, wipe dry quickly, and put on warm, dry clothing.

13. Never go to bed with cold feet, if you want to sleep well.

14. If a person faints, place him instantly flat on a bed, or floor, or earth, on his back, and quietly let him alone at least for ten minutes; if it is simply a fainting-fit, the blood, flowing on a level, will more speedily equalize itself throughout the system; cold water dashed in the face, or a sitting position are unnecessary and pernicious.

15. Never blow your nose, nor spit the product of a cough, nor throw a fruit-peel on the sidewalk.—*Hall's Journal of Health.*

Digestion and Repose of Mind.

There is one more element which plays a most important part in digestion, and that is the state of the nervous system. More often than men think, the seat of their digestive difficulties lies neither on their tables nor in their stomachs, but in their brain. Worry, agitation, oppression with care, restlessness of aim, a monotonous or despondent life, all these express themselves in capricious appetites and undigested food. Very often, too, a remedy for these evils is vainly sought in change or restriction of a diet by no means particularly faulty. The influence of the mental state upon the disposal of the food has been demonstrated in the case of prisoners. The depression attending the prison-life, has made absolutely indispensable a compensation, in the form of a more liberal diet, for those whose sentence extends over any considerable period; and thus has risen the comparative good feeding of the criminal, as compared with other classes of the community, which has sometimes excited so much comment. In his heavy mental atmosphere, the prisoner languishes upon a diet which might suffice a hope and home-cheered man with the same amount of work.

How to Preserve the Teeth.

The mouth is a very warm place—98 degrees Fahrenheit. In this northern climate we have a temperature so high in the shade, even at ninety, beef will begin to decompose in twenty-four hours. The particles of beef and other food which are left between the teeth begin to putrefy before dinner the next day. If you then pick the teeth the odor of the breath tends to decomposition. With this management we ought not to be surprised that the gums and teeth should become the subjects of disease. What is to be done?

Use the tooth-pick (goose-quill) after each meal. Follow with a mouthful or two of water, to remove the particles the tooth-pick may have left behind.

With these simple things thoroughly done you will preserve the teeth to old age.

THE CANCER.—In answer to the inquiry in the Crisis a few weeks since, as to what would cure a Cancer, I would offer the following, and ask the Crisis to copy:—

"Take ripe Polk-berries; squeeze the juice out on a pewter plate, (if that is not at hand, take a new tin plate,) and place it in the heat of the sun or under a stove, and stir with a stick of brimstone till it becomes a salve."

There is a woman here, of my acquaintance, an Advent Sr. (Mrs. Barnes) who had the worst form of cancer in the breast. I thought she could not live but a short time; but from the use of this salve she is getting well. No one need fear to use it. Spread the salve on cloth and lay on the cancer. ALEX. MCCLURE.
Meadville, Pa.

LOW-NECKED DRESSES.—Bishop Timon, of Western New York, has issued a letter addressed "to the honored and pious christian women of the diocese" upon a subject which he has long refrained to touch, though pressed apparently by divine impulse,—low-necked dresses. He discoursed at much length on the modesty of dress, quoting largely from the Scriptures on the score of morality, and from the writings of Catherine Beecher, Dr. Ellis and others, as respects health. The Bishop trusts that christian ladies will receive his advice in the spirit in which it is given, and directs that the pastors under his charge touch upon the subject in their discourses.

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☞ THE CRISIS is devoted to the exposition of all Bible truth: especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Be not Afraid.

Art toiling on life's changing sea,
Deep waters dark encircling thee,
The storm-king bold 'gainst thee arrayed?
Then listen while you faithful pray,
And hear your Savior sweetly say,—
"I'm with thee still, be not afraid!"

Art by temptation rudely tossed,
Near dashing 'gainst the rock-bound coast,
Thy 'wildered heart by fear dismayed?
Grasp closer still your Father's hand,
He'll steer your bark from off the strand,
And guide you home—be not afraid.

Art sinking 'neath affliction's wave?
Art drifting near the yawning grave,
Where cold and still the dead are laid?
Believe in Christ, who says, "I'll come
And raise your body from the tomb"—
Trust ye in God, be not afraid!

Along the voyage of life, each day
New clouds hang threat'ning o'er our way,
Our hopes like shadows fade,—
Unless we meekly trust in God,
And look beyond the chast'ning rod,
To Him who said, "be not afraid!"

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

The Pastoral Work, and the Various Gifts in the Church.

BY H. L. HASTINGS.

In these days of corruption and degeneracy, while almost everything pertaining to the gospel of Christ is perverted, few things lie in the minds of the common people and the church more entirely contrary to the teachings of the New Testament, than the common theory of the pastoral office. There is but one place in our version of the New Testament, where the word *pastors* occurs, (and it being a Latin word, it has a very poor right to be even *there*,) and yet upon this simple, single untranslated word, rests a vast system of pastorship as different from the gospel as the philosophy of Plato is from the preaching of Paul. But, says one, "Does not Paul tell us of apostles, prophets and evangelists, and pastors and teachers, for the perfecting of the saints?" Certainly he does; but that he meant by them what *you* mean when you use the same words, remains to be seen. You mean by an "*evangelist*" a man who, having no settled preaching place, runs up and down in the world where God sends him, and the people need him; preaches the word of God, takes for it what men give him, and lives on that if he can, and if not, earns more; endures privation, wears his old clothes till patched, perhaps, and ragged; wears himself out in the Master's cause; goeth forth and weepeth, bearing precious seed; faces scorn and contempt, storm and tempest; sings gladness to many a tearful pilgrim's heart,—cannot be bought or hired to leave his work, and finally dies on the field with his harness on. This man is an *evangelist* in your opinion. And so no doubt he is, and as such will receive divine blessing and reward at the appearing of Christ.

But how about a *pastor?* Well, a pastor, a "*settled* pastor," as the phrase runs in common talk,—for we never read of a "settled pastor" in all the Bible,—a settled pastor is one who, from being wearied with preaching all over the land, or from a natural aversion to trying the rough usage incident to that sort of labor, or from feeble health, or from a desire for steady pay, or more of it, or from a sincere and special love for the souls within a certain town, parish, or village, has, in some way, either by his preaching, or his politeness, or his learning, or his reputation, or his general excellence of character, convinced the majority, or the rich portion of some local church, that it would be a fine thing for them to have such a man as he is live in their neighborhood, talk to them two or three times a week, visit in their houses, take tea with their families, attend the sewing societies, the prayer meetings, the church fairs and the levees, the weddings, the funerals, &c., and finally, to be their pastor. Moreover they have found that [illegible] getting sleepy, careless and worldly, and try by all lawful means to save them from hell for the sum of five, ten, twenty, fifty, or an hundred dollars a week in *cash*. But if they think the price too high, that their bargain would be a hard one, then they can go to hell if they choose to and deserve to, while he will go where he can get that amount of money, either in some other place, or at some other business. The "settled pastor" has had all these points *settled*,—for a year, sometimes, and sometimes for life; and I have heard of pastors who, not dying soon enough, were hired by their churches to hold their tongues, and let some one else talk who could better please the people; and of others who, if not allowed to preach, would sue their people at the *law*, to get the annual stipend "written in the bond." Of course few things could be more comforting to many young men, coming out of college with weak backs, flabby muscles, dyspeptic stomachs, overworked brains, throats enveloped and enfeebled by white cravats, and also slightly infected by a *disease* called laziness; persons supported at home by their parents, in college by charity, and in the seminary by some fund,—than to become convinced of the fact that they were called of God to leave the world at large to go to perdition the shortest way, while they were specially selected to be pastors of some rich, proud, and fashionable church, in which, when once settled, having the call of God confirmed and made an "effectual calling" by the force of a few thousand dollars a year, they could with their bedecked and jewelled families sit down, and most earnestly "consider the lilies of the field, how they grow; they toil not, neither do they spin; yet . . . . Solomon in all his glory was not arrayed like one of *these*." To be sure, it may require considerable skill in balancing, to keep in the easy seat, to gratify the rich, to entertain the learned, to satisfy the poor, and to keep everything straight; but then, if one fails, why, the world is wide, and another vacancy and another call may supply his needs and keep him still in the "pastoral office." Such is the pastor in the estimation of many, and the young minister who fails to get a job of this kind, or to receive such a call, sometimes wanders about, idle and disconsolate, seeking rest and finding none.

But what is the scriptural idea of the matter? Let us examine the passage in question briefly. When speaking of the ascension of Jesus, Paul remarks that "He gave (or *appointed*) some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4: 11. I do not propose lengthily to investigate the claims and conditions of each of these classes. In passing, however, I may remark a word concerning them.

I. The Apostles. An apostle (*apostolos*) signifies simply one *sent forth*, or *sent off*; a *messenger*, an *ambassador*, *envoy*, and sometimes the commander of an expedition, &c. It comes from the Greek *apostello* or "*sent forth*," which is often used in the New Testament. *Apostolos* is rendered *messenger* (Phil. 2: 25), and applied to Epaphroditus. It is also rendered *messengers*, and applied to "the brethren" sent with Titus in 2 Cor. 8: 23. In John 13: 16, it is translated "*he that is sent*," who is not greater than him that sent him. In the *seventy-eight* other instances where it is found in the New Testament, it is not translated, but *transferred—apostles*. An apostle, then, is *one sent*. He may be sent by the Phillipians, or by the churches, if so be he is *their* messenger, or apostle, or he may have been sent by Christ, and if so, he is, like the twelve, the apostle or messenger of Jesus Christ. Whether there have been any other apostles since the first preaching of Christ I do not undertake to decide. When Paul's apostleship was questioned, he could say: "Am I not an apostle? Have I not *seen* the Lord?" Whether other professed apostles could abide *this* test, or *prove* that they had been *personally* sent by the Lord, may be doubted until demonstrated. Evangelists, and all christian laborers, may have been sent by the *Holy Spirit*, by the personal mandate of Christ.

This seems to have been the case with apostles in ancient time. Yet if they can work "the *signs* of an apostle" "in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 12: 12), then their case will seem more clear: but if "the signs of an apostle" in these instances are only the saying over of forms, or the performing of ceremonies, the matter will seem more doubtful; while, if the tokens of their apostleship consist mainly in leading captive [illegible] choosing out seven men full of faith and the Holy Ghost to set over these matters, putting themselves over them to manage the concern; then, if *these* be the only tokens of their apostleship, it may be doubted—not, whether there *are apostles*, for Mormons, Irvingites, or Christian churches may send *their* "messengers," or apostles—but whether such persons are truly the apostles of Jesus Christ, as were those whom he sent in days of old.

"But God hath set some in the church; first, *apostles*; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." 1. Cor. 12: 28. And if God has *set* them *in the church*, they ought to be in the church now, and in it always." Truly spoken; but what do you mean by "*in the church*"? Do you mean by it *in* your little narrow, contemptible, bigoted society or sect? If so let me say I do not think it is big enough to hold *one* apostle, much less a dozen. Possibly if Paul was in it now, i. e. in *your church*, you would very soon turn him out. But the apostles *are* in the church. The church is one body. Successive generations do not make successive churches, nor do they mar the unity of the "one body," and the one building. Paul is in the church to-day, sleeping in Jesus though he be; "being dead, yet speaketh." God hath set the apostles "*in* the church"; but where? We set great stones in a building, but *where?* In the roof, in the sides, all along up and down? No; but in the *foundation!* There is just where God set the apostles FIRST; not second, third, or fourth; but he hath "set some in the church; FIRST, apostles; secondarily, prophets; thirdly, teachers;" and in this divine arrangement, the church is "built upon the *foundation* of the APOSTLES and prophets; Jesus Christ himself being the chief corner stone." Eph. 2: 20. There is where God put the apostles "*in* the church." Let them stay there then; or at least if others come let each of them show "the signs of an apostle," "with all patience," before we be required to believe.

II. As *prophets* are put into the foundation with the apostles, so in the passage under consideration, as he appointed some persons to be apostles, so he appointed some to be prophets. The Greek word *propheeteės*, or *prophet*, signified an *interpreter of the gods*, one who declared oracles in the name of a god, or expounded what the god had spoken. The Hebrew word *nah vee* signified one who, impelled by a divine influence, or by the divine spirit, rebuked kings and nations, or foretold future events. When Moses was sent to Pharaoh, "The Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be *thy prophet*." Exod. 7: 1. That is, you shall suggest and teach what shall be said, and Aaron shall declare it to Pharaoh as your spokesman. The work of the prophet, then, was *declarative*. God revealed himself to him, and he told others what he learned of God, whether referring to events past, present or future. Hence Abraham was called a *prophet*. Gen. 20: 7; also the patriarchs, Ps 105: 15, "Do my *prophets* no harm." As the prophet's work was to *declare* God's will, persons might be prophets without receiving direct communications from God, provided they declared what he had really spoken, even though it was revealed to others. Hence Miriam is called a *prophetess*, (Exod. 15: 20); though she had do direct communications from God like Moses. See Num. 12: 1–6. So persons were educated for the work of teaching under the guidance of other prophets, as the young men at Gilgal called "the sons of the prophets" under Elisha, while the direct inspiration of God sometimes came upon men who were neither prophets, nor sons of prophets, as upon Amos, who was an herdsman and a gatherer of sycamore fruit. The prophetic inspiration was *occasional* rather than constant. Elias was a man subject to like passions as we are. The seventy elders with Eldad and Medad once prophesied in the camp of Israel; on one occasion Saul was found among the prophets; and Baalam prophesied of blessing when he would have cursed Israel. Sometimes also prophets departed from the Lord, and were punished for their sins. See 1 Kings 13: 11–29.

In the New Testament also, the same breadth of application of the term *prophet* may be observed. Some there were who prophesied like Agabus, and foretold future events; while others prophesied by declaring anew the truths already revealed. This prophesying was not by any means the business of an exclusive caste or set of men, a *clergy*, as our moderns term them, who might prophesy, as distinguished from a *laity* who might not; for in the last days when the Spirit was to be poured upon all [illegible] Hence Philip had four virgin daughters which did prophesy, and even before Christ came Anna was a prophetess in Israel. But the ordinary prophesying in the church was the privilege of all. "For ye may *all* prophesy, one by one." "Covet earnestly the best gifts, but rather that ye may *prophesy*." "He that *prophesieth* edifieth the church." "Greater is he that prophesieth than he that speaketh with tongues." "He that prophsieth speaketh to *edification*, to *exhortation*, and *comfort*." "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all." See 1 Cor. 14: 24. Women were to pray or *prophesy* with their heads covered; men with their heads uncovered. 1 Cor. 11: 4, 5. Every man woman or child, who could speak to edification, exhortation and comfort, it seems might at proper times be allowed to prophesy. Wherever the Spirit of God prompted to this work, there was liberty to do it in order and in decency; and by its power many were convinced of sin, and would worship and adore the Lord. Of course some might prophesy more intelligently or acceptably than others, and so they might be termed especially *prophets*; particularly if to them God granted sometimes direct revelations of his will. Here then we find apostles and prophets set, or appointed *in the church*, as an integral portion of the same.

III. He appointed some to be *evangelists*. An evangelist is simply a bringer of *good tidings*, or a *Gospel preacher*; Gospel being only *good news*. The Gospel is termed *evangelion*, the preaching of it is *evangelizo* to *evangelize*, and the man who did it was called an *evangelistees* or *evangelist*. "We *declare* to you *glad tidings*," or we *evangelize* to you. Acts 13: 32, &c., &c. Philip was called an *evangelist* (Acts 21: 8), and Timothy was bidden to "do the work of an *evangelist*."—2 Tim. 4: 5. The word only is found in these places, and in Eph. 4: 11. Paul is not called an *evangelist*, but he was such most assuredly. Every man who preaches the gospel is an evangelist—he proclaims the *evangel*, the *good news*, he *evangelizes*, and he is an evangelist just so far as he does it. Whether he preach in courts or halls, in palaces or hovels, in temples or in caves, he *evangelizes*, and is an *evangelist*. Whether he preach in one place, ten places, or an hundred places; whether he preach there one year, ten years or fifty years; so that he preach the pure *Gospel* of God to the perishing sons of men,—he does "the work of an evangelist." The idea that only itinerants, travelers, persons having no certain dwelling places, are evangelists, is a great mistake. They may do the work of evangelists more *fully*, than idler men, but all who preach Christ's good news are properly called evangelists.

IV. *Pastors* and *Teachers*. I join the two together, because Paul does. He does not say some to be pastors, and some to be teachers,—but some to be "pastors and teachers." And in 1 Cor. 12: 28, after Apostles and Prophets, he omits all mention of evangelists and pastors, showing that he did not consider them necessarily separate, and says: "thirdly, TEACHERS." The pastor's work, then, is nearly related to the work of teaching: pastors and teachers were, it would seem, usually, if not always, identical or nearly so. A pastor should be a teacher, though a teacher may not be a pastor. The term *pastors* occurs no where else in the New Testament; but this passage is frequently quoted, by almost every man who seems disinclined to do the more active service in the Lord's field, thus: "Well, the Lord has set *pastors* in the church. A pastor is a man settled to preach to some church where they will pay him for it; and I think *my* calling is to be a *pastor*, and I shall stay in it as long as any one will keep me, and be a *pastor*, for God has set *pastors* in the church." If this position were correct they would by it *exclude* all *evangelists*, or preachers of the *Gospel* from their churches; and take upon themselves the offices of prophets, evangelists, pastors, teachers and all. For their idea is, God has set a *diversity* of gifts in the church; for example, sleek, comfortable looking *pastors* where churches are *rich* and can *pay them* pretty well, and gaunt, hungry looking evangelists, for fields where money is scarce and labor severe, and they! they feel specially called to be *pastors!* But Christ has set all these things *in the church*; and no church can, without a most injurious departure from the mind of Christ, diverge from the divine arrangement, and put one gift, be it that of *pastor* or any other one, in the place of the *many* which God has given to the church.

What, then, is a [illegible]? Is he a salaried officer of the [illegible] preaching constantly to a single [illegible] taking the sole care of a single [illegible] [illegible]

The Greek word *poimeen*, rendered *pastor*, occurs eighteen times in the New Testament. It is a *very* simple word, and has a very obvious meaning. Seventeen times our translators have translated it uniformly from Greek into English; and *once* they have translated it from Greek into *Latin!* The Greek word *poimnee* signifies a *flock* or *herd* of cattle, especially of *sheep*. Hence came the word *poimeen* a *shepherd*, or herdsman. This is its *sole* and *simple meaning*. Hence also came *poimaino*, to feed, tend, guide, or rule a flock—doing a shepherd's duty to them. Now this word *poimeen*, or *shepherd*, occurring eighteen times in the New Testament, is translated by the English word *shepherd*, SEVENTEEN TIMES, and by the Latin word *pastor* in this single instance. It is rendered shepherd by Wicklif, Tyndale, and Cranmer, but King James' translators, instead of putting in the proper English translation of the word, as they did in the other *seventeen* instances, thought it best to insert it here in Latin, "*pastor*," a word having the same meaning, but needing to be translated into English for English readers. Why was this? Was it for the same reason that they used other words such as "bishoprick," "Eister," "Babtizo," &c., so that the common people, not understanding them, would be forced to come to them for light, and so they could explain the words to fit the customs of the church, rather than to modify the church rites to correspond to the meaning of the words?

(Concluded next week.)

For the Crisis.

Paradoxical.

We want a faith that brings to view
Those things that are unseen,
That reaches for a world to come,
And lifts the veil between.

We would "endure" the woes of earth,
And every sorrow bear,
"As seeing Him invisible,"
And on Him cast our care.

"As poor, yet making many rich,"
"As sorrowful, yet" still
"Always rejoicing" in the Lord,
And in his holy will.

"As having nothing, yet" through grace
"Possessing" all we need,
Heirs to a rich inheritance,
Yea, to "*all things*" indeed.

A. C. J.

For the Crisis.

The Sixth Seal.

BY S. S. BREWER.

"And I beheld when he had OPENED the SIXTH SEAL, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood."—REV. 6: 12.

The above portion of holy scripture is of a very interesting character, and the events declared by the Almighty to transpire both at their opening and during their consecutive fulfillment, are of so marked a nature, that it seems impossible for any one to doubt when so complete a history of their accomplishment can be obtained. The opening of this seal was to be marked by a "*great earthquake*," and closed by the consummation of the conflict of ages, in bringing "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman," to hide "themselves in the dens and in the rocks of the mountains," and to say unto the "mountains and rocks, Fall on us, and hide us from the face of Him that sitteth *on the throne*, and from the wrath of the Lamb; FOR THE GREAT DAY OF HIS WRATH IS COME, and who shall be able to stand?" It does seem positive to my mind, that *every* living being on earth is present at this grand, solemn, and *final* scene. "Hide us from the *wrath of the Lamb*," is the despairing exclamation that falls from the lips of all out of Christ. "Hide us from the face of Him that sitteth on *the* THRONE." This is doubtless a parallel to Matt. 25: 31, 32,—"When the Son of man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory*; and before him *shall be gathered all nations*; and he shall separate them *one* from *another*, as a shepherd divideth his sheep from the goats." The disposition of the *two* classes is very definitely marked. 46th verse,—"And these shall go away into everlasting punishment; but the righteous into life eternal." The Apostle Paul to the church at Thessalonica presents the same idea in his 2 Epistle 1: 7, 8;—"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance *on them that know not God*, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power; when he shall come to be glorified in his saints." Thus we see, by a comparison of the plain teaching of our Lord in Matt. 25, and the Apostle's letter, that there is positively but the sheep and goats [illegible] dren of the wicked one." To which class, dear reader, do you now belong? O! for your own present, future and eternal well being, see to it instantly. Mark well—but *two classes*, when the Son of man sits upon *the throne of his glory*: one class go away into everlasting punishment, the other into life eternal.

If this seal under which we are now living brings us to the great day of his wrath, we should most certainly with becoming interest and godly sincerity be led to inquire into the subject, by a careful examination of God's word, and a comparison of such facts as history may furnish as corresponding. The first event as noted by the Revelator, and that which is to distinguish the OPENING OF THE SIXTH SEAL, is,

First. "A GREAT EARTHQUAKE." The Savior in the twenty-fourth of Matthew declared there should be earthquakes in divers places before his coming to judge the world; but at the opening of this seal there was to be a *great* earthquake. History furnishes this fact. The first extract is from *Blackwood's Magazine* of July 9th, 1844.

"On the morning of All-Saints day, the 1st of Nov., 1775, Lisbon was almost torn up from the foundations by the most terrible earthquake *on European record*. As it was a high Romish festival, the population were crowding to the churches, which were lighted up in honor of the day. About a quarter before ten the first shock was felt, which lasted the extraordinary length of six or seven minutes, then followed an interval of about five minutes. The concussions were so violent in both instances that nearly all the solid buildings were dashed to the ground, and the principal part of the city almost wholly ruined. The terror of the population, rushing through the streets, gathered in the churches, or madly attempting to escape into the fields, may be imagined; but the whole scene of horror, death, and ruin, exceeds all description. The ground split into chasms, into which the people were plunged in their flight. Crowds fled to the water, but the Tagus, agitated like the land, suddenly rose to an astonishing height, burst upon the land, and swept away all within its reach. It was said to have risen to the height of five and twenty or thirty feet above its usual level, and to have sunk again as much below it. And this phenomenon occurred four times."

The second is taken from the Cyclopedia of History, p. 639, printed and published by Case, Tiffany and Burnham, 1845, Hartford, Ct.

"Nov. 1st, 1755, Lisbon was destroyed by the *most terrible earthquake that has ever occurred*: 60,000 persons perished in six minutes. The sea first retired, then rolled in, rising fifty feet above its usual bed. The largest mountain in Portugal rocked and split asunder, and sent forth flames and clouds of dust. The shock was felt nearly all over Europe, in the north part of Africa, in the Atlantic, and even in the *West Indies*; a vast wave swept over the coast of Spain, and in some places sixty feet in height. Near Morocco the earth swallowed up about 10,000 persons, with their herds, and then closed over them."

Thus in a most positive manner has God marked the sixth seal. The above extracts seem to correspond precisely with the prediction. We will proceed to notice briefly the next event in order as seen in vision by the Revelator.

Second. "*And the sun became black as sackcloth of hair.*" Among the great number of historical testimonies concerning the dark day of May 19th, 1780, I shall present but one, which is so emphatic, and so much to the point, that this must suffice:

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the judgment was at hand, and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude. His nephew, who was then a little child, in after life retained a lively recollection of that scene, and in his childish feelings are an interesting exhibition of the manner in which Mr. Lee was regarded, for he felt not the least alarm in *his* presence, thinking that he was perfectly safe where his good *uncle* was, even if the day of judgment *had* come.'"—*Tract No. 379 of Amer. Tract Society. Life of Edward Lee, of Mass.*

Third. "*And the moon became as blood.*" My extracts on this point shall be very brief. I will quote the following from a letter of Mr. Beadle, of Aleppo, and published in the *Missionary Herald* of June, 1842, p. 234. It is an account of an earthquake at that place in 1822. He says:—

"On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, 'Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived.'"—*Litch's Exp. vol. 1, p. 153.*

The following was published in the [illegible] most remarkable phenomenon here that I ever heard of, except the falling stars. At 3 A. M., the moon, which had been obscured by a cloud for some hours, burst forth of a deep, BLOOD RED COLOR, with a black cross of equal proportions over the face."

For a more particular account of the signs in the moon and stars, see articles No. 13 and 14 of the series on "Evening Shadows."

Dear reader, we now invite your attention to the last sign under this seal, to be witnessed by this generation, previous to the departure of the heavens as a scroll, which inaugurates the great day of God's wrath, which is the *Fourth* point under consideration. "*And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.*" The fulfillment of this prediction, so wonderful in its nature, and so alarming to those who witnessed it, is described by a writer in the *N. Y. Journal of Commerce*, of Nov. 15, 1833, from which the following is a very short extract:—

"Neither myself, nor any one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy above quoted. 'It rained fire,' says one; another, 'It was like the large flakes of snow before a coming storm, or large drops of rain before a shower.' I admit their fitness for common accuracy; but they came far short of the accuracy of the figure used by the prophet: 'The stars of heaven fell unto the earth.' They were not sheets, or flakes, or drops of fire; but they were what the world understand by '*falling stars*,' and one speaking to his fellow in the midst of the scene would say, '*See how the stars fall!*' And he who heard would not pause to correct the astronomy of the speaker, any more than he would be so precise as to reply, 'the sun does not move,' to one who should tell him the sun is rising. *The stars fell 'even as the fig tree casteth her untimely figs when she is shaken of a mighty wind.'* Here is the exactness of the prophet."

Extracts from the *People's Magazine*, Boston, Jan. 1834, on the falling stars of Nov. 13, 1833:—

"The Rockingham, Va., *Register* calls it, 'A rain of fire,'—thousands of stars being seen at once; some said it began with considerable noise.

The *Journal of Commerce* informs, that 'three hundred miles this side of Liverpool the phenomenon was as splendid there as here;' and that in 'St. Lawrence Co.' there was a 'snow storm' during the phenomenon, in which the 'falling stars' appeared 'like lightning.' . . . That in 'Germantown, Pa.,' they seemed like 'showers of great hail.'

The Lancaster, Pa., *Examiner* says, 'The air was filled with innumerable meteors or stars; . . . hundreds of thousands of brilliant bodies might be seen falling at every moment, . . . sloping their descent towards the earth, at an angle of about forty-five degrees, resembling flashes of fire.'"

The next is the great and final scene, as described by the Revelator, which is the passing away of the heavens as a scroll, which, in all probability, will take the world with as much surprise as did either of the preceding events under this seal. The Apostle Peter certifies to this fact, in the following very definite language: "*The day of the Lord* will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." Luke 17: 28. "*Likewise also as it was in the days of Lot*; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*"

Dearly beloved reader, we are now verging rapidly to the day that God has appointed to judge the world. Each setting sun leaves the days of our probation less. O how solemn is the time in which we are living! The world has no assurance of an hour's safety; and how stands the account with you? May God assist us, in our great weakness, to strive to be found of him in peace.

My dear brethren, preach the coming of Jesus! O ye ministers, preach it, pray it, live it. The work is almost ended; there is every thing testifying throughout creation, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Let your work be done, and well and faithfully done, in the name and by the help of the all-sufficient grace of God. Soon, very soon, the opening heavens will reveal the once injured, but now the all-conquering, glorious King of kings and Lord of lords. "Even so, come, Lord Jesus." O "come quickly"! Amen and Amen.

South Glastenbury, Conn.

☞ Oh, sin, how you paint your face! how you flatter us poor mortals! [illegible]

For the Crisis.

Come, Savior, Come.

BY S. S. BREWER.

TUNE.—"*My Willie's on the dark blue sea.*"

My eyes are lifted up to thee,
O come, my Savior, come,
Thy sacred face I long to see,
And rest with thee at home.

CHORUS.
Then come, Savior, come, we long to see
The sceptre in thy hand,
And take thy waiting ones with thee,
To dwell in Beulah's land.

Thy weeping bride, now saddened, sees
The war King lift his hand,
A shout for blood floats on the breeze,
Distress is in the land.

CHORUS.
We know the kingdom's drawing near,
All things proclaim it nigh,
We watch to see thy sign appear
With glory in the sky.

CHORUS.
We long to see thy saints awake,
A pure and spotless throng;
And the bright morn of glory break
And join the Jubal song.

CHORUS.
There saints and martyrs all shall meet
Upon that peaceful shore,
And friends and kindreds all shall meet
In life forevermore.

CHORUS.
South Glastenbury, Conn.

For the Crisis.

A Glance at our World—No. 1.

Does not our present earth give signs of woe and old age, fickleness and disease? Yes! like a hypochondriac, it has ill turns or paroxisms, when it will rouse the ocean into a tempest, make sport of navies, putting sailors to their wit's end, and strewing the shore with fragments and carcasses of men; at other times, to exhibit some feat of power, will rock a continent or sink an island, and, with a giant strength, shake a massive city into a ruin, utterly burying its wretched inhabitants; anon is sick and writhes and groans as in mortal agony, and finds relief only by disgorging its fiery bowels, burying villages and cities in burning graves. Again, the elements are restive and unsettled and cannot preserve a due medium. They suffocate you with sultry calms, or consolidate their strength into a tornado and sweep the country with the besom of destruction. And the climates of the earth—how ungenial! The extremes—one frigid—the temperate fickle—the tropics oppressive. The oblique position of the earth precludes the possibility of a better climate, and man groans on, hoping for better times in this wicked, sin-cursed earth; but this hope is fallacious. Try it; make yourself master of all science, the politics and laws of all nations; secure the suffrage of a whole country; succeed to the highest pinnacle of power and fame, and receive the homage of the whole world, and what have you but a barren rock, too narrow for friendship, and too slippery for public repose. The envious eyes of the ambitious will be upon you, watching for your halting; the inquisitive meddlings of the fastidious will tease and perplex you, and will make you responsible for almost every local accident and mishap that may occur, and even their own personal failures; and there are those always ready to displease you as soon as they can, and make you with disgrace take the lowest seat. The same liability to disappointment attends other callings and professions. Any success that may be secured cannot be a bar to disappointment, reverse and death. This has been the allotment of past ages, and will be of the future, till the redemption of the body, and the restitution of all things. How few succeed to wealth, fame, power, in any country. The great bulk are doomed to live by the day, to work hard for a precarious living. Their wages are seldom equal to the expense of high rent, fuel, food, clothing, and the doctor's bill.

In countries less privileged, things are proportionately worse. In England, masses of laboring people are glad to work for from one shilling to three a day; and in manufacturing towns there are thousands that make a bare subsistence by observing an economy that is mean and distressing; and at every reverse—changes in the price of cotton or stocks, or some other changes—these thousands are thrown out of employment and become so many miserable paupers. Imagine the mortification, shame and trial of such destitution!—haggard countenances, ragged, neglected, ignorant, and wicked children. Besides this, the swarms of beggars form a considerable portion of the whole population; and so these wretches swell Nature's groans for deliverance.

And what is the hope of these lowly millions? Can the church's millennium help them? No! the very supporters of this fable are their oppressors, who care not for their souls, though under their eyes, *but will raise funds to convert the heathen*, and would, to gratify their cupidity, use them up in factories, and create for them the very liabilities that disgrace every civilized country under heaven. Step into the homes of these unfortunate people. What a scene is presented! Some stagger as they walk, from exhaustion and hunger,—children crying for bread,—some you may find eating their scanty meal, not knowing from whence the next is to come—perhaps they eat in quiet, or it may be an unquiet meal—mutual criminations go the rounds, and so embitter their poor repast;—*others, perhaps, fear God*, and are asking for daily bread, and sighing for a better day,—a speedy redemption from present sorrow. Says Dr. Cheever in a letter from Europe,

"The English world might be compared to a string of men, each standing on the shoulders of the man below him, and all striving to get higher, but few or none reaching down or helping to lift up others. You will say it is so every where—the world is so. No deep English thinkers believe that the people have not spirit enough for a revolution if it were needed. The abuses of England have become so much a part of her life, that to cut them off would prove fatal, just as an inveterate and large opium taker would die if you stopped his poison. Reforms cannot go on *slowly* and SURELY at the same time. The Devil likes slow reforms."

A single glance at our world will convince any one who is open to conviction, that man is not happy; a feeling of uneasiness pervades the world. Go where you please, visit the nation enjoying the most genial climate and fruitful soil, where but little labor is bestowed to secure an ample living; yet we find them the most helpless and degraded of men, idle, violent, unjust, ignorant and impure. Palestine is overrun with pilgrims, idle monks, priests and beggars in general,—and so of Italy, and of the Indies, Africa, with the Turks and native Blacks, some of whom are cannibals. If you go into the latitudes (the same) in America, you will find slavery on the one hand a terrible blight, a curse and scandal to the government that tolerates it; and on the other hand, in South America, the people are crushed under priestly dominion, and degraded by superstition. If you go into the frigid zones of Europe, you will find in general the people reduced to serfdom, but little better than Slavery itself. Here the people are more industrious, but how poorly rewarded for their labor; they may not stipulate the conditions on which to work for their pampered lords. If you go to the extreme North, you may find the people more free and independent; but liberty here is no great privilege, for half their lives is spent in the deep excavation of ice and snow, living, as it were, in the regions of everlasting night and frost.

If you look at our own country, you will find the people the most industrious, virtuous, religious, of any portion of the earth, for the reason they could not exist without hard labor in the beginning, and now they think they cannot; hence where there are the fewest natural advantages in this world, with a good government, the people do the best; yet here things do not always go to please them,—they have trials with their neighbors, their children, their debtors, and their creditors; with the climate, the frosts, the winds, the rain, the drought, the pestilence, the war, and the invasion of Death. Here we are, on every part of this earth, in every clime, under every form of government,—all subject to every kind of fortune; our wants and circumstances diversified as our complexions and features. The lordly aristocrat is no better off than his slave. If the slave groans under the burden of toil, his master does under an indigested meal. If the slave smarts under the lash of the tyrant, the master does under the sharp rebuke of offended, insulted justice. If the slave goes to his cabin wearied with the labors of the day, he can enjoy the luxury of quiet sleep; but the master finds *rest* is labor,—and if the slave lies down an innocent man, his master has the forebodings of dreadful retribution upon an unquiet bed, haunted by fearful dreams. J. L. H.

The Day of Christ "at hand" in the Apostolic Age—in What Sense?

The day of Christ was at hand 1800 years ago. Paul says, "The night is far spent, the day is at hand." "The Lord is at hand." Peter says, "The end of all things is at hand." It is said in the Apocalypse, "The time is at hand." According to these passages, the day of Christ was at hand in some sense in the apostolic age. In what sense was it then at hand? It must, as it seems, have been at hand in one of two senses, either absolutely or relatively. It was not absolutely at hand, or it would have come in that age; and the apostle assures the Thessalonian Christians, that it was not at hand in that sense. After affirming the second advent, he said, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." It is worthy of remark, that the original word here rendered at hand, is not the same as is so rendered in the other passages above quoted; for in this passage, the word rendered "at hand," describes an event as imminent, or just ready to be introduced. He assigns his reasons. He tells them that there was to be "a falling away first," and the revelation of "that man of sin, the son of perdition," who was to have his time according to the sure word of the prophecy, and then be "consumed with the spirit of the Lord's mouth, and be destroyed with the brightness of his coming." Thus we are conducted to the conclusion that the day of the Lord was not absolutely at hand when the apostle wrote.

The end must therefore have been at hand in the other sense, viz., relatively; that is, the time to the end would be short, compared with the period of the world's history then in the past. This principle of exegesis is virtually expressed in the following text: "And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed; the night is far spent, the day is at hand." It will be seen at once that the apostle is speaking relatively: he looks at the amount of the great night of this world then in the past; at the amount of night still in the future; and then, under the guidance of the Holy Spirit, deliberately says, "The night is far spent, the day is at hand." As though he had said, "We are far from the beginning of the night; we are near its end: the time till the morn of blessedness is short, compared with the long hours of night which are gone." Thus we are furnished with the principle of interpretation, that the day of Christ was at hand relatively in the apostolical age.

If so, where must we be now? Must not the comparatively small balance of "the night" which was then in the future, be about past? and must not the Sun of the eternal day soon, very soon arise? Must not the day of Christ, which was relatively near then, be absolutely so now? In short, is not the end of all things, in the very nature of the case, "nigh at hand?" But let us look at

OTHER PHRASES OF LIKE IMPORT.

There are other forms of expression in the New Testament to which persons generally attach no definite meaning; but which are plain and significant, in the light of the relative principles stated above. Some of them are found in the following class of passages: "A little while and ye shall not see me: and again a little while and ye shall see me." "For yet a little while and he that shall come will come, and will not tarry." "The coming of the Lord draweth nigh." "Behold the Judge standeth before the door." "Behold I come quickly." Those who lose sight of the relative principle suggested by the apostle, are forced to the conclusion that the advent referred to in the above passages, is some other event than the personal appearing of Christ, and is far in the past; but in view of this obvious principle of interpretation, we can easily understand the advent intended to be personal and future; though even on this principle it cannot be far distant, but must now be specially nigh.

Take also the following class of texts: "Brethren, the time is short." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son;" intimating that the last days of the great week of the world's history had begun when our Redeemer was on earth. Peter, speaking of the first advent, says that Christ "was manifest in these last times for you." John, mentioning the developments of anti-christ which were then taking place, says, "whereby we know that it is the last time:" all of which forms of expression convey the idea that the closing period of the world's existence had dawned, and, if so, must now be near its termination.

Another form of expression is worthy of notice: the apostle, speaking of certain things which occurred under the old covenant, says, "They were written for our admonition, upon whom the ends of the world are come," or as it has been rendered, "upon whom the last of the age is come." But in what sense were "the ends of the world," or "the last of the age," come upon them? May we not suppose it to be in the same sense that one feels that the end of a journey has come upon him when he has traveled more than two-thirds of the entire distance? When Paul penned the above passage, the church had journeyed, according to recent authors of great learning and investigation, nearly 4200 years; and this period, according to the above illustration, had brought her through more than the beginning and middle divisions of her journey: and if so must she not now be almost home? Is not the great wilderness nearly all behind? Is she not on the margin of the heavenly country? It seems that she may now sing with the understanding, as with the spirit:

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

We must call attention to another passage before closing. The apostle, in Heb. 9th, says: "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." According to this, it was "in the end of the world" when the first advent took place. Some may suppose that the Jewish age is intended, but that this is not correct is obvious from the fact that the Jewish age commenced when God took the children of Israel by the hand to lead them out of the land of Egypt, and terminated at the manifestation of the new covenant; whereas the apostle is here speaking of an age which began at the foundation of the world. The context fully verifies this statement. The previous verse reads, speaking of Christ, "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then he must often have suffered since the foundation of the world." The reader will notice that the starting point in the apostle's mind is the "foundation of the world." Then come the words under consideration, "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself;" obviously meaning that in the close of the world or age, reckoning from the creation, our Saviour's first advent occurred. He then adds: "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation;" as he had said, instead of the Savior suffering annually, which would have occasioned his suffering very often from the beginning of the world, he delayed his coming till the end of time was approaching, when he came in humility, and offered himself as an atonement for sin, on the altar of the cross, and then, as it were, took the blood of his sacrifice and went within the veil to plead during the comparatively short interval which should intervene between his sufferings, and the actual end of the age, when he will make his second advent, without a sin-offering, and bless his waiting people with full salvation.

In conclusion we may safely remark:

1. The expressions, "the day at hand," "the end of all things is at hand," and similar ones, were not uttered at random, but on some definite principle.

2. The only principle suggested in the apostolical writings, is the relative principle, viz., that the time to the end of the age was short compared with the amount of time then in the past.

3. If this principle be well founded, then there cannot be a 1000 years of universal righteousness and peace before the end; but we must be occupying the closing hours of grace, and

"Not many years their round shall run,
Not many mornings rise,
Ere all the glory stands revealed
To our admiring eyes."

—*Millennial News.*

For the Crisis.

What is Life?

Is it life! in sport to pass away
The hours of each succeeding day,
To quaff rich nectar from the cup,
Or of mingled wines often to sup;
To mix with the gay and merry crowd,
And hear the voice of laughter loud;
To see the toasts anon pass round,
And hear their echo's empty sound?
Is it life, in gaudy dress attired,
To be by all around admired,
To hear the fleeting breeze of fame
Follow awhile and gild our name;
To wear the diadems of earth,
And know naught else but ease and mirth;
To be the child of pomp and pride,
And fashion's votary beside?
O, no! there is no life in all
The noisy mirth or festive ball,
Each, evanescent as a dream,
Are borne along Time's rapid stream;
They quickly pass and ne'er return,
But sink into the silent urn
Of cold oblivion, where they wait
Their sure and lasting bitter fate.
O! then, if none or all of these,
The gentle morn or evening breeze,
Cannot to beings here below
Afford a joy unmix'd with woe,—
Then tell the source of lasting joy,
Of bliss, true bliss, without alloy!
The source of life is hid with God,
Made known through Jesus' precious blood,
Applied to cleanse the guilt of sin,
And form the heart anew within.
And then 'tis life to feel the while,
The Savior's fond, approving smile
Resting upon the broken heart,
Which joy and perfect bliss impart.
'Tis always life to walk with God,
And though we feel the chast'ning rod,
'Tis mercy that inflicts the blow,
That we may more of glory know;
'Tis only to refine the gold,
And purify in heaven's mould
The heart from all remaining dross,
And sanctifying every cross,
Our glorious change will quickly come,
And waft us to our blissful home.
Then let us wait, and pray, and fear,
Till Christ shall dry the last sad tear.

M. A. T.

Selections.

Will you Enlist?

(Concluded.)

"You're rather hard there, comrade; but, now that your paper is finished, let me tell you that when I enlisted to serve my country I received clothing and arms, so that I am bound to serve truly, to fight my country's battles, and to shed my blood for the honor of the Union."

"And have you received nothing from the King of kings?"

"Not a thing."

"No? Why, who gave you your life, and all your faculties? Who made the sun and moon that light you by day and night? the beasts and the produce of the fields that supply you with food and raiment? Who gave his own Son, our Savior Jesus Christ, to die on the cross for sinners? Who bestowed on us that blessed book the Bible? and who has prepared a world of glory for every one that fights under his banner, and continues to be his faithful soldier till his life's end? Instead of not receiving any thing at his hands, you have received from him all you possess."

"You look so earnest at me, and speak in such a way, that I feel half afraid of you. To make me out a deserter, a rebel, and a traitor, is going too far. I don't see that I am worse than other folks, though I may not be any better. You make me out black indeed."

"Nay, comrade, I have only read the hand-bill to you, and if there is any thing there that touches you, I can only say the substance of it is from the Word of God. Now, supposing that you should get wounded—what will become of you?"

"Become of me? Why, I shall be taken care of, and have a pension, to be sure. Did you never hear of the Military Hospital? Old soldiers live there as happy as lords. Our government has taken care of that."

"And if you should live there as happy as a lord, you must die there at last; and what will become of you then? Has that been taken care of too?"

"How you talk! That's my lookout."

"I am glad you think so; and now tell me, comrade, what sort of a lookout you have."

"Why, that's a poser; but I reckon it will be with many of us as it is now; our rations will be much the same; I shall share as well as my comrades. It's a thing that I don't much care to think of. We must all die when our time comes—that's certain."

"The Bible says as much; but dying is not all: 'It is appointed unto men once to die, but after this the judgment.'"

"That is what Harry Towers tells us: but, as I said, I keep away from him."

"You may keep away from Harry Towers, but you can't keep away from the judgment-seat of Christ, comrade."

"You're right enough there. How do you manage that?"

"By fleeing for refuge to the stronghold; by acknowledging my sins, and seeking pardon through the death and intercession of the Captain of my salvation. The gospel of Christ is worth more than a thousand hospitals."

"But what is this gospel that you say so much about?"

"What is it? why, it would take the tongue of an angel, ay, an archangel, to tell you what it is. You must not expect that such a poor unlettered sinner as I am can tell you a hundredth part of what it is. However, as you ask me the question, I will not be quite silent about the matter. The gospel is the news of God's grace; it is tidings of great joy; it is medicine to the sick, a cordial to the faint, wine and oil to the wounded, food to the hungry, drink to the thirsty, clothing to the naked, riches to the poor, a friend to the friendless, a home to the homeless; it is——"

"Halt! Why, your tongue runs as glibly as our corporal's when he reads the roll. I asked you but one question, and you have given me a dozen answers already."

"Well, hear me out: The gospel is a remedy for sin, a cure for sorrow, a life-purifier, a death-composer, a hope to the hopeless, a joy to the wretched, a remover of all things that stand between us and God, and a heaven to those who looked for nothing but weeping, wailing, and gnashing of teeth."

"A pretty good list, take it altogether; but a man must be a saint before he deserves these things."

"They are not deserved by a saint; but God, in his mercy, has promised them all to a repentant sinner. If you are once taught that you are a perishing sinner, and cry for mercy to the Father of mercies, you will not cry in vain. 'Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you.' Come, comrade, will you be a christian soldier? Will you enlist?"

"You're a queer man. I little thought what you were when I asked you to enlist as a soldier. If you'll give me that hand-bill, I'll try to spell it over at another time."

"Do, comrade, do, but one word before we part, for I must turn off here. Don't make a light matter of your eternal salvation. 'The Lord is nigh unto all that call upon him; to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry and will save them.' REMEMBER, THE GREAT REVIEW DAY IS AT HAND, WHEN THE JUDGE OF HEAVEN AND EARTH SHALL REND THE HEAVENS, AND COME DOWN IN MIGHT, MAJESTY, AND DOMINION, TO JUDGE THE ASSEMBLED WORLD STANDING BEFORE HIS THRONE. Then it will be seen whether we are true men or deserters and rebels. No question will be asked about uniform, but, Have we been faithful soldiers of Christ, ready to live and die in his service, willing to share his cross, and desiring to wear his crown?"

"Well, comrade, farewell. I'll be as good as my word, and spell over the hand-bill."

"Farewell; may the words be sent home to your heart, so that we may be soldiers of the same corps, and obey the same Captain."

"That's a good fellow, I'll be bound for it, and wishes well to a soldier. The truth's the truth, all the world over; and I do think that many of us are a heathenish, ungodly set of folks, and so I said. I'll spell the hand-bill over again; it may do me good. One thing I see now that I never saw before—that a man may be well armed who carries neither a musket nor bayonet, and that he may be a good soldier without being in uniform."

Gems from Trapp.

BORN 1602, DIED 1669.

1. Truth is the daughter of time; it will not always lie hid.

2. Crosses come thick; be patient!

3. Let us labor to be like unto angels, "strengthened with all might," walking about the world as conquerors, able to do all things through Christ who strengtheneth us.

4. Let no man envy others their better parts or places, since they have them on no other condition but to be put upon greater temptations, hotter services. If we could wish another man's honor, when we feel the weight of his cares, as David once did of Saul's armor, we should be glad to be in our own coat.

5. We know not what we lose by making haste, and not holding up our hands as Moses did, to the going down of the sun. If God have begun to enlarge us, he will in due time do it to the full, if we should not be in straits sometimes.

6. David saw the features of his friend Jonathan in lame Mephibosheth, and therefore loved him. He forgave Nabal at Abagail's intercession, and was pacified toward Absalom at Joab's. Pharaoh favored Jacob's house for Joseph's sake; shall not God do as much more for Jesus's sake? Joseph was well pleased with his brethren when they brought Benjamin. Bring but the child Jesus in our arms, as Simeon did, and he cannot but smile upon us. Were he never so much displeased before, yet, upon the sight of this his well-beloved Son, in whom he is well pleased, all shall be calm and quiet as the sea when once Jonah was cast into it.

7. Endure hardness. Never dream of a delicacy. Think not to find God in the garden of Egypt, whom Moses found not but in the burning bush. Many love Canaan, but loathe the wilderness; commend this country, but look upon the conquest as impossible; would sit in the seat of honor with Zebedee's children, but not drink the cup of affliction.

8. No wearing the crown, but by bearing the cross first. Christ himself was not glorified, till first crucified.

9. "And He will thoroughly purge his floor." That is, his church, called God's threshing-floor in Isaiah, because usually threshed by God with the flail of affliction. That is the way by which, or whereby, the Lord Christ doth purge his people, and separate between the son whom he loves and the sin which he hates. We may observe in this the difference between Christ and the tempter. Christ hath his fan in his hand, and he fanneth us; the Devil has a sieve in his hand, and he sifteth us. Now, a fan casteth out the worst, and keepeth in the best; a sieve keepeth in the worst, and casteth out the best. So Christ and his trials purgeth chaff and corruption out of us, and nourisheth and increases his graces in us. Contrawise, the Devil, what evil soever is in us, he confirmeth it; what faith or good thing soever, he weakeneth it.

10. When faith heals the conscience, and grace husheth the affections, and composeth all within, what should ail such a man not to be perpetually merry?—*Advent Herald.*

Everlasting Punishment.

The different views concerning the future state held by the Christian Church may be thus classified, arranging them, exhaustively, under eight divisions:

I. The Roman Catholic Church makes three conditions hereafter, namely:
1. Everlasting joy.
2. Everlasting suffering.
3. Temporary sorrow in purgatory.

II. The orthodox Protestant Church makes two conditions hereafter, namely:
1. Infinite and eternal joy.
2. Infinite and eternal suffering.

III. The old-school Universalists make one condition hereafter, namely:
1. Eternal joy.

IV. New-school Universalists and Restorationists make two conditions hereafter, namely:
1. Eternal joy.
2. Temporary and finite suffering.

V. Unitarians make an indefinite number of conditions hereafter, according to the various characters and moral status of men.

VI. The Swedenborgians make an indefinite but limited number of heavens and hells, suited to the varieties of character, but having a super-natural origin.

VII. The Spiritualists make the other world like this world, with no essential differences, making it a continuation of the natural life.

VIII. The Annihilationists believe that the finally impenitent will perish wholly, and come to nothing.—*Christian Intelligencer.*

A SHORT SERMON.—Keep out of debt. Avoid it as you would war, pestilence and famine. Hate it with a perfect hatred. Abhor it with an entire abhorrence. Dig potatoes, break stones, peddle tin-ware. Do anything that is honest and useful, rather than run into debt. As you value good digestion, a healthy appetite, a placid temper, a smooth pillow, pleasant dreams, and happy wakenings, keep out of debt. Debt is the hardest of all taskmasters, the most cruel of all oppressors. It is a millstone about the neck. It is an incubus on the heart. It spreads a cloud over the firmament of man's being. It furrows the forehead with premature wrinkles; it plucks from the eye its light; it drags all nobleness and kindness out of the port and bearing of man. It takes all the soul out of his laugh, and all stateliness out of his walk. Come not under its accursed dominion, nor ever be its slave. Owe no man anything.

☞ Words are nice things, but they strike hard. We wield them so easily that we are apt to forget their hidden power. Fitly spoken, they fall like the sunshine, the dew, and the summer rain—but when unfitly, like the frost, the hail, and the desolating tempest.

Hygiene.

"*This is for your health.*"—PAUL.

Precautions.

1. Never sleep in a room where there is any green paper on the walls, as this color is made of arsenic or lead; the former is by far the most dangerous, being scheeles green, and is known positively by a drop of muriatic acid on the green leaving it white.

2. White glazed visiting-cards contain sugar of lead, and will poison a child who is tempted to chew them from the slight sweetish taste.

3. Green glazed cards used for concert-tickets, are still more poisonous; a single one of them contains a grain and a half of arsenic, enough to kill a child.

4. Never put a pin in the mouth or between the teeth, for a single instant, because a sudden effort to laugh or speak, may convey it into the throat, or lungs, or stomach, causing death in a few minutes, or requiring the windpipe to be cut open to get it out; if it has passed into the stomach, it may, as it has done, cause years of suffering, ceasing only when it has made its way out of the body through the walls of the abdomen or other portion of the system.

5. It is best to have no button or string about any garment worn during the night. A long, loose night-gown is the best thing to sleep in. Many a man has facilitated an attack of apoplexy by buttoning his shirt-collar.

6. If you wake up of a cold night, and find yourself very restless, get out of bed, and standing on a piece of carpet or cloth of any kind, spend five or ten minutes in rubbing the whole body vigorously and rapidly with the hands, having previously thrown the bed clothing towards the foot of the bed so as to air both bed and body.

If you find that you have inadvertently eaten too much, instead of taking something to settle the stomach, thus adding to the load under which it already labors, take a continuous walk with just enough activity to keep up a very slight moisture or perspiration on the skin, and do not stop until entirely relieved, but end your exercise in a warm room, so as to cool off very slowly.

8. Never put on a pair of new boots or shoes on a journey, especially on a visit to the city; rather wear your easiest, oldest pair, otherwise you will soon be painfully disabled.

9. A loosely-fitting boot or shoe, while traveling in winter, will keep the feet warmer without any stockings at all, than a light pair, over the thickest, warmest hose.

10. Riding against a cold wind, immediately after singing or speaking in public, is suicide.

11. Many public speakers have been disabled for life by speaking under a hoarseness of voice.

12. If you happen to get wet in cold weather, keep moving on foot with a rapidity sufficient to keep off a feeling of chilliness until you get into a house, and not waiting to undress, drink instantly and plentifully of hot tea of some sort; then, undress, wipe dry quickly, and put on warm, dry clothing.

13. Never go to bed with cold feet, if you want to sleep well.

14. If a person faints, place him instantly flat on a bed, or floor, or earth, on his back, and quietly let him alone at least for ten minutes; if it is simply a fainting-fit, the blood, flowing on a level, will more speedily equalize itself throughout the system; cold water dashed in the face, or a sitting position are unnecessary and pernicious.

15. Never blow your nose, nor spit the product of a cough, nor throw a fruit-peel on the sidewalk.—*Hall's Journal of Health.*

Digestion and Repose of Mind.

There is one more element which plays a most important part in digestion, and that is the state of the nervous system. More often than men think, the seat of their digestive difficulties lies neither on their tables nor in their stomachs, but in their brain. Worry, agitation, oppression with care, restlessness of aim, a monotonous or despondent life, all these express themselves in capricious appetites and undigested food. Very often, too, a remedy for these evils is vainly sought in change or restriction of a diet by no means particularly faulty. The influence of the mental state upon the disposal of the food has been demonstrated in the case of prisoners. The depression attending the prison-life, has made absolutely indispensable a compensation, in the form of a more liberal diet, for those whose sentence extends over any considerable period; and thus has risen the comparative good feeding of the criminal, as compared with other classes of the community, which has sometimes excited so much comment. In his heavy mental atmosphere, the prisoner languishes upon a diet which might suffice a hope and home-cheered man with the same amount of work.

How to Preserve the Teeth.

The mouth is a very warm place—98 degrees Fahrenheit. In this northern climate we have a temperature so high in the shade, even at ninety, beef will begin to decompose in twenty-four hours. The particles of beef and other food which are left between the teeth begin to putrefy before dinner the next day. If you then pick the teeth the odor of the breath tends to decomposition. With this management we ought not to be surprised that the gums and teeth should become the subjects of disease. What is to be done?

Use the tooth-pick (goose-quill) after each meal. Follow with a mouthful or two of water, to remove the particles the tooth-pick may have left behind.

With these simple things thoroughly done you will preserve the teeth to old age.

THE CANCER.—In answer to the inquiry in the Crisis a few weeks since, as to what would cure a Cancer, I would offer the following, and ask the Crisis to copy:—

"Take ripe Polk-berries; squeeze the juice out on a pewter plate, (if that is not at hand, take a new tin plate,) and place it in the heat of the sun or under a stove, and stir with a stick of brimstone till it becomes a salve."

There is a woman here, of my acquaintance, an Advent Sr. (Mrs. Barnes) who had the worst form of cancer in the breast. I thought she could not live but a short time; but from the use of this salve she is getting well. No one need fear to use it. Spread the salve on cloth and lay on the cancer. ALEX. MCCLURE.

Meadville, Pa.

LOW-NECKED DRESSES.—Bishop Timon, of Western New York, has issued a letter addressed "to the honored and pious christian women of the diocese" upon a subject which he has long refrained to touch, though pressed apparently by divine impulse,—low-necked dresses. He discoursed at much length on the modesty of dress, quoting largely from the Scriptures on the score of morality, and from the writings of Catherine Beecher, Dr. Ellis and others, as respects health. The Bishop trusts that christian ladies will receive his advice in the spirit in which it is given, and directs that the pastors under his charge touch upon the subject in their discourses.

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☞ The Crisis is devoted to the exposition of all Bible truth: especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Be not Afraid.

Art toiling on life's changing sea,
Deep waters dark encircling thee,
The storm-king bold 'gainst thee arrayed?
Then listen while you faithful pray,
And hear your Savior sweetly say,—
"I'm with thee still, be not afraid!"

Art by temptation rudely tossed,
Near dashing 'gainst the rock-bound coast,
Thy 'wildered heart by fear dismayed?
Grasp closer still your Father's hand,
He'll steer your bark from off the strand,
And guide you home—be not afraid.

Art sinking 'neath affliction's wave?
Art drifting near the yawning grave,
Where cold and still the dead are laid?
Believe in Christ, who says, "I'll come
And raise your body from the tomb"—
Trust ye in God, be not afraid!

Along the voyage of life, each day
New clouds hang threat'ning o'er our way,
Our hopes like shadows fade,—
Unless we meekly trust in God,
And look beyond the chast'ning rod,
To Him who said, "be not afraid!"

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

The Pastoral Work, and the Various Gifts in the Church.

BY H. L. HASTINGS.

In these days of corruption and degeneracy, while almost everything pertaining to the gospel of Christ is perverted, few things lie in the minds of the common people and the church more entirely contrary to the teachings of the New Testament, than the common theory of the pastoral office. There is but one place in our version of the New Testament, where the word *pastors* occurs, (and it being a Latin word, it has a very poor right to be even *there*,) and yet upon this simple, single untranslated word, rests a vast system of pastorship as different from the gospel as the philosophy of Plato is from the preaching of Paul. But, says one, "Does not Paul tell us of apostles, prophets and evangelists, and pastors and teachers, for the perfecting of the saints?" Certainly he does; but that he meant by them what *you* mean when you use the same words, remains to be seen. You mean by an "*evangelist*" a man who, having no settled preaching place, runs up and down in the world where God sends him, and the people need him; preaches the word of God, takes for it what men give him, and lives on that if he can, and if not, earns more; endures privation, wears his old clothes till patched, perhaps, and ragged; wears himself out in the Master's cause; goeth forth and weepeth, bearing precious seed; faces scorn and contempt, storm and tempest; sings gladness to many a tearful pilgrim's heart,—cannot be bought or hired to leave his work, and finally dies on the field with his harness on. This man is an *evangelist* in your opinion. And so no doubt he is, and as such will receive divine blessing and reward at the appearing of Christ.

But how about a *pastor?* Well, a pastor, a "*settled* pastor," as the phrase runs in common talk,—for we never read of a "settled pastor" in all the Bible,—a settled pastor is one who, from being wearied with preaching all over the land, or from a natural aversion to trying the rough usage incident to that sort of labor, or from feeble health, or from a desire for steady pay, or more of it, or from a sincere and special love for the souls within a certain town, parish, or village, has, in some way, either by his preaching, or his politeness, or his learning, or his reputation, or his general excellence of character, convinced the majority, or the rich portion of some local church, that it would be a fine thing for them to have such a man as he is live in their neighborhood, talk to them two or three times a week, visit in their houses, take tea with their families, attend the sewing societies, the prayer meetings, the church fairs and the levees, the weddings, the funerals, &c., and, finally, to be their pastor. Moreover they have found that he will come and live comfortably with them, as becomes a disciple of Him who had not where to lay his head, preach to them of the dangers of loving money, getting sleepy, careless and worldly, and try by all lawful means to save them from hell for the sum of five, ten, twenty, fifty, or an hundred dollars a week in *cash*. But if they think the price too high, that their bargain would be a hard one, then they can go to hell if they choose to and deserve to, while he will go where he can get that amount of money, either in some other place, or at some other business. The "settled pastor" has had all these points *settled*,—for a year, sometimes, and sometimes for life; and I have heard of pastors who, not dying soon enough, were hired by their churches to hold their tongues, and let some one else talk who could better please the people; and of others who, if not allowed to preach, would sue their people at the *law*, to get the annual stipend "written in the bond." Of course few things could be more comforting to many young men, coming out of college with weak backs, flabby muscles, dyspeptic stomachs, overworked brains, throats enveloped and enfeebled by white cravats, and also slightly infected by a *disease* called laziness; persons supported at home by their parents, in college by charity, and in the seminary by some fund,—than to become convinced of the fact that they were called of God to leave the world at large to go to perdition the shortest way, while they were specially selected to be pastors of some rich, proud, and fashionable church, in which, when once settled, having the call of God confirmed and made an "effectual calling" by the force of a few thousand dollars a year, they could with their bedecked and jewelled families sit down, and most earnestly "consider the lilies of the field, how they grow; they toil not, neither do they spin; yet .... Solomon in all his glory was not arrayed like one of *these*." To be sure, it may require considerable skill in balancing, to keep in the easy seat, to gratify the rich, to entertain the learned, to satisfy the poor, and to keep everything straight; but then, if one fails, why, the world is wide, and another vacancy and another call may supply his needs and keep him still in the "pastoral office." Such is the pastor in the estimation of many, and the young minister who fails to get a job of this kind, or to receive such a call, sometimes wanders about, idle and disconsolate, seeking rest and finding none.

But what is the scriptural idea of the matter? Let us examine the passage in question briefly. When speaking of the ascension of Jesus, Paul remarks that "He gave (or *appointed*) some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4 : 11. I do not propose lengthily to investigate the claims and conditions of each of these classes. In passing, however, I may remark a word concerning them.

I. The Apostles. An apostle (*apostolos*) signifies simply one *sent forth*, or *sent off*; a *messenger*, an *ambassador*, *envoy*, and sometimes the commander of an expedition, &c. It comes from the Greek *apostello* or "*sent forth*," which is often used in the New Testament. *Apostolos* is rendered *messenger* (Phil. 2 : 25), and applied to Epaphroditus. It is also rendered *messengers*, and applied to "the brethren" sent with Titus in 2 Cor. 8 : 23. In John 13 : 16, it is translated "*he that is sent*," who is not greater than him that sent him. In the *seventy-eight* other instances where it is found in the New Testament, it is not translated, but *transferred—apostles*. An apostle, then, is *one sent*. He may be sent by the Phillipians, or by the churches, if so be he is *their* messenger, or apostle, or he may have been sent by Christ, and if so, he is, like the twelve, the apostle or messenger of Jesus Christ. Whether there have been any other apostles since the first preaching of Christ I do not undertake to decide. When Paul's apostleship was questioned, he could say: "Am I not an apostle? Have I not *seen* the Lord?" Whether other professed apostles could abide *this* test, or *prove* that they had been *personally* sent by the Lord, may be doubted until demonstrated. Evangelists, and all christian laborers, may have been sent by the *Holy Spirit*, by the personal mandate of Christ.

This seems to have been the case with apostles in ancient time. Yet if they can work "the *signs* of an apostle" "in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 12 : 12), then their case will seem more clear: but if "the signs of an apostle" in these instances are only the saying over of forms, or the performing of ceremonies, the matter will seem more doubtful; while, if the tokens of their apostleship consist mainly in leading captive weak women, in making misguided men sell that they have, not that they may *give alms*, but that *they* may have the money to dispose of in some "common interest" operation; or in getting the money that used to be laid at the apostles' feet, now put into *their pockets*;—and instead of choosing out seven men full of faith and the Holy Ghost to set over these matters, putting themselves over them to manage the concern; then, if *these* be the only tokens of their apostleship, it may be doubted—not, whether there *are apostles*, for Mormons, Irvingites, or Christian churches may send *their* "messengers," or apostles—but whether such persons are truly the apostles of Jesus Christ, as were those whom he sent in days of old.

"But God hath set some in the church; first, *apostles*; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues." 1. Cor. 12 : 28. And if God has *set* them *in the church*, they ought to be in the church now, and in it always." Truly spoken; but what do you mean by "*in the church*"? Do you mean by it *in* your little narrow, contemptible, bigoted society or sect? If so let me say I do not think it is big enough to hold *one* apostle, much less a dozen. Possibly if Paul was in it now, i. e. in *your church*, you would very soon turn him out. But the apostles *are* in the church. The church is one body. Successive generations do not make successive churches, nor do they mar the unity of the "one body," and the one building. Paul is in the church to-day, sleeping in Jesus though he be; "being dead, yet speaketh." God hath set the apostles "*in* the church"; but where? We set great stones in a building, but *where?* In the roof, in the sides, all along up and down? No; but in the *foundation!* There is just where God set the apostles FIRST; not second, third, or fourth; but he hath "set some in the church; FIRST, apostles; secondarily, prophets; thirdly, teachers;" and in this divine arrangement, the church is "built upon the *foundation* of the APOSTLES and prophets; Jesus Christ himself being the chief corner stone." Eph. 2 : 20. There is where God put the apostles "*in* the church." Let them stay there then; or at least if others come let each of them show "the signs of an apostle," "with all patience," before we be required to believe.

II. As *prophets* are put into the foundation with the apostles, so in the passage under consideration, as he appointed some persons to be apostles, so he appointed some to be prophets. The Greek word *propheetes*, or *prophet*, signified an *interpreter of the gods*, one who declared oracles in the name of a god, or expounded what the god had spoken. The Hebrew word *nah vee* signified one who, impelled by a divine influence, or by the divine spirit, rebuked kings and nations, or foretold future events. When Moses was sent to Pharaoh, "The Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be *thy prophet*." Exod. 7 : 1. That is, you shall suggest and teach what shall be said, and Aaron shall declare it to Pharaoh as your spokesman. The work of the prophet, then, was *declarative*. God revealed himself to him, and he told others what he learned of God, whether referring to events past, present or future. Hence Abraham was called a *prophet*. Gen. 20 : 7; also the patriarchs, Ps 105 : 15, "Do my *prophets* no harm." As the prophet's work was to *declare* God's will, persons might be prophets without receiving direct communications from God, provided they declared what he had really spoken, even though it was revealed to others. Hence Miriam is called a *prophetess*, (Exod. 15 : 20); though she had do direct communications from God like Moses. See Num. 12 : 1–6. So persons were educated for the work of teaching under the guidance of other prophets, as the young men at Gilgal called "the sons of the prophets" under Elisha, while the direct inspiration of God sometimes came upon men who were neither prophets, nor sons of prophets, as upon Amos, who was an herdsman and a gatherer of sycamore fruit. The prophetic inspiration was *occasional* rather than constant. Elias was a man subject to like passions as we are. The seventy elders with Eldad and Medad once prophesied in the camp of Israel; on one occasion Saul was found among the prophets; and Balaam prophesied of blessing when he would have cursed Israel. Sometimes also prophets departed from the Lord, and were punished for their sins. See 1 Kings 13 : 11–29.

In the New Testament also, the same breadth of application of the term *prophet* may be observed. Some there were who prophesied like Agabus, and foretold future events; while others prophesied by declaring anew the truths already revealed. This prophesying was not by any means the business of an exclusive caste or set of men, a *clergy*, as our moderns term them, who might prophesy, as distinguished from a *laity* who might not; for in the last days when the Spirit was to be poured upon "all flesh," both servants and handmaidens were to prophesy, while young men were to see visions and old men were to dream dreams. Hence Philip had four virgin daughters which did prophesy, and even before Christ came Anna was a prophetess in Israel. But the ordinary prophesying in the church was the privilege of all. "For ye may *all* prophesy, one by one." "Covet earnestly the best gifts, but rather that ye may *prophesy*." "He that *prophesieth* edifieth the church." "Greater is he that prophesieth than he that speaketh with tongues." "He that prophsieth speaketh to *edification*, to *exhortation*, and *comfort*." "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all." See 1 Cor. 14 : 24. Women were to pray or *prophesy* with their heads covered; men with their heads uncovered. 1 Cor. 11 : 4, 5. Every man woman or child, who could speak to edification, exhortation and comfort, it seems might at proper times be allowed to prophesy. Wherever the Spirit of God prompted to this work, there was liberty to do it in order and in decency; and by its power many were convinced of sin, and would worship and adore the Lord. Of course some might prophesy more intelligently or acceptably than others, and so they might be termed especially *prophets*; particularly if to them God granted sometimes direct revelations of his will. Here then we find apostles and prophets set, or appointed *in the church*, as an integral portion of the same.

III. He appointed some to be *evangelists*. An evangelist is simply a bringer of *good tidings*, or a *Gospel preacher*; Gospel being only *good news*. The Gospel is termed *evangelion*, the preaching of it is *evangelizo* to *evangelize*, and the man who did it was called an *evangelistees* or *evangelist*. "We *declare* to you *glad tidings*," or we *evangelize* to you. Acts 13 : 32, &c., &c. Philip was called an *evangelist* (Acts 21 : 8), and Timothy was bidden to "do the work of an *evangelist*."—2 Tim. 4 : 5. The word only is found in these places, and in Eph. 4 : 11. Paul is not called an *evangelist*, but he was such most assuredly. Every man who preaches the gospel is an evangelist—he proclaims the *evangel*, the *good news*, he *evangelizes*, and he is an evangelist just so far as he does it. Whether he preach in courts or halls, in palaces or hovels, in temples or in caves, he *evangelizes*, and is an *evangelist*. Whether he preach in one place, ten places, or an hundred places; whether he preach there one year, ten years or fifty years; so that he preach the pure *Gospel* of God to the perishing sons of men,—he does "the work of an evangelist." The idea that only itinerants, travelers, persons having no certain dwelling places, are evangelists, is a great mistake. They may do the work of evangelists more *fully*, than idler men, but all who preach Christ's good news are properly called evangelists.

IV. *Pastors* and *Teachers*. I join the two together, because Paul does. He does not say some to be pastors, and some to be teachers,—but some to be "pastors and teachers." And in 1 Cor. 12 : 28, after Apostles and Prophets, he omits all mention of evangelists and pastors, showing that he did not consider them necessarily separate, and says: "thirdly, TEACHERS." The pastor's work, then, is nearly related to the work of teaching: pastors and teachers were, it would seem, usually, if not always, identical or nearly so. A pastor should be a teacher, though a teacher may not be a pastor. The term *pastors* occurs no where else in the New Testament; but this passage is frequently quoted, by almost every man who seems disinclined to do the more active service in the Lord's field, thus: "Well, the Lord has set *pastors* in the church. A pastor is a man settled to preach to some church where they will pay him for it; and I think *my* calling is to be a *pastor*, and I shall stay in it as long as any one will keep me, and be a *pastor*, for God has set *pastors* in the church." If this position were correct they would by it *exclude* all *evangelists*, or preachers of the *Gospel* from their churches; and take upon themselves the offices of prophets, evangelists, pastors, teachers and all. For their idea is, God has set a *diversity* of gifts in the church; for example, sleek, comfortable looking *pastors* where churches are *rich* and can *pay them* pretty well, and gaunt, hungry looking evangelists, for fields where money is scarce and labor severe, and they! they feel specially called to be *pastors!* But Christ has set all these things *in the church*; and no church can, without a most injurious departure from the mind of Christ, diverge from the divine arrangement, and put one gift, be it that of *pastor* or any other one, in the place of the *many* which God has given to the church.

What, then, *is* a *pastor?* Is he a salaried officer of the church, preaching constantly to a single congregation, taking the sole care of a single church, and letting a church devote itself solely to taking care of him? Is he a preacher who is not a prophet or evangelist? or what is he? [illegible]

The Greek word *poimeen*, rendered *pastor*, occurs eighteen times in the New Testament. It is a *very* simple word, and has a very obvious meaning. Seventeen times our translators have translated it uniformly from Greek into English; and *once* they have translated it from Greek into *Latin!* The Greek word *poimnee* signifies a *flock* or *herd* of cattle, especially of *sheep*. Hence came the word *poimeen* a *shepherd*, or herdsman. This is its *sole* and *simple meaning*. Hence also came *poimaino*, to feed, tend, guide, or rule a flock—doing a shepherd's duty to them. Now this word *poimeen*, or *shepherd*, occurring eighteen times in the New Testament, is translated by the English word *shepherd*, SEVENTEEN TIMES, and by the Latin word *pastor* in this single instance. It is rendered shepherd by Wicklif, Tyndale, and Cranmer, but King James' translators, instead of putting in the proper English translation of the word, as they did in the other *seventeen* instances, thought it best to insert it here in Latin, "*pastor*," a word having the same meaning, but needing to be translated into English for English readers. Why was this? Was it for the same reason that they used other words such as "bishoprick," "Easter," "Babtizo," &c., so that the common people, not understanding them, would be forced to come to them for light, and so they could explain the words to fit the customs of the church, rather than to modify the church rites to correspond to the meaning of the words?

(Concluded next week.)

For the Crisis.

Paradoxical.

We want a faith that brings to view
Those things that are unseen,
That reaches for a world to come,
And lifts the veil between.

We would "endure" the woes of earth,
And every sorrow bear,
"As seeing Him invisible,"
And on Him cast our care.

"As poor, yet making many rich,"
"As sorrowful, yet" still
"Always rejoicing" in the Lord,
And in his holy will.

"As having nothing, yet" through grace
"Possessing" all we need,
Heirs to a rich inheritance,
Yea, to "*all things*" indeed.

A. C. J.

For the Crisis.

The Sixth Seal.

BY S. S. BREWER.

"And I beheld when he had OPENED the SIXTH SEAL, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood."—REV. 6 : 12.

The above portion of holy scripture is of a very interesting character, and the events declared by the Almighty to transpire both at their opening and during their consecutive fulfillment, are of so marked a nature, that it seems impossible for any one to doubt when so complete a history of their accomplishment can be obtained. The opening of this seal was to be marked by a "*great earthquake*," and closed by the consummation of the conflict of ages, in bringing "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman," to hide "themselves in the dens and in the rocks of the mountains," and to say unto the "mountains and rocks, Fall on us, and hide us from the face of Him that sitteth *on the throne*, and from the wrath of the Lamb; FOR THE GREAT DAY OF HIS WRATH IS COME, and who shall be able to stand?" It does seem positive to my mind, that *every* living being on earth is present at this grand, solemn, and *final* scene. "Hide us from the *wrath of the Lamb*," is the despairing exclamation that falls from the lips of all out of Christ. "Hide us from the face of Him that sitteth on *the* THRONE." This is doubtless a parallel to Matt. 25 : 31, 32,—"When the Son of man shall come in his glory, and all the holy angels with him, *then shall he sit upon the throne of his glory*; and before him *shall be gathered all nations*; and he shall separate them *one* from *another*, as a shepherd divideth his sheep from the goats." The disposition of the *two* classes is very definitely marked. 46th verse,—"And these shall go away into everlasting punishment; but the righteous into life eternal." The Apostle Paul to the church at Thessalonica presents the same idea in his 2 Epistle 1 : 7, 8;—"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance *on them that know not God*, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power; when he shall come to be glorified in his saints." Thus we see, by a comparison of the plain teaching of our Lord in Matt. 25, and the Apostle's letter, that there is positively but the sheep and goats—his "saints," and "them that know not God"—the good seed, the "children of the kingdom," and the "tares"—the "children of the wicked one." To which class, dear reader, do you now belong? O! for your own present, future and eternal well being, see to it instantly. Mark well—but *two classes*, when the Son of man sits upon *the throne of his glory*: one class go away into everlasting punishment, the other into life eternal.

If this seal under which we are now living brings us to the great day of his wrath, we should most certainly with becoming interest and godly sincerity be led to inquire into the subject, by a careful examination of God's word, and a comparison of such facts as history may furnish as corresponding. The first event as noted by the Revelator, and that which is to distinguish the OPENING OF THE SIXTH SEAL, is,

First. "A GREAT EARTHQUAKE." The Savior in the twenty-fourth of Matthew declared there should be earthquakes in divers places before his coming to judge the world; but at the opening of this seal there was to be a *great* earthquake. History furnishes this fact. The first extract is from *Blackwood's Magazine* of July 9th, 1844.

"On the morning of All-Saints day, the 1st of Nov., 1775, Lisbon was almost torn up from the foundations by the most terrible earthquake *on European record*. As it was a high Romish festival, the population were crowding to the churches, which were lighted up in honor of the day. About a quarter before ten the first shock was felt, which lasted the extraordinary length of six or seven minutes, then followed an interval of about five minutes. The concussions were so violent in both instances that nearly all the solid buildings were dashed to the ground, and the principal part of the city almost wholly ruined. The terror of the population, rushing through the streets, gathered in the churches, or madly attempting to escape into the fields, may be imagined; but the whole scene of horror, death, and ruin, exceeds all description. The ground split into chasms, into which the people were plunged in their flight. Crowds fled to the water, but the Tagus, agitated like the land, suddenly rose to an astonishing height, burst upon the land, and swept away all within its reach. It was said to have risen to the height of five and twenty or thirty feet above its usual level, and to have sunk again as much below it. And this phenomenon occurred four times."

The second is taken from the Cyclopedia of History, p. 639, printed and published by Case, Tiffany and Burnham, 1845, Hartford, Ct.

"Nov. 1st, 1755, Lisbon was destroyed by the *most terrible earthquake that has ever occurred*: 60,000 persons perished in six minutes. The sea first retired, then rolled in, rising fifty feet above its usual bed. The largest mountain in Portugal rocked and split asunder, and sent forth flames and clouds of dust. The shock was felt nearly all over Europe, in the north part of Africa, in the Atlantic, and even in the *West Indies*; a vast wave swept over the coast of Spain, and in some places sixty feet in height. Near Morocco the earth swallowed up about 10,000 persons, with their herds, and then closed over them."

Thus in a most positive manner has God marked the sixth seal. The above extracts seem to correspond precisely with the prediction. We will proceed to notice briefly the next event in order as seen in vision by the Revelator.

Second. "*And the sun became black as sackcloth of hair.*" Among the great number of historical testimonies concerning the dark day of May 19th, 1780, I shall present but one, which is so emphatic, and so much to the point, that this must suffice:

"In the month of May, 1780, there was a very terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee lived; 'men's hearts failing them for fear' that the judgment was at hand, and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude. His nephew, who was then a little child, in after life retained a lively recollection of that scene, and in his childish feelings are an interesting exhibition of the manner in which Mr. Lee was regarded, for he felt not the least alarm in *his* presence, thinking that he was perfectly safe where his good *uncle* was, even if the day of judgment *had come*.'"—*Tract No. 379 of Amer. Tract Society. Life of Edward Lee, of Mass.*

Third. "*And the moon became as blood.*" My extracts on this point shall be very brief. I will quote the following from a letter of Mr. Beadle, of Aleppo, and published in the *Missionary Herald* of June, 1842, p. 234. It is an account of an earthquake at that place in 1822. He says:—

"On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, 'Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived.'"—*Litch's Exp. vol. 1, p. 153.*

The following was published in the *Philadelphia Enquirer*, and dated "Fort Leavenworth, Mo., March 20, 1843:" [illegible]

[illegible] most remarkable phenomenon here that I ever heard of, except the falling stars. At 3 A. M., the moon, which had been obscured by a cloud for some hours, burst forth of a deep, BLOOD RED COLOR, with a black cross of equal proportions over the face."

For a more particular account of the signs in the moon and stars, see articles No. 13 and 14 of the series on "Evening Shadows."

Dear reader, we now invite your attention to the last sign under this seal, to be witnessed by this generation, previous to the departure of the heavens as a scroll, which inaugurates the great day of God's wrath, which is the *Fourth* point under consideration. "*And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.*" The fulfillment of this prediction, so wonderful in its nature, and so alarming to those who witnessed it, is described by a writer in the *N. Y. Journal of Commerce*, of Nov. 15, 1833, from which the following is a very short extract:—

"Neither myself, nor any one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy above quoted. 'It rained fire,' says one; another, 'It was like the large flakes of snow before a coming storm, or large drops of rain before a shower.' I admit their fitness for common accuracy; but they came far short of the accuracy of the figure used by the prophet: 'The stars of heaven fell unto the earth.' They were not sheets, or flakes, or drops of fire; but they were what the world understand by '*falling stars*,' and one speaking to his fellow in the midst of the scene would say, '*See how the stars fall!*' And he who heard would not pause to correct the astronomy of the speaker, any more than he would be so precise as to reply, 'the sun does not move,' to one who should tell him the sun is rising. *The stars fell 'even as the fig tree casteth her untimely figs when she is shaken of a mighty wind.'* Here is the exactness of the prophet."

Extracts from the *People's Magazine*, Boston, Jan. 1834, on the falling stars of Nov. 13, 1833:—

"The Rockingham, Va., *Register* calls it, 'A rain of fire,'—thousands of stars being seen at once; some said it began with considerable noise.

The *Journal of Commerce* informs, that 'three hundred miles this side of Liverpool the phenomenon was as splendid there as here;' and that in 'St. Lawrence Co.' there was a 'snow storm' during the phenomenon, in which the 'falling stars' appeared 'like lightning.' . . . That in 'Germantown, Pa.,' they seemed like 'showers of great hail.'

The Lancaster, Pa., *Examiner* says, 'The air was filled with innumerable meteors or stars; . . . hundreds of thousands of brilliant bodies might be seen falling at every moment, . . . sloping their descent towards the earth, at an angle of about forty-five degrees, resembling flashes of fire.'"

The next is the great and final scene, a described by the Revelator, which is the passing away of the heavens as a scroll, which, in all probability, will take the world with as much surprise as did either of the preceding events under this seal. The Apostle Peter certifies to this fact, in the following very definite language: "*The day of the Lord* will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." Luke 17 : 28. "*Likewise also as it was in the days of Lot*; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*"

Dearly beloved reader, we are now verging rapidly to the day that God has appointed to judge the world. Each setting sun leaves the days of our probation less. O how solemn is the time in which we are living! The world has no assurance of an hour's safety; and how stands the account with you? May God assist us, in our great weakness, to strive to be found of him in peace.

My dear brethren, preach the coming of Jesus! O ye ministers, preach it, pray it, live it. The work is almost ended; there is every thing testifying throughout creation, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be." Let your work be done, and well and faithfully done, in the name and by the help of the all-sufficient grace of God. Soon, very soon, the opening heavens will reveal the once injured, but now the all-conquering, glory-crowned King of kings and Lord of lords. "Even so, come, Lord Jesus." O "come quickly"! Amen and Amen.

South Glastenbury, Conn.

☞ Oh, sir, how you paint your face! how you flatter us, poor mortals! You never appear to the people in your true character [illegible]

For the Crisis.

Answer to Inquiry.

Some one has inquired of me, through the *Crisis*, whether the word used in Ps. 19: 17, which I suppose there means to *turn back*, always bears this sense. I have delayed a reply partly because I have not until lately found it convenient to refer to the best Hebrew Lexicon, that of Gesenius, and partly because I hardly understood the drift or purport of the question.

But I have lately consulted Gesenius, who gives for the general or leading senses as follows: "1. To turn about, to turn back, to return, i. e., to lead or bring back." The whole account of the word, in its various forms and with citation of various examples, runs through one or two octavo pages. In one instance Gesenius remarks the sense of *turning* even though not to a former place—as if the sense of *turning* instead of *re*turning were exceptional.

From this it seems clear that the general use of the word makes the translation I have suggested of Ps. 19: 17 most probably correct. If it is incorrect, then there must be a peculiar use of the word in that passage.

And here a word about my second reason for delay. What if I had found, and simply reported, that the word in question does not "always" mean so or so? Would my querist have been any wiser? If to *turn back* were the exceptional and rare sense of the word, it might still be the actual sense in this passage. And I may say that I felt warranted in suggesting this sense, not because the word *necessarily* means so, but partly because this was an allowable sense of the word, and partly because the argument in the passage seemed to require this sense.

Let me remark, then, that while Lexicons and Concordances are invaluable in their place, they can rarely yield demonstrations of any particular sense in a particular passage. Almost all words have their varieties, shades, and latitudes of meaning; and they accordingly require the use of various terms in translation. Very few words have precise and exact equivalents in other languages. Hence there is required the exercise of judgment and discrimination, sometimes very nice and subtle, in giving the sense of words and passages. There can of course be expected no perfect and infallible translation, and each one is left to the right or rather necessity of such "private judgment" as he may be capable of using. But the private judgment is sometimes very modest according as it is very well informed.

I may here remark that there are passages, some of great account with my friends, where I have an opinion as to the sense, but I can not demonstrate it. Of two different senses each is possible. In such cases I find safety only in saying that I can not rely on the text for an argument, but prefer passages which *will* prove the point maintained. C. F. H.

Portage City, Wis., Nov. 18th, 1861.

For the Crisis.

Prepare War.

Messrs. Editors:—Being employed for a few days in inspecting some Enfield rifles for the government, the business has naturally awakened some thoughts in my mind relating to the present state of the world; and the word of the Lord to Joel, "*prepare war*," has vividly flashed before me. The preparation now being made for prosecuting the war does not look much like peace. I am inclined to believe that one effect of this rebellion will be to awaken the United States to fulfill their part of the preparation spoken of. This marshaling of armies and expenditure of millions of money for implements of war, will, in my opinion, reach further than to combat with our Southern neighbors; for, in that day, the slain of the Lord are to be from one end of the earth to the other. We read in Habakkuk, that the Lord "beheld, and drove asunder the nations." And it is prophesied of Christ, that he shall "dash them in pieces like a potter's vessel." We may infer from this, that just previous to the Lord's return, all diplomacy between nations will be broken up, and a hurricane of war will sweep over the earth, and the slaughter will be such that there will be but few men left. This time, in my opinion, is just before us. To-day there was brought into the room a new invention, which will probably be more destructive of human life than any now used. It is a breech-loading cannon, so constructed that the cartridges are put into a hopper, and by turning a crank, they are discharged as fast as a man can turn. A battery of fifty of these brought to bear upon an army, would annihilate it in a short time.

In conclusion, where are we? Watchmen, what of the night? Does the morning dawn? Does the rumbling of artillery and tramping of cavalry and infantry indicate to the waiting ones that deliverance is near? Then let us gird on the armor, and be prepared for the baptism of trouble that will surely come on the earth, such as never was since there was a nation.

D. N. Smith.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 4, 1861.

☞SPECIAL NOTICE.☜

Hereafter all letters, communications, remittances and orders for the World's Crisis are to be directed to ELDER MILES GRANT, Boston, Mass.
H. L. Hastings, President C. P. S.

The 1260 Days.

It is a matter of considerable interest to the student of prophecy, and the lover of the appearing of Jesus, to ascertain the date of the commencement, and consequent termination of the 1260 days of Rev. 12: 6, the "time, and times, and half a time," of Rev. 12: 14, the "forty and two months" of Rev. 13: 5, and the "time and times and the dividing of time" of Dan. 7: 25, all of which are thought to refer to the duration of the same power or system of persecution of the saints of God.

Daniel says, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.—And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."—Dan. 7: 23–25. John says, "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."—Rev. 12: 6. Again, "To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."—Rev. 12: 14. And in Rev. 13: 5, John says, when speaking of the leopard beast, "they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds and tongues, and nations."—Rev. 13: 4–7. From the fact that the "little horn" of Daniel and the leopard beast of John are represented as doing the same work, for the same length of time, and evidently in the same locality, it is very evident that they symbolize the same thing; and so far as we know, all Protestant writers of any note, are agreed that they denote Papal Rome in its union of civil and ecclesiastical power, during the time specified by the 1260 days.

A "*time*" signifies a *year*. Hence, we read of Nebuchadnezzar, that he was to have his portion "with the beasts of the field, till *seven times*" passed "over him," i. e., during seven *years*. Then it follows that "the time and times and the dividing of time" in Daniel, and the "time and times and half a time" of John represent the same period. The only ground for a doubt as to the number of years specified, is in the word *times*, which is indefinite, when considered by itself, as it might mean two or more. This point, however, appears to be settled in the fact that the same time is expressed in Rev. 12: 6 by 1260 days, and in Rev. 13: 5 by "forty and two months," representing the same period of time when the saints were in the hands of this persecuting power. As three hundred and sixty days were reckoned for a year, and thirty days for a month, the "forty and two months," and the "thousand two hundred and threescore days" are just equal to three years and a half. By this means we ascertain that the word *times* in Daniel and John, in the passages under examination, signify *two* times, or years. The Bishop's Bible reads, "They shall be given under his power, until a time, *two* times, and half a time." Thus we think the point is most clearly settled that the "time and times and the dividing of time" are equal to three years and a half, or the "forty and two months," or 1260 days.

Another point of interest here presents itself; to wit, are these days or years, *literal* or *symbolical*? As they are found in symbolical prophecy, we should expect them to be used symbolically, i. e., a day for a year. When we notice the duration of Daniel's "little horn" power, and the leopard beast of John, it appears *certain* that their work was not done in three and a half *literal years*; but we think it may be satisfactorily proved the work was accomplished in twelve hundred and sixty symbolical years, i. e. each day for a [illegible]

"Short Articles."

We call special attention to Bro. Sheldon's remarks on "Short Articles." Whoever wishes to have their articles read with interest, must *condense* what they have to say into as few words as possible. We are always rejoiced to receive a good supply of *short* articles, because we expect, by this means, to furnish a paper that will be read with pleasure. The people of this age are in a hurry, and will not stop to read long articles in a paper, nor sit easy under long sermons. If the whole subject can not be put into one or two columns, then make a division in it, and let us have it in two parts. One sheet of foolscap coarsely written will make about a column in the Crisis. We have no fears that the articles will be too short; but are frequently made sad at the sight of some long articles. We feel thus because our readers will feel so when they see it.

So far as our labor is concerned, it would be less, perhaps, if articles were long; but we prefer to do much more work, if necessary, for the sake of having *short* articles. If they are short, then many can be heard, as in a good prayer and conference meetings; whereas, if they are long, then only a few can speak, and it becomes tedious. People will read a whole *page* of short pieces, when they would not think of reading a single article occupying one fourth of the same space.

Let us say once more to many excellent contributors, be short. Condense your best thoughts into as few words as possible, baptize them with prayer for the blessing of God upon the readers, and with great pleasure we will help you scatter them to the hungry "flock of God." Now is the time for action. The world is all aroused, and wondering over passing and coming events. Let every one, who can, and many can who think they can't, help to sound the alarm to this last generation. Our work is short, but *earnest*. Let none be slumbering now. Our foes are all awake, and the last struggle will soon be ended—*ended for ever*.—G.

Scripture References.

We wish to make a suggestion to those who write for the columns of the Crisis. It is this: Always *quote* the Scripture introduced as proof of any point, instead of merely *referring* to it by naming the chapter and verse. It will be found a fact, that but few of the readers ever look up the passages. In these days of hurry, people wish every thing brought within their reach at once, or they will not take the trouble to examine it at all; besides, many, when they read our paper, have no means at hand for the purpose of looking up the passages; consequently, all the labor of writing, editing, and printing, is lost; whereas, if the Scripture named was fully written out, then the reader is obliged to give it an examination.

And while speaking on this point, let us urge upon all who quote Scripture in their articles, to *always* turn to the passage in the Bible, and write it *word for word* as there found. This course will save us much labor.—G.

To Preachers.

Our readers are anxious to read weekly communications from our preaching brethren. They wish to know what each Watchman sees and hears, and what he thinks of these times, in relation to the evidences of the coming of the Son of man. Never did the church need the benefit of your counsels and exhortations more than at the present. Please send them a portion at once, and comfort their heavy hearts. Do not forget that many of our readers hear no preaching about the coming of Christ, have no prayer meetings to attend where any one sympathizes with them, hence they are *very* anxious to hear from those of "like precious faith." Come, brethren, write a few words to cheer them. Do it to please the *Lord*; for remember, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—G.

"Present Truth."

"Circumstances alter cases"; in the same manner it may be said of truth, that aside from its intrinsic value, abstractly considered, it may and frequently does possess an additional power by reason of the peculiar circumstances connected with it. And this is what we suppose to be meant by St. Peter,—"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. 1: 12.

The principle involved, necessarily makes the discernment and proper appreciation of this class of truths highly important, frequently of unspeakable importance. Such for example was the nature of the specific truths referred to by the Apostle in the instance before us. The truth that the Messiah, so long looked for by the Jews, had already come,—had performed his Divine mission on earth,—had been raised from the dead, and was acting the part of High Priest in heaven, was to the Jews of St. Peter's time pre-eminently "present truth." The same may be said of this class [illegible] come to ask what, in the sense aforesaid, may be called "present truth" at this time? That all truth belonging to the Christian dispensation should be unceasingly preached and believed, we unhesitatingly affirm. The whole counsel of God must be declared, and if one class of men refuse to do this, doubtless God will raise up others who will; as anciently, when, "if these should hold their peace, the stones would cry out." But is there anything, of the character described, belonging to these times, and which can be urged upon the attention of the church and world as claiming their special attention? We have to say, in reply to such an inquiry, we think there is—truth peculiarly adapted to these times; truth God is specially pleased should be preached at this time. This is the truth of Christ's speedy, personal, and pre-millennial advent and reign on the earth; having for its practical end, the warning of the world, and the stirring up the Church to the remembrance of her forgotten hope, and consequently, to a better preparation for the glorious event. This work has been in progress for several years past, and still is proclaimed with no prospect of abatement. Upwards of thirty years since, that remarkable Oriental scholar and linguist, the Rev. Joseph Wolff, D. D., L. L. D., had traveled and preached this doctrine from the river Thames to the Indian ocean. Hundreds and thousands of the ministry of the present day, many of them among the most learned and godly of the age, have been preaching the same doctrine. The works of Elliot, Bickerstith, Harbershon, McNeil, and many others who have treated this subject, have been very largely read; while the nearly fifty volumes of Cumming—mainly treating upon this or kindred subjects—are probably read wherever the English language is read.

In this country the work has been carried on chiefly, though by a more humble, yet not less earnest people, than in other lands. It has been helped on by the scholarly reputation and dauntless christian zeal of such men as Pres. Lord, Hitchcock, Bp. Hopkins, Drs. Tyng, Nicholson, and many other like-minded preachers of the Gospel. Lord's "Theological and Literary Journal" has recently claimed to be read by six thousand clergymen,—a journal published in N. Y., largely devoted to the exposition of this doctrine; and we readily count seven or eight periodicals that are regularly published in this country—principally devoted to this subject. Some of these persons may hold peculiar views relative to the prophetic periods, or the age to come; but we count it a remarkable fact, that so vast a company, differing in religious bias, educated in different schools of theology, and many of them widely separated by sea and land, yet all come to the general conclusion that the second personal advent of the Lord may be looked for at just about this time, say within the cycle of a few years.

The evidence in favor of such a position is found first in the fact that, it is almost universally conceded the consecutive and discursive prophecies are now nearly fulfilled,—leaving only the question as to the nature of the event, to divide the christian world on the subject. And to this may be added the trumpet-tongued and world-wide signs of the times—signs that need not be mistaken by any man who will trouble himself to compare the times with the prophecies that belong to the last part of the present dispensation. Such, for example, as are found in Dan. 12, Luke 21: 25, 26, 2 Tim. 3, Rev. 11: 18, &c.

May our Lord Jesus Christ lead us into all truth.—M.

A Question Answered.

A correspondent asks, "Do you look for the Savior in the time of troubles and commotions, or in the time of peace?"

We reply, we do not perceive from reading the prophecies that the time immediately preceding the Lord's second advent is to be particularly marked by either universal peace or universal commotions. But to this we may add,

1st. When the Lord makes his second advent to earth, there is to immediately follow "a time of trouble, such as never was since there was a nation." Dan. 12: 1. "For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66: 16. "Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth; and the slain of the Lord shall be at that day, from one end of the earth even unto the other end of the earth." Jer. 25: 32, 33. But should such, and many like passages of the Old Testament be called in question, as applying to this subject, we remark, the New Testament is equally explicit. We there read of the drying up of the (symbolic) river Euphrates, preparatory to "The battle of the great day of God Almighty." Rev. 16. Again, it is recorded of the redeemed that they shall then say,—"The nations were angry, and Thy wrath is come, and the time of the dead that they should be judged." Rev. 11: 18.

Evidently this is indicative of universal national trouble. Preparatory to this there must be much running to and fro. (See [illegible]

point. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." Luke 21: 25. That this time of sad "perplexity"—of "evil"—(or rebellion and insurrection against lawful means,) going "forth from nation to nation,"—where men are "running to and fro" on "chariots of lightning,"—when the mighty men are waked up, and "the valiant men are in scarlet,"—is now upon us, we cannot for a moment doubt. Were this at any other time, or seen only in a very limited extent, it might be otherwise; but occurring at this point, where we run out all lines of prophecy, and being so universally true, we find no room or heart to disbelieve what is so clearly indicated by the present signs of the times. Said a recent "*Boston Journal*," "The nations of the world are in a state of fearful commotion. The manufacture of rifled cannon, Minnie rifles, and death-dealing missiles of all sorts, was never so active in the world's history, and there are no signs of cessation. War, and not peace, seems to be the predominant idea. *The world is one vast camp*, and the military power everywhere predominates." Said the *N. Y. Independent* of a more recent date:—"We are at the point where prophecy converges most swiftly toward its accomplishment, and when all trumpets foreshown in the Apocalypse seem to be sounding at once on the air, all vials to be poured out together on the lands." And again;—"There is every indication that this will be a year of commotions in the earth, and distress of nations, almost without parallel since the beginning of the Christian era."

2nd. Yet, with all this, it is probable that it will be said and perhaps generally felt that there is no occasion for alarm, until, as a snare, the event suddenly astonishes and overwhelms the world. "For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21: 35. "For as in the days that were before the flood, they were eating and drinking . . . . and knew not until the flood came and took them all away, so shall also the coming of the Son of man be." Matt. 24: 38, 39. "When they shall say, Peace and safety, then sudden destruction cometh upon them." "But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are the children of light, and the children of the day." 1 Thess. 5: 3, 4.

The query may arise, how nations can be expected to fight after so awful an event as the coming of the Lord, and the resurrection and translation of the righteous. But we are to bear in mind that such is the divinely appointed judgment that is to fall upon the anti-christian, or Christ-rejecting nations, and when once God shall remove the moral restraints now existing, it will be an easy matter for every man's hand to be against his brother. To the foregoing scripture we might add Rev. 7: 3, Ps. 91: 5–8; compare with Jer. 25: 32, and Dan. 12: 1,—but our space forbids. May God put his seal upon us, and deliver us from that time.—M.

The Right Spirit.

A few days since we received a communication for the Crisis, which we thought might not be best to publish at present. Accordingly we dropped a note to the writer, expressing our convictions, and received in return the following:—

"Dear Bro. Grant:—Yours under date of Nov. 15th is before me. . . . It was not necessary to write me on the subject, for of course you know better than I do what is proper to publish, and what to withhold; and beside, I am not one of that kind to feel hurt if any thing written by me is not published. God knows my heart. I would not do any thing to retard the spread of the truths set forth in his holy word. I wish nothing more than the advancement of his cause and kingdom on the earth. . . No, my brother, I would not do one thing to disturb the harmony of God's children; but rather to promote peace and unity. . . May God give you strength and grace sufficient to sustain you in your labors."

We think every reader will be pleased with the spirit of the foregoing. It indicates the true feelings of a follower of Christ. It is a pleasure to suffer with such noble hearts, and reckon them as our brethren. It is quite a victory gained over human nature when we are willing

"To be little and unknown,
Loved and prized by God alone." G.

Preparations for War.

The business has never been so active in the navy yard at Charlestown, as at the present time and this is probably the case in nearly every navy yard in the northern states. There are three hundred men in in the machine shop and foundry, under the superintendence of Mr. Merriam, the master machinist, besides all the other workmen. The work is going on day and night.

Says the Boston *Journal*:—

"There are two castings per day in the foundries, which require for supplies ten tons of iron and one ton of copper; and whatever is cast to-day is fully completed in the machine and other shops to-morrow. The amount of labor and material employed is three times more at present than it has ever heretofore been."

Notwithstanding all these vast preparations for war and bloodshed, there are [illegible]

itual reign of Christ. But this fact only confirms the prophecy of Paul in 1 Thess. 5: 3,—"When they shall say peace and safety, then sudden destruction cometh upon them." The next verse gives words of comfort to the faithful followers of Jesus:—"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." Why are they "children of light?" Because they take heed unto the "sure word of prophecy . . . . as unto a *light* that shineth in a dark place." It follows, then, that those who neglect to study the prophets, relative to the coming of Christ, must walk in darkness concerning that great event. And it is a lamentable fact, that but very few are interested enough in those prophecies which refer to the second advent of our Savior, to either read or hear on the subject. This is one of the signs of the times as given by Paul. Were it not as it is, we should not be justified in looking for the immediate coming of Christ. The Lord foresaw the great indifference that many of his professed disciples would manifest towards his return to this world, and has noted it in the Book of truth, so that his children might see the sign when the time arrived for its accomplishment. And here we are at the present hour. May the Lord enable us to walk in the *light*, as it now shines from the prophetic page.—G.

Editorial Notices.

The Movement-Cure in every Chronic disease; a summary of its principles, processes and results. By Geo. H. Taylor, M. D., author of an exposition of the Movement-Cure; Physician of the Remedial Hygienic Institute of the City of New York.

The foregoing is the title of a pamphlet of sixty-four pages of interesting matter relative to a *very* successful mode of treating chronic diseases, without the aid of *drugs*. It contains several diagrams illustrating the treatment. From what we have seen and heard of its effects upon our friends in this city, we have very great confidence in this curative process, and do not hesitate to recommend it to all who are afflicted with chronic diseases. Those who wish for further information can address Geo. H. Taylor, M. D., 68 West Thirty-eighth Street, New York city.—G.

The Restitution; or, *this earth*, recovered from all the disabilities of the fall, to be the inheritance of the meek—"the purchased possession" promised to "the children of the resurrection." By the author of "The time of the end," "Analysis of Sacred Chronology," etc.

This is an excellent tract of 24 pages, well adapted to those who need light on the subject of the saints' inheritance, showing very clearly that *this earth*, when restored to its Eden-like state, will be the future home of the children of God. The work is for sale at the *Advent Herald* office, Boston.—G.

The Truth on the coming of Christ, the second time, unto salvation. By Charles W. Thayer, Union Springs, N. Y. Price 75 cts. per hundred, 250 copies for $1.50, and 500 copies for $3.00.

This is an excellent tract, of eight pages, well adapted for those who have not seen the light on the future personal coming of Christ. It consists, mostly, of well-arranged Scriptures, bearing on various points connected with the literal advent of our Savior. Send orders to Bro. Thayer.—G.

Every Body's Book.—The Bible view of the personality of God. The devil, his origin, personality, power and doom. By Phineas A. Smith, Rochester, N. Y. Price 6 cents, postage one cent, $4.00 per hundred, 50 cents per dozen. For sale by the author and at this office.

This is a book that "every body" should read.—G.

The Scientific American.—As many of our readers are mechanics, we would say to them, if they wish a valuable mechanical paper, they will find one in the *Scientific American*. The following from the *Louisville Journal* gives a very correct idea of it:—

"We do not believe that even in this age of cheap publications any work can be more reasonable than the terms of the Scientific American at $2 per annum, with twenty-five per cent discount for clubs of ten. It forms a yearly volume of 832 pages quarto, with an immense number of original engravings of patented machines, valuable inventions, and objects of scientific interest. There is not an industrial pursuit which does not receive a share of its attention. It contains official lists of patent claims, important statistics, practical recipes for useful domestic purposes, and has long stood, both in this country and Europe, as the highest authority in the mechanic arts and sciences. There is no publication more valuable to the farmer, the miller, the engineer, the iron founder, the mechanic, or the manufacturer. We have never opened a number without learning something we never knew before, and obtaining valuable information for the benefit of our readers. The Publishers, Messrs. Munn & Co., of 37 Park Row, New York, have deserved the success which they have achieved. No one should visit that city without calling at their palatial establishment, which is a museum of inventive genius, collected from the entire world. If any of our friends away off in the country do not know this work, and will take our advice, they will mail $2 and become subscribers immediately, or by applying to the Publishers they can obtain a specimen copy gratis, which will be sure to [illegible]

A Misapprehension.—In the Crisis of Nov. 20th may be found an extract from Bro. R. Willard's letter, in which mention is made of a Bro. F., and of liberal offers made in his vicinity for preaching. The Bro. F. lives in *California* instead of New Jersey.—G.

Bro. John Howell.

The following letter from Sr. Howell to Bro. Johnson, of Lynn, Mass., will be read with interest by the friends of Bro. Howell. The letter was not designed for publication, but we trust Sr. H. will not censure us for giving it to our readers. Let the praying ones be fervent in prayer for Dear Bro. and Sr. Howell, that God may bless and sustain them in all their afflictions.—G.

Dear Bro. Johnson:—The note containing the money from yourself and Bro. Hastings has been *most thankfully* received. We felt truly that, though the Lord was sorely afflicting us, he had not forgotten or forsaken us. God grant, my dear brother, that He that has said "the liberal soul shall be made fat" may abundantly reward you; and, while you "lend to the Lord" of your earthly substance, my prayer is, that he may pay you an abundant interest.

My husband is *very* feeble indeed. He appears like a person just gone with consumption. If you should see him, you would not think it possible for him to get up again. He weighs only about sixty-seven pounds. He coughs *dreadfully*. The physician here says he is liable to die any day, and I may make up my mind for it. But how can I give him up? While there is life, is there not hope? He seems almost bloodless, having bled severely sixteen times from the right lung since last August; but he has great energy and power of endurance, and I still have a faint hope that in this climate he may rally again.

O pray for us, and request the dear brethren and sisters of Lynn to remember us in their prayers. We sigh for a land where there will be no failing lungs, and wasting forms. O "come, Lord Jesus, and come quickly," to give the weary rest, and life to the dead. My husband joins me in love to yourself and the dear friends in Lynn. Your Sister in affliction,

L. S. Howell.

P. S. If you see Bro. Hastings, please thank him for his remembrance of us.

Harvard, McHenry Co., Ill., Nov. 17, '61.

For the Crisis.

Short Articles.—I don't generally read those long, *long* articles; and I hardly know a person who does. Don't believe that one out of a hundred does. They almost scare us,—the thought of wading through them is repulsive. Write short articles. An article over a column in length begins to be *long*. W. Sheldon.

Our Tract Column.

For the Crisis.

I make a few extracts from recent letters as follows: Bro. B. writes from Western N. Y., Nov. 4th, '61:—

"I have been to some new places to preach, and have held some *very* good meetings. I find great eagerness to hear on the "signs of the times," and tracts are greedily seized upon, providing they are *free*. By the way, are the tracts for the western fund all disposed of? If not I could make a good use of a quantity."

I have a *few dollars* yet left of the tract fund which I will divide, but I wish you could persuade some rich (or poor) folks out there to help! I send you 1200 pages of tracts.

Bro. S. writes from the far West, Nov. 6:—

"I have found the place for work,—hard work. I have got to preach the very first principles, faith, repentance, baptism, &c. O what a field! "Who is sufficient for these things?" Pray for me. Now I want tracts, tracts, tracts. How am I to get them? How am I to get them with only three cents in my pocket, and among strangers? I received 25 cts. from a friend while on my journey, to purchase tracts for him with, but when I came to start on the R. R., I found I had to pay just double what I had expected, so I had to use that money or stay among entire strangers, and spend all for food. He wants the tracts, and how am I to get them? I am now nearly ready for the conflict. Soon as I get rested and take a glance at the field I will be in! I must have tracts! The field is large—tracts are the things to prepare the people to hear. If you can afford, please send me a few. O how I dislike to ask for tracts gratuitously. I would buy them if possible." &c.

That's the style of correspondence that comes to me frequently, making my heart ache and stirring me up to work even beyond my power. I send you 2400 pages of Tracts. I will try and help you what I can. I have five loaves and a few small fishes, but what are they among so many?

But here comes a letter from Sr. N—, away in the west, all in a hurry and almost out of breath:—

"B—, Ill., Nov. 15, '61.

* * * Yesterday I visited the National Hospital, and now I wish to tell you what I want,—it is this: *all the tracts you can spare* for the soldiers. Don't throw away so many in those *case-hardened, preached-to-death* parts, the soldiers are *so hungry* for reading. They seem especially pleased with religious books. Here is an immense field for me to work in. The Lord has opened the doors of friends in St. Louis so that I can be boarded *free*, and my fare paid to St. Louis. The 'boys' will take from a lady such books gladly, but they think the Clergy make it a *trade*!

There are hundreds, yes thousands of poor sick and wounded men there. I came from there last night. As I went yesterday from bed to bed, giving words of encouragement and comfort, sometimes singing in a low tone a verse or two of a hymn, and then to see the poor fellows [illegible]

[illegible] tears ran while I talked with them, [illegible] part of that lovely hymn

'There is a better world they say !'

When I came to the last verse:

'This world is all so dark and drear,
Take us there.
We never can be happy here,
Take us there.
O listen to that music sweet,
It comes so rich from yon der seat,
Where all the good in glory meet ;
Take us there !'

they earnestly promised through their tears they'd strive for that *better world*. Now I know your kind heart, but tell the brothers to help you. It is a rare opportunity and should not be lost. Send such tracts as these sets of 'Important Questions,'—send such as you know will be appropriate, and put in the bundle your *prayers* and *good wishes*. A Baptist preacher in St. Louis told me that I could do more good there than all the Clergy in the city. They will hear a woman when they wont a fashionable clergyman. We can but sow the seed and leave the effects with God. They would say, 'When will you come again ?' Sometimes I would find good christians there. But I must close. Send me some as soon as you can. I have a *little* money now, so I can pay postage. It is only a little, but when *that* is gone may be I'll have more. Your sister. N.

P. S. Put in one of Bro. Berick's Disquisitions on the Prophecies for ME. I will pay you for the tracts sometime, if possible, but we often do not have five cents !"

Well, Sister, I have to-day sent you about eighty-four hundred pages of tracts, mostly practical Gospel tracts. Olive leaves, Important Questions, Gems, &c., &c., with others on prophetical subjects, in three packages, by mail. I also send you Bro. Berick's pamphlet, the last one I have, and another pamphlet of my own, *free*. The tracts are mostly four page tracts, so there are some 15 or 1800 of them. I am glad to send them *freely* from the tract fund, and I would to God that others might feel the importance of the work, and give freely of their perishing wealth to spread the word of God. But worldly men generally like to get all they can and keep what they have, till war, providence, or death sweeps it all away. I will try however to furnish you what tracts you may need, and I have no doubt that the Lord will provide means to replace them. His bounty doesn't fail in hard times, and his throne doesn't rest on "cotton." Use these tracts up and send for more.

While upon this subject, I may say that a few months since I met my friend Elder D—, now chaplain of the Volunteer hospital at Fortress Monroe, Va.; and he told me how much suffering he came in contact with, and how much the sick and wounded soldiers wanted reading matter, and said anything I could send to him, free of expense, would be thankfully received. A brother in R. I. solicited and obtained lately several thousand pages of tracts for soldiers going from his vicinity, and I have besides personally distributed many tracts among soldiers at my own expense. I cannot engage in the bloody scenes of conflict, but I will do all I can to save soldiers, as I would to save others. I have dear friends whose torn and mangled bodies lie beneath the fresh-piled earth of southern battle-fields,—there are others that I love, now sickened of the dreadful work, and yet bound to remain and do a soldier's grievous duty. Yes, and my only brother, (O *pray for him*!) is now an inmate in some western camp.

Amid these scenes of sorrow and of blood, men become sometimes sobered and reflecting. Then, too, when on the couch of distress and pain, they long for sympathy, and for some mental occupation. I will do what I can for them there. I am cheered in the work of Tract distribution by the results I see from time to time. Last summer I think it was, I gave to Bro. G—, who commands a trading vessel, a package of tracts from the Tract fund. Sunday he came into meeting, and at night, while at my house, related that he gave most of them away at Grenada, (one of the British West India Islands, containing about 5000 whites and 27,000 blacks). He said the colored people crowded around, eager to get the tracts, especially such as referred to the blessed hope, and the coming Kingdom of God. He gave them freely and left them rejoicing in the Lord.

A lady told me recently that a relative, the commander of a trading vessel, whom she had furnished with my tracts and with papers, &c., had read them to his ship's crew on Sundays in the place of preaching, and had scattered them in the East Indies, in Calcutta, and in various places where he had touched. I am to send him more as soon as opportunity offers.

In this way, I go on. I have interesting letters from a person in Scotland to whom packages of publications have been sent, and many other letters from various sources, which I have thought *ought* to have been read by all the readers of the Crisis long ago. If I am allowed the privilege, I may sometime present extracts from some of them, if time and health permit.

Well, I have to-day sent off twelve thousand pages of tracts by mail, a pile about two feet high,—most of them for the soldiers. Three more such days works would, I believe, *exhaust* the treasury of the "Tract Fund for the West." What then shall I do? Shall I stop ? No, not while so much is to be done, and so few are ready to do it. I have been made to think that my [illegible]

[illegible] I rally to the work, that the "Christian Publication Society" will be something more than a *Crisis* Society. Will not the brethren at once raise the $500 needed and called for to inaugurate the work in earnest ? But I cannot stop so long as tracts are so much in demand, and I have them, and they can be had at present no where else. I shall continue to send them out. Lately I had a call from a camp in Kentucky for Tracts. I sent twenty-four hundred pages to be scattered among the soldiers there. What are they among so many ? I have, however, not only nearly exhausted the Tract Fund, but my stock of Tracts is quite low. Books I have, but cannot *sell* them and so use the money." I have, however, some paper in New York, purchased some time ago to fill an order for tracts given by the Christian Publication Society and which was after countermanded or changed. This paper will make two or three hundred thousand pages of Tracts, and I think I shall soon work it up if the way opens to do so, and shall set them flying with or without price. I shall be glad to *sell* to those who wish to *buy*, either *books* or *tracts*, and I shall still "give to him that asketh and from him that would borrow turn not away," as long as they last, and when they are gone I hope to have a few more of the same sort.

If any wish to have Tracts sent to their soldier friends in camp, or to their friends elsewhere, I will send them tracts *free*, or at the rate of 1200 pages (or 300 four page Tracts) for one dollar, post paid. I will also furnish any of my books for soldiers or the poor at *half price*, when ordered of *me*, provided the postage (usually about one sixth of the price of the book) is paid, and the money sent with the order. All my agents may sell my books to soldiers and the poor at that rate, and I will allow them the difference between that and the cost, when they settle their accounts, if they will report the number sold and the persons who buy them. Orders on these terms should be sent to *me*, as the Crisis office cannot afford to sell them at these rates.

In conclusion let me say, be diligent. Our times are grandly important. In the redness of the furnace glow, God moulds the destiny of nations and of men, some to honor and some to dishonor :—the vessels of mercy he prepares for glory, and the vessels of wrath he fits for destruction. And now, as of old, he chooseth his people in the furnace of affliction. Coming troubles cast their shadows before us, and vast events loom grandly up upon our eager gaze. Let us then labor to serve our generation by the will of God. O for His might wherewith we may be girded for new, and great, and holy labors in his service. From the heights of heaven there rings the solemn charge of the Captain of our salvation,—that Commander who never lost a battle, and the waving of whose standard is but the omen of victory :—"WATCH YE : STAND FAST IN THE FAITH : QUIT YOU LIKE MEN. BE STRONG." Let us heed the mandate.

H. L. HASTINGS.

Providence, R. I., Nov. 21, '61.

For the Crisis.

OBITUARY NOTICES.—Would they not be far more likely to be read if they were shorter ? Would it not be better for the writers to condense ? How often we see a needlessly long article on the death of a child. Let us study wisdom.

W. SHELDON.

Obituary Notices.

Fell asleep, Oct. 26th, of pleurisy and lung fever, on Stillwell Prairie, Ind., STEPHEN WINCHELL, at the residence of his son, N. J. Winchell, aged 73 years.

A father in Israel has fallen. We shall see his face no more in this world, but hope the time is not long until we shall see him and our mother again in the glorified state. My prayer is that we may meet together with them where parting is no more.

R. TAYLOR.

Died, in North Rochester, of diphtheria, Oct. 31st, SUSAN ANNETTE, aged eight years, eight months and sixteen days. Also, Nov. 13th, JUSTINA M., aged ten years, nine months and three days, only daughters of Benj. E. and Susan H. Horr.

Death, the cruel enemy,
Removed them from our gaze;
No more we'll hear their joyous tones,
Mingling in songs of praise.
We may not hear their fervent prayer,
Nor with them bend the knee;
Yet know in endless life they'll share,
And reign eternally.

Dear Nettie sleeps, she who was wont
Her parents' hearts to cheer;
And Tinnie, who to loving ones
Had ever proved so dear.
But we look forward to the day
That soon will greet our eyes,
When Christ the Sun of Righteousness
With healing shall arise
To banish death and all our woe,
And cause earth's strife to cease;
O may we with them, gathered home,
Enjoy eternal peace.

P. A. GIFFORD.

New Bedford, Nov. 17th. 1861.

Sweetly fell asleep in Jesus, on Tuesday, Nov. 19th, of consumption, Sister SAMANTHA BERRY, eldest child of Bro. Freeman and Sr. Amanda Berry, of Shefford, C. E., aged 27 years.

It pleased God, some four or five years in the past, to call the attention of Bro. Berry's family to the evidences of the soon coming of the King of kings; and they commenced to [illegible] their house in order. As the result, the parents and three of the daughters put on Christ by baptism. Since then, their [illegible]

[illegible] reavement, they may be seen to smile through their gushing tears, as their faith takes hold on Him who holds the keys of hell and death in his hands, to say to the prisoner, go forth, and to the angels, gather together mine elect ; let them come where I am, that they may see my glory ; bring them to share my triumph in a world where none can die.

The funeral was attended by our dearly beloved Bro. Hutchinson. Text, "And God shall wipe all tears from their eyes." Though feeble in health, yet holy eloquence falling from his lips, in dispensing divine truth, cheered and consoled our stricken hearts, as we wept our loved one gone.

P. H. L.

Lawrenceville, Nov. 29th, '61.

Died, in Brimfield, Nov. 23d, 1861, Bro. TIMOTHY H. DODGE, aged 50 years.

Bro. Dodge has been a great sufferer for many years, but has borne with christian fortitude and resignation all the evils incident to feeble health. Though it would not have been surprising to have heard of his death at almost any time, for fifteen years, still, when it came, it was sudden and indeed unexpected. He had worked on the bench even to the day of his death. His hope of future life did not fail him in the trying hour. His son, upon whom he had depended much to aid in the support of his family, has been prostrate by sickness several years ; still, by the unyielding energy of Sr. Dodge, and the *substantial* kindness of neighbors, they have not failed of a comfortable support. Sr. Dodge requests the prayers of the church in this hour of trial. We talked to the people, first from Ps. 103 : 14, "He remembereth that we are dust" ; and from Acts 26 : 8, "Why should it be thought a thing incredible with you that God should raise the dead" ? And we indeed felt "the resurrection near."

H. PRATT.

FOREIGN NEWS.

SEVEN DAYS LATER.

By the arrival of the steamship City of Baltimore, we have news from Liverpool to the 20th inst. and Queenstown 21st.

ITALY.

A levy of 80,000 men is ordered, but it is thought that not more than 50,000 will be obtained, and that another 50,000 will be levied in Februrary. The effective army will then consist of 280,000 men.

ROME.

It is stated that the garrison is to be strengthened by two extra regiments, forming altogether three divisions.

SARDINIA.

Turin, Nov. 14. Gen. Castanelli has gone to Caprera to present an address to Garibaldi from the Neapolitans, praying him not to leave Italy.

PORTUGAL.

The Council of State has proclaimed the Duke of Oporto King of Portugal. The Ministry was unchanged, and tranquility prevailed.

The Infanta Don Auguste continued dangerously ill.

RUSSIA.

Navigation was closed at St. Petersburg. The last ships of the season were leaving Cronstadt.

Fifteen thousand Russian troops had attacked ten thousand mountaineers in Circassia. After fighting six hours, the Russians were put to flight with very heavy losses, including a General of Division killed. Six thousand Russians are reported killed and wounded.

GREECE.

A conspiracy to assassinate the king and his immediate followers during a fete had failed. Such information was conveyed to the king as enabled him to avoid the machinations of the assassins.

Naples, Nov. 17. The brigand Chiavone being vigorously pursued by the Italian troops, had unsuccessfully endeavored to regain the Papal States.

The Brigands have sacked two small towns.

There is a rumor that the Papal government is preparing an expedition against Umbria.

Warsaw, Nov. 16. The military are continually insulted, and martial law has been set at defiance by the people. The administrator of the Archbishopric of Warsaw has been arrested because the churches are closed, and for having written a disrespectful letter to Gen. Luders.

Turin. In the Italian Parliament, Ricasoli announced that he had elaborated a plan reconciling the State and Church, and had requested Napoleon to become the mediator, but owing to a little conciliatory disposition the mediation was without result.

The Mexican expedition comprises 15 vessels, 330 guns, 5000 sailors, and 3000 troops.

The French Senate is convened for the 2d of December. The belief of the necessity for a French loan continues, the financial wants of the government being urgent.

The Paris Bourse closed firm. Rentes advanced to 70.

Napoleon will visit Queen Victoria during the Great Exhibition next year.

It is asserted that the project of the Italian Confederacy is by no means abandoned. A modification in the Italian Ministry is rumored, but nothing has been accomplished.

Austria has quietly got together quite a powerful squadron of evolution in the Adriatic—fifty vessels in all.

The Madrid Espana says a project was discussed of forming in America a union of all the republics of Spanish origin, with Spain at the head of it. The address of the Cortes in response to the Queen's speech has been read. It approves of all the points of the speech.

The administration of the Archbishop of Warsaw has been arrested by an order from St. Petersburg.

DOMESTIC NEWS.

Washington, Nov. 26. The Assistant Secretary of War has received a despatch from Baltimore stating that the Norfolk *Day Book* publishes advices from Richmond to the effect that an engagement was going on at Pensacola. Parties who read the paper say it states that the frigates Niagara and Colorado engaged Fort McRae, and that the fort briskly returned the fire ; and further, that the vessels being damaged, were compelled to haul off. The *Day Book* adds that Fort Pickens was firing on the Pensacola Navy yard. Another dispatch says that the fight commenced Saturday, and was in progress Sunday night.

Fort Pickens, by firing hot shot, had set the Pensacola Navy Yard on fire three times, but the rebels managed up to the latter day to extinguish the flames. They had not, however, been able to suppress those of the burning town of Warrington, which the hot shot had utterly destroyed. It was thought at Old Point that our victory is decisive.

Baltimore, Nov. 28. The secession reports say the affair at Fort Pickens occurred on the 19th.

New York, Nov. 26. The Herald's Washington dispatch says that West, the deserter from the rebel army, reports that the rebel force about Centreville, where the headquarters are established, numbers 60,000 men, and as many more along the Potomac lines. [illegible]

[illegible] war is one of subjugation, devastation and abolition. This impression they receive from their officers and chaplains.

It is the intention of the government to put all the coast defences of the Northern States into complete working order immediately. The Governors of the States are authoriz d to carry out the work.

Information has been received to-day from rebel forces, of the intention of the enemy to burn Hunter's Mills.

The privateer Beauregard, of Charleston, with 27 men and one large pivot gun, was captured by gunboat W. G. Anderson of Boston, now lying at Key West.

New York, Nov. 28. A Fortress Monroe letter says the rebels lost fifteen killed and wounded in the shelling of their camp at Warwick.

The Richmond Dispatch reports 3000 Unionists in the mountains of East Tennessee, under Parson Brownlow and Major Gilham, who are doing more mischief than the Yankees in Kentucky.

The Dispatch proposes to abandon Norfolk in the event of an attack, and begs reinforcements of Richmond, City Point and Yorktown.

Thirty thousand troops are expected at Fortress Monroe. An order was read to those there Monday that they are not to be furnished with winter quarters. This seems to indicate an advance.

It is announced that the stone blockading fleet is for the destruction of Charleston harbor.

The ship John L Dimmick has arrived from Liverpool with thirteen rifled cannon for the Government, including a 100 pounder carrying five miles. The latter goes to Fortress Monroe.

New York, Nov. 28. The Times dispatch states it is currently reported that Jeff Davis has appointed Breckinridge and Hunter to succeed Slidell and Mason, and they are to make their way secretly to Quebec or Halifax and thence to Europe.

Advices from Winchester state that Jackson, the rebel General, is engaged in drilling a regiment of slaves to fight against the Federal troops.

New York, Nov. 29. General Fremont arrived here last night

Letters from Port Royal report that an expedition left on the 24th inst. for St. Helena Inlet, and, without striking a blow, took the enemy's works. The guns had been carried inland.

The Tribune's Washington dispatch says Adj. Gen. Thomas has sent instructions to Gen. Sherman, at Port Royal, to seize all the cotton, corn, rice and crops of various sorts within his reach, and to use what is necessary and of value for subsistence to his troops, and to send the cotton to New York, to be sold for the benefit of the Government. Gen. Sherman is also directed to take the services of negroes not only to aid in gathering crops, but also in making fortifications.

The Philadelphia Inquirer's says there was no breach made in Fort Pickens. Great excitement prevailed in the South about the battle, but it was thought Bragg would be able to force Col. Brown to surrender.

A messenger arrived from Pensacola on Sunday last, with a peremptory order for reinforcements. Bragg would then be hopeful of an early success, and was replying at intervals upon the fortress with great effect His regular salvo is described as terrible. He expected to make a breach by Monday, when reinforcements would storm it with fresh troops and ordnance.

Colonel Brown had concentrated a perfect storm of hot shot and shell upon the Navy Yard, and it had been burnt down, with all the outbuildings, and a considerable amount of army and ordnance stores destroyed.

Pensacola had been evacuated by order of Bragg.

Col. Brown called to his assistance five vessels of war, all of which had been driven off by the batteries. The Niagara was almost riddled with balls and the Colorado thoroughly disabled. Bragg declared to his troops that he would never surrender alive, and the greatest enthusiasm prevailed among his men. On Tuesday Bragg would engage Col. Brown in front, and land a large force on the island to take him in the rear.

It is generally believed that Bragg has been whipped, Pensacola burned, and probably Bragg's whole force captured.

A Quebec letter to the Times says that at a council of war it was determined to prepare for emergencies by placing the Canadian frontier in a state of defence. There were rumors that it had been resolved upon to call out 10,000 volunteers, but nothing authentic.

Philadelphia, Nov. 29. The Inquirer's Fortress Monroe letter states that the rebel reports say that Pensacola had been evacuated, and that the Navy Yard was entirely destroyed by Fort Pickens

Washington, Nov. 29th. Commodore Dupont reports that Fort Pulaski is at the mercy of our forces the moment the latter desire to take it. Also that reliable accounts informed him that Savannah was being evacuated by the people as fast as possible, fearing, probably, that Commodore Rogers would attempt to take it. He further states that Commodore Tatnall, of the rebel fleet, had given it as his opinion that the entire rebel defences of the Southern coast must be abandoned, as they could not stand the armament of our fleet.

Baltimore, 30th. A Richmond despatch contains telegrams from Augusta, which are dated 26th, announcing the taking possession of Tybee Island, and one dated 27th, says Com. Tatnall, with his fleet, have gone down to drive the Hessians off.

New York, 30th. The Tribune's special Washington despatch says that Government received intelligence yesterday that the leaders of the rebellion in Richmond and in the rebel camps across the Potomac, at last are satisfied that they are to be beaten in the issue of arms which they have made, and that the cause of secession is a hopeless one.

New York, Dec. 2. A spy has just returned from Richmond and says that intense excitement exists throughout the entire South, by reason of our naval expeditions. The rebel troops from the threatened States declare they will go home, and large numbers have already started.

ITEMS.

PERSONAL. It is found that John Slidell, the rebel commissioner now at Fort Warren, is the proprietor of twenty-five thousand acres of land in Minnesota. The property will probably be confiscated by the government.

GREAT EXPEDITION. Our readers will perceive by the new railroad schedules published to-day that, actuated by a public spirit which gives them fresh claims to the grateful consideration of the entire community, the several railroad companies on the seaboard line have united in adopting a rate of speed on their respective roads which actually reduces the time of travel between Washington and Boston within twenty hours ! Thus a person leaving Boston at 2 P. P. M. arrives at Washington at 9 1-2 o'clock next morning.

☞ Lieut. Colonel Romanoff, from Russia, Superintendent of the Siberian Telegraph Company, was in St. Louis on Monday. He is on his way to California, and is seeking information in reference to the possibility of connecting Europe and America by a telegraphic line across Behering's Straits.

☞ The Washington correspondent of the Philadelphia *Inquirer* says the Cabinet stands four to three against freeing the slaves and putting arms in their hands to put down the rebellion. General Cameron, Secretaries Chase and Welles favor it, and Seward, Bates, Blair, and Smith oppose it. [illegible]

☞ The news from Ireland in relation to the destruction of the potatoe crop, by rot, continues to be of a very gloomy character, and the most serious apprehensions seem to be entertained that the want and distress which marked the period of the famine of 1847 will again ensue. The English and Irish press devote considerable space to the subject, and manifest much alarm.—*Boston Journal.*

☞ The tripartite treaty between England, France and Spain, relative to intervention in the affairs of Mexico, was signed in London on the 31st ult.

☞ The Grand Duke Constantine, of Russia, and the Duchess, are on a visit to Queen Victoria.

☞ December, the present year, will have two new moons and five Sundays."

For the Crisis.

"THESSALONICA; OR, THE MODEL CHURCH." —A good work. Let it be widely circulated. It breathes the right kind of a spirit. Let our western friends send for this little volume, and scatter it among their neighbors. It will interest and benefit both you and them.

W. SHELDON.

Notices, &c.

A Call for Funds.

The publishing committee of the CHRISTIAN PUBLICATION SOCIETY, deeply sensible of the fact that the time is short, and that our work must be done soon, or not at all, venture this appeal to those interested in disseminating divine truth through the press.

We purpose to commence at once the publication of Tracts upon important Scriptural topics, of vital interest to the church of God in these times of peril and dismay. We wish to present to the household of faith "meat in due season." We wish to scatter light among the benighted of the earth, and so sound out the word of the Lord.

To do this on a scale answering at all to immediate necessities, we propose to raise at once FIVE HUNDRED DOLLARS, ($500) by special contributions, for this object. This money is designed to obtain and publish tracts, new and old, adapted to the times in which we live. We who engage in the work as publishing committee have no salaries or pay whatever for our services, and we mean that every dollar contributed shall tell in the great work. Each tract will be submitted to the careful examination and judgment of our Editorial Committee, H. L. Hastings, H. F. Carpenter and D. T. Taylor, in whose judgment, ability and prudence the churches can safely confide. Only such tracts as they shall approve will be published by the Society. We expect to furnish tracts *cheaper* than ANY TRACT SOCIETY in the COUNTRY, and our surplus, beyond the actual expenses of issuing them, will be devoted to the purpose of furnishing tracts for gratuitous circulation, or wherever they may be needed.

Brethren, will you help us in this work ? Will you *give us money*? Or will you send us $100, $50, $20, or $10, to be *repaid* in TRACTS, at *cheap rates*, when you shall choose to order them ? We wish this work to move on at once. We therefore call for $500, and pledge ourselves to see it used in a manner that shall tend to accomplish the desired object. We do not wish to divert the funds of the World's Crisis for this work, nor has its treasury sufficient money that can be spared for this purpose We call upon all interested in publishing and scattering cheap Tracts, to contribute for this object. Will not preachers take hold of it ? Will not churches make collections and remit them ?

No fear need be entertained that the work will be delayed. As soon as a portion of it is raised, and tracts are prepared, it can begin, and each dollar added will facilitate the object and extend the operations of the society. Come, then, to the work. Send us donations, pledges, or loans, to be repaid in publications, in amounts from a hundred dollars to a widow's mite ; and with them let your prayers ascend, that God's blessing may attend our efforts and crown them with success. Monies should be sent to Miles Grant, Editor of the World's Crisis, Boston, Mass.

H. V. DAVIS,
I. C. WELLCOME,
S. S. BREWER,
J. G HAMBLIN,
SOLOMON HOVEY,
} Publishing Committee of Chris. Pub. Soc.

Subscription to the Tract Fund of the C. P. S.

We the subscribers agree to pay the sums affixed to our names into the Treasury of the Christian Publication Society, for the purpose of issuing and circulating tracts or books adapted to the demands of the times in which we live ; and our subscriptions shall be paid in part as soon as needed, and shall be due in full, and subject to the call of the Publishing Committee of the C. P. S. when FIVE HUNDRED DOLLARS shall have been subscribed.

Miles Grant	$25.00
H. L. Hastings	25.00
J. G. Hamblin	25.00
H. V. Davis	25.00
Geo. T. Adams	25.00
Solomon Hovey	25.00
C. S Sherman	25.00
Ruth Hoskins	1.00
R. Evans	5.00
M. B. Baxter	5.00
Sr. Taylor	25
J. B. R.	5.00
W. R. B.	1.00
L. D. Merrell	1.00
F. S. Axe	5.00
A Friend	50

☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite.

H. L. HASTINGS, Pres. C. P. S.

☞ PREMIUM TRACT ! !

THE CRISTIAN PUBLICATION SOCIETY offer a premium of TEN DOLLARS for the best TRACT on THE SIGNS OF THE TIMES, and the tokens of the near approach of the Kingdom of God.

The Tract should be plainly written, on only one side of the paper, (covering about 24 pages foolscap, in ordinary hand writing,) and the manuscripts should be accompanied by a sealed envelope containing the author's name If more than one manuscript is retained, satisfactory payment will be made for the same. Rejected MSS. are to be at their author's disposal, and the committee may reject all if thought best by them.

Manuscripts should be sent to the Crisis office, addressed to the "EDITORIAL COMMITTEE OF THE WORLD'S CRISIS, BOSTON, MASS., or to H. L. Hastings, D. T. Taylor, or H. F. Carpenter, Editorial Committee, on or before January 1st, 1862.

Per order of the C. P. Society,
H. L HASTINGS, President.

Conference at Poultney Vt.

It is proposed to hold a conference at Poultney, commencing Wednesday evening, Dec. 18th, and continuing over the following Lord's day. We shall expect this will be a meeting of great interest. The churches in the surrounding towns are invited to attend. Provision will be made for their entertainment. Particulars next week.—C.

Meetings at Winsted, Ct.

If the Lord will, H. L. Hastings, P. C. Rodman, and others, will commence a series of meetings at a Hall in Winsted, Ct., on Wednesday evening, Dec. 11th, 1861. The meetings will continue probably afternoon and evening [illegible]

Discussion.

We have arranged to have a discussion with Mr. Baker, a Universalist preacher, at Fitchburg, Mass., commencing Tuesday evening, Dec. 10th.—C.

Notice.

Eld. J. V. Himes will hold a series of meetings in the Advent Chapel, Rutland, Vt., commencing Saturday, Dec. 14th, at 7 o'clock, P. M., and continue daily till Sabbath the 22d.

The object of these meetings will be to speak out on the signs of this time, and to show the fulfillment of prophecy and the evidence of the kingdom of God at hand. It is to be hoped that the saints will be cheered, and the lost will be saved.

Elder Himes will commence a series of similar meetings in Poultney, Vt., Dec. 24th, and continue over the Sabbath, and longer if thought best.

Notice.

There will be a meeting of the Western New York Christian Association, at Syracuse, commencing Thursday evening, Dec. 12th, and continuing over the following Sunday. Come one, come all, come prepared to work for the Lord. Meeting to be held in Clinton Hall, Clinton Block, corner Genesee and Clinton Streets.

C. B. TURNER.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor ; also a supply of Bro. Higgins' and Wellcome's medicine.

Notice.

The next session of the Western Quarterly Conference will commence Thursday P. M., 6 o'clock, Dec. 19th, at Vienna, (Sevey's Corner) and continue over the following Lord's day. Come, brethren and sisters, to the work. Call on H. B. Sevey.

Per order, H. B. SEVEY.
I. C. WELLCOME, Clerk.

Notice.

We wish to say to preaching brethren, through the Crisis, that we still hold our meetings at the old place, 76 Exchange Building. We have a small band of brethren and sisters here. We are poor, but well united, and striving to do our Master's will. If brethren coming this way will make us a call, we will give as the Lord prospers us.

Appointments should be sent through the Crisis ; or to Asa S Libby, Committee, 29 Machine Shop Block, Canal Street,—D. P. Glines, No. 4 Cresent Place, Bridge Street.

Manchester, Oct. 15, 1861.

Notice.

The third yearly meeting of the church of God in Blooming Valley, Crawford Co., Pa., will be held, according to adjournment, the first Sunday in January, 1862. At a meeting of the church yesterday, it was voted that the meeting commence on Thursday evening, Jan. 2d, and that a general invitation be given to brethren and sisters scattered abroad to meet with us. Also a special invitation to Bro. L. P. Judson, to attend and assist in preaching the word.

In behalf of the church,
JOHN T. ONGLEY, Clerk.

Blooming Valley, Pa., Nov. 18th, '61.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly ; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer :—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts ; for six dollars, we send them two dollar's worth ; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in *earnest*, and help scatter tracts, books and papers like autumnal leaves.

MILES GRANT, per order of
Publishing Committee.

Appointments.

Lynn, Mass. . . . . Dec. 8th
MILES GRANT.

Sandisfield, Dec. 8th, and continue some days.
H. PRATT.

Pine Swamp, Dec. 6th, and over the Sabbath.
New Milford . . . . Dec. 11th
JOSEPH GREGORY.

Stowe, Mass. . . . . Sunday, Dec. 8th
L. BOUTELL.

Eld. Himes will preach in East Kingston, N. H., Dec. 10th and 11th, in the evening, as Eld. White shall appoint.

Massena the first and second Sundays in January.
M BATCHELOR.

Westboro. . . . . Sabbath, Dec. 15th
Lowell . . . . Sabbath, Dec. 22d
Lawrence . . . . Sabbath, Dec. 29th
G. W. BURNHAM.

Exeter, N. H. . . . . Sunday, Dec. 15th
Portland, Me. . . . . Dec. 22d and 29th
My appointment is withdrawn from Poland.
W. S. CAMPBELL.

Cheshire Street, Ct. . . . . Dec. 8th
South Windsor. . . . . Dec. 15th
C. GOODRICH.

Griswoldville, Mass. . . . . Sunday, Dec. 8th
Athol, evening . . . . Dec. 11th
North Dana, evening . . . . Dec. 12th
Holden, evening . . . . Dec. 13th
Clinton . . . . Sunday, Dec. 15th
Hope to meet brethren from surrounding towns.
Nashua, N. H., Thursday evening, Dec. 19th, and over the following Sunday, as Bro. Avery, Rawson and others may arrange.
S. W. BISHOP.

Plymouth Hollow . . . . Dec. 8th
South Dover, N. Y. . . . . Dec. 15th
Pawlings . . . . Dec. 19th
Pine Swamp, Ct. . . . . Dec. 22d
T. S. CANFIELD.

Root Settlement, Crawford Co., Pa., Saturday evening and Sunday, Dec. 7th and 8th.
Bagdad, town of Waterford, Erie Co., Pa., evenings, Dec. 14th and 15th.
Bro. S. M. Darrow will be with me at the above meetings.
JOHN T. ONGLEY.

Manchester, Saturday evening, Dec 7th, and Sunday all day and evening, Dec. 8th.
A. SIMPSON.
Z. FORD.

Motville . . . . Dec. 10th and 11th,
or where Bro. Osborn may appoint.
A. M. SEYMOUR.

Abington, Ct. . . . . Dec. 7th and 8th
GEO. A. STREETER.

Bristol . . . . Sunday, Dec. [illegible]
[illegible]

Business Department.

Letters Received.

R. Willard, P. B. Manning, Amy, J. W. [illegible], W. Sheldon, C. C. Stevens, H. Pratt, L. H. [illegible], I. C. Wellcome, M. E. Phelps, C. C. T., S. B. Munn, N. L. Curtiss, I. E. [illegible], G. W. [illegible], Mary L. Pratt, I. C. Wellcome, C. L. Page, T. M. Preble.

To Correspondents.

Ed. Thos. Smith.—R. Harley, Mrs. A. A. Lawrence and J. Higgins on Sept. 30 are each credited $1.00. Also, J. P. Blaisdell, Sept. 24 credited $1.00, the same acknowledged in Crisis of Sept. [illegible].

G. W. G.—*Free.*

I. C. W.—*Yes.*

A REQUEST.—Will it be asking too much at the hands of the Directors of the World's Crisis to request friends, writing to me, to direct to Eld. Thos. Smith, as there is a man in the city of my name, who frequently takes my letters. Some address me by the name of Thomas Smith, some [illegible], occasionally Capt., and once in a while Rev. I wish no particular title, yet to avoid mistake, and as I am an aged man—nearly 70 years—Eld. would not be inappropriate, to avoid mistake.

T. SMITH.

Bangor, Nov. 20, 1861.

Geo. W. Brown's P. O. address is Westboro, Mass.

Cash Receipts.

R Thurlow 333, S Weston 335, M Webber 333, S Moorehouse 325, S M Lum 335, S Campbell 331,—50 cts. each.

A Ryder 338, G M Garret 300, J Pike 350,—$3.00 each.

Sam'l Rogers 299, L Allen 364, G Wheeler 341, T Leavett 321, A B Cook 351, A M Cole 322, Wm. Briggs 313, T J Atwater 309, [illegible] 338, J F Bush 350, Wm. Kelley 312,—$1.00 each.

C C Tuck 347, 30 cts ; J. Lord 367, $1.80 ; E. Baker 356, $1.80 ; T Fry 332, $1.36.

H B Seavey 296, Mrs. L Moore 338, G P Parsons 342, A Wadsworth 312, I Young 338, Mrs. M Waterhouse 325, J C Downen 323, J Clay 364, Sarah Stevens 343, C Lewis 339, J C Libby 319, J Sinclair 338, S J Buswell 344, J T Knight 348, S B Bliss 348, S B Davis 343, Mary Brewer 332, S Woodruff 331, L Roy Walt 338, Wm. Shaw 339, R Chandler 342, A M Smith 340, T C Smith 338, A H Bonnel 338, R Noe 349, O P Redington 346, P Homer, 296, A Crockett 346, L A Lang 341, Mrs. J. C Frost 358, E W Hatch 348, P Shafer 260, W H Wild 335,—$1.00 each.

BOOKS AND TRACTS.

C C Tuck 69 cts, Mary Brewer 46 cts, E Baker 20 cts, L Scott $1.64, C C West 15 cts.

H. L. HASTINGS' BOOK LIST.

☞ A LIBERAL DISCOUNT is allowed on Books when ordered by preachers, or by those who buy largely, either to distribute or to sell. Fifteen dollars' worth of books will be sent by express for TEN DOLLARS. [illegible] by the CASH. Any book on the list will be sent by mail, post-paid, on receipt of the price.

Thessalonica: or, The Model Church. A Sketch of Primitive Christianity. 24 mo. Paper, 20 cts. Cloth, 40 cts.

[illegible]

The Great Controversy Between God and Man: Its Origin, Progress, and End. [illegible]

[illegible]

Reasons for my Hope, and the Tokens of its Speedy Realization. 24 mo. Paper, 25 cts. Cloth, 40 cts.

[illegible]

Retribution; or, The Doom of the Ungodly, after the Resurrection of the Dead, Just and Unjust. Paper, 20 cts. Cloth, 40 cts.

[illegible]

Pauline Theology; or, The Scripture Doctrine of Future Punishment, as taught in the Epistles of Paul. [illegible] Paper, 15 cts.

[illegible]

The Old Paths; or, The Primitive Doctrine of a Future Life. 24 mo. Paper, 15 cts.

[illegible]

Tracts on Immortality: containing Pauline Theology. [illegible]

Tracts on Prophecy: containing more than Twenty printed, stirring, and earnest Tracts on Prophetical and Practical subjects. Bound in cloth, [illegible]

The Perfect State; or, Forever with the Lord. A Book of Instruction and Consolation. [illegible]

[illegible]

The Voice of the Church on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Edited and Published by H. L. Hastings. [illegible]

[illegible]

Spiritualism a Satanic Delusion and a Sign of the Times. By William Ramsey, D. D. Edited by H. L. H. [illegible]

[illegible]

Wayside Gleanings. By Fannie Parry. [illegible]

Prophetical and Practical Tracts.

[illegible]

Practical Gospel Tracts, for Distribution.

[illegible]

Leaflets for Letters, [illegible]

[illegible]

Tracts on Immortality and Future Punishment.

[illegible]

For the Crisis.

I'm looking for Jesus.

BY [illegible].

I'm looking for Jesus, my Savior and King,
To change this vile body and cause me to sing,
Where life's crystal river eternally glides,
And the evergreen verdure grows up by its side.
Then roll, roll away,
Old Time, hasten through,
And bring me, dear Savior,
To joys ever new.

I'm hoping in Jesus, that soon I shall see
A world bathed in glory, a soil that is free,
Where the toil-worn and weary forever shall sing
Loud anthems of praises to Jesus our King!

I'm waiting for Jesus, who soon will appear
To awaken my kindred that I love so dear,
And give us a home with the pure and the blest,
In the realms of fair Canaan, forever to rest.

I'm longing for Jesus to end this rude strife,
Which oft makes me sad, and embitters my life;
I weep over follies, the pathway I tread,
O'er hopes often blasted, and friends that are dead.

I'm sighing for Jesus; old earth has grown drear;
And wait for the hour when he shall appear
To make it his home, all beauteous and fair;
I long to behold it, I sigh to be there.

South Glastenbury, Conn.

For the Crisis.

Church Ordinances.

(Concluded.)

The "fellowship" or "distributing to the necessity of saints," Rom. 12: 13, is another duty, in the practice of which the first christians "steadfastly continued," (Acts 2: 42); thus proving the sincerity of their profession of mutual holy affection. "For to their power, I bear record, yea and beyond their power, they were willing of themselves praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints." 2 Cor. 8: 3, 4. See also 2 Cor. 9: 9–13, Rom. 15: 25, 26, Heb. 13: 16. The same Greek word is in these passages translated "fellowship," "contribution," "distribution," and "to communicate." These contributions of heaven-born charity were evidently voluntary. Their property was never all put into one common stock. This is manifest from the above passages, and also from the apostle's words to Ananias. Acts 5: 4. See also 1 Tim. 5: 4, 8, 10, 16. They had too much precious experience of the verity of the Savior's words, that "it is more blessed to give than to receive," to leave their poor brethren to the cold charity of a covetous world. Alas! reader, what a direful record of idolatrous covetousness, will be found against the modern professed christian church, when the books of the last judgment shall be opened! "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

As the true christian church is a holy communion, "the pillar and ground of the truth," the faithful observance of the ordinance of DISCIPLINE is absolutely essential to its true character. As "the unrighteous shall not inherit the kingdom of God," (1 Cor. 6: 9) they have no right to membership in the church. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14–18. As none but the spiritual are qualified to offer the spiritual sacrifices, for which holy purpose the "lively stones are built up a spiritual house," (1 Pet 2: 5) there can be no greater incongruity than the admission of the spiritually dead to this sacred fraternity, or their retention when their true character is manifested. In respect to *private offences*, our blessed Master's rule in Matt. 18 is of incalculable importance. Alas! my brethren, what sad consequences have resulted from disregarding it! "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Who that knows anything of human nature, can fail to perceive the wisdom of this direction? What a barrier to repentance and reconciliation is the practice of telling a private offence to others, instead of going to the offender in the spirit of love and meekness to settle it before it is known to a third person. Might not some wretched souls have been saved from continued impenitence and everlasting death, had this excellent command been obeyed? Has not Jesus Christ been dishonored in the house of his friends, by their faults coming to the knowledge of an ungodly world which ought never to have been known but by two persons? "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." This second effort for a righteous adjustment, when the first is unsuccessful, is to be made without telling the fault to any but the two or three. With them, and with the parties, it is to remain, if a reconciliation can be effected. "If he shall neglect to hear them, tell it to the church; but if he neglect to hear the church, let him be to thee as an heathen man and a publican." [illegible] Public offences require a different procedure. For the honor of our holy religion [illegible] are commanded at once to reprove publicly. "Them that (thus) sin rebuke before all, that others also may fear." 1 Tim. 5: 20. In all cases where offences are publicly known, public discipline is requisite, to manifest that the church of the living God has "no fellowship with the unfruitful works of darkness." The apostle instructed the Corinthian church to put away the incestuous person when they were gathered together, which we are certainly to understand as referring to their stated meeting on the first day of the week, (Acts 20: 7); from which we know, by 1 Cor. 14: 23, that unbelievers were not excluded. We learn from the apostle's direction to the Corinthian church (2 Cor. 2: 6–8) the duty of forgiving and receiving to our fellowship all penitent offenders. Our divine Master solemnly assures us, that if we do not, from the heart, forgive our brethren their trespasses, neither will our heavenly Father forgive us. Matt. 18: 35.

Although it is the duty and privilege of the lowest plurality of immersed believers to come together on the first day of the week to break bread (Acts 20: 7), to exhort one another after reading the Scriptures (Heb. 10: 25), and to sing and pray with the spirit and the understanding (1 Cor. 14: 15), the appointment or ordaining of ELDERS and DEACONS, as soon as circumstances will admit, is a plain scriptural duty. "And when they had ordained (*kirotonesantes*, chosen with lifting of hands; i. e., of the church) elders in every church, and had prayed with fasting, they commended them to the Lord," &c. Acts 14: 23. Paul directed Titus to "ordain ELDERS in every city, . . . if any be blameless. . . . for a BISHOP must be blameless," &c. Titus 1: 5–7. This passage plainly proves that the terms Elder and Bishop are descriptive of the same office. Their qualifications for their duties to teach and rule, not "as being lords over God's heritage, but as being ensamples to the flock," (1 Pet. 5: 1–3) are described, with the requisite qualifications of the deacons. 1 Tim. 3, Heb. 13: 17.

It is the plainly revealed duty of the churches to communicate of their carnal things according to their ability, to those who minister to them in spiritual things. See 1 Cor. 9: 7–14. The Lord hath "ordained that they that preach the gospel should live of the gospel," ver. 14; nor is this to be considered a matter of charity, for "the laborer is worthy of his reward." 1 Tim. 5: 18.

In some circumstances, it may be the duty of Elders to labor with their own hands, as the apostle directed the Ephesian elders to do, in imitation of his own example. Acts 20: 34, 35. It is however for the spiritual benefit of the church, that "those who labor in the word and doctrine" should "give (themselves) wholly to" their official work. 1 Tim. 4: 15. This official work is not *legislative*. Jesus Christ is the only Lawgiver in his church. It is their duty to teach all things which he has commanded without addition or diminution, "watching for souls" and for the edification of the church in truth and holiness, "as they which must give account, that they may do it with joy and not with grief." Heb. 13: 17. The faithful are to be highly esteemed in love for their work's sake. 1 Thess. 5: 13.

My beloved christian brethren, it is a prevalent device of the Adversary to turn away the disciples of Jesus Christ from keeping his commandments, by persuading them that our modes of worship and observance of divine ordinances are unimportant, if our hearts are right with God. Alas! how have the commandments of the Lord been made void by the traditions of men! The wisdom which substitutes these traditions for the laws of Jesus Christ, "is foolishness with God." Verily, if our hearts are with God as they ought to be, we shall "have respect to ALL his commandments." Then shall we "not be ashamed before him" at the coming of our Lord. Let us "not think that he has commanded a trifle, or presume to trifle with what he has commanded."

The opposite error is another device of the Adversary to sever the body of Christ. It is highly important to avoid making either more or less essential to christian fellowship in the church than the Head of the church has required. The law of forbearing love in the family of the redeemed, in the present state, is a command of no ordinary importance. It is essential to the unity of the "ONE BODY." The command to receive all that are "in the faith" of Jesus Christ, though "weak," or erroneous, in respect to some things, is plain and imperative. See Rom. 14: 1, 15: 7; compare 1 Cor. 8: 7. "Ye are all the children of God by faith in Christ Jesus." Gal. 3: 26. As holy faith brings us into this sacred relationship, it consequently entitles us to its privileges. This faith is indeed "with the heart unto righteousness," working by love, which is keeping the commandments of God. A holy desire and determination to keep all the known commandments of the Lord, is indeed essential to this faith and love; but *an actual knowledge of all is not essential*. We now "know in part and prophesy in part." O how displeasing it must be to Jesus Christ, who bears with so much ignorance and imperfection in us, to behold us violating his law of forbearing love toward one another! Finally, my brethren, "put on charity (or love) which is the bond of perfectness." HOLY LOVE. PRACTICAL LOVE. This is the vital element of the religion which saves us from everlasting death. There is no substitute for it. Without this we perish forever. It constitutes the joy of heaven, and will constitute the joy and blessedness of the kingdom of heaven, in the new earth, where righteousness and peace shall forever dwell. How manifest then it is, that no knowledge, or faith, or sectarian zeal, or hope, or forms of godliness, can, without this vital principle, prepare us for that blest abode.

God grant, dear brethren, that this blessed, holy love may influence all our actions and reign in us now and forever. Your fellow servant in the gospel of "Jesus Christ, to whom be glory forever. Amen."

Phila., Nov. 15, '61. HENRY GREW.

For the Crisis.

The Peace of God.

O for that light to fall upon my way,
Which tells of sins forgiven, and pardon sealed;
O for that foregleam of eternal day,
Which comes to those whom Gilead's balm hath healed.

Weary of tossing, by rude passions driven;
Weary of smarting 'neath affliction's rod;
Yearning to know the harmonies of heaven,
My longing heart cries for "the peace of God."

Nothing that earth hath promised or bestowed,
Nought that I find in devious paths long trod;
Nothing foreshown in hopes that brightly glowed,
Can calm my longings for "the peace of God."

Father of mercies, Savior full of grace,
Bringer of peace through thine own cleansing blood,
Spurn not a sinner who would seek thy face,
O give my trembling heart "the peace of God."

Spirit divine, whose fruits are joy and peace,
Come to my heart and make it thine abode;
Make me to taste the joys that never cease,
O calm my spirit with "the peace of God."

Grant me, oh Father, when earth's toils are o'er,
When all thy pilgrims shall have passed the flood,
Low at thy throne to worship and adore,
Sharing the deep and endless "peace of God."

H. L. H.

Providence, R. I., Oct. 10th, 1861.

For the Crisis.

Indifference.

The Devil admires her votaries. He not only knows that the active existence of this principle is a destroying evil, but through its epidemic influence is laid the foundation of his kingdom. He never taxes his ingenuity in this direction, for he knows the moral leprosy warrants him a spontaneous harvest. And the sinner, who so steels his heart against the pleadings of Jesus,—who, by his stoical indifference, spurns with loathing his sceptre of mercy and forbearance,—that individual is not only accessory to the promotion of evil, but subscribes to the death of the "Son of God," while practically he is a stronghold of Satan's operations. His false fancies of security are but the syren song of the serpent, which weaves the winding-sheet of souls, and lays them in the urn of everlasting death.

But there *will* come a time when human greatness shall be lost in the general wreck of nature; there *will* come a time when the briefly gathered spoils of life will appear as the "small dust in the balance," and as frail as the dying zephyr; there *will* come a time when man's earthly hopes will seem as distant as the far-off planets, and cold as the frozen ocean; and there *will* come a time when the rehearsal of his misspent life will flash across his vision like the lurid lightning's gleam, as he reads, in letters of living light, the preface of his doom: "As ye have sown, so shall ye reap this day."

What will the lie of a life-time profit, when Christ shall judge the secrets of men's hearts? What would man give for a fragment of time to wipe out the foul blot that sears his soul with fire as he gazes on the radiance of that temple which shelters the happy bands of the redeemed?

It is not enough that *we* are happy; but to make others happy, is the golden chain which links our hearts with Christ's. It is not enough that *we* expect to be inducted into our Savior's presence when earth shall be made glad by his visitation; but to look upon some saved soul, the result of our integrity to Him, and to sit and eat with them at his table in his kingdom, is the graceful garniture which clothes His people with spotless righteousness. O, I wait with unimpaired prospect that sanctified hour which shall seal our redemption, and gather His waiting ones to that immortal banquet.

"One sweetly solemn thought
Comes to me o'er and o'er:
I'm nearer my home to-day
Than I've ever been before;
Nearer my Father's house,
Where the many mansions be,
Nearer the great white throne,
Near the jasper sea;
Nearer that bound of life
Where we lay our burdens down,
Nearer leaving the cross,
Nearer wearing the crown."

Blackstone, Mass. C. G. CARRE.

For the Crisis.

The Sign.

Where are we in the history of the signs of the Lord's coming, or what signs have been fulfilled, and what are to be fulfilled? —In considering this subject I intend to take up the signs as recorded in the Gospels by Matthew, Mark and Luke. In Matt. 24: 29, we read that immediately after the tribulation of certain days the sun should be darkened, and I understand that it was the first sign of the Lord's coming, and it was fulfilled May 19th, 1780. The second sign, which is the moon's refusing to give her light, according to history and a few living witnesses, was fulfilled the night following May 19th, 1780. The third sign, stars falling from heaven, was fulfilled according to historians, and a great many living witnesses, Nov. 13th, 1833. According to Matthew, the next sign to be fulfilled is the shaking of the powers of heaven, and as some expositors think that it has been fulfilled in the shaking of the governments of earth, I wish to say that Mark records it like the following. "And the powers that are in heaven shall be shaken." Now if the powers that are in heaven are meant, the sign cannot be fulfilled in the governments of earth; and I believe that it is not, but is to be fulfilled in the future. What the powers are I am not prepared to say; but according to Luke's gospel, in his 21st chapter, the signs to be fulfilled after the sign in the stars, are upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's heart's failing them for fear, and for looking after those things which are coming on the earth." I believe these signs have been, are now, and some will be still fulfilled in the future. The fourth sign, as recorded in Matt. and Mark, Luke gives as follows, after those of which I have just spoken: "For the powers of heaven shall be shaken." It seems according to this, it is to be fulfilled; and my opinion is that it will be a shaking that will cause those who witness it to think that the judgment day is coming, more than the darkening of the sun did those who witnessed that sign.

The next sign to be fulfilled, according to Matthew, is the sign of the Son of man in heaven. This is to be in the future; "and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Mark records it the same; and so I think that we can see where we are in the stream of time. Is it not plain that we are to witness but one or two signs more at most, before we shall see that same Jesus that went away in the clouds of heaven come again in like manner? Seeing we look for such things, what manner of persons ought we to "be in all holy conversation and godliness."

A few words of what he said to his disciples, and I will close. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Dear reader, remember that it is when we begin to see these things, not after they have all been fulfilled; for then we are to know that the kingdom of God is nigh at hand. What must we do that it come not upon us unawares? We must take heed that our hearts be not over-charged with surfeiting, and drunkenness, and cares of this life. We are to watch and pray always, that we may not be taken in a snare. Yours for truth.

Clinton, Mass. A. S. W.

For the Crisis.

Translation and Explication.

In the Crisis, dated Oct. 23d, an inquiry was made for Prof. Bush's translation of Dan. 12: 2. We responded as follows: "In his work on the Resurrection, the Prof. gives an extended, able, and exhaustive analysis of the text in question. After demonstrating the impropriety of our present translation, he says: "As the result of the whole, then, we give the following as the correct explication of the passage, which will at once afford an answer to the objection that the same thing—viz., awaking—is predicated of both classes:

'And many of the sleepers of the dust shall awake; these (the awakened) (shall be) to everlasting life; those (the unawakened) (shall be) to shame and everlasting contempt.'"

In the above rendering of the text, we have a *translation* and an *explication*. The translation is embodied in twenty-one words, *exclusive* of those *in brackets*. It appears to be conceded that if Prof. Bush gives the *translation* of a passage, his authority is very good. In the above we have his translation. The very fact that the Prof. bracketed *his own* words, shows that he intended *the rest* to be a *literal version*. The guarded words are eight in number, and were inserted by the Prof. (*not* to help his doctrinal views, which they do not, but) to give the *precise signification* of the *original Hebrew*,—or, as he says, "the *correct explication* of the *passage*."

Prof. Bush never denied *a* resurrection. He never denied that the text teaches a resurrection. To be sure, he believed the awaking alluded to in the text is a spiritual awaking; but he never denied that it teaches *an awaking*. Thus the Prof. and the readers of the Crisis perfectly agree in subscribing the *fact* of *an awaking*. If we are correct in our statements, any candid person must admit that the Professor's peculiar opinions do not invalidate his criticism on the Hebrew text. We will now let the Prof. speak for himself.

"The following may serve as a literal version. 'And many of the sleepers of the dust of the ground shall awake—these to everlasting life, and those to shame and everlasting contempt.' But this still comes short of presenting to the English reader the precise shade of meaning conveyed by the words, as it does not express the true nature of the [illegible] in the lot of the two classes [illegible] to be intimated by the original. According to the established rendering both classes awake, and this distinction is consequent upon their awaking. The one class awakes to life and honor, the other to shame and dishonor. It is greatly to be questioned whether this is sustained by the true construction of the Hebrew. That, we believe, makes the distinction to consist in the lot of those who *awake to life*, and those who do *not awake at all*. In the outset *all* are represented as sleeping: out of these *all*, a portion (Raveem, many) awake; the rest remain unawakened."

The Prof. then goes on to give the grounds of his construction. We withhold the argument for the sake of brevity. But to us it is *conclusive*. His reasoning from beginning to end is purely philological, and *not* doctrinal. He sums up in the language transcribed at the commencement of this article. He inserts the eight words, in brackets, *not* to teach his doctrine, but as *necessary* to an understanding of the *precise* meaning of the original *Hebrew*. Thus we have the unbiased testimony, *not* of Bush the Swedenborgian, as some suppose, but of Bush, the Hebraist.

JOSEPH T. CURRY.

Springfield, Nov. 18th, 1861.

Selections.

The Granary.

A TALE WHICH EVERY PERSON WILL READ.

By one who has been an Editor.

"Whoso readeth let him understand."

"Jonathan Homespun, having purchased an extensive farm, and provided himself with everything requisite for prosperous husbandry, proposes to furnish subscribers with one quart of wheat weekly, at the low price of two dollars in advance, or at two dollars and fifty cents, if paid after six weeks.

The facilities afforded by the government for the transportation of wheat to every section of the country and adjacent provinces, are such as must prove satisfactory to every subscriber; and the proprietor of the Granary assures all who may patronize him, that he will exert himself to supply an article of the first quality. N. B.—Agents will be allowed a generous per-centage. Address, postpaid, Proprietor of the Granary, Hopewell."

Such was the prospectus issued by my friend, Mr. Homespun. Feeling a lively interest in his welfare, I visited his farm, although it was a long journey from my home, and was pleased to find everything in nice order. He informed me that he had contracted a large debt in the purchase of the premises, stock, and implements of husbandry, but he had no doubt of his ability to discharge every obligation in a few years. He also stated that he had already received many hundred subscribers, and that in four or five weeks he would commence the delivery of the wheat according to proposal.

The scheme appeared plausible, and my friend was so confident of success, that I had not the slightest doubt of his prosperity. I entered my name as a subscriber, and when I left him, he was preparing many thousand quart sacks.

Every week for the space of two years, I received my quart of wheat, and concluded, from its excellent quality and prompt delivery, that everything was prosperous with Jonathan Homespun and his farm. So I gave myself no concern about my indebtedness to him; "for," said I "to a farmer so extensively patronized as he is, the small pittance of two years' arrearages would be but a drop in the bucket." It is true, there was occasionally printed on the sacks a general notice to delinquents; but I never suspected that this was intended for his friends.

The notice, however, became more frequent, and having leisure, I concluded that I would visit my friend, the proprietor of the Granary. He greeted me cordially, but I saw there had been trouble. He was evidently worn with toil and anxiety, and in the conversation of the evening, he entered into particulars.

"Here have I been laboring, day and almost night, for two years; and I am more in debt now than when I began. My creditors are pressing for payment, and I am conscious of inability to meet their demands, and can perceive no result but bankruptcy and ruin."

"But have not you a very large list of subscribers?" inquired I.

"Yes, a very large list," was the reply, "but too many of them are like you."

"Me!" I quickly rejoined, in amazement; too many like me?"

"Pardon me," said my friend, in a melancholy tone; "pardon me, for oppression will make even a wise man mad. You have had a quart of wheat weekly for two years, and I have not received a cent of payment. I have a large list of the same kind of patrons, scattered here and there over thousands of miles. If they would pay me the trifles they severally owe, I should be directly freed from embarassment, and go on my way rejoicing. But they reasoned as you reason; and among you I am brought to the door of poverty and ruin."

I felt the force of the rebuke, and promptly paid arrearages at the increased prices named in the prospectus, and also a year in advance. I bid adieu to the worthy and wronged farmer, resolving to do everything in my power to repair the injury which had accrued from my delinquency.

O ye patrons of Jonathan Homespun! wherever ye are, or whoever you are, ye have received and eaten the wheat from his Granary without making payment. Ye are guilty of a grievous sin of omission. Therefore repent. Pay the farmer what you owe him. Uncle Sam's teamsters bring you the sacks of grain every week, and Uncle Sam's teamsters will carry the money safely to Jonathan Homespun.—*New Bedford Mercury.*

The Spread of Christianity.

Thirty years after the ascension of our blessed Lord we read in the pages of Tacitus, the accomplished Latin historian, who was a pagan, and hated [illegible] christianity,—"This direful superstition," [illegible] "was checked for a time, but it again broke forth, and not only spread over Judea, the first seat of mischief, but even introduced itself into Rome. The confessions of those who were seized discovered vast multitudes of accomplices. They were convicted of hatred to the human race." Such is the statement of Tacitus.

Another Roman writer, Pliny the younger, who was governor of Pontus and Bithynia, writing to his royal master, says, "The number of christians is so great as to call for serious consultation. The contagion of this superstition has spread, not only through cities, but through all the villages of the county." This was seventy years after the ascension of our blessed Lord, and is a triumphant proof from the mouth of one of its enemies of the rapid spread of the christian faith, in spite of every obstruction that political ingenuity could devise, or malice could invent.

Justin Martyr, a christian apologist who, was born in the year 106 says, "There is not a nation, Greek or barbarian, even those who wander in tribes, and live in tents, amongst whom prayers and thanksgivings are not offered to the Father in the name of Jesus crucified."

Clement of Alexandria, writing in the year 106, says "The doctrines of christianity are not limited to Judea, but are spread throughout the world, into every nation, village and city, Greek and barbarian."

Thus have we from the mouths of friends and foes, evidence the most irresistible, that christianity spread most rapidly during the first hundred years, after the ascension of our blessed Lord.—*Dr. Cumming.*

DR. CUMMING ON THE END OF THE WORLD. —On Tuesday, last week, Dr. Cumming delivered a lecture on "Prophecy" to a crowded audience in the Free-Trade Hall, Manchester. The reverend lecturer gave renewed expression to his well-known views on the exposition of the Apocalyptic symbols and other prophetic scriptures, with special reference to the future destiny of this country. He is reported to have said in the course of the lectures, that he had consulted Sir Roderick Murchison as to the truth of the statement he (Dr. Cumming) had made at his last lecture at Manchester, namely, that the interior of the earth was a burning cauldron. Sir Roderick replied that "no one but an ignoramus would dare to deny it." And when he (Dr. Cumming) quoted the words of St. Peter in support of his statement, Sir Roderick replied "that not only was Peter scientifically correct, but Job gave him (Sir Roderick) the first idea of the gold mines in Australia, and that Job was the best geologist he knew. He believed 1867 would see some great convulsions.—*New York Independent.*

WASHINGTON AT BOSTON.—Eighty-six years ago this month, (Nov.) Washington was eating baked apples and milk from his frugal table in the patriot camp at Cambridge. The English flag waved over Bunker hill; Charlestown was in ashes; only a few black chimnies told where her cheerful homes once stood; Boston was filled with English troops, commanded by General Howe, with a plenty of arms and ammunition; the town was forsaken by its best families; the "Old South," a church dear to the people, was used as a stable, while the "North" was cut up for firewood. General Howe was in high spirits; holding Boston, he held the key of the country, as he thought; and the key in his hand, he could use it at pleasure.

AN EARLY WINTER.—Farmers and other wise people in the rural districts predict an early winter, a long one and a strong one. One of the signs is that the birds are already preparing for a flight southward, and another that the husk of the growing corn is very thick and close, and covers the ears to the very ends, a never-failing proof that overcoats and fuel will be in great demand.

Youth's Department.

For the Crisis.

For the Children who read the Crisis.

"Nothing for the children!" exclaimed a little girl, six years of age, in a tone of deep disappointment, as she looked earnestly through that column in the Crisis of last week, that is usually called the *children's corner*. And I felt sorry at the thought that not only this little girl, but perhaps quite a number of girls, and boys too, had been disappointed in the same way. So I resolved to write a little that would interest them in next week's paper, and it may be that others will be moved by this suggestion to say some things for the little ones, and that the editors will be willing every week to devote one column at least for their especial pleasure and instruction.

Well, dear children, I will tell you a short story, because you are always interested in stories, and will like it still better when I tell you that it is a true one. There was once a man who was considered very great and honorable, because he had fought bravely in time of war. He was captain of a large company, and had gained some splendid victories, as they are called. So he was praised exceedingly, and was consequently a very proud man. But he had something to annoy him. A very unpleasant disease, that affected his skin, that not only made him feel quite uncomfortable, but gave him an unpleasant appearance. In his family there was a young girl who had been brought from quite a distance, and who was waiting-maid to his wife. She heard his complaints daily, and knew how much he was troubled on account of the disease. So she said one day, in presence of some of the family, "I know of a man in my country who would surely cure my master." Then some one told him of it, and he decided at once to go and see that man. So he took a letter of introduction from the king, in whose service he was employed, and several valuable presents, (because he was rich,) and went on his journey. When he had arrived at the place, and found where the man lived whom the little girl thought could cure him, he drove up to his house with his fine horses and carriage, and waited at the door. Now the good man of the house, instead of going out to see him, sent a messenger to the door, and told him if he would go and wash himself a few times in a river near by, he would be entirely cured. Then this great man was very angry, to think he had taken so long a journey, to be told so simple a thing as that: why, he supposed, of course, the man was coming out to say over some wonderful enchantment that would cure him at once. But to be told simply to go and wash himself in the river! No, no, he could not submit to that, and so turned away in a great rage. There were "better rivers in his own country, where he could bathe if he chose." But his servants reasoned the subject with him, until he was finally persuaded to try the simple remedy. *And he was entirely cured.* Then he was led to believe the blessing came from God, and his pride was somewhat humbled. He returned home, not only healthier, but probably a better man.

And now, dear children, if you will open the Bible, and turn to the fifth chapter of 2d Kings, you will find this story in full. I have not told you every circumstance connected with it, but only the general items. You will find that the good prophet Elisha was the man who, by God's help, cured Naaman, the man who was diseased. There are some excellent lessons to be learned from this story, but it would make this article too long to name them. I have told it for the purpose more particularly of leading you to read your Bibles, and becoming interested in its truths. A. C. J.

The Two Gold Dollars.

"O mother, grandpa has given me two little gold dollars, to spend just as I please!" exclaimed a bright, rosy-faced boy, as he came hastening into the room where his mother sat reading.

"Has he? Well, how are you going to spend them, Joey?" and sweet lips smiled upon him, and a soft hand passed caressingly over his head.

"I am going to buy a Christmas present for cousin Louey; but I don't know what to get. Say, what shall I get, mother?" inquired the boy, lifting his sparkling eyes eagerly to the face which was bent lovingly upon him.

"Just what you please, my son."

"But mother, there are so many things, I really don't know what to get. Say, can't you tell me, mother?"

"I guess not, Joey. I think you would know better than I; exercise your own taste, and you will be sure to make a good selection. But it is getting late, and you had better go now and make your purchase."

"Where shall I go, mother—to Victor's?"

"Yes, my dear; I believe Victor keeps a good assortment of Christmas toys."

And the little boy hastened out with a light heart.

"O dear! O dear! what shall I do?" groaned a barefooted thinly-clad little girl, with tears streaming like rain down her pale cheeks.

"Why, what is the matter?" inquired a soft, gentle voice beside her.

The little girl looked up through her tears, and seeing pitying eyes bent upon her, she replied through choking sobs, pointing to the gutter.

"See there! the beautiful white bread which I just bought is all spoiled with the dirty black water."

"But how did you drop it there?"

"I didn't drop it. A bad boy came along and knocked it out of my hands, and then he laughed, he did. O dear! what shall I do? Now grandma and little Nannie will have to go without their suppers. O dear!" and the tears flowed afresh.

"But can't you buy some more bread?"

"No, I can't get any more, because that was all the money my grandma had got; and we'll have nothing to eat to-morrow, neither."

"There, don't cry;" and the two gold dollars were slipped into the little red hands. "There is money enough to buy you more bread, and a pair of shoes, too, for your cold, bare feet."

And the little Joey did not stop to hear the joyful cry and grateful words which issued from the pale lips; but he turned hastily away and beat his steps homeward, with a happy heart, feeling that it was better to buy bread for the hungry to eat, than to buy toys for his little cousin.—*Evangelist.*

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

Come, Lord Jesus!

TUNE—"*My Willie's on the dark blue sea.*"

We wait thy coming, Savior dear,
It is our "blessed hope,"
It ever fills our hearts with cheer,
And buoys our spirits up.

CHORUS.

Then come, Lord Jesus, quickly come,
Come, bid our sorrows cease;
We long to gain our New-Earth home,
And reign with thee in peace.

When troubles rise and sorrows come,
When pressed with grief and care,
'Tis then we yearn for home, sweet home,
And sigh,—"We're almost there!"

The tomb has held thy loved ones long,
Death's chains have bound them fast;
But soon they'll sing redemption's song,
Their "night" has nearly passed.

We look abroad, and war and strife
Throughout the world abound,
And sad indeed must be this life
Till the last trump resound.

Glad omens of the day appear
In heavens, on sea and land;
Men's hearts are failing them for fear
That some dread hour's at hand.

I. K. LOMBARD.

For the Crisis.

The Pastoral Work, and the Various Gifts in the Church.

BY H. L. HASTINGS.

(Concluded.)

Nothing, then, is plainer, than that pastors are *shepherds* in the church. As such, they have their appropriate and important work; but that they are *settled pastors*, or hired ministers, our Bible I think does not clearly teach. Christ says, "I am the good *shepherd*." Was he a good *settled pastor*, preaching statedly in one place for a thousand dollars a year? or did he go abroad, leaving "the ninety and nine" in the fold, to seek for the lost sheep of the house of Israel? Christ was the "chief *pastor*," the great pastor, or shepherd of the sheep, and if we think God has set us in the church as *pastors*, we shall prove it best by doing as he did; not by staying at home and making ourselves comfortable, but by going out to lay down our lives if need be for the sheep. Read the 10th chapter of John, putting in *pastor*, where *shepherd* occurs, and see how a "*good pastor*" does. In our times, a pastor is a man hired to preach the gospel. Jesus said, "I am the good *pastor*: the good *pastor* giveth his life for the sheep. But he that is an *hireling* and not the *pastor*, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The *hireling* fleeth, because he is an *hireling*, and careth not for the sheep. I am the good *pastor*, and know my sheep and am known of mine." John 10. Was Jesus Christ a paid minister over a local church? By no means. He was a *pastor*, a "good pastor"—the one who gave his life for the flock; and he distinguishes plainly between himself and the hireling. The pastor, or shepherd, is *not* an hireling, and the hireling is not the shepherd or pastor. And how often this is proved true. Many a man has toiled and worn out his life, hunting up and feeding God's flock scattered upon the hills and mountains, and no man ever called him *shepherd* or *pastor*; while after him would come in some idle, cunning man, who was an hireling, and he is called "pastor," fleeces the flock, feeds himself from it, and finally, rather than give up his hold upon them for a living, would see them rent and torn, and scattered abroad to the four winds.

The work of a pastor or *shepherd* in the church, is of the utmost importance. The *apostles* first authoritatively announced the gospel of God. The *prophets* reiterated it. The *evangelists* published the glad tidings abroad, and the *shepherds* were particularly required to guide, feed, and rule the believers when formed in congregations or churches. The usual term for pastors in the church seems to have been *elders*. The work of the shepherd or *poimeen* was to care for the flock—as expressed by the word *poimaino*, rendered *feeding*, Luke 17: 7, or *rule*, Matt. 2: 6. It is rendered only in these two ways, four times "*rule*," and six times "*feed*," in the New Testament. Both renderings are *right*, as far as they go, but *poimaino* means more than both of them; it means to feed, guide, and do all a *shepherd's duty* to a weak and helpless and defenceless flock. The apostles, having preached, were accustomed to establish their flocks by the appointment of these elders in the churches. Paul left Titus in Crete to set in order the things that were wanting and ordain elders in every church as he had appointed him. And he draws the character of the man who should be selected for this post. The Elders (*presbuteroi*,) or overseers, (*episiscopoi*) or bishops, were to be men of purity, soundness in faith, blamelessness, moral excellence, and able to exhort and convince gainsayers, &c. Titus 1: 5–9. Under their care, the flock would then thrive and prosper in the absence of the apostles and evangelists.

That these were not single preachers, each stationed over a local church, but rather aged and prudent believers *in* the church, will appear by reference to the church at Ephesus, the very church to whom Paul wrote that God had appointed "some *pastors* and *teachers*." In the 20th chap. of Acts we read, "And from Miletus he sent to Ephesus, and called the *elders* (*presbuterous*) of the church." There were *several* of them it seems, as Titus was to ordain not an *elder*, but *elders* in every city. After Paul had given them various touching admonitions he said, "Take heed therefore unto yourselves, and to all the flock, *poimnio*, over which the Holy Ghost hath made you overseers (*episkopous*, *bishops*), to feed (*poimainein*, *tend as shepherds*) the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the FLOCK (*poimniou*). This passage clearly shows (1.) That Elders were *Bishops*; (2.) That there were several Bishops or Elders in *one* church, instead of there being one Elder or Bishop over an hundred churches; (3.) That the elders were *shepherds* or *pastors*, for they were overseers of the *flock*, and were to *feed*, *tend*, *guide*, or do shepherd's duty for them; (4.) That there were several of these Elders, Bishops or *Pastors* *in* the *one church* at Ephesus, instead of there being one elder or pastor *over* it; and (5.) That in the church of Ephesus, at this time, there was no *pastor* of any other description; for Paul sent for none to come to Ephesus but these *elders*; he mentions not one word about their having any other pastor, and so the statement in his epistle to the Ephesians that God had appointed *pastors* in the church, must have been understood by them to refer to these grave and aged men who conducted their affairs and were the overseers of the church, and *not* to preachers or apostles who had another office and another work as a general thing.

And the fitness of this arrangement is manifest. Many a young man undertakes to be a *pastor* of a church that has in it, or ought to have, perhaps a *score* of godly men, better able to teach *him* the way of faith, and the grace of God, than he is or can be to teach them without years of experience such as they have had. God calls him perhaps to be an *evangelist*, and proclaim the good news, and he calls *them* especially to feed the flock, to guide the weak, to strengthen those that faint, and to keep out grievous wolves that prowl around, to scatter or devour the flock. The work of feeding, or doing shepherd's duty to the flock of God, was not, of course, entirely confined to these elders. Christ was the great shepherd, who is yet to have one fold and one flock. He does not however represent himself to any great extent as feeding his flock in the days of his flesh, as they are now scattered abroad. But they shall yet be gathered together, and then "the Lamb that is in the midst of the throne shall feed them (*poimaino*) and shall lead them to living fountains of waters." Rev. 7: 17. Then, having gathered his scattered remnant, "he shall stand and feed in the strength of Jehovah, in the majesty of the name of Jehovah his God; and they shall abide: for now shall he be great unto the ends of the earth." Micah 5: 4. Yea, he shall *rule* (or tend or feed, *poimaino*) all nations with a rod of iron. Rev. 2: 27, 12: 5, 19: 15. But in the days of his flesh his work was not to *feed* the flock, but rather to seek out and pity those that had no shepherd, to appoint others to feed them, and then to "lay down his life for the sheep." And having done this, as he was about to go to the Father, he said, "Simon, son of Jonas, lovest thou me?" "*Feed*, (*boske*, pasture, tend, watch,) my lambs." "Lovest thou me? Feed, (*poimaine*, tend, do a shepherd's duty to,) my sheep." "Lovest thou me? Feed, (*boske*, pasture, tend,) my sheep."

Well did Peter perform this work. He was converted, and he strengthened his brethren. And when he drew towards the close of his ministry he transferred the command of Christ to those whom he left behind him. And to whom did he address the admonition? To "the *pastor* that is over you?" No; but to "*the elders among you*." "The elders (*presbuterous*) which are *among* you I exhort, who also am an elder, (*presbuteros*) and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed (*poimanate*, do a shepherd's duty to,) the flock (*poimnion*) of God, which is among you, taking the oversight (*episkopountes*) thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over (or domineering over) God's heritage, but being ensamples (types) to the flock (*poimniou*). And when the Chief shepherd (*archipoimenos*) shall appear, ye shall receive the crown of glory that fadeth not away. (The unfading, the glorious crown.) Likewise ye *younger* submit yourselves unto the elder: (*presbuterois*), yea all of you be subject one to another, and be ye clothed with humility, for God resisteth the proud, and giveth grace to the humble."—1 Pet. 5: 1–5. The tone of this whole passage closely resembles Paul's charge to the Ephesian shepherds. Paul called for the elders. Peter did the same. Paul said the Holy Ghost had made them overseers over it. Peter exhorts them to take the oversight thereof. Paul told them that they should have an inheritance among the sanctified. Peter points them to the never-fading crown of glory as their reward.

From this passage it appears (1.) That the *elders* were the *pastors*, or were to do *shepherd's* duty to the flock; and no *pastors* of churches besides these are mentioned in the New Testament. (2.) Peter himself, now well stricken in years, was also an *elder*, as well as a witness of Christ's past sorrow and a partaker of his coming glory. As an *elder* he had had the charge and tending of Christ's flock, and now he transmits it—not to mere preachers, not to settled hirelings of no judgment or experience, but to the elders, *presbyters*, or aged men of faith and piety and gravity. (3.) These elders were *bishops* or overseers, like those at Ephesus, and we read of no other bishop *over them*, except Christ the great arch-shepherd and "bishop of our souls." (4.) They were not to care for the flock of God unwillingly and constrainedly, as though it were a burden or a task; but "willingly." (5.) They were not to do pastoral duty, for *money*, or filthy lucre; they were not to be salaried, hired and paid, but they were to do it of a *ready mind*; they were to do it, not for money's sake, but for *Christ's sake*. It was not a mere civil contract, so much gospel for so much cash, but, from the depths of believing hearts, they were prompted to feed the flock with "a ready mind." It was no mere human call that brought them into that position; "the Holy Ghost" had placed them to care for the flock,—the precious blood-bought church of God. Money must not have weight here; the work must be done "of a ready mind." (6.) They were not to lord and domineer over the heritage of God, but they were to be ensamples, types, going before, leading and guiding the young and the weak, and illustrating the life of Christ in all holy conversation and godliness. (7.) They were to have their reward for *pastoral labor*, not once a quarter, in dollars and cents, but when the Chief shepherd shall appear, to give a crown of glory to each one who has faithfully fed the flock in the cloudy and dark day. (8.) And in conclusion, as if to show clearly that he meant by *elders* aged men, he exhorts the *younger* ones, those newly come to the faith, to be subject to the *elder*, and finally all of them to be yielding and subject one to another, and to be clothed with humility.

These, then, were the primitive *pastors* or shepherds in the church of Christ. They were not salaried preachers settled over particular churches, like the pastors of more modern times. "But how, then, did these pastors get their living?" I do not know. I suppose they worked for it as I do. Why not? Paul and Barnabas, who were apostles, had to work for a living,—the elders might do the same I presume. When Paul and Barnabas went out into the wide world to labor, they had a right to a support from the people of God, for says Paul, "Who goeth a *warfare* at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk thereof?"—1 Cor. 9: 9. Yet even then, they used none of these things. They asked no aid. And if Paul and Barnabas could go to warfare at their own charges, surely men that stay at home could take care of themselves if needful. Nevertheless, as God hath ordained that they that preach the gospel should *live* of it, and as he that is taught in the word should communicate to him that teacheth in *all good* things, so in proportion as a man labors for the spiritual benefit of a flock, they should and will be inclined to *freely* and *gladly* bestow on him of their temporal blessings to any *needful extent*. But the duty of *pastors* or elders is not performed for filthy lucre, but of a ready mind. And, hard as it might be for the reverend clergy, the would-be *pastors* of this age, who, while they hardly preach the *gospel*, yet get their living by it, and who, while feeding the flock, sometimes covet not merely the milk, but also the fleece and flesh;—hard as it would be for such persons to soil their broadcloth and blister their hands by following the plow, as better men than they have done; by making tents with Paul, fishing with Peter or turning wooden bowls for a living with Martin Luther;—hard as it might seem to them to do so, yet they would find it greatly to their advantage in body, in brain, and in morals.

The clergy of to-day are dying of high living, and idleness, and brain work. They are a puny, feeble, flabby, consumptive, white-livered, pale set of students, so cloistered and delicate that there is in them but a very small pattern out of which to make a noble, genial, christian *man*. Their lives among their flocks are often constant temptations to surfeiting, and unless they put a knife to their throats, they soon break down beneath disease and temptation. O if they had less pay and more *work*, hard work and *hand* work, too, less *preaching* and more plowing, then would they gather inspiration with the morning breezes, and rejoice to look with undimmed vision through nature up to nature's God.

Closely connected with the work of tending the flock, is that of *teaching*; pastors and teachers often being identical, though this was not always the case. Christ was the great teacher, or Master. Paul was "a *teacher* of the Gentiles in faith and verity"—an apostle and a *teacher* of the Gentiles. 1 Tim. 2: 7, 2 Tim. 1: 11. Women were not suffered to *teach* in the church at Corinth, though their praying and prophesying with covered heads seems to have been allowed. The church were to teach and admonish one another in Psalms and hymns and spiritual songs. The apostles taught publicly and from house to house, and the things received from them were to be committed to faithful men who should be able to *teach* others. Such men were to be "apt to teach," while the aged women were to teach the younger women the duties of the christian life. When the church came together, every one had a psalm, an exhortation, or a *teaching* (doctrine), and all was to be done to edifying or upbuilding. Some, however, did not thrive. When, for the *time*, they ought to have been *teachers*, they had need that one should teach them. What were the *principles* of the doctrine of Christ? Like some now, who instead of going on to perfection draw back to destruction; and after having lived long enough to be teachers come to deny "the principles of the doctrine of Christ"—repentance from dead works, faith towards God, the teaching of baptisms, laying on of hands, the resurrection of the dead, and eternal judgment. Such may well give heed to the warning of James,—My brethren be not many teachers, knowing that we shall receive greater judgment.—James 3: 1.

The duties of teaching and of tending the flock, are therefore properly conjoined in the elders whom the Holy Ghost has made overseer over them, to feed the flock of God, "not for filthy lucre, but of a ready mind." And such teaching,—the Bible class, gathered around some aged, gentle, wise disciple, to learn the word of God,—the whole church listening to the expounding of the Scriptures, by some man deep in the secrets of divine wisdom, grace and love; and then the general prophesying of all the gathered church; the psalms, the hymns, and the spiritual songs of those who sing with grace; the steadfast continuance in the apostles' teaching; the breaking of bread and prayers; the grave and wise counsel of aged men, who exhort and advise the young to purity, sobriety and gravity; the wise instructions of the aged women, given to their younger sisters in all matters pertaining to their domestic and christian lives;—and then, added to this, the going out and coming in of prophets and teachers, such as Barnabas, Simeon, Lucius and Manaen, who dwelt among the church at Antioch; the melting words of a son of consolation, or the thrilling utterances of one whose trumpet gave no uncertain sound; the sending out of faithful men, called by the Holy Ghost to preach the word; the fasting, and prayers, and laying on of hands of the church; their commending them to the grace of God when sending them away; the coming back of these missionaries, bearing the olive branch of peace, and rehearsing in the presence of the church the grace of Christ as revealed in the regions beyond; the simplicity, purity, generosity and love of these noble ones; the hospitality of Lydia; the charity of Dorcas; the zeal of those women who labored in the gospel,—all these contrast, oh! how painfully, with the gilded lies, the painted vanities, the mocking splendor and empty show of modern times, the lazy church, the hired preacher, the frothy sermons, the smooth essays, the sleeping deacons, the jingling coppers, the proud and worldly multitude, the throngs who cannot go to meeting without preaching, the dull formality, the greed, the luxury, the lust for gain, the ungodliness, the powerless formalism, and all the emptiness that attends the apostate religion of an apostate age.

The object of these varied gifts of labor is not for "the perfecting of the saints and *the* work of the *ministry*," the common translation and punctuation of the passage being *both* wrong; but he appointed some as apostles, and some as prophets, and some as proclaimers of the good tidings, and some as shepherds and instructors, for the perfecting of the saints *unto the work of service*, unto the upbuilding of the *body* of the Anointed, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," &c., &c. This object is twofold. (1.) To perfect the saints *for the work of service*, not "THE *ministry*" but simply *service*, or putting them in *working order* for doing good and *serving* God. (2.) To upbuild the church, the body of Christ, till we all pass beyond the period of childhood, put away childish things, become *men*, and are no more tossed about by human craft, but grow up into *Christ* in *all things*, who is our Head and Lord. And oh! how much the church needs today the *results*—not of some tempest from "clouds without water," but of this kind and christian *training* from those whom the Holy Ghost appoints to this work. O that the church might return to primitive faith and practice once more!

But will there be a change? Will men search and *see*, and reform? Not while their fear towards God is taught by the commandments of men. Not while would-be pastors lead captive the weak. Not while men after their *own lusts* heap to *themselves teachers* having itching ears, instead of following the word of God. Not while preachers are too proud to work, and say, "Put me in a pastor's office, that I may eat a piece of bread." Not till He comes for whom his church shall cry, both day and night. Still, God has more than seven thousand that have not bowed the knee to the abominations of this age. May he lead them in peace, and multiply their number, adding to them daily such as shall be saved; and may each of us learn our true position in the church of Christ, and fill it faithfully to the glory of God the Father. Amen.

Providence, R. I., Nov. 19, 1861.

P. S. I may, if time permit, more fully investigate the constitution of a primitive church at another time. H. L. H.

For the Crisis.

The Time of Trouble.

It cannot but be apparent to every Bible student, that the time of trouble, which is to come on the earth just previous to the deliverance of all whose names are found written in the book of life, is just upon us. Like the eddying of an awful whirlpool, we begin to feel the strong current drawing us back towards its terrible vortex. But will the noble ship of Zion out-ride the danger? Most certainly, if all who are on board obey the commands of the Captain of our salvation, who says, "In your patience possess ye your souls."

Some of those who are looking for speedy deliverance are predicting a persecution of the church, which *may* come upon us; but I cannot see any government or power at present that dares to institute an universal edict. There may be some localities, even in Protestant countries, where freedom of worship is in some measure restricted, but we know that in all the revolutions and wars of nations of late years, the result has been a weakening of the domineering or persecuting power, and the freedom of speech and of the press commands greater respect now than it has for centuries past. The passage in Daniel where this is spoken of seems to imply a national trouble, and this harmonizes with the prophecy of Luke,—"Distress of nations with perplexity"; but I have failed to see any evidence that the church will suffer any further than will be consequent on being a component part of the nation, and this will undoubtedly be severe enough to elicit a cry day and night for deliverance. I think the nations of the earth will be so much engaged in combating with each other that the little flock will hardly be noticed by them. If there was to be danger of persecution at this time, I think the church would have had some warning or intimation of it. The instructions are to "fear not," but "lift up your heads," for "redemption draweth nigh."

But let us be prepared for the worst, for in this fast age we see mighty changes and evolutions among nations in a short space of time. Who can predict what will be the state of the world one year from this time? Who knows but the monarchs of Europe will combine to blot out this formidable barrier to their existence—the American Republic? Who can say that the preparation for war now being made in this country is not destined to resist foreign aggression? Who can say that this nation will ever be at peace again in its own borders? Who can deny that the earth's cup of iniquity is full, and we in America, who have had so much light, have begun to drink its dregs? And last of all, who is living as though he believed that the Lord is "near, even at the doors"?

Yours waiting for deliverance, D. N. S.

For the Crisis.

"The Harvest is Ripe."

BY S. S. BREWER.

"Put ye in the sickle, for the harvest is ripe: come, get ye down, for the press is full, the fats overflow; for their wickedness is great."—JOEL.

Our divine Lord and Master in speaking to his hearers in parables, declared the harvest to be the end of the world. Admitting the truth he spoke, what a decided negative the prophet has given us in the foregoing passage to the popular theory of a temporal millennium. The prophet Daniel has declared "the wicked shall do wickedly"; and our beloved brother Paul speaking in his Epistle declares, "Evil men and seducers shall wax worse and worse."

I purpose to present a number of testimonies as evidence of the solemn fact, that in many parts of the world masses have degenerated into a state of moral putrefaction. Alas! alas! how humiliating the sad picture. The *North American* has said, "From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah." We purpose to show that other cities in foreign lands are in the same, if not a worse condition.

The N. Y. *Chronicle* has said, "Never was crime more rampant than now; garroting, burglary, stabbing, fraud, lewdness, forgery, embezzlement, and *every* imaginable form of wrong, cruelty and murder meet us at every turn."

The Honesville *Times* has said, "The records of the past have never presented a more corrupt state of society than now exists." The following item I clipped some few years since from the Richmond, (Va.) *Penny Post*, (Aug. 11):—

"THE INCREASE OF CRIME.—The enormous increase of crime which marks in so palpable a manner the age in which we live, is arresting the attention of the press in some portions of the country. The truth of the charge is but too plainly verified, as a cotemporary remarks, that 'individual and national villainy never flaunted in such gay colors, or stalked forth with such an easy or assured challenge.' Murders, rapes and robberies are things which are at present rife to an appalling extent, so much so, indeed, that it might seem as if the demon of recklessness and sin had been turned loose upon our fair land to run riot and spread desolation and misery in its wake. These things, we say, must be apparent to the most unobservant eye. To trace their causes and give a satisfactory explanation of the direful condition of affairs in a manner at once well defined and conclusive in every instance, would require little short of the ken of omniscience."

The following editorial I took from a New York paper:—

"THE INCREASE OF CRIME.—Every press in the United States teems with long homilies on the subject of 'the increase of crime.' Crime, according to the public journals, has been fearfully and overwhelmingly on the increase for at least ten years. After all it is not half so plentiful here as it is in other parts of the *civilized world*. For example—a London paper, brought by the *Persia*, is now before us. It contains the doings of a single week in and about the great metropolis. Among the criminal records, are accounts of nine murders; three of them committed by husbands upon the bodies of their unoffending wives. There are twenty-three outrages, robberies particularized, and seventeen assaults and batteries. These are all of the most aggravated description. One was accomplished by two sisters upon another woman who lived in the house."

A report of the chief of the New York police for six months is as follows:—

"It appears from the semi-annual report of the chief of police of New York, that over 25,000 persons were arrested in that place for criminal offences during six months ending with the month of June, being an *increase* of 2874 over those of the previous six months, and an increase of 7397 over those of the corresponding period last year."

Here is another editorial from a New York paper:—

"PREVALENCE OF CRIME.—Amidst the general intelligence and universal diffusion of knowledge, as well as the general adaptation of the manifold approved appliances for material comfort, which are essentially the characteristics of this age, the question naturally arises, why, [illegible] crime and immorality [illegible]? It would seem, with our increased insight into the arcana of science, with our increased knowledge of life and the laws governing it, the *power gained is used for evil instead of good*. If we take our only chroniclers of modern history, the newspapers of the day, for authority, it is but too palpable that crime has been for some time past steadily on the increase. The public journals throughout the country are filled with detailed accounts of acts, many of them of such monstrous nature, so revolting in their monstrosity, as to cause the heart of humanity to recoil within itself, and weep tears of blood that it is human.

It is a fearful truth that the moral has not kept pace with the intellectual development of our country. We have lost the simplicity and sturdy integrity of our forefathers, and have learned to help ourselves at the expense of our neighbors, oftentimes at the cost of his life, with a coolness and dexterity that would be admirable if it were used in a better cause. Deeds of darkness and crime are, at the present, every day affairs. A man wants a few dollars, and he has only to twist the neck of another man, or run him through with a dirk—he being so well read in anatomy as to know the precise point to strike, and he possesses at once a competency, and the whole affair passes, in the onward hurry of every day life, as one of the nine days wonders, to be talked of and forgotten. A woman is perhaps out of small change, and, wishing to secure a little pocket money, goes out to seek her fortune; when the next day some such paragraph as the following appears in the public prints:—

'On Tuesday evening Miss Fitzgerald, a young lady, had her pocket picked, in one of our avenue D. stages, of $10. She was returning home from Williamsburgh, and soon after paying her fare, a well dressed female sitting next her, very kindly perfumed her clothing with a handkerchief saturated with perfumery and chloroform. The young lady fell asleep, and, upon waking soon after, was astonished to find that her money was taken and the lady had disappeared.'

Now we read of an unnatural father, who, for no apparent cause, beats and starves his innocent little daughter day after day, until death is the inevitable result. Again, we hear of a woman, a member of excellent standing, not only of an unexceptionable church, but of society generally, who practices such a savage system of torture upon an unprotected and helpless little girl placed in her charge, now starving, now freezing and beating her, *ad libitum*, because she grows ill and feeble under the starving and freezing process, compelling her to work, meantime, until she literally drops dead before her eyes. We hear of step-mothers branding the backs of the first wife's children with hot flat irons for the most trivial cause; of step-fathers murdering their step-children, because they are in the way; of sons shooting their parents; and young children murdering their companions. [A recent paper, of Oct. 3d, states that boy suicides have been alarmingly frequent of late in various parts of the country.] Larcenies, and all manner of robberies, up to the most *respectable* grades of forgeries, are such common place affairs as to occasion scarce a second thought. Fornication, adultery, and all manner of licentiousness stalk abroad shameless and unchecked in broad daylight, those in the highest places being for the most part the least blameless. Scarce a week elapses but we have two or three revolting accounts filling our papers of the moral depravity of some minister of Christ. Such is the statement, pretty much as we find it in the morning papers, adding but one more tale of wrong and perfidy to the overwhelming list. This, like its predecessors, will be for a short time gossiped about, to be forgotten for some fresher bit of scandal or crime. There can be no effect without a corresponding cause is most true, but to rake up the adequate cause from such a putrid mass of abomination, of guilt and crime, an Augean stable of more years' accumulation than that of old, would require the perseverance and indomitable courage of a second Hercules. It is the result of a complication of moral diseases, having their origin, for the most part, in that 'idleness which precedes want, vice and misery,' and the total ignoring, from the sainted and scented minister of God in his fine linen and rustling robes, down to the raggedest pickpocket of the pave."

Merciful Father! what a sad picture for thy pure and holy eyes to look upon, after eighteen centuries of long suffering under the gospel. Here is an article from the N. Y. *Tribune*:—

"BURGLARS AND PICKPOCKETS' EMIGRANT AID SOCIETY.—It is well known that a large proportion of the worst criminals in this country are graduates of the schools of London and other British towns. There crime is followed as a life profession, and its workings rendered to a science; its professors are systematically organized, according to their different branches, and burglars, thieves, garroters, and others, are divided into groups and [illegible], working harmoniously for the good of the whole. It seems, according to the statement in the Police Gazette, that they have a society to raise funds to enable them to emigrate to this country."

We have given a few among the many articles we have of late gleaned from various sources, in which writers seem astonished at the alarming condition of the morals of society in our country. The picture is a very, very dark one, and no language that can be used is more definite than that of the prophet,—"*The fats overflow; for their wickedness is great.*" Such are the signs of the Evening. May God in mercy prepare us for the storm that is soon to burst on this wicked world, that we may be counted worthy to escape all these things that shall come to pass, and stand before the Son of man. Truly,—

"The harvest fast is ripening,
Love is growing cold
[illegible]"

For the Crisis.

Minutes of the 13th R. I. Quarterly Conference.

Wednesday, Sept. 25th, 1861. Conference met according to adjournment. A few of the ministering brethren were present. The first afternoon was devoted to a conference and prayer meeting. The brethren, wearied and worn by preaching and traveling, came together to enjoy each other's society, and exchange words of mutual consolation and encouragement.

Thursday 9 o'clock, A. M. Moderator in the chair. Prayer by Bro. Huntington. Report of the last conference called for and read. Bro. Brown objected to having his name used as offering the resolution for discussion at the previous conference, because in the resolution he had embodied what had previously been proposed by other brethren. Bro. Hastings corrected his text as it appeared in the report, from the 23d chap. of Luke instead of the 19th chap. of John. Moved that with the above corrections the report be accepted. Carried.

Delegates were called upon to report from their respective churches. Dr. Huntington said the church in Abington, Ct., requested to join the conference. Moved and carried. He said the church was in a good condition spiritually, about the same as they had been for a year past. There are some faithful brethren who strive together and enjoy a good degree of God's blessing.

The Clerk reported from Foster church. Some are growing in the cause of Christ. Some are cold in their interest and enervate in their exertions; but generally there is a growing in grace. Some hopeful conversions, we trust. The conference in Foster we believe has proved a blessing to many. Bro. Carpenter appeared as delegate unofficially from the Danielsonville church. He was not elected by the church as a delegate, but it was generally understood that he should represent them at the conference. He had no very encouraging report to make from that church. It was not in a very prosperous condition spiritually. One reason was, the cares of this life had drawn their interest from the cause of Christ. Some had tongues which need cooling. Meetings were thinly attended. There were some, however, who were wrestling with God for a revival of pure and undefiled religion. They were hoping for a revival interest and refreshing seasons from the presence of the Lord.

Bro. E. Bellows reported from the Chesnut Hill church. He was laboring with that church part of the time. The church was organized under the labors of Eld. J. Hemenway. Some of the timber that was put into the building was not good. He expected some poor as well as good timber would be put into a building. They have been in a low spiritual condition. There is a large congregation which comes out to hear preaching. There is a seed there that will be gathered in the harvest time. Encouraging omens outside of the church. The F. W. B. minister in the place is three quarters Advent. He has been turned out of his pastoral charge. He has preached against war.

Bro. Hastings reported unofficially from the Providence church. Things continue about as they have been. There have been four baptized. Meetings rather increasing. Preaching sometimes from him and sometimes from Bro. Brown. Not as much spirit of labor as there ought to be.

Bro. B. Arnold reported from Exeter church. There was not anything very important from that church. The flock there was scattered, but a few were walking in the narrow path.

Friday 9 o'clock, A. M., Moderator in the chair. A report by letter was received and read from the River Point church. The following is copied: "Church not dead. Have three prayer meetings per week, and they are quite lively. We have preaching generally two or three Sundays in a month. Two weeks ago two joined the church. Two weeks ago two of our brethren went to the war. . . . J. P. Babcock."

Bro. Reynold's reported from Central Church. It has sixteen members. We are opposed to war, and to the use of intoxicating liquors. We are trying to labor in the cause of Christ, and become acquainted with the great truths of the Bible.

The spirit of God was with us to bless. Many hearts were made glad, and brethren from different localities were encouraged by enjoying each other's society in prayer and exhortation, by rehearsing their trials, and telling their joys and buckling on anew the armor of Christ. That the church in Rocky Brook might be benefited by this meeting, was the earnest prayer of all christian friends who met with them in conferences.

The following ministers preached the word: Eld. Thomas Huntington, Matt. 5:6. Eld. H. L. Hastings, 2 Cor. 6:4. Eld. J. D. Brown, Gal. 6:14. Eld. M. B. Phetteplace, Rev. 3:21. Eld. S. C. Hancock, John 18:34.

The preaching was accompanied by the spirit of God. We hope much good was accomplished by sowing the gospel seed, that may bring forth its sixty and a hundred fold in this life and reap life everlasting in the world to come. The conference adjourned to meet at Central Coventry, [illegible] Wednesday in December.

M. K. [illegible], Clerk.

The World's Crisis and Second Advent Messenger.

Boston, Wednesday, Dec. 11, 1861.

☞ SPECIAL NOTICE. ☜

Hereafter all letters, communications, remittances and orders for the World's Crisis are to be directed to ELDER MILES GRANT, Boston, Mass.

H. L. Hastings, President C. P. S.

Commencement of the 1260 Days.

It is a point of deep interest to the Bible student, who loves the appearing of Christ, to ascertain the beginning of the 1260 days, or the "time, and times, and half a time." We think there is scarcely any room to doubt that these days represent 1260 years, and are applicable to the "little horn" power mentioned in the seventh chapter of Daniel's prophecy, and the Leopard beast in John's, which evidently represent the same thing. And, further, we think there is no doubt but that these symbols represent the Papal system during the time of its supremacy, when the saints were under its "dominion." As the children of God have been crushed and martyred by this power during a long period in the *past*, and are not now under its dominion, it follows, we think, that the period indicated by the "time and times and the dividing of time" is now ended; consequently, we have good reason to look for the date of its commencement and termination.

Mr. Bickersteth thinks "the most probable period" for the commencement of the 1260 days "is that of . . . 533." We think there are strong reasons for believing that they did not begin *later* than A. D. 533; as it may be most clearly shown from the uniform testimony of history, that the Vandals, one of the ten horns of Daniel's fourth beast, was "plucked up by the *roots*" in A. D. 534. As this work was done by the "little horn," it follows that it must have been in existence *before* it made this conquest. If it received its power by the decree of Justinian in 533, then its "time and times and the dividing of time," or 1260 days, [each for a year,] would terminate in 1868; but there is considerable evidence that it might have been set up earlier. Past and passing events indicate that the present dispensation will not extend more than six or seven years longer, and it may terminate much earlier. The work of the faithful is nearly done. Let all now press forward with unwavering confidence in the great Captain of our salvation. His followers are sure of success. Be strong in him, and all will be well. This is the hour of *peril*. Do not sleep now, lest all be lost for ever.

Bills! Bills!

This is not a very pleasing heading, but we could think of no better one for the subject. It has been our practice to send bills once in six months, in consequence of the hard times, and other reasons, this has not been done for over a year. Next week we purpose to send bills to those who have paid only to No. 260, and who will be owing for two years at the close of the present volume, which is now half out. As it is expected that all will pay in *advance*, we add to the bills the dollar for the *present* volume which was due three months since.

It is presumed that some are ready to pay what is due, who are not aware of the amount of their indebtedness; others will not be able to pay *all* at present, on account of their straitened circumstances. To such we say, pay what you can; others may not be able to pay anything now, and yet love the paper, and feel as though they could not get along without it. Dear brethren, you have our sympathies, and we wish to send you the Crisis as long as we possibly can, and not run in debt. Can you not get a *new* subscriber, and thus help us bear the burden; or if you can not do that, will you please drop us a line, if you wish the paper continued. Our free list is about four hundred, but we had rather add to it tnan to cut off any of the poor.

From the first, we have felt anxious that the *poor* should have a *free* paper, so long as the Crisis is published. Thus far the Lord has prospered us in this course, and we have no reason to fear that he will not in time to come, if we conduct the paper to his glory. In order that we may continue this course it seems necessary that those who *can possibly pay*, should do so as soon as possible. Will you do us the favor to read the article concerning the Granary, on the fourth page of No. 12, dated Dec. 4th?—o.

Our Hearty Thanks are due for the many encouraging letters received, from our correspondents. They make our burdens much lighter, and stimulate us to spare no effort to make our paper a source of comfort and profit to all its readers. While we feel very thankful for the hearty testimonials of approval, our friends will please excuse us for not publishing them, and be content with the assurance that they are highly appreciated.—o.

☞ Do not fail to read the article on "Receiving and Doing." It "is like apples of gold in pictures of silver."—o.

Conference at Poultney, Vt.

We hope to see a large gathering at this meeting, beginning Wednesday evening, Dec. 18th, to continue through the week and over the Lord's day. Brn. Mathewson, Batchelor, and others are expected to be present to preach the word.

The object of this meeting is to awaken new interest in the cause of Christ in all that section of country; consequently, the Poultney church invite the different churches in Vt. and Eastern N. Y. to meet with them in this union meeting. Come, brethren and sisters, let us rally in the name of the Lord. Our foes are many and strong, and our work is short but earnest.—o.

New Subscribers.—When the names of new subscribers are sent, please say that they are *new*, and it will save us considerable labor at the office. If it is *not* stated, then we have to spend considerable time in looking over our records to ascertain whether the name is already on our books. Please remember to say *new*, whenever a new subscriber is sent, and we shall be much obliged to you.—o.

Business Matters.—If those who send us business items, or appointments, will take the trouble to put them on a *separate* piece of paper, they would do us a kindness, and receive our thanks in return for the favor.—o.

Private Letters.—It frequently happens that persons wish to address the Editor on matters not connected with the office. In such cases, please write the word Private on the *outside* of the *envelope*.—o.

Good News.—We learn by H. V. Reed, through the *Millennial Harbinger*, that "Bro. John Howell sits up most of the time, and has ridden out several times. We hope he will soon be well again."—o.

Wayside Gleanings.—On account of the hard times, this interesting volume is now offered for 50 cents, instead of 75. This is a good chance to purchase this choice collection of prose and poetical articles from the pen of Fannie Parry, "Pine Avenue," who was a young lady of deep piety, and one of the best contributors we ever had to the columns of the Crisis.—o.

Exemption from the "Time of Trouble."

It is often asked, if Christians are to suffer in the time of trouble? We think not: First, because the "time of trouble" is expressive of the judgments God will pour out upon the anti-Christian nations, and does not necessarily sustain any relation to the Church.

Second, because the Church of God needs nothing of this kind in order to its salvation. "In the world ye shall have tribulation," has been the standing rule for eighteen hundred years. From this common lot of all that follow Jesus, there is no exemption. Further than this, we fail to find evidence, either in the Scriptures, or in the nature of things. The Papist, believing that more than the tribulation common to the Christian in this world is necessary to his final preparation for a better world, has invented and added to his creed the ordeal of purgatory. As Protestants, we reject any such dogma. That the followers of Christ were to be, and are, in the last days subject to unusual perils, St. Paul testifies, (2 Tim. 3,) but that they were appointed to meet a necessity in the Church, is no where affirmed. It is true God hath chosen Jacob in the furnace of affliction,—that they are as a bush that burns, but thank God! does not consume—are to be made white and tried, the trial of whose faith is more precious than that of gold,—but all this fails to prove that anything out of the ordinary dispensation of grace is necessary or will be applied to make ready the last generation of Christians. The quixotic and marvelous may please themselves by such a faith; and indolent, sleeping virgins may hope something will occur by which their salvation will be made more sure to them; but let all such know that it is a scriptural faith in the blood of the Lamb that will suffice for their purification and salvation, and by that only can they be saved. It is written of the innumerable multitude, that they came up through great tribulation; but it is added, they had "washed their robes, and made them white *in the blood of the Lamb*." And we know of no evidence to believe this is not a fair and faithful picture of all the finally saved. The Christian who does not know what tribulation is,—what the "hundred-fold with persecution" is,—has certainly but small claims to the patrimony of a disciple.

Lastly, we may add, we believe the Scriptures clearly teach that these judgments are not to afflict the Church. When God's ancient people made their exit from Egypt, it was in the midst of judgments—a fact clearly typical of the final exodus of the Church: but be it remembered, that from all these judgments God's people were exempted. It is written by the Psalmist, (Ps. 71: 5–8,) "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday; a thousand shall fall at thy side, and ten thousand at thy right hand; *but it shall not come nigh thee*; only with thine eyes shalt thou behold and see the reward of the wicked:"—a vision the Church has yet to see. Again, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of God in their foreheads," (Rev. 7: 3,) is a passage clearly indicative of the fact that the work of gathering and sealing God's Church ends before these judgments are inflicted. Let us then take to ourselves the admonition, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."—m.

Lay Preachers---Helps.

The reason why we said what we did with reference to lay-preachers, grew out of a deep and painful conviction, that there is an immense amount of buried talent in the professed church of God, that is now specially needed; with the right use of which God might be specially glorified; and without which multitudes now dreaming of a better world, and perhaps in the daily habit of offering prosy prayers, yet can never hear it said by their divine Lord, "Well done, thou good and faithful servant." God requires an entire consecration: "Thou shalt love the Lord thy God with all thy heart"; and it then follows that every man must do all he can for Christ in his respective sphere. If then to any is imparted the gift of utterance, with a becoming understanding—or in other words with good solid common-sense—and this be coupled with the fear and love of God, we see no reason why such should not improve their talent to their utmost, whether ordained by the laying on of the hands of the presbytery or not.

We do not perceive that in this there is anything conflicting with the normal state of a true church of Christ. Indeed we believe that this fact has come to be all but universally conceded; and the practical working of the fact has been seen in the additional prosperity that has been given to religious interests since the reformation. Before the reformation the laity took little or no interest in religious things; now, the christian world is alive with colporters, Bible and Tract agents, exhorters, lay-preachers, Sunday School teachers, *etc. ad libitum*, all having for their basis the lay element.

But it may be seriously questioned, whether such an arrangement would not be, and is not, subversive of the order and wholesome growth of the church. To this we reply, if to have the "life of God" suffused throughout the entire mystical body of Christ is subversive of the church's interest, then is this arrangement to be proscribed; but if, on the contrary, for every member to work the work of God, in his measure, is the legitimate result of imparting the divine life to the human heart, any other arrangement,—an arrangement by which this element is to be crippled, shut up, and smothered, whether in a monastery or elsewhere,—belongs only to a priest-ridden Europe, and the darkest days of the mediæval ages. Yet we are not insensible to the abuses to which this element is liable when carried to the extreme. We think we discern it in modern sectarianism; in the spirit of come-out-ism or secession-ism—rebellion against lawful and wholesome rule. Making every man exclusively his own sovereign in politics, and his own priest in the church. In other words, it is a perverse individual-ism, legitimately knowing no limits short of being independent of everything human and divine. It is a position which many a man of modern times, (applauded, may be, as an eminently good man,) having set his hand to correct and right up a rickety old world, has scarcely failed to take, and perhaps would take fully but for an over-ruling goodness preventing him. It is alike the position of infidels and modern sectarian leaders who know nothing on earth to which they should be subordinate. They "speak evil of dignities," cry for liberty, equality, and fraternity, that can never be until the dawn of a better day. They adopt measures that never did exist in Church or State, and which are conducive only of that lawlessness that can never rest short of dissolving the fabric of both Church and State into the very dust of chaos. They cry stoutly against Babylon, and are the chief promoters of anarchy. With them, nothing is right that is. *Honi soit qui mal y pense.*

But we forbear. Against these evils we persistently protest, while in the organized body of Christ we contend there is room for all to live and labor who truly love and follow our Lord Jesus Christ. And "lay-preachers" are to be sought out and employed, not only as a providential means offered us, to aid in the work of the church, but as a divinely appointed means, known in the ancient church as "Helps," and were so called by St. Paul. 1 Cor. 12: 28.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—m.

Thessalonica or the Model Church.—"The author of this earnest and ably written volume considers the church at Thessalonica as a model church, and devotes his book to an analytical statement of its peculiarities, its founding, its ministry, faith, hope, and practice. In the course of his examination he finds that our modern churches suffer greatly by comparison with this ancient model church."—*Boston Evening Transcript.*

For sale at the Crisis office. Price 60 cts., paper cover 38 cts.

Paul's "desire to depart."

In the "Improved Version" of the New Testament, we find the following note in connection with the translation of Phil. 1: 22–24. The *translation* reads:—"But if *it be given me* to live in the flesh, this *preaching of Christ is* the fruit of my labor; yet what I shall choose I know not; but I am in a strait between the two, having a desire to depart, and to be with Christ; for *this would be* very far better."

The words in *italics* are thus in the translation. The following is the *note* in the margin:—

"The apostle probably thought that the advent of Christ to raise the dead was very near. See 1 Thess. 4: 13–18, and therefore judged that a quiet rest in the grave till that event, would be to himself preferable to a life of suffering and persecution; though he was content to continue in his present suffering state for the benefit of the church. At any rate he could not mean to express an expectation of an intermediate state of enjoyment between death and the resurrection; for he hints at no such topic of consolation to the bereaved Thessalonians in the passage above cited. And if he had expected that a state of felicity would have immediately succeeded the dissolution of the body, it would have been impossible for him to have declared to the Corinthians, 1 Cor. 15: 17, 18, that if the dead rise not, their faith would be vain, and that all who had fallen asleep in Christ were perished."

In the same Version we find the following translation of 1 Thess. 4: 15–18:—

"For this we say unto you by the word of the Lord, that we who *shall be* alive, and who *shall* remain to the appearance of the Lord, shall not be before those that are fallen asleep. For the Lord himself will come down from heaven with a shout, with the voice of *the* archangel, and with the trumpet of God; and the dead in Christ will rise first; afterward, we who *shall be* alive, *and* who *shall* remain, shall be caught up together with them into the clouds, to meet the Lord in the air; and then we shall ever be with the Lord. Wherefore comfort ye one another with these words."

In the margin is the following note on the foregoing:—

"Observe here, that all the consolation which the apostle administers to the bereaved and mourning Thessalonians is derived from the christian hope of a resurrection, and from what would happen at that awful and glorious period. He takes no notice of an intervening state of perception and felicity of which their deceased friends were even then in possession. A circumstance which the apostle could hardly have omitted had the existence of such a state been revealed to him."

We think the foregoing sensible remarks commend themselves to every candid reader, and are in strict harmony with the teachings of the Scriptures.—o.

For the Crisis.

Receiving and Doing.

"But he that received seed into the good ground, is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty."—Matt. 13: 23.

The above text serves to illustrate two important features in christian life; viz., receiving and doing. We are exhorted to "receive with meekness the ingrafted word," and to be "doers of the word and not hearers only." It is no less a duty to do, than it is to hear; and all-important that we be active as well as receptive christians. There is no healthy physical life without a proper balance of the active and receptive habitudes of the body. If a man eat too much and act too little, he will become gross and gouty, or dull and dyspeptic. The same principle holds good in the mental life. A receptive habit of mind, that only finds satisfaction in devouring without digesting, is mental death to a man. It is opposed alike to healthy mental life and positive usefulness in the world.

The facts with regard to body and mind serve to illustrate with peculiar force the danger of the receptive habits of mind that prevail in the christian church. It is no less an age of preaching, than reading. All over the land, congregations of uncounted thousands go up every Sunday to be played upon by sermons—to have their intellects quickened, their sympathies excited, their imaginations inspired, and their whole spiritual natures acted upon by the preacher; it matters not so much what he may preach, if he only give his people a feast. Some of his hearers are what may be termed the intellectual class; some are sympathetic; and others of a devotional mind: all go to hear, and a few with a purpose to practice that which is good. Those that hear from the pulpit that which pleases them, have a feast, and go away rejoicing; while others who fail to receive that exciting power from the preacher that they desire, call it dry. Many attend prayer-meetings, precisely on the same principle that others go to a ball—to have a good time. They love to have their hearts raked open and stirred by an eloquent exhortation, or melted by the pathos of a touching prayer. Their religious exercises have become a sort of holy amusement; they care not so much to learn to *do* well, as they do to be made to *feel* well.

Some of the most inefficient churches we have are those which have what is called great preaching, and preaching every Sabbath. The people go to meeting to feast. They receive the word, and perhaps they feel well. But where is the fruit? What has become of the seed sown? It has fallen upon unfruitful soil. The people have been over fed; they have become dull, stupid, and gouty. If they have any life in religion, it is spasmodic, and lasts just so long as some favorite preacher remains to give them stimulating draughts, to excite and quicken their stupid natures.

Virtue consists in *action*. It was said by the Apostle, "If any would not work, neither should he eat." The church should learn that its power in the world depends on what it *does*, and not on what it *feels*. Strength is won by action, and success by work. Continual feeding, without work, is a procurer of spiritual gout and debility. We find in the church a multitude of gouty, sickly, dyspeptic, complaining christians. What is the cause? It is not for the want of wholesome truth; neither for the want of preaching, or christian society; but for the want of that spiritual *exercise* that produces a healthy spiritual life. They have had so many privileges, and so much truth, without acting and bringing forth fruit, that they have become dainty, and dull, and complaining of the want of feeling. I know of many small churches that do not have preaching more than one fourth part of the time,—and then not one of the "sons of thunder" to preach,—that enjoy much more life, and do much more work towards saving their fellow men, than many of our large churches that are blessed with "great" preaching and two or three prayer meetings a week. They are preached to, sung to, and prayed to; and as the preaching, singing, and praying, feeds their emotional natures, excites their sympathies, and inspires their imaginations, that is the spiritual thermometer by which they measure the degrees of their religion. Now the whole tendency of this thing is to spiritual death. The excitement of a meeting may soon pass away; the people go out into the world and are surrounded with different influences, and perplexed with the cares of life; the excitement has passed, and they are excited upon some other topic, and at the close of the day perhaps there is a prayer meeting, they attend, but it is about as much work to get the meeting up to a stirring heat, as to get up the steam to drive a steam engine;—the fire must be built, a few cold prayers offered, a few exhortations given,—nothing moves; some hang their heads and get sleepy, till some one gets up and gives a stirring exhortation, in eloquent strains; gets happy, shouts, and has a peculiarly good time; and it is like throwing powder upon the dying embers—there is an explosion, an outburst of excitement; heads are all up, and most all are quickened and go home rejoicing. It is good to be moved by the power of the Holy Spirit; but when that moves on the heart, it produces a feeling that will be very likely to show itself in *good works*, as well as words.

It is good to have preaching, singing, and praying, and that which is instructive and stirrring; but what better is any church or individual by it, unless it produces a fruit that is more tangible than a good feeling? What difference will it make with my careless neighbor that I have enjoyed a fine sermon, if it does not move me to efforts for his good? What will it avail my brother that preaches the gospel to me, that I feel well, if it does not lead me to feel in my pocket to furnish bread for his family, while he sacrifices his life for my good? In what way or how is the world benefitted through my having the truth, unless the principles of that truth are developed in good works? We need to be stirred up to love and good works.

There are different aspects in which christian action may be viewed with profit. There can be no growth of power of any faculty of the mind, without *use*. Action is the law and condition of spiritual development. That which we try to do and persist in doing becomes easy to do, because our power to do is developed in action. Christian benevolence is a grace that grows by cultivation. A man who is accustomed to give, is the man who gives freely and gladly. A man may hear five hundred sermons a year, or attend as many prayer meetings, and get happy and feel well, and still be a spiritual baby, without nerve, or faculty, or power; and even without having learned anything practically. It is only those that do their duty, that learn the doctrine aright. It is said that it is more blessed to give than to receive; but we know nothing about it until we by acts demonstrate it. A christian who does nothing, not only lacks power, but knows nothing of true christian feeling as he should.

Another aspect in which christian action may be viewed, is that which relates to the outside world. It is a notorious fact that, considering the agencies engaged in the christian work, the results are small. We have a good and great truth to present to the world, good and able preachers to present it; multitudes that have ears to hear, but little fruit of the labor is seen. Where is the difficulty? It is not in the truth, or for the want of preachers; but I think most of the difficulty is to be attributed to the constantly receptive and inactive position of the church. Now and then, here and there, it becomes active, and reformation follows. It is time that every church and each individual were awake and active in the great work before us. The judgment is at hand, and soon the day of probation will close, and we must stand before God to pass the solemn test. We should not be satisfied in hearing and assenting to the truth, but we should bring forth *fruit*; do something for the benefit of a fallen world. If the church is the salt of the world, her savory influence should be felt. Let each church and each member be active. If we have but one talent, let it be used; make a mark in the world somewhere for your Master. Let your christianity be seen in *work*, as well as words.

What shall we do? Well let us consider the work. We have a glorious gospel to promulgate to the world. We want men and money to work with. "God will provide," says one. Yes sir, he will; but if he should call upon you, what would be the result? Will you leave your quiet fireside, and breast the cold winter storms, for the gospel's sake? Will you put your hand down deep in your pocket to furnish means to help them that preach the gospel? If all would act when God calls upon them, we should see more accomplished than we do at present. Why is it that many preachers have to leave the ministry and engage in the business of the world? "They have left their calling," says one; "they are backslid," says another. Well, suppose this is true; what is the cause? Many have been obliged to leave the field because the church was so indifferent to the interest of the cause, that the preacher must engage in business or starve; and others have become disheartened from the fact that the church was stupid and refused to help in the work. It is not surprising that we do not hear of more reformation, when we consider that but few take hold of the work in earnest. I have marked one thing in my experience in preaching; that is this: those that clamor the loudest against order, and talk much about the minister's trusting in God, are the ones that do but little else than talk; and the minister never would get much help in trusting to their religion. If the Lord has trusted them with property, they are many times found to be very poor stewards.

If every church, and each member, would act upon principle in religious matters, as they do in worldly business, there would be no want of funds to sustain an efficient ministry, or evangelists opening new fields of labor, and spreading the truth by scattering tracts and books in the highways and hedges. Let each reader of the Crisis pause and enquire, what is duty? Can you not lay by six cents, ten, or fifty cents per week, or month, for the purpose of giving the gospel to those that need it, and would love it, could they have the privilege of hearing and reading? Come, brethren and sisters, send along your mites to the C. P. Society, and help do the work that must be done. Preach all you can by words and works. Pray for the ministry, for the church, and all the means that can be used for building up the cause of truth. But remember that faith is dead without works. There was once a man that offered a prayer at the family altar for the poor, that the Lord would supply their wants, &c. While he was praying, a little girl came to the door to ask for a little wheat. When the man rose from his devotion, the request was made,—the reply was, that he had got his wheat all ready for market, and could not spare any for the poor. One of his children heard the prayer for the poor that morning, and thought it strange that the father should pray for the poor, and not be willing to give a little wheat to the poor girl. The child finally said to the father, "Father, if I was you, I would answer that prayer. You prayed for the poor, that their wants might be supplied; now I would give that girl some wheat and then the prayer will be answered." Remember, when you pray for sinners, and for the cause, that God may want to use some of your means to answer the prayer with. God is not mocked. It is a great blessing to have the truth preached to us, but to receive the benefit of the truth, we should *practice* as well as *preach*. J. H.

Publication of "The Coming Struggle."—Who will Aid?

At the earnest solicitation of many brethren I have resolved, by the blessing of God, and the aid of friends, to have "The Coming Struggle" published in pamphlet form. I have written to Bro. Hastings, who assures me that he will superintend its publication, when the necessary amount of money shall be advanced. Judging from his statement of the cost of publishing his "Reasons for my Hope," I conclude that one hundred and fifty dollars will publish 1000 copies in similar type and style.

Now, brethren, I have no doubt but the work will be published, but only through your aid. As I have spent most of my time during the last year in preaching a "*free*" gospel, I have no means at command myself. But I am willing to *give* the time spent in preparing the article,—six weeks,—with several days more of necessary attention, besides some pecuniary outlay toward getting out the first thousand without any return. Who else will do as much and receive the pamphlets at cost in return, including the charges of forwarding by mail? Or, if you can't do as much, will you do what you can, though but a mite, and send it to the Crisis, where the Editors, I trust, will publish the weekly remittances, from whom Bro. Hastings will receive the same?

Thus the first thousand will go only to subscribers. Hence all who wish for the pamphlet within one year, perhaps, will find it necessary to subscribe to this fund. I design to do the same. You need not be afraid of sending too much, for the issue will exceed a thousand copies if necessary.

I. K. Lombard.

East Stoneham, Me., Nov. 18th, 1861.

Correspondence.

From Sr. L. M. Collins.

Dear Bro. Grant:—It is with a sorrowing heart that I take my pen to communicate to the readers of the Crisis. Since my last letter, I have been deeply afflicted. My dear husband fell asleep in Jesus the 3d of Nov. He was sick with typhoid fever; still it was not the fever that caused his death. He had other complaints of twenty years standing, which proved themselves to be beyond the control of any earthly physician. All was done that could be for his restoration, but to no purpose. Death had marked him for his victim. But thanks be to God, the King of terrors cannot hold him long. He would have been 36 years of age had he lived until the 18th of Dec.

In the winter of 1842, he was converted under the labors of Eld.'s Cole and Palmer. He was buried in baptism by the latter, Jan. 1st, 1843. He united with the Methodist church, and remained a member of it until 1853. He then heard the sound of a coming Savior, and was willing to give up all for Christ. He has often wished for the good old times of '54. He was firmly settled on the doctrine of immortality through Christ. He loved to meditate upon it by day and by night. The Crisis he has ever considered next to his Bible. Many thanks for the continuance of it while he lived. He died peaceful and happy; had no fears of death; said that the blessed Savior would not let him suffer, and he should get rid of all the troubles that were coming on the earth. Still he said that he had hoped we might live together an unbroken family until the Lord should come, which he believed would be in a very little while. But he is gone, and all I can say is, that I have seen a christian die. I had no heart to hold him. I saw at once that it would be wicked in me to do so, his sufferings were so great. I could give you no idea of what he has suffered for several years past, so I will not attempt it. Pray for me and mine.

From Bro. W. Sheldon.

Dear Bro. Grant:—Last night I arrived at home, after an absence of five weeks on a tour into Iowa, of about 150 miles distance, whither I went at the solicitation of Elder P. S. W. Deyo, to hold a protracted meeting. The meeting was held at Strawberry Point, in the Baptist meeting-house. It was one of the hardest places in which I ever tried to hold a protracted meeting. I told the friends that Gabriel would need to blow his trumpet, to reach the feelings of the people in that village. I remained long enough to preach twenty-nine sermons. I preached fourteen before any one manifested a desire for salvation; then *seven* came forward for prayers. In short, as the result of the meeting, a mass of prejudice was removed from the public mind, the church was raised up from a low state, several sinners were converted, and a number of backsliders were reclaimed. I baptized six souls before the close of the meeting, and Bro. Deyo was to baptize one or two the day after its close. I was made glad to see thirteen rejoicing souls united with the church while there, with a prospect of several speedy additions. The Lord prosper them. Amen.

We heartily rejoice to see you again in the Editorial chair, and shall do what we can to support the paper.

Merrimack, Sauk Co., Wis., Nov. 15, '61.

From Eld. L. Boutell.

Brethren:—These are times when every effort possible should be put forth for the salvation of men. Conferences and protracted meetings will, by the blessing of God, be profitable. "Let us not sleep, as do others, but let us watch and be sober." Without holiness no man can see the Lord. Beware of the spirit of the times. Fashion, pride, self-righteousness, the love of the world, with the spirit of war, will ruin our hope and result in death.

Obituary Notices.

Died, in Danielsonville, Ct., of congestion of the brain, Sept. 30th, Hattie Maria, youngest child of Mr. Sumner and Sr. Mary F. Holt, aged five months and eight days.

This little one, though apparently healthful till a few days before its death, made but a brief tarry in this life; yet its stay was long enough to become the favorite of the household which it came to gladden. It was unusually beloved, as death's victims generally are, by both parents, its sisters and brothers. Death made a deep wound as he snatched it so suddenly away, but though he may wound, he cannot always destroy. A stronger than he shall spoil him of his hidden treasures. Little ones, o'er whose fall many a Rachel weeps, shall come again from the enemy's land. Among them Hattie too will come and find, we trust, brothers, sisters, parents "to meet her in the promised land." The writer endeavored to comfort and instruct the afflicted from Lam. 3: 33. H. F. C.

Died, in Sandisfield, Mass., Nov. 20th, 1861, Sr. Matilda L., wife of Harley Hubbard, aged 22 years and 6 months.

Another has fallen in the prime of life by that dreadful pulmonic disease, consumption. Oh! when will Jesus' soft hand wipe away our tears, by abolishing sickness, sorrow and death? Thank God for the evidence we have that the time is near, when there will be no death, neither sorrow, nor crying.

Sister H. was the only child of her mother. She has a half brother living in the far west, who, in his last letter home, expressed a desire to see his poor sick sister. Well, Edwin, thine eyes may behold her in that day of gathering, if thou art the Lord's servant. Though it will not be the poor sick sister, who was sown in weakness, for she will be raised in power. Yes, instead of the hectic flush on her cheek, will be the bloom of immortal vigor. May God help you, with her lonely companion and parents, to be prepared to meet her where parting will be no more.

> Sleeper in death, undisturbed be thy rest
> Till Jesus bid thee rise,
> With the countless throng of good and blest,
> To meet him in the skies.
>
> Though tears of sorrow fill our cup,
> As o'er the grave we weep,
> Yet not as those who have no hope,
> For Christ in death did sleep.
>
> But death no more his form can bind,
> Its chains he now defies;
> And all in Him who sleep, he'll find,
> He knoweth them that are his.

Funeral attended by the writer. Discourse from the words selected by the deceased. "The Lord knoweth them that are his." 2 Tim. 2: 19. Wm. A. Fenn.

Died, in Hinsdale, N. H., of consumption, Nov. 25th, 1861, Sr. Perham, aged 52 years.

Dear Bro. Grant:—My dear companion has gone to the grave. She sweetly fell asleep in Jesus, after a lingering illness, of consumption, which lasted over eighteen months. In her life she was a true pattern of virtue, very conscientious, and loved the dear Savior and his cause. She was a great sufferer for a few of the last weeks of her life; but her suffering is over, and she will remain silent in the grave till Gabriel's trump shall summon forth the dead in Christ, when I expect to meet her with all the saints, arrayed in immortal beauty, to reign forever with Christ in his kingdom. B. Perham.

Advent Herald, please copy.

FOREIGN NEWS.

FOUR DAYS LATER.

By the arrival of the Africa we have news from Liverpool to the 24th inst.

Continental news is generally unimportant.

The Italian Parliament had been opened. Ricasoli presented his project for the settlement of the Roman question.

A reduction of from 80,000 to 100,000 men is spoken of in the French army. The men are to return home on a furlough of one year.

It is reported that the Minister of the French Marine declares that he cannot agree to a single centime reduction in his department.

Gen. Cialdini had arrived in Paris.

The preliminary elections in Prussia favor the Liberals.

The utmost activity prevails in the Italian naval department.

Additional facilities had been granted by France for the naturalization of foreign built ships. It is believed that no disarmament can take place in France. The Paris Bourse was firm.

At the opening of the Italian Chambers Ricasoli explained the state of the Roman question and the arrangement proposed. Nothing had as yet been accomplished.

Fuad Pasha had been appointed Grand Vizier of Turkey. Ali Pasha is Foreign Minister. The Porte consents to the union of the Danubian Principalities during the life of Prince Couza.

Ragusa, Nov. 24. An official dispatch states that Omar Pasha, with eight batteries, defeated 8000 insurgents near Piva, after fighting four hours, with a loss of 800 killed and wounded. A numerous body of insurgent Montenegrins, who intended to invade Kaloshire, was repulsed after a bloody fight.

The Mexican Expedition.—The Liverpool Mercury says:—"The French squadron sent to Mexico consists of fifteen war-steamers, ranging from ninety to two guns, and of three advice-boats on the station, forming a total of 6000 horse-power, 330 guns, and 5000 sailors. The troops on board amount to 3500 men of all arms. The Spanish land force will be much larger. At the date of the last advices received in Madrid from Havana, (Oct. 16,) six or seven vessels of war and steam transports were shortly to leave for Vera Cruz with 6000 infantry, a brigade of artillery, a squadron of cavalry, and a battery composed of 12 guns. They were to carry every thing necessary for a landing, which was considered to be an inevitable measure."

The *Times* says the British naval force will consist of 850 guns and 10,000 seamen and marines—all of them, however, not designed to act against the Mexicans.

The Madrid *Espana* says:—"In political circles the project of forming in America a confederation of all the Republics of Spanish origin, with Spain at the head of it, is now being discussed. Such a measure, it is affirmed, would possess great advantages, both for Spain and for those little States."

DOMESTIC NEWS.

New York, Dec. 3. The Tribune's Washington dispatch says that a most important order will soon be issued from headquarters, informing the Governors of several free States that no more regiments, battalions or independent companies must be raised or received by them, except upon requisition of the War Department.

Southern papers are advocating an abolition of the elective franchise.

Latest advices from Pensacola represent that the fight has not been renewed. Accounts say that had the fight continued Fort McRae would have been destroyed. No particulars of the affair are given. The planters throughout the Southern seaboard are represented to be destroying their crops lest they should fall into the hands of the Yankees.

A conspiracy of Union men in New Orleans has been discovered, which has caused many arrests and great excitement.

Washington, Nov. 28. Every thing indicates that soon there is to be a demonstration on the Virginia side of the Potomac that will bring matters to a point. To-night is a dark and rainy one and most uncomfortable to be exposed in, but to my positive knowledge there have ten thousand troops crossed from this side to the Virginia side. For the last hour and a half an immense wagon train has been following them, loaded to the utmost capacity.—*Cor. Boston Journal.*

New York, Dec. 5. The Savannah Republican of the 2d inst. says the Unionists have evacuated Tybee Island. One ship load left on Saturday. On Saturday afternoon a large ship stood in for Warsaw Inlet. Com. Tatnall's fleet went after her, but she disappeared. There were six Union vessels off Tybee Island yesterday.

Intelligence from Charleston says the blockade there is constantly violated by inland channels to Edisto, and that the Moffit or North channel vessels are certain of 12 feet of water in the latter. Within a few weeks brig West Indian and barque Helen, with naval stores, and the schooner Gen. Ripley, with rice, have arrived, besides others of less note. The steamer Isabel is thoroughly fitted up and loaded with 1000 bales of cotton; also the Prince of Wales. They are waiting for an opportunity to run out.

There are about 12,000 North and South Carolina and Georgia troops on the railroad to Savannah, and 5000 in Charleston. Most of the South Carolina regiments are still in Virginia. Five gunboats are building at Charleston. They are confident at Charleston that they can gather forces enough to meet us at any point on the main land we may choose. The Bermuda brought 3000 guns, of which Charleston got half. The Fingal brought 12,500 Enfield rifles. Percussion caps and rifled cannon were making at Charleston, and other military equipments were abundant. Provisions are said to be abundant and cheap.

Charleston, Nov. 30, via. Memphis and Cairo. Patriotic planters on the seaboard are hourly applying the torch to their crops of cotton and rice. Along the coast there is one sheet of flame and smoke.

Many military companies in New Orleans are volunteering for thirty days' service at Columbus, Ky.

Cairo, Ill., Dec. 5. A special dispatch to the Memphis papers of the 2d, gives an account of a great battle at Morristown, East Tennessee, between the Federal forces under Parson Brownlow and the rebels, which was fought on the 1st inst. The Parson's forces were victorious. The rebel dispatch calls it the first Union victory of the war. Brownlow had 3000 men. The rebel force was not ascertained. The rout of the rebels was total.

The Memphis *Avalanche* of the 2d contains the following: A large body of Unionists attacked the Confederate forces at Morristown, East Tennessee, yesterday, killing a large number and completely routing them.

Major Gen. George Crittenden has arrived at Knoxville to take command of the Confederate forces.

The Memphis *Avalanche* also states that Gen. Raines had cut Montgomery's forces to pieces, taking Montgomery a prisoner.

Ben. McCulloch had surrounded General Sigel at Sedalia, and it was believed the latter would be forced to surrender or be cut to pieces.

New York, Dec. 6. A letter from Port Royal says the 79th regiment made a reconnoissance toward Charleston, capturing three batteries and spiking three guns, and returned after having approached within 20 miles of Charleston.

Baltimore, Dec. 6. A dispatch from Savannah, dated the 4th inst., in yesterday's Richmond papers, says, "Sixteen Federal ships are inside the bar, and an attack on Fort Pulaski is hourly expected."

Washington, Dec. 8. Scouts sent out from Gen. Wadsworth's brigade on Friday returned to-day. They report that Flint Hall and also Fairfax Court House are entirely deserted by the rebel pickets. They passed through and beyond the village of Fairfax before they met the pickets of the enemy.

A dispatch from Richmond says a grand demonstration will be made on York river by the Unionists, to weaken the Potomac line.

Important from Richmond.—*Intense Excitement of the Federal Successes.*—The N. Y. *Times'* Washington correspondent furnishes the following interesting statement, which was briefly spoken of in our yesterday's despatches.—*Boston Journal.*

"To-night (Sunday 1st) a gentleman who left Richmond on Wednesday last arrived in this city. He brings important intelligence relative to the state of public feeling South, and as his opportunities for observation have been excellent, his information is regarded as trustworthy. So well was he confided in by the people of Richmond, that over one hundred and fifty letters for persons in the North were given him to deliver, and these he very properly turned over to the government. He states that the most intense excitement prevails in Richmond and throughout the South, owing to our naval expeditions. Our success at Hilton Head and Bay Point, which were regarded the most formidable that had been constructed upon the coast, filled the Cotton States with dismay, and they had abandoned their coast defenses, and the people were calling upon the Governors of the States to withdraw their troops now in Virginia, that they might return South and prevent the Yankees from marching into the interior. The result of this state of public feeling, which has become known to the troops in Virginia, had been to cause insubordination and mutiny wherever the Southern troops were, and to such an extent had the mutiny proceeded about Richmond, Yorktown and Manassas, that Davis and Benjamin had been compelled to give the most positive assurances to the soldiers that if they would cease their rebellion a sufficient number should be sent South to drive the Yankees from their soil. With this assurance the men had again become quiet. Between the people of Richmond and the rebel Executive and Congress the most bitter feeling had been engendered, when Congress decided to remove the capital to Nashville. The troops and politicians from the Cotton States were loud in their denunciations of Virginia, and openly expressed themselves willing to allow Yankees to take the State; that it was barren and cold, without transportation; that to remain during the winter was utter ruin to them. The people and troops were in constant apprehension of an attack along their whole Potomac line, and this fear has increased now that a large force has left for the Cotton States. They were especially apprehensive of a movement against them below Occoquan. The news from Savannah and Pensacola had increased the panic, and he expresses the opinion that already Virginia is half conquered without the firing of a gun."

Doings in Congress.—Mr. Eliott, of Massachusetts, offered the following:—

Resolved by the House of Representatives of the United States of America—First. That in behalf of the people of these States we do solemnly declare that the war in which we are now engaged against the insurgent bodies now in arms against the government has for its object the suppression of such rebellion, and the re-establishment of the rightful authority of the national Constitution and laws over the entire extent of our common country. Second. That while we disclaim all power under the Constitution to interfere by ordinary legislation with the institutions of the several States, yet the war now existing must be conducted according to the usages and rights of military service, and during its continuance, the recognized authority of the maxim, that the safety of the State is the highest law, subordinates the right of property and dominates over civil relations. Third. That therefore we do hereby declare that in our judgment the President of the United States, as the Commander-in-Chief of our army, and the officers in command under him, have the right to emancipate all persons held as slaves in any military district in a state of insurrection against the national government; and that we respectfully advise that such order of emancipation be issued whenever the same will avail to weaken the power of the rebels in arms, or to strengthen the military power of the loyal forces.

ITEMS.

☞ The number of slain in wars since the commencement of the race, was estimated by Edmund Burke to amount to the almost inconceivable sum of thirty-five billions.

☞ The Navy Department has purchased two hundred and twenty vessels since Congress adjourned, and still has not enough for the necessities of the service.

☞ A clergyman in New York, recently preached to prove that the present war, with all its horrors, was undoubtedly a great blessing to the American people, and made a pretty strong case of it, but when he came to the closing prayer, no one could doubt the sincerity of his petition that "this great national calamity may come to an honorable and speedy termination." It was clear enough that the orator thought there might be "too much of a good thing," after all.

☞ The sleighing is said to be superb over nearly the whole of the States of Maine and Vermont, and a large portion of New Hampshire, but no snow in Boston.

Notices, &c.

Subscription to the Tract Fund of the C. P. S.

We the subscribers agree to pay the sums affixed to our names into the Treasury of the Christian Publication Society, for the purpose of issuing and circulating tracts or books adapted to the demands of the times in which we live; and our subscriptions shall be paid in part as soon as needed, and shall be due in full, and subject to the call of the Publishing Committee of the C. P. S. when Five Hundred Dollars shall have been subscribed.

Miles Grant	$25 00
H. L. Hastings	25.00
J. G. Hamblin	25.00
H. V. Davis	25.00
Geo. T. Adams	25.00
Solomon Hovey	25.00
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Ruth Ho-kins	1.00
R. Evans	5.00
M. B. Baxter	5 00
Sr. Taylor	25
J. B. R.	5.00
W. R. B.	1.00
L. D. Merrel	1 00
F. S. Axe	5.00
A Friend	50
Mrs. P. Green	1.00
Church at Sandy Hill	25.00
Sr. Shattuck	50

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. Hastings, Pres. C. P. S.

☞ PREMIUM TRACT!!

The Christian Publication Society offer a premium of Ten Dollars for the best Tract on The Signs of the Times, and the tokens of the near approach of the Kingdom of God.

The Tract should be plainly written, on only one side of the paper, (covering about 24 pages foolscap, in ordinary hand writing,) and the manuscripts should be accompanied by a sealed envelope containing the author's name. If more than one manuscript is retained, satisfactory payment will be made for the same. Rejected MSS. are to be at their author's disposal, and the committee may reject all if thought best by them.

Manuscripts should be sent to the Crisis office, addressed to the "Editorial Committee of the World's Crisis, Boston, Mass., or to H. L. Hastings, D. T. Taylor, or H. F. Carpenter, Editorial Committee, on or before January 1st, 1862.

Per order of the C. P. Society,
H. L. Hastings, President.

Notice.

The third yearly meeting of the church of God in Blooming Valley, Crawford Co., Pa., will be held, according to adjournment, the first Sunday in January, 1862. At a meeting of the church yesterday, it was voted that the meeting commence on Thursday evening, Jan. 2d, and that a general invitation be given to brethren and sisters scattered abroad to meet with us. Also a special invitation to Bro. L. P. Judson, to attend and assist in preaching the word.

In behalf of the church,
John T. Ongley, Clerk.
Blooming Valley, Pa., Nov. 18th, '61.

Second Advent Conference

At Northwood Narrows, N. H., to commence Thursday evening, the 19th, of Dec. and continue over the following Sunday, and longer if the Lord will. Come, brethren, lay aside your work for the salvation of men as the Spirit may indicate. Bro. Mooney and others may be expected to preach the word.

L. Boutell, for the brethren.

Dedication.

Providence permitting, the Second Advent Chapel in Gloucester, R. I., will be dedicated to the worship of God, on the 19th of Dec. at 1 o'clock P. M., and continue day and evening over the following Sabbath. The Chapel is situated three miles east of Chepachet, and four miles north of Greenville, near the branch turnpike that goes to Mapleville, on the Providence and Springfield turnpike. Elds. A. Durfee, J. D. Brown, Peter Noka, and others are expected to preach the word. Friends of the cause of Christ are invited to this meeting. Come with prayerful hearts and willing hands to do gospel work and receive gospel blessings.

M. R. Phetteplace.

Conference.

The next quarterly conference of Western Maine, will be in Hollis, at the Methodist meeting house, commencing Jan. 9, 1862, will hold over the following Sunday. Brn. from abroad are solicited to attend in the name of the Lord, and labor for the spread of truth, and the salvation of men in this vicinity.

W. H. Mitchell.

Notice.

The next quarterly meeting of the R. I. Conference will be held at Central Coventry, Dec. 25th, 1861, at 2 o'clock P. M. Come, brethren and sisters, with prayerful hearts and the spirit of labor to work for the Lord.

Notice.

The next session of the Western Quarterly Conference will commence Thursday P. M., 6 o'clock, Dec. 19th, at Vienna, (Sevey's Corner) and continue over the following Lord's day. Come, brethren and sisters, to the work. Call on H. B. Sevey.

Per order, H. B. Sevey.
I. C. Wellcome, Clerk.

Notice.

Eld. J. V. Himes will hold a series of meetings in the Advent Chapel, Rutland, Vt., commencing Saturday, Dec. 14th, at 7 o'clock, P. M., and continue daily till Sabbath the 22d.

The object of these meetings will be to speak out on the signs of this time, and to show the fulfillment of prophecy and the evidence of the kingdom of God at hand. It is to be hoped that the saints will be cheered, and the lost will be saved.

Elder Himes will commence a series of similar meetings in Poultney, Vt., Dec. 24th, and continue over the Sabbath, and longer if thought best.

Notice.

We wish to say to preaching brethren, through the Crisis, that we still hold our meetings at the old place, 76 Exchange Building. We have a small band of brethren and sisters here. We are poor, but well-united, and striving to do our Master's will. If brethren coming this way will make us a call, we will give as the Lord prospers us.

Appointments should be sent through the Crisis; or to Asa S Libby, Committee, 29 Machine Shop Block, Canal Street,—D. P. Glines, No. 4 Cresent Place, Bridge Street.

Manchester, Oct. 15, 1861.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third*, the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in earnest, and help scatter tracts, books and papers like autumnal leaves.

Miles Grant, per order of Publishing Committee.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Castleton, Vt. .... Dec. 15th
Attend the Conference at Poultney, commencing the 18th. MILES GRANT.

Chester Factories .... Dec. 18th
Well's Forge .... Dec. 19th—20th
East Otis .... Dec. 22d
George Williams' .... Dec. 24th, 25 h
Wrightville .... Dec. 29th
Morris .... Jan. 2d, 1862.
South Dover, N. Y. .... Jan. 3d
Paulings .... Jan. 5th
Pine Tree (Salem) N. Y. .... Jan. 12th
J. K. BELLOWS.

Southbridge, Mass. .... Dec. 15th
Athol, Mass. .... Dec. 22d
GEO. A. STREEKER.

Stark, Me., (Greenleaf School House) Thursday and Friday evenings, Dec. 12th and 13th.
Sawyer's Mills, Saturday evening, Dec. 14th, and over the following Sabbath. I. K. LOMBARD.

Athol .... Dec. 15th
D. M. BEACH.

Pine Swamp, Ct. .... Dec. 11th and continue over Sunday.
My appointment at South Windsor, Dec. 15th, is postponed until Sunday, Dec. 29th.
C. GOODRICH.

Lowell .... Sunday, Dec. 15th
Lawrence .... Thursday eve, Dec. 19th
Haverhill .... Friday eve, Dec. 20th
Exeter, N. H. .... Dec. 21st and 22d
Portsmouth .... Tuesday eve, Dec. 24th
From which place I think of traveling East, and spending a few weeks as God may open the way.
A. ROSS.

Plymouth Hollow, Ct. .... Sunday, Dec. 15th
Pine Tree School House, North Salem, N. Y., Sunday .... Dec. 22d
Wrightville, Conn. .... Sunday, Dec. 29th
Bro. Tibbal's district, Norfolk, Conn., Tues. Wed. and Thursday .... Dec. 31st and Jan. 1st and 2d
Sandisfield .... Sunday, Jan. 5th
Well's Forge .... Wed. eve, Jan. 8th
Chester Factories .... Thurs. eve, Jan. 9th
Goshen .... Sunday, Jan. 12th
Bro. David Thayer's .... Wed. Jan. 15 h
Plainfield Pond .... Sunday, Jan. 19th
Savoy .... Sunday, Jan. 26th
GEO. L. TEEPLE.

Ax Factory, Ct. .... Dec. 20th
Danielsonville .... Sunday, Dec. 23d
Chestnut Hill .... Dec. 23d and 24th
C. GOODRICH.

South Farmington .... evenings, Dec. 16th and 17th
Barnstead, Clark Meeting House, eve .... Dec. 18th
Thursday evening, Dec. 19th, and over the following Sabbath where Bro. Charles Emerson may appoint.
J. G. SMITH,
J. PINKHAM.

North Herman .... Dec. 15th
Amherst .... Dec. 22d
East Grateworks .... Dec. 29th
L. WETHERBEE.

East Moultonborough .... Sunday, Dec. 22d
THOS. E. LANG, Jr.

Cheshire Street .... Sunday, Dec. 22d
Pialnville .... Sunday, Dec. 29th
Bristol, Ct. .... First Sunday in Jan.
Evenings, during each week, I will meet other churches in that vicinity who request it, by dropping me a line in season to get out the appointment.
H. MUNGER.

Bristol .... Dec. 22d
D. JONES.

Massena the first and second Sundays in January.
M. BATCHELOR.

Westboro .... Sabbath, Dec. 15th
Lowell .... Sabbath, Dec. 22d
Lawrence .... Sabbath, Dec. 29th
G. W. BURNHAM.

Exeter, N. H. .... Sunday, Dec. 15th
Portland, Me. .... Dec. 22d and 29th
My appointment is withdrawn from Poland.
W. S. CAMPBELL.

Clinton .... Sunday, Dec. 15th
Hope to meet brethren from surrounding towns.
Nashua, N. H., Thursday evening, Dec. 19th, and over the following Sunday, as Bro. Avery, Rawson and others may arrange. S. W. BISHOP.

South Dover, N. Y. .... Dec. 15th
Pawlings .... Dec. 19th
Pine Swamp, Ct. .... Dec. 22d
T. S. CANFIELD.

Bagdad, town of Waterford, Erie Co., Pa., evenings, Dec. 14th and 15th.
Bro. S. M. Darrow will be with me at the above meetings. JOHN T. ONGLEY.

Business Department.

Letters Received.

Eld. J. Parry, T. W. Smith, T. L. C., H. E Twing, L. B. Weaver, J. C. Rogers, I. C. Wellcome. C. S. Sherman, S. G. Mathewson, G. Hudson, W. H. Wild, C. W. Smith, W. F. Breckenridge, J. S. Richards, S. B. Dailey, S. P. Green.

To Correspondents.

N. Dailey, paid to No. 327. We have sent you a hymn book to Cincinnati, where your paper is directed.

Brn. L. H. Washburn and A. Stein have paid to No. 312.

C. W. Smith—Books sent; $3.52 including postage.

G. L. Page—Due $2 08.

My P. O. address for three months will be Rochester, N. H., to which place orders may be sent for my pamphlet on the "Old and New Covenant,—the Superiority of the New." Price, single, 10 cts; $6 per hundred. N. W. SIBLEY.

Cash Receipts.

H Hibbard 324, 88 cts; E Macomber, J D Marriam 292, 24 cts; E Mitchell, bal. for H. Brn. 338, 30 cts; G Pratt 156, old account, $3.00, Isaac Bliss 279, 25 cts.

D Frazier 337, A Folten 337, O Fenton 337, P Burden 337, K N Chaffee 336, D S Randall 338, S Everson 3 7, C H Smith 331, S Dolen 337, Mrs. E Welton 337,—50 cts. each.

C S Page 269, R Harrington 323, B Brown 342, C Wakefield 338, G E Hooper 317, M R Chickering 351, J Vickney 338, R Price 338, C L Burdick 340, W A Orcutt 312, Mrs. B Miles 355, S W Thurbur 350, G L Hall 320, G F Fowler 351, A Messer 325, J Drew 350, A Perkins 336, A T Harring 338, J Pell 349, R E Wood 338, L L Sanborn 340, C Bozie 328, E T Bo man 350, A Dolloff 351, H Pratt 348, N Dailey 327,—$1.00 each.

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For the Crisis.

Lines.

We have heard of a Savior, we have heard and believe,
That he once suffered sorrow and care,
That he offered his life as a ransom to give,
That we his own glory might share.
We have heard that he freely shed his blood on the cross,
To redeem us from sin and disgrace;
That he's gone to prepare us a mansion of rest,
And we long to behold his glad face.

We have heard of a land that ne'er groans 'neath a curse,
That the righteous shall safely dwell there;
A land that e'er yieldeth the richest increase,
All free from temptation and care.
We have heard that no sin and no death enter there
To disturb the pure joy of the place,
That the perfume of flowers e'er ladeth the air,
And we're longing that land to possess.

We have heard of a city whose streets are pure gold,
Whose walls are the richest of stone,
Whose twelve pearly gates will widely unfold
When are gathered the purified ones.
We have heard that the river of life floweth there,
That the glory of God is the light;
And we long to behold the beloved city fair,
To dwell there with angels in white.

We have heard of a crown that's awaiting each one
Who is longing for Christ to appear;
Of the victor's bright palm when the conquest is won,
And we welcome eternity here.
We have heard of the harps of gold, and we long
To swell the loud chorus of praise,
To pour forth in triumph the conqueror's song,
To join in the seraph's glad lays.

Mrs. W. P. Wentworth.

La Fayette, N. Y.

For the Crisis.

A Confession.

It is known by many that, for a long time, I have contended strenuously against church organization; and I wish to say, through the Crisis, that though I was conscientious in so doing, yet I have for certain reasons changed my mind in some respects. My reasons are as follows:—

First, we are obligated to obey the precepts of the gospel, both as individuals and as churches; and if we are occupying a position that prevents us from doing so, we should ascertain the right position and take it.

Second, Jesus commands, in Matt. 18: 15 18, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be to thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." This shows the necessity both of spirituality and strictness of discipline in the church.

Third, The Apostle Paul, in 2 Thess. 3: 6, says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Now I am satisfied that this cannot be done, without some form of church government; and the plan which we in Pawlings have adopted, and have been trying for some time past, and which works beautifully, will probably be seen in the Crisis, as recommended by the Conference lately assembled at this place.

Fourth, The same Apostle commands in 1 Cor. 5: 11–13, "But this is what I wrote to you, that ye commingle not, if any one is called a brother, and is a whoremonger, or avaricious, or an idol-worshipper, or a railer, or a drunkard, or rapacious,—with him who is such, not even to eat bread. For what business have I to judge them who are without? But those within the body, judge ye, and those without God judgeth, and remove ye the wicked person from among you."—*Syriac.*

Fifth, 2 Cor. 6: 14–18—"And be ye not yoke-fellows with them that believe not: for what fellowship hath righteousness with iniquity? or what communion hath light with darkness? or what concord hath the Messiah with Satan? or what part hath a believer with an unbeliever? or what agreement hath the temple of God with that of demons? For ye are the temple of the living God; as it is said, I will dwell among them, and walk among them, and will be their God, and they shall be my people. Wherefore, come ye out from among them, saith the Lord; and come not near the unclean thing, and I will receive you; and will be to you a Father, and ye shall be sons and daughters to me saith the Lord Almighty."—*Syriac.* Now in my view of the subject, the great object of gospel order is to keep the wicked out of the church, and thus have a pure church; but it seems to me that some fail to see this. I do not believe in compacting every thing together to get a great church, but in laboring for a good one.

Sixth, Jesus says (Matt. 5: 13,) "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men." Hence, I conclude that a church filled up with unrighteous people is worse than none.

Seventh, The Lord has, in the past, held the church responsible for its wickedness; and he requires us to *purge out* the old leaven, which is hypocrisy, malice, or wickedness. I do not believe in covenants without discipline; though I discard creeds. I do not believe in appointing men to office in the church because they are rich, or smart, nor because they will make a fuss if they are not appointed. (The latter ought to be out of the church any way.) But good and holy men, men that are rich in faith, though they may be poor in this world, or a shade darker than some others. O for a pure church! The Lord help us to labor for this end.

S. B. Munn.

Pawlings, N. Y., Nov. 21st, 1861.

For the Crisis.

Sketch of Travels.

I will just give a passing notice of a few items of labors during the past year, in my pilgrimage to Mount Zion. I have been too ill to travel much for many months, and am now laid by entirely, with a diseased spine, hoping for perfect soundness of body and mind when the Lord comes.

During the latter part of last winter I visited Waterford and Stoneham, Me., spent several weeks, held some very profitable meetings, found some of the Lord's children active, others asleep; fed them with the word of life, and saw some symptoms of life among the sleepers. In April, I visited Lewiston, hired a Hall, advertised meetings, and, in company with Brn. York and Fassett, labored five days against wind and tide. Found several brethren and sisters who truly sympathized with us in our work, but who have become discouraged, and do not think of trying to keep a lamp burning in that populous, proud, and sinful place. A goodly number attended, and heard gladly. Some of the believers were much refreshed; some disciples seemed to be ready to learn the gospel more perfectly. The Spiritualists kicked, and gave a challenge for discussion. It was accepted, terms settled, and time appointed.

We held some very interesting meetings in Auburn; found an ear to hear the "gospel of the kingdom," and "signs of the times." There are several there whose faith grows exceedingly. I hope some Apollos will water the seed there.

At the time for the discussion, Mr. G. W. Stebbins, of N. Y., and Bro. J. Hemenway, of Clinton, took the stand—Stebbins for Spiritualism, Hemenway for the Bible. The contest lasted four evenings. I only heard the last, which proved a glorious triumph of God's word over the errors of rap-ology. I have hoped to see a full report of that discussion.

During May and June, I was laid by mostly. Only attended one quarterly Conference, and one meeting at home, assisting in the ordination of Bro. H. D. Read. In July, I so far recruited as to visit Stoneham and Lovell, with Eld. E. M. Haggett, two invalids; but the Lord was with us, and gave us a precious season. The twelve meetings we held were not in vain. We found faith among the Lord's flock.

On the 4th of July, we "celebrated" in a large barn in Lovell, preaching the free gospel, offering freedom from sin, freedom from mortality, and all its train of evils, when Jesus comes to give his people a free pass into his everlasting kingdom. Five happy souls were baptized, who had found this blessed hope in the Lord. Truly the word of God is a lamp to our feet; it shines among the people. Some will believe and obey. Blessed be God. We found a number in that back part of the country, among the rugged mountains, and almost away from all society, who believe the gospel, and look, and long, and pray for Jesus' coming.

I came home ill, not able to move much for some time; but having a call from Albion,—"Come over and help us," in August I started to go and baptize a brother, who had taken hold of the word of God. He wanted some one to baptize him "who preached the gospel hope." So this gave me a chance to talk for the Lord, and declare his word. Had a precious time—baptized the brother, and left him to go on his way rejoicing.

In September, I was able to go to Bristol and preach to the little flock there. They are weary, and too inactive; not weary by too much work for God, but weary of the present state of society, and seem desirous for the Lord to come and change the earth and all things therein, and give the day of rest. But they need more of the working spirit. We must work for God, if we would grow in grace.

Scarcely able to ride, I attended our "State Annual Conference," in Yarmouth. The Lord signally blessed this gathering. It was the most cheering and healthful meeting, all things considered, I ever attended in Maine. I returned too lame to travel, but felt not fully submissive to lie by. There is much to be done. I feel the need of grace to enable me to be glad to be in whatever circumstance God wills, or permits.

In Oct., I attended the Worcester Convention. There I met many old friends, with whom I had formerly associated, and formed happy acquaintance with some brethren of whom I had only read or heard. It is pleasant indeed to meet them here, but it will be a better meeting, if we meet in the coming, immortal kingdom of God.

Returning, I attended a call to preach a funeral discourse in Albion, on the death of the only son of Bro. J. Carr. Then went to Liberty, to consult my physician, and obtain medical treatment. Here the door being open, I preached two discourses, waking up an interest with several who had not heard any such preaching since 1843. They wished me to stop and spend the week with them; but I could not, owing to ill health. This was formerly a battle-field, (in 1843,) where many embraced the faith and hope. Most have moved away; some sleep in death; others have become inactive, but wish to be fed and nourished. Bro. J. W. Mitchell, M. D., resides there now, and I hope he will improve the gift in him, to sow the word. I returned home with advice to lie entirely by for months to come. I perhaps did not need that advice, for, with a huge seton in my back, and too lame to ride or walk with any degree of pleasure, I feel obliged to be quiet.

Besides the above meetings, I have attended others, as I was able to get about, yet I have done but little. May the Lord, who is able to do above what we can ask, or even think, heal my body, that I may be able to go out and labor for the salvation of perishing souls. The signs indicate that the Lord of the vineyard is soon to come. All our labor will soon be over. The war spirit is absorbing the minds of the masses,—ministers and people. How needful that all God's ministers have "on the whole armor," and give the trump a certain sound. Yours in the blessed hope of seeing Jesus soon. I. C. Wellcome.

Richmond, Me., Nov. 13, 1861.

For the Crisis.

Going Home.

Air.—*"Speed away."*

Going home, going home, when time shall be o'er,
To Canaan, bright Canaan, where death comes no more;
Where peace like a river flows gently along,
And millions immortal shall sing the new song:
Where tears cease to flow—the pilgrim to roam,—
Going home, going home, going home.

Going home, going home, when toils are all past,
The pilgrim has entered into glory at last;
Where all are made beauteous, and sparkling and bright,
And dwell in the city of splendor and light.
With patience we'll wait till the kingdom shall come,
Going home, going home, going home.

Going home, going home to inherit the land
With saints of all ages, the dear deathless band;
The friend from us parted shall greet us again,
To Zion they'll come, and with Jesus they'll reign.
Let weeping endure for a night, joy shall come,
Going home, going home, going home.

Going home, going home; and there shall I rest
In mansions prepared for the good and the blest;
No sickness can reach me, no wearisome hours,
With youth everlasting I'll roam Eden's bowers.
Rejoice, saints, rejoice, deliverance will come,
Going home, going home, going home.

Going home, going home, ye homeless ones, sing;
We soon shall behold Him, our heavenly King;
Already a light may be seen in the skies,
The night is fast fleeting, the day-star shall rise;
The trump soon will sound, the dead forth shall come,
Going home, going home, going home.

West Danville, C. E. Maria.

For the Crisis.

Meeting at Livermore.

The three days meeting at Livermore, Me., commenced, as appointed, on Thursday evening, Nov. 7th, and continued over Sunday. The weather not forbidding, there was an encouraging attendance throughout from the community, and a fair representation of brethren from abroad. Some brethren, who are young in the faith, came thirty miles to attend the meeting. They came, as among strangers, with doubts and fears, but they parted as from friends, reluctantly severing the cords of sweet associations and mutual cheer, but hoping soon to enjoy those ties unbroken,

"Where no farewell tear is shed."

Thursday evening, the writer spoke from Matt. 13: 14, and was followed by other brethren, on the straightness of the gate, and narrowness of the way which leads to life.

Friday morning, met for a prayer meeting at 10 1-2 o'clock, continuing till noon. The exercises seemed bound as by a spell at first, but soon the clouds broke, and we had a melting time. In the afternoon, Bro. Howard spoke from 2 Cor. 11: 2,—a cheering and strengthening discourse. In the evening he spoke from Heb. 9: 28, showing the theory of the atonement, and its bearing on the life and death question. It was a profitable discourse. It was especially cheering to find his affliction so far departing, as to suffer him to enter into the work of the Lord with nearly as much earnestness as formerly.

Saturday morning, met at 9 o'clock for a love feast, and continued till noon. Afternoon, the writer spoke from John 15: 18, 19, showing what it is to come out from the world, and how they will treat us if we abandon them and their ways. *Evening*, Bro. Seavey spoke from Rev. 21: 7, showing that we have something to overcome, and that such shall inherit all things. He was followed by Bro. Howard in some good thoughts on the new earth.

Sunday morning, met for a prayer meeting at 9 o'clock, continuing till half past ten, when Bro. Howard gave us an able discourse from Matt. 27: 30. *Afternoon*, the services commenced by the ordination of the writer—Brn. Howard, Haggett and Hanscomb performing the service. We then listened to a short discourse from Bro. Seavey, on Acts 26: 18, after which we proceeded to the river, when a worthy brother was baptized, to the relief of his conscience; for his "pouring" in earlier years did not [illegible] science [illegible] God never [illegible] the evening, we listened to a discourse on the signs of the times, by Bro. Howard, from Matt. 16: 3, showing that the great plan of salvation is near its consummation.

Thus closed a meeting which, everything considered, is the most successful I have attended for the season. I thought the Poland conference, held in June, an excellent meeting. I regarded the conference at Yarmouth equally as good. The Wayne conference I thought better than either; but this I esteem the best of all. When the meeting was first proposed, its prospects seemed mingled as much with fear as hope; but its results have proved, by the blessing of God, every way encouraging. Brethren were encouraged, strengthened and united; backsliders chided themselves for their wanderings; sinners were attentive, and deeply impressed that these things are so; while the cause in that place received an impulse which will not soon be forgotten. I. K. Lombard.

East Stoneham, Me., Nov. 19, '61.

For the Crisis.

Suggestions.

Dear Bro. Grant:—I am thoroughly convinced of two things; viz.:—

1st. We, as a people, put forth too little *direct effort* for the conversion of *sinners*. Theorizing occupies too prominent a position in our public labors. Oh! that the reformation spirit might burn more brilliantly in the hearts of our ministers.

2nd. We, as a people, do not make the doctrine of the *immediate* coming of Christ *prominent*. Too much time is spent in inventing or propagating some new dogma, which, to say the least, is not *"meat in due season."* Shall our time all run to waste while we stop to hear, or to tell, some *new thing?* Our commission is to invite sinners to Christ. Let us do it feelingly, zealously and constantly. The great *dispensational truth*, which has been reserved for us to proclaim in the ears of a slumbering church and a guilty world, is the immediate coming of the heavenly Bridegroom. Shall our lips be sealed upon this great question? Shall we hold it as a topic of meagre importance? Shall we be half hearted in our attempts to break the slumbers of the mass? Shall we allow other topics of a less interesting nature, and of no vital importance in saving sinners, to claim the large share of our minds and energies?

W. Sheldon.

Merrimac, Sauk Co., Wis., Nov. 18, '61.

[The above are *important suggestions*, and should receive careful attention.—o.]

An Address,

To the Churches within the limits of the Eastern New York, Western Massachusetts and Connecticut Second Advent Conference.

Whereas: we have in times past labored upon our own responsibility, without any definite understanding with each other as preachers and churches; and feeling a necessity of a mutual co-operation, in which the ministry and churches can the more effectually accomplish the work assigned us, as co-workers with the great Head of the church; and, whereas, there has been no system or order to govern the preacher, or lay-member, or bring them to trial in case any of them should depart from the way of life and (after laboring with them as the gospel directs,) do as the Apostle says, "Put away from among yourselves that wicked person."

And, whereas, we have seen the evil that has grown out of no order or system among us, we therefore resolved, at the camp meeting held at Dover, N. Y., Sept. 14th, 1861, to organize ourselves into a conference. And in doing this, we do not propose to establish a monopoly, or to enforce any system or rule of action, but to recommend for the consideration of the churches a system of "gospel order;" and we believe that that order has been extensively overlooked by the church, and some of our best brethren are prejudiced against any system of organic order, mainly because the power in such bodies has been abused.

We therefore propose a gospel platform, and adopt such rules as shall regulate, and govern us, according to the word of God.

The object of this conference will be seen in the following, which is the preamble in our constitution:

"The object of this conference is to concentrate the labors and sympathies of the preachers and churches within its limits, for the effectual spread of the truth, and to improve the moral conditon of the churches."

The object then is,—1st. "To concentrate the labors and sympathies of the preachers and churches," so as to labor in harmony with each other.

Preachers and churches, havingan understanding with each other, can more effectually spread the truth.

We believe the condition of the churches generally, to be morally bad; and in order to improve their condition, we desire that the churches within the limits of this conference, should adopt a system of order, so as to co-operate with us. We would also propose that each church send a delegate to the quarterly conference, stating the condition of the church to which he belongs, and also make such arrangements as may be deemed necessary to supply the church with preaching.

George L. Teeple, Secretary,
Per order of the conference.

Unspoken Language.—How much expression can be given and exchanged by a grasp of the hand or a glance of the eye! An intercourse with those we regard bearing silent yet powerful evidence of that unspeakable love which exists in the depths of our nature, most eloquent when the tongue is silent. A warm pressure of the hand can be understood by all.

Good Men.—It is necessary to bear ever in mind that to be *great* is not always to be *good*. A good man is always great, for there is a beautiful nobility in goodness; but a great man is not always a good man. [illegible]

Selections.

The Pruned Vine.

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John 15: 2.

Do you wonder why repeated bereavements, losses, sufferings, befall you, till nearly all your life seems cut away? Go look at the vine dresser as he cultivates his vine. For what purposes has he planted the tender shoot? That it may grow strong and sturdy and bring forth abundant fruit! Yet see him after the first year cut back nearly all its growth, and after the second year prune it down again, so year by year cutting it back, never leaving it to its own will in its luxuriance. Why is this? That its sap may be concentrated, its strength matured, its wild straggling exuberance restrained, and a compact growth of rich fruit be perfected. Has the vine bled in vain? Was not the pruner's knife a kindly one?

Eat of the wild grape of the fields, and then of the carefully pruned and cultivated fruit of the garden, and see if there did not concentrate sweetness after every wound.

Yet though Christ says, "I am the vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit," *you wonder* that you are wounded by God's afflictive hand! See you not that your happiness, your pleasures, your riches, your health, your affections, were the overabundant branches, by whose many clinging tendrils you were attaching yourself to weak earthly supports. Winding, climbing, clinging around these in free natural growth, all your use was lost. Your use in growth is not your own untrained development; it is to bring forth much fruit for the Master's hand.

Be rather thankful that you are not left as the wild vine, unworthy the pruner's knife.

It is the husbandman's *mark of value that he sets upon you.*

"Every branch that *beareth fruit*, he purgeth it." "Whom the Lord *loveth* he chasteneth, and scourgeth every son that he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable *fruits of righteousness* unto them that are exercised thereby."—*Selected by S. Lawrence.*

Anecdote Illustrative of Trust in God.

In a large, lonely house, situated in the south of England, there once lived a lady and her two maid servants. They were far away from all human habitations, but they seemed to have no fear, but to have dwelt there peacefully and happily. It was the lady's custom, with her maids to go round the house every evening to see if all the windows and doors were properly secured. One night she had accompanied them as usual and ascertained that all was safe. They left her in the passage close to her room, and then went to their own, which was quite at the outside of the house. As the lady opened the door, she distinctly saw a man under her bed. What could she do? Her servants were far away, and could not hear her if she screamed for help, and even if they had come to her assistance, these three weak women were no match for a desperate house-breaker. How then did she act? She put her trust in God. Quietly she closed the door, and locked it on the inside, which she was in the habit of doing. She then leisurely brushed her hair, and putting on her dressing-gown, she took her Bible and sat down to read. She read aloud, and chose a chapter that had peculiar reference to God's watchfulness over us, and constant care of us by night and by day. When it was finished she knelt and prayed at great length, still uttering her words aloud, especially commending herself and servants to God's protection, dwelling upon her utter helplessness, and dependence upon him to preserve them from all danger. At last she rose from her knees, put out her candle, and lay down in bed, but did not sleep. After a few minutes had elapsed she was conscious that the man was standing by her bed-side. He begged of her not to be alarmed, "I came here to rob you, but after the words you have read, the prayers you have uttered, no power on earth could induce me to hurt you, or touch a thing in your house. But you must remain perfectly quiet and not attempt to interfere with me. I shall now give a signal to my companions which they will understand, and then we will go away and you may sleep in peace, for I give you my solemn word no one shall harm you, and not the smallest thing belonging to you shall be disturbed." He then went to the window opened it, and whistled softly. Returning to the lady's side (who had not spoken or moved,) he said, "Now I am going. Your prayer has been heard, and no disaster will befall you." He left the room, and soon all was quiet, and the lady fell asleep, still upheld by that calm and beautiful faith and trust. When the morning dawned, and she awoke, we may feel sure she poured out her thanksgiving and praises to him who had "defended" her "under his wing," and "kept" her "safe under his feathers," so that she was not "afraid of any terror by night." The man was true to his word, and not a thing in the house had been taken. Oh, shall we not hope that his heart was changed from that day forth, and that he forsook his course, and cried to that Savior "who came to seek and to save that which is lost," even on the cross did not reject the penitent thief. From this story let us learn to put our whole trust and confidence in God. The lady's courage was indeed wonderful, but the Lord was her defence upon her right hand, and "with him all things are possible."

ADDITIONAL.

We have received an extract from a letter fully corroborating the remarkable anecdote of the lady and the robber, in our October number, and adding some facts that embrace the wonder and mercy of her escape. We quote the words of the letter:—"In the first place the robber told her that if she had given the slightest alarm or token of resistance, he had fully determined to murder her; so that it was God's good guidance that told her to take the course she took. Then before he went [illegible] comparatively recently did the lady hear any more of him. She was attending a religious meeting in Yorkshire, where after several noted clergy and others had spoken, a man arose, saying he was one of the book hawkers of the society, and told the story of the midnight adventure as a testimony of the word of God. He concluded, 'I was that man.' The lady rose from her seat in the hall, and said quietly, 'It is all quite true, I was that lady,' and sat down again."—*London Packet.*

Independence.

Ye speak of independence—
There is no such thing on earth—
We depend upon each other
Still for all that life is worth!
To every mind that ponders,
To every heart that feels,
There's not a day but something
This hidden truth reveals!

The seed of friendship blooms not—
No leaf can it impart,
Until it finds a welcome
In some congenial heart!
The light of love can warm not
Till found some kindred shrine,
And then it springs immortal,
And shows itself divine.

Thus—thus, throughout creation,
The links of life had birth;
Ye speak of independence—
There is no such thing on earth!
We depend on one another
For each comfort we enjoy;
There is nought the heart can foster
That the heart may not destroy!

We depend for our existence
On His hand who gave us breath;
We depend upon affection
E'en to soothe the hour of death.
Thus—thus, throughout creation,
The links of life had birth;
Ye speak of independence—
There's no such thing on earth!

Smooth Stones taken from Ancient Brooks.

The stars which have least circuit are nearest the pole; and men who are least perplexed with business, are commonly nearest to God.

He that fights against Satan, in the strength of his own resolutions, constitution, or education, will certainly fly and fall before him; Satan will be too hard for such a soul, and lead him captive at his pleasure. The only way to stand, conquer, and triumph, is still to plead, *"It is written,"* as Christ did. There is no sword but the two-edged sword of the Spirit, that will be found to be mettle of proof when a soul comes to engage against Satan.

Hard weather tries what health we have. Withered leaves soon fall off in windy weather; rotten boughs quickly break with heavy weights.

It is said of Cæsar, that he had greater care of his books than of his royal robes; when swimming through the water to escape his enemies, he carried his books in his hand above the water, but lost his robes. What are Cæsar's books to God's book?—*Selected by S. Lawrence.*

Hygiene.

"This is for your health."—Paul.

Hearty Suppers.

A case was recently stated in this Journal, in which a clergyman rode from breakfast until night, without eating any thing. Weary and hungry, he ate a very hearty meal and retired to bed. During the night he was taken ill, fell at once into a stupor, and in that condition died next day. In another instance, under our own observation, a person in as apparent good health as at any time during the fifty years preceding, was attacked with lung-fever, in consequence of hearty eating in the latter part of the afternoon, and died in three days. Usually, late and hearty suppers cause diarrhea, cholera, cramp-colic, and similar forms of disease, but in many cases their ill-effects are manifested in ways little suspected; hence they often get off with less than their share of blame. It is useful, therefore, to give some of their more uncommon results, this may lead a few of the wiser sort to adopt from principle, as a wise precaution, the safe, advantageous and rational practice of eating nothing later than the mid-day meal, beyond a piece of cold bread and butter, adding, perhaps, not a glass of cold water, but what is better, a single teacupful of any hot drink. Lung-fever, inflammation of the lungs, and pneumonia, mean precisely the same thing, "Lung fever" being plain old Anglo-Saxon. The patient ate very heartily indeed, late in the after-part of the day, and waked up in the night with a severe chill, which shook the body like an aspen, and lasted for more than an hour; then came vomiting of bile, and looseness of bowels, and a little cough; these all suddenly ceased, and the patient sank rapidly into the grave, at the age of seventy-five. The lungs of this person had been so weak at the early age of twenty-two, that it was freely prophesied, that life could not last another year.

When any thing is eaten, extra blood and heat go to the stomach to carry on the work of digestion, and this process ceases the instant the temperature is below nature's standard. An extra meal requires extra digestive power and extra heat; the blood is called in from the outposts, and so is the heat, to assist the stomach in its unusual labor; that leaves the surface, the skin, the feet, the fingers, cold. Has the reader never felt chills run over the body in getting up from a hearty meal? A greater degree of that would be a "regular shake." Now the lungs are in direct sympathy with the skin, hence the chill of the skin is often transferred to the lungs. In the case in question, the effects of the chill fell on the lungs, they being the weaker part, the chill of the skin drove all the blood inwards and congested it, heaped it on the incapable, the weak, the helpless lungs; as proof, the patient spat blood, a mouthful or less. It was nature's effort to get rid of the terrible load; if she had been able to clear herself of half a tea-cupful or more, the patient would have been saved, but there was not constitutional strength enough to make the effort; the clockwork of life had run so long, that all its wheels had pretty nearly worn out together, so that there was not power sufficient to overcome the obstacle [illegible] fatal. And further, that safety in the old and the feeble consists in habitually guarding against even slight exposures, slight changes in any of the habits and practices of life, eating and drinking and exercising in the greatest moderation, being systematic and uniform in all things.—*Hall's Journal of Health.*

"Light Necessary to Health."

Our correspondent, Mrs. C. M. C., of Brooklyn, will please reflect upon the following: As an instance of the value of sunlight, Dupuytren, the celebrated physician, mentions the case of a French lady, whose disease baffled the skill of the most eminent men. This lady resided in a dark room, in which the sun never shone, in one of the narrow streets of Paris. After a careful examination, he was led to refer her complaint to the absence of light, and caused her to be removed to a more cheerful situation. The change was attended with the most beneficial results; all her complaints vanished. It is remarkable that Lavoisier, writing in the last century, should have placed light, as an agent of health, even before pure air. In fact, where you can obtain abundance of light, it is also generally possible to obtain a similar change of fresh air. In England a similar thing occurs; invalids are almost always shut up in close rooms, curtains drawn, and light excluded, to their serious disadvantage. Sunlight is more vivifying than any physic.—*Herald of Progress.*

Cold Bathing.—Several of my readers inform me they have undertaken recently, a daily morning bath, and add that they look forward with dread to the approaching cold season. One asks, "how can I bathe, standing all nude, in water freezing cold?"

Certain it is, a bath is more needed in winter than in summer. During the warm season the perspiration keeps the pores open, while in winter they are closed, and nothing but bathing and friction will open them.

If the water be applied with great rapidity, and the friction with rough towels or brushes be rapid and vigorous, few persons will be depressed with an atmosphere below zero, and ice water. Occasionally a feeble woman cannot endure the exposure, and should use warm water in a warm room. But all must, during cold weather, bathe frequently and rub the skin hard.—*Lewis' Gymnastics.*

Tobacco.—"A desire is excited," says Dr. Rush, "by tobacco for strong drinks, and these lead to drunkenness." "Chewing and smoking tobacco," says Dr. Stephenson, "exhausts the salivary glands, producing dryness and thirst. Hence, after the use of a cigar and the quid, brandy, whisky, or some other spirit is called for." Dr. Woodward says, "I have supposed that tobacco was the most common stepping-stone to that use of spirituous liquors which leads to intemperance." "Smoking," says Dr. Muzzey, "produces a huskiness of the mouth, which calls for some liquid; hence the kindred habits of smoking and drinking." Hosts of others, whose words should be law, proclaim the same doctrine.—*Independent.*

☞ Swine's flesh is the worst of meats. God told the Jews not to touch pork, because he knew pork was bad for them. And I echo the voice of my profession from almost every civilized country when I say that this immense use of the flesh of the swine is filling all christendom with salt-rheum, erysipelas, scrofula and other evil humors. And all this is more emphatically true when the animal is fattened in a close pen without exercise, and stuffed with every conceivable kind of food. Mutton is without doubt the healthiest meat, especially if eaten cold. Beef and fowls are good. Fresh fish is excellent if taken at the right season. Salted cod fish, if well freshened is good.—*Lewis' New Gymnastics.*

☞ "Temperance," says Dr. Franklin, "puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the bairns, vigor in the body, intelligence in the brain, and spirit in the whole constitution."

☞ A distinguished physician, who died some years since in Paris, declared, "I believe that during the twenty-six years I have practiced my profession in this city, 20,000 children have been carried to the cemeteries a sacrifice to the absurd custom of exposing their arms and necks."

☞ Camphor has been discovered to be an antidote to that terrible poison, strychnine.

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When the names of new subscribers are sent, please say they are *new*, and it will save us much labor.

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☞ THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"But the greatest of these is Charity."

BY VESTA N. CUDWORTH.

Since first on Calvary's mountain
I saw by faith the accursed tree,
Bathed in life's crimson fountain,
So freely shed by Christ for me;
His blessed spirit lingers
Around my pathway night and day,
And ever softly whispers
Bravely for others work and pray.

Go seek that lone heart bleeding,
For mark! how deep the careless feet
Have bruised and left unheeding;
Go bind, and freely with it weep,
Point them to a friend in heaven,
Tell them Gilead's balm is free:
Help bear the heavy burthen,
They'll gem a sparkling crown for thee.

Go! when thy soul is breathing
Affluence' soft and balmy air,
And with the poor and grieving
Toil and sorrow kindly share.
Grudge not the gentle showers
That chance may fall on de ert lands;
Scorn to bask amid the flowers,
While others walk the burning sands.

Then when the storm bursts 'round thee,
Thou shalt not toil unblest alone;
I'll point thee on to glory,
And teach thee cheering songs of home;
Where is the golden city,
A starry crown of joy is thine,
With gems of living beauty
Thou'st glean'd 'mid darkness, want and crime.

For the Crisis.

A SERMON.
The Science of Grafting; or, how Men get into the Christ.

BY R. V. LYON.

"Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—2 Cor. 5: 17.

Brutus once said, at the time his hands were about to be stained with the blood of Cæsar, "Not that we love Cæsar less, but Rome more!" It is not that we love our fellow-men less, but the word of God more, which leads us to differ from them upon the great fundamental doctrine of Christianity. Brutus and Cassius saw that Rome's liberties were in danger, and nothing short of Cæsar's *death* could save its inhabitants from perpetual slavery.

Thus it is with me. I see that the human family are under a spell-binding influence, which has been thrown around them by a class of men who claim to be preachers of the gospel, and who are teaching for the doctrine of the BIBLE, the commandments or traditions of men. And all this false teaching has grown out of the false statement which the Father of lies made to Eve in the garden, "Ye shall not surely die." Therefore the great mass are perfect slaves to a false theology, and nothing but an exposure of their false system, and a faithful exhibition of the things pertaining to the Christ, and the kingdom of God, can break the iron yoke of slavery which they are now wearing, and make them free in Christ, and joint heirs with him to the THRONE AND KINGDOM OF ISRAEL, which they are destined to share with him in the reign and glory of that kingdom.

Upon my entering this house, which is closely crowded with human beings, who are with me in the march, with more than lightning speed, to the judgment of the great day, where we must shortly stand before the Judge, to "pass the solemn test," I have thought it would be well for me to select a text to discourse upon this evening upon which all of us can be agreed. For in union there is strength, and a three-fold cord is not easily broken. Subjects there are upon which some of us disagree; such as the soon coming of Jesus to reign personally on *this earth*, with all his saints over JUDAH AND ISRAEL, AND THE GENTILE NATIONS who are with them, to be on *trial* for immortality in the AGE TO COME;—the state of man in death;—the utter extermination of the effects of the FALL from the universe of God at the closing up of the age to come, and the introduction of that age which John in vision saw, when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Though many disagree upon these all-important truths, with some others that might be named; for instance, that Jesus is the Son of God, "Made of a woman, made under the law, [not only under the law which Adam had broken, but all law,] to redeem them that are under the law"; yet there is no chance for us to differ, if we will only make up our minds to believe that God has told the truth!

But upon this text, which I have selected, all will be agreed; because all of you admit that we must get into the Christ, in order to have our sins pardoned, and, at his coming and kingdom, come into possession of eternal life, and hear from his own lips the welcome invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *"Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."*

In discoursing upon this text, I shall try to show, (1.) How Gentiles are to get into Christ. (2.) I shall speak of some of the signs which are hung out around the dwelling of those who are in Christ,—"Old things are passed away; behold, all things are become new."

1. How are we to get into the Christ? An important question! A question which interests the Father, the Son, the Holy Spirit, and the angels which encircle the throne of the ETERNAL, and ought to interest us all, from the fact that we are mortal, and liable any hour to fall down under the power of death.

2. We are standing upon the last crumbling sands of time that belongs to this dispensation!

We will endeavor to answer the question by inquiring, in the first place, how the Jews, who were the natural branches of the good olive tree, were broken off? You answer in the language of Paul, "through unbelief." Now, this implies, that they ought to have believed. Paul testifies, Rom. 11: 25, 28, that in consequence of unbelief, they were blind, as a nation, on that part of the prophetic word which graphically portrayed the sufferings of the Christ, his death, burial, resurrection, and ascension to his Father's right hand; there to remain as the antitype of the Aaronic priesthood, until Gentile rule shall end. Then, in the combined glory of all heaven, come to give life to all those who have embraced him as the Messiah. And at the same time, they firmly believed in those prophecies which predicted the restoration of the throne and kingdom to Israel, and that when Messiah should come, he would fulfill them. And because Jesus of Nazareth did not do it, they rejected him. Therefore they were broken off, that we poor Gentiles, who are of the wild olive tree, might be grafted into the good olive tree.

Here the Apostle refers to the science of grafting. The farmer wishes to improve his fruit; he makes his selection, then he cuts the scion from the tree, then prepares it to be set into the stump, which he has previously prepared to receive it; then the cement is put around it so as to keep the air and water out; and if all is rightly done, it *lives* and yields him *much* fruit.

Now we, who are of this wild olive tree, must be "cut off"—cut off from our sins,—before we can be engrafted into the good olive tree, which is the Lord Jesus Christ. How is this work of cutting off to be done? Is it to be done by believing in or embracing a false gospel? Nay! verily, this work can never be done, only as we have *faith in the record* which the Father has given of his Son, as being the way, the truth, and the life; the MEDIUM appointed by God, through which pardon and eternal life and the inheritance are to come to the children of the first Adam. (Therefore they must be mortal.) Faith in the record that speaks of His birth, His life, His death, His burial, His resurrection, and ascension to the Father's right hand, where he is to remain as the antitype of the Aaronic priesthood, until *the Gentile* rule shall end. Then in robes of royalty come to raise the righteous dead, incorruptible, and change the righteous living from mortality to immortality, and exalt them to the office of kings and priests, that they may be fully qualified to share with him in the reign and glory of his kingdom, which is the kingdom of David, the kingdom of Israel, according to the testimony of Gabriel, Isaiah, and Ezekiel.

Gabriel's testimony reads thus: Luke 1: 30 33,—"And the Angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son; and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Isa. 9: 6, 7.—"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his (David's) kingdom, to order it (David's kingdom), and to establish it (David's kingdom) with judgment and with justice, from henceforth; (from the time he shall take possession of it;) even for ever. The zeal of the Lord of hosts will perform this." Ezek. 21: 25–27,—"And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off his crown; this shall not be the same; exalt him that is low (Jesus), and abase him that is high (Zedekiah). I will overturn, overturn, overturn it (the throne and kingdom of Israel, or David); and it (the throne and kingdom of Israel) shall be no more, until he come (Jesus) whose right it (the throne and kingdom of Israel) is; and I (the Father) will give it (the throne and kingdom of Israel) him" (Jesus).

Faith in those prophecies, which predict the future gathering of Judah and Israel to their own land, and the new covenant being made with them, and they all knowing the Lord from the least of them to the greatest, and the reign of Christ and his saints over them and the Gentile nations, who are to be on trial for immortality for one thousand years previous to the finishing up of the great work of redemption, and the delivering up, on the part of Jesus, "the kingdom of God" (or the kingdom of David), that "He may be all in all"; and the ushering in of that age when the glory of God shall be like a molten sea and fill this entire earth; and all created intelligences in the wide universe of Jehovah be engaged in "saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever";—faith in this record (and the reader will remember, that *faith* is taking God at his word) will cut the sinner off from the wild olive tree unto which he belongs by nature, and bring him into a position where he will be led to see himself a fleshly, sinful, and ruined being, and exposed to the wrath of God, without a pardon from him, coming through Jesus Christ. This faith will lead him to *repentance*, (which will fit him to be set or inducted into the Christ, the good olive tree); which is a breaking off from sin by righteousness and turning unto the Lord; ceasing to do evil and learning to do well; a change of one's course of conduct, which has been sinful, to that which is holy; and in submitting to the ordinance of baptism, by a burial in the water, he is inducted into the Christ. Thereby he becomes a branch of the good olive tree, and draws nourishment from it. Henceforth he yields the peaceable fruits of righteousness, and his end will be "everlasting life." Gal. 3: 27,—"For as many of you as have been baptized into Christ, have put on Christ." Rom. 6: 3–5,—"Know ye not that so many of us as were baptized INTO Jesus Christ were baptized into his death? Therefore (for this reason) we are BURIED with him by baptism (immersion in water) into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

His coming forth *out of the water*, after he has been *buried* beneath its swelling flood, is a sure token of his faith in the death, burial, and resurrection of the Son of God, and the law appointed by the great Head of the Church "for the remission of sins"; and a glorious type of the resurrection of the saints, at the appearing and kingdom of our Lord Jesus Christ. The *whole man* goes into the water, where he is under the power and dominion of another, but he comes forth. The whole man goes into the grave, where he is under the power and dominion of death; but in the morning of the resurrection he comes forth.

I say upon his coming up out of the water, all the promises that the Father has made to the willing and obedient through the Christ, which promises are "the gift of the Holy Spirit," are made over to him; upon them he feasts, and thereby he exhibits the fruits of one who is in the Christ; "old things are passed away, behold, all things are become new." Thus we see that *faith* in the *record* that God has given of his Son cuts the sinner off from the wild olive tree. (2.) *Repentance* prepares him to be set into the Christ, the good olive tree. (3.) Baptism by a *burial in the water*, brings him into the Christ. (4.) Upon his coming up out of the water, a garment of a four-fold thickness is thrown around him by the Father, to protect him against all the "wiles of the devil." 1 Cor. 1: 30, 31,—"But of him are ye in Christ Jesus, who of God is made unto us WISDOM, and RIGHTEOUSNESS, and SANCTIFICATION, and REDEMPTION; that according as it is written, he that glorieth, let him glory in the Lord." And you might as well undertake to chain the forked lightning, or drown the noise of the rumbling thunder, as to prevent him from walking the highway of holiness.

(To be concluded.)

For the Crisis.

To-day Jesus calls You!

To-day Jesus calls you! O sinner, come home,
He waits to receive you, the Spirit says, come;
Acknowledge your Savior, oh, kneel at his feet,
And find in his mercy a peaceful retreat.

To-day Jesus calls you! oh, list to his voice,
His blood was shed for you, make wisdom your choice;
To you free salvation he offers to give,
Turn then from your error, oh, turn ye and live!

To-day Jesus calls you! he knocks at your door,
O! haste thee to open, refuse him no more;
No more slight his love, offered boundless and free,
Quaff deep from the fountain now flowing for thee.

To-day Jesus calls you! O sinner, come home,
To-morrow may seal the impenitent's doom!
Delay not till mercy invites thee no more,
And the day of salvation forever is o'er.

MRS. W. P. WENTWORTH.

La Fayette, N. Y.

For the Crisis.

"The Press is Full."

BY S. S. BREWER.

"Put ye in the sickle, for the harvest is ripe: come, get you down, for the press is full, the fats overflow; for their wickedness is great."—JOEL.

The inhabitants of rural districts and small villages in our once peaceful country have but a very faint conception of the degraded condition of our own and foreign nations. It is not my design to attempt to present very lengthy articles on the different places I shall introduce in these few numbers on this subject, but as we are often reminded by some that the world is fast improving under the preaching of the gospel, we feel anxious to present some facts which go to show that, instead of getting better, the fats overflow with wickedness; and according to the signs in the moral world as well as all others, it will soon be commanded—"Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe." The following article, from the pen of Rev. Dr. John Cumming, presents a gloomy picture of the city of London:—

"The Rev. Dr. Cumming, in commenting on the Infidelity of the age, remarks of the City of London:—'Within a radius of eight miles of St. Paul's cathedral there are about two millions of people—the largest population ever assembled within the limits of a city. If all the churches and chapels,—Protestant, Established, Dissenting, Roman Catholic, and Socinian—were as full as they could hold, there would not be within them one-fourth of that mighty population. If I take them at a season when the weather is fine, and the public health good, and every thing is favorable, you will find the average attendance to be each only one-fourth full. If that be the average, the result will be that there are never more in church on one Sunday, in all denominations, than, if I take the largest, about 200,000 people, out of a population of two millions. And how many, do you think, of that number, are communicants?—Startling fact! awful stain upon the missionary zeal—the aggressive efforts of the metropolis! there are scarcely 60,000 who so far profess the gospel as to avail themselves of the opportunity of commemorating the dying love, and receiving the pledges of the second advent of the Lord Jesus Christ. So true is this, that the steamboats and the railways alone carry from the metropolis every Sunday morning a greater population than all the churches and chapels together any one day contain.'

'The Rev. Dr. states further, that there are in London 200,000 Roman Catholics; 12,000 children trained to pick pockets, with the greatest tact, speed and success, or to plunder houses with the best chance of escape; 3000 receivers of stolen property; 4000 are annually committed for crimes; 10,000 gamblers; 20,000 live by begging; 30,000 regular thieves; 150,000 habitual gin-drinkers; 150,000 of both sexes, who lead a life of debauchery and licentiousness. 'Thus there is a greater number of ostensibly depraved and abandoned characters in the service of Satan, than there are during Sunday in the house of Prayer.'

'This great city sends annually a million of money for the conversion of the ends of the earth, and rightly so,—but alas, there are millions more needed for the conversion of the population at home. And, melancholy and painful spectacle! in the midst of this scene of demoralization, ignorance, and crime, the ministers of the everlasting gospel are found quarrelling and disputing with each other about details of discipline and forms of worship.'"

A THIEVES' EXCHANGE.—The Rev. Thomas Hugo, curate of St. Botolph, London, in a letter to the *London Times*, gives the following description of a THIEVES' EXCHANGE, located in the heart of that great city, and which hitherto has bid defiance to all the efforts of the police to break it up:

"In the heart of London, on every successive Sunday in the year, in various streets, alleys and courts to the north of Houndsditch, and therefore in my own immediate neighborhood, are congregated upwards of 15,000 persons, engaged in traffic of various kinds, and constituting what is called the 'City Exchange Fair.' The trade is carried on principally in Cutler Street, Phils Buildings, City Exchange, Exhibition Mart, Harrow Alley, and Petticoat Lane, places notorious in the annals of crime for outrages and abominations of all descriptions. The articles offered for sale consist for the most part of wearing apparel and jewelry, and the fair lasts for the greater portion of the day. I speak from personal observation and inspection, and hesitate not to characterize the place as one of the very foulest sinks of profligacy and crime to be found within the length and breadth of London. Of the 15,000 individuals there assembled, some are Jews of the lowest grade, but the great majority are nominally christians; uniting together in forming a multitude of the most ignorant, lawless, brutal and degraded ruffians that the metropolis can furnish. In this vile haunt crimes are both plotted and perpetrated; for in a spot at the entrance to Harrow Alley, I was myself informed, on the occasion of one of my visits, by one of our excellent police, that of all the males there congregated, of various ages, and to the number of several hundreds, every individual had been a convicted felon. Stolen property is here deposited to any extent, and no questions asked; and an inducement is thereby held to thieves from every quarter to bring hither the results of their crimes, assured of their immediate and safe disposal.

I could furnish you with many details of this den of horrors, but I will content myself with affirming that if there be an epithet in the English tongue more descriptive than another of a place reeking with blasphemy, clamor and obscenity, and of loathsome assemblage stained with every vice named or nameless, I would select and apply it to this foulest of foul scenes and filthiest of filthy multitudes. No man can possibly imagine it who has not visited the place and seen with his own eyes."

There, dear reader, is a picture of a city that probably has sent more missionaries among the *heathen* than any other in the world! Alas! for poor fallen mortality.

Another writer in a very brief manner gives as dark a coloring to the French metropolis:—

"A DARK PICTURE.—It is said of Paris that one out of every 3000 persons commits suicide; that two-thirds of the population cannot afford the expense of burial; that in every three births one is illegitimate; that 30,000 persons besides those assisted by regular charities arise every morning without knowing how they will get a dinner; and that 17,000 habitual drunkards, of the most brutal character, disgrace the city."

The *N. Y. Mercury* of Oct. 3d, 1857, has the following:—

"THE INIQUITIES OF THE CITY OF WASHINGTON.—New York, the metropolis of the United States, with its tremendous population and promiscuous mingling of all classes from all climes, is often held up by the provincial press as a solemn example of the evil tendencies of civilization in large cities. But it is distinctly proven, by recent developments, that there is quite as much depravity in proportion to the population in other cities, and indeed in the most rural districts of the country, as here; and some of the larger towns go far beyond New York, rivaling the great cities of Europe in the number and openness of their temptations. Of these Washington is said to be the first and foremost, and the next Congress will, it is reported, take efficient action in the matter of uprooting and suppressing as much of the *partially* concealed vice of the city as is possible. . . Its finest edifices are degraded to the occupation of gamblers and prostitutes, and many of its most aristocratic families frequent almost nightly their resplendent parlors and *salons*. Law and order are negatived in this city of misdoers, and the police have been so long the willing participants in the profits of nefarious traffics, that any upright action on their part is never looked for, unless paid for beforehand with greater liberality than that evinced by the law breakers.

The principal avenues of the city, and the one which constitutes its greatest beauty, is an almost unbroken row of gambling hells and bagnios, where poisoned wine, painted women, and the maddening hazard of the faro-bank or roulette-wheel are in nightly operation. Their proprietors are safe in the knowledge that no officer can be found to arrest them, and that their rapidly increasing wealth will soon place them beyond the reach of what is already ironically known as 'Washington Justice.'

Gamblers and prostitutes throng the streets by day, seeking for victims, and insulting the virtuous, in the busy season. When the Houses are in session, rich harvests are reaped by them from the members, who, instead of setting that example which the law-givers and rulers of a great country should, are too many of them addicted to the worst vices which these places of iniquity gratify. In the dull summer months a smaller but still a large and regular income is derived from the tempting of young men, mostly government officials, with a thousand or two a year, who leave the lion's share of their small earnings in the hands of these depredators, often depriving their wives and children of many of the comforts of life in order to gratify their games of chance, or rather, the uncontrollable frenzy of the hazard-stricken.

All this is perfectly known in the city, both to the people and the authorities, yet nothing is done to lessen these crying evils. Washington is, in the language of a correspondent to the Richmond South, 'in the condition of a conquered city, being in the hands of gamblers and prostitutes.'"

In reviewing this subject, we are led to exclaim in the language of the ancient seer,—"The earth is defiled under the inhabitants thereof." Dark, sad and gloomy indeed are the shadows of the evening. The sun of earth's destiny is about to set in a deluge of fire and brimstone, and consume a generation that has been exalted far beyond any precedent. Truly, my hands hang down, and when I would comfort myself against sorrow, my heart is faint within me. It seems to me we are fast reaching a point when God will no longer withhold his pent up wrath. Tokens of the speedy execution of his righteous judgment already begin to gleam around us. It seems almost impossible with any degree of success to make people feel the force of truth. Scripture testimony, argument, tears, prayers, expostulations, fail to convince, to any extent, the poor sinner of his need of a Savior, or the worldly-minded professor of religion in his mantle of sectarian self-righteousness, the solemn fact that the end of all things is at hand. Gracious Giver of all good! is thy Spirit about to be withdrawn from this highly favored generation? Help! help a feeble worm to fight the good fight of faith. Look! see! the sun is about to set. Seek for shelter, that in the day of his wrath you may be hid. Amen.

South Glastenbury, Conn.

Napoleon and the Jews.

The following outline is written by the Rev. Mr. Baxter of the Episcopal Church, being the substance of a discourse by him in Chapman Hall on Sunday evening, Dec. 8th.—M.

There is great reluctance on the part of the general public, and even among true Second Advent believers, to decide upon the exact chronological position of the prophetic periods. The failure of the celebrated William Miller's expectation as to 1843, is alleged as a cause of this unwillingness to fix upon a date for the time of the second advent. Yet we should be led by former failures to study the chronology of prophecy more carefully, rather than to throw it aside in despair as incomprehensible. It is a fact, although not generally known, that Miller's view as to 1843 was in many respects quite correct, and remarkably verified by the event. He, as well as the eminent Bickersteth, of England, predicted several years beforehand that the sanctuary would be cleansed at the end of the 2300 years (Dan. 8: 14) in 1843, which according to Jewish reckoning terminated in March 20, 1844. On the very day thus predicted, the 2300 years actually did terminate; for on March 21, 1844, the sanctuary was cleansed in its primary signification by *liberty for religious worship* being granted throughout all Turkey, by an edict obtained from the Sultan, through the earnest remonstrances of the five European powers. For 780 years previously, during the Turkish Woe under the sixth trumpet from 1063 to 1843, no Mahometan could renounce his false creed, except under penalty of instant death; but on March 21, 1844, this sanguinary decree was abrogated; and the inestimable boon of religious liberty was conferred upon the millions of Turks,—a most momentous change, the importance of which cannot be overrated. The 2300 years were mentioned in connection with the Grecian goat (Dan. 8), and refer chiefly to the territory of the Macedonian Empire, which consisted in a great measure of Turkey: therefore "the cleansing of the sanctuary" must have relation principally to Turkey and the Holy Land.

The error in Miller's interpretation was two-fold. First, he took the term "cleansing of the sanctuary" to be of wider application, than merely to the Turkish Empire, to which it alone refers; and secondly, he failed to observe that the process of cleansing the sanctuary was to last for about 25 years, which undoubtedly began on March 21, 1844, and therefore cannot end sooner than March 21, 1869, about which time the whole region of Turkey and Palestine will possess complete liberty for religious worship and be cleansed from Mohammedanism and all corrupt religions by the descent of Christ on Mt. Olivet (Zech. 14) and the beginning of the Millennium. Bickersteth in common with Miller foretold some years previously the ending of the 2300 years in 1843–4, because it evidently began with the 70 weeks in 457 B. C., on the last day of the year (Ezr. 7: 8, 10; 17) when Ezra finished his restoration of the daily sacrifice. But at the same time Bickersteth showed that the daily sacrifice restored by Ezra in Artaxerxes' 7th year was only temporarily continued and soon ceased, thus necessitating another restoration of the daily sacrifice by Nehemiah, who was 12 years occupied in the work (Neh. 5: 14), and who at length in Artaxerxes' 32d year rectified all abuses and effected a complete and permanent renewal of the daily sacrifice (Neh. 13: 6). From Artaxerxes' 7th year until his 32nd year, there is an interval of 25 years, and therefore Bickersteth stated (as early as April, 1839) that although the cleansing of the sanctuary would begin about 1843, yet it would not be completed until 25 years later, about 1868. We see that this prediction has been fulfilled to the letter up to the present time, and there can be little doubt but that the rest of it will prove correct. There is thus a primary and secondary fulfillment of the 2300 years (as well as of the 2520 (Dan. 4: 16) and 1260 years:) *first*, from the commenced restoration of the sacrifice by Ezra in Artaxerxes' 7th year in 457 B. C., until the commenced cleansing of the sanctuary in March 21, 1844: *secondly*, from the complete restoration of the sacrifice by Nehemiah in Artaxerxes' 32nd year in 432 B. C., until the *complete* cleansing of the sanctuary of the Holy Land in 1868 (which ends on March 20, 1869).

It is observable that the 1260 lunar years of Mohammedanism, which began at the Hegira in 622 A. D., ended in 1844. The Mohammedans had long been warning each other to beware of the fatal 1260th year. Also the Turkish Woe under the fifth trumpet is generally taken to [illegible] twice a year and month (Rev. 9: 15), i. e., twice 390 years, from 1063 to 1453, the fall of Constantinople, and then onward to 1843–4. Thus 1843–4, though not the time of Christ's advent, was yet, as shown by Miller, a most important epoch, being the termination of no less than three great chronological periods—the 2300 years, the 780 years (twice 390) of the sixth trumpet or Turkish Woe, and the 1260 lunar years of Mohammedanism. We are now living between the sixth trumpet or second Woe, which ended in 1844, and the seventh trumpet or third Woe which will begin about 1864. Our present position is described by the words (Rev. 11: 14), "The second woe is passed, and behold the third woe cometh quickly." This terrible third Woe will be ushered in by the sounding of the seventh and last trumpet about 1864, while Christ will descend "into the air" to raise the dead saints and remove the 144,000 wise virgins into a place of safety within the chambers of the New Jerusalem. Then after a few months, during which the three angel-messages will be proclaimed throughout the startled world, the storm will burst upon Christendom with awfully tremendous violence, causing such great tribulation for three and a half years that "except those days were shortened, no flesh should be saved." Woe to those who are then dwelling upon the earth, for the Devil being cast down from the air to the earth will have great wrath, knowing his time is short (Rev. 12). He will enter into the Infidel Antichrist (Louis Napoleon), and impel him to encompass Jerusalem with his armies, and have his image placed on the Jewish Temple by the Pope, the two-horned Beast (Rev. 13). Wherever his Empire extends (and it will be nearly a universal one), all will be slain who refuse to worship his image or receive his mark in their forehead or in their hand. The saints will be slaughtered like sheep; infidelity and spiritualism will reign supreme, and all the world will bow down before the great Antichrist, crying, "Who is like unto him? Who is able to make war with him?"

It is believed that Louis Napoleon will then possess great power, if not absolute supremacy, over all Europe, including Great Britain, and over Mexico and countries in South America, and over [illegible] United States in North America, [illegible] he will keep possession of [illegible] being ultimately crowned there, and he will speedily re-occupy Syria. His seven-years' covenant with the Jews, according to the statement, Dan. 9: 27, [illegible] (the Prince that shall come) shall confirm the covenant with many for one week," can scarcely be expected to be confirmed sooner than Jan. 6, or March 21, 1862, and may perhaps be later. Bickersteth in 1839 published it as his belief that the seven years' covenant [illegible] confirmed about 1861, [illegible] ish reckoning will end on March 20, 1862. It would make very little difference, however, if it should take place a few months later. It appears [illegible] after it is made, [illegible] their sacrifices at [illegible] probable that the [illegible] ties of Napoleon [illegible] ment between him [illegible] other leading J[illegible] of a loan he [illegible] to the Jews at [illegible] many of them [illegible] him as their M[illegible] seems from prop[illegible] sume. M. Fo[illegible] Minister of Finan[illegible]

The increasing [illegible] to this, ancient [illegible] evinced by the fo[illegible] tion of an Israel[illegible] noting the intere[illegible] signs of the time[illegible]

watch the movements in Europe relating to the re-establishment of Israel in Palestine. The most tremendous judgments, such as famines, pestilences, earthquakes, conflagrations, revolutionary convulsions, and infidel persecutions, are about to desolate this and every other part of Christendom until the end about 1869. Let us be found not only converted and pardoned through earnest prayer to God in the name of Jesus, but likewise really expecting Christ's coming in the air about 1864, at which time it seems most probable to occur. In order to redeem the time, we cannot do better than follow the example of such men as Havelock, and G. Muller (whose "Life of Trust" should be read by every one), and never pass a day without spending an hour or two alone in prayer and meditating on the Scriptures; for this habit is indispensably necessary to the attainment and possession of spiritual-mindedness and nearness to God.

For the Crisis.

The Eastern N. Y., and Western Mass. and Conn. Advent Conference.

At the Camp meeting held at South Dover, N. Y., Sept. 14th, 1861, it was proposed to organize a conference composing the Eastern part of N. Y. and the Western part of Mass. and Conn. Bro. V. R. Fenn was appointed Chairman; Bro. Geo. L. Teeple Secretary. It was voted that a committee of three be appointed to draft a plan to present to the conference at its first meeting for its reception, rejection, or alteration.

Voted, That Brn. S. B. Munn, V. R. Fenn, and T. S. Canfield, be the committee.

Voted, That a committee be appointed to fix the time and place for the conference to meet. Brn. Geo. L. Teeple, and B. St. John were appointed.

Voted, To adjourn to meet at the call of the committee.

Met according to adjournment and call of the committee at Pawlings, N. Y., *Thursday* Eve., Nov. 14th, Bro. S. S. Brazee preached from 2 Cor. 2: 16,—"Who is sufficient for these things?" He showed the work of preaching the gospel and the call to preach. *Friday*, 9 o'clock A. M., the meeting was called to order by the clerk, and in the absence of Bro. V. R. Fenn, Chairman, Bro. S. S. Brazee was appointed chairman *pro tem*. The meeting was then opened with prayer by Bro. Brazee. The formula for the constitution was then read, and after some discussion, amendments, &c., the following preamble and constitution were adopted:

Preamble. The object of this conference is to concentrate the labors and sympathies of the preachers and churches within its limits, for the effectual spread of the truth, and to improve the moral condition of the churches.

Article I. The boundaries of this conference shall be as follows: north by the line between Mass. and Vermont; east by the Conn. river; south by the Atlantic ocean, including Long Island; west by the Hudson river; provided, however, there are preachers and churches near the line outside the limits of the conference that wish to unite with us, they may do so by vote and signing the constitution.

Article II. This conference shall be composed of ministers and churches represented by their delegates.

Article III. Ministers sustaining a christian character, and churches represented by their delegates, shall be admitted to this conference by vote and signing the constitution.

Article IV. Each church is entitled to one delegate. Churches failing to send delegates should not fail to send letters.

Article V. The officers of this conference shall be a President, Vice President, Secretary, and Treasurer, each to be chosen yearly.

Article VI. Five members shall constitute a quorum to do business.

Article VII. This conference shall be held quarterly among the churches, as shall be deemed proper.

Article VIII. This conference shall not legislate in matters of faith, nor interfere with the government of the churches, but may recommend as they shall deem prudent.

Article IX. The order of this conference shall be:—1st, The Business; 2nd, Meetings for prayer and exhortation and the ministry of the Word.

Article X. No article of this constitution shall be amended or rescinded, except by vote of two-thirds of the members of this conference at a regular meeting.

Signed by the following preachers:—S. S. Brazee, Geo. L. Teeple, S. B. Munn, T. S. Canfield, C. W. Baker, B. St. John, J. K. Bellows, S. P. Babcock, Chas. Gardner, V. R. Fenn. Adjourned till 2 o'clock, P. M.

Met according to adjournment. Opened with prayer by Bro. Babcock. *Voted*, To elect officers by ballot. The following were elected:—S. B. Munn, President; B. St. John, Vice President; Geo. L. Teeple, Secretary and Treasurer. *Voted*, That a committee of three be appointed to locate the next meeting. Brn. Brazee, Babcock, and Canfield were appointed. Brn. Munn, Teeple, and Canfield, were appointed a committee to prepare an address to the churches. Brn. Teeple, Babcock, and Baker, were appointed to examine and investigate the case of persons presented to this conference for ordination, and give letters of recommendation. Adjourned to meet Saturday, at half past 9 A. M. Preaching in the evening by Bro. Babcock, from Ex. 2: 24,—The groaning of the church and its rejoicing.

Saturday, met according to adjournment. Opened with prayer by Bro. Baker. *Voted*, That Bro. Wm. A. Fenn be admitted to this conference by his signing the constitution. The committee appointed to prepare an address to the churches were authorized to prepare a plan of church government to be sent to the churches for their adoption. The following resolutions were passed unanimously: *Resolved*, That each preacher in this conference shall have an examination as to his christian character at each quarterly meeting. *Resolved*, That each preacher in this conference shall make a report at each quarterly meeting of his labors during the quarter, and of the condition of the churches where he has labored. Adjourned till 5 P. M.

In the afternoon Bro. Gardner preached. Being absent, we could not speak of the discourse, but heard it was good.

Met according to adjournment. Opened with prayer by Bro. Teeple. The committee appointed to prepare an address to the churches reported, and the report was accepted. Brn. Munn, Teeple, and Canfield, were appointed to prepare a report of the doings of the conference for publication. Adjourned to meet on the sixth day of Feb. A. D. 1862. Preaching in the evening by Bro. Teeple from 1 Cor. 3: 9. He showed the foundation which was laid and the nature of the building erected thereupon.

Sunday morning Bro. Wm. A. Fenn preached from Isa. 59: 19. He showed that God raised up the right kind of a standard, at the right time; and at this time of the spread of Spiritualism, God raised up the standard of truth to testify that "the dead know not anything." In the afternoon, Bro. Babcock preached from Dan. 10: 21. He showed the truth relative to the soon coming of Christ. In the evening, Bro. Baker preached from 1 Tim. 3: 16. He spake of Jesus Christ, coming as the babe of Bethlehem, his going away as the Mediator, and his coming as king.

Thus closed our conference, and all remarked at its close that they rejoiced that the spirit of Christ was so manifest among the preachers during the meeting. Love and unity prevailed, and we separated feeling that God was well pleased with our conduct and deliberation. May God speed the right.

Geo. L. Teeple, Sec'y of Conference.

For the Crisis.

That New Book.

What new book? Why! "Retribution." Well, what about it? Simply this; it had been spoken of in such high terms in the Crisis that I had really formed a *high opinion* of it,—which opinion was *premature*,—but now I have read the book for myself,—and am *disappointed*, disappointed! I say I had formed a favorable opinion of the book *before* reading it, and *after* reading it, I was disappointed. Let others read it before forming an opinion of it, and thus save the disappointment. However, the disappointment was a *happy* one to me. The merits of the book far exceeded my fondest anticipations. It is, in the main, a very excellent volume. Let everybody speedily purchase and read it. I request, especially, all of my *western friends* to supply themselves with this work. Let us order over a thousand copies *immediately* to scatter within the bounds of our conference. Let not a minister be deaf to this solicitation, as the book so clearly negates the sentiments which our foes often charge upon us, and which we as stoutly deny. Come, friends, send at once for a supply of "*Retribution*." It not only hits the "nail on the head," but it drives it so deep that its head will not present itself for another blow.

W. Sheldon.

Worthy of Imitation.—"Dr. Clarkson, rector of St. James Church, Chicago, thinking the lay members ought to share in the labors of the parish, has organized five divisions of church labor, viz: relieving the poor; aiding the Sunday school; bringing in young men and strangers; care of the chancel; diminishing the funded debt; and on this plan he has set his parishioners to work."

For the Crisis.

"What work shall I keep to lend?"—I answer, "Reasons for my Hope." It is well calculated to lead the reader to seek for more light. It lets the light in so gradually and cautiously that it does not *blind* the inmates of the dungeon of theological darkness. Buy it to *lend*.

W. Sheldon.

Jews.—It is said that in the year 1850 there were only ten synagogues in the whole land. To-day there are over a quarter of a million of Jews and about ninety synagogues, and smaller communities, out of which will soon be organized other synagogues. In the city of New York there are twenty synagogues and thirty thousand Jews, or about one twentieth of the population of that city. In all the principal seaboard cities there are synagogues; there are two in Boston, five in Baltimore, three in New Orleans, two in Charleston, four in Cincinnati, two in Louisville, and five in Philadelphia.

The World's Crisis
and
Second Advent Messenger.

Boston, Wednesday, Dec. 18, 1861.

☞SPECIAL NOTICE.☜

Hereafter all letters, communications, remittances and orders for the World's Crisis are to be directed to ELDER MILES GRANT, Boston, Mass.

H. L. Hastings, President C. P. S.

Bills this Week.

This week we send bills to those who have not paid any thing for the Crisis during the last fifteen months. It is ever unpleasant for us to say any thing about money matters in the columns of our paper, lest some should think we wish to crowd them unnecessarily. But do not look at the subject in this light. We will be *brethren* in this matter. But if you can possibly send us a part, or all of what is now truly due the office, you will receive our hearty thanks.

If you cannot pay any thing at present, and wish the paper continued, please drop us a line, expressing your wishes, and we will do the best we can for you. We hope to be allowed the pleasure of continuing our weekly visits to your families, that we may administer to them comfort and strength in these last-day perils. Never did we need all the help and sympathy that each can afford more than at the present. Then let us all rally anew for the defence of the truth, and soon the conflict will end in everlasting rest.—o.

"The Lord is Coming."

With the amount of evidence before us, we think it *certain* that Jesus is coming *soon*. If the great accumulation of signs and events now around us, all of which are in harmony with the prophecies that refer to the last days, do not surely indicate that "the Lord is soon coming," then we see no reason to expect any knowledge of the approach of this great event till it bursts upon us. But if it transpires without the very signs that are passed and passing, then the prophecy of Christ touching this point will be proved a failure. It is a remarkable fact that the signs have appeared in the precise *order* in which they have been laid down in the Scriptures; hence their correctness is demonstrated, excepting the fulfillment of the event signified. The same prophecies that prove the Bible true, show that the end is at hand; and we have no reason to expect a repetition of the signs, or that the event, of which they are forerunners, is far in the future.

If the darkening of the sun and moon in 1780, the falling stars in 1833, and the distress of nations with perplexity that has followed, and is now before us, are not the signs referred to by the Savior, we do not see how the true ones are to be known. Should they appear again in the same order, we should not know but they would be seen thousands of times; hence, they would be so indefinite as to cease to be a sign. They cannot appear in any other order, and be the *true* signs; consequently we are confined to the belief that this generation will not pass away till the Lord shall appear. Again, as these signs have had a *literal* fulfillment, it is folly to look for a *spiritual* accomplishment. As these signs are given in answer to the inquiry, "what shall be the sign of thy coming, and of the end of the world?" and have been seen at the very time near where the prophetical periods that run to the end, appear to be terminating, and the great chains of prophetic history are closing, there is a small margin left on which to predicate a doubt in the statement, "Jesus is coming soon."

Many who have been indifferent to this great subject, are now turning their attention to its examination, while others, who were once interested, have fallen asleep, conformed to the world, and see no light. A sermon was preached before the U. P. Synod of Illinois, Aug. 28, 1861, from the text, "Can ye not discern the signs of the times?"—Matt. 16: 3, in which the speaker says, as reported in the *Advent Herald*:—o.

"The period immediately preceding the advent will be distinguished as a time of great trouble, anxiety and consternation among all classes of society, see Luke 21: 25, 26, 'And upon the earth, distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth.' The Saviour speaks of these as immediate precursors of his second coming. They certainly refer to a time which is to be remarkable for the things named. But are we not now beginning to realize something of this distress of nations—much, very much of this perplexity, and fear, and evil foreboding? Nations like individuals sometimes have presentiments. This was true at the time of the first advent. Men, as it were, held their breath, sure that something remarkable was about to transpire. And so it is now! The civilized world is fairly oppressed with the conviction that we are upon the threshold of some grand crisis; some great turning point in the history of our world. If we are not living in the time indicated by the Savior, it is possible we will fail to know it when it comes.

Finally, the last days, and therefore the days immediately preceding the advent will will be noted for great laxity of morals in the church of God. See 2 Tim. 3: 1-5. This know, also, that in the last days perilous times shall come: For men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Having a form of godliness, but denying the power thereof.' This is a sad picture, yet since the apostle tells us that the persons spoken of have a form of godliness, we must look for its original in the church of God; nor need we look long to find it in our own day. Is it not very largely true, that there is now scarcely any such thing as discipline known in the church? What enormity can the imagination paint which some one or more of the churches does not tenderly cover over with the mantle of religion? Even the slaveholder, who seems the embodiment of all that is wicked,—whose crime is 'the sum of all villanies,' finds a safe lodging-place in many of the churches. Beside, it is an age distinguished for selfishness, pride, insubordination, and formality. No part of the church can plead not guilty, to these charges. Is it harsh, then, is it uncharitable, to say that the apostle describes in the above language, the church of our own times, and that consequently we are living in the time closely trenching upon the coming of Jesus Christ?

Such are some of the signs of our times,—signs which all point with unerring certainty, to one grand coming event—an event so glorious, that its prospect should fill every christian heart with an ecstasy of joy . . .

If the foregoing reasoning be correct, then we cannot have the millennium before the advent. If the advent is near, as indicated by the signs, there is no room for the millennium this side of it. The signs cannot occur, and all pass away a thousand years in advance of the thing signified. Then they would be no signs. They cannot occur during the millennium—these, or any like them. It would suppose a state of things wholly unlike the millennium. They cannot transpire at the close of the millennium; for between that and the final judgment, there is but a 'little season,' and that little season is so completely taken up with events peculiarly its own, that there is no time nor place for these signs. Yet if we put the advent at the close of the millennium, we must put the signs there too. And what a strange confounding and misplacing of events that would be! The kingdom does not come in its power before the King; the millennium does not come before the advent.

Want of Knowledge.

When Paul was moved by the Holy Spirit to describe the state of things in the "last days," as recorded in a graphic manner in 2 Tim. 3: 1-8, he says of a certain class:—"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." We think it is no difficult matter to find the application of this Scripture, which is to be fulfilled "in the last days." As there is no reason to doubt that we are now in the last days, we must expect to find this portion of truth now in process of fulfillment. As a guide, in ascertaining who they are in the last days that will "creep into houses" to "lead captive" certain ones, he says they will "resist the truth" "as Jannes and Jambres withstood Moses." How did they withstand Moses? By their pretended *miracles*, and claim that they could do as much as Moses. Is there a class of persons in these "last days" who resemble them? None can dispute the fact. Are they "ever learning, and never able to come to the knowledge of the truth?" Let Mr. Fishbough, a noted Spiritualist, answer. After an absence of several years, he attended the Spiritual conference at Clinton Hall, New York, Oct. 29th, 1861. In the course of his remarks, he is reported to have said:—

"After an absence from the conference of several years, I find its speakers (saying nothing of the body of hearers, whom perhaps, they do not adequately represent)—I find its prominent minds just where I left them—still discoursing on topics which ought to have been settled ten years ago."—*Banner of Light*.

Thus they are convicted by their own testimony. In all their boasted progress, they make none towards the *truth*; but every step leads them further from it. As all the spirits, who *pretend* to be the spirits of our deceased friends, are lying ones; of course, those who believe them, can never arrive at the truth. Of all systems of error, this caps the climax. But we are satisfied the worst of it is yet to come. Thank the Lord for the scales of truth in which to weigh all systems of error and false doctrine.—o.

The Regiment of Spiritualists.

It is said a regiment of Spiritualists is being formed to engage in the war. It is to "be commanded by a well-known Spiritualist and medium." A writer on the subject says, "We have no doubt but this regiment of mediums . . . may become one of the most marked objects of the campaign." Those who think the influence of Spiritualism is dying out, are as far from having a correct view of the matter, as a blind man who should pass down a noisy brook till it became a deep flowing stream, and conclude the latter contained the smallest amount of water because it made the least noise. The tide of Spiritualism is setting in upon every church, and invading almost every household, with its poisonous doctrines of demons. Like the seducer, it makes flattering promises, but it leads to destruction, ruin—death. Its doctrines are as dangerous to the moral system, as the bite of the rattlesnake to the physical. Beware of its poison!—o.

Discord and Strife.

It is strange that any can be so blinded by false systems and theories as to believe, against all evidence, that the world is growing better—progressing to a higher moral condition. Were it so, the Bible would be proved untrue, for it positively declares, when speaking of "the last days," that "evil men and seducers shall wax worse and worse, deceiving and being deceived." The following extract from a private letter from Kentucky, published in the *Journal of Commerce*, will give the reader some idea of the *progress* of this age:—o.

"Discord, strife, and enmity pervade all ranks of society. They have entered the counting-room, the social circle, the school-house, and the church; and where friendship and concord once existed, they have arrayed husband against wife, father against son, brother against brother, friend against friend. So universally is this the case throughout this State at present, that the circle where disaffection does not exist forms an exception to the general rule. What will be the result of all this? Where or when it will end, God only knows. Truly, truly, we have fallen upon evil times."

Prophetic Periods.

The time was, when the study of the prophetic periods occupied the attention of our people as no other subject did. While other portions of the prophetic word were full of wholesome instruction, and comforted our hearts with the assurance that the coming of the Lord was nigh, it was the prophetic periods more than all else that first led us to make a speciality of the doctrines connected with the second advent. They gave a definiteness to our faith and form of expression that nothing else could. On this account we were valiant in the great moral warfare in which we were engaged; bold in professing our faith, and as honest and earnest in our belief;—in consideration of it we made immense sacrifices; but in all this we were abundantly blessed of God. It has been thought by some, God could not bless his people in such a course while under such a mistake; but this by no means follows. God blessed Abraham in offering his son Isaac, though in the end it was seen Abraham was under a great mistake; for doubtless he was never more honest than in the belief that it was his duty to *slay* his son—contrary to God's purpose from the beginning. But God blessed him for his self-sacrificing spirit—for his disposition to obey God. This spirit of obedience is the very germ and essence of holiness. It is what God always did and will bless, whenever and wherever exhibited. And it was for this God blessed us, though in at least a partially erroneous belief concerning the prophetic periods.

The most grievous fault connected with this move was the dogmatic and censorious spirit too often manifested by those whose minds were intensified by an honest conviction, no doubt, that they had determined the precise period when these prophetic numbers would end. It was doubtless this that helped in a very considerable degree to invoke the deep prejudices that were manifested by our opposers. These things afforded a lesson we doubtless would do well to remember. Every spirit begets its own likeness always.

With the passing of the time at which we had expected the return of the Messiah, came the disappointment—the deep mortification of mind, which can be known to those only who have experienced it. A spirit doubtless much like that experienced by Jonah while sitting beneath the gourd tree: when, though God's purpose had been realized—in that many souls had been brought to repentance—Jonah felt exceedingly disconcerted. It is not impossible, and indeed is to be feared, that many minds were so much affected on this wise, that it will be difficult to interest them, as they ought to be interested, in the accumulating evidences of the speedy return of the Lord.

Be our mistakes however what they may, it remains true,—First, that the prophetic periods are a part and portion of the inspired Scriptures—a portion that was particularly useful to God's people in times past; as was seen in the termination of the sixty-nine prophetic weeks, when the Messiah made his first advent to earth. Second, "All scripture given by inspiration" "is profitable."—2 Tim. 3: 16. And third, if profitable must sooner or later be in some sense more or less understood. The argument that ends the 2300 and 1335 days about 1868, is to say the least certainly very plausible; and the fact as it is claimed, that there are at least fifty eminent scholars and divines who have come to the same conclusion, must certainly help to increase the conviction that this may be correct.

At all events, let us not be found sleeping, and that day come upon us unawares. It is better by far that we be many times disappointed, than that we become indifferent, and so be found unprepared for the event. "Knowing the time, it is high time to awake out of sleep."—m.

Correction.—In our article on the "commencement of the 1260 days," in the last number, instead of reading the "time and times and the dividing of time," or 1260 days, [each for year,] would terminate 1863," read 1793, and the 1335 days of Dan. 12: 12, would end in 1868.—o.

Personal.

—— Eld. E. Burnham recently called upon us while on a visit to his family, and gave a good report of things in Philadelphia. He is preaching in Concert Hall, said to be the largest in that city, to very large and attentive congregations.

—— Elder F. H. Berick has returned, evidently improved in his *physique* by his tour to Minnesota. He has taken charge of the church in New Bedford. May God prosper pastor and people.

—— Elder R. Wendell has become pastor of the church in Salem, with a good congregation, we are informed, and the finest prospect in the Sabbath School. Peace be to those of the "city of peace."

—— Elder Burbank—the young brother reported in the *Crisis* as having entered the ministry some time last summer—has been laboring some while past with the church in Plymouth with abundant success. We are informed they have had a genuine revival in the church and community, resulting in a goodly number of conversions.

—— The Rev. Mr. Baxter, an Episcopal clergyman, preached in Chapman (large) Hall Sunday evening the 8th, to a very large and deeply attentive congregation, on the evidences of Christ's speedy advent. At our request he has furnished us a synopsis of the discourse, which see in another column under the heading—Napoleon and the Jews.

—— Elder I. C. Wellcome, we are sorry to learn, is at present incapacitated from labor by reason of a spinal complaint. Do not let him be forgotten.

—— The Rev. Dr. Tyng has ceased to be longer the Editor or proprietor of the "Protestant Churchman."—m.

"Voice of the Prophets."—By J. V. Himes, Boston.—The publisher says:—"Volume I. is now completed, and we can furnish perfect sets, from one to one thousand volumes. Price, 25 cts. postpaid, for one volume, to any address in the United States or the British Provinces; $1 for four volumes, postpaid; $2 for nine volumes, postpaid; $10 for fifty volumes, by express, paid; $18 for one hundred volumes, express paid. These papers contain a large amount of interesting and important matter on the prophetic word, and the times and seasons. It will be found the cheapest and best way of spreading the doctrine of the speedy coming of Christ. Orders solicited."

"Song of the Second Advent. Words by C. P. Whitten. Music by permission of the publishers, Messrs. Russell & Patee. Original music by Philip Simonds."

This is a triumphant or hallelujah hymn, set to sheet music, suited to the voice and piano forte. For sale by J. V. Himes, 18 Washington street, and at this office. Price 6 cts. single copy, or 50 cts. per dozen.—m.

The Bible Examiner for January has come to hand. Contents: Who are the Anglo-Saxons? or, has the present war any connection with prophecy? Life from the dead. Will the wicked dead live again? Are the wicked finally annihilated? The departed saints. What is death? Holiness to the Lord. Bible Examiner.—m.

☞ The Bills sent this week were made out a fortnight since. If any to whom they are sent have recently made a remittance, they will notice it in the cash receipts.—m.

Lay Evangelists.

We were glad, after writing the two articles lately published in the *Crisis*, to find the following in the *Independent*. Let American churches learn from this example.—m.

"England.—*New Evangelistic Agency in Kent.*—At the last annual meeting of the Kent Congregational Association, a resolution was passed, approving the employment of lay evangelists in the county and the raising of a special fund for their support. It occurred to the Executive Committee to call a conference of ministers and delegates of the churches to take the scheme into consideration, and to devise measures for carrying it out, and that a public meeting should be held on the same day to solicit funds. Such a conference and meeting took place at the Congregational chapel, Blackheath, Mr. S. Morley in the chair.

The chairman explained the object of the meeting, and the endeavors of the Home Missionary Society to induce the County Associations to engage in more extensive evangelistic work by means of lay agents to be wholly employed in domiciliary visitation and cottage preaching, in connection with the churches, and under the superintendence of local committees. The christian people of England were bound to open their eyes to the fact that a vast number of their fellow-countrymen were living without any correct knowledge of the way of salvation, and were in fact as much heathens as if they dwelt in India, Southern Africa, or China. That very county of Kent supplied facts in proof of the prevalence of this deplorable state of things. In 1851 there were as many as 180,000 persons in the county who could, but did not, attend a place of worship, and there was no reason to suppose that any material improvement had taken place since then. Some portions of the county were even more irreligious than these general statistics indicated. Of one large population of 70,000 adult persons, only from 5,000 to 6,000 attended public worship. A Mr. McMillan, recently of Taunton, in a letter which had just been received, bore a very decided testimony to the powerful influence which had been exerted by the three lay evangelists employed by the Somersetshire Association. One of them especially had been greatly blessed in his work. For sixteen years that good man had been a ploughman in the village where he now labors as an evangelist, and numbered among his Sunday evening congregation his old master, and many of his agricultural associates and neighbors. He displayed a superior knowledge of scripture, and was the possessor of a meek and prayerful spirit. It was believed that no less than five and thirty persons had been born to God by his instrumentality. These were the sort of men required; and at the morning conference it had been resolved that twenty such agents should be employed in Kent, in connection with the churches, and under the guidance and support of local committees, and that £1,000 a year should be raised for their support."

News from Bro. Howell.

As a large number of our readers are personally acquainted with our dear Bro. Howell, we feel justified in publishing the following from a private letter from Sister Howell:—o.

"Harvard, McHenry Co., Ill., Dec. 7.

Dear Bro. and Sr. Grant:—I have no good news to write this morning except that we are *all alive*. My husband is a *poor, sick, suffering* man, and perhaps, I may add, but just out of the grave. Nothing but a miraculous interposition of providence can save him much longer, as you will see when I describe to you his real state. I think I never saw a person who had so distressing a cough. Sometimes he coughs for hours almost incessantly without rest; expectorates nearly half a pint of putrid, greenish yellow matter in twenty-four hours; chills considerable during the day, and has a burning fever all night. He seems almost bloodless, and is *very much* emaciated. He has changed exceedingly since you saw him. His sunken eyes and sharpened features, if you could gaze upon them as I do this morning, would convince you that he must soon sleep the sleep of death, unless a speedy change takes place.

His breath is very short. Day before yesterday he was so distressed for breath for an hour, I did not know but he was dying. He has his clothes on every day, and sits up in a large rocking-chair a great part of the time. His back is so poor he cannot lie in bed with any comfort. I have just left my writing and helped him dress. I see his strength has failed since yesterday. He was so much exhausted, he looked as though he was dying when he got into his chair. Two or three weeks ago, he seemed to revive, was anxious to ride, and was carried out a few times; but I fear he will never go again. I have thought, until this week, that he might possibly get out again, though I did not expect him to get well; but now I have given up all hope.

My heart is almost burst with grief, but I have to suppress every emotion for his sake. Could I weep, tears would be such a luxury. This will be a dark world to me without my husband. I asked him what I should tell you for him? He says, "Tell them I appreciate them highly; am very low, but seeking to know God more perfectly; am trusting in providence." He requests an interest in your prayers. He constantly moans in his sleep. It is distressing to hear him. I take the whole care of him night and day; am most worn out, but will not now speak of myself. Yours affectionately, L. S. Howell."

Correspondence.

From B. P. Manning.

Dear Bro. Grant:—I feel it a duty that I owe to God and my dear brethren, to drop a few lines through the Crisis, to inform them of my health, which is very poor at this time. I am a great sufferer, but thank the Lord, our suffering time will soon be over. Dear brethren, I am still "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2: 13-15. Truly,

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling;
To be living is sublime.
On! let all the soul within you
For the truth's sake go abroad;
Strike! let every nerve and sinew
Tell on ages, tell for God."

I look back to the 5th day of June, 1842, when God delivered my soul. Then did I rejoice in God with a full heart; but how changed are the times! Where is the faith now in the coming of the Lord that there was in 1843-4? O, dear brethren, it is sad to think of. Well, notwithstanding so many have given up, the foundation of God standeth sure. Jesus is coming soon. O how glad I am that I have been kept by the power of God, through faith, up to this time; and I do believe, if I am faithful a little longer, deliverance will come. Truly, the nations are angry. Now is the time to watch and pray. Be ready and waiting, and "follow peace with all men, and holiness, without which no man shall see the Lord."

Dear brethren, we must be holy men, and keep ourselves unspotted from the world. John says, "Every man that hath this hope in him purifieth himself, even as he is pure." Now, dear brethren, obey God in all things, that we may be found ready to go into the marriage supper of the Lamb, when he comes. Pray for me, dear brethren, that my faith fail not.

Yours, looking for redemption when Jesus comes.

Goffstown, N. H., Nov. 24th, '61.

From Peter S. W. Deyo.

Dear Bro. Grant:—We have had some good times here, for this place, of late. The conference left a good impression, so that we thought Bro. Sheldon had better come back again. Accordingly I sent for him, he came in haste, and commenced a meeting the 17th of Oct., and continued till the 10th of Nov.; the result of which

was, thirteen were received into this church, and nine were baptized, and we expect some more will follow their example, and be added to the church soon. This is a good work considering the state of the place. Last winter, there was an effort made on the part of the Baptists, with no special result. The doctrine of universal salvation seemed to hold the people as with a spell. But we are grateful to God that the truths of the gospel have not lost their effects, although we had a strong secret opposition.

Some preachers said they had rather have no conversions, than to have them converted in this meeting, but the people inclined their ears and obeyed the Lord. I am now holding a meeting a few miles from this place, and will give the result by and by. Hope the friends of the west will remember the cause and bear us to the throne of grace.

Strawberry Point, Nov. 14, '61.

From C. H. Stevens.

Bro. Grant:—I am still in the field, looking for the glorious hope of the gospel. I believe the time is at hand when Jesus will return, and with his saints take the kingdom and reign for ever. The day in which we live looks ominous, and pregnant with mighty events. The nations are perplexed and getting angry. The mighty men, the men of war, are waking and coming up; but beyond this dark, dark night, I see the dawn of a brighter day. Jesus will soon come. I love it more than my life. I would be glad to see the last sign appear, and then all the weary ones from death's dark dominion, will live an endless life.

In the last eight months I have been silent, said nothing of my labors, but I have not been wholly idle in the vineyard of the Lord. I have visited and labored more or less in the following places: Exeter, Dover, Lee, Nottingham, Northwood, Rye, Kennebunk Port, Me., and Lawrence, Mass. A short account of these visits and labors might be given, but they are sealed up for the great day to reveal. I hope a good report may come from the righteous Judge in that day, which is so soon to dawn upon us.

Exeter, N. H., Nov. 25th, 1861.

Extracts from Letters.

Sr. C. S. Belding, of Ashland, Oct. 29th, 1861, writes:—"I wish my neighbors loved the Crisis as I do. But they do not love the idea that Jesus is coming back again. Sometimes I feel that I am alone, as I am the only one in this place that has this blessed hope of the resurrection. But I am not lonesome, for Jesus is with me, to guide and direct. I believe he is coming soon, and feel I am blessed in believing. My hope is growing brighter and brighter, and my faith stronger from day to day."

Sr. Susan Teeple, of Roxbury, Ct., Nov. 9th, writes:—"Dear Bro. Grant,—It seems quite natural to address our Editor again, and I pray God's blessing to rest upon him whilst his mind may be crowded with labor and care. The dear saints of God in this time of peril are glad of a paper. God grant the church may awake to a spirit of prayer that the Crisis may be better and better, like the path of the just, that grows brighter till the perfect day; for if ever there was a time when the household needed the right kind of food, it is now.

Iniquity abounds and the love of many waxes cold, and who, and how many of us that profess godliness, will endure to the end that we may be saved? I mean to be among the number. My privileges are small to-day compared with the past, and when I get with brethren and sisters, as I did at Dover, and also at Camp's Mills, I know how to prize the opportunity. But my lot is cast among the afflicted, and I choose to have it there; although affliction at present is grievous, yet there is a better day coming, and the sweet and precious promises on record I claim as mine. The Lord loveth whom he chasteneth, and I know he loves me. Praise his name! My affliction has been of late the loss of the use of my right hand, but I have learned "that all things work together for good to them that love God;" and many a useful lesson I have learned; to God belongs the glory. Such, I feel, I will never forget. O no. Then let me among the saints be found, when the Master comes to gather them.

I have kept my head above the waves thus far, and am still bound to press onward, knowing that "he that shall come will come, and will not tarry;" then the gathering day,—oh, how sweet the thought! No more aches and pains; no more sorrow nor tears; no more parting, but to live together, with Jesus in the midst. I join in the chorus, "I'll go, let me go." Let us by faith meet around the throne of God, and may our praying be effectual, that it may avail with the great Jehovah. Let us pray for our paper, that it may be the best in the world. We all know there is power in prayer, and the editor needs to be stayed up by our prayers. God help us."

Bro. Geo. E. Hooper, No. Hyde Park, Vt., Dec. 1st, writes:—"Inclosed is —— for our excellent family paper. I believe it to be the best religious paper published, and think I can succeed in having it read in some dozen or more families in this vicinity. I do rejoice in God that the day is almost here when Christ, our dear Saviour, will come in his kingdom. When I see the abounding of wickedness, and the love of many, that used to rejoice in our hope, grown cold, and who seem ashamed to broach the subject they once delighted in, I am led to mourn. O that we might live as in the fear of God in these last moments of time."

N. Wheeler, Cabot, Vt., Dec. 2d, writes: "God is at work in this vicinity. A few souls have been converted of late in the town of Woodbury; others are convicted of sin. Some prodigals have returned. 'God speed the right,' and to him be all the glory."

Obituary Notices.

Died, in Pittsfield, N. H., Oct. 14th, 1860, Mrs. Abigail Lane, wife of Mr. John Lane, aged seventy-six years and eight days.

She left a husband, seven children, and a large circle of friends to mourn her loss. She experienced religion many years ago, but was much troubled with doubts and fears, hardly daring to hope for fear she was not a christian. She suffered much from disease for many years, and would often pray for patience to endure her sufferings, and that she might be submissive to the will of God. Death had no terrors for her. She calmly and peacefully passed away, leaving her friends to mourn, but not as those that have no hope, for they feel assured that she sleeps in Jesus. May those that have enjoyed her kind care and counsel here, be prepared to reign with her hereafter.

S. E. Lane.

Died, in Pittsfield, N. H., Oct. 26th, 1861, Mr. John Lane, aged seventy-seven years and five months.

His disease was dropsy. The last five weeks that he lived he was a great sufferer, but notwithstanding the extreme sufferings of his body he had peace of mind, and at last peacefully and calmly passed away, to rest till the trump of God calls him forth to die no more. He leaves seven children and a large circle of other relatives to mourn. The writer delivered a discourse on the funeral occasion to an attentive audience, founded on these words; "If a man die, shall he live again?"—Job 14: 14; and endeavored to answer the question in the affirmative, showing from Scripture that man would live again, and at the revelation of Jesus Christ.

Seth S. Mooney.

Died, in Northville, New Milford, Ct., Nov. 21st, of diphtheria and inflammation of the bowels, Lucy Lucenia, youngest daughter of George A. and Sarah A. Barker.

Lucy was the most pleasant disposed of all our children. She was sick four weeks, and was not heard to complain until inflammation set in. She was but six years, five months and fifteen days old when she died. But a few days before she was taken sick I said, "Take care and not take cold." She replied, "If I die with the diphtheria, the Lord will make me live again when he comes." Yes, praise the Lord, she will live again in the morning, though death has pierced our heart, and we shall see her in the kingdom. We were comforted by facts connected with the words of Jesus. "Jesus our hope," "Jesus the resurrection and life," "Jesus our life, our judge, our all."

Eld. H. Kirk, of the Reformed Methodist order, preached the word. And while the rain fell from the clouds, and the tears ran from the eyes of a weeping concourse of people, we buried her in the old church-yard. We ask the prayers of the good and the holy that we may "be strong in the Lord," and be ready to meet the saints in glory.

Geo. A. Barker.

FOREIGN NEWS.

HIGHLY IMPORTANT FROM EUROPE.

Steamship Europa at Halifax Dec. 15.

War with the United States Threatened.

The Europa was detained at Queenstown twelve hours by order of the British government. She has a Queen's messenger on board with despatches for Lord Lyons.

The Mason and Slidell Affair. [By telegraph to Queenstown.] London, Dec. 1. The *Observer*, the ministerial journal, insists upon a demand for an apology from the Federal government, and also upon a restitution to the protection of the British flag of Mason and Slidell, who were violently and illegally torn from that sacred asylum.

Nearly all the London weekly papers treat the question of the San Jacinto in the same energetic spirit as the daily papers.

The agitation increases.

Queenstown, Dec. 1. The *Observer* states that the Government demands from President Lincoln and his Cabinet the restoration of the persons of the Southern envoys to the British government.

Yesterday afternoon, after five o'clock, Her Majesty held a privy council at Windsor Castle. Three of the ministers, including the first Lord of the Admiralty and the Secretary of State and of War, traveled from London to Windsor by special train to be present. Previous to leaving town, the three ministers had attended a Cabinet council at Lord Palmerston's official residence.

The London Post says,—"It has been decided by the law officers of this crown that the action of Captain Wilkes was unjustifiable; that he had no right to arrest peaceful passengers sailing under the British flag, and the deed he has committed amounts to a flagrant violation of the code of nations, and is a direct insult to this country."

The arrangements for increasing the force in Canada are not yet completed, but in a very few hours everything will be settled. In the meantime a large ship, the Melbourne, has been taken up, and is now being loaded at Woolwich with Armstrong guns, some 80,000 Enfield rifles, ammunition and other stores. The rifles are intended for the Canadian militia. A strong reinforcement of field artillery will be dispatched forthwith.

In 1854 we were totally unprepared for war, and had to provide everything; but now by the large but unprecedented outlay of the past three years, we have obtained a degree of efficient power such as never before known.

The export of the material of gunpowder is prohibited.

The Times says, It becomes us to be prepared for an unfortunate issue.

The French ships forming the Mexican expedition were expected to assemble at Havana between the 15th and 20th of December.

In Italy, a levy of 80,000 men had been ordered, which it was expected would be followed in February by another levy, so that the effective army would then consist of 280,000 men.

Fifteen thousand Russian troops had attacked 10,000 mountaineers in Circassia, and were put to flight, after fighting six hours. Six thousand Russians were reported killed and wounded.

The Italian brigand, Chiavone, was being vigorously pursued by the national troops. He was endeavoring to regain the Papal States.

Accounts from the gold fields, of New Zealand, according to the Melbourne papers, continue very encouraging, and there was an immense rush of miners from Australia—all the available vessels being devoted to the purpose of carrying them over.

DOMESTIC NEWS.

The Great Fire in Charleston.

Branchville, Dec. 12. Passengers just arrived report a destructive fire last night at 9 o'clock, in Russell and Co.'s sash factory. Under the influence thus given and a stiff breeze, with a small supply of water, the conflagration assumed a formidable character, nearly equalling the most extensive conflagration on the American continent.

5 P. M. The fire is still raging. A thousand houseless persons are huddled in the streets.

Baltimore, Dec. 14. The Old Point boat brings a report of the discovery and prompt suppression, by the military authorities, of a negro insurrection at Charleston.

The account states that the plot was discovered by a body servant of a military officer, who said that the negroes of the city were to be joined by large bands of negroes from the country, who were to come in armed at night. He said the sash factory had been fired by a negro, whom he designated, and who has been arrested. A small quantity of arms was found under the floor of a negro's cabin. They were all new and in good order. In other negro cabins knives and hatchets were found secreted.

The greatest consternation prevailed. Families were closing and barring their windows.

Another account states that negro insurrections broke out in the interior of South Carolina two days before the fire, which was still raging unchecked; but the report is not well authenticated.

A dispatch received at the Merchants' Exchange Room yesterday states that three hotels, two newspaper offices, nine bank buildings, and over fifty mercantile houses were destroyed in the late fire at Charleston, S. C.

New York, Dec. 16. The Times Washington dispatch says, notwithstanding the belligerent attitude assumed by England, there is no disposition on the part of any member of the Cabinet to alter the plans or policy of the government assumed in the arrest of Mason and Slidell. The report of the demand for the release of Mason and Slidell caus s great excitement. The sentiment of defiance is universal.

On Friday afternoon, Franklin's Rhode Island battery at Edward's Ferry opened fire upon the rebel fortifications in front of Leesburg and the neighboring woods, where the rebel troops have been concealed. Cannonading was kept up six hours with shell, and it succeeded in driving back the rebels to a safer distance.

Senators Hale, Clark, and others visited the camp of the 2d New Hampshire regiment at Stump Neck, Saturday, on the steamer Washington. The vessel was fired at by the rebel battery at Shipping Point, but was not hit.

Congress will adjourn Thursday next for two weeks on account of the holidays.

Washington, Dec. 16. The late news from England has occasioned no marked excitement among public men, the indignation of the British press having been anticipated. Hence the absence of expressions of surprise.

Fortress Monroe, Dec. 14. By the steamer Illinois, from Beaufort, we learn that all the islands adjacent to Port Royal are occupied by our troops, and immense quantities of cotton is being gathered and brought in by the soldiers, amounting in value to two million of dollars.

The chartered steamer Constitution, Capt. Fletcher, arrived this morning. She left Boston Nov. 21, with the 26th Massachusetts and 9th Connecticut regiments, and arrived at Ship Island Dec. 3. All the troops were landed the next day in four hours by some rebel steamers which had been captured by our fleet.

From California.—*Terrible Rain Storm on the Pacific Coast.* San Francisco, Dec. 10.—During the past four days the heaviest rain storm experienced for years has prevailed in California, causing severe freshets in the valleys and great destruction of property. The American river rose to a great height, breaking through the levee and flooding the city of Sacramento from one end to the other. The water is four feet deep in the streets this morning, and the people are driven to the second story of their houses. Business is entirely suspended.

The freshet from the recent heavy rains extends throughout the valley portions of the State. The damage done is immense. The farmers have suffered great loss by the drowning of their stock, while bridges, fences and other property have been swept away by the flood.

A part of Maysville and Stockton, as well as Sacramento, is entirely under water. A number of lives have been lost, but how many is not known. Several brick buildings at Marysville were undermined by the flood, and fell a heap of ruins. The loss of property at Sacramento is estimated at over half a million of dollars, and falls upon all the people of the city. Communication with many districts is cut off and business is suspended.

ITEMS.

— A line of telegraph is said to be laid from Washington to Fortress Monroe, and possibly from that point to Hatteras, Port Royal, and other points further South.

— The Manchester Mirror of the 11th says that a man was seen plowing with a two-horse team in the vicinity of that city on that date. Last year at the same time the ground was heavily covered with snow.

— The Captain of the steamer Bermuda, which has been running the blockade into Charleston with arms and munitions of war, is said to belong in Skowhegan, Me. His name is Cassier.

— One sixth of the railroads in Switzerland are tunneled. The longest are under Jura, being 3259 metres in length.

— It is a torture to our enemies to return their injuries with kindness.

— The Erie canal has delivered at New York, since May 1st, 30,000,000 bushels of corn.

— A gentleman in Southern Illinois raised about one thousand acres of cotton the past season. It is a very good crop, and preparations are being made to plant about ten thousand acres next year.

— The Government has now nearly fifty thousand cavalry in the field and under marching orders.

— A Michigan paper says $550 per day is not far from a fair estimate of the value of the salt now manufactured upon the Saginaw River, and the business is but one year and four months old.

— An emerald has been found in the mines of Muso, (South Africa,) weighing over two pounds and a half, the largest in the world.

— About thirty parrot guns are turned out at the West Point foundry now per week. Four hundred and fifty men are employed in the manufacture of these guns, as also in forming projectiles.

— The interior of Australia, heretofore regarded as a vast desert, has been discovered to consist largely of fertile regions, with some [illegible] Northern coast.

— General McClellan, so writes a Washington correspondent, is using untiring industry in getting the army into the best possible condition, while it is more and more evident, every day, that he does not mean to obtain military glory, but to carry out a plan similar to that of Scott—to quell this rebellion by a mighty pressure and not by a mighty slaughter.

— Refugees represent that in Winkley, Henderson, Carroll, and McNarry counties, Tennessee, the Union feeling is very strong. The inhabitants are only awaiting the approach of the national troops to make a general uprising.

— It is understood by the President that the Legislature of Kentucky will abolish slavery, reimbursing loyal masters.

— The World's dispatch says that small pox is getting prevalent by the carelessness of the Surgeon General in allowing cases of this disease to be in the same hospital with other patients.

— The Union Defence Committee of Chicago has expended $51,891 in equipping regiments and providing for volunteers' families.

— Brisk as is the recruiting for the Navy, it is not equal to the demand. One hundred and thirteen United States vessels are now fitting out, and 6,000 seamen are wanted to man them, while Com. Foote needs 1,000 men for his flotilla.

— Beaufort is still deserted by white men. Three Union gun-boats lie there, and others pass up and down the river occasionally. The negroes destroy and carry off everything they can lay their hands on. Pianos, mirrors, and other valuable property are ruthlessly destroyed. Anything they think useful they carry off to an island, where they are establishing a settlement of their own, and where they think they will be allowed to live in security. They have plenty of provisions. The crops are said to be heavier this year than for ten years past. The rice crop was secured before the arrival of the expedition.

— The Government has determined to open the ports of the counties on the eastern shore of Virginia to trade. These small ports have not really been blockaded. Their trade is almost exclusively coastwise with New York, Philadelphia, and Baltimore, to which cities they supply large quantities of oysters, kindling wood, and some grain and other articles. The eastern shore is fairly back in the Union, without hardly knowing that it had ever "been" seceded.

Notices, &c.

Subscription to the Tract Fund of the C. P. S.

We the subscribers agree to pay the sums affixed to our names into the Treasury of the Christian Publication Society, for the purpose of issuing and circulating tracts or books adapted to the demands of the times in which we live; and our subscriptions shall be paid in part as soon as needed, and shall be due in full, and subject to the call of the Publishing Committee of the C. P. S. when Five Hundred Dollars shall have been subscribed.

Miles Grant	$25.00
H. L. Hastings	25.00
J. G. Hamblin	25.00
H. V. Davis	25.00
Geo. T. Adams	25.00
Solomon Hovey	25.00
C. S. Sherman	25.00
Ruth Hopkins	1.00
R. Evans	5.00
M. B. Baxter	5.00
Sr. Taylor	25
J. B. R.	5.00
W. R. B.	1.00
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Maine Advent Mission	10.00
Zenas Whitney	5.00
James Danforth	1.00
D. B. Matherson	1.00
R. I. Church	1.00
Lucinda Hitchcock	1.00
Gilman Huntley	10.00

☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite.

H. L. Hastings, Pres. C. P. S.

☞ PREMIUM TRACT!! ☜

The Christian Publication Society offer a premium of Ten Dollars for the best Tract on The Signs of the Times, and the tokens of the near approach of the Kingdom of God.

The Tract should be plainly written, on only one side of the paper, (covering about 24 pages foolscap, in ordinary hand writing,) and the manuscripts should be accompanied by a sealed envelope containing the author's name. If more than one manuscript is retained, satisfactory payment will be made for the same. Rejected MSS. are to be at their author's disposal, and the committee may reject all if thought best by them.

Manuscripts should be sent to the Crisis office, addressed to the "Editorial Committee of the World's Crisis, Boston, Mass., or to H. L. Hastings, D. T. Taylor, or H. F. Carpenter, Editorial Committee, on or before January 1st, 1862.

Per order of the C. P. Society,
H. L. Hastings, President.

Notice.

Dear Bro. Grant:—The meeting in Camp's Hall at West Winsted, Ct., are so interesting that they will be continued through this week and over Sunday, the 22d of Dec., if the Lord will. Let the brethren pray for us, and gather in from adjacent regions on Sunday.

H. L. Hastings.

W. Winsted, Ct., Dec. 15, 1861.

Conference.

The next quarterly conference of Western Maine, will be in Hollis, at the Methodist meeting house, commencing Jan. 9, 1862, will hold over the following Sunday. Bro. from abroad are solicited to attend in the name of the Lord, and labor for the spread of truth, and the salvation of men in this vicinity.

W. H. Mitchell.

Notice.

The next quarterly meeting of the R. I. Conference will be held at Central Coventry, Dec. 25th, 1861, at 2 o'clock P. M. Come, brethren and sisters, with prayerful hearts and the spirit of labor to work for the Lord.

A Liberal Offer.

Being satisfied that time is short, and that what is done must be done quickly; and feeling anxious to do what we can to arouse a sleeping world and church, we make the following liberal offer:—Any one who will send *three* or more *new* subscribers to the *Crisis* for six months or one year, with *advance* pay for the same, shall receive at *wholesale* prices, including postage, any of our books and tracts they may select, amounting to *one-third* the value of the money sent. For instance, if they send three dollars, they receive one dollar's worth of books or tracts; for six dollars, we send them two dollar's worth; for twelve dollars, four dollar's worth, etc. Let every reader take hold of the work in earnest, and help scatter tracts, books and papers as autumnal leaves.

Miles Grant, per order of the Publishing Committee.

Appointments.

We would say to our preaching brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

☞ We wish to say to Bro. S. W. Bishop we do not think it best to appoint preaching in Thorndike the 22d of Dec.

Lake Village, evenings Dec. 24th and 25th, where Bro. Cole or Bro. Davis may appoint.

Meredith Neck, evenings, Dec. 26th and 27th, where Bro. Smith may appoint.

Taftonborough, Saturday afternoon and Sabbath following, Dec. 28th and 29th, where Bro. Piper may appoint.

A. SIMPSON,
Z. FORD.

N. B. Bro. Smith and Bro. Pinkham will attend the Taftonborough meeting.

We will be at Manchester, N. H., Thursday evening, Dec. 19th, and over the following Sunday.

J. G. SMITH,
J. PINKHAM.

Norfolk, Ct., Bro. Tibbal's district, Sundays Dec. 22d and Jan. 5th.

L. ANDREWS.

Dana, Mass, Dec. 22d, and also the three following evenings, if desired.

Vernon, Vt. ....Sunday, Dec. 29th

H. K. FLAGG.

Abington, Ct. ....Sunday, Jan. 5th
North Foster, R. I. ....Sunday, Jan. 12th
East Killingly, Ct. ....Sunday, Jan. 19th

D. A. JONES.

East Otis ....Dec. 22d
George Williams' ....Dec. 24th, 25th
Wrightville ....Dec. 29th
Morris ....Jan. 2d, 1862.
South Dover, N. Y. ....Jan. 31
Paulings ....Jan. 5th
Pine Tree (Salem) N. Y. ....Jan. 12th

J. K. BELLOWS.

Athol, Mass. ....Dec. 22d

GEO. A. STREETER.

Haverhill ....Friday eve, Dec. 20th
Exeter, N. H. ....Dec. 21st and 22d
Portsmouth ....Tuesday eve, Dec. 24th

From which place I think of traveling East, and spending a few weeks as God may open the way.

A. ROSS.

Pine Tree School House, North Salem, N. Y., Sunday ....Dec. 22d
Wrightville, Conn ....Sunday, Dec. 29th
Bro. Tibbal's district, Norfolk, Conn., Tues. Wed. and Thursday ....Dec. 31st and Jan. 1st and 2d
Sandisfield ....Sunday, Jan. 5th
Well's Forge ....Wed. eve, Jan. 8th
Chester Factories ....Thurs. eve, Jan. 9th
Goshen ....Sunday, Jan. 12th
Bro. David Thayer's ....Wed. Jan. 15th
Plainfield Pond ....Sunday, Jan. 19th
Savoy ....Sunday, Jan. 26th

GEO. L. TEEPLE.

Ax Factory, Ct. ....Dec. 20th
Danielsonville ....Sunday, Dec. 22d
Chestnut Hill ....Dec. 23d and 24th

C. GOODRICH.

Amherst ....Dec. 22d
East Gratenworks ....Dec. 29th

L. WETHERBEE.

East Moultonborough ....Sunday, Dec. 22d

THOS. E. LANG, Jr.

Cheshire Street ....Sunday, Dec. 22d
Plainville ....Sunday, Dec. 29th
Bristol, Ct. ....First Sunday in Jan.

Evenings, during each week, I will meet other churches in that vicinity who request it, by dropping me a line in season to get out the appointment.

H. MUNGER.

Bristol ....Dec. 22d

D. JONES.

Massena the first and second Sundays in January.

M. BATCHELOR.

Lowell ....Sabbath, Dec. 22d
Lawrence ....Sabbath, Dec. 29th

G. W. BURNHAM.

Portland, Me. ....Dec. 22d and 29th
My appointment is withdrawn from Poland.

W. S. CAMPBELL.

Pine Swamp, Ct. ....Dec. 22d

T. S. CANFIELD.

Business Department.

Letters Received.

A. Flavell, E. and W. Lake, S. S. Brewer, L. C. Wellcome, E. A. Black, A. Pilgrim, Susano, R. K. Curtis, G. W. Y., W. Nutting, E. S. Willard, H. G. McCollock, Jordan, H. Grew, J. Cowles, E. Spears, N. Varney, M. B. Cayphers, A. B. Swanesburg, D. R. and M. Mansfield, O. R. Fassett, K. Bellows, M. R. P., C. Churchill, W. H. Wild, M. D. Wellcome

To Correspondents.

R. and H. Wardwell—Sent one Lyre and tracts. The Harp you can get of Bro. Hastings.

J. Hall—All right.

J. F. sends a request to change "Bro. Johnson's paper to Campville." Will J. F. please inform us what "Bro. Johnson" he means, and also tell us where the paper is now sent.

A. D. Smith—Have credited you on book.

L. H. Washburn—You and Bro. Stein have each paid to 342.

B. J. Church—Will endeavor to have the two papers sent punctually hereafter.

L K. Lombard—Johnson's and Howard's paper is sent to Stowe, Me. We credit them the $1.00.

G. W. Green—Yes.

H. Phillips—Have sent to J. C. Ring. Will correct.

My P. O. address for three months will be Rochester, N. H.

A. W. SIBLEY.

Cash Receipts.

J. McCammon 290, Wm. I Collins 345, J Lyle 351, I Chapman 208, J Morrison 340, S C Smith 326, J Spenser 338, W D Wood 348, S P Goodsell 350, J Annibal 302, H Mills 350, Mrs. L Burgess 364, S O Welch 350, M L Robie 312, W H Burdick 350, U Bucklin 350, W P Knightly 326, A Spear 312, O Hodge 338, J Woodford 340, J B Miller 350, M Woodruff 350, G S Hastings 338, C C Norton 350, J Vickney 347, G A Servis 346, M W Payson 350, C B Merserean 350, A Fem 355, Gilman Huntley 350,—$1.00 each.

Harriet Burriday 338, J E Henley 335, Miss A Field 351, Geo. G Emery 291, B Gardner 318, S B Gowell 343, F Bates, Jr., 364, J Haskins 338, Mrs. E Neal 348, J C Moulton 338, J Campbell 376, Wm. F Harding 410, B Rounds 344, A Bliss 313, D B Mitteson 364, J Eaton 350, B Tripp 374, T J Grant 366, R L Smyth 290, W A S Smith 374,—$2 each.

Phebe Garland 325, A P Hyde 298, E Willereth 337, J Brown 337, H L Pierce 337, U Stover 337, N T Moulton 337, J Brown 337,—50 cts. each.

G Humphrey 322, $4.00; Danl. Sweet on acct. 28 cts; J Pulsiver 312, $2.00; I F Hardin 301, 50 cts.

BOOKS AND TRACTS.

R B York 15 cts, P D Woodruff 12 cts, Mrs. L Burgess 25 cts, S M Lean $1.00, D B Matteson $1.00, J Vickney $1.00, J K Durham $1.00, I F Hardin 6 [illegible]

The $3 credited last week to G. F. Mathews, should have been credited to G. T. Mathews.

Notice.

Eld. Thomas Smith, Bangor, Me., 90 Union St., has for sale Bro. Hastings' works, "World to Come," by Hill, "Voice of the Church," edited by D. T. Taylor; also a supply of Bro. Higgins' and Wellcome's medicine.

SPECIAL BOOK LIST.

The following works are especially adapted to the use of all preachers and Bible students. They are offered for sale at about half the publishers' prices, and cannot be had at these prices unless ordered soon.

Newton on the Prophecies: fine binding for $1.50, cloth $1.30, postage 36 cts. (Price $2.50.)

This is a standard and valuable work, containing much information on history, prophecy and Scripture.

Buck's Theological Dictionary, fine binding, $1.50, (price $2.50,) postage 36 cts. Small edition, fine type, 75 cts; postage 20 cts.

A valuable dictionary of scriptural, doctrinal, and religious matters. This is the latest edition of a standard work.

S. H. Turner's Jewish Rabbies, 12mo.; cloth 75 cts., post paid.

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For the Crisis.

The Song of Deborah.—Judges 5.

TRANSLATED BY PROF. W. W. TURNER.

1. Then sung Deborah, and Barak the son of Abinoam, on that day, saying,

2. In that the leaders of Israel took the lead—
That the people willingly offered themselves,—
Praise ye the Lord.
3. Hear, O ye kings!
Give ear, O ye princes!
I, even I will sing unto the LORD;
I will sing *praise* to the LORD God of Israel.
4. LORD, when thou wentest out of Seir,
When thou marchedst out of the field of Edom,
The earth trembled, and the heavens dropped,
The clouds also dropped water.
5. The mountains melted before the LORD,
Even that Sinai before the LORD God of Israel.
6. In the days of Shamgar the son of Anath,
In the days of Joel, the highways were unoccupied, (*or* ceased, rested),
And the travelers walked through byways.
7. Rulers ceased, they ceased in Israel,
Until that I, Deborah, arose,
That I arose a mother in Israel.
8. He chose new gods;
Then was war in the gates:
Was there a shield or spear seen
Among forty thousand in Israel?
9. My heart is toward the commanders in Israel,
That offered themselves willingly to the people.
Bless ye the LORD!
10. Speak (or sing, celebrate their wondrous deeds,)
Ye that ride on white asses,
Ye that sit in judgment, (*or*, on carpets)
And walk by the way!
11. Because of the joyous voices of the dividers among the water troughs,*
There shall they rehearse the righteous acts of the LORD,
Even the righteous acts of his rule (*or* his rulers) in Israel:
Then the people of the Lord went down to the gates.
12. Awake, awake, Deborah!
Awake, awake, utter a song!
Arise, Barak!
And lead forth thy captives, thou son of Abinoam.
13. Then go down, the rest—the nobles, the people;
Go down for me, O LORD, among the mighty.
14. Out of Ephraim, whose seat (or rest) is with Amalek,
After thee, Benjamin, with thy troops;
Out of Machir came down commanders,
And out of Zebulun they that march with the musterer's staff.
15. And my princes in Issachar *were* with Deborah;
And as Issachar so Barak.
He (Issachar) was sent in his (Barak's) footsteps into the valley.
Among the streams of Reuben
There were great resolves of heart.
16. Why abodest thou among the sheepfolds,
To hear the pipings of the flocks?
Among the streams of Reuben
There were great deliberations of heart.
17. Gilead abode beyond Jordan:
And why did Dan remain in ships?
Asher continued on the sea-shore,
And abode in his harbors.
18. Zebulun *is* a people that scorned their life even unto death;
Napthali likewise in the high places of the field.
19. The kings came *and* fought,
Then fought the kings of Canaan
In Taanach, by the waters of Megiddo;
They took no spoil in silver.
20. THEY fought from heaven;
The stars in their courses fought against Sisera.
21. The river Kishon swept them away,
That ancient river, the river Kishon.
Tread down the strong ones, O my soul!
22. Then did the horsehoofs stamp
By the means of the prancings of his mighty ones.
23. Curse ye Meroz! said the angel of the LORD,
Curse ye bitterly the inhabitants thereof;
Because they came not to the help of the LORD,
To the help of the LORD against the mighty.
24. Blessed above women
Shall Jael the wife of Heber the Kenite be,
Blessed shall she be above the women in the tent!
25. He asked water, *and* she gave *him* milk;
She presented curds in a lordly bowl.
26. She put her hand to the peg,
And her right hand to the workman's hammer:
And she hammered Sisera, she crushed his head,
And she mashed and broke through his temples.
27. At her feet he bowed, he fell, he lay down:
At her feet he bowed, he fell:
Where he bowed, there he fell down killed.
28. The mother of Sisera looked out at a window,
And cried through the lattice,
Why is his chariot so long coming?
Why tarry the steps of his chariot?
29. The wise ones among her ladies answered her,
Yea, she returned answer to herself,
30. Have they not sped? have they *not* divided the spoil;
To every man a damsel *or* two,
To Sisera a spoil of dyed garments,
A spoil of dyed garments with embroidery,
A dyed vestment doubly embroidered, for the necks of the spoilers?
31. So let all thine enemies perish, O LORD!
But *let* them that love him *be* as the sun when he goeth forth in his might.
And the land had rest forty years.

* i. e. Dividers of spoil.—*Gesenius.* Dividers of the flocks as they go to water.—*De Rossi.*

NOTE.—The above translation of this ancient song has never been printed. I have copied it from the author's original manuscript corrections in his interlined Bible, now in my library. Those who have interest enough in it to compare it with the common version, will perhaps think it worth preserving, especially as its author was a very profound and accurate oriental scholar. His Bible contains many thousands of emendations and new translations, especially on the poetical books of the Old Testament, all of which, I think, might be of value and interest to the public. If time permit, others may appear hereafter. H. L. HASTINGS.
Providence, R. I., Nov. 18th, 1861.

BREADTH OF RELIGION.—Religion should influence its professor in all the relations of life. Whatever he does, he should do it the better for being a christian. Religion should make one a better student, a better servant, a better master, a better parent, a better child, [illegible]

For the Crisis.

A Glance at our World—No. 2.

Look at other states and conditions of men, to say nothing of kings and great men,—the rich, the mighty, or men in the middle grade of life, or those in a tolerable case,—all of whom are under this subjection more or less. But of the more wretched, many of whom have no remedy, they are under foot in society, and nobody is interested to raise them up; for this would be making companions of them, and that would be degrading; hence they must keep their own level, for they can never help each other up; and, if they could, they will not; they prefer all elevation and promotion themselves. Their conversation, relations, occupations, and habits of intercourse, hold them down like a mill-stone. They live in lanes and alleys, in the most filthy part of our cities, pent up in narrow apartments too numerous to agree well—*this would be difficult even with some refinement*—breathing impure air over and over again; and then the contiguity of so many uncleansed bodies becomes a cause often of disease, when their state becomes worse; and so they die, and no man careth for their soul. See them early in the morning, moving forth from their filthy habitations, unwashed, uncombed, clad in rags, with a filthy bag on their back, or basket on their arms, the most degraded scavengers strolling about the streets—caricatures of even degraded humanity.

O! to what depths poor humanity can be sunk in this ill-assorted world! And the reader cannot fail of exclaiming, as he glances about over this sin-polluted earth, "*Thy kingdom come!*" There are some who have a little better employment—in factories, forges, forests, and furnaces; on steamboats and locomotives; on stages, wagons, and the like. Some, it may be, are well paid; others are not. But in all these callings, there is more or less of moral and intellectual disability, exposure, and privation.

But go down into the deep, dark, damp, sulphurous *coal pits* of England, and you will find a company of doomed wretches—men, women, and children—who often for a whole life-time never see the light of day. There they go stooping under the low ceiling of the pit, sometimes lying on their backs or sides at work—women and girls attached to cars loaded with coal, crawling on their hands and knees through mud and water, often crippled for life by falling pieces of coal. Go to Virginia, and the coal mines of our own country in general, and you will find the same sufferings attending in a greater or less degree. In some cases they could find other employment; but the slaves of Virginia mines have no right of choice; they are doomed men, shut from the light of day, and the light of the blessed hope for which they are subjected to their dreadful captivity and bondage. These are the most miserable of all. They are allowed no choice; they have no will of their own; they can indulge in no hopes of release, but are confined in their prisons of total darkness, of damp and unhealthy vapors, and are seldom permitted to see the sun, or hear the singing birds, or smell the sweet flowers, or breathe the pure air of heaven. All is darkness and gloom, and well may they adopt the language of Job,—"*When shall I arise and the night be gone?*" It is night when they go to sleep,—all is night, and they cannot escape it.

"God's image, disinherited of day,
Here plunged in mines, forgets a sun was made."

Listen to Mr. Fletcher, in speaking of the condition of miners in these low and dreary vaults:—"All the elements seem combined against them. Destructive damps and clouds of noxious dust infest the air they breathe. Sometimes water incessantly distils on their naked bodies, or, bursting on them in streams, drowns them, and deluges their works. And frequently sulphurous vapors kindle in an instant by the light of their candles, and form subterraneous thunder and lightning. How fierce the rolling flames! how dreadful the continuous roar! how violent and fatal the explosion! Wonderful providence! some of the unhappy men have time to prostrate themselves; the fiery scourge grazes their backs; the ground shields their breasts. They escape! see them wound up out of the blazing dungeon, and say if those are not brands plucked out of the fire. Half dead, they hold in their arms their dead or dying companions."

Numerous instances are recorded like the above where many have lost their lives. Let us turn from the hardships attending a miner's life. See yonder bargemen hauling the loaded vessel against wind and tide. Since the dawn of day they have wrestled with the impetuous current, and it nearly overpowers them. How they task every nerve! how they are bathed in sweat and rain, fastened to their lines like horses to their traces! Wherein do they differ from that laborious brute? Not in each portion of body, for through the [illegible] of their toil they bend forward, their head is foremost, and their hands on the ground. If there is any difference it is this: horses are indulged with a collar to secure the breast; but these, as if not worth preserving, draw without one; [illegible]

Is it not enough that these drudges should toil like beasts? Must they also curse one another like devils? If you have gone beyond the sound of their impious oaths, stop and consider the sons of Vulcan, confined to their forges and furnaces. Is their lot much preferable? A sultry air, and clouds of smoke and dust are the elements in which they labor. The confused noise of waters, falling steam, hissing fire, engines working, wheels turning, files creaking, hammers beating or bursting, and bellows roaring, form the dismal concert that strikes the ear; while a continual eruption of flames ascending from the mouth of their artificial volcanoes, dazzles the eye with a horrible glare. Massive bars of hot iron are the heavy tools they handle. Cylinders of the first magnitude, the enormous weights they heave; vessels full of melted metal, the dangerous loads they carry; the fiery wires they conduct into the deep cavities of the subterraneous moulds, and millions of flying sparks, with a thousand drops of liquid hissing iron, the horrible shower to which they are exposed. See them cast! You would think them in a bath, and not in a furnace. They bedew the burning sands with their streaming sweat, nor are their wet garments dried up either by the fires they attend. Certainly of all men these have reason to remember the first sentence of an offended God,—"*In the sweat* of thy face shalt thou eat bread."

All nature is restless and uneasy, and every thing that has intelligence is intent on improving their condition. Science, genius, benevolence, philanthropy, are doing what they can to prevent, or to modify, or to neutralize the evils extant; and all intelligent christians, who carefully consult the great chart of Time, are looking for a remedy for the cares and sorrows thereof. Misfortunes greatly augment the sum of human wo. Pass round the world. Visit the hospitals and prisons, and every place that justice or mercy has provided for the punishment of the guilty, or for the relief of the afflicted in the town and the country—the world over—and you will see the same forms and grades of vice and suffering. If it be the prisons with the improvements of the 19th century, you will see a poor solitary wretch sitting in his narrow cell of perhaps six by eight or ten feet large, with a circular table turning upon a pivot through a crevice projecting in and out of his cell. His keeper puts food on the outer part, and by a whirl it is brought to the cell, and not a word is spoken. He is not allowed to hear the voice of his keeper; allowed no communication with any mortal for tedious years, until he must start at the sound of his own voice. A terrible punishment! J. L. H.

For the Crisis.

Mrs. Palmer on the Second Advent, &c.

BRO. GRANT:—For nearly twenty years we have been deeply interested in the writings and labors of Sr. Palmer, wife of Dr. Palmer of New York. Every month I have the privilege of reading a report of her labors in England, and have occasionally copied extracts for the Crisis. For some time past, we have noticed remarks from her pen, which indicated an interest in the signs of the times, and return of the Nobleman, but were not certain that she regarded the coming as *personal*. My last "Guide to Holiness," however, contains a letter which clearly defined her position, and enabled me cordially to welcome her to the Advent band. It is so interesting, that I copy a portion for the benefit of the readers of the Crisis, many of whom are familiar with her works on Holiness. Mrs. Palmer says:—

"You know something of what have been my views for many years in regard to the period of the world in which we live. My conviction deepens that the drama of this world's history is fast winding up. Is not the great tribulation spoken of by Daniel coming upon us? I have no sympathy with those who would fix the day or hour of the coming of our Lord. But I am free to acknowledge, that during the past twenty years I have prayerfully been comparing Scripture with Scripture on the subject of the Lord's second coming. All Scripture is given by inspiration. The Scriptures on the topic are for our instruction in righteousness. And because some misguided people have erred in opinion and spirit on this theme, the prince of this world would fain turn aside the attention of sincere christians from prayful scriptural investigation. Though it is written, 'Of that day and hour knoweth no man;' yet our incarnate Lord, in answer to the inquiries of his disciples, gave certain signs which should precede his coming, and said, 'When ye shall see all these things come to pass, *know* that it is near, even at the doors.' And why should he give these signs, if it were not important that we should observe them? He reproved those Scribes and Pharisees who did not take pains to observe the signs of his first coming. Had they done so, they might have been prepared for its solemn issues.

Perhaps you wonder when I say that though I have been so long interested, I have not studied human authors largely upon the subject. But to my mind there is that which is so emphatic in the Scriptures of truth on this solemn, yet glorious theme, that I am amazed christians of the present day do not feel more like the early christians, who would fain have hastened the day by their eager longing for it. They were told that a falling away must first come, and the Man of Sin, who exalteth himself above all that is called God, must be revealed. Surely [illegible]

In my searchings on this subject, I judge also from analogy, scripturally, *seven* is a perfect number. *Seventh* day is first spoken of as hallowed to the Lord, *seventh* week, *seventh* year, etc. Each dispensation has lasted about two thousand years. First the Antediluvian era, then the Mosaic, and now we are hastening toward the completion of the two thousand years since the morning of the Spirit's dispensation dawned upon us, of which Peter, while speaking as the Spirit gave utterance said, 'This is that which was spoken by the prophet Joel; and it shall come to pass in the *last days*, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, etc.

Paul, in referring to the solemnity of the age in which he lived, says, we 'upon whom the *ends of the world are come.*' If the apostles while writing through the direct inspiration of the Holy Ghost could refer thus to the point of time in which he was living, what may we think of that in which we live? Are we not living in the Saturday evening times? One day is with the Lord as a thousand years, and a thousand years as one day.' May we not anticipate some wondrous change as the seven thousandth year opens upon us? And what shall this great change be? As far as the light of scripture beams upon my own mind, I seem to see in the dim distance the dawning of the millennial glory; the coming of him whose right it is to reign; the new heavens and new earth; the ushering in of the grand Sabbatic year; the saint's jubilee; when those who have attained a part in the first resurrection shall live and reign with Christ a thousand years. But I have unexpectedly permitted my pen to run on in the contemplation of this glorious subject, until I have little room for anything else."

I will close this lengthy extract with a brief one respecting the success of their labors.

"Our visits, in regard to time, have averaged from twenty to thirty days; seldom exceeding this. Often have we from two to three hundred saved weekly, and scarcely do we remember to have at any place, however small, but we have on the whole one hundred blest on an average each week. Blessed be the Lord God of Israel, who only doeth wondrous things."

M. D. W.

For the Crisis.

Hymn.

Thy word, my gracious God, I love,
It is my chief delight,
A lamp to guide my wayward feet
To realms of endless light.

Oh! let me still new beauties see,
And fit me for the sight;
And as the day of God draws nigh,
Let evening-tide be light.

And should I lie in death's embrace
Before that day shall dawn,
Oh! may I rise in glad surprise
On resurrection morn.

But if it be thy will, my God,
That I should live to see
The bright appearance of my Lord
In life and victory,—

May I with all the living saints
Go forth to meet my King,
And, clothed in immortality,
His praise forever sing.

J. P.

For the Crisis.

My Pilgrimage—No. 2.

I left my readers a long way back on North river, waiting for the young collegian to get his reinforcements; but he having failed in this, I rested very quietly the remainder of the way, and had no more encounters save now and then a splendid reconnoisance from some of the aforesaid party. I found lodgings again in Albany with Bro. Nichols. I had heard that the little band in Albany were broken up, but I found it far otherwise. A more loving little company I seldom find. I heard the remark, as I passed out of the Hall Sabbath noon, "See how these brethren love one another!" I had a good time with them, and trust a profitable one to them. Here I found Bro. Blackman, of Methodist notoriety, among the Adventists. I had got a wrong impression from some cause concerning him, but have since learned among my own relatives that his character is unexceptional. He is most esteemed where he is the best known.

I left this little company with a light heart, much encouraged for the "fight." Spent one night in Goshen among the loved ones, we trust to profit. We attended the Conference at Worcester, and learned many things which we hope will be profitable to us hereafter. I visited Putnam next; had a good time, though I was almost ahead of my appointment; thence to Providence; here I found some tried friends; they seemed to gain new strength as we talked of things "that are, and the things that shall be hereafter." From Providence we went to River Point, and regretted that we were obliged to leave so soon. O that ministers would attend to the specific work for which we are called to make ready a people prepared for His coming!

Some of the churches are starving to death on practical and doctrinal preaching. Brethren, we must keep up with the times if we would be thoroughly furnished unto every good word and work. Yesterday's newspaper is good for nothing to-day. Let us get something fresh from the fountain every day; then hearers don't get sleepy during preaching if you do talk an hour and a half. If preachers have sensation sentences and sermons, I think half an hour is quite too long; but if fact and sentiment, and that timely, there is no danger of weakening the hope and zeal of the church by long sermons. [illegible]

[illegible] We came to Danielsonville [illegible]

interesting time with this people; we continued our meeting for eight evenings, including two Sabbaths, the interest increasing from the beginning. Since we left we learn that there is much interest to hear more on "these things." We have much reason to thank the Lord for directing us to Danielsonville. We returned home in time for the Discussion with Mr. Baker, which continued four evenings with a good hearing and interest.

We met all the scriptures which he adduced bearing on the question, and showed that all promises to *man* concerning the future were conditional. This he at length acknowledged, so that it remained for him to show that all men would comply with the conditions, which he failed to do, leaving all the testimony with his acknowledgment on the one side of the question. He strove to prove, or rather asserted, that we were in the New Jerusalem state. But, as that was shown to be a *deathless state*, facts disapproved of that position. He then asserted that we were in the world, or age to come, of which Christ and the apostles spake, as we had passed out of the Jewish age; but as that was shown to be an age where they neither *marry nor are given in marriage*, this also proved false. He then strove to divert the attention of the people to the definition of terms, but dare not make an application of his terms to one single text of scripture, and being hard pushed, he ridiculed my faith, and spake diminutively of my character, as he "*presumed*" it was; but I was at home, so no damage in this direction. He said that Christ's teaching with regard to the strait gate and narrow way to life had reference to the moral attainments in this life, and that the fire of which I had spoken was that refining fire which would purify the spirit after death, and bring out all its nobler qualities. We then showed how it purified Sodom, and that was set forth as an ensample to them that should afterward live ungodly, and how it would purify the proud by bringing them to ashes, and the wicked by consuming them into smoke, &c., &c; and as he scouted the idea of a literal resurrection, he did not believe in the salvation of *any man*, for *man* died, and unless there was a resurrection of the dead, even those that had fallen asleep in Christ were perished; and as to the soul, (though that was no part of the question) it was said that the soul that sinneth it should die; and as to the spirit, it was simply the motive power, and was no part of *man*, hence nothing to do with the question. By his own concessions, the future life was on conditions, and by denying the literal resurrection of the dead, he admitted all, yea more than I claimed in the affirmative of the question, ("*Will any portion of mankind cease to be?*) and sought refuge in the assumption that the spirit would be refined in those purifying fires till its pure qualities were developed, and Christ would be all and in all. I showed, if this little, intangible, indivisible, uncompounded, immaterial, simple essence should escape, it was no part of *man*, and as it was so infinitely incomprehensible, it could hardly be worth saving any way.

And now having learned that all the hope of Universalism is in the purifying after death of the immortal, intangible, indivisible, uncompounded, immaterial, corrupt little spirit, by an immaterial fire of immaterial brimstone, till its little immateriality shall develope its pure immaterial qualities, I feel nothing but pity for them, and would pray, unless God has sent them this strong delusion that they might believe a lie and be damned because they received not the *truth in the love of it*, that they might anoint their eyes, that they might see that the wages of sin is *death*, and that the gift of God is *eternal life through* (obeying) Jesus Christ. Amen. H. PRATT.

Selections.

Evil Speaking.

Evil speaking, like smoking cigars or, like profane swearing, often becomes a habit. By habit, we mean all things that men slide into with great facility, practice readily without thinking, and get out of, if ever at all, with great difficulty. Persons who are a little selfishly inclined, fall into this habit of evil speaking with astonishing facility. What they say against their neighbor seems to them so true—certainly somebody ought to say it. If other people had as much independence as themselves, and as much abhorrence of wrong, they too would speak out against the evil things of their neighbors. So they take to themselves the honor of being special champions of virtue and censors of wrong. Each shaft hurled against a neighbor's sin is silently passed to the credit of their own virtue. The quiet assumption is that I never do or say what I condemn in my neighbor. This assumption is often the seasoning which makes evil speaking palatable, until habit shall have blunted the nicer moral sensibilities.

The temptations to evil speaking ought to be studied. In some minds it is first tolerated, then loved as giving vent to a just indignation against supposed wrong. To others it has attractions as putting their own better ways in the light of a contrast. To others of strong talking proclivities, it has the charm of an exhaustless topic; it always supplies them something to say, just as tobacco supplies certain men something to chew, and as profanity helps men to be very emphatic and very smart of speech. That becomes a temptation which agreeably meets and fills some want. [illegible]

You may—in the spirit of true love to him—for the sake of doing him good and in the way best adapted to this end. Certainly, neither God nor reason shuts you off from any suitable efforts to correct apparent evils, and to reclaim your apparently erring friend. The Scriptures have even defined the excellent method in this case. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." That is it. You may speak of his evil to him—your heart being full of love and yearning to reclaim a straying friend. But you will observe this is quite different from a general warrant to speak evil of your neighbor behind his back, and to any and every body whose ear you can gain.

Certainly the Lord is willing you should do all the good you can, and all you can to suppress and cure existing evils. But he does not wish you to bring a curse upon your own soul by causeless and selfish evil speaking.

And this opens the way to remark that one of the most fearful elements in the habit of evil-speaking, is its self-depraving power. It surely eats out of the soul all those kindly sentiments of well-wishing for others' good in which virtue finds its life and joy.

The man or the woman who forms the habit of evil speaking must learn to enjoy it. This point gained, they certainly cannot enjoy the good reputation and the real welfare of their fellow-beings. The law of their moral progress is toward finding their own good in others' grief and trouble—building up self on the ruin they can make of others' good name.

In the end, this sin of evil speaking brings down a terrible retribution, for society must, in self defence, spue out the slanderer; and in the nature of the case his resources for happiness within himself are turned to gall. Poor man!

So let us earnestly recommend that you resist this practice before it becomes a habit. Compel your tongue, if it speaks at all, to speak well of your neighbor; it will do you good. Say all the good of each neighbor that you can find to say. It will not only make your neighborhood more pleasant, but your own soul more benevolent and more pure.—*Ob. Evangelist.*

Be a Man of your Word.

When you promise to do a thing, do it. Be a man of principle in your word. Do not say that you intend to-day to visit your sick friend or neighbor, and then suffer the pressure of business to crowd it out of your mind. He has been watching for your coming during the week that is past. Could you have seen the bright smile that illumined his countenance when he said, "I hear his voice—his footstep on the stair," you would have said that the keeping of that promise was worth more to you than much "choice gold." But when the vision had disappeared, and you came not, there was pity and sorrow, even for you, written upon those features. For dollars and cents had become a formidable barrier against that priceless gem, in every man's character, which either shines in its own conspicuous light of love of the truth, or is set in the midnight darkness of distrust and falsehood. Then, if you wish to do good, and wield an influence for truth, be a man of your word. For truth is the essence of heaven.

DOWN, ARE YOU FLAT ON YOUR BACK?—Is it a wonder? Is it not rather a wonder you kept on your legs as long as you did? No church and society can live and prosper without a regular stated meeting for prayer and testimony. Prayer is the mainspring, the thermometer of a church. Churches after churches languish and die, dwindle, breathe less and less, till they expire! simply by neglecting to assemble statedly and pour out the soul in fervent, united supplication for the minister and people—the outpouring of the Holy Spirit.

Beloved, forget not the assembling yourselves together as the manner of some is. Keep the fire burning on the altar of your hearts continually; meet at least once or twice weekly in the capacity of a prayer meeting—and beside this gather the little ones into the Sabbath school—else "Ichabod" or "Mene Tekel" is sure to be written on the walls of your sanctuary!—*Ex.*

IT CAN'T BE DONE.—To attempt to convince a man that he is wrong in a matter of opinion, by calling him a fool, or an ignoramus, is to practice that kind of logic, the force of which it is very hard to bring to bear upon the minds of the people. A man does not like to be called a fool; and this calling of names never made a man less a fool or an ignoramus, in his own mind, nor affected the influence of his opinions upon the minds of others. Opinions are obstinate things. They will not be denounced out of the way, but must be met and conquered, if at all, by other and stronger opinions. To do this to the best advantage, be courteous, be kind, meeting argument with argument, like reasoning and reasonable creatures, not endeavoring to establish opinions by the use of Billingsgate slang.

GOOD HABITS.—There are four good habits—punctuality, accuracy, steadiness and dispatch. Without the first of these time is wasted; without the second, mistakes the most hurtful to our credit and interest, and that of others may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recal.

Youth's Department.

God's Property.

"I would not put that string in the fire, Katy," said Aunt Eva, "it may come useful sometime."

"Why, auntie, we are getting such bits of twine all the time around parcels, and it does not seem worth while to save them all. They look untidy lying about."

"Certainly, my dear, but I would not let them lie about. I would roll them all nicely into a ball, tying the ends together."

"Still, we get so many we could never use half of them."

"You can lay them by in some convenient place and let them wait until they are wanted. [illegible] All the little boys and [illegible]

without any trouble or expense by only a minutes' forethought when my parcels come. It may seem a little gift, but if it is the right thing at the right time, it is more valuable than a costlier gift which is of no service to us. Besides, I am not so sure you will never want them, Katy. I remember how lovely those morning-glories looked climbing about the windows last summer when I was here. Did you buy the strings for them to run up on, or did you have them in the house?"

"I had a few, but I bought the most of them. It only cost ten cents, though, the whole of it."

"Yet that ten cents would have bought a whole New Testament, which you could have given to some poor factory child. I presume there are many in those long tenement rows who never owned this priceless treasure, nor their parents before them."

"But, auntie, Lina Morris says it is only mean people who are so careful about saving things. She wears her light gaiters out in the mud, throws away great slices of pound cake sometimes, and the other day wiped up some ink she had spilled on her desk with a beautiful cambric handkerchief."

"That proves her a wasteful, very untidy, and silly little girl. I am sure Katy has been too well taught to ever take such a person for a model. Whenever you are tempted to waste even a trifle which might be of use to any one, just say to yourself, 'It is God's property,' and you will find it an excellent aid to economy."—*S. S. Advocate.*

For the Crisis.

Hymn for the Children.

The following hymn, it will be remembered by some of the children who read the Crisis, was sung by them at the camp-meeting at Wilbraham. It is worthy of being committed to memory, and often repeated, as it brings to mind the duty of prayer, which it is to be hoped every child engages in, both morning and evening.

And while speaking of the camp meeting, will not every little boy and girl, who was at the meeting last fall, come to the next one, if one we should have, and get as many more to come as they can? As I promised, I will have the hymn set to music, and perhaps some other ones; also a supply of Sabbath school papers, so that every one can have a copy. D. N. SMITH.

PRAYER.

"Wake, little child, the morn is gay,
The air is fresh and cool;
But pause awhile, and kneel to pray,
Before you go to merry play,
Before you go to school.

Kneel down, and speak the holy words:
God loves your simple prayer,
Above the sweet songs of the birds,
The bleating of the gentle herds,
The flowers that scent the air.

And when the quiet evenings come,
And dew drops wet the sod,
When bats and owls begin to roam,
And flocks and herds are driven home,
Then kneel again to God.

Because you need him day and night,
To shield you with his arm;
To help you always to do right,
To feed your soul and give you light,
And keep you safe from harm."

The Last Reading.

In one of the coal mines of England, a youth about fifteen years of age, was working by the side of his father, who was a pious man, and governed and educated his family according to the word of God.

The father was in the habit of carrying with him a small pocket Bible, and the son, who had received one at the Sunday school, imitated his father in this. Thus he always had the sacred volume with him, and whenever he enjoyed a season of rest from labor, he read it by the light of his lamp. They worked together in a newly opened section of the mine, and the father had just stepped aside to procure a tool, when the arch above them suddenly fell between them, so that his father supposed his child to be crushed. He ran toward the place and called to his son, who at length responded from under a dense mass of earth and coal.

"My son," cried the father, "are you living?"

"Yes, father, but my legs are under a rock."

"Where is your lamp, my son?"

"It is still burning, father."

"What will you do, my dear son?"

"I am reading my Bible, father, and the Lord strengthens me."

These were the last words of that Sunday scholar; he was soon suffocated.

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AND
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THE CRISIS is devoted to the exposition of all Bible truth; especially, the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and the final destruction of the wicked.

For the Crisis.

"Ever with the Lord."

The Lord himself descends
From heaven with loud command,
Angels his car attend,
They fly o'er sea and land;
The trump of God, the angels' voice,
Awakes the saints to endless joys.

The dead in Christ arise,
Waked by their Master's call;
They see him in the skies,
Exalted over all:
Rising, they meet him in the air,
And swell their hallelujahs there.

So shall we ever be
With Christ our glorious Lord;
So we his face shall see,
According to his word:
So shall we to his presence come,
And ever dwell with him at home.

Prov., R. I., Aug. 27, '61. H. L. H.

For the Crisis.

A SERMON.
The Science of Grafting; or, how Men get into the Christ.

BY R. V. LYON.

(Concluded.)

"Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—2 Cor. 5: 17.

This brings me in the second place to speak of some of the signs which are unavoidably hung out around the dwelling of him who is in the Christ. The man who is engaged in the sale of intoxicating liquours as a *beverage*, will have the signs around his dwelling, viz., men clothed in rags, with blackened eyes, bloated faces and haggard countenances, etc., etc. And he might as well undertake to hurl the sun from its orbit, or annihilate the starry floor which the Maker of the Universe has made and spread over our heads, as to prevent these signs from being seen. So with the man who is in the Christ. "He is a new creature; old things are passed away; behold, all things are become new." If the text read *all* old things, I should forever despair of being saved. A very pious and devoted lady once remarked to a brother in the ministry:—"Bro. ——, I do not think you are fully sanctified to the Lord." "Why not?" said the brother. She replied, "Your eyes look too roguish." The brother asked her "if she thought that the grace of God would change the complexion of a man's eyes?" She replied, "Yes." Now this is a mistaken idea, that the so-called religious world have fallen into. The man who is of a snailish motion, will have the same motion after he gets into the Christ. The man who has a cheerful countenance, full of life and animation, and is making a stir in the world, will have the same organization after he gets into the Christ; and the same cheerful and happy countenance he will generally wear; and by the blessing of God he will make a stir wherever he goes. But if he was disposed to play the part of a hypocrite by "disfiguring his face," like the Pharisees of old, it will be necessary for him to watch himself closely, or he will be liable to get on the same disgustful look, and thereby bring the cause of truth into disrepute.

The grace of God does not change the physical organization of man, but only turns it in another direction; viz., the way that leads to Mt. Zion, the city of the living God. "Old things are passed away." If he has been in the habit of speaking falsely to his fellow men, or if he has been guilty of taking a dishonest course with them, either in religious or worldly matters, he lays aside this course of conduct, because he has "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but commending" himself "to every man's conscience in the sight of God." He has done speaking lightly of that Being who has spoken all things into existence by the fiat of his word; who, out of *love* to the human family, has given his Son, "that whosoever believeth in him should not perish, but have eternal life"; who has given his word, which tells us all about that Son, all about His own character, and presents to us in glowing colors the great plan of salvation which he has devised, whereby sinful and corruptible men may be saved from their sins and finally be made immortal, and come into the possession of this earth which we now inhabit,—in its restored state,—and bask forever amid the sunbeams of an endless day!

He has done speaking lightly of His Son, who bore his "sins in his own body on the tree," and by whose "stripes" he has been "healed"—or of His word —or of His people—or of a throne of grace. Over this course of conduct he now mourns and laments, but rejoices that he has obtained pardon through the Christ; by believing the things concerning Him and the kingdom of God, and "obeying from the heart that form of doctrine" by which he was brought into the state of death in figure, that the blood of Jesus might be figuratively applied to him; and thereby he has been cleansed from all sin. (See Acts 2: 33, 1 John 1: 7, Acts 22: 16, Heb. 9: 14, 22.) If he has been in the habit of using alcoholic drinks intemperately,—of rising in the morning and calling his wife and children around the sideboard, to take with him the morning dram; this course of conduct is laid aside forever. The Holy Bible, the songs of Zion, and other books possessing a character in keeping with truth, are now occupying the place of the decanters. An altar has been erected to the living God, in the name of Jesus; and around it, at the hour of prayer, he is seated, and by his side is to be seen his loving companion, with a cheerful countenance, and by her side a cheerful company of little urchins, who listen with profound attention whilst a portion of the Living Oracles is read;—when around that altar they all bow with profound reverence, as the venerable sire offers up an humble petition for himself and family to the Father of mercies, in the name of Jesus, for just such things as he has promised to give to his elect. A change has been wrought in him by the truths of God, which is visible to all, making the language of my text true, "Old things are passed away; behold, all things are become new."

The character of God has become a new and pleasant theme of contemplation to him. All his attributes are lovely, his ways glorious, his works adorable; and often in his nightly walks he is wrapped up in holy vision as he gazes upon the starry floor which Jehovah hath made and hung out over our heads. His plan of redemption is a theme on which he delights to dwell, and is often lost to all around in holy contemplation. Jesus Christ, the Son of God, who was once to him "as a root out of dry ground, without form or comeliness that he should desire him," is now the "chiefest among ten thousand, and the one altogether lovely." On Him he looks by faith as he hung on yonder cross, bleeding, groaning, dying, amid the loud sobs and tears of a beloved mother and a heart-broken company of disciples. The heavens gather blackness, and all nature is clad in mourning. An awful spell comes over his mind; at length it is broken, and, like the sweet singer in Israel, he is led to cry out, "Come, all ye that fear the Lord, and I will declare unto you what he has done for my soul." His heart is filled with joy, because he can now realize in part the value of what Geo. Whitfield called "the believer's golden chain!" "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord." He now looks upon Jesus as "the way, the truth, and the life"; as "the resurrection and the life"; as the "Alpha," and the "Omega"—that is, the beginning of the believer's life, and the completion of it;—the MEDIUM appointed by the Father through which future or spirit life is to come to him. "The gift of God is eternal life through Jesus Christ our Lord." And often in his midnight musings he is led to adopt the language of the poet:

"Thou art the way—to thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek him, Lord, by thee.

Thou art the truth—thy word alone
True wisdom can impart;
Thou only c nst inform the mind,
And purify the heart.

Thou art the life—the rending tomb
Proclaims thy conquering arm;
And those who put their trust in thee,
Nor death nor hell shall harm.

Thou art the way, the truth, the life!
Grant us that way to know,
That truth to seek, that life to win,
Whose joys eternal flow."

The Bible, which has been of little interest to him, is now the book of books; and he looks upon it as an infallible *rule* by which he is to be guided as he wends his way through sorrow's vale to the highlands of glory!

"Every sentence—oh how precious!
Every line is full of love."

Hour upon the back of hour does he now spend in perusing its sacred pages, comparing scripture with scripture, for the purpose of arriving at the truth; marking a passage here, and another there, which has often afforded him strong consolation. And the language of his heart will be—

"My Bible leads to glory!"

Often in his way-side musings is he led to adopt the language of David,—"Thy word is a lamp unto my feet, and a light unto my path"; and also, "Thy word have I hid in mine heart, that I might not sin against thee." "Sweeter" to my taste "than honey, yea, than the honey-comb." "O how I love thy law! (the Word); it is my meditation all the day." He loves the place most dearly where that word, or the gospel, is proclaimed in its purity and simplicity; and no sacrifice on his part is too great, in order to reach the place where it is proclaimed, or to give the proclamation of it to his fellow men, who have never heard it in its purity,—the coming of Jesus in the combined glory of all Heaven to raise the righteous dead and change the righteous living from mortality to immortality, and overthrow all anti-christian powers, and establish the throne or empire in Mt. Zion, and usher in the day looked for by patriarchs, prophets, and apostles; when the redeemed of all ages shall in harmony meet, each other to greet, and on fair. Eden's towering heights stand and strike the key-note in redemption's song, and bask forever amid the sunshine of an endless day; hand in hand walk beside those "crystal waters," and gather fruit from life's fair tree, which will grow on either side of the river of life, as it runs through the Paradise of God.

The people of God are now his favorite ones; and the language of his heart is that of Ruth's to Naomi,—"Thy people shall be my people, and thy God my God; where thou diest, will I die." And this love to the brethren is made a sure sign, by one of the sacred writers, that he who possesses it is in the Christ. "We know that we have passed from death unto life, because we love the brethren." And to make it still more sure, the Apostle has said, "By this we know that we love the children of God, when we love God and keep his commandments." And in order to make it a three-fold cord which cannot be broken, "This is the love of God, that we keep His commandments"; "and in keeping of them there is great reward." He has become allied to a throne of grace; and you might as well undertake to chain the forked lightning, or drown the noise of the rumbling thunder, as to prevent him from praying! The fiery furnace could not do it, nor the lion's den, neither the stocks and the inner prison, into which Paul and Silas were cast after they had been beaten with stripes. His mode of living is changed altogether. He lives not to gratify self, but to glorify God in his body and spirit, which he now considers are His,—by a course of action which is in perfect keeping with the great principles of the law of right. The widow, the fatherless, the hungry, the naked, the sick, and the destitute, and Afric's sable sons who are wearing the galling yoke of slavery, are not forgotten by him. Glory be to God! that there are unmistakable signs hung out around the individual who is in the Christ.

In conclusion, we remark, that our only safety is in the Christ, from the fact that we are mortal, Job 4: 17,—"Shall mortal man be more just than God?"—consequently corruptible, and liable any hour to fall under the power of disease, and be conquered by death. Have any of you a lease from the Almighty that you will live to see another year? Dare any of you take the position that you will live another month, another week, or even an hour? Death may be feeling for thine heart-strings! Do not those sparkling eyes grow dim, and those rosy cheeks pale and emaciated? Perhaps the screws are already made which are to fasten down the lid of thy coffin—the boards sawed and seasoned of which your coffin will be made—the cloth made and bleached of which your shroud is to be made;—this very night thy life may be required of thee, and you are yet in your sins, consequently in danger of that *death* from which none will ever rise. Solemn thought! Who can endure it? How dare you procrastinate this important work?

Finally, the Judge standeth before the door. Not that I claim to know the day nor the hour of his coming, neither do I believe that it is revealed in his word,—yet his coming is nigh, and "hasteth greatly!" Multitudes are alive who will *survive* the pale nations of the dead till he comes. A little in the distance, and you will see the heavens depart and roll together as a scroll—the Son of God vacating his Father's throne, clothed in robes of royalty, stepping into the car of glory, whose wheels shall in fire roll down the burning path-way of the heavens, surrounded by myriads of angels,—the heavens are lit up with his glory! Hark! the trump of God is sounding; the graves of the saints are all opened. See them

"Rise from land and ocean!"

Listen to their loud alleluias as they are borne along upon the breeze and fall upon the ears of the lost, who are to fall beneath the ire of the "wrath of the Lamb." No way for them to escape! No, no! Proffered mercy they have slighted; solemn warnings they have rejected, and the dread hour has come!! O! how important it is that you at once, whilst mercy lingers, and all Heaven is waiting to be gracious, enter the rock which has been cleft, that, in the day of the Lord's coming, you may be found among those who will escape the storm of vengeance which will sweep this wide world over, and chase the wicked out of the world; and stand complete in Christ, dressed in white; in your hand the victor's palm; yours the white robe, the conqueror's song, and Eden's blissful plains; and with the shining hosts of God's elect walk amid its beautiful groves, where you will bask forever in the sunbeams of an endless day!

NOTE. The above discourse was delivered at Port Perry and Toronto, C. W. And it is by the request of the church of God at P. and the brethren at T. that it has been written out and presented to the public. And it is the ardent desire of the author that the blessing of God may attend its perusal.

Canada West. R. V. L.

For the Crisis.

A Prayer.

Thou God who reignst in heaven above,
We humbly bow the knee;
And, trusting in our Father's love,
One boon would ask of thee:

Events throughout the groaning earth
Proclaim thy judgments near;
And never, since creation's birth,
Has thy light shone so clear.

Swift as the rolling wheel of Time
Could bring them up to view,
Events, in every age and clime,
Have proved thy word is true.

Nations long blest with peace profound
Now break the magic charm,
And mighty armies shake the ground
Amid war's dread alarm.

They gather for the last great fight—
'Tis Armageddon's war!
And in the gloom of earth's dark night
They 'll fall to rise no more.

A drowsy world still slumbers on,
Nor heeds the warning call,
Which loud through all the world has gone,
A witness unto all.

Thy saints behold the threat'ning cloud,
And, moved with godly fear,
To Thee, their helper, cry aloud—
Wilt thou vouchsafe to hear?

That awful day comes on apace,
Thy judgments hasten fast;
Then hide us in some secret place
Until thy wrath be past!

Bangor, Nov. 27th, '61. C. C. T——.

For the Crisis.

Great Wickedness.

BY S. S. BREWER.

"Put ye in the sickle, for the harvest is ripe: come, get ye down, for the press is full, the fats overflow; for their wickedness is great."—JOEL.

It is not the fact, as some erroneously imagine, that crime is restricted to the poor and lowly in circumstances. A writer some few years since wrote thus:—"THE ROYAL FAMILY OF RUSSIA.—The following amiable family picture may be interesting at this time, when Russia is thrusting her ursine nose into politics of Europe: Peter I., the founder, as he is called, of the present Imperial family, was the murderer of the two daughters and the son of his brother Ivan; and the murderer, it is asserted, according to annalists of his reign, by his own hand, of Alexis. He was himself murdered by Menzikoff, the favorite of his wife Catharine, who, when united to Peter, was already the wife of a living husband, and their children were afterward declared incapable of reigning because born in sin. Anna, the eldest daughter of Ivan, put to death fourteen thousand Russians, and banished twice as many. A revolution displaced the young Ivan to put on the throne Elizabeth, daughter of Peter I., and her reign was remarkable for her drunkenness and debauchery. Peter III., her successor, was notoriously the offspring of crime, and was dethroned and strangled by his wife, Catharine II., the same infamous woman who assassinated the dethroned Emperor Ivan, and whose own son, Paul, the father of the present Emperor Nicholas, was strangled by courtiers."

This may be called abominable wickedness in high places. We will now proceed to contrast low life in low places, with the above low life in high places. The following is from a work published a few years since, entitled

"MISERIES OF LONDON.—The following is a description of a single lane called Church Lane, in the city of London, within the limits of St. Giles, as described by a member of a committee appointed to examine its condition: 'The lane is three hundred feet long, and contains thirty-two houses. It is lighted by three gas lights, and water is supplied three times a week, but no tanks or tubes were found. I simply describe *two or three houses that we visited, as a fair average of the whole.* Many things are too disgusting to enter the columns of a newspaper, and therefore I shall only give some leading facts. The first house that the committee visited contained fifty-four persons, only six rooms, and twelve beds! windows broken—filth abundant. In the second there were fifty-six persons, and only three beds. In the third there were sixty-one persons and nine beds, averaging nearly seven to a bed, those of all ages, sexes and conditions!'

This is as horrible a state of things as ever one could imagine to exist, and it is a stern fact there is no virtue in shutting one's eyes to it. A majority of the windows were broken, and the cold night wind could not fail to sweep in and inflict colds and consumption upon its inmates. The occupants of this miserable class are of great variety; some are fruit dealers, some sweeps, some knife grinders, some mendicants, some crossing sweepers, some street singers, and many thieves and prostitutes.

The committee say in their report:—'In these wretched dwellings, all ages and both sexes, fathers and daughters, mothers and sons, grown up brothers and sisters, strangers, adult males and females, and swarms of children;—the sick, the dying and the dead, are all huddled together with a proximity and mutual pressure which brutes would resist, where it is physically impossible to observe the ordinary decencies of life, where all sense of propriety and self-respect must be lost.' Such is the state of Church Lane! would that it were alone in its notoriety! Alas! *there are many others quite as bad.*"

Truly, there is great suffering connected with such brutal depravity. See Eccl. 1: 13. What a sight for a virtuous and refined christian to witness! hoary headed and juvenile pupils wallowing in the slime of degradation! O come, Lord Jesus, and bring the wickedness of the wicked to a perpetual end.

Crime is not confined to minors in the old country. I could extend these articles to a vast extent in presenting the reports of different police departments. A very few in connection with the above must answer at this time.

"YOUTH IN NEW YORK.—The New York *Herald* speaking of crime in that city, says:—In other countries youth is frivolous, reckless, impetuous, ardent, hot-headed; in New York it seems to be brutal, cold-blooded, treacherous, savage, cowardly. Abroad, the more heinous crimes of the calendar—murders, rapes, arson—are invariably the work of men hardened in crime; here they are the achievements of youths who are just at the age when the heart is believed to be the most generous, and the feelings kindest. Our boys pass from the school-house to the Tombs."

The N. Y. *Journal of Life Illustrated*, edited by L. N. Fowler, of Oct. 31, 1857, contains an article entitled "Features of New York Life, Swindlers and Thieves," from which we extract the following:

"It is now two o'clock in the morning, and the city is almost in a state of repose. . . . We will stop in one of the houses of Baxter street; and as a suspicious looking individual with a large bundle has just entered, we will slip in with him. It is a large, filthy room, with little eating tables distributed through it, at some of which are seated the most villainous looking crowd in christendom. All ages and all sexes are there; and though the *youthful* predominates, yet in vain we look into their countenances for the simplicity and ingenuousness belonging to the young. The visible impress of sin and dissipation has destroyed every indication of innocence, and left the features repulsive and prematurely aged. Some of them are aged men; and around them are seated or standing *a crowd of young of both sexes*, to whom they are relating some of their past exploits with the *jimmy* or nippers, or probably instructing in some new method by which to rob and defraud. . . . They are drinking, eating, cursing, or probably those who are whispering together in that remote corner are planning a burglary for to-morrow night. Thus they go in and out continually, until broad day light, from this eating house and thieves' den. The keepers of these houses will conceal the thieves when they are pursued, and will enter bail for them when detected and in the clutches of the law. There is an estimate, and we think it scarcely enough, of fifteen thousand thieves in New York; and we include those only who obtain their full livelihood by that means, and not those who incidentally follow it while carrying on other pursuits. Many of them commence their dishonest practice almost after leaving their swaddling clothes, for *we have seen them taken to the station houses as young as four years of age.*

True religion and morality are as much unknown to the vicious part of this city, as a general thing, as to the most heathenish nation in Christendom. Let our divines who are anxious to become true soldiers of the cross and all of those who from "goodness of heart" run mad about foreign vice, New Zealand and African darkness, look with christian charity upon these fifty thousand thieves and thirty thousand prostitutes, which infest every portion of our city, and by their presence and their acts, sufficient to clog up the sluices of morality and religion."

My heart feels sad at the above dark, dismal state of morals in our own and other countries. With such a state of society in London, Washington and New York, as I have presented in this and other articles,—only think of such sinks of iniquity within the sound of the church-going bells! Merciful God! what must be the condition of other portions of our globe? We shall speak of that in the next number.

In conclusion I will say, "the wicked are doing wickedly." "Evil men and seducers are waxing worse and worse." Iniquity abounds, and the fats overflow. The shadows of the evening grow darker, and the wicked must soon drink the dregs of the cup of a sin-avenging God.

South Glastenbury, Conn.

From the Protestant Churchman.

The Coming Kingdom.

Taking into our account this one great commanding fact, that the Most High ruleth among the nations of the earth, we may survey the past, and see how completely the will and the word of God have been fulfilled; or we may anticipate the future, and tell from his word the things that are yet to be done among the children of men.

More than twenty-five hundred years ago, when the royal line of David was overthrown and carried into captivity in Babylon, this comprehensive testimony was uttered: "Thus saith the Lord God: Remove the diadem, and take off the crown. I will overturn, overturn, overturn it, and it shall be no more, until He come whose right it is; and I will give it to him." Successive revolutions should mark the history and government of the world, till the coming of the great Anointed One of God, of whom the Scripture testifies, and to him the crown and kingdom should be given as his unqualified and unchanging right. Three great facts are specified—the coming of this glorious Being; the assumption of the kingdom by him; and the undeviating process of human revolutions, until this great inauguration should take place. * * * * *

The first coming of this Great Redeemer was foretold in a particular designation of time, "from the going forth of the command to restore and build Jerusalem," said the angel unto Daniel, "unto Messiah the Prince, shall be seven weeks and three-score and two weeks." These sixty-nine weeks of years, or four hundred and eighty-three years, have passed by, and the Messiah came, and was cut off, according to the promise. So several designations of time combine together in the same scheme of symbolical prophecy, to designate the period of his second coming, when he will establish his kingdom, and reign in holiness and peace over his people, and in the multitude of his saints. These are designated as periods of days, and they are given as the durations of specific portions of the appointed scheme of Divine providence and purpose. But though these periods are various in length, and have various points of commencement, they have a very remarkable common termination. The wisest of Scriptural expositors, and the almost universal consent of those who study the Lord's testimonies with seriousness and discrimination, have concurred in the time of their fulfillment. These processions of years include the seven times, or twenty-five hundred and twenty years of Israel's chastisement and Gentile supremacy, called by our Lord "the times of the Gentiles;" the twenty-three hundred years of the destruction and pollution of the temple of God; the twelve hundred and sixty years of Papal usurpation, and the appointed revelation of the infidel Antichrist; and the various intermediate smaller events in their course. All these Scriptural periods have a common termination about the year 1868 of the Christian era. And as nearly and as accurately as Daniel, by the study of the Scriptures, determined the close of the captivity in Babylon, and Simeon and other believing Israelites, from Daniel's prophecies, were looking out at the birth of Jesus for the Messiah, who should accomplish redemption in Israel, may we, from the same study and the same source of information, look forward to the Lord's appearing in the glory of his kingdom, and the establishment of his peaceful and abiding reign upon the earth. All the lines of Scripture prophecy converge in the designation of this year 1868 as the appointed period of His coming whose right is the diadem and crown of Israel, so long removed, and to whom, the Lord God declares, this crown and diadem shall be surely given.

If such calculations of these various appointed periods be just, then how near to us is the peaceful, glorious kingdom of the Son of God! In the revelation of that kingdom, and the glories of his reign, all the wonderful promises of Sacred Scripture—of glory to God in the highest, peace on earth, and good-will to men—in all the details of their application, are included. I shall not dwell at large upon these details. They fill up the sacred writings. They embrace the whole hope of the saints. They accomplish the merciful and gracious purposes of God. * * *

And whatever may be the will of God, who keeps the times and seasons in his own power, in prolonging the days, of which we can know nothing, we may, and must still say, that all the lines of prophecy meet in this designated year 1868, as the time of the glorious coming of the Son of man—the manifestation of the Lord Jesus in the glory of his kingdom, according to the testimony of Scripture. * *

And now, at this point, where Scripture prophecy and historical testimony so remarkably converge, and mutually illustrate each other, what is the view we are to take, and the duty to which we are called? It is for this very purpose I have brought the subject before our readers.

1. To take the view of earth which the Lord's word suggests. Till the glorious coming of the Savior, we may anticipate nothing but successive overturnings of men and earthly things. The revolutions we have seen, will be the history of men, till he shall bring his dominion of peace. If the calculations of prophetic fulfillment are accurately made, then are we in the process of that closing series of revolutions, the sorrows of which the Saviour himself so earnestly describes, and of which Daniel says, "At that time there shall be a time of trouble, such as there never was since there was a nation, even to that same time." The great tribulation of the earth is thus commencing, the effects of which shall be, that "many shall be purified, and made white and tried; and they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." There may be occasional peace for particular nations and for short seasons. But the history of men, in the closing period of the times of the Gentiles, is a history of warfare and revolution, until the Savior appears in the power and majesty of his coming. Thus are we to look at the coming state of the world and men, till he appear to take the kingdom for himself. There will be no peace on earth till that dominion shall come, in which the Prince of Peace himself shall give the peace his people seek.

2. Viewing the world of men in the Savior's view, we are to be sure, for ourselves, we are on the Savior's side. During all this coming trouble, his chosen flock will be purified, made white, and tried. There will be the removal of all things which are shaken, that the things which cannot be shaken may remain. The great salvation which he has perfected cannot be shaken. The promises which he gives to his people cannot be shaken. * *

3. If as yet, we have never consciously embraced the hope which he gives, then now is our special season of mercy, our day of salvation. It is for us now to fly with really believing, obedient hearts, to him, as the sinner's only hope. Oh! let us plunge ourselves, with unquestioning faith, in the fountain of his cleansing blood, and trust his word, to wash our sins away as white as snow. The day of grace is still enduring. The day of exclusion is rapidly approaching. Soon the Bridegroom will appear, and they who are ready will enter in with him to the marriage, and the door will be shut. This awakening, startling period is to be the new-creating season for many souls. Many will gather now around his feet. Many who have been careless, will be careless no more. Now is the time—when earthly things are thus to be overturned, and our particular relations to them are to suffer with others—for all to plead with Jesus for a portion with his people, and to make perfectly sure their own calling and election with him. Oh! catch your opportunity, and fly to Jesus as your portion, and live in him forever!

S. H. T.

For the Crisis.

Rest.

When weary, it is natural to seek repose; and it is natural, too, to long for the time when it may be enjoyed. This fact we are taught by daily observation. The man of business, the lawyer, the doctor, the mechanic, the farmer, when over-tasked, desire rest. They are ready to seek some pleasant retreat, where they may bask themselves in calm repose, and partake of whatever is most pleasing and delightful. And many are the plans that men invent for ease and pleasure, and millions upon millions are the dollars that they spend to carry them out; but such enjoyments, though sought with avidity, are earthly, and, though they may be enjoyed for a moment, they are fleeting, and must soon pass away.

While men of the world are seeking ease and pleasure, the christian, too, desires rest. While the rest sought by the one is transitory, that which is sought by the other endures forever. The world are looking for the "good time coming;" the saints are "looking for that blessed hope, and the glorious appearing of the great God," even our Savior Jesus Christ. While

the hope of the world rests upon fiction; the hope of the saint is based upon reality. The hope that dwells within the christian's heart is indeed a "*blessed hope*." It cheers his heart amid all the trials and temptations of this life, and enables him through the grace of God to overcome them all.

The christian's rest is sure. It is promised in the immutable word of God; and the faithful saint is certain to realize the fact that there remaineth a rest for the people of God; and when that rest is obtained, it will be rest indeed. The child of God will then be free from care and toil. No more shall he be beset by Satan's tempting hand. No more shall sorrow's tear fall trickling down his cheek. No more shall grief oppress his heart. No more shall sickness prey upon his frame, and no more death invade the circle of his friends. No: none of these things shall come upon him when once he rests in the kingdom of God.

The christian's rest is eternal. Unlike the flitting pleasures of earth, it will endure forever: it will run parallel with eternity itself.

Surely the christian's rest is worth contending for, and the child of God loves to contend for it. He humbly asks for grace that he may be enabled to overcome every besetment, and at last obtain that rest. He has peace now, and he will then have peace forever.

Sinner, you desire this rest. But, in order to obtain it, you must break off from your sins and obey the gospel. You must turn to God. Why not do so NOW?

Memphis, Ind. G. W. GREEN.

For the Crisis.

Ministerial Rascality.

A letter came to me this evening from a distant locality, a place where my tracts have been scattered, an interest awakened, some converted, and finally a minister settled, and all things reported as in a flourishing state. The letter says:—

"Elder Blank came here among us last ——, an entire stranger, and by his ways and manners induced us to think he was a good and faithful servant of the Lord. We had all confidence in him, not hearing any reports. You can imagine how completely I was taken by surprise by your letter concerning him. You advised me to investigate this matter and put a stop to his preaching. . . . I spoke to him about the stories; he denied all the charges, and demanded where I got my information, etc."

The concluding portion of the letter contains the following:—

"These are strange and trying times. The cause of our Master is rather low here; but a few living epistles, read and known of all men. Last fall we were doing well, but through the influence of Eld. Blank, the then happy few are torn and bleeding, and the effects probably will never be remedied. He has driven every thing from him but a few whom he dupes. I would be grateful to you or any one who would give me advice about a matter which troubles some of the brethren," etc., etc.

It is with pain that I refer to this matter of Ministerial rascality again. As to the present case, I know nothing of the facts. I wrote by *request* of a friend of this man, giving a word of *caution*, and directing to an authentic source of information. The needful information was *not sought*; the suspicion was communicated to the person concerned; the whole was *denied*; and probably something more tangible than hearsay has convinced them of the true state of things ere this. I merely quote these extracts as the basis of a few additional suggestions, for the benefit of such christians as prefer not to learn every thing by experience.

1. You have no right, before God or man, to harbor a drunken, licentious, dishonest, or ungodly miscreant among you as a professed minister of Christ. You have no *right* to be deceived by him. Keep your eyes open. God, and all *men* of common sense, will hold you in some degree responsible for the mischief such a man may cause through your influence.

2. Demand of a stranger, who comes among you, an account of himself. If he is a good man, or an able man, some one knows it. If he is honest, he will be glad to have his character proved. Go, or send, where he has lived. Ask christians, or, if need be, worldlings, town officers, or postmasters, what his reputation is. *Demand* an account from *him*, and GET IT TOO!! Don't let him dally along, delay, lie, make a party, do his mischief, and then shipwreck everything.

3. When evil reports, from a reliable source, come drifting along, go or send and see what is at the bottom of them. Don't fool yourself with a notion that, may be, folks are prejudiced, or are too hard on a poor man. If it is so, the more reason why you should sift it. Oftener far you will find the half has not been told you. Get the *facts*. Get them privately and quietly; then, if it ends in smoke, well; but if not, when you move, have proof ready and do your work thoroughly while you are about it.

4. Make up your mind that ninety-nine villains in a hundred *will lie*. If you charge a man with his sins, and he *owns* up, you may conclude he is trying to be honest. If he is guilty, you may be sure he will almost always deny it. Never ask a man to criminate himself. Never accuse a man without proof. If a man has trespassed against *you*, go and tell him his fault; but if he has trespassed against others a thousand miles away, and get [illegible] and tell him about it, and so let him deny, and lie, and fight you, unless you are prepared, with the concurrence of others, to say, "Sir, you can preach here no more till these things are cleared up."

I pray God to spare his people from grievous wolves who enter in, not sparing the flock. In haste, H. L. HASTINGS.

Providence, R. I., Aug. 21, '61.

For the Crisis.

Maine, East and West.

I was very glad to see by the notes of our much esteemed missionary, Eld. O. R. Fassett, that he had a prosperous tour East, and found an open door; but I observe that a false impression was made upon his mind, of which he speaks, and which will leave a bad impression on many minds uninformed, east, west and abroad, as it greatly misrepresents many good faithful brethren and sisters who are united in the eastern and western parts of Maine. I think it well, and profitable to all, to correct this impression at once, which grows out of a statement made to Bro. Fassett by some one east, that "there has been no intercourse or christian fellowship and co-operation between the brethren on the Penobscot and those on the Kennebec, and in the western part of the State; and that Bro. Fassett had been the first ministering brother in the State who had ventured over the dividing line." Certainly I do not wonder that such a remark should surprise Bro. Fassett, he being a stranger. It took me all aback, as I have some acquaintance in Advent history in Maine. This remark was probably made by one who has lately become interested in our work, or who has a very limited knowledge of the history of the Advent cause in this State. For the benefit of all such, and to relieve the feelings of many who read that statement, it aught to be made known that we in the western part of the State have had as much intercourse and co-operation as distance and duties would admit. It is certain, we have had full fellowship with very many in all the east; have sought intercourse with them, and "co-operation" in the great work to which God has called us in these last days.

As early as 1844, a good delegation of us attended (and unitedly labored in) a campmeeting in Orrington. The same year, several of us attended a conference in Palmyra, another in Exeter. In 1846 we unitedly held a campmeeting, and also a conference in China,—on middle ground. In 1847 we held a conference in China, organized a home mission society, raised funds, sent out a missionary the next year, who took another minister from the Kennebec, and made a long tour on the Penobscot. In 1858, we held another mutual meeting in China, July 4th, and there mutually voted to hold a campmeeting in Lincolnville, 6 miles from Penobscot waters. A large delegation of us went from the west, and paid liberally of our substance to sustain it. I think the same, or the next year, several of us attended a campmeeting in Exeter, all in full fellowship, on our part. In 1850, we attended a conference in Lincolnville, and heartily united with a large number of eastern brethren. In 1851, we, with others, attended a campmeeting in Orrington, unitedly labored with the brethren, visited Bangor, Brewer, Holden and Oldtown, and held, or attended meetings in each place. In 1862, by mutual consultation we held a campmeeting in China. In 1854 there was such disorder and omens of disunion, that several advised the calling of a general meeting of all the Advent ministers of the State, and all other brethren who would come. I wrote every minister whose address I could obtain, regardless of their positions, and asked their counsel about such a meeting. Five responded, heartily, advising the gathering. A universal call was made through the Advent papers. A few came, and they represented the sympathies and fellowship of many others. Five Maine ministers were present. These annual gatherings have continued with increasing numbers and interest to all who have attended them. Their healthful and saving influence was so manifest on the third year, that a unanimous vote was taken to organize an annual State conference; also to advise the brethren in all parts of the State to hold quarterly conferences. Several eastern brethren were with us and heartily united in the work, and brought many encouraging words from others who rejoiced in our progress. These conferences were not the first held in the west. We had been holding large meetings all through, from our beginning. I have before only mentioned those we had attended east. But of all the meetings we ever held, our annual conferences have been the most signally and extensively blessed of God; giving a healthful, uniting, upbuilding influence to all who attended them. In 1857, one of our ministers in the western part of the State labored considerably on the Penobscot and vicinity, and with an eastern minister, appointed a conference in Carmel, in almost the centre of the eastern brethren. Several of us attended and did what we could. In 1859 we, by invitation, held our annual conference in Lincolnville. It was a stormy time just previous, and but few of our western brethren were able to attend. It was the smallest one we ever held. We have always appointed them where brethren first desired them. Besides these meetings, we have been east several times. I have been often solicited to do so, but could not fill half the calls in my own region. This has been the case with all our ministers in this region.

Let none of our brethren east indulge the thought, that we in the west are not ready to fellowship, and co-operate with them in every good work. "The Lord our God is one Lord." The call is one. Our work should be one—leading sinners to Christ, crying, "Behold he cometh," "exhorting one another." So let it be.

I. C. WELLCOME.

Richmond, Maine, Nov. 29th, 1861.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 25, 1861.

☞SPECIAL NOTICE.☜

HEREAFTER ALL LETTERS, COMMUNICATIONS, REMITTANCES AND ORDERS FOR THE WORLD'S CRISIS ARE TO BE DIRECTED TO ELDER MILES GRANT, BOSTON, MASS.
H. L. HASTINGS, President C. P. S.

Wayside Incidents.

Tuesday, Dec. 10th, we left Boston for our discussion at Fitchburg with Mr. Jacob Baker, a Universalist preacher. We spent four evenings in discussing the two following questions—two evenings on each:—

1. "*Does the Bible teach the final salvation of all mankind?*"

2. "*Does the Bible teach that any of the human family shall finally cease to exist?*"

On the first question Mr. Baker affirmed and we denied; on the second we supported the affirmative and he the negative. The discussion was in the Town Hall, which was estimated to be filled with some six or seven hundred attentive listeners. The discussion awakened considerable interest and has opened the door for future meetings. The people appeared astonished at the amount of plain Scripture which shows most clearly that all the wicked will be destroyed *totally* and *eternally*. Notwithstanding the great efforts that were made to pass by many positive texts that teach the final destruction of all the wicked, the fortress of truth stood unharmed, and the attack upon it only served to inspire new confidence in its strength. Ability and tact were displayed on the part of our opponent, which would have been formidable, had he been sustained by the word of God. As it was, we fell sad to see such energies wasted in trying to support a system of error. The foundation of universal salvation never looked so frail to us as during this discussion. Every passage introduced for its support, when carefully examined, seemed to recoil upon the system to demolish it. This of course, must be so, from the fact that the Bible does not prove both the affirmative and negative of a question, when rightly understood. It is all in favor of universal salvation, or all opposed; either all in favor of eternal torment for the wicked, or all against; all in favor of eternal destruction of the finally impenitent, or all opposed. The case is a clear one, if we let the Bible speak for itself, and mean what it says; and if it does not, then, of course, we are all in the dark as to what it does mean.

Mr. Baker admitted that men are not saved in their sins, and some die in sin; but claimed they *progressed* into holiness in the future existence; but no passage of scripture could be found to favor such an idea.

He also claimed that the fire and brimstone which is to be employed for the destruction of the wicked, is for the purpose of *bleaching* out their sins.

Saturday, Dec. 14th, we left Fitchburg for Castleton, Vt. When we arrived at Rutland we found a crowd assembled at the depot to take a farewell look of a regiment of cavalry, *en route* for the seat of war. We are informed that the regiment consisted of eleven hundred men and horses, which were on board of *one hundred and forty cars*. It was a thrilling sight, as they moved slowly away, leaving weeping wives, children, fathers and mothers. On their way to Troy, one of their number fell from the cars and was killed. When we considered their spirit of sacrifice for their country in leaving all for the battle-field, to lay their bones in the soldier's grave far from home and loved ones, we felt that the self-denial among professing *christians*, for the cause of *Christ*, was put to shame and nearly eclipsed by these men of war. How few are willing to sacrifice any thing for Jesus' sake, to spread his holy religion among their fellow beings. How few are left to visit the widow and fatherless "in their affliction." How small the number that keep themselves "unspotted from the world." "Pure religion, and undefiled" is almost extinct. Many have a name to live, who are dead. Heartless professors are abundant, but living christians are rarely met. It is only here and there that we find one who loves to talk of Christ and his coming. Most love the praise of men more than the truth of God. A semi-infidel speaker, if he only have the gift of speech, is followed by the mass of professors, while the plain servant of God, who preaches the simple truths of the Bible, must speak to a humble few, and be passed by with scornful neglect by the multitude of fashionable church members. O how blind are they who see not the signs of the times which are speaking in thunder tones that Jesus soon is coming. They seem to sleep the sounder, as the evidences thicken around us to show that "the end of all things is at hand." If it were not so, we should not feel so sure that the last moments of time are now passing, and that very soon the trump will sound that shall awaken the dead. How sublime the position now occupied by the saints of God!

Sabbath, Dec. 15th. A large audience assembled at the very pleasant chapel in Castleton, and we had interesting meetings. This church is pressing for the prize of life, and waiting for the coming of the Son of man. They have five prayer meetings each week, in different parts of the town, which are scenes of heart-cheering interest. The Lord has done a great and marvelous work for the people in this place, which has caused the enemies of the truth and the cross of Christ to stand aghast at the sight, while their stout opposition has been only a stimulant to urge on the faithful ones, who love the appearing of our dear Savior.

Monday, 16th. We visited Rutland, called on Bro. Batchelor who is spending his strength in faithful labors in the vineyard of the Lord. In the evening we attended the meeting at this chapel, where we met Bro. Himes, who, by the blessing of the Lord, is awaking a good degree of interest. We shall expect to hear good news from these meetings.

Tuesday, 17th. We attended a funeral in Rutland of Sr. Henry's brother, who is sleeping in Jesus, after a protracted illness. How cheering the thought that death can take but a few more victims before its conquerer appears for their rescue. In the evening, we had an interesting meeting at Hydeville, where we found the brethren and sisters strong in the Lord, anxiously waiting the return of the Son of God, with a well-grounded faith that their expectations will soon be realized. Truly ours is a "BLESSED HOPE."—G.

Things for our Peace.

Dear Christian brethren, the things that make for our peace, are far more important than is often thought. It was so to the Jews; it is so to ourselves. Our Lord, weeping over Jerusalem, said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes."—Luke 19: 42. The things specially contemplated in this passage, were the indifference felt and manifested with reference to the coming and work of the Messiah. And thus it may be, even with ourselves, when the Messiah comes again, and doubtless will be, with many professing godliness.

But after duly considering the specific application of this passage, we do well to notice that there are two points as clearly brought out, as is the fact that the Jews were criminally indifferent to the Lord's advent: First, that peace—peace in its broadest and largest sense—in our own conscience, with God, and if possible with all men, is absolutely necessary to our spiritual well-being; and secondly, that we do well to consider and know the things which belong unto our peace. The criterion thus furnished by our Lord, was one that no verbosity in discourse, or ingenuity in ethics, can possibly invalidate. To such consciences as have and maintain "peace with God through our Lord Jesus Christ,"—"peace like a river," there must be such an humble and hearty reception of the Word of God, and exhibition of christian disposition, as shall really be "without fault and blameless." In this we do not mean to say there can be no errors of judgment; but that there can be no culpable wrong. That all such persons must and do rejoice in the fact of Christ's second advent we have no doubt. Indeed we believe that it is impossible to maintain that frame of mind wherein we have peace with God, and not rejoice in witnessing the appearing and kingdom of his Son.

In the same manner we believe that any known neglect of duty, in matters however small—moral dereliction of whatever nature, or unbelief of God's word, is surely and necessarily fatal to the possession of peace with God. And if not found in possession of this priceless boon at the time of the second advent, or in the day of judgment, we are lost.

How well then it behooves us to look to our own lives, our social relations, our thoughts, our words, and our acts; and to see to it that in all things we offend not! Indeed we hesitate not to say, there is no relation we can possibly persist in maintaining—whether social, ecclesiastical, or political—where our peace with God is hindered, without the guilt of suicide. Placed in whatever circumstances we may be, we must have peace. "Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife." But while in a world where are men who do not and will not obey the truth, but are *contentious* (Rom. 2: 8), presumptuous and *self-willed* (2 Pet. 2: 10), let us not forget that "In the world ye shall have tribulation." Yet it is written, "Peace I leave with you, my peace I give unto you" (John 14: 27). "To be spiritually minded, is life and peace" (Rom. 8: 6). "Let us follow the things that make for peace" (ib. 14: 19). "God hath called us to peace" (1 Cor. 7: 15). "Now the Lord of peace himself give you peace always by all means" (2 Thess. 3: 16).—M.

"Writing for the Paper."

To say just what one wishes to say, at the time, and in the manner in which it should be said, is that happy art which, alas! few persons have ever achieved,—at least if we may judge from what we see and hear and experience. But at the same time, what satisfaction is there in spending a long time, and using many words, when a few minutes, and a few words, would effect the end sought much better? This we are prompted to ask after reading over four closely written pages to simply ascertain that a good brother wishes us to credit him with the enclosed dollar and continue his paper. If you have business you wish transacted, put the word "Business" on a small piece of paper, and say just what you wish. And if you wish to cheer us with an epistle containing good tidings, then write an epistle; but mind and separate it from the business note, so we need not be perplexed with it in the business department. And then, you will do well for your own sake as well as for those you would benefit, to study brevity, making every sentence pregnant with thought, and, if possible, compact as a cannon ball.—M.

The News Significant.

For several years past the students of prophecy have been sanguine in the belief that, according to all prophetic declarations, we must shortly witness such national perplexity, commotions, and revolutions, as the world never saw. For a number of years this preaching had little to confirm it in the estimation of the public, except such reasonable arguments as could be adduced from the Scriptures, but which few had an ear to hear. But to-day, how immense the burden of evidence in proof that these things are so!—that the last scene in the present dispensational drama is about to be witnessed! How intently men watch for the news! From how many thousands, and millions, are echoed every day, and in every successive hour of the day, the inquiry, "What's the news?" Men had promised themselves peace, but lo! the prospect of war increases in every direction. War with England is threatened; a foreign fleet is about making its way to Mexico; legions of British soldiers are pouring into Canada; and forgetful of similar perplexities that threaten the world, how increasingly dubious is the fast gathering cloud that hangs over our own nation. But look abroad, and lo! all is dark. It is the portentous storm-cloud hanging low over all lands. Never did the daily papers have such demands laid upon them as to-day. All men are on tip-toe of excitement; and steam engines or lightning telegraphs but slowly respond to the more impetuous tide of human feelings that rush on in the awful whirlpool toward the dark centre, that all hearts feel is but a little way ahead.

O, with what fearfulness are men beginning to look after those things that are coming upon the earth! Who, familiar with the prophecies, can forbear to seriously question whether we are, if not already hearing, at least speedily to hear, the echoes of the last—the seventh, symbolical trumpet? The nations *are angry*, and soon the wrath of God will overtake them. Let us then not forget to wait for the news that shall then be telegraphed us from the skies—"Behold He cometh!"—M.

War with England.

It is believed that with all the bluster of newspaperdom, England and the United States will be exceedingly slow in coming to the conclusion that they will settle their difficulties by shedding each other's blood. If we may believe the accounts brought to our ears, the news, so exciting to the public at large, was received with great coolness at Washington. A good deal of loud talk on the part of English writers seems to have been expected. And that they contemplate thereby accelerating events in our present war with the rebels, is very probable. By this means, a more speedy supply of cotton for their mills might be obtained, which, considered in connection with the starving condition of their millions of operatives now without work, becomes of itself a grand desideratum.

It is argued that the end which England seeks, could not be otherwise than postponed a long ways, by a war between the two countries. Again, it is possible in such an event that the far-seeing Emperor of France may effectually interpose between the two countries. But for ourselves, we should not be surprised if, in a much shorter time than is now thought of, all our most dreadful fears were realized in a war between the two countries.—M.

The following we call "a sign of the times." Who could have dreamed such a fact a few years ago!—M.

MOUNTED MINISTERS.—*The New Orleans Delta*, of recent date, mentions a visit from three distinguished and learned divines of the Methodist denomination, wearing uniforms, and accoutered for the cavalry—mind, not Calvary—service. It appears that these reverend gentlemen, one of whom is President of the Methodist University of Texas, are commissioned by J. D. to raise a mounted regiment of preachers for the Confederate army.

The Rising Storm.

Notwithstanding the awful state of things in the world at the present time, a worse one is evidently approaching. Each succeeding wave rises higher, and those heaving in sight look more terrible. But amid all the distress and perplexity, the christian stands securely on the Rock of ages, fearing no harm, for Jesus, his best friend, directs the storm; and the confiding saint knows that all this terrible upheaving and overturning of the wicked nations, with their final everlasting destruction is for the benefit of those who trust in the Lord, who are to "take the kingdom . . . under the whole heaven," and possess it "for ever and ever."

A leading Journal of New York., when speaking of our relations with England remarks:—

"It becomes the duty of the United States to prepare without delay for hostilities with England, and also with as many other European nations as may judge this to be a good opportunity for overthrowing the only democratic government in the world. Not a day should be lost in preparing to cover the seas with a fleet of well armed privateers, armed with rifled cannon. In the course of two or three months several hundred first class privateers may be equipped and sent to sea, long before any foreign fleet could blockade our ports. To accomplish this end, the whole manufacturing resources of the country should be devoted excusively to the production of rifled cannon and other materials of war. Meanwhile, every shipyard in the country should be required to double its force of workmen, and set to work to build steamers of war for the general government. With proper energy we can add one hundred well built steam men-of-war, including twenty iron-clad vessels, to our present navy by the spring; and it will be spring at least before England can make any demonstration of any magnitude."

It is evident to all close observers of the signs of the times that a terrible war storm is coming; but the *christian* has nothing to fear. In these terrible convulsions he sees the sure tokens that the Prince of Peace is at the doors, and soon we shall see his glorious face.—G.

What the Spirits Say.

In the testimony of a spirit given in the *Banner of Light*, Nov. 23d, 1861, it is said:—

"Many times before we have said that we cannot place implicit confidence in that which we find between the lids of the Bible. . . . The Bible tells you many foolish things, based upon ignorance and superstition, that no sensible, reasoning human being for an instant should entertain."

A spirit claiming to be Ann McGraw when speaking of her condition in the "spirit-world," says:—

"My condition here at first was a very wretched one. I felt sad for some time, and I found my sudden death a great curse to me. I tell you what it is—all who get shoved out of their tenements here before their time to go, cannot find a tenement ready for them on the other side."

[*A visitor*: "Is this the case with those who die in a good cause?"]

"It is the case, no matter how good the cause is. Nature don't turn out of her way for causes."

Another spirit, when speaking of sin, says:—

"Spiritually and divinely considered, there is no sin. Full well we know the book you call the Bible teaches of sin. Full well we know the whole christian world recognizes such a condition, but, to us, there is no sin."

Another says:—

"All men and women are equally righteous, because all are good. No matter where we find them, or under whatever condition they exist, they are good."—G.

Sacrifice.

There is a great want of *sacrifice* in these days, even among those who profess to be looking for the return of Christ within a brief period. The fact is a lamentable one, and shows a low state of christianity. But this is not the case with all. There are many noble exceptions. The following from a brother in Philadelphia is a specimen:—

"DEAR BRO. GRANT:—I have read in the Crisis a call for money to make a tract fund. I have long wished to do something more than I have heretofore done for the cause of truth; but could not find the money to spare. I have been trying to sell a house at a great sacrifice, but thus far I have not been able to dispose of it. O that the good Lord would send some one to take it that his suffering saints might have a portion of it, has been my prayer. As I have not yet been able to sell it, I have concluded to make a small sacrifice, by sending to you a gold chain, I have been wearing for some time. It cost twenty dollars, but I can do without it; and I wish you to dispose of it and add the proceeds to the tract fund; and may it be the means of conveying the glorious light of life to some poor, benighted soul that will give glory to God throughout the countless ages of eternity."

May the Lord bless our dear brother, and may others be led by his noble example to make some new sacrifice for the good of their fellow men; remembering the Lord has said, "Gather my saints together unto me; those that have made a covenant with me by *sacrifice*." Who is ready for for the work? If we ever do any thing, *now is the time*. There is no way, probably, by which so much good can be done by so small means, as by the circulation of *tracts*. People are anxious to read, and those who are preaching the word feel a great need of a few to *give* away judiciously, in each field of labor. These little silent messengers preach while the minister is absent. Come, brethren, let us make a grand effort to scatter them far and wide. A few dollars thus employed may accomplish an incalculable amount of good. Let us sow *liberally*, that we may reap *bountifully*. The Lord "loveth a *cheerful giver*."

G.

Novel Reading.

The reading of novels has become a great evil. By means of these the minds of our youth are early filled with seeds of corruption, that afterwards produce very bad results, leading thousands away from virtue's path, and destroying their love for the truths of the Bible. Novel readers usually become dissatisfied with mankind, nothing suits them, because things do not come up to their fanciful ideal; they live and soar in imaginary fantasies till they scorn association with the humble walks of life, and turn in disgust from all but the imaginary. When people resort to novel reading, we may be sure they are losing their love for the truth and are departing from the Lord.

In an able article, by Dr. Edward Lawton, on the "causes of decline in public morals," he says:—

"Novel reading must be admitted to have great influence in fashioning and modeling the mind of the rising generation. From this folly our ancestors were almost, if not altogether free. We regret to think that novelistic literature is fast supplanting our taste for scientific knowledge and religious speculation, and that the present age is slowly but certainly exchanging the useful, permanent and profound, for the imaginative, the licentious and fashionable. . . . let fools, and those who never intend to do anything for themselves or their country, read trash. The novel reader lives in a land of fiction; there is nothing real or substantial about him; he has no pleasure in the study or pursuit of truth or any science, and no joy in the ordinary occupations of every-day life, which constitute half the happiness of every well-balanced mind. 'It requires great fortitude,' says the learned Hevelius, 'quietly to remain ignorant of those frivolous accomplishments which are valued by the multitude; but it is absolutely necessary for one who values truth, or aspires to the establishment of a permanent reputation.'"

The London "*Spectator*" asks Rev. Dr. Cumming why he has taken a fresh lease of his dwelling house, if, according to his prediction, the world is coming to an end in 1867.

Query: Did the "Spectator" think Dr. Cumming could live without a dwelling house for the next six years, or did it desire to give utterance to the feelings with which a God-hating world looks upon the subject of the Lord's coming?"—M.

THE MODEL CHURCH.—"Mr. Hastings, in his interesting volume, traces first the condition and character of the seven churches of Asia, and, afterward, the unmeasurable superiority of the model church over all the others. Zeal, earnestness and enthusiasm characterized the church at Thessalonica, whose work, as Paul himself said, was one of love, and faith, and patience, an example to the other churches and to all in Macedonia and Achaia. Modern christians will prize this intelligent account of the early triumph of the gospel."—(*Wilmington*) *Delaware Inquirer*.

For sale at the Crisis office. Price 60 cts., paper covers 38 cts.

For the Crisis.

Publication of "The Coming Struggle."—A Call for Aid.

At the earnest solicitation of several brethren, I have resolved by the blessing of God and the aid of friends, to have "The Coming Struggle" published in pamphlet form. I have written to Bro. Hastings, who assures me that he will superintend its publication when the money shall be advanced. Judging from his statement of the cost of publishing his "Reasons for my Hope," I conclude that $150 will be required to stereotype and publish one thousand copies in similar type and style.

Now, brethren, I have no doubt but the work will be published, but only through your aid. As I have spent most of my time during the last year in preaching a "*free*" gospel, I have no means at command myself; but I am willing to give the time spent in preparing the article—about six weeks—with several days' more necessary attention to the work, besides some pecuniary outlay, as my share towards getting out the first thousand, without any return. Who else will do as much and receive the pamphlets at cost in return? Or, if you cannot do as much, will you cast in a mite, and send it to the *Crisis*, where the Editors, I trust, will acknowledge the weekly remittances, from whom Bro. Hastings will receive the same. Thus the first thousand will go only to subscribers; hence, all who wish for the pamphlet within the next year, perhaps, will find it necessary to subscribe to this fund. I design to do the same.

I. K. LOMBARD.

Belgrade Mills, Me.

For the Crisis.

Going to Conference in the West.

Going to conference in the east, where there is money enough to pay fare, and cars enough to ride in, is one thing; but going to conference in the new part of the west, where we ride one hundred and fifty miles in a wagon, and sleep in the woods at night, is quite another thing. A gospel pioneer's life is hard, yet it has some novel phases. Wish I could picture it out to some of our eastern friends, who fancy they have hard fare.

As we ride along, night approaches; it is time to put up: "whoa, ponies."—"Guess we had better camp here,—plenty of water and wood." "Bro. Sheldon, we'll take care

of the horses if you'll build a fire." Fire is built; the preachers draw around it, eat their supper, talk upon religion till bed-time, or rather till time to roll up in a blanket and take a sleep on the ground; then the request is made, "let us pray." After prayer, the preachers may be seen soundly asleep in the woods, on the ground. Frequently an impudent owl would inquire, "Who, who be you?" But as as we have more important business on hand than conversing with owls, we leave such questions unanswered. Night after night brings a repetition of the same thing. Yet I hear no complaint of hardship among our pioneers of the west. Such is going to conference in the west. Hope more will try it next fall.

W. Sheldon.

For the Crisis.

Rumors of War.

Bro. Grant:—The news this morning seems to be indeed warlike in respect to England and the United States; and if the time has come when the prophecy is to be fulfilled, that "evil shall go forth from nation to nation," we may not be surprised to see some foreign nation at war with us; and we who have been looking into the prophecies for years past, will not be in darkness as to its final issue.

But what is our duty at this time as believers in the speedy coming of the Just One? Are we doing all in our power to warn the world of its approaching doom? It is to be feared that many are so absorbed in propagating and defending some favorite theory or doctrine, that the salvation of sinners is too much overlooked. The Lord arouse the church to gather in the harvest.

Boston, Dec. 16. D. N. Smith.

Correspondence.

From the West.

Bro. Grant:—I send you this epistle from the West. I came here by invitation of a brother pilgrim, whom I have found to be a good man and an earnest advocate of truth. My trip was attended with engines giving out and breaking down, failures of making connections, &c. On the way here, I stopped over the Sabbath at Marion, Ohio, where I found several believers in "Bible truth." If I had not engaged to come direct, I should have remained a few days and held several meetings, as they strongly urged me to do. You may look for a subscriber or two from there, as they promised to take the Crisis. I hope some of the brethren who may be traveling that way will stop and see them. They will be well received.

I have found an excellent field of labor here; many places where the sentiments we hold have never been heard. I expect to meet with much opposition from sectarians. I am ready to meet it! I feel in earnest, and I am determined to "war a good warfare." I endeavored to speak on last Sunday afternoon in this place. A Methodist spoke in the morning, and a preacher of the United Brethren in the evening. The latter made a desperate attempt to refute my argument, but he most signally failed. He became confused, and remarked that he was no preacher *and could not preach*, and begged some one to close the meeting for him. I hope to plant a few "penitent believers" by baptism in the likeness of Christ's death, on next Lord's day. And oh! what an amount of grace I shall need! what a baptism of the Spirit I shall want in order to accomplish successfully the great work before me! Pray for me, that utterance may be given me, and that I may speak as becometh the Oracles of God. * * * *

I congratulate you sincerely on your return to your former work; and may God grant you the largest success, and a very large list of good paying subscribers. You [illegible] me in relation to the latter [illegible] brethren and sisters. If [illegible] or pamphlets lying [illegible] ant, please send [illegible] good use for [illegible] your [illegible] gentle and [illegible] independent and [illegible] address is Loudon [illegible]

T. W. Smith.

[illegible] Mansfield.

[illegible] our brethren [illegible], and what [illegible] would say a [illegible] the Crisis. We [illegible] brethren in [illegible] of the [illegible] and Knox [illegible] have had but little [illegible] in all this trip, as it has taken about all of our time between appointments to travel from one place to another. In all of these places we have enjoyed excellent meetings with our brethren. Our congregations were generally large, quiet, and attentive. Our brethren generally in this region have but little to do with the present war spirit. The general impression is, that the end declared from the beginning is fast approaching; and now is the time to watch and pray, lest we fall into temptation.

Two houses of worship were locked up against us,—one in Brown, the other in Hancock county. The result is, the foundation for a new house is now laid, in each of these places, for a building 36 by 50 each, and we trust will be ready for dedication in the Spring. This is as it should be. Our brethren in Warren county need a house very much. We hope they will make an effort to put one under way this winter. There are many places in this region where our brethren are destitute of a place of worship. We earnestly beseech our brethren, where they are able, to build some place of worship, that the cause may prosper in your hands.

We have now commenced protracted meetings in this place. We have held two evenings already; the prospect for a good meeting is quite flattering. Our health is good; never was better, —never felt more like working in God's field than at the present. Our calls to go in different sections are many. Brethren, be patient, and we will come around as soon as possible. We could locate three or four good preachers, if they were here, where they could live and do good. Will Brn. Berick and W. Pratt look up some good soldiers for the west. Say you do, and come with them. We have plenty of room for you. We need help. May the Lord send forth more laborers, is our prayer. Amen.

Buchanan, Mich., Dec. 9th, 1861.

Extracts from Letters.

Bro. S. Woodruff, of Lovely St., Ct., writes:—"Dear Brn. and Srs.:—Believing we are in the end of time and near the judgment, I desire to be engaged in the great work of exhorting my brethren to steadfastness in Christ, and in turning others from darkness to light, and from the power of Satan unto the living God, who giveth life and immortality to all that come to him through the gospel of his dear Son, who now sitteth at the right hand of the Father, interceding for dying men. When I take these things into consideration, I can truly say—

'Amazing grace! how sweet the sound,
That saved a wretch like me.'

If 'the husbandman hath long patience' to wait 'for the precious fruit of the earth,' should not we, brethren, have patience? yea, have long patience to wait for him, and love his appearing?

The coming of the Son of man is a theme I love; and oh, my brethren, be steadfast in the Lord; let your trust be in him, who spake as never man spake; he who has said, 'I will never leave thee, nor forsake thee.' He will be our stay, and staff, and guide us safely through this wilderness of woe, and, by his grace assisting us, dear brethren, we can enter the kingdom. Be watching, be praying, 'lest coming suddenly, he find you sleeping'; lest some evil, "springing up, trouble you, and thereby many be defiled.'

Are there any that have lost their first love? Let me say to such, return from your heart wanderings and seek the Lord. Hearken unto his commandments, that your peace be 'like a river,' and your 'righteousness as the waves of the sea.' What will the poor sinner do in that day, when God shall judge the world in righteousness, and his people with his truth? Sinner, oh sinner, flee, flee into the arms of mercy. Jesus invites you, the angels welcome you, 'the Spirit and the Bride say come, . . . and whosoever will, let him take of the water of life freely'—free salvation; come one, come all."

Bro. S. S. Gibbs, of Bunker Hill, Ill., writes:—"Bro. and Sr. N. W. Henry visited us awhile since, and we had a glorious meeting together. Have found some inconvenience in not taking both the *Crisis* and the *Harbinger*, as in taking only the latter I have been misinformed of where my brethren were. Bro. W. Pratt labored in an adjoining county for some time, of which I had no knowledge until he returned east. We now have the labors of Eld.'s I. Lewis and J. C. Bywater at times. But we expect soon to see the Lord, and meet to part no more. O glorious thought!"

Obituary Notices.

Ann Mary T., daughter of John and Hannah E. Shannon, of Portsmouth, N. H., died Nov. 16th, aged four years and eleven months.

The subject of this notice was a lovely child, beloved by all who knew her, the idol of the family. She was suddenly torn from the bosom of parents. Not only was this blow unexpected, but heavy—almost too much for frail mortality—one of those shocks that will [illegible] all surrounding objects in mourning. Hence the inquiry, is there no healing balm, no consolation, no bright side to death, no light sufficient to dispel the darkness of this gloomy vale? Is it possible that our heavenly Father has passed by this dark place in earth, which has caused so much weeping, sorrowing, and fearful forebodings? Ah! never. Christ our Lord has walked through this impenetrable darkness, and left an ever burning, brilliant lamp to cheer the pilgrim. The friends will find much consolation in the following beautiful lines, composed by a Sister for this occasion:—

One we fondly cherished sleepeth,
Rudely from our bosom torn;
Now the grave our treasure keepeth
Till the resurrection morn.

Hushed are now her tones of gladness,
Pallid her once beaming brow;
Shrouded is our home in sadness,
And our tears in sorrow flow.

Cheering is the promise given,
"Thy loved ones shall live again;"
And the tomb shall soon be riven
Where her lovely form has lain.

With what gladness we'll behold her,
Waking in immortal bloom;
In our arms once more enfold her,
In our bright, eternal home.

W. P.

Scalded to death, Dec. 4th, 1861, Mary J., daughter of Daniel and Isabella Fowler of Bancroft, (Middlefield Switch) Mass., aged fifteen years.

She went to her work in the morning as usual, and about two o'clock she accidentally fell into a vat of boiling water, used for bleaching, boiled by twenty-five pounds of steam, and though scalded in a frightful manner, she lived twelve hours, had her senses, and told her mother she would tell them how it happened when she got well. She did not complain. Young Mary was a good girl, and would often welcome the way-worn pilgrim to her father's house, (her parents are Adventists.) Her father, with too many others, has been on the back ground, and Mary was deeply interested in his spiritual welfare; and I pray this dreadful providence may awake in them a deeper interest than ever before, and I hope the children will follow her example in prayer and good living, and meet her on the other shore.

The writer improved the solemn occasion before a large and deeply feeling audience, from 1 Thess. 4: 13, 14. Bro. and Sr. Fowler, I expect to greet your dear Mary in the morning of the resurrection. Will you meet us there? Will the children meet us there, where no tears, no sighs, no groans are uttered, but all is fair?

When Mary fell into the fatal tub, she was singing joyfully—

"You pray for me, and I'll pray for you,
And that is the way we christians do."

J. K. Bellows.

FOREIGN NEWS.

Per steamships America at Halifax, and Arago and Saxonia off Cape Race.

The British Government has sent a letter approving the conduct of Capt. Williams, the mail agent on board the Trent, in connection with the seizure of Mason and Slidell.

Paris papers assert that the British Government, in answer to petitions from the manufacturing districts, stated that the cotton ports would be opened by Feb. at least.

Paris, Dec. 8. Several French journals say France will remain neutral in the event of a war between England and America.

The *Debats* editorially states that France has no interest to weaken the power of the United States, and that French commerce will gain enormously by the maintenance of neutrality.

Portsmouth, Dec. 8th. The Hero, 86 guns, has received sailing orders, and is expected to leave to-day for North America. Yesterday the Admiralty advertised for three more large steamships for the immediate transport of troops.

Hamburg, Dec. 8th. The impression prevails in Hansia towns that the blockade of the South will soon be broken by England. Prices of cotton continue to fall.

It is reported that 10,000 troops will be sent to British North America immediately.

The greatest activity has prevailed since Saturday last at the Tower of London, where the whole of the workmen and laborers employed in the various departments have been engaged from an early hour in the morning until a late hour at night in packing up fire-arms and all kinds of articles necessary for active service abroad.

The militia immediately available in Canada may be stated at 30,000, which may be increased to 200,000.

It is reported that the Government will charter the City of New York, as well as the new steamers coming round from Glasgow.

FRANCE.

The Emperor will probably send two frigates to reinforce the French fleet in the American waters.

ITALY.

The debate on the Roman question was resumed to-day. Signor Buoncompagni argued that it was still necessary to act with France and Italy. He said he would go to Venice when she had 300,000 men, and then Rome might be obtained.

PRUSSIA.

The election of members for the Chamber of Deputies took place on the 6th throughout the kingdom, with results in favor of the liberal party.

INDIA.

The cholera was still raging in Cabool, though not so violently. Victims of the disease were said to number fifty daily.

Warsaw, Dec. 8. Saffaragan, the Archbishop, has been condemned to ten years' transportation to Liberia.

Gen Scott is a passenger in the Arago. His health is much improved.

THREE DAYS LATER FROM EUROPE.

By the arrival of the steamship Persia, we have news from Liverpool to the 15th inst.

Prince Albert expired at noon on Sunday 15th inst., of gastric fever.

The Persia, with 1100 troops on board, is bound for the River du Loupe or Bic.

It has been suggested to shipowners to instruct captains of outward bound vessels to signalize any English vessels that war with America is probable. This suggestion is strongly approved by underwriters.

The Australasian sailed from Liverpool on the 13th with troops for Canada.

The 1st division, 10th brigade garrison artillery embarked in the Niagara for Halifax.

It is understood that ten companies of engineers are to be sent to British America.

Austrian advices from Vienna 10th state that during the Emperor's stay at Venice he liberated all the political prisoners.

Naples, Dec. 13th. Borgess, the brigand chief, has been executed.

London, Dec. 12. The *Journal de Havre*, the *Seramphore* of Marseilles and the *Gironde* of Bordeaux, advise the French Government to preserve a strict neutrality in the case of a war between England and America.

The *Momento* of Turin warns England against bringing on a war with America, as France would take advantage of it to interfere in the East.

Austrian papers state that fears are entertained at Vienna that war between England and America would remove the only obstacle in Europe against French ambition, and that France would begin war against Germany.

DOMESTIC NEWS.

New York, Dec. [illegible] The Herald editorially says, according to our latest advices from Washington, all apprehensions of a rupture with England upon the late affair of the Trent may be dismissed. Our Cabinet, we are informed, are looking to the absorbing and paramount issue of the suppression of this Southern rebellion. They will yield to the present demand of England, as the conditions of her neutrality, even if these demands involve the restoration of Mason and Slidell to the protection of the British flag and a disavowal of and apology for their seizure by Capt. Wilkes.

New York, Dec. 21. The Tribune learns that among the papers transmitted to the Senate, Thursday, concerning Mexican affairs, was a project of a treaty with Mexico, the provisions of which are of such importance that it is thought it would, if confirmed, lead to a withdrawal of England and France from the Spanish alliance.

It provides that our Government shall pay $11,000,000 to Mexico, to be applied to the satisfaction of English and French creditors, and for a grant to the United States of commercial privileges, and for the adjustment of our outstanding debts and right of transit across Mexican territory for troops and munitions of war. It is thought that the treaty will be speedily confirmed and sent at once to Vera Cruz.

It is asserted that the fire at Charleston was set by some members of an Irish regiment which had mutinied in consequence of the harsh treatment of Col. Corcoran.

The Toronto *Leader* says a hundred thousand volunteers will be in arms in Canada before the dawn of spring, and that twenty-five thousand regulars will be ready to support them.

The Victories. Last week went out very well. Gen. Pope's successes in Western Missouri give assurance that he will soon clear his section of the rebel hordes, and pay his way as he goes. In two days he bags 1600 rebels, nearly a thousand horses, sixty wagons heavily loaded with valuable supplies, with a quantity of tents, baggage, &c. He was within a few days' march of Price's army, and will undoubtedly defeat it if he can catch it. Gen. Pope is the officer who has so successfully administered affairs in Northern Missouri during the summer.

The operations of Gen. McCall on Friday, though not of the first magnitude, were admirable in quality and result. It was about the first time in that quarter that a serious collision with the enemy has given us an easy and decisive victory. The forces were about equal, and after a fight of an hour and a half, the fierce South Carolinians, Alabamians &c., were completely routed, leaving behind them sixty killed and nineteen wounded, and more equipments and clothing than our troops could bring away. This affair will have an excellent effect. Gen. Ord was the officer immediately in command.—*Boston Journal.*

The English, French and American Navies.—A short time since the official statistics of the English navy gave 84,000 sailors, 356 captains, and 1700 lieutenants, while the French returns enumerated 30,000 sailors and 257 captains. The number of guns in the British navy is not far from 12,000. England has 432 steam vessels of war, including 53 ships of the line, 40 frigates, 98 sloops, and 189 gunboats. She has also attached to her navy 128 sailing vessels, including 10 ships of the line and 17 frigates, besides 54 sailing vessels now building, making a grand total of 614 steaming and sailing vessels now effective. There are about 100 more which could be fitted up in a short time.

France has 265 steam and 180 sailing vessels—total 445, including 40 ships of the line and 61 frigates. The number of guns in the French army is 8422.

The Secretary of the Navy, in his report just transmitted to Congress, states that we have 264 vessels, 2557 guns, and 22,000 seamen, but he includes in his list receiving ships and ships of the line that have been on the stocks since 1818. The following table gives such war vessels as are afloat or are in course of advancing preparation for service, nor does it include the storeships and transports of the regular navy or those chartered by the government for the emergencies of the war: Steam vessels 151, with 1055 guns; sailing vessels 82, with 837 guns; total 236 vessels and 1892 guns.

ITEMS.

— From Kentucky we learn that Gen. Zollicoffer is on the South side of the Cumberland river with 7,500 men and some good artillery. Gen. Schoff is on the other side, and will be ready to engage him as soon as the river recedes. A fight is shortly expected.

— It is ascertained that for some time the heaviest kind of mail robberies have been going on between Green Spring and Romney, Va. The mails have been frequently rifled, and large sums of money abstracted.

— In the Douglas Brigade, now raising in Chicago, there are no less than eleven clergymen holding positions as privates and officers. Every evening religious services are held in many portions of the camp.

— The estimates of Surgeon General Finley for the next fiscal year, [illegible] from the pay of the surgeons of different [illegible], amount to $3,500,000 for the medical and hospital department, being on a basis of seven dollars per man for an aggregate of five hundred thousand men. The Paymaster General, in his estimates, has one of $73,000 for the payment of five hundred female nurses.

— The London Star asks whether England, in sending an expedition to Mexico, wants to collect a debt or to set up a dynasty.

— As one of the incidental connections of the present war, an office has been opened at Washington for embalming the dead, under the management of Dr. Charles D. Brown and Joseph B. Alexander. Their system is that of the celebrated Sarquet of Paris—by an injection of a powerful antiseptic fluid, which soon hardens the tissues to a marble like substance, and perfectly preserves the color and features, and keeps the body free from all offensive odor.

— The Montreal Transcript states that immense quantities of shot, shell, cannon, ammunition, small arms and accoutrements of all kinds are being conveyed from the citadel of Quebec to Point Levi, and forwarded to Western Canada by special trains over the Grand Trunk Railway.

— A large vessel from South America, with a cargo of three thousand bags of coffee, has succeeded in entering Fernandina, Florida, and the same has been purchased by the government agents.

The frigate Santee has destroyed a fortification that was nearly completed at Bolivar Point, and intended to have driven our ships from off Galveston.

— On the 4th of March last, we had a naval fleet of forty-two vessels, carrying five hundred and fifty-five guns, to-day we have two hundred and sixty-four vessels, carrying two thousand five hundred and fifty-seven guns!

— On the 12th of last April we had but 16,000 soldiers under arms, seven months afterwards we had 660,971—all volunteers!

Married.

At Shabbona Grove, Nov. 27th, by H. McCulloch, Mr HIRAM COLEMAN and Miss ELNORA NORTON, both of Shabbona.

Notices, &c.

To Bro. John T. Ongley.

Dear Brother,—As you are often laboring in Ohio, could you not make it convenient to go to Marion, Marion Co., and call on Bro. B. J. Camp, and appoint a meeting? There are a few believers in the truths we advocate, and a number searching for the truth. They want to hear our sentiments. They have written to me to come, but I cannot do so now. I found them while on my way here. You would have no difficulty in organizing a church there. They will aid all they can in defraying your expenses. I feel interested in them, and I hope you or some other of our able brethren will go that way.

Your Bro., T. W. Smith, Evangelist.
Vandalia, Fayette Co., Ill., Dec. 17, '61.

Meetings at New Britain, Ct.

If the Lord will, H. L. Hastings and P. C. Rodman will commence a series of meetings at the Chapel on Arch St., New Britain, on Wednesday evening, Jan 1, 1862, and continue each evening through the week, and over Sunday, Jan. 5th. Pray for us. H. L. H.

Meetings at Southington, Ct.

If the Lord will, H. L. Hastings and P. C. Rodman will commence a series of meetings in the Unitarian church, Southington, Ct., Wednesday evening, Dec. 25th, and hold over the following Sunday. Pray for us, that the Word of God may have free course and be glorified. H. L. H.

Subscription to the Tract Fund of the C. P. S.

We the subscribers agree to pay the sums affixed to our names into the Treasury of the Christian Publication Society, for the purpose of issuing and circulating tracts or books adapted to the demands of the times in which we live; and our subscriptions shall be paid in part as soon as needed, and shall be due in full, and subject to the call of the Publishing Committee of the C. P. S. when Five Hundred Dollars shall have been subscribed.

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☞ Let others who wish to aid in this work send their pledges or subscriptions to Miles Grant, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite.

H. L. Hastings, Pres. C. P. S.

☞ PREMIUM TRACT!! ☜

The Christian Publication Society offer a premium of Ten Dollars for the best Tract on The Signs of the Times, and the tokens of the near approach of the Kingdom of God.

The Tract should be plainly written, on only one side of the paper, (covering about 24 pages foolscap, in ordinary hand writing,) and the manuscripts should be accompanied by a sealed envelope containing the author's name. If more than one manuscript is retained, satisfactory payment will be made for the same. Rejected MSS. are to be at their author's disposal, and the committee may reject all if thought best by them.

Manuscripts should be sent to the Crisis office, addressed to the "Editorial Committee of the World's Crisis, Boston, Mass., or to H. L. Hastings, D. T. Taylor, or H. F. Carpenter, Editorial Committee, on or before January 1st, 1862.

Per order of the C. P. Society,
H. L. Hastings, President.

Advent Conference and Lectures.

I shall hold an Advent conference and give lectures on the speedy coming of Christ in Richford, Vt., to commence Dec. 29th, 1861, and continue about ten days. Brethren in the ministry, and brethren and sisters generally, are cordially invited to attend and participate in the meetings of the conference. This will be one of a series of such meetings, to arouse the church and world to the great and solemn fact of the speedy return of our King to reign on Mount Zion. Let us have a grand rally, as in former days. Elder S. S. Garvin will make arrangements. Friends, on arrival, will call on him for directions.

Joshua V. Himes.

Notice.

To the churches within the limits of the New York West and Massachusetts and Connecticut East Second Advent Conference.

At the Conference held at Pawling, N. Y., Nov. 14th, 1861, a committee was appointed to locate the next conference, to be held Feb. 6th, 1862. We ask, where shall it be? You are aware of what will be needed for such an occasion. The limits of the conference will be seen by their report in the Crisis. It will be desirable to have it in some place where it will be most convenient for all to attend. Those wishing it in their vicinity, will please write to S. S. Brazee, Chairman of Committee on Location.

Chester Factories, Mass.

Conference.

The next quarterly conference of Western Maine, will be in Hollis, at the Methodist meeting house, commencing Jan. 9, 1862, will hold over the following Sunday. Brn. from abroad are solicited to attend in the name of the Lord, and labor for the spread of truth, and the salvation of men in this vicinity.

W. H. Mitchell.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as Tuesday Morning, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Lynn, Mass. . . . . Sunday, Dec. 29th
MILES GRANT.

Loudon Ridge . . . . . Sunday, Dec. 29th
T. M. PREBLE.

Albany, N. Y. . . . . Jan. 2d, at 7 o'clock, P. M.
T. CURRY.

Northfield, Mass., at Bro. Giges, Sunday, Jan. 5th
Hinsdale, N. H. . . . . Jan. 7th
Northville . . . . . Sunday, Jan. 12th
WM. W. SUTHERLAND.

Biddeford, Me. . . . . evening, Dec. 30th
Kennebunk Port . . . . . Dec. 31st
Rocky Brook, R. I. . . . . Sunday, Jan. 5th
Warehouse Point . . . . . Sunday, Jan. 12th
W. S. CAMPBELL.

I expect to hold a meeting at Mattapoisett with Bro. James Taylor, commencing Tuesday evening, Jan. 7th, and to continue one week or more.
J. S. WHITE.

Tuftonborough, Saturday afternoon and Sabbath following, Dec. 28th and 29th, where Bro. Piper may appoint.
A. SIMPSON,
Z. FORD.

N. B. Bro. Smith and Bro. Pinkham will attend the Tuftonborough meeting.

Norfolk, Ct., Bro. Tibbal's district, Sunday, Jan. 5th.
L. ANDREWS.

Vernon, Vt. . . . . Sunday, Dec. 29th
H. K. FLAGG.

Abington, Ct. . . . . Sunday, Jan. 5th
North Foster, R. I. . . . . Sunday, Jan. 12th
East Killingly, Ct. . . . . Sunday, Jan. 19th
D. A. JONES.

Wrightville . . . . . Dec. 29th
Morris . . . . . Jan. 2d, 1862
South Dover, N. Y. . . . . Jan. 3d
Paulings . . . . . Jan. 5th
Pine Tree (Salem) N. Y. . . . . Jan. 12th
J. K. BELLOWS.

Wrightville, Conn. . . . . Sunday, Dec. 29th
Bro. Tibbal's district, Norfolk, Conn., Tues. Wed. and Thursday . . . . . Dec. 31st and Jan. 1st and 2d
Sandisfield . . . . . Sunday, Jan. 5th
Well's Forge . . . . . Wed. eve, Jan. 8th
Chester Factories . . . . . Thurs. eve, Jan. 9th
Goshen . . . . . Sunday, Jan. 12th
Bro. David Thayer's . . . . . Wed. Jan. 15th
Plainfield Pond . . . . . Sunday, Jan. 19th
Savoy . . . . . Sunday, Jan. 26th
GEO. L. TEEPLE.

East Grateworks . . . . . Dec. 29th
L. WETHERBEE.

Plainville . . . . . Sunday, Dec. 29th
Bristol, Ct. . . . . . First Sunday in Jan.

Evenings, during each week, I will meet other churches in that vicinity who request it, by dropping me a line in season to get out the appointment.
H. MUNGER.

Massena the first and second Sundays in January.
M. BATCHELOR.

Lawrence . . . . . Sabbath, Dec. 29th
G. W. BURNHAM.

Business Department.

Letters Received.

Benj. Tripp, S. A. Chaplin, R. R. Cortes, W. Sheldon, H. P. Sikes, H. Pratt, J. P. Lombard, E. and A. W. Lake.

To Correspondents.

A. B. Swansburg—There is due us $3.44.

J. Blain—Will correct. Let Mrs. Foot call for J. C. Frost's past papers.

J. E. Durham—Do you not mean a *Greek Testament?*

J. C. Munson—You are now owing $1.48.

D. F. Kindell—Have cred. you to No. 338. Is that right?

T. M. Helm—Glad to hear from you. Please send the articles referred to.—M.

A Brother sends a dollar for the Crisis from Mankato, Minn. Will he please send us his name, which he omitted in his last.

A. J. Smith—$1.00 is received, but do not find your name on our books.

Charles Colby's paper is ordered to be stopped. He owes for it $1.16.

Emmet Perry—You owe the office 16 cts.

C. W. Baker's P. O. address is Pawling, Dutchess Co., N. Y.

A Mussey's P. O. address is Hillsborough, Bear River, N. S.

Eld. R. Wendell's P. O. address is Salem, Mass.

Cash Receipts.

E P Robinson 338, E A Black 286, E R Wormwood 356, R Chase 350, G Huntly 350, B Moody 347, E Watson 350, A Smith 350, D F Miller 286, H B Flagg 351, F Schelenger 338, W Howard 338, G Dillabaugh 333, T Lee 312, H B Mead 586, E Town 351, S L Gordon 338, D Kinsman 349, F Barnes 338, J L Small 350, J M Aldrich 324, Mrs. C M Sperry 338, Wm. Stark 351, M M Rees 341, P Rice 351, S Barton 338, William Mix 352, Lydia Brooks 351, Martha Buel 351, M Gilman 344, R Rockwood, Jr., 343, Mrs. C Button 334, H T Hart 348, G T Whitney 345, A D Thaits 318, C Farrington 299, Mary A Elliott 352, A C Shaw 348, C Howard 338, N Millen 356, M S Robinson 338, J Ellis 320, S B Hathorn 364,—$1.00 each.

J C Munson 288, W S Howden 312, D F Kindell 338, L D Allen 377, A Spaulding 312, Wm. Manning 346, Solomon Clark 361, A S Barber 366, A Hotchkiss 338, H E Twing 312, J Smith 388, Miss S A Spaulding 364, D Kendall 355, Wm. Wright 390, John Barker 320, Wm. Cook 377, S Twitchell 297, Nancy Smith 364, Wm. S Parsons 377, F Patterson 333, A Herrick 338, A S Shelton 325, C F Horn 364, G W Johnson 351, M G Wise 364, Warren Smith 326, C Rallsback 334,—$2.00 each.

R Eggleston 310, G W Gross 308, N Fogg 335, M A Hoxie 288, D. H W Buxton 346, N G Nelson 312,—$3.00 each.

M C Kenshaw 416, $4.00; Martha Colburn 312, 75 cts; H Prosser 338, 50 cts; E Braley 363, $2.50; A Cole 335, 47 cts; B B Hill 346, $1.65; Amos Smith 361, $5.00; J Barnes 325, 50 cts; A McClure 354, $2.13; Danl. Fowler 338, $4.00.

BOOKS AND TRACTS.

Martha Colburn 25 cts, A Spaulding 50 cts, B B Hill 35 cts, T M Helm 41 cts, T M Storer $1.00, J M Aldrich (for Coming Struggle) $1.00, A Spaulding 60 cts, A McClure $2.87, S S Rogers $1.62, (Bible sent.)

Books and Tracts.

Law requires all transient publications shall be pre-paid, hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on tracts is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

Orders for any of the following works will be promptly attended to at the Office of the Crisis, 167 Hanover street, Boston, Mass.

A Disquisition on the Prophecies. By F. H. Berick. Price 12 cts. each; postage 1 cent. 1-4th off per dozen.

The Light Ship, or how the Sailor found out the truth. By J. F. Cotton. Price—single, 10 cts., postage 1 ct. 12 copies, postpaid, for $1.00.

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Spiritualism Exposed, in the light of Divine Revelation. By M. D. Wellcome. 10 cts. per copy. Postage 1 ct. 1-3d off per dozen.

The Rich Man and Lazarus; Thief on the Cross, and the Souls under the Altar; an exposition of Matt. 10: 28, Gen 2: 17; with other interesting matter. By Miles Grant. Price, single, 5 cents; $3.00 per hundred; 1-4th off per dozen. Postage 1 cent.

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Son of God, by H. Grew. 10 cts. single; postage 1 cent.

English Bibles.—We have made arrangements so that we can furnish them as low or lower than they can be bought at any other place in the city, as follows:—

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Do. do. do. morocco, $2.25; postage 21 cts.
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☞ The above tracts and books can be obtained of our agent in Portland, Me., J. S. Brooks, No. 8 Summer street.

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[illegible]

Spiritualism a Satanic Delusion and a Sign of the Times. By William Ramsey, D. D. Edited by H. L. H. [illegible]

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Wayside Gleanings. By Fannie Parry. [illegible]

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☞ H. L. HASTINGS [illegible]

of the horses if you'll build a fire." Fire is built; the preachers draw around it, eat their supper, talk upon religion till bed-time, or rather till time to roll up in a blanket and take a sleep on the ground; then the request is made, "let us pray." After prayer, the preachers may be seen soundly asleep in the woods, on the ground. Frequently an impudent owl would inquire, "Who, who be you?" But as as we have more important business on hand than conversing with owls, we leave such questions unanswered. Night after night brings a repetition of the same thing. Yet I hear no complaint of hardship among our pioneers of the west. Such is going to conference in the west. Hope more will try it next fall. W. SHELDON.

For the Crisis.

Rumors of War.

BRO. GRANT:—The news this morning seems to be indeed warlike in respect to England and the United States; and if the time has come when the prophecy is to be fulfilled, that "evil shall go forth from nation to nation," we may not be surprised to see some foreign nation at war with us; and we who have been looking into the prophecies for years past, will not be in darkness as to its final issue.

But what is our duty at this time as believers in the speedy coming of the Just One? Are we doing all in our power to warn the world of its approaching doom? It is to be feared that many are so absorbed in propagating and defending some favorite theory or doctrine, that the salvation of sinners is too much overlooked. The Lord arouse the church to gather in the harvest.

Boston, Dec. 16. D. N. SMITH.

Correspondence.

From the West.

BRO. GRANT:—I send you this epistle from the West. I came here by invitation of a brother pilgrim, whom I have found to be a good man and an earnest advocate of truth. My trip was attended with engines giving out and breaking down, failures of making connections, &c. On the way here, I stopped over the Sabbath at Marion, Ohio, where I found several believers in "Bible truth." If I had not engaged to come direct, I should have remained a few days and held several meetings, as they strongly urged me to do. You may look for a subscriber or two from there, as they promised to take the Crisis. I hope some of the brethren who may be traveling that way will stop and see them. They will be well received.

I have found an excellent field of labor here; many places where the sentiments we hold have never been heard. I expect to meet with much opposition from sectarians. I am ready to meet it! I feel in earnest, and I am determined to "war a good warfare." I endeavored to speak on last Sunday afternoon in this place. A Methodist spoke in the morning, and a preacher of the United Brethren in the evening. The latter made a desperate attempt to refute my arguments, but he most signally failed. He became confused, and remarked that he was no preacher *and could not preach*, and begged some one to close the meeting for him. I hope to plant a few "penitent believers" by baptism in the likeness of Christ's death, on next Lord's day. And oh! what an amount of grace I shall need! what a baptism of the Spirit I shall want in order to accomplish successfully the great work before me! Pray for me, that utterance may be given me, and that I may speak as becometh the Oracles of God. * * * *

I congratulate you sincerely on your return to your former work; and may God grant you the largest success, and a very large list of good paying subscribers. You ... me in relation to the latter

... thren and sisters. If ... or pamphlets lying ... ant, please send ... good use for ... your ... ition. ... gentle and ... independent and ... address is Loudon ... T. W. SMITH.

... Mansfield. ... our brethren ... ts, and what ... would say a ... he Crisis. We ... brethren in ... nce of the ... and Knox ... have had but little ... in all this trip, as it has taken about all of our time between appointments to travel from one place to another. In all of these places we have enjoyed excellent meetings with our brethren. Our congregations were generally large, quiet, and attentive. Our brethren generally in this region have but little to do with the present war spirit. The general impression is, that the end declared from the beginning is fast approaching; and now is the time to watch and pray, lest we fall into temptation.

Two houses of worship were locked up against us,—one in Brown, the other in Hancock county. The result is, the foundation for a new house is now laid, in each of these places, for a building 36 by 50 each, and we trust will be ready for dedication in the Spring. This is as it should be. Our brethren in Warren county need a house very much. We hope they will make an effort to put one under way this winter. There are many places in this region where our brethren are destitute of a place of worship. We earnestly beseech our brethren, where they are able, to build some place of worship, that the cause may prosper in your hands.

We have now commenced protracted meetings in this place. We have held two evenings already; the prospect for a good meeting is quite flattering. Our health is good; never was better, —never felt more like working in God's field than at the present. Our calls to go in different sections are many. Brethren, be patient, and we will come around as soon as possible. We could locate three or four good preachers, if they were here, where they could live and do good. Will Brn. Berick and W. Pratt look up some good soldiers for the west. Say you do, and come with them. We have plenty of room for you. We need help. May the Lord send forth more laborers, is our prayer. Amen.

Buchanan, Mich., Dec. 9th, 1861.

Extracts from Letters.

BRO. S. WOODRUFF, of Lovely St., Ct., writes:—"Dear Brn. and Srs.:—Believing we are in the end of time and near the judgment, I desire to be engaged in the great work of exhorting my brethren to steadfastness in Christ, and in turning others from darkness to light, and from the power of Satan unto the living God, who giveth life and immortality to all that come to him through the gospel of his dear Son, who now sitteth at the right hand of the Father, interceding for dying men. When I take these things into consideration, I can truly say—

'Amazing grace! how sweet the sound,
That saved a wretch like me.'

If 'the husbandman hath long patience' to wait 'for the precious fruit of the earth,' should not we, brethren, have patience? yea, have long patience to wait for him, and love his appearing?

The coming of the Son of man is a theme I love; and oh, my brethren, be steadfast in the Lord; let your trust be in him, who spake as never man spake; he who has said, 'I will never leave thee, nor forsake thee.' He will be our stay, and staff, and guide us safely through this wilderness of woe, and, by his grace assisting us, dear brethren, we can enter the kingdom. Be watching, be praying, 'lest coming suddenly, he find you sleeping'; lest some evil, 'springing up, trouble you, and thereby many be defiled.'

Are there any that have lost their first love? Let me say to such, return from your heart wanderings and seek the Lord. Hearken unto his commandments, that your peace be 'like a river,' and your 'righteousness as the waves of the sea.' What will the poor sinner do in that day, when God shall judge the world in righteousness, and his people with his truth? Sinner, oh sinner, flee, flee into the arms of mercy. Jesus invites you, the angels welcome you, 'the Spirit and the Bride say come, . . . and whosoever will, let him take of the water of life freely'—free salvation; come one, come all."

BRO. S. S. GIBBS, of Bunker Hill, Ill., writes:—"Bro. and Sr. N. W. Henry visited us awhile since, and we had a glorious meeting together. Have found some inconvenience in not taking both the *Crisis* and the *Harbinger*, as in taking only the latter I have been misinformed of where my brethren were. Bro. W. Pratt labored in an adjoining county for some time, of which I had no knowledge until he returned east. We now have the labors of Eld.'s I. Lewis and J. C. Bywater at times. But we expect soon to see the Lord, and meet to part no more. O glorious thought!"

Obituary Notices.

ANN MARY T., daughter of John and Hannah E. Shannon, of Portsmouth, N. H., died Nov. 16th, aged four years and eleven months.

The subject of this notice was a lovely child, beloved by all who knew her, the idol of the family. She was suddenly torn from the bosom of parents. Not only was this blow unexpected, but heavy—almost too much for frail mortality—one of those shocks that will all surrounding objects in mourning. Hence the inquiry, is there no healing balm, no consolation, no bright side to death, no light sufficient to dispel the darkness of this gloomy vale? Is it possible that our heavenly Father has passed by this dark place in earth, which has caused so much weeping, sorrowing, and fearful forebodings? Ah! never. Christ our Lord has walked through this impenetrable darkness, and left an ever burning, brilliant lamp to cheer the pilgrim. The friends will find much consolation in the following beautiful lines, composed by a Sister for this occasion:—

One we fondly cherished sleepeth,
Rudely from our bosom torn;
Now the grave our treasure keepeth
Till the resurrection morn.

Hushed are now her tones of gladness,
Pallid her once beaming brow;
Shrouded is our home in sadness,
And our tears in sorrow flow.

Cheering is the promise given,
"Thy loved ones shall live again;"
And the tomb shall soon be riven
Where her lovely form has lain.

With what gladness we'll behold her,
Waking in immortal bloom;
In our arms once more enfold her,
In our bright, eternal home. W. P.

Scalded to death, Dec. 4th, 1861, MARY J., daughter of Daniel and Isabella Fowler of Bancroft, (Middlefield Switch) Mass., aged fifteen years.

She went to her work in the morning as usual, and about two o'clock she accidentally fell into a vat of boiling water, used for bleaching, boiled by twenty-five pounds of steam, and though scalded in a frightful manner, she lived twelve hours, had her senses, and told her mother she would tell them how it happened when she got well. She did not complain. Young Mary was a good girl, and would often welcome the way-worn pilgrim to her father's house, (her parents are Adventists.) Her father, with too many others, has been on the back ground, and Mary was deeply interested in his spiritual welfare; and I pray this dreadful providence may awake in them a deeper interest than ever before, and I hope the children will follow her example in prayer and good living, and meet her on the other shore.

The writer improved the solemn occasion before a large and deeply feeling audience, from 1 Thess. 4: 13, 14. Bro. and Sr. Fowler, I expect to greet your dear Mary in the morning of the resurrection. Will you meet us there? Will the children meet us there, where no tears, no sighs, no groans are uttered, but all is fair?

When Mary fell into the fatal tub, she was singing joyfully—

"You pray for me, and I'll pray for you,
And that is the way we christians do."

J. K. BELLOWS.

FOREIGN NEWS.

Per steamships America at Halifax, and Arago and Saxonia off Cape Race.

The British Government has sent a letter approving the conduct of Capt. Williams, the mail agent on board the Trent, in connection with the seizure of Mason and Slidell.

Paris papers assert that the British Government, in answer to petitions from the manufacturing districts, stated that the cotton ports would be opened by Feb. at least.

PARIS, Dec. 8. Several French journals say France will remain neutral in the event of a war between England and America.

The *Debats* editorially states that France has no interest to weaken the power of the United States, and that French commerce will gain enormously by the maintenance of neutrality.

PORTSMOUTH, Dec. 8th. The Hero, 85 guns, has received sailing orders, and is expected to leave to-day for North America. Yesterday the Admiralty advertised for three more large steamships for the immediate transport of troops.

HAMBURG, Dec. 8th. The impression prevails in Hansia towns that the blockade of the South will soon be broken by England. Prices of cotton continue to fall.

It is reported that 10,000 troops will be sent to British North America immediately.

The greatest activity has prevailed since Saturday last at the Tower of London, where the whole of the workmen and laborers employed in the various departments have been engaged from an early hour in the morning until a late hour at night in packing up fire-arms and all kinds of articles necessary for active service abroad.

The militia immediately available in Canada may be stated at 30,000, which may be increased to 200,000.

It is reported that the Government will charter the City of New York, as well as the new steamers coming round from Glasgow.

FRANCE.

The Emperor will probably send two frigates to reinforce the French fleet in the American waters.

ITALY.

The debate on the Roman question was resumed to-day. Signor Buoncompagni argued that it was still necessary to act with France and Italy. He said he would go to Venice when she had 300,000 men, and then Rome might be obtained.

PRUSSIA.

The election of members for the Chamber of Deputies took place on the 6th throughout the kingdom, with results in favor of the liberal party.

INDIA.

The cholera was still raging in Cabool, though not so violently. Victims of the disease were said to number fifty daily.

WARSAW, Dec. 8. Suffragan, the Archbishop, has been condemned to ten years' transportation to Liberia.

Gen Scott is a passenger in the Arago. His health is much improved.

THREE DAYS LATER FROM EUROPE.

By the arrival of the steamship Persia, we have news from Liverpool to the 15th inst.

Prince Albert expired at noon on Sunday 15th inst., of gastric fever.

The Persia, with 1100 troops on board, is bound for the River du Loupe or Bic.

It has been suggested to shipowners to instruct captains of outward bound vessels to signalize any English vessels that war with America is probable. This suggestion is strongly approved by underwriters.

The Australasian sailed from Liverpool on the 13th with troops for Canada.

The 1st division, 10th brigade garrison artillery embarked in the Niagara for Halifax.

It is understood that ten companies of engineers are to be sent to British America.

Austrian advices from Vienna 10th state that during the Emperor's stay at Venice he liberated all the political prisoners.

NAPLES, Dec. 13th. Borgess, the brigand chief, has been executed.

LONDON, Dec. 12. The *Journal de Havre*, the *Seramphare* of Marseilles and the *Gironde* of Bordeaux, advise the French Government to preserve a strict neutrality in the case of a war between England and America.

The *Momento* of Turin warns England against bringing on a war with America, as France would take advantage of it to interfere in the East.

Austrian papers state that fears are entertained at Vienna that war between England and America would remove the only obstacle in Europe against French ambition, and that France would begin war against Germany.

DOMESTIC NEWS.

New York, Dec. ... The Herald editorially says, according to our latest advices from Washington, all apprehensions of a rupture with England upon the late affair of the Trent may be dismissed. Our Cabinet, we are informed, are looking to the absorbing and paramount issue of the suppression of this Southern rebellion. They will yield to the present demand of England, as the conditions of her neutrality, even if these demands involve the restoration of Mason and Slidell to the protection of the British flag and a disavowal of an apology for their seizure by Capt. Wilkes.

New York, Dec. 21. The Tribune learns that among the papers transmitted to the Senate, Thursday, concerning Mexican affairs, was a project of a treaty with Mexico, the provisions of which are of such importance that it is thought it would, if confirmed, lead to a withdrawal of England and France from the Spanish alliance.

It provides that our Government shall pay $11,000,000 to Mexico, to be applied to the satisfaction of English and French creditors, and for a grant to the United States of commercial privileges, and for the adjustment of our outstanding debts and right of transit across Mexican territory for troops and munitions of war. It is thought that the treaty will be speedily confirmed and sent at once to Vera Cruz.

It is asserted that the fire at Charleston was set by some members of an Irish regiment which had mutinied in consequence of the harsh treatment of Col. Corcoran.

The Toronto *Leader* says a hundred thousand volunteers will be in arms in Canada before the dawn of spring, and that twenty-five thousand regulars will be ready to support them.

THE VICTORIES. Last week went out very well. Gen. Pope's successes in Western Missouri give assurance that he will soon clear his section of the rebel hordes, and pay his way as he goes. In two days he bags 1600 rebels, nearly a thousand horses, sixty wagons heavily loaded with valuable supplies, with a quantity of tents, baggage, &c. He was within a few days' march of Price's army, and will undoubtedly defeat it if he can catch it. Gen. Pope is the officer who has so successfully administered affairs in Northern Missouri during the summer.

The operations of Gen. McCall on Friday, though not of the first magnitude, were admirable in quality and result. It was about the first time in that quarter that a serious collision with the enemy has given us an easy and decisive victory. The forces were about equal, and after a fight of an hour and a half, the fierce South Carolinians, Alabamians &c., were completely routed, leaving behind them sixty killed and nineteen wounded, and more equipments and clothing than our troops could bring away. This affair will have an excellent effect. Gen. Ord was the officer immediately in command.—*Boston Journal.*

THE ENGLISH, FRENCH AND AMERICAN NAVIES.—A short time since the official statistics of the English navy gave 84,000 sailors, 356 captains, and 1700 lieutenants; while the French returns enumerated 30,000 sailors and 257 captains. The number of guns in the British navy is not far from 12,000. England has 432 steam vessels of war, including 53 ships of the line, 40 frigates, 98 sloops, and 189 gunboats. She has also attached to her navy 128 sailing vessels, including 10 ships of the line and 17 frigates, besides 54 sailing vessels now building, making a grand total of 614 steaming and sailing vessels now effective. There are about 100 more which could be fitted up in a short time.

France has 265 steam and 180 sailing vessels—total 445, including 40 ships of the line and 61 frigates. The number of guns in the French army is 8422.

The Secretary of the Navy, in his report just transmitted to Congress, states that we have 264 vessels, 2557 guns, and 22,000 seamen, but he includes in his list receiving ships and ships of the line that have been on the stocks since 1818. The following table gives such war vessels as are afloat or are in course of advancing preparation for service; nor does it include the storeships and transports of the regular navy or those chartered by the government for the emergencies of the war: Steam vessels 151, with 1055 guns; sailing vessels 82, with 837 guns; total 236 vessels and 1892 guns.

ITEMS.

— From Kentucky we learn that Gen. Zollicoffer is on the South side of the Cumberland river with 7,500 men and some good artillery. Gen. Schoff is on the other side, and will be ready to engage him as soon as the river recedes. A fight is shortly expected.

— It is ascertained that for some time the heaviest kind of mail robberies have been going on between Green Spring and Romney, Va. The mails have been frequently rifled, and large sums of money abstracted.

— In the Douglas Brigade, now raising in Chicago, there are no less than eleven clergymen holding positions as privates and officers. Every evening religious services are held in many portions of the camp.

— The estimates of Surgeon General Finley for the next fiscal year, aside from the pay of the surgeons of different grades, amount to $3,500,000 for the medical and hospital department, being on a basis of seven dollars per man for an aggregate of five hundred thousand men. The Paymaster General, in his estimates, has one of $74,000 for the payment of five hundred female nurses.

— The London Star asks whether England, in sending an expedition to Mexico, wants to collect a debt or to set up a dynasty.

— As one of the incidents connections of the present war, an office has been opened at Washington for embalming the dead, under the management of Dr. Charles D. Brown and Joseph B. Alexander. Their system is that of the celebrated Sarqui of Paris—by an injection of a powerful antiseptic fluid, which soon hardens the tissues to a marble like substance, and perfectly preserves the color and features, and keeps the body free from all offensive odor.

— The Montreal Transcript states that immense quantities of shot, shell, cannon, ammunition, small arms and accoutrements of all kinds are being conveyed from the citadel of Quebec to Point Levi, and forwarded to Western Canada by special trains over the Grand Trunk Railway.

— A large vessel from South America, with a cargo of three thousand bags of coffee, has succeeded in entering Fernandina, Florida, and the same has been purchased by the government agents.

The frigate Santee has destroyed a fortification that was nearly completed at Bolivar Point, and intended to have driven our ships from off Galveston.

— On the 4th of March last, we had a naval fleet of forty-two vessels, carrying five hundred and fifty-five guns, to-day we have two hundred and sixty-four vessels, carrying two thousand five hundred and fifty-seven guns!

— On the 12th of last April we had but 16,000 soldiers under arms, seven months afterwards we had 660,971—all volunteers!

Married.

At Shabbona Grove, Nov. 27th, by H. McCulloch, Mr HIRAM COLEMAN and Miss ELNORA NORTON, both of Shabbona.

Notices, &c.

To Bro. John T. Ongley.

Dear Brother,—As you are often laboring in Ohio, could you not make it convenient to go to Marion, Marion Co., and call on Bro. B. J. Camp, and appoint a meeting? There are a few believers in the truths we advocate, and a number searching for the truth. They want to hear our sentiments. They have written to me to come, but I cannot do so now. I found them while on my way here. You would have no difficulty in organizing a church there. They will aid all they can in defraying your expenses. I feel interested in them, and I hope you or some other of our able brethren will go that way.

Your Bro., T. W. SMITH. Evangelist.
Vandalia, Fayette Co., Ill., Dec. 17, '61.

Meetings at New Britain, Ct.

If the Lord will, H. L. Hastings and P. C. Rodman will commence a series of meetings at the Chapel on Arch St., New Britain, on Wednesday evening, Jan 1, 1862, and continue each evening through the week, and over Sunday, Jan. 5th. Pray for us. H. L. H.

Meetings at Southington, Ct.

If the Lord will, H. L. Hastings and P. C. Rodman will commence a series of meetings in the Unitarian church, Southington, Ct., Wednesday evening, Dec. 25th, and hold over the following Sunday. Pray for us, that the Word of God may have free course and be glorified. H. L. H.

Subscription to the Tract Fund of the C. P. S.

We the subscribers agree to pay the sums affixed to our names into the Treasury of the Christian Publication Society, for the purpose of issuing and circulating tracts or books adapted to the demands of the times in which we live; and our subscriptions shall be paid in part as soon as needed, and shall be due in full, and subject to the call of the Publishing Committee of the C. P. S. when FIVE HUNDRED DOLLARS shall have been subscribed.

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☞ Let others who wish to aid in this work send their pledges or subscriptions to MILES GRANT, Editor of the World's Crisis, Boston, Mass. Any amount is acceptable, from a talent of gold down to a widow's mite. H. L. HASTINGS, Pres. C. P. S.

☞ PREMIUM TRACT!! ☜

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Manuscripts should be sent to the Crisis office, addressed to the "EDITORIAL COMMITTEE OF THE WORLD'S CRISIS, BOSTON, MASS., or to H. L. Hastings, D. T. Taylor, or H. F. Carpenter, Editorial Committee, on or before January 1st, 1862.

Per order of the C. P. Society,
H. L. HASTINGS, President.

Advent Conference and Lectures.

I shall hold an Advent conference and give lectures on the speedy coming of Christ in Richford, Vt., to commence Dec. 29th, 1861, and continue about ten days. Brethren in the ministry, and brethren and sisters generally, are cordially invited to attend and participate in the meetings of the conference. This will be one of a series of such meetings, to arouse the church and world to the great and solemn fact of the speedy return of our King to reign on Mount Zion. Let us have a grand rally, as in former days. Elder S. S. Garvin will make arrangements. Friends, on arrival, will call on him for directions.

JOSHUA V. HIMES.

Notice.

To the churches within the limits of the New York West and Massachusetts and Connecticut East Second Advent Conference.

At the Conference held at Pawling, N. Y., Nov. 14th, 1861, a committee was appointed to locate the next conference, to be held Feb. 6th, 1862. We ask, where shall it be? You are aware of what will be needed for such an occasion. The limits of the conference will be seen by their report in the Crisis. It will be desirable to have it in some place where it will be most convenient for all to attend. Those wishing it in their vicinity, will please write to S. S. BRAZEE, Chairman of Committee on Location.

Chester Factories, Mass.

Conference.

The next quarterly conference of Western Maine, will be in Hollis, at the Methodist meeting house, commencing Jan. 9, 1862, will hold over the following Sunday. Brn. from abroad are solicited to attend in the name of the Lord, and labor for the spread of truth, and the salvation of men in this vicinity. W. H. MITCHELL.

Appointments.

We would say to our preaching Brethren that it is necessary we should receive their appointments as early as TUESDAY MORNING, as our paper goes to press about noon; otherwise they will not be in season to be inserted till the week following.

Lynn, Mass. .... Sunday, Dec. 29th
MILES GRANT.

Loudon Ridge .... Sunday, Dec. 29th
T. M. PREBLE.

Albany, N. Y. .... Jan. 24, at 7 o'clock, P. M.
T. CURRY.

Northfield, Mass., at Bro. Giges, Sunday, Jan. 5th
Hinsdale, N. H. .... Jan. 7th
Northville .... Sunday, Jan. 12th
WM. W. SUTHERLAND.

Biddeford, Me. .... evening, Dec. 30th
Kennebunk Port .... Dec. 31st
Rocky Brook, R. I. .... Sunday, Jan. 5th
Warehouse Point .... Sunday, Jan. 12th
W. S. CAMPBELL.

I expect to hold a meeting at Mattapoisett with Bro. James Taylor, commencing Tuesday evening, Jan. 7th, and to continue one week or more.
J. S. WHITE.

Tuftonborough, Saturday afternoon and Sabbath following, Dec. 28th and 29th, where Bro. Piper may appoint.
A. SIMPSON,
Z. FORD.

N. B. Bro. Smith and Bro. Pinkham will attend the Tuftonborough meeting.

Norfolk, Ct., Bro. Tibbal's district, Sunday, Jan. 5th.
L. ANDREWS.

Vernon, Vt. .... Sunday, Dec. 29th
H. K. FLAGG.

Abington, Ct. .... Sunday, Jan. 5th
North Foster, R. I. .... Sunday, Jan. 12th
East Killingly, Ct. .... Sunday, Jan. 19th
D. A. JONES.

Wrightville .... Dec. 29th
Morris .... Jan. 24, 1862.
South Dover, N. Y. .... Jan. 31
Paulings .... Jan. 5th
Pine Tree (Salem) N. Y. .... Jan. 12th
J. K. BELLOWS.

Wrightville, Conn. .... Sunday, Dec. 29th
Bro. Tibbal's district, Norfolk, Conn., Tues. Wed. and Thursday .... Dec. 31st and Jan. 1st and 2d
Sandisfield .... Sunday, Jan. 5th
Well's Forge .... Wed. eve, Jan. 8th
Chester Factories .... Thurs. eve, Jan. 9th
Goshen .... Sunday, Jan. 12th
Bro. David Thayer's .... Wed. Jan. 15th
Plainfield Pond .... Sunday, Jan. 19th
Savoy .... Sunday, Jan. 26th
GEO. L. TEEPLE.

East Grateworks .... Dec. 29th
L. WETHERBEE.

Plainville .... Sunday, Dec. 29th
Bristol, Ct. .... First Sunday in Jan.
Evenings, during each week, I will meet other churches in that vicinity who request it, by dropping me a line in season to get out the appointment.
H. MUNGER.

Massena the first and second Sundays in January.
M. BATCHELOR.

Lawrence .... Sabbath, Dec. 29th
G. W. BURNHAM.

Business Department.

Letters Received.

Benj. Tripp, S A. Chaplin, R. R. Cortes, W Sheldon, H P. Sikes, H. Pratt, J. P. Lombard, E. and A. W. Lake.

To Correspondents.

A. B. Swansburg—There is due us $1.44.

J. Bain—Will correct. Let Mrs. Foot call for J. C. Frost's past papers.

J. E. Durham—Do you not mean a *Greek Testament*?

J. C. Munson—You are now owing $1.48.

D. F. Kendell—Have cred. you to No. 338. Is that right?

T. M. Helm—Glad to hear from you. Please send the articles referred to.—M.

A Brother sends a dollar for the Crisis from Mankato, Minn. Will he please send us his name, which he omitted in his last.

A. J. Smith—$1.00 is received, but do not find your name on our books.

Charles Colby's paper is ordered to be stopped. He owes for it $1.16.

Emmet Perry—You owe the office 16 cts.

C. W. Baker's P. O. address is Pawling, Dutchess Co., N. Y.

A Mussey's P. O. address is Hillsborough, Bear River, N. S.

Eld. R. Wendell's P. O. address is Salem, Mass.

Cash Receipts.

E P Robinson 338, E A Black 286, E R Wormwood 356, R Chase 350, G Huntly 350, B Moody 347, E Watson 350, A Smith 350, D F Miller 286, H B Flagg 351, F Schelenger 338, W Howard 338, G Dillabaugh 333, T Lee 312, H B Mead 366, E Town 351, S L Gordon 338, D Kinsman 349, F Barnes 338, J L Small 350, J M Aldrich 324, Mrs. C M Sperry 338, Wm. Stark 351, M M Ross 341, P Rice 351, S Barton 338, William Mix 352, Lydia Brooks 351, Martha Buel 351, M Gilman 344, R Rockwood, Jr., 343, Mrs. C Button 334, H T Hart 348, G T Whitney 345, A D Thaits 318, C Farrington 299, Mary A Elliott 351, A C Shaw 348, C Howard 338, N Millen 356, M S Robinson 338, J Ellis 320, S B Hathorn 364,—$1.00 each.

J C Munson 288, W S Howden 312, D F Kendell 338, L D Allen 377, A Spaulding 312, Wm. Manning 346, Solomon Clark 361, A S Barber 366, A Hotchkiss 338, H E Twing 312, J Smith 338, Miss S A Spaulding 364, D Kendall 355, Wm. Wright 390, John Barker 320, Wm. Cook 377, S Twitchell 297, Nancy Smith 364, Wm. S Parsons 377, F Patterson 333, A Herrick 338, A S Sheldon 325, C F Horn 364, G W Johnson 351, M G Wise 364, Warren Smith 326, C Rallsback 334,—$2.00 each.

R Eggleston 310, G W Gross 308, N Fogg 335, M A Hoxie 288, D. H W Buxton 346, N G Nelson 312,—$3.00 each.

M C Kenshaw 416, $4.00; Martha Colburn 312, 75 cts; H Prosser 338, 50 cts; E Braley 363, $2.50; A Cole 335, 47 cts; B B Hill 345, $1.65; Amos Smith 361, $5.00; J Barnes 325, 50 cts; A McClure 354, $2.13; Danl. Fowler 338, $4.00.

BOOKS AND TRACTS.

Martha Colburn 25 cts, A Spaulding 50 cts, B B Hill 35 cts, T M Helm 41 cts, T M Storer $1.00, J M Aldrich (for Coming Struggle) $1.00, A Spaulding 60 cts, A McClure $2.87, S S Rogers $1.62, (Bible sent.)

Books and Tracts.

Law requires all transient publications shall be pre-paid; hence, persons ordering books or tracts, must send enough to pre-pay postage. The postage on TRACTS is only one half cent per ounce, if sent in packages of eight ounces or more; books and pamphlets, one cent per ounce.

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For the Crisis.

Conscience and Memory.

BY VESTA H. CUDWORTH.

Roll back the leaves! roll back the leaves of memory's record stern,
How readest thou? do past misdeeds thy trusty conscience burn?
Let conscience speak! ah! heed it now, lest o'er her downy lip
The iron pass, and, seared by sin, no more to thee she'll speak.

Roll back the leaves! roll back the leaves, some promise may perchance
Have long ago been made by thee, causing the heart to dance;
The widow's heart to sing for joy, long since forgotten too,
While darker o'er the orphan boy rolled on the tide of woe.

Roll back the leaves! roll back the leaves, e'en to the narrow grave,
That opened wide to take the form thou wouldst have died to save;
Let mem'ry now bring back to thee, causing sad tears to start,
That careless act, that cruel word, which broke that loving heart.

Roll back the leaves! roll back the leaves, for even the darkest crime
May now be cancelled; Jesus' blood can wash out every stain;
But, oh, beware! lest a dark train unheeded follow thee,
Where conscience must be heard again, and mercy will not flee.

Roll back the leaves once more, I pray, examine every page,
Be faithful now, for never stains of sin fade out by age;
Thou'lt want a home when the reapers come, bringing the harvest sheaves—
Then haste! for you've no time to waste—roll back, roll back the leaves!

Roll back the leaves! roll back the leaves, erase that cruel rage;
That base complaint, imprest so faint, has marred the brightest page;
A leaf unstained by one dark line
Remains,—oh! write with care,
Then happy memories shall be thine,
Instead of dark despair.

For the Crisis.

The First Fruits—144,000.

BY D. TAYLOR.

Sacrifices are supposed to have taken place from the fatal transgression of our first parents in the garden of Eden, intended to typify the grand sacrifice of our Savior upon the cross for the sins of mankind; who is therefore said to be slain from the foundation of the world.—Rev. 13: 8. When Cain, the eldest son of Adam, was born, his mother seems to have imagined him the person promised who should destroy the head, the power of the Devil. When grown up, he applied himself to cultivate the ground, as his brother Abel did to the feeding of flocks. When Abel was grown up, he, by faith in the divine appointment, and in the prefigured Messiah, chose a victim out of the first-born of his flock, to be slain for his sins. Cain offered his first-fruits of the ground an offering unto the Lord. And the Lord had respect unto Abel, and to his offering. Cain having offered his oblation with an unbelieving heart, (for if Cain imagined, as his mother did, that he was the promised seed, he looked not for another,) God did not show any respect to it by the descent of fire from heaven, or any such similar token as he did to Abel's. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." And Cain was wroth and slew his brother, because his offering was rejected, and Abel's accepted. The information that Adam received in the garden of Eden, that the seed of the woman should bruise the serpent's head, after God had rejected Cain, and Abel was dead, was handed down to his posterity; and those that believed in the promised seed died in the faith, and were the first-fruits unto God, in the faith of the Son of God, from among men.

God raised up Enoch, a prophet, six hundred and twenty-two years after the creation, who preached the faith three hundred years. Adam lived with Enoch three hundred and eight years, and heard him prophesy the second coming of Jesus Christ to judge the world, and died fifty-seven years before Enoch was translated. Methusaleh was born two hundred and forty-three years before Adam died, and lived till the year of the flood, which was on the 17th day of the second month of 1656 from the creation. The records from Adam to Noah are those of the first-born of families, set apart as a type of Christ, who is the first-born of every creature, and the first begotten from the dead, who is dignified above all creatures, and hath all power, authority, and fullness. He is the preserver of his Father's name, and the sanctifier of his people.—Col. 1: 15–18, Rev. 1: 5.

The first-born represents the saints who are set apart to the service of God, and are redeemed by the death of Christ, the Lamb of God. Heb. 12: 22–24. They are called the first-fruits unto God, redeemed from among men. Rev. 14: 4. They were the first in time and order, and none ever lived to such an advanced age as those before the flood. They were prepared by a long experience for the Lord as a wave-offering at the time the Lamb was sacrificed. Lev. 23: 11, 12. And the first of the first-fruits. Ex. 23: 19. In the dispensation of the fullness of times, the Son of God appears a mediator of the New Covenant, and his blood sealed this covenant and brought him again from the dead. Heb. 13: 20. And likewise those that arose after him, and went into the holy city and appeared unto many. Matt. 27: 52, 53. By his blood he was to proclaim liberty to the captives, and the opening of the prison to them that are bound. Isa. 61: 1, Luke 4: 18. "As for thee, also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."—Zech. 9: 11. The flood did not disturb those bodies in the pit, or prison. Job calls the grave a prison: "There the wicked cease from troubling, and the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master."—Job. 3: 17–19. Jesus was a prisoner there three days and nights. Isa. 53: 8, Ps. 42: 8. He was loosed from prison, and came forth a conqueror over death. "I will preserve thee, and give thee for a covenant of the people . . . that thou mayest say to the prisoners, Go forth; to them that are in darkness, shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst, (therefore are immortal); neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."—Isa. 49: 8–12.

When Isaiah's prisoners came out of their graves, they appeared unto many. Matt. 27: 53. Peter says, "Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead."—Acts 10: 41. Peter saw the bodies of the saints which slept, and came out of their graves after Christ's resurrection, and went into the holy city. He says Christ was "put to death in the flesh, but quickened by the Spirit; by which also" [*by* denotes the agent, cause, or means of any thing; also means, in like manner; so Christ was quickened or made alive by the Spirit, and] "he went and preached" or proclaimed liberty "unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing."—1 Pet. 3: 18–20. Isaiah says these prisoners shall come from far, and from the north, and from the west.

Our Lord arose from Joseph's tomb at Jerusalem; and north from Jerusalem is Mesopotamia, the first residence of mankind, both before and after the flood. Peter and Isaiah agree in their testimony concerning these prisoners that were set at liberty through the blood of the everlasting covenant. And Paul and Peter agree that this covenant "was confirmed before of God in Christ," before the promise was made to Abraham. Gal. 3: 17, 1 Pet. 1: 19, 20. For Abraham was born two hundred and ninety-two years after the flood. And Abraham's posterity, or "Israel, was holiness unto the Lord, and the first-fruits of his increase," (after the flood). Jer. 2: 3. Jesus Christ is the Mediator of the New Covenant which was made before Abraham. The old covenant that was made with Abraham's posterity, with an increase, passed away. Paul says, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, [first in time, and first in resurrection after Christ] which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" ['s sacrifice].—Heb. 12: 22–24. "Who is the image of the invisible God, the first-born of every creature; . . . and he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."—Col. 1: 15 18, Rev. 1: 5.

John saw in vision the church of the first-born, and the Lamb on Mount Sion, which were redeemed from the earth; and the number was 144,000—the first-fruits unto the Lamb by a resurrection from the dead to immortality. Jesus said, "Verily, verily, I say unto you, . . . the hour is coming, *and now is*, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John 5: 25. "These are they which were not defiled with women [or the daughters of men]; for they are virgins." They were perfect in *their* generation, as Noah was perfect in *his* generation; the husband of one wife. Out of God's order, Cain's posterity practiced polygamy. Gen. 4: 23. And the daughters of men, or Cain, became the wives of the sons of God.—Gen. 6: 2. And "Adam . . . was the son of God" (Luke 3: 38), and his sons were called the sons of God. These were ripened by a long life and experience, the first of the fruits of this world unto God from among men, redeemed from the earth by the blood of the covenant. They were made like unto the angels in the resurrection, to die no more. "These are they which follow the Lamb whithersoever he goeth." "When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things."—Eph. 4: 8–10, Ps. 68: 18. He has fulfilled the type of the Lamb and the wave-offering. The high priest "shall wave the sheaf before the Lord, to be accepted for you; on the morrow after the Sabbath."—Lev. 23: 11. "And when the Sabbath was past," the women "very early in the morning, the first day of the week" . . . came unto the sepulchre" and found he had "risen from the dead."—Mark 16: 1, Matt. 28: 1, John 20: 1. And "he showed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1: 3. And "he was seen of above five hundred brethren at once"; and all of the Apostles.

And Jude, the servant of Jesus Christ, must receive his information of the Lord concerning Enoch's prophesying of his second coming, "with ten thousands of his saints, to execute judgment upon *all*, and to convince *all* that are ungodly among them of *all* their ungodly deeds which they have ungodly committed, and of *all* their *hard speeches* which ungodly sinners have spoken against him." This was Enoch's preaching to the world, from Adam to the flood, for Adam heard it, and none had died but Abel. Enoch lived sixty-five years before he came into a close walk with God; and by his obedience to God he preached the faith and warned the ungodly, and by his faithfulness was translated, and never tasted death. God made known unto Enoch, as he has "unto us, the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."—Eph. 1: 9, 10. It is evident from these Scriptures that some of Enoch's converts were sometime disobedient, while the long-suffering of God waited in the days of Noah, but at last submitted to God, and died in the faith. And Methuselah might be one of them, for he died only a few days before the flood came upon the earth. And those that arose after Christ, it is evident that they followed him up into heaven, from these Scriptures:—Jude 14: 15, Ps. 68: 18, Zech. 14: 5, Heb. 12: 22–25, Rev. 14: 1–6, Eph. 1: 10, and 4: 8–10. For this purpose Christ came to lay down his life, and to take it again, and to proclaim liberty to these captives and redeem them from the earth or grave, and ascend on high with them.

When Jesus Christ arose from the dead he rose a king on the holy hill of Zion, Ps. 2: 7. The decree had gone forth, and his resurrection fulfilled it. "But God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; *as it is also written in the second psalm*, Thou art my Son, this day have I begotten thee."—Acts 13: 33.

God cut off the chariot, the horse, and the battle bow from Jerusalem, and not a war was known in the whole world at the time of Christ's birth. "He shall speak peace unto the heathen; and his dominion shall be from sea to sea (the Mediterranean to the Euxine or Black sea), and from the river (Euphrates) even to the ends of the earth" [or the shores of those seas, as some writers say]. He exercised his authority to fulfill his purpose, and gather his multitude of captives between those seas and the river Euphrates, where mankind first resided, in the beginning of this world; and ascended unto the Father, and presented them "as a chaste virgin" unto God, the first-fruit from among men. These men had been trained in the service of God almost a thousand years, for none ever lived to such an age that were born after the flood. They were fitted purposely for the Lamb of God, to follow him whithersoever he goeth, and will come with him when he comes to judge the world. "And in their mouth was found no guile; for they are without fault before the throne of God."

When he ascended to his Father, all heaven was moved with a song of triumph to receive their king. "Lift up your heads, O ye gates; even lift them up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." Ps. 24: 9, 10. He had gained the keys of death and hell. "I am he that liveth and was dead; and, behold, I am alive forevermore. Amen."—Rev. 1: 18. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy on his afflicted."—Isa. 49: 13. John says, "I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could sing that song but the hundred and forty and four thousand, which were redeemed from the earth."—Rev. 14: 2, 3. "But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me." The Lord said, "Yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."—Isa 49: 14–16. A sad and afflicted company of about one hundred and twenty disciples were gathered together in an upper room at Jerusalem, and continued with one accord in prayer and supplication; and in ten days after Jesus ascended, "suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." They all had joy in the Spirit, praising God, and having favor with all the people. They ate their meat with gladness and singleness of heart. And the sound of the gospel went out from Jerusalem into every nation under heaven. For "there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. . . . Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome. Jews and proselytes, Cretes and Arabians," heard "them speak in" their "tongues the wonderful works of God. . . . And they that gladly received his word were baptized. . . And the Lord added to the church daily such as should be saved." There was joy in heaven and on earth, when Jesus sat down on the throne at the right of his Father, "to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."—Acts 2: 5–31.

BRN. GRANT AND MORGAN:—By the request of several of our old brethren and sisters, who used to hear the old Advent hymns that we sung forty years ago, I send you the Grand Exhibition Hymn. Hope you will insert it in your paper.

Yours in hope, TIMOTHY COLE.

General Exhibition.

Attend, my friends and neighbors,
A moment at my call,
I have an invitation,
I give it unto all;
A splendid exhibition
Is shortly to begin,
I'll give you a description,
And urge you to come in.

Almost six thousand seasons,
With unexampled cost,
This feast has been preparing—
There has no time been lost;
'Twill shortly now be ready,
O then do not delay,
Be sure to gain admittance,
And oh, apply to-day.

A theatre capacious,
Twelve thousand furlongs square,
Stands on its twelve foundations,
Of precious jewels rare;
Its colors bright and sparkling,
Of variegated hue,
Pour forth a flood of splendor
To the astonish'd view.

Twelve gates of pearls unbroken
Its spacious sides adorn,
Twelve shining angels waiting,
All beauteous as the morn;
The ceiling is of jasper,
The floor of purest gold;
O be prepared to view it,
Its glories can't be told.

The scene that's to be acted
All others will excel,
The number of the actors
No human tongue can tell;
Kings, Princes, Priests and Prophets,
And if you ask their dress,
'Tis white as snow in Lebanon,*
The robe of righteousness.

The music is most charming,
The song forever new,
The guests have long been learning
To sound the notes most true;
The whole will be directed
By nature's great I AM,
It is a sacred drama,
The marriage of the Lamb.

They need no light of candles,
Nor yet the silver moon,
The sun will be confounded
When at the brightest noon;
The glory of the bridegroom
Shall far outvie his rays,
Throughout the spacious building,
In one unclouded blaze.

No indolent spectators
Within these walls appear,
For those who gain admittance,
Will all be actors here;
The happy guests united
Will form the glorious bride,
No length of time divides them,
And pleasures ne'er subside.

Ask you of the condition,
And who may take a share?
The King makes free provision,
And all are welcome here;
The king, the lord, the debtor,
The bondman and the slave,
Do but apply in season,
Admittance you shall have.

* *Psalms* 48: 14.

For the Crisis.

Extracts from H. Munger.

The following is a part of a letter just received from one of our old neighbors, who used to believe in the doctrines of the Advent; but, giving heed to the last day deceptions, got away from the light, and was induced to go South about two years ago. This, with other letters, shows that God has suffered a chastisement for their good, which seems to restore, in a measure, the lost confidence in his word:—

"The time is hasting greatly when the rich at the south will be no better off than the poor; and I am thankful that we are in a land flowing with milk and honey. You ask me when I am coming east. I answer, I do not know. We are as far north as we wish to be this winter, except a desire to see our friends at the east. We feel the change of climate in coming north; have had colds, and our blood is thin; and the air is damp and chilly here compared with Georgia. We needed rest, and are enjoying it, with exercise enough to give us good appetites.

The war department brings a great deal of money to this place. We are living in an eventful time, and I am looking at the things that are coming on the earth. This war will not cease till the producing cause is removed. The South held two public fasts before I left, and engaged God on their side by offering their prayers to him in the name of Jesus, to protect and perpetuate the institution of slavery, which he had ordained, and victory over the vile abolitionists of the north, who are trying to take from them their God-given rights.

Slavery is the cause of this war, and God will make the wrath of man to praise him, for he hath set judgment in the earth. And judgment must first begin at the house of God, the temple at Jerusalem, and the buyers and sellers that make up this den of thieves, and overthrow the tables of money changers, and the seats of them that sell the harmless ones, and give them a tremendous whipping with a scourge. Then will be fulfilled that which was spoken by Obediah the prophet, viz: 'As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.' Then shall mankind learn that righteousness and justice are more to be desired than great riches gained by unrewarded toil. J. O."

For the Crisis.

Confession.—No. 2.

It will be remembered by some of the brethren, that in opposing church organization, I have made use of some positive expressions, as,—"if I ever join an organized church, it shall be some one that already exists." Of this I heartily repent, for I think that there is gospel order, and that I have found it.

Again, I have thought and said, that the brethren were giving way to temptation of the devil in organizing, and felt sorry that they did so; and, though I do not believe that the right plan has in every case been adopted, yet I think that many have been laboring for the right. I wish to say to the brethren that I design, the Lord willing, as soon as convenient, to visit those places where I have preached against organic order, and give them my present views on the subject. Those that wish to have me do so, will do me a favor to write and let me know it. I have a large field here and plenty of preaching to do, but I am willing to make amends for what I may have done wrong, and present some arguments in favor of what now appears to me to be right. I do not take this position to gain the favor, nor shun the frowns of any, but to glorify God and benefit the church.

S. B. MUNN.

Selections.

The New Theology.

A good deal has been printed within a few months past, about the "new theology" taught in a book published in England with the title of "Essays and Reviews." As only a few of our readers will find time to examine the book, while all will wish to have some general idea of its contents, we copy the following from the report of a committee appointed to consider the subject-matter of the obnoxious volume. The report was presented by Archdeacon George Anthony Denison:—*Millennial Harbinger.*

"The book committed to our examination consists of seven 'Essays and Reviews,' six of which were by clergymen of the United Church of England and Ireland.

"We have carefully examined the book, and we consider the following to be its leading principles:

"1. That the present advanced knowledge possessed by the world in its 'manhood' is the standard whereby the educated intellect of the individual man, guided and governed by conscience, is to measure the truth of the Bible.

"2. That where the Bible is assumed to be at variance with the conclusions of such educated intellect, the Bible must be taken in such cases to have no divine authority, but to be only 'a human utterance.'

"3. That the principles of interpretation of the Bible hitherto universally received in the Christian Church are untenable, and that new principles of interpretation must now be substituted if the credit and authority of the Holy Scriptures are to be maintained.

"We find that,

"1. In many parts of the volume statements and doctrines of the Holy Scriptures are denied, called into question, or disparaged; for example:

"(a) 'The Reality of Miracles,' including the idea of Creation as presented to us in the Bible.

"(b) 'Predictive Prophecy,' especially predictions concerning the Incarnation, person, and offices of our Lord.

"(c) 'The descent of all mankind from Adam.'

"(d) 'The Fall of Man and Original sin.'

"(e) 'The Divine Command to sacrifice Isaac.'

"(f) 'The Incarnation of Our Lord.

"(g) 'Salvation through the blood of Christ.'

"(h) 'The Personality of the Holy Spirit.'

"(i) 'Special or Supernatural Inspiration.'

"(k) 'Historical facts of the Old Testament, including some referred to by our blessed Lord himself.'

"2. It is urged that many passages of the Holy Scriptures may be understood and explained upon the principle called 'ideology;' by which is meant that the reader is at liberty to accept the idea of characters and facts described in the Holy Scriptures, instead of believing in the reality of those characters and facts.

"3. It is maintained that the creeds of the Church, whether regarded as confessions of faith or as 'instruments for the interpretations of Scriptures" may now be put aside as no longer suitable to the present advanced intellectual condition of the world.

"4. Liberty is claimed for the clergy and candidates for holy orders to subscribe articles of religion, and to use formularies in public worship, without believing them according to their plain and natural meaning.

"5. Attempts are made to separate Christian holiness of life from Christian doctrine.

"We notice in many parts of the volume the absence of that spirit of humility and reverence with which human reason ought ever to approach the study of divine truth; we notice also a confusion of the dictates of the natural conscience with Divine grace, and in some places a substitution of those dictates for Divine grace.

"It appears to us that, while the professed intention of the volume is the 'free handling in a becoming spirit, of religious subjects, the general tendency and effect of the volume is unduly to exalt the authority of human reason, to lower the authority of Revelation in regard to things Divine and spiritual, to unsettle faith, and to consign the reader to a hopeless scepticism."

STRENGTH OF A KIND WORD.—Some people are very apt to use harsh, angry words, perhaps because they think they will be obeyed more promptly. They talk loud, swear and storm, though after all they are only laughed at; their orders are forgot, and their ill temper is remembered. How strong is a kind word! It will do what the harsh word or even blow cannot do; it will subdue the stubborn will, relax the frown, and work wonders. Even the dog, the cat, or the horse, though they do not know what you say, can tell when you speak a kind word to them. A man was one day driving a cart along the street. The horse was drawing a heavy load, and did not turn as the man wished him. The man was in ill-temper, and beat the horse; the horse reared and plunged, but he either did not or would not go in the right way. Another man who was with the cart, went up to the horse, and patted him on the neck, and called him kindly by his name. The horse turned his head and fixed his large eyes on the man as though he would say, "I will do anything for you because you are kind to me!" and bending his broad chest against the load, turned the cart down the narrow lane, and trotted on briskly as though the load was a plaything. Oh, how strong is a kind word!

POWER OF THE HUMAN EYE.—George Pitt, afterward Lord Rivers, declared that he could tame the most furious animal by looking at it steadily. Lord Spencer said, "Well, there is a mastiff in the court-yard here which is the terror of the neighborhood; will you try your power on him?" Pitt agreed to do so, and the company descended to the court-yard. A servant held the mastiff by a chain. Pitt knelt down a short distance from the animal and stared him sternly in the face. They all shuddered. At a signal given the mastiff was let loose, and rushed furiously toward Pitt; then suddenly checked his pace, seemed confounded, and leaping over Pitt's head, ran away, and was not seen for many hours after. During one of my visits to Italy, while I was walking a little before my carriage, on the road near Vienna, I perceived two huge dogs bounding toward me. I recollected what Pitt had done, and trembling from head to foot, I yet had resolution enough to stand quite still and eye them with a fixed look. They gradually relaxed their speed from a gallop to a trot, came up to me, stopped for a moment, and went back again.—*Rogers' Table Talk.*

CHURCHES IN BOSTON.—We have taken pains to ascertain, and find that there are in all the city twenty-three Unitarian congregations; Baptist, fourteen; Free-Will Baptist, one; Trinitarian Congregational, twelve; Episcopal, eleven; Methodist and Methodist Episcopal, twelve; Presbyterian, four; Friends, one; Roman Catholic, twelve; Second Advent, two; Union Evangelical, one; Universalist, five. Besides these, are the West church, Congregational, not designated, and a Christian church—in all, ninety-eight.—*Watchman.*

SCOLDING.—A scolding person cannot govern. What makes people scold? Because they cannot govern themselves. How, then, can they govern others? Those who govern well are generally calm; they are prompt and resolute, but steady and mild.

Hygiene.

"*This is for your health.*"—PAUL.

Night Air.

Much that is untrue has been communicated to the public as to the healthfulness and unhealthfulness of night-air, for want of enlarged information and opportunities of observation on the part of the writers. There is no one universal, safe rule; what is a healthful practice in one latitude, or one locality, or one season, may be deadly in another. Peculiarity of constitution modifies all rules on this subject. The only safe plan, therefore, is to enunciate certain well-established principles, which the intelligent reader must wisely apply in practice.

There is nothing necessarily injurious in the night-air, even to feeble, delicate persons, in our latitude, or any season of the year, provided a hot meal has been taken, and the person exercises with sufficient activity to be comfortably warm, and keep off a feeling of fatigue; but as soon as the exercise ceases, shelter should be taken in a house. With these precautions, exposure to the night-air is a positive good to sick and well, as a very general rule, because the in-door air is the out-door air mixed with various in-door sources of impurity.

Except in the miasmatic season of the year, which, in latitudes north of thirty-five, may be embraced between the first days of August and October, most persons may sleep with impunity, and even with advantage, in the open air, with the sky for a canopy, if there is enough covering to keep the body comfortably warm. Whether in sleeping in a house, the windows should be open or closed, depends on the part of the house occupied, and on the season of the year. Many a life is annually lost by not taking these points into account. In our book on "SLEEP," the laws of miasm are clearly stated; and this can not be done too often, nor can they be too well or too generally understood, because it is a subject of vital importance to every human being.

When it is cool enough to keep fires in the house all day, and until the nights begin to get cool in the autumn, it is far better for both sick and well, whether sleeping in the cellar or in the garret, to have an abundant supply of out-door air coming into the chamber from windows let down at the top, and raised from the bottom, more or less, according to the size of the room, the number occupying it, and the season of the year; always, however, arranging that a draught of air should not be on the sleeper.

In the miasmatic season, a discrimination should be made, and a sound judgment should be exercised. The general rule is, that during August and September, when the days are hot and the nights are cool, in flat localities, along watercourses, and near lakes and ponds, persons sleeping on the ground-floor should close all the outer doors and windows, but in the upper stories the windows may be opened, and the inner doors closed, because the cold keeps the miasm, the disease-engendering agency, near the earth's surface, within the first five or six feet, and lower in proportion to the greater coolness; as you ascend above that point, the air becomes purer and purer. Some of this malignant air will enter the chamber through the crevices of the windows and doors, although they may be closed, but it enters in such small quantities that it is immediately warmed, for it is ordinarily ten degrees warmer in-doors than without, at night, in the autumn; and the greater warmth rarefies the incoming air, and sends it at once to the ceiling, where it cannot be breathed. As this bad air is below the upper stories of a building the windows may be opened; yet, as inside the building, it seeks the upper portions, the inner doors should be closed, so that it should be admitted in as small quantities as possible. The general fact is this: miasm and carbonic acid gas mingled with the air we breathe, will cause death in a month, or in a minute, according to the concentration, according to the strength of the mixture. Cold causes them both to seek the surface of the earth or the floor; hence in a cold chamber the nearer the ceiling you sleep the purer the air is; but in a warm chamber the purest air is on the floor, as the warmth sends the poisonous gases to the ceiling. At the first glance all this appears vexatiously complex; but when the natural law on the subject is clearly perceived, it is beautifully simple, as all God's laws are, and as wise and beneficent as they are beautiful and clear.—*Hall's Journal of Health.*

"How to Prevent Drowning."

A few months since I was bathing in a river, and very suddenly and unexpectedly went beyond my depth. The current was very rapid, and I was entirely alone—not a person in sight. And to make the matter worse, I could not swim a stroke, having often tried to learn, but having utterly failed hitherto even to keep my head above water. I struggled a moment, trying to imitate the motions of those I had seen swim, but made no progress toward the shore, while the current swept me down, the water occasionally going quite over me. Just as I began to think I might have to stay in the water longer than my first intention, there flashed across my mind a remark made by a friend a short time before. "If you can't keep your head above water, put it under, and you can swim then, and can't sink." Under went my head, my body assumed a more horizontal position, and swimming came as natural as walking. A few vigorous strokes placed me beyond danger. My friend's suggestion had saved my life; and as I believe many cases of drowning might have been avoided by a knowledge of this fact, I give this item of my experience for the benefit of humanity. Pass it around. When a person is far from shore, the head may occasionally be thrown out to take breath.—*Herald of Progress.*

TO STOP BLEEDING.—Asa Kemper, of Ross County, Ohio, writes to the *American Agriculturist*, that bleeding from a wound on man or beast may be stopped by a mixture of wheat flour and common salt, in equal parts, bound on with a cloth. If the bleeding be profuse use a large quantity, say from one to three pints. It may be left for hours, several days if necessary. In this manner he saved the life of a horse, which was bleeding from a wounded artery; the bleeding ceased in five minutes after this application. It was left on three [illegible] when it worked loose and wa[illegible] moved, and the wound so[illegible]

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